DOCUMENT RESUME

ED 113 316 95 SP 009 551

AUTHOR Grant, Carl A., Ed.
TITLE Sifting and Winnowing: An Exploration of the Relationship between Multi-Cultural Education and CBTE.
INSTITUTION Wisconsin Univ., Madison. Teacher Corps Associates Program.
SPONS AGENCY Office of Education (DHEW), Washington, D.C. Teacher Corps.
PUB DATE Jul 75
NOTE 260p.
AVAILABLE FROM Teacher Corps Associates, University of Wisconsin, Madison, Wisconsin 53706 (No price quoted)

EDRS PRICE MF-$0.76 HC-$13.32 Plus Postage
DESCRIPTORS Administrator Role; *Cross Cultural Studies; *Cultural Education; *Cultural Pluralism; Educational Problems; *Performance Based Teacher Education; Teacher Education; Teacher Role
IDENTIFIERS *Multicultural Education

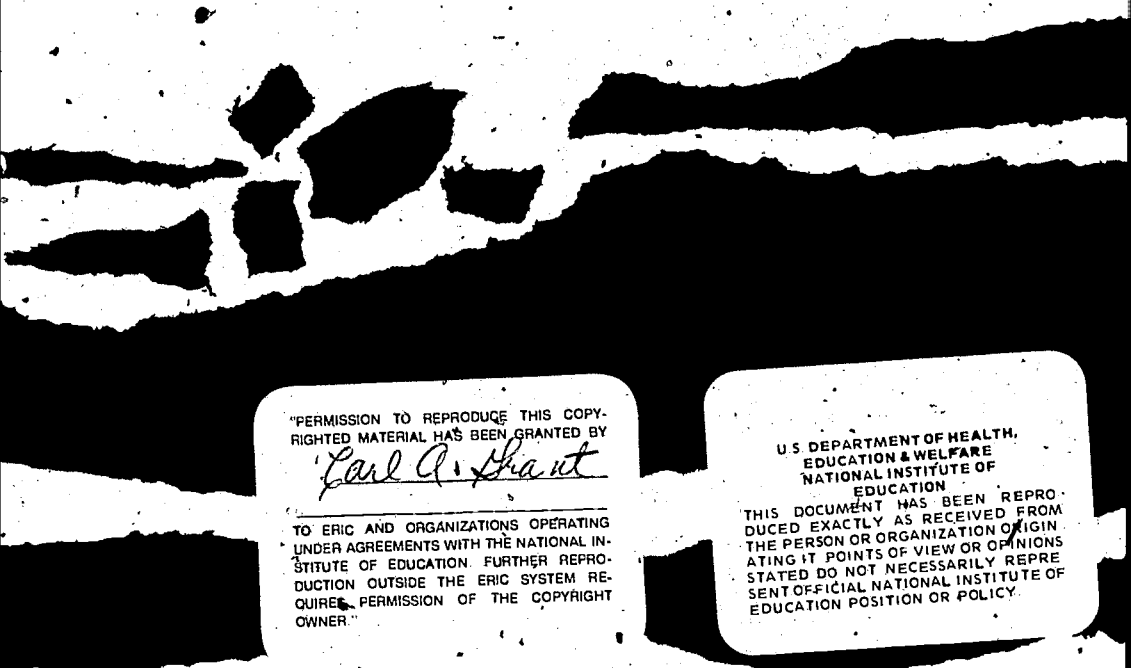
ABSTRACT

This book contains 17 articles, each by a different author, and addressed to those who wish to become informed about the relationship between multicultural education and competency-based teacher education (CBTE). In order to study the relationship between multicultural education and CBTE, a number of individuals actively engaged in either the study and/or implementation of multicultural education and CBTE were invited to respond to the following two questions: (1) What should be the role of the administrator, teacher, or university faculty member in assuring that competency-based teacher education includes multicultural education in its content?; and (2) From a(n) administrator's, teacher's, or university faculty member's point of view, what problems are you experiencing or do you foresee experiencing in regard to relating the concepts of multicultural education and competency-based teacher education? The first question provided the writers the opportunity to respond to the state of the art concerning the relationship of multicultural education and CBTE--especially at their local sites. The second question provided the writers the opportunity to discuss how they would envision the relationship of multicultural education and CBTE. The articles in this book are the responses to these questions. (RC)

Sifting and Winnowing:

An Exploration of the Relationship Between Multi-Cultural Education and CBTE

Carl A. Grant, editor



with foreword by Terrel H. Bell, U.S. Commissioner of Education

This product was prepared pursuant to a grant from Teacher Corps, U. S. Office of Education, Department of Health, Education and Welfare. Contractors undertaking such projects under government sponsorship are encouraged to express freely their professional judgment in the development of such products. Points of view or opinions stated do not, therefore, necessarily represent official Office of Education position or policy.

Published July 1975, by Teacher Corps Associates, University of Wisconsin–Madison, Madison, Wisconsin 53706. Carl A. Grant, Director.

Table of Contents

Foreword: Competency-Based Education and Cultural Pluralism

Competency-based education and cultural pluralism are no mean concepts in today's world of education. Nearly two-thirds of our states are developing alternative approaches to both teacher education and certification based upon competence, while at the same time more and more concerned citizens are demanding that public education respond more directly to their children's needs. This collection of papers should not only provide further insight into competency-based education and cultural pluralism, but also help clarify their relationship and delineate some of the promise and possible problems in bringing the two together. Competency-based education and multi-cultural education are each powerful educational approaches. Used together they might contribute much to American education.

The diversity of people and cultures that created and are "America" is one of the treasures of this nation. This cultural pluralism must be recognized, understood, and utilized. For the Office of Education, cultural pluralism is a desirable facet for all of its programs.

A clear link exists between commitment of the Office of Education to cultural pluralism and its commitment to competency-based education. The Office of Education has a responsibility to Congress and to the public-at-large to pursue its legislative mandates in the most effective manner possible. With its emphasis on public objectives, performance criteria, objective assessment, and the use of feedback for revision, CBE exemplifies a process that bears close examination by advocates of many other educational approaches.

As an important force for educational reform, competency-based education provides a number of advantages for those developing programs in cultural pluralism: (1) program objectives are made specific and public, leaving no question about intent regarding cultural differences; (2) program development generally takes place along collaborative lines and involves all major educational constituencies, including the community; (3) evaluation is analytical and data based, and is derived from the "authority of competence," rather than from subjective, sometimes culturally biased, impressions; (4) its measures of success, based on exit criteria of performance rather than on entrance factors or requirements, build on cultural diversity and a range of education and "life" experiences; and (5) because learning is the constant in CBE programs, and varied routes and time periods for accomplishment are possible, individuals wanting to make up time lost during earlier poor educational circumstances (some of which may have been the results

of cultural prejudice) can take advantage of an early testing of competence and the opportunity to gain credit for life experience.

As educators in those places pursuing the alternative of competency-based education come together to consider anew which competencies are most important, it is essential that they give high priority to those that relate to increased multi-cultural understanding and development. In the building of teacher training programs, emphasis needs to be given to (1) the competencies that all teachers need no matter where or whom they teach, in order to help all students understand the great variety of different cultures that exist and to appreciate the strength and vitality that such diversity contributes to the world in which we live, and (2) the kinds of competencies that uniquely relate to working with particular cultural groups. One of the major weaknesses in American education is the relatively uniform role conceptualization of teachers nationwide. Teachers, students, schools, and neighborhoods differ markedly from place to place, and there is a need to develop a full enough array of different styles and approaches to teaching so that our educational system can effectively respond to a great variety of possible learning situations.

To list a number of advantages of CBE for forming programs that better reflect the pluralistic nature of American society, is not to suggest that the process is either simple or easy. As is the case with any major educational alternative, there are virtually unlimited interpretations and variations in program implementation — ranging from the very good to the grossly inadequate. Like many of the important educational innovations of recent years, competency-based education is more a process or an orientation than a specific kind of product. The process can stimulate a new open and creative way to personalize education for students no matter what their cultural or individual character. It could also result in a rigid, mechanistic approach to education. Most educational concepts are essentially neutral and the really important characteristics which they eventually assume are more related to the nature and experience of the people involved than to the basic concept. Ideas have power, but people perceive and apply them in different ways.

Even if the numerous and complex factors that contribute to pointing a new program in the right direction all mesh perfectly, there is still a great need for an enormous amount of developmental work. Considerable research is needed before we can be sure of which competencies are the most essential for effective teaching and how mixes of these competencies vary with changes in cultural situations and learning environments. There is a need for a

whole new array of techniques for properly assessing the unusual, the different. We must build better bridges between the schools and the real world and determine which competencies are most important for our students as they become a more active part of that world. Finally, in order to keep abreast of these rapidly growing concepts, and not waste precious resources, it is important that we fully share our experiences.

The programmatic integration of the concepts of CBE and cultural pluralism is not new, as much of the support for the early development of competency-based education in this nation came from two Office of Education programs that also gave high priority to cultural pluralism: The National Center for the Improvement of Educational Systems and the Teacher Corps. The collaborative approach to program building and the direct involvement of the community in all phases of development — planning, implementation, and evaluation — are hallmarks of these programs. In the National Center for the Improvement of Educational Systems, the Trainers of Teachers Trainers program (TTT) sponsored a series of national efforts directed at making cultural pluralism a positive force within the reform and improvement of American education. These efforts culminated in the publication of *Cultural Pluralism in Education, A Mandate for Change*, in 1973. The Career Opportunities and Urban-Rural School Development programs which train paraprofessionals and teachers, are themselves programs of cultural pluralism. The Leadership Training Institute in Educational Personnel Development and Training Materials is studying the problem of cultural bias in educational materials. In a recent project funded by the Teacher Corps, the American Association of Colleges for Teacher Education (AACTE) brought together leading educators from different cultural groups for the purposes of identifying competencies needed by teachers who teach in culturally pluralistic settings and examining the extent to which competency-based education is a viable strategy for preparing such teachers. The publication that you now have in your hand represents a major benchmark in USOE work on the subject in that it was developed through the same kind of collaborative process which is characteristic of CBE and cultural pluralism programs. Sponsors include the Multi-State Consortium—a consortium of thirteen state education departments; the Associates Program of the Teacher Corps—a group of teacher interns from across the nation; and the Syracuse National Competency-Based Education Center—a center which provides developmental assistance flowing from nine different university based CBE programs.

As with cultural pluralism and the great array of alternative

instructional approaches accommodated by CBE, this book presents a variety of viewpoints on the potential of linking the two approaches. Further, there is a strong flavor of realism to the articles in that the authors, representing nearly all levels and areas of education, were generally selected because of their roles in active competency-based education programs. Each was asked to not only relate the degree to which his or her programs embraced cultural differences, but also to highlight some of the promise and problems of meshing the two concepts.

The Office of Education is pleased to have the opportunity to play a part in this publication. The issues dealt with are important ones, and we share the concerns of the sponsors and authors for finding the best possible way to make these two important educational approaches work for the improvement of the schooling of children.

Terrel H. Bell
U. S. Commissioner of Education

Introduction

"WHATEVER MAY BE THE LIMITATIONS WHICH TRAMMEL INQUIRY ELSEWHERE, WE BELIEVE THAT THE GREAT STATE UNIVERSITY OF WISCONSIN SHOULD EVER ENCOURAGE THAT CONTINUAL AND FEARLESS SIFTING AND WINNOWING BY WHICH ALONE THE TRUTH CAN BE FOUND."

(TAKEN FROM A REPORT OF THE BOARD OF REGENTS IN 1894)

Sifting and Winnowing: An Exploration of the Relationship Between Multi-Cultural Education and CBTE is addressed to those who, like myself, wish to become informed about the relationship between multi-cultural education and CBTE, an audience which should include not only those who are in teacher preparation, but all who are concerned about education in these times of ferment.

It is evident that America is just now beginning to recognize and respect all citizens that are a part of its multi-cultural society. It is also evident that teacher training institutions have failed in preparing their clients to successfully teach **all** students in our multi-cultural society. Therefore, CBTE as a "new" process for preparing teachers must be examined to determine if clients of CBTE programs can successfully be prepared to teach **all** students in our multi-cultural society. Also, CBTE programs must be evaluated to determine if individuals representing the cultural and ethnic diversity of our society have been included in the decision-making processes.

In order to study the relationship of multi-cultural education and CBTE, I invited a number of individuals actively engaged in either the study and/or implementation of multi-cultural education and CBTE to respond to the following two questions:

1. What should be the role of the ___ (administrator, teacher, university faculty member, etc.) ___ in assuring that competency-based teacher education includes multi-cultural education in its content?

2. From a(n) ___ (administrator's, teacher's, university faculty member's, etc.) ___ point of view, what problems are you experiencing or do you foresee experiencing in regard to relating the concepts of multi-cultural education and competency based teacher education?

The first question provided the writers the opportunity to respond to the state of the art concerning the relationship of multi-cultural education and CBTE—especially at their local sites. The second question provided the writers the opportunity to discuss how they would envision the relationship of multi-cultural education and CBTE.

The authors invited (cajoled) to respond to these questions did not bite their tongues. Their responses are undergirded with intellectual competence and realistic realities: they are illuminating, stimulating, and imaginative. While I deliberately sought writers who possessed the attributes necessary to produce papers of such caliber, I also sought writers who represented different role groups—especially within the university and school. Many of the

observations go beyond the charge I issued, which also speaks to their dedication to the task.

Sifting and Winnowing: An Exploration of the Relationship Between Multi-Cultural Education and CBTE is being printed at a most opportune time. The current debate about CBTE and "traditional" ways of preparing teachers is one of the hottest and most crucial issues in education today. Numerous live debates have been staged and the educational literature is filled with writings—pro and con—about CBTE.

Also, the recent demise of the melting pot ideology is creating new profound interest in multi-cultural education. Social scientists are beginning to explore the nature, purpose, and implications of multi-cultural education. They are attempting to define multi-cultural education, or define the parameters that provide the underpinning for it. It is because of this needed rigorous and scholarly exploration of multi-cultural education—that as a concept should permeate any and all education programs—that I decided to devote my time and energy in the first chapter to developing a definition of multi-cultural education. Hopefully this definition, which is fluid and expansive, will provide the framework for viewing the relationship of multi-cultural education and CBTE.

Finally, I believe that the serious student of teacher preparation will find these writings useful, exciting, and thought-provoking.

Carl A. Grant

Acknowledgements

The editor wishes to acknowledge his appreciation and gratitude to the Teacher Corps, under the direction of William Smith and with the active support of James Steffensen and Preston Royster, for the support which they gave this project.

Special thanks also go to Theodore Andrews and the members of the Multi-State Consortium on PBTE, for their belief in and encouragement of this effort.

In addition, the editor wishes to acknowledge his appreciation and indebtedness to several persons who assisted in completing this monograph: Joan Thompson and Gwen Woolever, who exercised patience and understanding while typing the manuscript; Susan Clifford, who rendered valuable assistance in preparing the abstracts for the manuscript and the notes about the contributors; and Nadine Goff for her uncommonly valuable assistance in copy editing and proofing the manuscripts and proofing the final galleys.

Exploring the Contours of Multi-Cultural Education

Carl A. Grant
Assistant Professor, Curriculum and Instruction
and Director, Teacher Corps Associates
University of Wisconsin-Madison

Language is the tool that we use to give contours to our world. However, not all words have physical characteristics: some express ideas and concepts: multi-cultural education is such a term. Since multi-cultural education is not an object but a concept, we must seek to define it by creating intellectual contours. Although it may not always be possible to define something within such contours, it is important to define what lies outside of the contours, to exclude it from that which is within. Often such a situation arises when a part is removed from the whole. For example, one elected representative is not a legislature, nor does a Black studies curriculum constitute a multi-cultural education program. However, it is fairly easy to define a legislature as a group of duly elected representatives empowered to enact laws, and Black studies as the organizing of knowledge around the experiences of people of Africa and African descent.[1]

Not all words are so easily defined, however. While the definitions of legislature and Black studies may be easily arrived at, such is not the case with multi-cultural education; it is not an object but a concept. Sociologist Philip Selznick has suggested that, "Social science is best served when definitions are weak and concepts are strong. A weak definition is inclusive; its conditions are easily met. A strong concept is more demanding in that, for example, it may identify attributes that are latent as well as manifested, or offer a model of what the phenomenon is like in a fully developed (or deteriorated) state."[2]

Because I am in agreement with Selznick, I think it would be wrong to posit a rigid and inclusive definition of multi-cultural education. I would prefer to describe multi-cultural education as a concept, because a concept embodies process—movement—and as such its contours are flexible. However, before describing the process embodied in the concept of multi-cultural education and attempting to define its contours, I feel that it is important to comment about what should be excluded from such a definition. Multi-cultural education is not the creation of multi-"mono-cultural" education programs, nor is it a sophisticated smoke screen for a renewed effort to heat up the old melting pot.

What then is embodied in the concept of multi-cultural education? Multi-cultural education is predicated upon a belief that all people must be accorded respect, regardless of their racial, ethnic, cultural, and religious backgrounds. Multi-cultural education is the

[1] Deborah Partridge Wolfe, "Integrating Black Studies into the Curriculum of Today's Schools," in Harry Alleyn Johnson, ed., *Multi Media Materials for Afro-American Studies* (New York: R. R. Bawler Company, 1971), p. 60.

[2] Philip Selznick, *Law, Society, and Industrial Justice* (Russell Sage Foundation, 1969), pp. 4-5.

process by which we hope to achieve such an optimum state of affairs and, as such, it demands careful scrutinization. In order to scrutinize this process it is important to examine where we have been, where we are now, and where we hope to be in the future with regard to education in general and multi-cultural education in particular.

The homogenization process, social equality, and freedom

Throughout the history of this nation there have been numerous concerted efforts to establish cultural homogeneity: "One Model American." One of the first steps in the achievement of this cultural homogeneity was the establishment of a single national language. In an article on cultural pluralism Seymour Itzkoff tells us that:

> Benjamin Franklin himself was suspicious of any other tongue but English and wanted the schools to wean the Pennsylvania Dutch from their foreign accents. In the 1840's and 1850's, we used the then youthful common school to assimilate the new immigrant groups which were adding linguistic and religious dimensions to our national fabric. In fact, the usefulness of the public schools for this task enabled the common school movement to take hold and spread rapidly beyond its Massachusetts origins. It was important that these newcomers be Americanized, as, supposedly, they constituted a threat to our democratic ideals. Towards this end, they would be forced to adopt the English tongue and, possibly, the Protestant religion. This assimilationist endeavor became the principal activity of the public schools throughout the last century and well into our own.[3]

Cultural homogeneity was thus viewed as an important factor in sustaining the American political ideals of social equality and political democracy. Too often, however, the social and political ideals of immigrants to America were confused with their ethnic and cultural identities.[4] In order to truly become an American the immigrants were asked to forsake their cultural and ethnic identities and become assimilated into the American culture.

In the 1870's and 1880's, America was already a heterogeneous nation of many peoples and many cultures. Such heterogeneity, however, conflicted with the prevailing belief in the superiority of Anglo-Saxon culture. Out of this conflict grew the challenge of how to reconcile the reality of American cultural pluralism with the vision of an Anglo-Saxon homogeneity. In order to meet this challenge, a consensus was reached "that it would be necessary to

[3] Seymour W. Itzkoff, "Curriculum Pluralism in Urban Education," *School and Society*, Vol. 94, No. 2281 (November 12, 1966): 385.

[4] Ibid.

change reality."[5] The primary American institution selected to be the vehicle of such a change was the public school system.[6] Ellwood P. Cubberly, an American educator, summarized in 1909 the then prevailing attitude toward the role of the schools in assimilating all who were not Anglo-Saxon into what was then considered American culture:

> Our task is to assimilate these people as a part of the American race, and to implant in their children, *so far as can be done*, the Anglo-Saxon conception of righteousness, law, order, and popular government, and to awaken in them reverence for our democratic institutions and for those things which we as a people hold to be of abiding worth. [emphasis added].[7]

Although the above statement may seem to some to be the relic of a bygone era, unfortunately it is not. Michael Novak cogently makes the point that our schools are still being used to promote cultural homogenization:

> Education is commonly regarded, not as a device for strengthening and benefiting by local, regional, ethnic and religious differences but for "overcoming" them, for replacing them with a more or less universal culture. The underlying model for this "universal"-ideological outlook is not perfectly neutral as regards those who enter into it. Even if they are of equal talent, some will find cultural models, heroes, texts and materials related to their own cultural background, and others will not.[8]

Former U. S. Representative Roman Pucinski summarizes over one hundred years of American policy efforts aimed at making cultural homogeneity and reality as follows:

> Throughout American history, there has existed a tremendous drive to force cultural uniformity among immigrants by stamping out any "foreign" influences remaining in them. The Republic was not even a decade old before the Federalists, through the Naturalization Act, expressed the first official intolerance towards the presence of "foreigners" and raised doubts about the easy access to American citizenship for recent immigrants. Strong anti-foreign, anti-immigrant feeling continued to ebb and flow throughout the 1830's and 1840's and 1850's. But it was not until the post-civil war period that it became crystal clear that to become a loyal citizen merely in the political sense was not sufficient, and that, rather, the foreign or domestic ethnic outsider would also have to undergo a cultural conversion as well.[9]

---

[5] Roman Pucinski, "Ethnic Studies and Urban Reality," in Michael Wenk, S. M. Thomasi, and Geno Baroni, eds., *Pieces of a Dream* (New York: The Center for Migration Studies, 1972), p. 76.

[6] Ibid.

[7] Ellwood P. Cubberly, cited in testimony by Dr. Rudolph J. Vecoli in *Ethnic Heritage Studies Centers, Hearings Before the General Subcommittee on Education*, p. 71, quoted by Roman Pucinski in "Ethnic Studies and Urban Reality," p. 78.

[8] Michael Novak, "One Species, Many Cultures," *The American Scholar*, Vol. 43, No. 1 (Winter 1973-74): 119.

[9] Roman Pucinski, "Ethnic Studies and Urban Reality," p. 76.

Today, however, the melting pot image of a culturally homogeneous America—the image of "One Model American"—is in disrepute for several reasons. One of these reasons is that it contradicts "the permissive ideology of new mass consumer society"[10] which believes that it is immoral to force a person to become something other than that which he or she wishes to be, and which might in so doing "deprive him or her of their basic American rights."[11] Another reason is that social observers and social scientists have "amassed enough evidence to prove that the melting pot as an analogy of reality is just not valid."[12] Such diverse groups of people as the Black Americans, the Native Americans, and the Spanish-surnamed Americans have simply not melted into the so-called American culture. And they are not the only groups which have failed to do this; there are many other "subcultures" now in existence in this country.[13]

Such things as fluency in so-called standard English, Brooks Brothers suits, and Coppertone tans are simply not the goals — either desirable or obtainable—of all Americans. A belief that all men are created equal does not demand that all men act the same, or that all men be equally talented. It is not necessary for men to share the same symbols of language and culture to be equal. A belief in the equality of all men "implies only that the external relations between men be *devoid of the coercive element of power*—that one or more individuals may not control the destinies and choices of others without the specific and freely delegated use of power [emphasis added]."[14] In other words, social equality and political democracy are not the only political ideals which have positive value in this nation: freedom is another. Furthermore, political ideals may exist in a vacuum, but when we thrust them into the real world and assign them values, they no longer act solely by themselves, but instead react with each other. It is difficult, if not impossible, to advocate absolute or perfect social equality and still expect to concommitantly have pure democracy (if either of these actually exists) because each value acts upon the other and thus each modifies the degree to which the other approaches a state of absoluteness. Given the size of our population and the number of political decisions which must be made daily, it is impossible to give each person an equal opportunity to participate

[10] Judith Leppala Brown and Otto Feinstein, "Community Development and the Urban Ethnic Dimension," in *Pieces of a Dream*, p. 34.

[11] Ibid.

[12] Ibid.

[13] Ibid.

[14] Seymour W. Itzkoff, *Cultural Pluralism and American Education* (Scranton, Pennsylvania: International Textbook Company, 1969), p. 106.

in all decision-making processes which involve him/her. Thus, we have developed representative democracy—a less pure form—to meet the Criteria of Economy;[15] representative democracy, of course, by definition, makes some people less equal than others. Likewise, in our zeal to foster both social equality and political democracy, we may have significantly modified the degree of freedom which exists in this nation, particularly the freedom to maintain one's cultural identity. And while representative democracy is a functional (utilitarian) necessity, there is no (acceptable) functional justification for tampering with an individual's cultural identity.

Freedom means absence of constraints: the more choices we have available, the more freedom we enjoy. Thus multi-cultural education, which is predicated on a belief that all people must be accorded respect, regardless of their racial, ethnic, cultural, and religious backgrounds, is a belief which values diversity, and in so doing seeks to enhance—maximize—freedom.

Interest groups and social change —
or why the "new ethnicity" is really the old status quo

Multi-cultural education assigns a positive value to pluralism. As cited in Webster's New Collegiate Dictionary, pluralism has four definitions. It is the fourth definition that has relevance to this paper:

> A state of society in which members of diverse ethnic, racial, religious, or social groups maintain an autonomous participation in and development of their traditional culture or special interest within the confines of a common civilization.[16]

It is the "special interests" of groups or special interest groups within the "confines of a common civilization" that must be examined in relation to social change in order to determine their relationships to or impact on multi-cultural education.

Groups provide a great deal of necessary social efficiency. They are effective means of articulating and representing interests and providing low-level social controls that reduce the need for governmental coercion.[17] Special interest groups have always played an important role in American society. Recently, however, there has been a proliferation of special interest groups representing various racial, cultural, religious, and ethnic groups, as well as

[15] For a more thorough discussion of this idea see Robert Dahl, *After the Revolution* (New Haven: Yale University Press, 1970).

[16] *Webster's New Collegiate Dictionary*, 8th ed., s.v. "pluralism."

[17] Theodore J. Lowi, *The Politics of Disorder* (New York: W. W. Norton & Company, 1971), p. 5.

those representing women; Black power, Chicano power, and the new ethnicity are examples of the causes being promoted by these special interest groups. In fact, as Nathan Glazer and Daniel P. Moynihan have recently pointed out, one often finds that each of these various groups is "behaving as an interest group."[18]

The rise of such groups is consistent with the history of this nation. For as Theodore Lowi has pointed out:

> The history of the United States is not merely one of mutual accommodation among competing groups under a broad umbrella of consensus. The proper image of our society has never been a melting pot. In bad times it is a boiling pot; in good times it is a tossed salad. For those who are *in*, this is all very well. But the price has always been paid by those who are *out*, and when they do get in they do not always get in through a process of mutual accommodation under a broad umbrella of consensus.[19]

In other words, while interest groups serve to satisfy certain important needs, instead of being a process they tend to become institutions. By definition institutions are usually very formalized and tend to expend a great deal of energy in self-maintenance, instead of using that same energy to foment social change—the original reason for their foundation. Because interest groups tend to maintain their status quo when they become institutionalized, their efforts at effecting change usually take the form of negotiations or bargaining; thus any change which they effect tends to become incremental instead of radical.

While special interest groups may be effective in solving many of the problems of their constituents, there are certain fundamental social problems whose solutions lie beyond the scope and influence of any one special interest group. When each interest group attacks such problems separately rather than viewing them as issues which merit the focused and concentrated effort of all people, the resultant incremental change is often likely to be immaterial and insignificant. For example, no matter what efforts are made to alleviate poverty in particular geographic areas or among particular groups of people, poverty will not be alleviated until national action is taken, for ultimately it is national economic policy which determines the economic environment in various geographic areas. Likewise, while the schools, as one of our society's socializing agencies, must be responsive to the needs of their particular communities, some negative forms of socialization, e.g., institutional racism, cannot be eradicated simply by local efforts. Like poverty, institutional racism is ultimately the result of national social policy, not merely local conditions.

[18] Nathan Glazer and Daniel P. Moynihan, "Why Ethnicity?" *Commentary*, October 1974, p. 33.

[19] Theodore J. Lowi, *The Politics of Disorder*, p. 53.

During the last few years many special interest groups, especially those representing racial and ethnic minorities, have sought to make colleges and universities more responsive to their needs. Many racial and ethnic groups have demanded the development and implementation of programs and courses of study that will enable them to study their history and culture. This demand for "studies" programs by numerous racial and ethnic groups has been countered by college administrators who insist that there is not sufficient latitude in their budgets to support a myriad of different ethnic studies programs. Such inflexibility is tantamount to saying, "Let them eat cake," and then forcing those groups who have articulated their demands to squabble among themselves for the crumbs of a single cupcake. The outcome of such squabbles between the groups is usually that all involved lose. They lose because frequently only one group—usually the most vocal or the largest—receives any funding; if more than one group receives funding, such funding is likely to be so meager as to be inadequate for the development of a serious "studies" program. Likewise, schools (elementary and secondary) frequently demonstrate the same inflexibility in providing financial support for curriculum and instructional response to the needs of racially and ethnically different children.

All of these various interest groups have something in common: each is trying to assure that those people it represents will be accorded respect by the remaining members of society. Multicultural education can serve as an umbrella for all of these groups, since its goal is to see that people respect all other people regardless of racial, cultural, ethnic, and religious background. And since multi-cultural education is a process, not the appellation of a special interest group, it should be the source of sweeping—not incremental—change.

Rationale for multi-cultural education

The underlying bases of the belief that all people must be accorded respect regardless of their racial, ethnic, cultural, or religious backgrounds is a fundamental acceptance of the premise that all people (men and women) have intrinsic worth. If all people have intrinsic worth, it seems reasonable to conclude that all people should be accorded equal respect. Consequently, it should be the goal of society's socializing agencies—particularly the schools in this country—to instill and maintain such respect. Multi-cultural education is a process for achieving this goal.

Multi-cultural education: toward a definition

The use of the word "toward" in the subtitle of this section implies that the definition of multi-cultural education must not be rigid and inclusive, but fluid and expansive. It also implies that as a concept multi-cultural education is best defined by describing its manifest, implied, and latent (but nonetheless desirable) components. The chart in figure 1 is offered to serve as a tool describing the contours of multi-cultural education.

FIGURE 1

Manifest Component (Essential)	Implied Components	Latent (But Nonetheless Desirable) Components
Respect — (for people regardless of sex; racial, cultural, ethnic, and religious backgrounds; or physical handicap)	All individuals within the society acknowledge the variability and diversity of mankind — "No One Model American"	Culturally diverse staff, pluralistic focus, configurations, and approaches in teaching learning environment
	Opportunities to have contact with people of different backgrounds	Active community involvement
	Freedom of coercion from any special interest group	
	Tangible forms (properly trained teachers, unbiased materials, etc.) to facilitate multi-cultural education	
	Social and political institutions should reflect in their leadership and membership the diversity of their constituencies	
	Messages on mass media (newspapers, television, etc.) should reflect the racial and cultural diversity within our society	

Successful multi-cultural education programs begin with national legislation

All of the above discussion tends to lead the author to the conclusion that in order to successfully implement multi-cultural

education the concept must be endorsed as part of our national policy, since racism and the other social ills which necessitate such a program are pervasive national problems, not merely erratically occurring local phenomena. Such malaise should not be lessened gradually by special interest groups—who too often find themselves pitted against each other by the forces of institutionalization—but rapidly eradicated by sweeping national action. Guidelines must be written in order to provide for states and local communities the framework for designing and implementing their own multi-cultural education programs. While such policy and guidelines must be firm, they must not be so rigid and inflexible that they do not allow multi-cultural education programs to respond to the varying needs of specific communities.

Nonetheless, while responding to the specific needs of various communities, the realities of multi-cultural education must be available to every child. This means that national legislation is imperative. People are very often hesitant to accord to individuals of different ethnic and cultural groups the respect they rightly deserve, e.g., during the civil rights struggle of the sixties many individuals of minority groups were denied the right to public accommodation. This right was only insured after the Congress passed the Civil Rights Act of 1964. While such legislation was unnecessary in some portions of the country—those which already guaranteed such rights—it is necessary to assure that such rights were available to all and were not subject to various forms of modification in particular states or municipalities. Likewise, some states have amended their constitutions to provide equal rights for women. However, it is unlikely that all women will have such rights until thirty-nine states ratify the Equal Rights Amendment to the United States Constitution.

In conclusion, it should be acknowledged that the author is well aware that the contours of multi-cultural education are not rigid, but fluid, and that before a more stable shape is imposed upon it there are many questions which must be explored in greater depth. For instance, advocating the legislation of multi-cultural education will invariably lead to discussions of rights. Such discussions of rights will invariably lead to debates about conflict of rights and ensuring of rights. Some people or groups of people may feel that multi-cultural education will afford them a greater opportunity to receive their rights, while other people or groups of people may feel that multi-cultural education may deny or lessen the opportunity for them to receive their rights. However, until we implement a program, most of the debate will continue to be rhetoric. Once we have something viable to examine,

confront, and criticize we may begin to alter its contours. Legislation about multi-cultural education would provide us with something viable; such legislation is the beginning, not the end, of our efforts to achieve respect for all people regardless of race, sex, creed, national origin, or culture.

A Program and Curriculum Planning Process for the Development of Multi-Cultural Performance-Based Teacher Education

James E. Anderson II
Associate Professor of Curriculum and Instruction
University of Houston

Both multi-cultural education and performance-based teacher education are positive forces, according to James E. Anderson, but a significant problem is identified in combining them into a productive teacher education force. Five "process area components" in curriculum planning and development are discussed for multi-cultural performance-based teacher education. These include: (1) a need for multi-cultural PBTE as viewed through a seven-stage change process; (2) steps toward institutional commitment for multi-cultural PBTE; (3) an interim multi-cultural PBTE task force; (4) role of the interim task coordinator for multi-cultural PBTE development; and (5) potential problematic issues for critical focus within the area of curriculum planning and development in multi-cultural PBTE.

During the last decade, education has been in the midst of "changing forces" and "changing times." One of the sectors that has increasingly felt the "stresses and strains" of this era has been teacher education, especially, the professional education segment.

The problems and challenges of teacher education today are somewhat reflective of our turbulent and changing society in that they often revolve around the concepts of relevance, accountability, and racism. Out of this climate of need for more responsible and effective teachers, who can facilitate higher levels of achievement for students of all racial and ethnic backgrounds, have emerged two important movements. Presently, these movements are referred to as a performance-based teacher education (PBTE), or interchangeably called competency-based teacher education (CBTE), and multi-cultural education.

If one were to examine the concept of performance-based teacher education which Hilliard defines as "teacher education programs which attempt to specify, to the extent possible and as clearly as possible, teaching behaviors which impede or promote pupil growth,"[1] one could possibly adopt a very narrow pedagogical stance, and thus view performance-based teacher education primarily as a kind of instructional process.

If one were to look at the concept of multi-cultural education which Hilliard also refers to briefly as "learning about various cultural groups,"[2] then, from an equally narrow perspective, one might also view multi-cultural education as just one source of content and a focusing mechanism for instructional process in teaching education.

However, this paper will not argue the narrowness of certain pedagogical stances, nor will it examine the validity of various educational definitions in isolation. Neither will this paper present the numerous need rationales for performance-based teacher education or multi-cultural education. The position of this writer will be that they are both positive forces and that the most relevant and functional problem at this time, for many teacher education institutions and programs, is how to combine multi-cultural education and performance-based teacher education into a productive teacher education force.

This paper will address itself to this question by viewing that

[1] Asa G. Hilliard, "Restructuring Teacher Education for Multi-Cultural Imperatives," in William A. Hunter, ed., *Multicultural Education Through Competency-Based Teacher Education* (Washington, D.C.: American Association of Colleges for Teacher Education, 1974), p. 41.

[2] Ibid., p. 41.

task as a need for a curriculum planning and development process that could be implemented and utilized by various teacher education programs for developing such a teacher training system. More directly, this paper will suggest and discuss the four basic components that this writer would see as part of an essential process, and a fifth area which will address itself to potential problems for critical focus which could affect any curriculum planning and development process. The major component areas of the process that will be presented and discussed are:

Planning and Development Component One (1)

The need for multi-cultural performance-based teacher education as viewed through a change process model.

Planning and Development Component Two (2)

Steps toward institutional commitment for multi-cultural performance-based teacher education.

Planning and Development Component Three (3)

An interim multi-cultural performance-based teacher education task force.

Planning and Development Component Four (4)

Role of an interim curriculum planning and development coordinator for multi-cultural performance-based teacher education development.

Planning and Development Component Five (5)

A description of potential problematic areas for critical focus in the area of curriculum planning and development in multi-cultural performance-based teacher education along with counter perspectives to these problems.

At the same time, the five process area components described above can be viewed as potential "products" of the "How do we do it?" and the "What comes next?" syndromes that many teacher training programs have been grappling with in their efforts to develop effective multi-cultural teacher education.

The need for multi-cultural performance-based teacher education as viewed through a change process model (component one)

Traditionally, teacher education has been unreceptive to major changes that could have potentially reshaped the final teacher product. As a result of this somewhat stagnate posture, the desire for several major changes in teacher training has emerged even stronger. Yet, many teacher training institutions, seemingly, have had great difficulty internally processing significant changes from more traditional teacher education models to multi-cultural performance-based models.

Therefore, the first component will describe a seven stage change process model that suggests how a college of education or a teacher training program could facilitate the development of a multi-cultural performance-based teacher education system by viewing it through a change process model.

Stage I — *The development of a need rationale for change in the current teacher education program and for the utilization of multi-cultural performance-based teacher education at all levels in the teacher training experience.* At this stage, an individual or preferably a group of concerned individuals must commit themselves to the task of presenting a researched position in a written format to the proper individuals at the program decision-making level.

Stage II — *The establishment of a change relationship between the teacher education program and the various individuals involved in the process of creating a multi-cultural performance-based program.* At this stage, the various individuals and groups from different sectors of the college and the general community that are either directly involved in the change process or that will be affected by it, should be knowledgeable of their roles and should share a co-partnership status in the decision-making process whenever possible. Among those people who might be involved would be faculty members from various academic areas, undergraduate and graduate students, parents, community people, public school personnel, and selected consultants.

Stage III — *The clarification or diagnosis of the present teacher education training process and its problems in respect to its capacity to produce teachers who can effectively facilitate successful learning experiences for children from culturally diverse groups in our society.* At this stage, careful analysis and evaluation of the teacher training process must be documented in reference to how it has been ineffective or harmful in the training of teachers for students from various racial and ethnic backgrounds. The process usually helps identify numerous problems that are indigenous to most traditional teacher education programs. Examples of these

problems would be: (1) a teacher education program that operates from a White middle class value system; (2) teacher training processes that fail to cause future teachers and educational personnel to confront their own individual racism and their roles in institutional racism; (3) lack of multi-cultural teacher education faculty; (4) reinforcement of cultural and educational sterotypes about students who are not White middle class; (5) lack of multi-cultural instructional materials; (6) lack of an institutional commitment to the ideas of cultural pluralism and a multi-cultural education philosophy; (7) the exclusion or the lack of significant multi-cultural perspectives and input at the highest level of the decision-making processes in education and, specifically, in teacher education program design, development, implementation, and evaluation areas. This exclusionist posture has operated effectively both in terms of the institution-centered learning experiences as well as the field-centered experiences.

Stage IV — *The examination of alternative goals and routes for multi-cultural performance-based teacher education at the programmatic level including the establishment of overall program goals, identification of competencies, and modes of learning experience.* At this stage, two very complex program design and curriculum development tasks could be put into motion.

Task (1) — Development of overall program goals and curriculum design. This task has often been very difficult, primarily for two reasons. First, to obtain a single teacher product that would be satisfactory to various culturally diverse groups often involves rigorous negotiation and educational compromises which have often had the effect of diluting the strength of whatever program is derived. Secondly, the new and innovative curriculum developments have often been grafted on to older or more traditional programs which in turn has often "drowned them" in the older existing system. However, according to Mazon and Arciniega, as you view this task there are at least two major approaches that can be considered: the needs-assessment approach and the delineation of the teacher roles approach.[3] Mazon and Arciniega state that, "In the needs-approach, attention is given first to the perceived needs of students in the schools. Once these needs are identified, an attempt is made to organize a teacher training program in the university which can produce the type of teachers determined best able to meet those identified needs."[4]

[3] Tomas A. Arciniega and M. Reyes Mazon, "Competency-Based Education and the Culturally Different: A Ray of Hope, or More of the Same?" in William A. Hunter, ed., *Multicultural Education Through Competency-Based Teacher Education*, p. 165.

[4] Ibid.

Alternately, the second approach revolves around the delineation of the teacher roles concept. In that approach they state the first step is to examine the roles which effective teachers of target schools will be required to play. This takes place in order to come to some agreement on what skills or competencies teachers need in order to function effectively in (a) the teacher-as-community-liaison role, (b) the teacher-as-ethnic-model role, (c) the teacher-as-subject-matter-specialist role, and (d) the teacher-as-multi-cultural-education-specialist role.[5] Teacher training programs are then shaped to provide the training needed to produce teachers able to function well in these roles.[6]

Task (2) — Identification and specification of multi-cultural teacher competencies. Without a doubt, the task of identifying and specifying teacher competencies is an extremely important facet of the curriculum planning and development process for multi-cultural performance-based teacher education. The importance of this task is pointed out clearly in that there are at least four different bases for attacking this problem. These bases or "frames of references" for specifying competencies are described by Cooper, Jones, and Weber as a philosophical base, an empirical base, a subject matter base, and a practitioner base.[7] In the case of the **philosophical base**, the competencies are derived by explicating assumptions and the values of man, the purpose of education, and the nature of learning and instruction. This process leads directly into the specification of pupil outcomes and to conceptualizing the role of the teacher from which general statements of competencies can be generated.[8] As for the **empirical base**, "the teacher competencies must be linked to knowledge derived from experience and experiment."[9] In terms of the **subject matter base**, the competencies that are derived from that origin will come from various disciplines and subject matter areas which the teacher is expected to teach.[10] Finally, the **practitioner base** viewpoint holds that competencies should be derived from a job analysis of what effective practitioners do in their teaching.[11] However, regardless of what

---

[5] Ibid.

[6] The above seven change process model represents an adaption by this writer of a change process described in Ron Lippitt, Jeanne Watson, and Bruce Westley, *The Dynamic of Planned Change*, (New York: Harcourt, Brace and World, 1958), pp. 131-143.

[7] James M. Cooper, Howard L. Jones, and Wilford A. Weber, "Specifying Teacher Competencies," *Journal of Teacher Education*, Vol. 24, No. 1 (Spring 1973): 17.

[8] Ibid.

[9] Ibid., p. 18.

[10] Ibid., p. 19.

[11] Ibid.

base or combination of bases might be used, the importance and significance of each will have to be judged by the degree to which they accurately reflect the multi-cultural nature of our society. This same notion must apply to the nature of the competencies derived whether they are knowledge, performance, consequence, or exploratory in nature.

Stage V — *The transformation of intentions into actual change efforts through experimental, prototype, and innovational multi-cultural performance-based teacher education learning experiences.* At this stage, the implementation of selected prototype learning experiences could begin. Directly related to the success of these prototype learning experiences will be: (1) the amount of staff development in preparation for the change; (2) the "expectations posture" either positive or negative that the faculty and other involved individuals hold for the innovations; (3) the holding in abeyance of the older "systematic press" in order to give the innovative practices a chance to work without being systematically stifled or rejected; (4) the allocation of sufficient resources for a support system; (5) initial expectations that are not too high.

Stage VI — *The stabilization and generalization of the experimental prototype and innovational multi-cultural performance-based teacher education learning experiences into regular curriculum and programmatic phases.* At this stage, there will be at least three very crucial sectors that could determine the success or failure of the transition phase into the normal program phasing. First and foremost will be a need to keep the multi-cultural performance-based teacher education thrust at the highest priority level of each college of education or teacher education program. Secondly, the staff related dimensions such as staff hiring, staff development and inservice processes, staff continuity, staff commitment, and staff competence will greatly determine the impact level and "quality control" of the experiences. Thirdly, will be the degree of flexibility and accommodation that can be facilitated within the school districts in which the field components will be working. The degree of success that these critical tasks can be accomplished with will be the measure of stabilization the program attains.

Stage VII — *The development of a constant "responsive posture" on the part of the institution's teacher education program in its roles and relationships with all programmatic phases and curriculum development stages of multi-cultural performance-based teacher education.* At this stage, the ongoing development of new and responsive curriculum dimensions will be of paramount significance to the sustenance of the newly generating program.

Directly related to this atmosphere will be the institution's ability to respond to the many extemporaneously created conditions that accompany any substantial systematic change. The complexity and difficulty of this task will depend greatly on the amount of impact that multi-culturalism will have on the current system. It will become clear that no previous amount of planning on paper would have enabled totally accurate prognostication of all the individual and institutional or programmatic traumas that will materialize in the process. Primarily, because very few teacher education programs have systematically or programmatically dealt with such cultural variants as racial identity, ethnicity, language, socioeconomic levels, and value systems from a positive multi-cultural philosophy such as multi-cultural education. Thus, the maintenance of a "responsive and regenerative" posture at both the individual and institutional levels of the teacher education programs will be mandatory for its continuing development.

Toward institutional commitment for performance-based teacher education (component two)

Neither people nor institutions are changed through perfunctory processes that operate solely on cognitive insights or in an "intellectual vacuum." Teacher educators and teacher education training programs must recognize through a series of cultural perception processes, that their professional motivations are by nature, both "self-derivative" and "other interpreted." At the same time, they must realize that their sincerity and their value commitments, embodied in the individual and institutional frames of reference, do affect their educational efforts with both their peers and their students. Thus, in order to facilitate a set of specific programmatic and curriculum goals, a consciously well-planned effort to maintain a supportive institutional atmosphere for the achievement of those goals must be sustained. Therefore, the following ideas are offered in search of institutional commitment to multi-cultural performance-based teacher education and its endeavors:

1. That the significance and need for multi-cultural performance-based teacher education be recognized by the college of education and its teacher training program and the school districts that it serves. That this commitment is **first** to the philosophies and tenets of multi-cultural education as the frame of reference for all educative processes in the college of education, and **secondly** to performance-based teacher education as a delivery system.
2. That the administrative and departmental leadership of the

college of education and the teacher training program encourage and promote individual initiative on the part of all faculty and staff members to take part in multi-cultural performance-based teacher education. It is also important that these efforts be recognized by the regular rewards systems of the college.

3. That a clearly defined organizational pattern for a curriculum planning and development process for multi-cultural performance-based teacher education be defined with procedures for effecting the needed change. (This paper is attempting to describe such a process.)

4. That adequate facilities and time for curriculum planning and development with new and innovative practices be given to those individuals involved.

5. That adequate financial resources be allocated to the multi-cultural performance-based teacher education program during the transitional and developmental periods for teaching materials and media, faculty, graduate assistantships, and program development purposes.

6. That adequate technical and consultative services be made available to the multi-cultural performance-based teacher education planning and development phases.

7. That opportunities for the interchange of ideas, experiences, and materials with other institutions and teacher training programs concerning multi-cultural performance-based teacher education be provided by the college of education and the teacher education training program.

8. That the college of education and teacher training program develop relationships with the communities that it serves and affects so that they may take part in the decision-making processes that affect them.[12]

Multi-cultural performance-based teacher education task force (component three)

Initially, in order to respond to a set of identified needs with a major curriculum change, a "working group" of concerned individuals is needed to lead in the planning and development of the change. The creation of a multi-cultural performance-based

[12] The above eight ideas toward institutional commitment represent a "synthesis" based on observations in curriculum planning which are discussed in J. Gaylen Saylor and William M. Alexander, *Curriculum Planning for Modern Schools*, (New York: Holt, Rinehart and Winston, 1966), pp. 435 and 519.

teacher education task force could serve that purpose. The interim task force would have the responsibilities of cloistering concerned individuals in various departments and gathering data for input into the initial planning phase.

The task force could be given a particular amount of time during the regular year or it might be assembled to work through the summer. The "working group" might include selected individuals such as knowledgeable faculty, community representatives, performance-based teacher education specialists, local school district personnel, parents, and selected special interest groups. During the time specified, the task force could be assigned to accomplish the following tasks to varying degrees of completion:

1. Develop work channels and communication lines with all projected groups who might be involved in the multi-cultural performance-based teacher education program, including school boards and community groups, concerning curriculum needs, instructional innovations, and critical educational issues that are confronting various communities.
2. Review available research on multi-cultural education and the process of interfacing it with performance-based teacher education, particularly in the areas of purposes and goals, general decisions about curriculum, instructional strategies, the nature of learning, roles of the teacher, roles of the student, roles of the content, and the nature of evaluation.
3. Begin to develop proposals and design experimental programs to meet the multi-cultural education needs of the areas which your institution or teacher education program serves.
4. Initiate an identification and selection process for program and curriculum directions, including specifying competencies.
5. Begin the developmental processes for multi-cultural performance-based learning activities for teacher training.
6. Develop a working relationship between specialists or consultants in multi-cultural education and performance-based teacher education and faculty in various curriculum areas, for the introduction of multi-cultural performance-based learning dimensions into their special areas such as language arts, reading, special education, educational foundations, special instructional methods, generic teaching methods, and introductory education courses.

7. Begin the development of faculty and staff inservice for the entire college of education and special interest area inservice experiences to assist the teacher training staff involved in introducing and maintaining the new multi-cultural performance-based dimensions.

8. Plan a timetable for the introduction and inclusion of the new learning experiences with adequate support systems under very careful supervision. Three of the most crippling obstacles to a major curriculum change of this type inside an already established system or program have been: (1) the lack of total commitment at the decision-making levels which automatically relegates any program to a lower institutional priority status, which results in inadequate numbers of faculty specialists in the area, which in turn results in only partial or token program development; (2) the inability to clearly describe to faculty members their roles in the change process, as well as in the transitional state, and their roles after the change will have been completed; (3) the inability to promote or create positive working relationships between the multi-cultural education specialists and the traditional curriculum area specialists.[13]

Role of the interim task coordinator (component four)

As the task force engages in various activities and efforts to meet the above kinds of objectives, it may be necessary to utilize an individual in a quasi-management or coordination role. The identification of this individual may come through any one of three viable channels. One method would be to have the individual appointed from the current faculty by the college of education administration, or by a faculty committee, or by departmental leadership, or by various possible combinations of the three. Another method would be to let this person "naturally emerge" from the task force personnel based on his/her ability to facilitate a number of tasks and his/her selection by the task force members themselves. Still a third possibility would be to bring a new faculty member specifically for the job of coordinating such a task force effort.

Incumbent upon this individual operating in a coordinating

[13] The format and content of eight tasks above represents a partial adaptive synthesis of the ways curriculum leadership groups may work innovative curriculum projects discussed in Helen Heffernan and William M. Alexander, "Using Current Curriculum Developments," in Robert S. Gilchrist, Chairman, *Using Current Curriculum Developments* (Washington, D.C.: Association for Supervision and Curriculum Development, 1963), p. 6.

capacity would be the necessity to provide leadership and direction in the following areas: (1) the design and development of the early program and curriculum stages; (2) the coordination of all groups and individuals working in the change process; (3) the development of an input process from various sources outside the college of education and the university; (4) the nurturing of a positive institutional atmosphere for change; and (5) the development of formative and summative evaluative processes at both the programmatic and curriculum development levels to provide feedback for future curriculum innovations, modifications, and regeneration.

Potential problematic issues for critical focus (component five)

Needless to say, there are countless dimensions of program and curriculum development in this area that are equally as worthy of discussion as some of the ones we have mentioned up to this point. Many of these will be in areas in which knowledgeable pre-planning will have automatically provided valuable insights and stability. Yet other dimensions of the development process will emerge simultaneously as the processes are in progress.

Some of these dimensions will be problematic, in that they will demand a critical focus by the individuals involved with them.

Some of the issues that will arise could be categorized as "people problems." Certain issues might be referred to as process issues, while still others would be content issues. Several important concerns might be viewed as racial or ethnic in their nature. Whatever labels one might attach, these issues, concerns, and problems will have to be dealt with. Therefore, in an attempt to provide some valuable foresight a list of issues, concerns, and problems will be described and then followed by counter perspectives or alternative solutions.

Issue 1 — "We are committed to multi-cultural performance-based teacher education as a college but we just are not getting any additional funds to finance it." **Counter perspective:** The relevant question here is not what an institution would do if it got additional money, but what it is doing with the money it has now. The real issue in this case is often a question of institutional priorities. How does the institution "divvy up" its resources or whatever money it currently has? Those individuals involved must make this clear to those who are in the decision-making process concerning finances.

Issue 2 — "Multi-cultural education programs are for Blacks, Native Americans, and Indians, etc. They are not that important for Whites or for working with White students." **Counter perspective:** To the contrary, multi-cultural teacher education means de-

veloping teachers who can provide meaningful learning experiences for all students of all cultural backgrounds. The first false assumption that usually emerges in this case is that teacher ineffectiveness only occurs in cross-racial situations. The second false assumption is that minority children are the only ones who need multi-cultural curriculum and that it is not necessary for White students. If teachers are to educate students to operate in today's multi-cultural world, it will be necessary for all students to share a multi-cultural perspective of the society.

Issue 3 — "I teach reading, or language arts, or special education, or math education, or science education, or general methods, or secondary education, etc. You can't talk about those problems in your multi-cultural education course." **Counter perspective:** Multi-cultural performance-based teacher education is not one course or a special series of courses for that sole purpose. It is an all pervasive philosophy that permeates all educational courses or learning experiences at all levels, in all curriculum areas. It means that the learning experiences that you provide accurately reflect the cultural diversity in our society.

Issue 4 — "Bilingual and bicultural education is something different from multi-cultural education and should have its own separate program." **Counter perspective:** Bilingual and bicultural education generally refer to educative efforts directed specifically toward the education of Mexican-Americans or Spanish-speaking people. In that multi-cultural education is an all pervasive philosophy for all racial and cultural groups, bilingual/bicultural would logically fall under the definition of multi-cultural and, thus, should be subject to multi-cultural program development and would be developed under or within the total conceptualization of a multi-cultural education program.

Issue 5 — "A performance-based teacher education delivery system will in itself provide better teachers for racial and ethnic minority students." **Counter perspective:** This is not a true statement in itself, the key is in the competencies. The impact of the teacher education program will depend greatly on what competencies teacher education students will be asked to demonstrate. This is why an interfacing process with multi-cultural education is necessary so that it will be reflected in teacher competencies that have multi-cultural dimensions.

Issue 6 — "Get the minority faculty members to teach in the multi-cultural performance-based teacher education program. They are qualified in that area." **Counter perspective:** Multi-cultural education is based upon researchable postulates which are derived from empirical studies. It is not an innately racially bound theory.

It requires the study of data and research that can be brought to bear on the relationship of educational practices to the culturally diverse nature of our society. An individual's competence in multi-cultural education has little to do with his/her race or ethnic identity from a teacher education viewpoint. It will be an individual's insights, attitudes, and skills that, ultimately, will determine his/her competence as a teacher.

Summary

The development of a multi-cultural performance-based teacher education program, as well as its potential impact, will depend greatly upon the combined capacities of the individuals and institutions involved to create and sustain a "process" that will facilitate program and curriculum development in this area. In order to accomplish this objective, this paper has suggested the utilization of a program and curriculum planning and development model as a "frame of reference" to work from.

The first component of the program and curriculum development process dealt with the need for multi-cultural performance-based teacher education and the importance of gaining and maintaining a very high level of commitment with the educational institutions involved. This component highlighted eight ideas that might be utilized in acquiring institutional commitment for this task.

The second component of the process discussed the relationship between the teacher educators' efforts and their motivations, sincerity of purpose, and their value commitments. It was further pointed out that these influences are often "other interpreted" from various cultural perspectives by both students and peers, which often raises serious questions about the level of individual and institutional commitment.

The third component described an interim task force that would be a "working group" that would be made up of various kinds of individuals who might have "vested interests" in the process. Among the projected tasks where they could bring their collective expertise to bear were the development of communication channels with all anticipated groups and review of research in multi-cultural education and performance-based teacher education. This need could be visualized or represented as a need for a major change in teacher education. This component was discussed in an eight stage change process model.

The fourth component suggested several areas of involvement for a task force coordinator who would provide a leadership posture that could greatly facilitate the task force roles. Among those

skills mentioned that seemed particularly significant to the success of the entire process were those in terms of planning and liaison roles.

Lastly, in an effort to provide some constructive foresight a few of the often voiced problematic issues were presented very briefly for critical focus, with counter perspectives.

If performance-based teacher education is to have any significant impact on improving the abilities of teachers to facilitate higher levels of achievement with students in our culturally diverse society, its development from a multi-cultural perspective is not a question: it is an imperative. Fundamentally important to this development will be the planning and curriculum development process that will be utilized to reach this goal.

Additional References

American Association of Colleges for Teacher Education. *Journal of Teacher Education*, "Multicultural Education." A special thematic issue on multicultural education. Washington, D.C.: American Association of Colleges for Teacher Education. Vol. 24, No. 4 (Winter 1974).

Castaneda, Alfredo and Ramirez, Manuel III. *Cultural Democracy, Bicognitive and Education.* New York: Academic Press, 1974.

Della-Dara, Delmo and House, James E., eds. *Education For An Open Society.* A yearbook for the Association for Supervision and Curriculum Development, Washington, D.C.: Association for Supervision and Curriculum Development, 1974.

Doll, Ronald C. *Curriculum Improvement Decision Making and Process.* Boston: Allyn and Bacon, 1974.

Epps, Edgar G., ed. *Cultural Pluralism.* Berkeley: McCutchan Publishing Corporation, 1974.

Houston, Robert W., ed. *Exploring Competency-Based Education.* Berkeley: McCutchan Publishing Corporation, 1974.

Hunter, William A., ed. *Multicultural Education Through Competency-Based Teacher Education.* A collection of papers presented at a national conference on multicultural education. Washington, D.C.: American Association of Colleges for Teacher Education, 1974.

Johnson, Florence E. Lester; Scales, Alice M.; and Smith, Gloria S. "Teachers' Attitudes Affect Their Work and Minorities," *Educational Leadership*, Vol. 32, No. 3 (December 1974): 193-198.

Saylor, J. Galen and Alexander, William M. *Curriculum Planning and Modern Schools.* New York: Holt, Rinehart and Winston, 1966.

Schneider, Allen A. *Competency-Based Education: The State of the Scene.* The Ninth Report of the Performance-Based Teacher Education Series for Teacher Education. Washington, D.C.: American Association of Colleges for Teacher Education, 1973.

Weber, Wilford A.; Cooper, James M.; and Houston, W. Robert. *A Guide to Competency-Based Teacher Education.* Berkeley: McCutchan Publishing Corporation, 1973.

PBTE and Multi-Cultural Education: If the Shoe Does Not Fit Should We Wear It?

Richard H. Hersh
Chairman of Secondary Education
University of Toledo

The university faculty's role in assuring that multi-cultural education content be included in performance-based teacher education is explored in Richard H. Hersh's discussion, along with problems encountered in implementing a multi-cultural PBTE program. He emphasizes the need for a realistic assessment of potential pitfalls when attempting to operationalize this fusion. Finally, faculty roles and problems during the design, implementation, and evaluation stages of a multi-cultural PBTE program are listed.

The attention currently being given to PBTE as the hope of teacher education has left in its wake the belief that we now have a simple solution to many complex problems. Multi-cultural education is one of those complex concerns for which PBTE is a hoped for remedy. This particular paper will focus upon those aspects of PBTE and multi-cultural education which demand a reconceptualization of university faculty roles and requirements if such a synthesis is undertaken. An attempt will be made to demonstrate the naiveté of the belief that PBTE provides simple solutions to anything, and to explain the necessary complexity of any attempt to conceptually synthesize and implement a multi-cultural PBTE program. This is not to suggest that such a fusion is not possible or should not take place, but rather, to suggest that such an endeavor requires, as a necessary prerequisite, a realistic assessment of potential pitfalls. While persons associated with school districts, community groups, education associations, and organizations such as Teacher Corps are as important as university faculty in the definition and operation of a multi-cultural PBTE effort, the effect of such synergistic relationships will be discussed in accompanying documents.

What is PBTE? What is multi-cultural education? What are the problems in a university attempt to operationalize both PBTE and multi-cultural education aims? The following attempts to answer each of these questions.

What is PBTE?

One of the major problems with any innovation is that both proponents and critics, eager to demonstrate the worth of their cause, overkill in their definition of and expectations for the innovation. In this regard PBTE has often been poorly defined by both its advocates and opponents. While there exists the inherent risk of being accused of committing a similar mistake it is necessary to make explicit the critical attributes of PBTE in this discussion. PBTE IS NOT A PROGRAM. This means that one should not expect to be able to "borrow" another university's program and transfer it to any particular situation. This also implies that any attempt to present one program as *the* model or force others through legislation to adopt *one* program is naive and foolhardy. PBTE is not a transferrable program. PBTE is a process.

As a process PBTE is a strategy for raising a variety of teacher training hypotheses and testing those hypotheses. As a process, PBTE is not the answer to these questions but only a means of providing such answers.

> In light of the previous discussion, we may once again ask: What are the important competencies for multicultural education? At best, teacher competencies may be (a) postulated a priori as hypotheses to be empirically corroborated or discarded; or (b) set dogmatically according to conventional wisdom. Certainly the model proposed here deems the former alternative, (a), as the only appropriate course of action.[1]

In selecting competencies as hypotheses to be tested one must rely upon (a) previous research findings; (b) intuitions; (c) traditional practices; (d) practical experiences; (e) learning theories; and (f) community and/or legislative demands.

PBTE makes the following assumptions: (1) If intended pupil[2] learning does not take place, the responsibility for such failure must *first* be placed on the instructional system. This does not assume that the teacher or school is necessarily at fault; clearly neither the school nor the teacher has sufficient control to guarantee learning in all instances. What PBTE attempts to do is eliminate the instructional environment as a contributor to failure. Such an emphasis is of critical importance for multi-cultural education. Historically teachers have attributed failure of minority group children to the student's "deprived cultural heritage," rarely asking questions about instructional failure; (2) It is possible to systematically research the effects of teacher behavior. This does not imply that PBTE has those solutions at hand but that such solutions might be found if approached in a sensible way; (3) Most students (90% or more) are capable of achieving in school at levels previously thought to be within reach of relatively few. This has been labeled as "mastery learning." This aspect of PBTE further mitigates against teacher negative expectations based on race or cultural heritage; (4) It is possible to educate teachers during pre- and inservice training to a level of competence demonstrated to be required for successful teaching. This assumption thus denies that "good teachers are born" or that the act of teaching is so artful as to not be amenable to training effect.

Obviously such assumptions are optimistic. Professionals accepting these assumptions must understand that such assumptions demand testing and imply particular programmatic strategies for the process of hypotheses testing to occur. For example, objectives for training must be specified in a format amenable to measurement and made public. This does not suggest that only

---

[1] Luis M. Laosa, "Toward a Research Model of Multicultural Competency-Based Teacher Education," in William A. Hunter, ed., *Multicultural Education Through Competency-Based Teacher Education* (Washington, D.C.: American Association of Colleges for Teacher Education, 1974), p. 141.

[2] When the term "pupil" is employed such usage refers to K-12 students. The term "teacher" refers to teachers of K-12 pupils.

measurable objectives are good objectives but that whenever possible such a format should be employed. The question of worth or value of objectives is a question to be resolved on the basis of philosophical or empirical merit prior to putting such objectives in a particular form. Secondly, criteria for meeting such objectives must be stated prior to instruction lest the evaluation procedure be subject to the capriciousness of hidden criteria. Finally, pre- and post-tests should be utilized to measure learning as a function of specific instruction.

Critics might argue that the above conditions concerning training objectives and criteria are as arbitrary in nature as non-PBTE programs. The critics are in a sense correct. The state of knowledge about what are the best and most appropriate objectives, criteria, and test items is so limited that the "form" or content of a PBTE program is no guarantee that it would be any more efficacious in the beginning than its non-PBTE cousin. However, the essence of PBTE is not its "startup" content validity but the process and format, which enhances the chances of finding out what does and will work in a far more systematic way than we have been able to do in the past. As a process, PBTE demands a greater amount of personnel and program accountability than traditional teacher training strategies. PBTE is not intended to develop "teacher proof" programs either at the K-12 or university level. In fact, its effect is to pinpoint inferior instruction and materials and thus, in a sense, provide public "insurance" data against the capriciousness found in all levels of education.

Such a strategy is indeed threatening to public school and university personnel. Its implied accountability for all levels of education is hostile to those secure in the closed door classroom. Such a process demands that educators differentiate between the notions of "we can't" and "we won't." As a systematic approach designed to aid in finding answers, PBTE forces educators to make public their hypotheses about teacher education and to gather data to validate or deny such assertions. Thus, PBTE is a beginning point in determining program validity. As a beginning point *no one program* can be considered a model. As a strategy for determining model programs, one must expect a variety of efforts until such time as (if ever) data are found to deny the worth of all programs save one. The complexity of teaching and learning is such that one would expect a variety of successful training models.

The foregoing has obvious implications for multi-cultural education. While PBTE has been put forth by some as a value-neutral process, one should recognize this is not the case. Persons adhering to a PBTE approach are also de facto accepting the value of a

systems approach, with its faith in the scientific and empirical method, and the value of educational accountability. But this value bias can be viewed as a strength regarding multi-cultural education. Multi-cultural education, as defined below, implies cultural and value diversity. PBTE as a process demands that training programs accommodate a maximum diversity until such time as appropriate data can be found to deny the efficacy of such diversity, in contrast to the de facto monocultural dimensions of most traditional programs. If it is agreed that multi-cultural education is an objective worthy of universal acceptance, then guaranteeing that such an objective be met is an important consideration. PBTE provides a process for assessing whether or not multi-cultural education objectives are being met, and which training techniques provide teachers with skills which facilitate the stated learning objectives. Before we consider the operation of such a task, however, it is important that it is clearly understood what is meant by multi-cultural education.

What is multi-cultural education?

Perhaps the best starting point in defining multi-cultural education is the AACTE statement entitled "No One Model American":

> Multicultural education is education which values cultural pluralism. Multicultural education rejects the view that schools should seek to melt away cultural differences or that schools should merely tolerate cultural pluralism . . . cultural diversity is a valuable resource that should be preserved and extended.
>
> To endorse cultural pluralism is to endorse the principle that there is no one model American . . . Cultural pluralism is more than a temporary accommodation to placate racial and ethnic minorities.[3]

The implications for education are many. Among these are the teaching of values which support cultural diversity and individual uniqueness.

> Multicultural education is the structuring of educational priorities, commitments, and processes to reflect the reality of cultural pluralism as a fact of life in the United States. Educational priorities must focus on developing and maintaining an awareness of cultural diversity as reflected by individuals, groups, and communities. It requires the commitment of educators to the basic concept of diversity as it is expressed through dimensional aspects of ethnicity and cultural group lifestyles. Multicultural education recognizes that the maintenance of cultural diversity is crucial, not only to a particular group's survival, but to the basic tenets that support the democratic ideal.

[3] "No One Model American," *Journal of Teacher Education*, Vol. 24, No. 4 (Winter 1973): 264.

> Multicultural education values differences and fosters the development of an appreciation for these differences. It further recognizes similarities that exist among and between individuals and groups. It is the prime responsibility of education to internalize those attitudes and behaviors that are crucial to the elimination of unequal treatment based on physical appearance, behavior and lifestyles.[4]

Training teachers to implement multi-cultural education requires more than mere tinkering with or simply adding to present teacher education programs. "It requires changes in the value assumptions and the perceptual worlds of educators, and changes in institutional structures as well."[5] With regard to teacher training "No One Model American" is quite explicit:

> Colleges and universities engaged in the preparation of teachers have a central role in the positive development of our culturally pluralistic society . . . teachers and personnel must be prepared in an environment where the commitment to multicultural education is evident. Evidence of this commitment includes such factors as a faculty and staff of multiethnic and multiracial character, a student body that is representative of the culturally diverse nature of the community being served, and a culturally pluralistic curriculum that accurately represents the diverse multicultural nature of American society.
>
> Multicultural education programs for teachers are more than special courses or special learning experiences grafted onto the standard program. The commitment to cultural pluralism must permeate all areas of the education experience provided for prospective teachers.[6]

Those people believing PBTE to be a simple answer to complex problems have obviously naively believed that PBTE simply requires a reformulation of existing reality in teacher training. However, PBTE is not the automatic or simple answer hoped for by those searching to provide a valid means of training teachers for multi-cultural education. In fact, gross mistakes have already been made.

> Regarding value assumptions, CBTE model programs have taken the "redo" approach by packaging existing courses in behavorial objective form. This approach fails to reexamine the basic assumptions of traditional programs which the new programs are purportedly an attempt to change. To "redo" the same old thing may yield a more attractive package, but it will transform neither utility nor effect to students.

---

[4] Richard James, "Multicultural Education From A Black Educator's Perspective," in William A. Hunter, ed., *Multicultural Education Through Competency-Based Teacher Education*, p. 35.

[5] Normand R. Bernier and Richard H. Davis, "Synergy: A Model For Implementing Multicultural Education," *Journal of Teacher Education*, Vol. 24, No. 4 (Winter 1973): 269.

[6] "No One Model American."

> What must be grappled with is how best to meet the needs of culturally different children taught by cross-culturally deficient educators.[7]

The problem of "cross-culturally" deficient educators is one of the many personnel concerns to be considered in initiating a PBTE and multi-cultural education approach. But the identification of necessary competencies for teachers within a multi-cultural perspective is a difficult task.

> First, there has been little indication that the leaders in the early days of the movement saw multicultural teaching as a priority concern. They regarded the development of a generic set of competencies as the answer to minority concerns. The problem was that few Blacks could find evidence in any of the PBTE materials that teachers would learn the vital things pertaining to the teacher's adequacy for work with children whose cultures differed from their own.[8]

Nor is belonging to a particular minority group a sufficient cause for greater teacher success.

> Recent empirical evidence suggests that mere membership in a particular cultural-linguistic group does not insure superior teaching ability and success with pupils from the same cultural-linguistic group. While a recent investigation (U. S. Commission on Civil Rights, 1973) revealed that teachers in southwestern U. S. schools were failing to involve Mexican-American children as active participants in the classroom to the same extent as the Anglo children, a closer scrutiny of the findings further revealed that Mexican-American teachers praised and encouraged Anglo pupils to a strikingly greater degree than their Anglo colleagues did, and conversely, these same Mexican-American teachers praised and encouraged Mexican-American pupils less than the Anglo teachers did.
>
> Thus, it seems clear that similar teacher-pupil ethnic group membership is no assurance of multicultural teaching competence.[9]

Typically one finds a teacher education faculty, curriculum, and student population existing within a monocultural framework. Superficial attempts to provide a multi-cultural perspective cannot suffice. "A monocultural faculty, student population, and curriculum do not possess the ingredients required for multi-culturalism. A single course on multi-cultural education in such a setting is an attempt to capture the appearance without the substance."[10] But

---

[7] M. Reyes Mazon and Tomas Arciniega, "Competency-Based Education and the Culturally Different: A Ray of Hope or More of the Same?" in William A. Hunter, ed., *Multicultural Education Through Competency-Based Teacher Education*, p. 164.

[8] Asa G. Hilliard, "Restructing Teacher Education for Multicultural Imperatives," in William A. Hunter, ed., *Multicultural Education Through Competency-Based Teacher Education*, p. 42.

[9] Luis M. Laosa, "Toward a Research Model of Multicultural Competency-Based Teacher Education," p. 138.

[10] Carl J. Dolce, "Multicultural Education — Some Issues," *Journal of Teacher Education*, Vol. 24, No. 4 (Winter 1973): 283.

as Lopez cogently points out teachers who have been provided some training concerning cultural pluralism may still lack sufficient competence.

> In the name of cultural pluralism, some teachers may be prompted to neglect children of ethnic minorities by benignly accounting for their lack of success in school and their educational deficiencies (competency in standard English, techniques for problem solving, and understanding concepts, for example) as mere manifestations of cultural differences. Some teachers may conclude that because there are de facto ethnic and cultural differences among school children, there cannot be any common educational ends or means in school programs, and that the curriculum must be geared to the majority. In such a case, the educational needs of minority children again are effectively dismissed or neglected, although regrettably in some instances. And in deliberate efforts to encourage pluralism in and through the schools, some teachers may respond to minority children as elements of sociological categories rather than as individual learners, socializing them, in effect, in terms of those categories (ethnically and culturally) rather than educating them.[11]

Teachers working with minority children have ascribed the child's lack of success to the child's identity—his/her color, race, or cultural heritage. PBTE requires that educational judgments be based upon achievement—achievement inferred from a specific behavior—something many of those children have never been given the opportunity to demonstrate. Requiring teachers to state behavior and criteria for evaluation of that behavior prior to instruction may help to focus teacher awareness less upon their biased perception of cultural differences and more upon critical learner variables which facilitate successful learning. Such a change requires sytematic, consistent, and thorough training.

> Race, ethnicity, sex, income level, and other demographic characteristics of the pupil have bearing in competency-based programs only to the extent that they describe facets of the pupil's social history and prior learning experiences in the culture. Knowledge of these variables is used to the extent that they may contribute to developing relevant learning activities which build upon, and do not negate, pupil's previous learning experiences. Thus, variables of race, ethnicity, income level, social status, and sex reflect the cultural plurality, history, and attendant learning experiences of the pupils. They are not, as many educators and test interpreters believe, indicants of intellectual capacity, aptitude, and ability which may be used to allocate pupils to educational tracks or problems which reduce the likelihood of high achievement and social mobility in American society.[12]

---

[11] Thomas R. Lopez, Jr., "Cultural Pluralism: Political Hoax? Educational Need?," *Journal of Teacher Education*, Vol. 24, No. 4 (Winter 1973): 277.

[12] Eudora Pettigrew, "Competency-Based Teacher Education: Teacher Training for Multicultural Education," in William A. Hunter, ed., *Multicultural Education Through Competency-Based Teacher Education*, p. 91.

This paper cannot possibly presume to identify the sufficient conditions for an adequate multi-cultural PBTE program. However, one will find the recent AACTE publication *Multicultural Education Through Competency-Based Teacher Education*, edited by William Hunter,[13] most helpful in identifying issues, concerns, and possible teaching competencies necessary for any program whose purpose is to link these two concepts. The remainder of this paper will concentrate on the dynamics of PBTE change from the perspective of university faculty members. The demands, pressures, fears, surprises, and accountability required in such a process will not decrease with the added thrust of multi-cultural education. The burdens for both university faculty and prospective teachers will be increased.

PBTE and multi-cultural education: problems and pitfalls

The purpose of this section is to provide tentative answers to the following two questions:

1. What should be the role of the instructional staff in assuring that PBTE includes appropriate multi-cultural education content?
2. What problems might one expect when faculty members attempt to implement a multi-cultural PBTE program?

One major premise underlies the following response to these questions. While creating more complex problems, a multi-cultural education focus for PBTE provides a specific dimension to otherwise generic PBTE considerations.

From a practical standpoint the operation of a PBTE program is a people problem. Such a process requires that people redefine their existing roles, not once but continuously, as such a program continues to develop. Consider the matrix on the next page.

For each of the stages of PBTE development each of the clientele effected must undergo role change. The analysis below limits its focus to the clientele within a university setting labeled "faculty."

Interwoven throughout this matrix are such external variables as time, organization, and reinforcement. The amount of time, the kind of organization, and the quality and quantity of reinforcement may be different during each of the stages of design, implementation, and evaluation. Obviously the interactive

[13] William A. Hunter, ed., *Multicultural Education Through Competency-Based Teacher Education* (Washington, D.C.: American Association of Colleges for Teacher Education, 1974).

PBTE STAGES

	Design	*Implementation*	*Evaluation*
1. University Faculty			
2. University Students			
3. University Administration			
4. Public School Teachers			
5. Community			
6. Pupils			

effects of stage, personnel, and external variables can become quite complex. Remembering the definition and assumptions behind PBTE mentioned above, what can be said about the effects of such interactions?

Role of faculty — who has truth?

Perhaps the most threatening aspect of PBTE is the requirement that university faculty make public their teaching objectives. Making such objectives public demands that one is also able to defend his/her objectives when asked by peers and students. Providing such a rationale is threatening to many who have never had to concern themselves with something they have always considered self-evident. On what grounds are objectives defensible since there is little empirical evidence available for most teacher training objectives? The design state of PBTE is perhaps the most difficult aspect of the process because it is the one function most heavily dependent upon subjective evidence. The question of worth of objectives is dependent upon conflicting value constructs. That logic is a tool for adjudication makes the design process no less threatening to egos.

The big question in the design stage is: What knowledge, understandings, feelings, and skills must a teacher possess before such a person is considered competent? Assuming that such a consensus can be achieved, what will be the criteria for successful completion of those competencies? These are, of course, difficult questions, since most of those answers are not known. PBTE as previously defined is a response to our collective ignorance concerning those questions and answers, and hence our beginnings are necessarily humble and arbitrary. It is this arbitrary begin-

ning that is perhaps least understood by those interested in PBTE.

PBTE in its beginning stages is perhaps as arbitrary as most traditional teacher education programs which are usually comprised of an additive collection of courses. One might argue, however, that the very process of making program objectives public, and sequencing such objectives via a logical analysis or task analysis of the teaching act, cannot but help improve the usual arrangement of teacher education requirements. What PBTE endeavors to do is to collect data about the program and utilize such data to restructure, add, delete, and reconceptualize the training program based upon such data. Such data collection, however, demands the ground-rules previously specified and further demands a disciplined faculty adherence to the process of attempting to validate all operating assumptions.

Such a process is difficult enough for university personnel when applied to rather neutral generic teaching skills such as questioning strategies, discussion techniques, and lesson plan writing. But what happens when the goals of multi-cultural education are to be accounted for in the PBTE program? What knowledge, understandings, and teaching skills must a teacher have before he or she is able to demonstrate the competencies required to fulfill the objectives of multi-cultural education? What knowledge about which cultural groups is necessary and/or sufficient for such competence? What value clarification competencies must each teacher demonstrate? What affective dimensions are required of a teacher attempting to promote the philosophy of multi-cultural education?

While it might be agreed that the beginning identification of generic and multi-cultural education teacher competencies are arbitrary, in the sense that no one set of competencies has been or can be identified, this is not to imply that anarchy or chaos should reign. Rather, the collective faculty must attempt to determine which competencies are minimally acceptable as *program* requirements. The faculty must recognize that such a task requires making explicit hypotheses which they professionally agree will lead to a competent teacher. Such hypotheses are subject to revision based upon ongoing formative evaluation.

How the faculty decides the *what* and *why* of a program is situation specific. While the wisdom of including students, teachers, community representatives, and/or others in such a task for both educational and political reasons may be argued, this is not to suggest that such a process *must* be the case. In many situations one really has few options. Someone else has forced such decisions. The question of timing—when specified persons should

be included during each or any stage—is not universally answerable.

While the systematic approach demanded in a PBTE program is content neutral the questions it requires one to raise provide an abundance of value conflict. Such conflict is difficult enough for a faculty operating within a monocultural frame of reference. The faculty inservicing component in each of the stages of PBTE is enormous without the demand for the complexity of a multicultural perspective. As with less value-laden concepts those contemplating the utilization of PBTE in a multi-cultural framework must ask a further question: What problems does a university faculty face in such a process?

Revolution of rising expectations

One of the important by-products of PBTE is the inherent growth of faculty awareness for the increased quality of analysis required for PBTE program viability. In addition, systematically designing a program which can be continuously monitored not only increases the amount of usable data for analysis but also results in higher level expectations on the part of faculty, administration, and students. This is true during both design and implementation stages. Faculty, knowing their objectives will be publicly scrutinized, tend to provide rigor and sophistication in their demands. Honestly believing in the worth of their objectives and criteria, the University of Toledo faculty enthusiastically attempted to implement, only to find that they had designed a five year program to operationally fit into a two year time schedule! This growth in expectations is initially self-reinforcing but the pressure to meet those expectations, especially with students who have not experienced a traditional program, and thus have no traditional standard of comparison, is difficult. The Toledo faculty has found that when implementation occurs, the faculty and university students begin to perceive the enormous complexity of the endeavor called teacher education and two major events occur: (1) University students ask better and more questions about teaching and learning, while the faculty cannot answer many of those questions, given the rapidity of question formulation. (2) This results in increased ambiguity and concomitant frustration, and identification of faculty inability to achieve their new expectations, at least in the short run, thus also resulting in increased frustration. At first these two phenomena cause faculty to push harder, naively believing that an increase in effort will substitute for explanatory power. Such effort, however, has diminishing returns, forcing faculty to either admit defeat out of frustration or weariness (the

university reward system is simply not geared to such exponential effort) or to reassess their objectives and expectations and revise them downward. This latter move is also frustrating and increases faculty and student anxiety because now students must be told that it may not be possible to achieve some of the competence once demanded of them. This creates confusion and distrust.

Student expectations increase, because objectives and criteria are made public, time is no longer the determinant of success, and alternative routes for achieving objectives are available. In the Toledo program the complaints about *what* is taught have been reduced to almost zero because faculty have been better able to present a rationale for the existence of their objectives. Field time requirements have doubled and tripled and students have proclaimed the program as being relevant. But university students have also seen how ineffective university faculty have been in delivering such a system. The demand placed upon faculty to help students achieve clearly stated objectives has increased. Students are no longer willing to accept grades of *C* or *B* as being adequate because the criteria for an *A* grade are public and appear reasonable. Students demand opportunities to master each objective, thus increasing demand for faculty time and effort. Students begin to place more blame on the system for their failures in the PBTE program, whereas in the traditional program the students had been willing to accept failure as an indication of something wrong with themselves. Students, having learned to believe in PBTE theory, demand that such theory be applied to them. The faculty has been so successful in inculcating the worth of what it has advocated as models of competent teaching that students have become increasingly frustrated if success in school classrooms is not immediately achieved. They are more openly critical of their cooperating teachers and of themselves. The affective dimensions of this frustration of rising expectations adds to the pressure for short term program success.

The above is fairly easy to explain while difficult to solve. Through a PBTE approach the faculty is better able to define, in meaningful terms, what it means by teacher competence. In doing so, each person, faculty and students alike, has been better able to define his/her own inadquacies. The resulting *conscious* discrepancy between program objectives and reality causes increased dissonance, often resulting in the search for immediate short term gains, which might result in long term losses. Many university students become acutely concerned about learning survival skills for immediate use in public school classrooms. This usually takes the form of asking how one can control a class or

keep pupils on task. Gimmicks are often relied on without recognizing that such tricks of the trade are meaningful in the long term only if one understands why they work and that time is needed for practice. While the university faculty recognizes that teaching for and learning certain teaching competencies demands differentiated amounts of time, their students understandably desire competence now!

Faculty and student demands

One of the major problems for a faculty in a PBTE model is the increased demand upon faculty by students. University of Toledo students have become refreshingly candid. But such candor does not presume truth or wisdom. Because many of the faculty have been willing to publicly admit the tentative validity of specific objectives, students have at times demanded changes. As previously mentioned, faculty members have been willing to make program changes based upon student input. But there comes a time when some student demands are questionable. Problems occur when not all involved faculty can agree when those times are occurring. The problem of adjudicating revision demands based upon student request become part of that complex process. Below is a recent memo from a colleague which exemplifies the dilemma faced by faculty in this situation:

> No one faculty member nor one administrator should take it upon him/herself to order, command, or demand revision of program based upon student disgruntlement. If this becomes the *modus operandii*, we risk professional suicide by summarily putting aside the reasoned scholarship and judicious philosophical premises which have been generated that lend credence to whatever that program purports to accomplish. If clamorings of a vocal few cannot be reasonably brought to arbitration and sensible resolution with mature discussion and exchanges, then I see little to be gained from instituting the theme contained in the *The Lord of Flies*—letting the sixteen year-olds govern the land. Furthermore, I personally hold in utter contempt the pandering and fawning manner with which students are "over accommodated" with modules made so simple (-minded) to "meet students' needs" that all academic/cognitive respectability is excised from the process of education. Can we not see that by reducing complexity to more and more simple (-minded) techniques of how-to-do-its, we leave the world of reality; of the "complexity of the urban classroom?" Do we believe that we are doing our students any favors by this sophmoric reductionism? Aren't we creating classroom shock by avoiding the nature of reality and instead teaching for mastery of tricks, nostrums, and potions which will work to solve such-and-such type of problem? I believe that many of our more astute students are taking us for a ride. They already see through this simplicity, and like Peggy Lee they say, "Is That All There Is?" Let's face it—without some essential conflict; without dealing with the seemingly unreasolvable prob-

lems; without conflict between what we smugly believe to be the case and what is—there is not possibility for growth. If faculty cannot or will not take the opportunity to maturely and responsibly confront their students, then the staff has abdicated its professionalism and the students are seduced into false security. The students in turn are learning how to run a game on the faculty. In the end, the CBTE effort or any educational program becomes gamesmanship instead of scholarship.

If we can leave this discussion with the hope that the faculty remains constant to its professional obligations (and refuses to prostitute itself to student-generated ad-hocracies for simplistic relevance) and that students will re-establish their appropriate and necessary roles as seekers of wisdom, we can turn to two more matters peculiar to our (local) situation.[14]

PBTE: The creation of a new orthodoxy?

One of the problems with producing significant change is that such a process is fatiguing. One means of combating that fatigue is to stop changing. This quest for stability poses a paradox for PBTE implementers. On the one hand, PBTE demands constant revision based upon program evaluation and clientele feedback. Yet, it is difficult to test the validity of program hypotheses if the program does not provide enough stability to focus upon important content and process variables. The need for faculty to come to tentative closure with regard to content and process is necessary for programmatic research. However, agreeing to reduce the pace of change to a trickle for research reasons is different than halting revision effort because faculty perceive change as no longer needed or because the faculty is just plain tired. Faculty members must constantly fight the temptation of believing that their massive retooling efforts have resulted in stable truths—a new orthodoxy. The tenets of PBTE require the constant revision of program as data dictate. The essence of multi-culturalism is that there are not only differences between persons but that such differences are in flux. Many programs in the country have created one form of orthodoxy—that of a monocultural design. A faculty with a monocultural perspective would seem to have little chance of breaking the orthodoxy of that monocultural perspective without external pressure. PBTE and multi-cultural education should be dynamic concepts—the antithesis of institutionalized orthodoxy.

PBTE as a reinforcer of monoculture?

The amount of reeducation needed by college faculties and the value laden content of such an endeavor increases the complexity of an already complex set of problems. This does not mean that

[14] David Glick, "Memo to Colleagues" (University of Toledo, 1974).

such an endeavor should not take place but rather that one should have one's eyes open before jumping into the lake.

One of the more interesting and potentially dangerous by-products of the PBTE approach is the naive belief that the *form* of such a program inherently validates the substance. Translated into the problem of multi-cultural education one must be wary of the possibility of translating monocultural curriculum into an appropriate format and be deceived into thinking that *because* it is PBTE that it is also sufficient in substance! To the degree that this process operates is the degree to which PBTE can hinder multi-cultural education efforts.

One way in which the movement toward multi-cultural education might be facilitated would be to develop an acceptable matrix of criteria which would help educators determine if and when their program could be considered multi-cultural. While this would be an arbitrary construct, until which time empirical evidence is found to suggest appropriate critical attributes, there is the need for some measure, however crude, as a beginning standard. Large scale hiring and firing of faculty to accommodate the need for a multi-cultural mix does not seem possible. Simply adding Black or Mexican-American culture courses to the curriculum will not suffice. The problem requires a massive infusing of education for knowledge, attitude, and value change, prior to and during PBTE operation. That is, PBTE cannot guarantee rectifying a century of insensitivity to the problem of monocultural bias. PBTE can only help point out such deficiencies and perhaps aide in providing appropriate change strategies within a total program context. While PBTE can result in diminishing the traditional complaints concerning teacher education such as irrelevant courses, insufficient field base, capricious objectives and criteria, and lack of rigor, it also raises new questions of higher order complexity which, once becoming the new standard, produce increased anxiety, fear, pressure of time, and demand for more control.

If the shoe does not fit should we wear it?

The ultimate consideration must be raised, not only because such a consideration is a logical extension of the PBTE concept but because the constraints of reality force the issue. PBTE, in its complexity, may be a valid theoretical construct in a world not yet ready to comply with a complex response. We may have to face the fact that even though PBTE holds substantial promise for significant change, the history and tradition of teacher education forces PBTE proponents into boxes not designed to encompass such a construct.

Two alternatives remain. Either one has to reduce the complexity of PBTE to fit a simplified perception of reality, thereby prostituting the efficacy of such an approach, or one can change reality constraints to facilitate a complex attempt to train teachers. (Is the world ready to accept eight years for teacher training if that is what such a task requires?) Compromising the requirements of PBTE to force a reality fit will probably result in "no significant differences." If the shoe does not fit should we wear it?

Additional References

Dickson, George E. and Saxe, Richard W. *Partners for Educational Reform and Renewal.* Berkley, California: McCutchan Publishing Corporation, 1973.

Elam, Stanley. *Performance-Based Teacher Education: What Is the State of the Art?* Washington, D.C.: American Association of Colleges for Teacher Education, 1971.

Gentry, Castelle; Hersh, Richard; and Moir, Hughes. *Planning for a Performance-Based Teacher Education Program: A Final Report.* University of Toledo, 1974.

Glick, David; Henning, Mary Jo; and Johnson, James. "Preventing A Second Orthodoxy." University of Toledo, 1974.

Hersh, Richard and Gentry, Castelle. "PBTE: Is It What Broudy Thinks?" *AACTE Bulletin,* Vol. 25, No. 12 (February 1973): 3.

Houston, Robert W. and Howsam, Robert B., eds. *Competency-Based Teacher Education: Progress, Problems, and Prospects.* Chicago: Science Research Associates, 1972.

Leonard, Leo D. and Utz, Robert T. *Building Skills for Competency-Based Teaching.* New York: Harper and Row, 1974.

McDonald, Frederick J. "The National Commission on Performance-Based Education." *Phi Delta Kappan,* Vol. 55, No. 6 (January 1974): 296-298.

Rosner, Benjamin and Kay, Patricia M. "Will the Promise of C/PBTE Be Fulfilled?" *Phi Delta Kappan,* Vol. 55, No. 5 (January 1974): 290-295.

Facilitating Cultural Pluralism in PBTE Programs: The Administrator's Role

Hilda Hidalgo
Chairman, Department of Urban Studies
and Community Development
Livingston College,
Rutgers—The State University of New Jersey

Hilda Hidalgo, an administrator and social work educator, proposes to advance the implementation of multi-cultural education through administrative strategies that will assure its inclusion in performance-based teacher education (PBTE). She identifies some potential problem areas for administrators, particularly in the area of conflict situations, administrative self-awareness and what she labels "risk-taking," which concerns a strong commitment to a cultural pluralistic concept in a PBTE program. Hidalgo lists three administrative strategies for implementing a PBTE multi-cultural program: (1) a six part, self-evaluation study to provide a framework for evaluation of the strengths and weaknesses of a PBTE program for facilitating cultural pluralism; (2) the formulation of behavioral objectives directed toward correcting weaknesses and maximizing strengths; and, finally, (3) the achievement of these behavioral objectives mandated by the self-study.

"No One Model American — A Statement on Multicultural Education"[1] was officially adopted in November 1972 by the Board of Directors of the American Association of Colleges for Teacher Education (AACTE). This statement advances the idea that cultural pluralism is a value to be integrated and fostered in teacher education. The author agrees with William A. Hunter, president of AACTE, when he says: ". . . any educational enterprise which does not incorporate cultural diversity as an undergirding principle is neither socially congruent nor morally functional."[2] The purpose of this paper is not to defend multi-cultural education, but advance its implementation. The author will suggest administrative strategies that will assure that performance-based teacher education (PBTE) includes multi-cultural education in its content. These strategies can help maximize the opportunity for students to internalize the value of accepting and promoting cultural pluralism as a humanizing, self-actualizing force in American society. I shall attempt to foresee problems that administrators in teacher education must overcome if they are to incorporate such values into the educational fiber.

The author is an administrator and social work educator in a baccalaureate program. As such, I share many of the problems and concerns of teacher educators. I share the goal of providing maximum opportunity for students to internalize a commitment to a culturally pluralistic American society. Like teacher educators, social work educators are involved in designing and administering a curriculum that results in competent, humanistic professionals in human service delivery systems. Like teacher educators, we often question the legitimate place of values in professional education, especially in the absence of universal value consensus. Social workers and teachers are constantly struggling to reconcile their professional responsibilities and their conflicting roles as social agents and social critics with their roles and responsibilities as agents of social control. Teachers and social workers must face up to the evidence that suggests that both professions have been unable and/or unwilling to effectively serve minority groups in the U.S.A. The author is a member of the faculty of a federated liberal arts college within a state university system. In addition, I carry administrative responsibilities as Department Chairperson. Livingston College has stated a special commitment to multi-cultural, multiracial education in the professional training programs

[1] "No One Model American," *Journal of Teacher Education*, Vol. 24, No. 4 (Winter 1973): 264-265.

[2] William A. Hunter, "Cultural Pluralism: The Whole *Is* Greater Than The Sum of Its Parts," *Journal of Teacher Education*, Vol. 24, No. 4 (Winter 1973): 262.

(Teacher Education, Social Work) and in the general liberal arts curriculum.[3] I am a member of a cultural minority (Puerto Rican) in American society. The administrative strategies suggested in this paper stem from my experience and concern. The warnings I give readers are part of the expertise developed in the battlefield. My recommendations are not the product of rigorous scientific methodology, but of participation and experience in the battle to make cultural pluralism an undergirding value at all levels of the American educational system.

One of the first realities to be faced by a strategist for cultural pluralism in the U.S.A. educational system is that he or she is going to be involved in a conflict situation. This conflict will be extended throughout his or her professional and personal life. The educator-administrator must make a conscious intellectual and emotional commitment to endure in the midst of conflict. To help the educator endure a prolonged conflict situation, he or she must strategize to realize the creative and humanizing aspects of conflict situations and minimize the destructive, dehumanizing aspects of conflict. Conflict offers opportunities to explore untried ways of dealing with situations, or releasing untapped energies, and of mobilizing creative efforts toward conflict resolution. In conflict a person might be willing to take risks he or she would have normally shied away from.

Before trying to design and implement strategies for the integration of cultural pluralism in PBTE programs, the educator-administrator and his or her colleagues must become aware of their personal resistance to cultural pluralism. Available data on PBTE programs strongly suggest that the great majority of administrators and faculty of PBTE programs are: (1) male, White Anglo-Saxon Protestant (the dominant culture influence in the U.S.A.); (2) White males and females who are products of national educational systems patterned to train students to understand and behave according to the mainstream folkways, and political-economic interest of the dominant cultural influence. A relatively small number of administrators and faculty of PBTE programs are minority group members (Native Americans, Blacks, Chicanos, Puerto Ricans, Asians, women), who have internalized or resisted in various degrees acculturation into the dominant culture.

Educators who have internalized chauvinism, sexism, and racism—negative values of the dominant culture—must reeducate themselves before they take on the task of implementing the PBTE programs based on cultural pluralism. Special mention

[3] Hilda Hidalgo, "No One Model American: A Collegiate Case in Point," *Journal of Teacher Education*, Vol. 24, No. 4 (Winter 1973): 294.

must be made of those educator-administrators who fall into the "convert" category—that is, educators who by birth or assimilation have internalized these negative values of the dominant culture and who in their adult professional life get "converted," becoming vocal advocates of cultural pluralism. While, to some degree, advocates of cultural pluralism are all "converts," in the "convert" category we mean those educators who advocate for cultural pluralism primarily out of a sense of guilt. These guilt-ridden "converts" are often paternalistic toward minorities, and are unaware of the unconscious racism and chauvinism that manipulate their action. The guilt-ridden "converts" often translate cultural pluralism to mean second rate standards for the cultural minorities—they tend not to teach, just to sympathize.

Minority group educators—administrators who have effectively resisted the internalization of the dominant culture—must also reeducate themselves. The educator who is a member of a minority group often has a strong identification with his/her culture—an identification that also borders on chauvinism. These minority educators are sensitive to their particular minority culture, but have little sensitivity toward other minority cultures or toward the dominant culture.

The chief administrator of a PBTE program must set the tone to ensure the effectiveness of a group process in which both administration, faculty, and students participate. A group process which facilitates the development of knowledge and sensitivity and commitment to cultural pluralism demands an atmosphere that encourages risk-taking. The group process must allow faculty and administration to group together in their understanding, sharing their knowledge and awareness. Such a process helps to reduce "commitment gaps" that can hinder the implementation of multicultural education programs. Social workers, sociologists, psychologists, and community mental health practitioners can serve as helpful resources to administrators in the development of group activities for building knowledge, sensitivity, and commitment to cultural pluralism.

Once the administrator and faculty have grown in self-awareness and in commitment to the value of cultural pluralism in the PBTE program, a program self-evaluation study can be undertaken. Such a study focuses on how program policies and practices facilitate or hinder the group-accepted goals of incorporating the value of cultural pluralism in the program. The self-evaluation study should include:

Program population — The program population should be classified by categories of students, faculty, administrators. Each

category, in turn, should be divided by ethnic-cultural-racial-sexual identification. The program population should then be compared with the ethnic-cultural and racial-sexual identification of the general population that the institution is mandated to serve. A recommended method of comparison is to compute the location quotient[4] between the PBTE program population and the general population the institution is mandated to serve. The location quotient has the property of measuring relative concentration. Any quotient below 1 will indicate that the minority group is underrepresented relative to its population concentration.

Curriculum distribution — The PBTE program courses should be classified under the following categories:

(a) courses with the explicit educational objective of transmitting knowledge of cultural diversity in U.S.A.;

(b) courses with the explicit educational objective of imparting skills and attributes necessary to teach a culturally diverse population; and

(c) courses concentrating on the understanding of a specific minority.

PBTE programs that do not have required courses under the (a) and (b) categories are to be considered as failing to meet minimum standards in relation to a curriculum that offers students the opportunity to integrate cultural pluralism as a value.

Practice teaching is at the heart of every PBTE curriculum. It is in practice teaching that the integration of theory, knowledge, and skills takes place. It is therefore important that practice teaching articulate explicit educational objectives in relation to pluralistic values.

Texts and library resources — Students acquire many of their perceptions of minorities from ways in which these minorities are interpreted and portrayed in books. Titles of reading materials should be classified under the categories of:

(a) materials that represent minorities in a negative way;

---

[4] Location quotient is a simple computation procedure developed by P. S. Florence et. al. (1942) that has the property of measuring relative concentration. P. S. Florence defined this statistic as the percentage of the employed labor force in a given category in a given areal unit divided by the corresponding percentage in the country as a whole. This concept has been retained. For the purpose of the study a slight modification was made in the statistic. The statistic used in this study is defined as the percentage/number of students, faculty, or administrators of an ethnic group in the institution divided by the percentage/number of student age population (for students) and general urban population (for faculty administrators) of that ethnic group in the state in which the institution is located. Location quotient in excess of unity are interpreted as measures of concentration. P. S. Florence, W. G. Fritz, R. C. Gilles, "Measures of Industrial Distribution in Industrial Location and National Resources (Washington, D.C., U. S. National Resource Planning Board, 1942).

(b) materials that exclude minorities and their positive contributions;
(c) materials that explicitly promote an appreciation for and knowledge of cultural pluralism; and
(d) materials that explicitly focus on knowledge and appreciation of specific minorities.

After reading materials are classified in the four categories, the number of entries in each category, and the frequency of their use by students, will serve as indicators of how the PBTE curriculum facilitate the internalization of a value for cultural pluralism.

Institutional publications — The school catalog and the student manual or handbook present the institution's official portrait to potential and actual students. Examining these institutional publications in light of how, in their text and graphics, they portray a commitment to a pluralistic student body and a pluralistic society will indicate whether or not the public statement is harmonious or dissonant with a pluralistic goal.

Faculty publication and research — Scholarly contributions of the faculty to the discipline of education represent a powerful way of advancing PBTE programs that facilitate the integration of the value of cultural pluralism. In addition, scholarly contributions have the power of reaching beyond the student population of PBTE programs to the larger educational community. An index of commitment to multi-cultural education can be obtained by determining the proportion of faculty scholarly contributions in the area of cultural pluralism.

Outside affiliations — Educators are judged not only by their professional life but by their total social behavior. Affiliations of faculty with community groups cannot be ignored in a self-study intended to determine commitment to multi-cultural education.

The six part self-study suggested here can provide a framework for evaluating PBTE program strengths and weaknesses in relation to facilitating cultural pluralism in American education.

Another step in implementing PBTE cultural pluralism programs is the formulation of behavioral objectives directed toward correcting weaknesses and maximizing strengths. To be honest and useful, the behavioral objectives must:

— be clearly and publicly stated by the administrator in oral and written form.
— be readily perceived and amenable to evaluation by the PBTE population and the community at large.
— be grounded in reality but **not in conformity** with the status quo.
— use existing laws and institutional policy-statements to

facilitate their implementation, e.g., civil rights legislation; affirmative action policies; "No One Model American: A Statement On Multi-Cultural Education," AACTE Board of Directors; Bilingual Education Act, etc.

The last step is the achievement of the behavioral objectives mandated by the self-study. It is in this stage that the heavy burden of responsibility falls upon the administrator. The opposition to educational programs such as bilingual education, busing to achieve racial balance, and curriculum to highlight minority cultures, remind us that society at large strongly resists processes to achieve cultural pluralism. The administrator who moves to implement changes in the PBTE programs must realize that massive policital pressure will be directed to thwart his/her efforts. The administrator who, through reeducation and study, accepts the responsibility to implement a culturally pluralistic PBTE program must be aware of Frederick Douglass' words, "Those who profess to favor freedom yet deprecate agitation, are men who want crops without plowing the ground; want rain without thunder and lightning; they want the ocean without the roar of its many waters."

The administrator must be ready to organize in the political arena—to seek and enlist allies in the community at large and in other human services professions. The development of a society that values cultural diversity is not the exclusive sacred turf of teacher educators. All human service professionals share the responsibility to develop a society that values cultural diversity. An organized coalition of forces is essential in the struggle against the political forces that control and manipulate society. These forces are characterized, in the opinion of the author, by covert and overt racism and sexism; by an economic-ideology that demands a constant reserve of unemployed and underemployed minorities; and by a commitment to the status quo. Organized groups that oppose these political forces are readily available allies to the administrator. The administrator must look for allies among the revolutionaries for a new human order. These revolutionaries, advocating a new humane America, often employ tactics and behaviors that irritate the administrator. Often these natural allies are, in turn, distrustful of the commitment and honesty of the administrator. The administrator committed to cultural pluralism has chosen the painful, lonely road of being attacked by friends who share his/her goals but who have historic reasons to distrust; and by enemies who command power that has known no defeat in American history. The administrator committed to cultural pluralism has reconciled him/herself to live in conflict until the battle for the

human race is won. He or she has, in fact, become a member of a minority group, and must learn from the skill and wisdom of Mahatma Gandhi, Martin Luther King, Cesar Chavez, Ramon Emeterio Betances, Susan B. Anthony, Daniel Inoye, Vine Deloria, Jr., Paul Blatchford, Jessie Jackson, and others.

Interfacing Special Education with Multi-Cultural Education in a Performance-Based Teacher Education Model

Helen P. Bessant
Special Education Department
Norfolk (VA) State College

Helen P. Bessant's discussion assumes a two-pronged objective. Initially, she describes three components of education and their interrelationship: special education, multi-cultural education, and performance-based teacher education. Secondly, she describes a comprehensive program which extracts the best qualities of the three components and merges them into one effective program. With this type of program PBTE serves as a vehicle or delivery system for instruction, while special education is the content. Multi-cultural education, in Bessant's approach, becomes an all pervasive component within the entire program.

Historically the philosophical basis for special education has been the modification of the curriculum to meet the individual needs of children. Teachers of special education receive training to increase their competencies in programming for intra-individual and inter-individual differences among children. Special educators are expected to be able to address differences resultant of innate factors, as well as environmental factors such as ethnic and cultural backgrounds.

The union of special education with multi-cultural and performance-based teacher education is a comfortable one. It has existed in the philosophy of special education prior to the recent focus on the latter component. The purposes of this paper are (1) to illuminate these three components of education and their interrelationship and (2) to describe the development of a comprehensive program interfacing the three components.

Explication of the educational components

Special education — This component of formal schooling in America has been variously defined. Kirk states that the term, "... has been used to denote those aspects of education which are applied to handicapped and gifted children but not usually used with the majority of average children ... It refers to those aspects of education which are unique and/or in addition to the regular program for all children."[1]

Dunn elaborates on the concept of special education with the explanation that:

> Special education services embody three elements worthy of note. The first is composed of *trained professional personnel* possessing special competencies for serving a certain type or types of exceptional children ... The second element of special education services is special *curricular content* for certain areas of exceptionality ... The third element involved in special education services is that of *facilities* including special building features ... special equipment ... (and) extra library materials.[2]

These definitions, articulated more than a decade ago, still serve to describe the concept of special education. Generally it is accepted as those adjustments, modifications, and/or additions to the instructional program for the average ability children which make the program responsive to the individual needs and learning styles of the exceptional children. These definitions do not, it should be noted, dictate administrative organization or placements

[1] Samuel A. Kirk, *Educating Exceptional Children* (Boston: Houghton Mifflin Company, 1962), p. 29.

[2] Lloyd M. Dunn, *Exceptional Children in the Schools* (New York: Holt, Rinehart and Winston, 1963), p. 3.

models for the delivery of the required services. Rather, special education is an attempt by the educational system to be responsive to the special need of a specific minority in the school population.

Multi-cultural education — The demand for an educational system which is responsive to other specific minorities necessitated the genesis of multi-cultural education. This focus has grown out of recognition and growing acceptance of the history, cultures, and contributions of the ethnic and cultural minorities in America. "No more is the concept of 'America, the melting pot' emphasized in education. Rather our country is recognized as one of many ethnic groups and many cultural segments. Educators today speak of cultural plurality."[3]

Probably the best statement to date of the concept of multicultural education emanated from the Commission on Multicultural Education, American Association of Colleges for Teacher Education. This body stated that:

> Multicultural education is education which values cultural pluralism. Multicultural education rejects the view that schools should seek to melt away cultural differences or the view that schools should merely tolerate cultural pluralism. Instead, multicultural education affirms that schools should be oriented toward the cultural enrichment of all children and youth.
>
> . . . Multicultural education reaches beyond awareness and understanding of cultural differences. More important than acceptance and support of these differences is the recognition of the right of these cultures to exist . . .[4]

Multi-cultural education ascertains that the educational system is responsive to those students who do not fit the mold of mainstream America. Effectively implemented in the educational program, it guarantees acceptance of students on their own terms and ensures the opportunity for the development of their potentials without penalty due to ethnic and/or cultural differences.

Performance-based teacher education — This term is often used interchangeably with competency-based teacher education (CBTE). The terms are basically synonymous. Weber notes that CBTE ". . . specifies the competencies to be demonstrated by the students, makes explicit the criteria to be applied in assessing the student's

[3] Helen P. Bessant, *EPDA – Special Education Project: Annual Report, 1973-74* (Norfolk, Virginia: Norfolk State College, 1974).

[4] Quoted in William A. Hunter, "Antecedents to Development of and Emphasis on Multicultural Education," in William A. Hunter, ed., *Multicultural Education Through Competency-Based Teacher Education* (Washington, D.C.: American Association of Colleges for Teacher Edcuation, 1974), p. 21.

competencies, and holds the student accountable for meeting these criteria."[5]

In performance-based teacher education (PBTE) "... performance goals are specified, and agreed to in rigorous detail in advance of instruction. The student must either be able to demonstrate his ability to promote desirable learning or exhibit behaviors known to promote it."[6] Elam continues discussion of PBTE, noting the built-in accountability system. The student is held accountable for achieving a criterion level of performance in demonstrating specified teaching tasks. The teacher training institution is, in turn, held accountable for the output of capable, proficient teachers.

Tenets inherent in the PBTE concept which make this approach attractive are as follows:

1. Modularized instruction — The subject matter is taxonomized in specific modules and module clusters.
2. Personalized instruction — The focus is on individualization, ensuring that all students are, on every occasion, presented with tasks appropriate to their learning styles and abilities, such that success and progress may be anticipated. Students of this approach will become self-directed and are more likely to have high achievement motivation.
3. Measurable skills — The underlying assumption is that learning changes behavior. Therefore observable behaviors are stipulated as indices of learning. Evaluation becomes a continuous process in this approach.
4. Interactive instruction — The students participate fully in the teaching-learning experiences. The students join the teacher in planning, implementing, and evaluating the activities.
5. Accountability — The burden of proof is removed from the shoulders of the students. The teacher and the educational system are held responsible for tailoring the instructional program to meet the needs of the students instead of forcing the students to fit a prescribed pattern.

Two important assumptions are related to any effective PBTE program. The first is that the teacher recognizes the inherent

[5] Wilford Weber, James M. Cooper, and Robert Houston, *A Guide to Competency-Based Teacher Education* (Westfield, Texas: Competency-Based Instructional Systems, 1973), p. 1.

[6] Stanley Elam, *Performance-Based Teacher Education: What is the State of the Art?* (Washington, D.C.: American Association of Colleges for Teacher Education, 1971), p. 1.

worth of the students, believes that the students can learn, and is willing to design a milieu in which optimal learning occurs. The second assumption is that the instructional program extends beyond the walls of the school. Therefore, the community is a valuable resource and parents plan an integral role in the education of their children.

Interfacing components for program development

Special education and multi-cultural education — In 1959 a major step was taken in a professional organization which catapulted special educators into a focus on cultural differences among children. The American Association on Mental Deficiency published a definition and classification of mental retardation which resulted from two years of study.[7] The definition was expanded to include those persons who evidenced deficits in adaptive behavior. The last of eight categories of mental retardation listed in the publication referred to conditions due to uncertain causes but with the evidence of functional reaction. One of the classes in this category was "cultural-familial" mental retardation. This step launched special education into efforts to respond to and provide for a large group of students who were for the first time identified as mentally retarded. Thus it became necessary for special educators to address the problems of children whose level of functioning resulted primarily from the lack of exposure to mainstream America experiences. Children who were from minority cultural groups, or who were isolated geographically or economically from environments generally presumed ideal by the educational system, often ended up in special education programs.

Although there was no controversy over the need for modifications in the curriculum for this population, it was not long before smouldering concern over special class placement of this population was articulated. Dunn stated:

> A better education than special class placement is needed for socio-culturally deprived children with mild learning problems who have been labeled educable mentally retarded. Over the years, the status of these pupils who have come from poverty, broken and inadequate homes, and low-status ethnic groups has been a checkered one. . . . In my best judgment, about 60 to 80 percent of the pupils taught by [special education] teachers are children from low-status backgrounds — including Afro-Americans, American Indians, and Puerto Rican Americans; those from nonstandard English speaking, broken, disorganized, and inadequate homes; and children from other nonmiddle class environment.[8]

[7] Rick F. Heber, "A manual on terminology and classification in mental retardation," (Monograph Supplement, *American Journal of Mental Deficiency*, 1959), p. 64.

[8] Lloyd M. Dunn, "Special education for the mildly retarded — Is much of it justifiable?" *Exceptional Children*, Vol. 35, No. 1 (September 1968): 5.

Dunn continued in his treatise with commentary on the unattractive future to be expected if misplacement of children continued.

In 1970, The President's Committee on Mental Retardation[9] reported that many "culturally disadvantaged" children, especially those from inner-city or urban areas, were incorrectly labeled as mentally retarded and misplaced in special classes.

Although the most recent revision of the definition of mental retardation[10] has stipulated that the term includes those who deviate two or more standard deviations below the norm, thus again excluding many children whose learning problems result from sociocultural or ethnic differences, special educators remain keenly aware of the need for curricula which are responsive to this population. As a result, special educators, social scientists, and professionals from related disciplines continue to make concerted efforts to interface special education and multi-cultural education.

Special education and PBTE — Among the many recent efforts to develop the PBTE model and design educational programs have been a considerable number of special education programs. The Colorado Department of Education has expended considerable energy in developing a PBTE program for training teachers of the trainable mentally retarded. In this project, conducted in conjunction with the University of Northern Colorado, seven basic competencies were identified and other specific competencies were defined. These materials are now being used in the preservice program.[11]

Other efforts to design PBTE programs include efforts at the University of Missouri,[12] North Texas State University,[13] and Norfolk State College.[14] The University of Missouri special education personnel have specified generic competencies for a non-categorical training program. As they initiated efforts to develop PBTE programs, special educators at North Texas State University

---

[9] President's Committee on Mental Retardation, *The Six-Hour Retarded Child* (Washington, D.C.: U. S. Government Printing Office, 1970).

[10] H. J. Grossman, ed., *Manual on Terminology and Classification in Mental Retardation* (Washington, D.C.: American Association on Mental Deficiency, 1973).

[11] Kaye D. Owens, "Preparing Teachers for the Trainable Mentally Retarded: A Competency and Performance-Based Teacher Education Program," paper presented at the International Council for Exceptional Children Convention in New York, New York, April 1974.

[12] "Interior Report" (Columbia, Missouri: University of Missouri Special Education Department, 1971).

[13] *Report of the Committee on Performance-Based Teacher Education* (Washington, D.C.: American Association of Colleges for Teacher Education, 1971).

[14] Ruth W. Diggs, "Self-Study Report on Competency-Based Program Development" (Norfolk, Virginia: Special Education Department, 1974), p. 2.

noted that the emphasis on field-centered experiences was an attractive feature of the PBTE movement.

At Norfolk State College five major goals of its PBTE program were specified. They are:

1. To aid prospective and inservice teachers in developing the skills necessary for successful classroom teaching of exceptional children;
2. To develop in prospective and inservice teachers the ability to understand and participate in action research and clinical teaching in the classroom;
3. To encourage and foster high scholastic attainment in subject matter areas;
4. To encourage teachers to work toward becoming effective and efficient participants in community and civic affairs; and
5. To further the development of desirable attitudes toward the profession of teaching.[15]

Seven general competencies and sixteen specific competencies for preservice and inservice special education teachers have been identified by the personnel at Norfolk State College. Clusters and instructional modules have been developed and are being tested at the college.

Probably the largest funded project examining the use of PBTE to train teachers for the handicapped is the New York State Education Department PBTE Project. One of the basic objectives of this project is, "To provide an alternative performance model for the certification of teachers of the handicapped."[16] Undergraduate and graduate level prototype materials for a total training program and certification system are presently in various stages of development.

The aforementioned efforts to apply the PBTE approach to special education content are examples of the many projects addressing this topic. In each case, the projects seek to prepare teachers to meet the special needs of children with special problems.

Comprehensive program — The program which emerges from interfacing special education and performance-based teacher education is an all-inclusive program which is responsive to the needs

[15] Ibid., p. 12.

[16] "Special Education Competency Project," *PBTE* (Published by the Multi-State Consortium on Performance-Based Teacher Education), December 1973, p. 3.

of many students. Such a program is entrenched in a philosophy which extracts the best qualities of the three components and unites them in one effective program.

The major principles of this program are:

1. A humanistic approach permeates the program which recognizes and respects the worth of each individual as well as the history and contributions of varied cultural groups.
2. The students receive a sequential instructional program which begins wherever they are and, through appropriate increments, develops their potential while ascertaining that they experience success daily.
3. The curriculum and environment are adjusted or modified properly to respond to the intra-individual and inter-individual needs among the students.
4. The curriculum is comprised of behaviorally stated objectives built into instructional modules which facilitate the personalization of instruction.
5. The program is field-centered. The students learn theory in the classroom. However, competencies are cemented through many practicum experiences.
6. A management system grows out of interactive instruction involving the teacher and students in planning, implementing, and evaluating the instruction, and out of an accountability system which places primary responsibility on the teacher and other personnel.

The instructional system which is based on these philosophical viewpoints and established in accordance with these principles will interface the three components (figure 1). It becomes apparent that PBTE is the delivery system or the vehicle by which instruction is made available to the students. Special education is primarily the content to be mastered by the preservice or inservice teacher on methodology, approach, or technique for instruction of exceptional children. It includes appropriate modifications or adjustments in human and other resources of the total curriculum. Multi-cultural education is one of the many aspects of the content. Cognitive concepts are included in the curriculum as is other subject matter. However, the emphasis in the affective domain embraces and permeates the total instructional program.

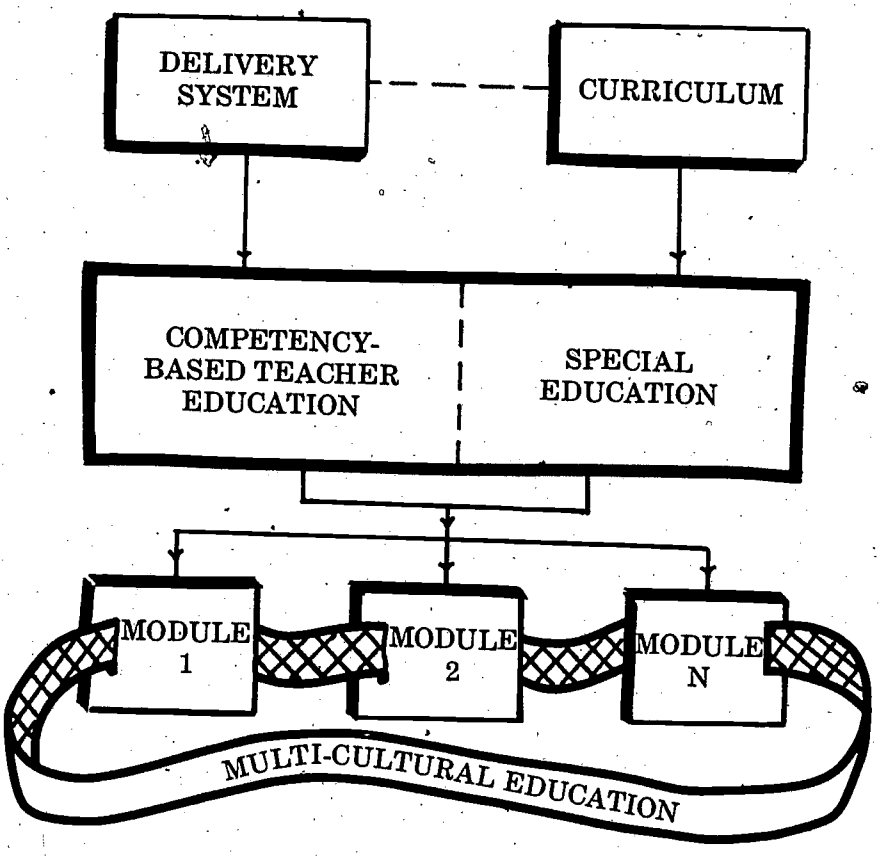


FIGURE 1 — COMPONENTS OF SPECIAL EDUCATION

The curricular content of special education remains primarily the same with the exception of the introduction of subject matter on multi-cultural education. Each course should be rewritten to include multi-cultural concepts. Where it is deemed appropriate, courses should be added to the curriculum to give students minimum competencies and the opportunity to elect to complete a concentration in multi-cultural education.

The traditional course structure is dispensed with for instructional purposes. The emphasis is on the instructional module. This concept clearly provides organization of content and good guidelines for study.

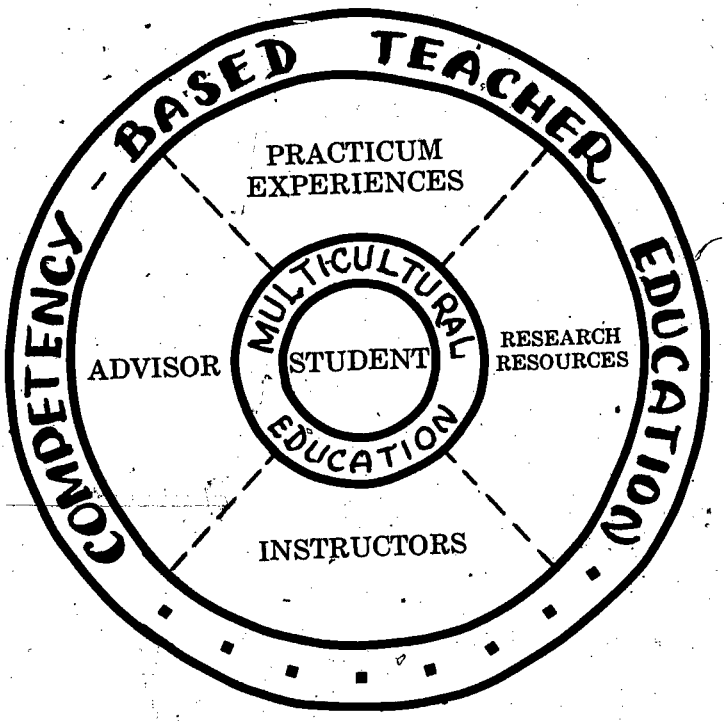
All too often PBTE is erroneously perceived as a model for training preservice teachers only. In fact, this approach is most effective in training inservice teachers. The kind of structure with flexibility it affords makes it more effective than a traditional approach for teachers inservice.

Evaluation of the success of such a program will be mandatory to determine its effectiveness as a teacher training model. Assessment should be made of student entry and exit behaviors throughout the program. That is, students should be tested prior to their egress into the special education curriculum, at the initiation and culmination of each module and cluster, and at the end of the training program. To be effective, evaluation must be continuous.

The progress of students in training is just one way such a program may be evaluated. Other areas for meaningful assessment include: (1) instructors' opinion, (2) administrative personnel's reactions, and (3) public school personnel's responses.

Roles of personnel — The staff for the special education PBTE model will include the *advisor, instructors*, and *cooperating teachers*, consistent with traditional programs. However, the difference is in their roles. In the PBTE program they give more time to closely monitoring student progress. The relationship of the components in the program and services to the student are graphically depicted in figure 2.

FIGURE 2 — PBTE TRAINING PROGRAM



The *advisor* is the key to the effective implementation of the program and the progress of the students he/she serves. The advisor is variously called supervising teacher, clinical supervisor, laboratory supervisor, etc. This staff member is responsible for facilitating the acquisition of the competencies by the students. He/she closely monitors all practicum or field experiences. He/she also approves module completion as evidence by performance tasks.

The *instructors* are the individuals who facilitate learning through providing classroom instruction, ascertaining the availability of resources, and monitoring completion of nonpracticum experiences. Innovative approaches should be used for the effective execution of these tasks. Use should be made of the latest in research, instructional technology, and materials which can usually be acquired from libraries and media, and resource materials centers. Unidisciplinary and transdisciplinary team teaching should be done to capitalize on the talents of individual instructors. Additionally, the instructors should appropriately integrate multi-cultural education in the curriculum. They should also engage resource persons to assist in the realization of the objectives.

The term *cooperating teacher* is a designation given to the personnel in the agencies and schools who accept responsibility for guiding the practicum experiences of the students. These individuals should be master teachers who not only have been well-trained but also have demonstrated proficiency in the role(s) for which the students are in training. The cooperating teachers should (1) participate regularly in self-renewal activities, (2) keenly observe student performance in the teaching-learning situation, and (3) effectively appraise the activities offering suggestions for improvement to the students.

These are the primary personnel who should be involved in a special education PBTE program which is permeated by multicultural education. Some of their responsibilities are new, while some are not new. The outstanding feature of this program should be the dissipating of the distance between theory and practice. The effectiveness of this comprehensive program will, of course, be contingent upon the implementation of all elements and the execution of responsibilities by the personnel involved.

Possible perceived problems

Any time new ideas and approaches are introduced on the educational scene — just as in any other arena — there are those who find the change difficult. These persons often remain distant and negatively critical until the innovation begins to take shape

and yield results. Then they sluggishly join the leaders. This has certainly been the case regarding performance-based teacher education.

No problems associated with PBTE have been identified which are unique to special education. The problems which have been evidenced to date permeate all of education when PBTE is introduced.

A real problem which almost invariably appears and which often shakes the basic foundation of PBTE efforts is resistance to change. Many persons are satisfied with the status quo and the security they find therein. They are reluctant to try new ideas and innovations. PBTE requires changes in roles and functions of educators — thus demanding new and different demonstrations of competence by the instructors. This reluctance to experiment can usually be ameliorated through the provision of opportunities to learn about the new concept and to see it operationalized and effective in another locale.

One unwarranted criticism frequently leveled at PBTE is that *creativity is thwarted.* However, educators who are effectively implementing PBTE programs have found that they could provide options and exits which offered opportunities for creative expression and retain the structure and direction desired.

Another area which appears problematic is that of *instructor-student contact.* It appears that some educators misconstrue PBTE to mean independent study. They assume that if they give the students a few sheets of paper with directives, they (the instructors) are free for other pursuits. This is certainly not the case. Effective PBTE programs require continuous monitoring of student progress. The instructor is teaching, observing, and advising as the student proceeds through each module. Subsequently, more contact time is required for PBTE than for traditional programs.

A perennial problem in education which presents itself in this model is *evaluation.* This approach is based on the theory that a sample of student performance is indicative of performance over time. This is a necessary assumption. Even so, it is often times difficult to design instrumentation which successfully measures the appropriate learning. This is especially true regarding affective learning. One type of assessment which has been used more and more in recent times is observation of the teaching-learning situations. This avenue appears to have some merit toward the development of effective and efficient assessment strategies.

Certainly for the enthusiastic faculty who wish to initiate the PBTE model in an institution, the *extensive preparation* is a prob-

lem. The revision of the complete curriculum in a department or program is no easy task. Rather, it is time consuming and often difficult. The syllabi for all courses must be rewritten into modules and module clusters offering appropriate scope, sequence, and repetition in the courses. This task requires a lot of time and may kill enthusiasm when unreal goals are set for program development. Departments often find it necessary to seek release time for some or all faculty members and/or a special funding source to provide a staff to develop the program. It is unreasonable to approach the task otherwise.

Another perceived problem is *grading.* If students are permitted to work at their own pace and they must all reach the acceptable level of performance, it may be anticipated that the only grade to be awarded will be *A.* One might also expect that the institution's schedule for the submission of grades may be contrary to that of the instructor. For the instructor who plots a curve of normal distribution, this PBTE approach is most unsettling. A reeducation of these professionals along with the administrative personnel of the institution is usually appropriate to alleviate the problem.

Clearly, the content reported herein evidences an easy and appropriate interface between special education, multi-cultural education, and performance-based teacher education. It is appropriate and effective to implement a program which is based on this liaison. Diggs tellingly declared:

> Effective performance-based programs in special education are developed with a rationale geared toward the preparation of preservice and inservice teachers who will be able to educate all of the children, including not only those with handicapping conditions, but also those children from impoverished homes and communities as well. The purpose is to prepare teachers who will be able to deliver special education services to support regular classroom teachers in the management and education of children with special needs.[17]

The development of a program based on the concepts set forth herein should promote the attainment of this goal.

Summary

This paper has sought to interface three significant components in education—special education, multi-cultural education, and performance-based teacher education. After elaboration on each component the natural liaison between special education and the other components was discussed. A paradigm was presented

[17] Ruth W. Diggs, "Self-Study Report on Competency-Based Program Development," pp. 14-15.

which shows how the components are interfaced. PBTE was described as the delivery system or the vehicle for instruction. Special education is the content, it was stated, while multi-cultural education permeates the total program. Factors basic to a comprehensive program followed. These include: (1) a humanistic approach, (2) a sequential instructional program, (3) an appropriate curriculum and environment, (4) modularized instruction, (5) a practicum-oriented program, and (6) a management system based on interactive instruction and accountability. Finally several perceived problems were enumerated and discussed with possible amelioration suggested.

Are Today's Teacher Training Materials Preparing Teachers to Teach in a Multi-Cultural Society?

Gloria W. Grant
Lecturer, Curriculum and Instruction
University of Wisconsin-Madison

Preparing teachers to teach in a multi-cultural society demands that teacher training materials be unbiased and free from stereotypes. Gloria Grant has examined six books designed to teach students to be teachers. Each of the books is examined for its racial and sex role inclusion and stereotyping. Suggestions are given as to how the illustrations and content of the examined books can be made more relevant to a multi-cultural society and from these suggestions a list of recommendations has been made which should be used to eliminate biases in teacher preparation materials.

Introduction

Implementing a CBTE program that will successfully prepare students for teaching in a multi-cultural society demands that the teaching materials used in the program reflect—in both illustration and content—the multi-cultural nature of our society. The need for unbiased teaching material, free from stereotypes, is important in any teacher education program, but it is of special importance in CBTE programs. This is because individualization of instruction is such a prominent feature of CBTE programs. Frequently, students will be using materials alone, or with a minimum of supervision, and frequently what is written in a book is accepted without question. Consequently, the materials need to be unbiased and free from stereotypes, so that the student does not receive a "mis-education" as the result of misinformation.

Although there is a need for unbiased material for preparing teachers, and although great sums of money are spent each year on material for training teachers, very little information is available on whether materials used in teacher education programs are unbiased and free from stereotypes. In addition, there is little information about how adequately such materials have been prepared to help teachers understand and relate to children in our multi-cultural society.

Today, most of the information about biases in materials is concerned with the racism and sexism in children's books. The continued study of racism and sexism in children's books is necessary because results from a number of studies have shown a high correlation between the relevancy of teaching materials and students' academic and social performance.[1] Also, congressional subcommittees, teacher organizations and associations, and educators, among others, have condemned the use of racist and sexist material with school age students. In fact, many local boards of education, state departments of public instruction, and state legislatures have mandated that specific criteria must be used when selecting children's textbooks and other materials used to teach children.

---

[1] See Marjorie B. Smiley, *Development of Reading and English Language Materials for Grades 7-9 In Depressed Urban Areas* (Bethesda, Md.: ERIC Document Reproduction Service, ED 021 703, 1968), pp. 1-3; Carl A. Grant, "Black Studies Materials Do Make A Difference," *The Journal of Educational Research*, Vol. 66, No. 9 (October 1970): 401-404; Marvin J. Fruth and Albert H. Yee, *Do Black Studies Make A Difference In Elementary School Pupils' Achievement and Attitudes?* (Bethesda, Md.: ERIC Document Reproduction Service, ED 047 044, 1971); and Gloria W. Grant, "The Effect of Text Materials with Relevant Language, Illustrations, and Content Upon the Reading Achievement and Reading Preference (Attitude) of Black Primary and Intermediate Inner-City Students" (Ph.D. dissertation, University of Wisconsin-Madison, 1972).

Nevertheless, elimination of racism and sexism in children's teaching materials is not sufficient. There is a saying among educators, "That you teach as you are taught." If there is validity in this statement, and I believe there is, it may also stand to reason that one will use teaching materials similar to those with which one was taught. Therefore, in order to further ascertain the adequacy of teaching materials with respect to race and sex bias, I have examined some current printed materials used in preparing teachers.

Materials reviewed

From among the myriad of printed materials which had been sent to me for review purposes by various publishers, the following were selected via that timeless method of random selection best called "pulling names out of a hat":

William Van Til, *Education: A Beginning*, 2d ed. (Boston: Houghton Mifflin Company, 1974).

Michael J. Palardy, ed., *Teaching Today: Tasks and Challenges* (New York: Macmillan Publishing Co.,1975).

Kenneth H. Hoover and Paul M. Hollingsworth, *Learning and Teaching in The Elementary School* (Boston: Allyn and Bacon, 1975).

Diane Lapp, Hilary Bender, Stephan Ellenwood, and Martha John, *Teaching And Learning: Philosophical, Psychological, Curricular Applications* (New York: Macmillan Publishing Co., 1975).

Robert M. Travers and Jacqueline Dillon, *The Making of a Teacher: A Plan For Professional Self-Development* (New York: Macmillan Publishing Co., 1975).

Kevin Ryan and James M. Cooper, *Those Who Can, Teach*, 2d ed. (Boston: Houghton Mifflin Company, 1975).

Education: A Beginning, by William Van Til, is not a model text for demonstrating how sex role stereotyping and cultural and ethnic differences should be presented in teacher preparation materials. Van Til's blunders in these areas are caused sometimes by what he says, but more frequently they are caused by what he does not say: his sins are of omission, not commission. For instance, on page 95, Van Til provides a brief review of how the battle against sex discrimination has had an impact on teacher salaries. The statements that he makes are true: nevertheless, the total effect is to give a somewhat distorted picture of the effect of sex discrimination on teacher salaries, as well as salaries in general. "Women public school teachers are now almost always paid the same as men," is an accurate statement, but what is left unsaid is that in the area of benefits, women are often less equal than men. Van Til neglects to mention the differences in benefits available to men and women in such areas as health and disability

insurance; he also makes no mention of the opportunity men have more often than women to supplement their income with job-related activities.

Van Til also shows a poor and insensitive understanding of cultural groups when he frequently refers to some groups as having a disadvantaged culture. He uses the term "culturally disadvantaged" in many chapters without providing an elaboration or definition. Students in education could reason from the way the author uses the term "culturally disadvantaged" that some groups of people have little or no culture. They could further reason that their culture is better than that of those labeled "culturally disadvantaged"; therefore, they could conclude that those groups of people labeled "culturally disadvantaged" should forsake their culture and adopt the culture of the White middle class. Such "logical" reasoning could cause the teacher in training to form beliefs and attitudes which might help to perpetuate the so-called self-fulfilling prophecy.

A person reading Van Til's book could be led to believe that there are no Asian Americans in this country. The purpose of Chapter 12 ("What Are The Social and Ethnic Backgrounds of Students?") is to provide general background knowledge on students that a beginning teacher may meet in his/her class. Information on the background of the Asian Americans—there are 2.1 million Asian Americans in this country—is noticeably absent.

Illustrations of minority group members in decision-making or authority roles are not included in the text: only the poor and the powerless are featured. A quick glance at *Education: A Beginning* may lead one to think that it is an appropriate textbook for preparing teachers for a multi-cultural society. However, a longer, more careful examination will point out the textbook should be used only with extreme caution. In CBTE, with the emphasis on personalized individualized instruction, it is most important that the use of *Education: A Beginning* as a resource text in any instructional delivery system be accompanied by close consultation with a person responsive to the goals and aims of multi-cultural education.

Teaching Today, edited by Michael Palardy, is a book of readings reprinted from various sources. The book is divided into seven parts: "An Overview of Teaching," "Planning for Teaching," "Teaching for Thinking and Feeling," "Some Strategies of Teaching," "Motivating and Managing in Teaching," "Understanding and Teaching the Different Students," and "Evaluation in Teaching."

Although the title is *Teaching Today* and the copyright date is 1975, Mr. Palardy is insensitive to a very important social issue

facing our society today, the issue of sex role stereotyping. Of the fifty-four selected readings, none deal with the subject of sex biases in education. In fact, only two of the articles in this book are written by women (one other manuscript is co-authored by a male and female).[2]

It seems certain in parts Three and Six, "Teaching for Thinking and Feeling" and "Understanding and Teaching the Different Student," that the author had ample opportunity within his organizational plan for the book to include *at least one* manuscript that discussed the sex role biases in education.

In the area of ethnic differences Mr. Palardy fairs only slightly better. Two of the chapters, "The Key Word is Relevance," by William Van Til and "Who Are the Disadvantaged?" by Allan Ornstein, provide information for teaching ethnic and culturally different students as well as poor White students.

It is regrettable that Van Til did not include "The Key Word is Relevance" in his textbook *Education: A Beginning.* For in this article the author clearly demonstrates how irrelevant the curriculum can be to the background and experiences of students. He believes that students, through their reading materials, should encounter people with whom they can closely identify. He further believes that classroom teachers are not as locked into textbooks as they may think. Therefore, he gives suggestions in this article about how teachers can make their curriculum and materials more relevant to their students: "In biology, relating the study of human blood differences between races; in modern languages, teaching the culture as part of the culture's language; in language arts, stressing those readings in anthologies which have most meaning to the particular learners."

Palardy chooses an article entitled "Who Are the Disadvantaged?" by Allan Ornstein, for his discussion of poor White and poor minority students, despite the fact that the article is almost ten years old. Although many statements in the article are beneficial for students preparing to be teachers, Ornstein provides certain material that should be questioned. On page 342 the following statement is made: "With regard to Negro children, numerous tests indicate negative consciousness and unmistakable rejection of their skin color in preschool years." The research that provided this information was conducted in 1939 by Kenneth Clark.[3] While

[2] Lillian Zach, "The IQ Debate," pp. 141-148; Merle B. Karnes, "The Slow Learner . . . What Are His Characteristics and Needs?," pp. 380-382; and Celia Stendler Lavatelli, Walter J. Moore, and Theodore Kaltsounis, "The Developmental Theory of Piaget," pp. 131-140.

[3] Kenneth B. Clark and Mamie J. Clark, "The Development of Consciousness in Negro Pre-School Children," *Journal of Social Psychology*, Vol. 10 (1939): 591-599.

there is a possibility that some Black children still reject their skin color in preschool years, the increased interest in Black culture and the resurgance of Black pride as typified by such slogans as "Black is beautiful," make it extremely important that the research studies reporting these findings be replicated to ascertain if the information is still correct. Also labels such as "disadvantaged" are only being used by individuals either unaware, prejudiced, or insensitive to people of different ethnic and cultural groups.

I would strongly recommend that any author preparing a "book of readings intended specifically for prospective and practicing teachers at the elementary and secondary levels" make certain that the articles included more thoroughly reponded to all people in our multi-cultural society.

Learning and Teaching in the Elementary School, by Kenneth A. Hoover and Paul M. Hollingsworth, was published in 1975. However, the pictorial representation of students and teachers would lead one to believe that the book was published in 1875. Only photographs of White children and White teachers appear in the book. The authors' blatant insensitivity to the issues of racism and sexism only point out the need to make certain that teacher training materials are examined for sexual and racial stereotypes.

Any books that portray such a unicultural perspective—White middle class—should not be used in any teacher training institution until their contents and illustrations are corrected to reflect the multi-cultural nature of our society.

Diane Lapp; Hilary Bender, Stephan Ellenwood, and Martha John, the authors of *Teaching and Learning*, view their text, ". . . as a basic conversation about teaching and learning that will enable elementary and secondary teachers to develop a sound educational framework." The book has been organized into four teacher-learner styles: classical, technological, personalized, and interactional. For each of these teacher-learner styles several chapters are written, e.g., "Philosophical/Social Commentary," "Curriculum Implementation," "Social/Psychological Ramifications," as well as several subchapters, e.g., "Motivation," "Nongradedness," "Competency-Based Instruction," and "Theory of Knowledge." Of the over one hundred topics discussed in the book, none is devoted to a discussion of sex role stereotypes, and only one study is included that discusses cultural and ethnic differences. In fact, the discussion of these two important areas and their relationship to teaching and learning is really considered in an oblique manner.

For example, the authors include a lengthy scenario describing the classroom interaction between a teacher and his students.

The students' names are Jose, Wong, Ernestine, Emanuel, Felicia, and Maria. Another scenario is included with a female teacher, and the teacher is referred to as *Ms.* Roser [emphasis added]. These two examples do show some awareness on the part of the authors to include children whose names are not Anglo-American, as well as showing respect for a female teacher's right to be called "Ms." However, the authors should have not stopped here. They should have made certain that a book purporting to provide "conversation on teacher-learner styles" included several discussions of learning differences in relation to ethnic and cultural diversity and sex role stereotypes. Merely citing different ethnic names, including one study of an ethnic group, and using a contemporary title for a woman only gives the book the *appearance* of being unbiased. Simply not, this could be considered tokenism.

The study on the ethnic group that the authors describe is Joseph Pecoraro's unpublished doctoral thesis on "The Effect of a Series of Special Lessons on Indian History and Culture Upon the Attitudes of Indian and Non Indian Students." This study is of value to individuals in teacher preparation because it provides information on how pupil self-concept can be improved as well as procedures for making the improvement. However, it is not sufficient coverage of these topics.

The authors have also included in some chapters a few references about making education relevant. For example, on page 12 we read that, "Content arises out of the students' experiences"; on page 147 we find, "Race, poverty, and equal opportunity have become our educational priorities"; and on page 150 we find the following excerpt from a statement by Dewey: "The organic connection between education and personal experience." "The child's experience is the essential footing on which education is developed," is a statement made by the authors on this same page. And on page 169 the authors state that, "He [the teacher] must allow the student to pursue his interest, however bizarre, to its own end." To the unaware or slightly aware these casual remarks do not make that much of an impact. We need to remember, however, that we are living in a society that has always operated from a unicultural—White middle class—perspective. Our schools have historically reflected this uniculturalism in their curriculum and curriculum materials. "As a result of this unicultural perspective, it is often difficult to discover biases in the curriculum and curriculum materials."[4] Therefore, it is incumbent upon authors of

[4] Carl A. Grant and Gloria W. Grant, "An Analysis of Racism in Elementary Readers," *Breaking Through Barriers In Words and Pictures* (Madison, Wisconsin: Madison Public Schools, 1974), pp. 27-28.

teaching-learning materials (and others) to clearly state, philosophically, psychologically, and through curricular application, information on children who are not White and middle class.

There are areas within *Teaching and Learning* which could be expanded upon to include discussions about race and sex relevancy. For example, on page 102 there is an historical description of how materials (blackboard, chalk, eraser, globes) were first introduced in the classroom. The discussion traces how these and other materials became popular and needed tools of instruction. The aims of these materials are described as two-fold: ". . . [to] impart information and to provoke thought." Besides providing the aims of these materials the authors suggest that, "Several kinds of resource materials should be provided for students." During these discussions about materials the authors should have stated that materials should be multi-cultural and non-stereotyping for boys and girls. The authors should also have provided a rationale for why teaching materials should have these multi-cultural and non-sex bias qualities.

There are six illustrations in *Teaching and Learning*. In only one, a group scene, is there a person from another racial group other than White—a Black girl. The other illustrations show sex role stereotyping. For instance, there is an illustration of a boy giving his report card to his father and the caption reads, "The computer doesn't like me," while another illustration is of a boy having a man pour knowledge into his head by using a funnel. A third illustration is of a man watering a flower and the accompanying text reads, ". . . optimum growing atmosphere for the student who, ultimately, matures out of *his* own inner nature [emphasis added]." All of these illustrations involve males developing their minds. In contrast, there is an illustration of two little girls walking from school. The caption reads, "All this education seems so silly when what I really want to be is a belly dancer." A cute joke? No. The illustration depicts the girl as not requiring education (knowledge) to perform what is essentially "women's work." If such cartoons are to be used, then some comment should be placed in the text telling the reader that they demonstrate a form of sex stereotyping.

The Making of a Teacher, by Travers and Dillon, is about teaching practices in the areas of problem solving, role acquisition, communicating the role, acquiring affect, poise, and self-control, and relating behavioral science to the art of teaching. These important teaching areas provide a golden opportunity to include information on sex role stereotyping and ethnic and culturally different students. However, very little information on sex role

stereotyping or ethnic and cultural differences in students is included. The book forgoes its golden opportunity to give future teachers information on how to eliminate sexism and racism in their attitudes and actions.

It is interesting, however, to note that the book does make several *verbal* references to minority group people. For example, on page 35 Jane Smith is beginning her work as a student teacher in a racially mixed area. Mrs. Prior, on page 43, has a classroom in which the makeup "is about half blacks, half whites, half boys and half girls." Mrs. Acker, on page 65, teaches in a city in which children are bussed, so she has White and Black students, middle class and poor (I wonder which is which?). Mrs. Campbell, on page 60, teaches in the suburbs and has all White youngsters. Why this distinction? Some minorities do live in the suburbs. These references to minorities, however, have no specific purpose. They are just tossed in to provide "color" or make the book appear unbiased. It is unfortunate that the only minority group that Travers and Dillon actually make mention of are Blacks. Where are the Asian Americans, Native Americans, and Spanish-speaking Americans?

I feel that a book purporting to be about teacher practices should provide scenarios describing events about ethnic and culturally different people occurring in different locales; and should have included in the areas of problem solving, communicating, understanding, behavioral science, and the art of teaching, situations and problems of bussed children and non-bussed children in the classroom, and the teacher's relationship with each. There also could have been included examples of positive experiences that are happening in racially mixed classroom, e.g., girls and boys of different ethnic and cultural backgrounds learning to work and play together in harmony. This would have been very beneficial for a student of education to read.

There was one instance, however, when the author tried to explore feelings between a student and a teacher from different racial groups. In an illustration a Black boy and a White teacher are shown working together. The authors cited four questions for discussion under the illustration:

1. What is the teacher thinking and how does she feel about the student?
2. How does the student feel toward his teacher?
3. How would you handle yourself as the teacher in this situation?
4. How would this teacher remember this moment?

The thirteen illustrations in the book all depict White people, except for one Black male student. Where are all those Black students from the "racially mixed class" who were mentioned in the content? Nine of the thirteen teachers illustrated are male.

Examples of sex role stereotyping are very evident in *The Making Of A Teacher*. In one scenario that the author uses, Mrs. Prior's pupils are described reading their books. The first story in their book is about Jane and Judy playing house. The next story is about Jack painting an astronaut. Once again the girls and boys are placed in stereotyped roles.

Another example of stereotyping which is just as bad as showing girls in domestic submissive roles is that of showing boys as being aggressive or troublemakers. This kind of stereotyping is evident in four pictures in this book. In two of the pictures boys are shown being disciplined. The other pictures show girls working at their desks or sitting on a rug listening to the teacher. The authors provide questions under the pictures for the reader to discuss. Two of the questions are:

1. What is the teacher thinking and how is he feeling toward this student?
2. What is the student thinking and feeling?

The author should have provided additional questions relating to sex role stereotyping, for example:

1. How is a girl disciplined? and
2. How would the teacher feel if the student being disciplined was a girl?

Kevin Ryan and James Cooper, authors of *Those Who Can, Teach*, have described the purpose of their book as one of answering the question, "What are the things people beginning their formal study of education should do?" The book is divided into three sections: "Teachers," "Schools," and "The Real World." There are three or four chapters and subchapters in each of the three sections.

Of the six books that have been examined for this article, *Those Who Can, Teach* is the only book which has sexism and sex role stereotyping listed in the Table of Contents. Sexism is included under the chapter heading, "What are the Tension Points in American Education?"

After examining books which were absolutely void of the subject of sexism, I eagerly turned to the section on sex role stereotyping and began to read. I was certainly disappointed when

I realized that only two pages were devoted to this subject. The content included such information as a brief discussion of the concern of feminists that sexism is perpetuated in the schools through curriculum and curriculum materials, behavior expectations of boys and girls in the classroom, and the stereotypic attitudes and interactions teachers and counselors have with boys and girls. Ryan and Cooper concluded their discussion on sexism by saying, "As you interact with young pupils and as you select and use instructional materials, your sensitivity to this problem will help determine the attitude of our future generations." They further add, "Hopefully, educators will lead in efforts to evaluate school policies, curriculum and practices with regard to sex bias and will eliminate sexist discriminations . . ."

Sexism and sex role stereotyping are important issues in education. It would seem, therefore, that this area would warrant additions and expansions. For example, Ryan and Cooper could have expanded the historical description "You've come a long way, teacher!" on page 304 by including information on sex role stereotyping of boys and girls in the past. The authors devote one paragraph to textbook stereotyping. I think, it would be important to include a discussion of sexism and sex role stereotyping in the curriculum and pupil-teacher interaction in the classroom.

It's good that an entire section was devoted to sexism, but to be really effective sex role stereotyping and its relationship to schooling should be integrated throughout the book. This, however, does not happen. For example, sexism could have been discussed in some of the scenarios, in discussion of the school and classroom environment, and in the section on interaction analysis (the teacher might discover she/he calls on one sex more than another). Finally, the authors should take an approach on sex bias that is more firm than "hopefully" in their third edition.

In comparison to the two pages on sexism, Ryan and Cooper devoted thirteen pages to teaching children of minority groups. Most of the discussion centers around Black students, with some mention of Chicano and Puerto Rican students, and only a little discussion on Asian and Native American students. My conversations with Spanish, Native American, and Asian American people confirm the annoyance they feel by being discussed so briefly or being totally omitted from the texts. Such texts, devoted primarily to discussions of Black and White people, certainly do little to reflect the multi-cultural nature of our society.

Issues dealing with minorities are discussed in separate sections—busing, desegregation, bilingual education—as well as being integrated in many other parts of the text, i.e., case studies of

teachers working in the inner city. These case studies, however, were always of White teachers learning how to cope with minority children. Does this mean that minority teachers don't have any problems? It does seem as if *Those Who Can, Teach* is written from the White teacher's perspective, and that the majority of the issues seem to deal with Blacks and Whites.

One of the few references to Native Americans is on page 87 where, while advising teachers against being overly strict or aloof, the authors state, "Also one might begin to believe that a quiet class is a good class," education's version of "the only good Indian is a dead Indian." Of all the examples that could have been given one wonders why the authors would have chosen a racist statement.

There are fifty-two illustrations of cartoons and photographs in the text. The breakdown of people in the illustrations is as follows:

Photographs

Boys	*Men*	*Girls*	*Women*
45 White	33 White	49 White	26 White
5 Black	1 Black	7 Black	1 Black
2 Spanish-speaking		1 Asian	1 Asian
1 Indian or Spanish-speaking			
1 Asian			
54	34	57	28

Cartoons

Boys	*Men*	*Girls*	*Women*
10 White	2 White	9 White	2 White
2 Black			
12			

A glance at the chart reveals that the illustrations (photographs and cartoons) in this book depict a unicultural society. An examination also revealed that there are only three minority teachers pictured in the entire text. Relative to sex biases, the author provided a better balance in the illustrations: 102 men and boys and 96 women and girls.

A statement by Ryan and Cooper provides the words, concerning race and sex bias in teacher preparation materials, that should be expressed to authors who write teacher preparation materials, to publishers who print teacher preparation materials, and to professors who use teacher preparation materials: "Remember, if you're not part of the solution, you're part of the problem."

Conclusions

If the teacher preparation materials examined above represent the state of the art of material relative to ethnic and cultural biases and sex role stereotyping, it is clearly evident that teacher preparation materials are inadequate. All of the materials examined need to be "corrected" before they are used in teacher training institutions. It is disgraceful that we are preparing teachers to teach in a multi-cultural society using materials that are mostly unicultural.

We cannot assume also that oblique references and discussions about children from different ethnic and cultural groups will enable teachers to develop the skills, attitudes, and behaviors to teach in a multi-cultural society. Furthermore, we cannot assume that professors of education will modify or supplement the existing bias in teacher preparation materials with more relevant material, or that they will institute meaningful discussions in the area of ethnic, cultural, and sex biases. Teacher preparation materials must be unbiased from conception.

Recommendations

I would like to recommend the following suggestions be used to help eliminate biases in teacher preparation materials:

1. College and universities and publishers should establish a criteria for selecting materials.
2. Illustrations, photographs, cartoons, etc., used in teacher training materials should reflect the multi-cultural nature of our society.
3. The content—where applicable—should include information about minority groups and male and females.
4. The content—where applicable—should discuss pupil-teacher interaction with children from various ethnic and cultural groups, and both boys and girls.
5. The content—where applicable—should discuss teacher attitudes and expectations toward both girls and boys of different cultural and ethnic backgrounds.
6. The content—where applicable—should explicitly explain how the curriculum and curriculum materials of the classroom can be made relevant and non-stereotypic.
7. Materials written by minority group people and women in areas other than racial and sex bias should be sought and utilized.

Student/Intern Involvement in Performance-Based, Multi-Cultural Teacher Education

Luan H. Ferrin, Director
Teacher Corps, Weber State College

Darlene Howell, Teacher
Former Intern, Seventh Cycle Teacher Corps Program

Catherine Sandoval, Teacher
Former Intern, Seventh Cycle Teacher Corps Program

Ferrin, Howell, and Sandoval feel that a student should have the right to select an educational program that is compatible, as nearly as possible, with his/her own philosophy. They discuss opportunities for students in a performance-based teacher education program. Namely, students are helped in the following ways: (1) to better identify the type of program offered by a particular institution; (2) to provide input regarding program objectives; (3) to identify and develop a learning style; (4) to define what is and was learned; and (5) to understand the growing needs of a multicultural society.

Selecting a training program.

Much has been said recently about the student's role in his/her own education. Those who favor student involvement maintain that students have the right to give input into both the development of educational programs and the practices that are used for their education. Those who oppose this approach maintain that students cannot possibly outline their own programs because they don't have the experience or perspective to do so. Without supporting either of these positions, we do maintain that students should have the right to select an educational program that is compatible, as nearly as possible, with their own philosophy.

Traditionally the selection of a training program has been difficult. The procedure has usually been to request a catalog from a given university which contained a listing of the required or suggested courses. However, to discover what each of the courses might contain or contribute has usually not been possible, at best, until the first day of class, and sometimes not until the final examination. More discouraging still has been the fact that, in some schools, deans and even department heads have been ignorant concerning the contents of programs beyond the course numbering and catalog descriptions. Faculties have known that prospective teachers have been exposed to a series of courses, but only the professors who taught the course have known the contents.

In performance-based teacher education programs (PBTE), the student has an entirely different opportunity. The objectives for the total training sequences are visible. The philosophy of the program is outlined not only by a general statement, but by every competency that a student is expected to achieve. Prospective students can examine a total program and weigh the strengths and weaknesses as they perceive them. Through a visible program the student is aided in selecting a training sequence which best fits his/her personal philosophy.

Admission

Once a student has selected a program, his/her next concern is admission. In traditional departments one of the major screenings of prospective teachers has been at the entrance level. Tests attempting to measure personality, emotional stability, academic potential, and achievement levels have been used in varying combinations. Once the student has been selected for admission there have been few check points to determine his/her progress toward becoming a teacher. The check points that had been identified were often *ABC* grades, which, in many instances, measured

student's ability to read and take a test or two write a research paper.

Although performance-based programs have not completely eliminated admission procedures, the emphasis is more on exit competencies. Competencies determined as important for a teacher to possess become the standard for progress. The student in training to become a teacher must demonstrate his/her ability to achieve this competency at, or above, the level determined as acceptable. The alternative to reaching the acceptable level is not to receive an average or lower grade, but to recycle (repeat the learning activity or an alternate) until the competency has been attained. By actually doing many of the tasks expected of teachers during the training sequence, the student trainee can more readily assess his/her interest to continue in the profession.

Student feedback

Traditionally feedback from students about a training sequence has been in the form of a complaint about a given professor. Statements protesting "a dry presentation," "poorly defined expectations," "irrelevant material," and "testing not related to course material" have often been registered at the administrative level. It has been extremely difficult to be responsive to feedback of this nature. The professor could be confronted with the problem, but his/her ability to lecture or write tests has not been easy to change even when feedback has been considered acceptable. At times the course content and methodology have been defended on the grounds of academic freedom.

In a performance-based program, it is relatively easy to respond to a student complaint. The concern, instead of being a professor, is usually an objective or a learning activity. If an objective is considered irrelevant by a student, it can easily be weighed by an individual faculty member or, if necessary, by a department faculty. If the combined professional judgment of a faculty suggests retention of the objective, the student knows that he/she has been heard and that combined professional judgment has decreed the importance of the objective. If the objective has been shown to be irrelevant, the objective can be changed without changing faculty members. Investigations into content and methodology of traditional courses have often come down to personalities.

In the area of learning experiences, students can be given great freedom to use their own learning styles and ideas in reaching an objective. The competency, not the way it is reached, becomes the important element of a PBTE program. If a student can

achieve a competency using a procedure or activity other than that suggested by the professor, and with no apparent harm to the program, creativity is enhanced in the student. Students might even suggest ways to reach objectives that faculty can incorporate into the program.

Testing in a performance-based program can be much more relevant. Either a performance check-out or a paper and pencil test is based on objectives. If the check-out is properly designed and a student cannot achieve the level of expectation, then either the learning experiences or the student's approach to them must be examined. If paper and pencil tests are used to determine cognitive achievement, than again, questions can be geared to the objectives identified, rather than lecture notes and general readings. It is easier to respond to student feedback in a competency-based program because the problem can more easily be identified and program elements, not personalities, become the objects of change.

Program flexibility

Some critics of the competency-based movement suggest that it is dehumanizing. Five years experience in a competency-based program at Weber State College have convinced both students and faculty that this does not have to be so. In traditional courses students had been locked into a time frame, given rather specific requirements, and required to meet two, three, or five times per week for a lecture or discussion. The only humane aspect of this arrangement was the relationships which were established between some professors and some students. If the class was large or if the professor was not inclined, the whole quarter could pass without his/her knowing any student by name.

In the competency-based program at Weber State College, individual students or groups of students can schedule to meet a faculty member whenever they determine a need. During that appointment they build a personal relationship in addition to working on their problem. It has been found that professors do not have to be the center of learning. Students may also rely on fellow students, public school educators, and staff personnel.

A much different learning atmosphere exists between students and faculty in the CBTE program, since the grading system has been changed from *ABC's* to credit *(CR)* or no credit *(NC)*. The focus is no longer on getting the A, but now is directed toward achieving the competency. Where faculty members used to contrive ways of separating students into the *ABC* categories, the emphasis now is helping them to reach their goals. Professors

want all to succeed and will do whatever possible to help students achieve a competency.

Some educators have been concerned that exceptional students will not be motivated to develop their potential in a competency-based program. This program permits a more capable student to complete the basic professional courses in a much shorter time frame, thus allowing him/her to add in-depth specialties such as reading, math, learning disabilities, or bilingual emphasis to his/her educational experiences. The program favors a student who is well-organized and self-directed and does much to place the responsibility for education on the student. Having this responsibility, students often do a better job of enriching their studies than when they were led by the hand in a weekly class session by a faculty member. Performance-based teacher education adds a flexibility unknown in the traditional teacher training program.

Know what you know

At some time in their career most educators ponder—"What do I know? What can I do that a person not trained in professional education can do?" Certainly we were taught about psychology, and some good practices in various curriculum areas, but sometimes it was hard to distinguish what it was that made us professional.

"They know what they know," was a comment made by an administrator about a teacher trained in a competency-based program. It seems that this is a very important aspect of a CBTE Program. First of all, it allows a teacher to move with confidence into the areas where his/her competency has been demonstrated. Secondly, it establishes a framework for continuing the educational process. By working to enhance areas not emphasized in the preservice education, a new teacher can organize a program of continued improvement.

The competency-based program ties application very closely to theory. It is necessary to demonstrate real teaching skills; thus, many hours are spent working with public school teachers and children in the classroom even before student teaching. When students trained in the competency-based approach become certified teachers, the gap between theory and practice seems to be lessened. They move forward with confidence because they know what they can do.

The student and multi-cultural education

Diagnosing needs — Students training to be teachers at Weber State College today have heard much said about the need for

Black studies or Chicano studies and history. Native Americans and Oriental Americans easily substantiate wrongs perpetrated on their groups. The "suppression of women" and the "culture of poverty" have been frequent subjects for debates, lectures, and conferences, both inside and outside the classroom.

At times students reacted to the concern for a multi-cultural society as someone else's program. Even some students in teacher education couldn't see the relevancy to the classroom.

As Teacher Corps interns at Weber State College entered the inner-city schools and commenced teaching children from many varying cultural backgrounds, it became immediately evident that learning needs couldn't be diagnosed on the basis of majority American assumptions. If interns were going to determine the learning needs of children from varying cultural backgrounds, they had to understand the culture from which they came. The interns realized very early that every child really has a different culture, but that studying the cultures of groups involved helped to develop a frame of reference from which individual needs could be met.

Competency-based teacher education programs can play a major role in helping teachers determine what cultural elements must be understood to enable them to be responsive to the child from the minority cultures. Educators now generally realize that it is as important to know the cultural patterns that exist in a child's life as it is to understand how he/she learns mathematics. As educators identify and become more proficient in diagnosing with an awareness of cultural background, we also become aware that there are many children in the public school classrooms who have varying degrees of mental, emotional, and physical handicaps. Our multi-cultural understanding must also grow to include all children if we truly diagnoze educational needs.

Prescribing an educational program — In competency-based programs, when objectives have been set and competencies identified, it is essential that learning activities be identified to help reach these objectives. In many programs these prescriptions are woefully lacking and in others totally non-existent.

One of the services that students in education can provide is constant feedback to their teacher training institution on the need for new objectives. If the program does not include competencies in multi-cultural education, students should call the deficiency to the attention of the faculty and then offer input to help build a program.

As yet, many learning experiences especially appropriate for working in the multi-cultural setting are not widely diffused. All

who have expertise in specific cultures have a great contribution to make to the total field of education and hopefully will share these ideas from their "prescription bank" with the profession as a whole.

Summary

Students as individuals and as a group have much to contribute to education today. Competency-based education programs have the potential to help the student to:

1. Better identify the kind of program offered by a given institution
2. Give input on program objectives.
3. Identify and develop a learning style.
4. Define what is and was learned.
5. Be sensitive to the growing needs of a multi-cultural society.

If we can continue to develop and refine the competency-based approach, the potential of raising education to a higher professional level seems within reach. This task should be the responsibility of all connected with education.

The Intern: Making Decisions About Education Programs With A Multi-Cultural Focus

Bernice Taylor
Teacher Corps Intern
Norfolk State College
Norfolk, Virginia

Input from interns should be eseential when designing and implementing teacher education programs, if multi-cultural education is to become a major thrust, according to Bernice Taylor. She, like so many others, feels that teacher education programs are becoming concerned with individual needs of teacher-trainees and with the trend toward cultural pluralism. Individualization and personalization of instruction are two important elements of a PBTE program. These elements are relevant to multi-cultural education and also give interns another dimension. Interns can prove valuable in decision-making, particularly regarding instructional design and curriculum content of programs which would adhere to a multi-cultural concept of education. Their feedback also can provide evaluation of success or failure of strategies used for multi-cultural education programs.

Introduction

Much has been written about the need for a new approach to teacher education. A great deal of the written discussion has centered around either descriptive research and/or the opinions of public school educators, researchers in higher education, and trainers of teachers. Very seldom has the teacher-trainee, one of the persons perhaps most affected by the approach to teacher education, been considered as a significant contributor to this discussion. The teacher-trainee, known also as a student-teacher or intern, is in the beginning stages of professional growth. This phase of his/her preparation is characterized by observation, participation in college classes, simulated classroom activities, small group learning activities, and learning experiences in the real world of the child.

An intern is an individual with a specific cultural, social, economic, and educational background which determines, to a large extent, the effectiveness of the educational program provided for him/her. An intern is also an individual who is involved in the education of children who are culturally, socially, and economically different. Both the differences in the intern and the differences in the children in the classroom must be considered in formulating the goals and objectives of the educational program we design for teacher and pupil growth. An intern, because of his/her own differences and the differences of the children in the classroom, should have some responsibility for designing and implementing educational processes which affect his/her growth and development and that of children.

Teacher education programs

Teacher education programs traditionally have provided one method of attaining specified goals and a prespecified content designed for all. The content and the instructional system have been designed for the teacher-trainee without concern for individual differences in background and learning styles. Movements such as performance-based teacher education (PBTE) have now caused colleges and universities to reexamine their instructional programs and the responsibility they have for meeting the individual needs of teacher-trainees. With this type of an approach, the role of the intern takes on an added dimension.

A further concern of teacher education programs is the trend in some segments of society toward acceptance of the "cultural pluralism" theory rather than the "melting pot" theory. This has caused educators to also reexamine the curriculum and the in-

struction in our schools, specifically in terms of how they affect the learning and development of culturally different children. Out of this reexamination has emerged a philosophy of multi-cultural education which values cultural pluralism, recognizes cultural diversity, and affirms the value of preserving and extending cultural differences.

Within this framework of multi-cultural education, The American Association of Colleges for Teacher Education (AACTE) has adopted a position with four major thrusts:

1. The teaching of values which support cultural diversity and individual uniqueness;
2. The encouragement of the qualitative expansion of existing ethnic cultures and their incorporation into the mainstream of American socioeconomic and political life;
3. The support of exploration in alternative and emerging life styles; and
4. The encouragement of multi-culturalism, multi-lingualism, and multi-dialectism.[1]

To educate teachers to operate in a culturally pluralistic society, universities and colleges must do more than reexamine their philosophies. They have a responsibility to provide learning experiences for teachers in training that will be consistent with the major thrusts of multi-cultural education.[2]

Two of the more important elements of a PBTE program, which are relevant to the major thrusts of multi-cultural education, are individualization and personalization of instruction. Individualization "refers generally to the provision of options in learning experiences at different rates and in different sequences, etc."[3] The implementation of this procedure directly addresses itself to the first and fourth thrusts. Personalization, on the other hand, "assumes in addition [to individualization] an opportunity to negotiate that which is taken from a program, to assess continuously the relevance or meaning of that which is being taken, and

---

[1] "No One Model American," *Journal of Teacher Education*, Vol. 24, No. 4 (Winter 1973): 264.

[2] Gwendolyn C. Baker, "Multicultural Training for Student Teachers," *Journal of Teacher Education*, Vol. 24, No. 4 (Winter 1973): 306.

[3] H. Del Schalock and J. Garrison, "The Personalization of Teacher Education Programs," in *New Directions in Teacher Education: Problems and Prospects for the Decades Ahead* (unpublished manuscript), p. 35, quoted in Howard L. Jones, "Implementation of Programs," in W. Robert Houston and Robert B. Howsam, eds., *Competency-Based Teacher Education: Progress, Problems, and Prospects* (Chicago: Science Research Associates, 1972), p. 133.

to increase understanding of one's self so that judgments as to ends and the selection of means can be done with as much sensitivity as possible."[4] The implementation of this procedure is the key to the second and third thrusts.

The intern

Since it is evident that PBTE is an avenue for multi-cultural education, a major question should be: Given the multi-dimensions of an intern, what is his/her role in assuring that performance-based teacher education has a multi-cultural education thrust? Other questions may be:

Should the intern have input in the PBTE programs, and if so, how much input and what kind?

Are interns capable of making decisions about what they should or need to learn?

Are interns who can and do give input in designing multi-cultural education programs really change agents?

Input — Because of the nature of the performance-based teacher education system, interns are "supposedly" involved in the planning and development of program instruction. They share in the planning of the content and instructional design, in the decision made about performance to be mastered, and the criteria to be used in assessing these performances. The intern also plays an active role in the management and evaluation of the program. This is called "total input." Of course, total input from the intern in all facets of PBTE is valuable only if the input actually causes change.

In reality though, total input becomes an unattainable goal when interns are not selected early enough in the development of the program to participate in the specification of objectives, etc. And, broad based decision-making becomes only a written goal when interns are invited to give input *only* when there is a "crisis."

In PBTE programs, it is desirable to have interns make decisions about the instructional design of their programs and the content of the curriculum. Of course, it is assumed that interns who are aware of and secure in their own identity, and who show a willingness to extend to others the same respect and rights that they enjoy themselves, are probably more competent in making decisions as to the kinds of content and the types of instructional strategies that adhere to the multi-cultural concept of education than interns who have been directed in every aspect of their professional growth.

[4] Ibid.

On the other hand, if interns are not aware of these basic goals of an education program which promotes "cultural pluralism," then it is the responsibility of the teacher training program to provide those experiences within its instructional component which allow the interns to develop a belief in "unity with diversity." This means providing within the interns' program for a change in attitudes and beliefs, an accomplishment which cannot result simply from a multi-cultural or human relations component or an addendum to an already established curriculum. Rather, the thrusts of multi-cultural education become the generic goals and objectives which underly the *entire* curriculum of each of the interns.

Personal responsibility — One of the concerns of PBTE designers, whatever the focus, is that such an approach requires more work and more self-management on the part of interns than do the conventional teacher education systems. It is a legitimate concern, in that many interns have not been able to cope with either the "freedom" allotted the individual student or the management of time necessary for success. However, these problems do lessen as interns are given more opportunities for development (with guidance) and as the goals become clearly established and the decision about the options becomes the personal responsibility of the individual.

Of course, in reality we must admit that there are some interns who, because of individual differences, will not adjust to a systemic instructional design such as PBTE. Ignoring this fact defeats the very purpose of PBTE design and the major concepts underlying multi-cultural education.

Feedback mechanism — The intern in "the real world of the child"—the school classroom—has an opportunity to make decisions concerning another aspect of teacher education programs. This aspect has to do with evaluation—where the intern is in a viable position to serve as a "feedback mechanism." In fact the feedback from the intern can provide for constant evaluation of the success of strategies used for multi-cultural education programs. This is an opportunity to make decisions about the effectiveness and ineffectiveness of program objectives. In other words, interns may decide what works or does not work with children in the classroom. From these decisions suggestions for remediation of unanswered needs can be made and workable strategies and techniques can be employed in further planning. The intern is also able to note the behavioral effects of materials used with children in the classroom. Of course, it is possible for the intern to evaluate the material if some criteria has been established as to a

multi-cultural standard and is part of the teacher education components. As B. Othanel Smith has noted, ". . . a program that does not prepare [teachers] to examine the biases on instructional methods and to select subject matter as far as possible to all interests and groups is inadequate."[5]

The content and availability of materials can be a problem for interns committed to multi-cultural education. They must be aware that the content of books, supplementary texts, and teaching materials have become as they are primarily as a consequence of what publishers have believed they could sell. Certain racial and ethnic minorities have, until very recently, been overlooked or misrepresented. Many of these materials even give distorted points of view about minority groups. Thus, all learning materials that are used in PBTE programs committed to multi-cultural education should accurately represent ethnic minorities, so as to implement the concept of cultural pluralism through multi-cultural education. If not, the intern should insist that the library or instructional materials center within the educational institutions include a variety of materials that at least represent the cultural and racial diversities of that community.

Change agents — In attempting to institute new ideas and materials that stress diversity and individual respect interns may encounter some resistance. The intern must also be cognizant of the labels often attached to professional trainees who seek to become change agents of curriculum materials and instructional strategies used: They are often called "too pushy" or "radicals."

In many teacher education programs and local school systems, there is often rejection of such concepts as cultural pluralism, individualization, and personalization of instruction when they threaten existing beliefs about children and about learning. Interns, however, must be taught to cope with these already existing prejudices before they can ever expect to alter the knowledge, behavior, and attitudes of children. Being a change agent, in other words, is not totally in the hands of the intern, for they are to some extent dependent upon the support of the faculty, administrators, and community persons. Thus, much of the teacher preparation stage is providing experiences which allow students to come face-to-face with situations which are resistant to change.

Becoming "change agents" in teacher education programs that include multi-cultural education as its focus may bring much frustration, especially in terms of certification standards. When certification requirements are tightly controlled as evident in some

[5] B. Othanel Smith, *Teachers for the Real World* (Washington, D.C.: American Association of Colleges for Teacher Education, 1969), p. 134.

states, the input of interns is only acceptable if and when their decisions about change in teacher education and the preparation needed for culturally diverse children coincide with the predetermined structure of state certification standards.

Conclusion

Within any teacher education program, but especially within PBTE programs, interns who believe in the right to cultural diversity have a responsibility for developing, implementing, and evaluating multi-cultural education. Specifically, interns must be sure that the colleges, universities, and school systems provide for individual differences in materials used, the curriculum designed, and the instructional procedures practiced. They must also be sure that the instructional institutions provide for development of attitudes and beliefs about cultural groups compatible with the major thrusts of multi-cultural education, and that the institutions are aware of the cultural diversity of their learners. In addition, they must be sure that the institution in no way sets up barriers to successful attainment of school objectives and/or personal objectives of students, either overtly or covertly.

Interns must also be cognizant of the staffing policies. In other words, institutions and/or school systems committed to multi-cultural education should be representative in their hiring of multi-ethnic and multi-racial faculty and staff. And, within institutions and/or school districts where there are less culturally diverse populations, efforts must be made to include multi-cultural education in the teaching-learning process, using real as well as vicarious experiences.

The intern should not remain a passive receiver, but should be an active decision-maker and change agent. This active involvement of the intern in educational experiences not only affects the way he/she perceives himself/herself but also the intern perceives the cultural and ethnic diversity of the many children he/she will teach.

Answering the Question — Is "It" Any Good?— The Role of Evaluation in Multi-Cultural Education Through Competency-Based Teacher Education

Thomas A. Romberg
Professor, School of Education
University of Wisconsin–Madison

Thomas A. Romberg outlines evaluation procedures used to determine the worth or quality of materials produced for multicultural education. He identifies three stages of development processes: (1) product design stage, (2) product creation stage, and (3) product implementation stage. Needs assessment, success probability, and priority designation are discussed as the criteria for design evaluation. He later discusses the criteria for product-creation evaluation which include: content quality, intended performance outcomes, unintended performance outcomes, causal relationships, and support services. According to Romberg, only when these criteria are met does a product warrant consideration for implementation.

Introduction

The ultimate objective of multi-cultural education "'is the design and implementation of a culturally pluralistic curriculum which will accurately represent our diverse society."[1] The importance of reaching this objective cannot be denied. For teacher education this implies teachers must be trained or retrained so that they are familiar with the diverse aspects of our pluralistic society, and they are able to react to and work with students of differing cultural backgrounds. Clearly, to do this new instructional materials and techniques must be produced. Complementing the work of producing new products the question—Is "it" any good?— must be asked and answered. The procedures used to ask and answer this question at various stages of development are evaluation procedures.

The purpose of this paper is to provide an outline of the evaluation procedures that can be used to determine the worth or quality of materials produced for multi-cultural education. This is accomplished by identifying three production stages, by considering what questions must be answered, by identifying who answers those questions, and by suggesting methods to be used to gather evidence to help answer the questions.

For this chapter, "evaluation" is defined as the procedures one uses "to judge or determine the worth or quality of."[2] The referent of evaluation is a "product." For this chapter products are curriculum materials, modules, instructional procedures, etc., being developed for multi-cultural teacher education.

The term "development" refers to an engineering process of inventing parts and putting them together to form some product. Three basic stages of the development process are: (1) product design, (2) product creation, and (3) product implementation. In addition, there is an iteration loop for each stage (see figure 1). Judgments must be made at each stage about the quality of the product. If the decision is yes, it is "good" quality, the developer goes to the next stage. If the decision is no, the loop returns the developer to that stage, prior stages, or to termination of development. It is only after the last stage that a product can be certified as having been adequately evaluated.

Product design-evaluation

What questions are to be answered? In order to determine if

[1] W. L. Smith, Foreward to *Multicultural Education Through Competency-Based Teacher Education*, ed., William A. Hunter (Washington, D.C.: American Association of Colleges for Teacher Education, 1974), p. iii.

[2] *Webster's New World Dictionary*, 2nd college ed., s.v. "evaluation."

the design for a product is "good" three questions must be answered:

1. Is there a need for the product?
2. Is there a reasonable probability that the product being considered will fulfill that need?
3. Among other products what priority does this product have?

Need — The need for a product may be demonstrated at one or more of the following levels: a genuine need exists, a defensible want exists, a practical training need can be fulfilled, and the product is marketable. Demonstrating that a genuine need exists involves gathering evidence that survival, health, or some other defensible end *is not now being adequately serviced.*[3] Few products developed for multi-cultural competency-based teacher education are likely to fulfill such a genuine need. Not because genuine needs do not exist, but because we lack knowledge about what is genuine. For example, in spite of vast rhetoric about teaching competencies there is no evidence to suggest that any one competency is genuinely needed.[4] Prospective teachers likely can survive without most specified competencies.

Aware of the reality of educational knowledge, Scriven[5] has identified a weaker alternative to genuine needs: namely, defensible wants. In the absence of irrefutable evidence that a genuine need exists, a new product must be wanted and that want argued for in terms of possible significance. This is clearly the case with most teaching competencies. The need to develop instructional modules related to teaching skills can be and has been operationally justified, even though the specific skill as yet has not been demonstrated as genuine.

A third and weaker level of need can be fulfilled if through developing the product a practical-training need is met. The need to develop yet another module on "writing behavioral objectives," or "teaching word attack skills," etc., cannot be defended. However, while the product itself may not be needed, developing the

[3] Michael Scriven, "Standards for the Evaluation of Educational Programs and Products," Prologue to Gary Borich, *Evaluating Educational Programs and Products* (Englewood Cliffs, New Jersey: Educational Technology Publications, 1974), pp. 5-24.

[4] See for instance, R. W. Heath and M. A. Nelson, "The Research Basis for Performance-Based Teacher Education," *Review of Educational Research*, Vol. 44, No. 4 (Fall 1974): 463-474.

[5] Michael Scriven, "Standards for the Evaluation of Educational Programs and Products."

product may be practically useful as a training procedure. Most educators are not creative developers or experienced evaluators. By going through the development process persons become sensitized to the problems and procedures at each step.

Marketability of a product is the final need consideration. Any developer must seriously consider whether anyone will want to buy and use the contemplated product. Marketability by itself, however, is not sufficient. After all, "patent medicines" are sold every day.

Need can only be adequately demonstrated by the developer. However, in most cases he/she will need the help of other individuals (educational historian, philosopher, sociologist, psychologist, or market analyst). The procedure the developer would use is called "Needs Assessment." The intention of such an assessment is to identify the discrepancies between what is actual and what is being proposed. Several individuals, such as Popham[6] and Provus,[7] have described specific procedures which one might use to identify such discrepancies. To determine marketability a market analysis must be done. Since most educators are not involved with marketing it would be best to accomplish this via a subcontract with a marketing firm.

Probability of success — Unfortunately, good intentions do not necessarily produce good products. No matter how genuine the need, the connection between what is proposed and satisfying the need must be demonstrated. For example, it is agreed that learning to read is important and there is ample evidence to demonstrate that a sizable number of American children are not functional readers, i.e., the need for a new product (a reading program for these children) is genuine. Such a need does not justify any new program being developed. Too often "new" products are nothing more than "old" products in new garb. The "old" reading program "newly" packaged is not "new." Likewise, the "old" methods text rewritten with "behavioral objectives" and called a "module" is not likely to produce change in teaching skills.

Satisfying a need does not start with a tentative solution. It starts with a serious attempt to understand the need and the reasons why it is a problem. It also means that one recognizes that complex structures—like teacher training programs—are only changed by stages, and that proposed changes are best postulated in terms of one's current knowledge of that complex structure.

[6] W. James Popham, "Educational Needs Assessment," *Curriculum Evaluation: Potentiality and Reality*, Monograph Supplement, *Curriculum Theory Network* (Toronto, Ontario: Ontario Institute for Studies in Education, 1972), pp. 22-32.

[7] Malcom Provus, *Discrepancy Evaluation* (Berkeley, California: McCutchan Publishing Company, 1971).

Thus, a tentative solution, no matter how bold or imaginative it may appear, must be rooted in a sound theoretic or philosophic rationale. From this position, the new product should promise that there will be a fundamental change from current practice and that such a change should have practical, positive consequences. Too many educational developers have failed to take this problem analysis step seriously. The consequences of this are the "cults," "fads," and "sure fire cures" that inundate today's schools.

Another factor mitigating against success of many multi-cultural products has been the lack of significant involvement by minority groups. Products if they are to be truly multi-cultural and successful must be developed with significant input and leadership from all cultural groups.

A final factor at this stage which is sometimes overlooked by developers is staff capability. Good ideas can only be translated into good products by capable, trained persons.

In summary, what must be argued at this stage is: (1) that the "new" product will be fundamentally different from "old" products; (2) that there are sound theoretical or philosophical connections between this difference and the established need; (3) that there is suitable involvement of all constituencies in the project; and (4) that there is the professional capability to carry out the development.

The probability of success of a particular product must be demonstrated by the developer with the assistance of others. The argument must first be developed logically. The connection between what has been proposed and the need must be clearly based upon a consistent theoretic or philosophic position. Professional judgments gathered objectively are a second method often found useful to argue the probability of success. The third procedure one must use is constituency commitment. A clear indication that all constituents involved in the project have been indeed contacted and are committed to the carrying out of the project is important. And finally, in order to demonstrate that there is adequate staff to carry out the project a staff summary indicating capability must be developed.

Priority — It is naive to assume that there are adequate human and financial resources to develop all needed products no matter how genuine the need or high the probability of success. Someone, usually a funding agent, has to determine how to allocate scarce resources. Educators are becoming increasingly aware of the importance of this political decision. Obviously, if multi-cultural programs are to be developed, they must be given high priority by those who allocate resources. However, priority

designation by itself will not produce good products. Only by combining need with success probability and priority designation can a developer reasonably proceed to the product creation state of development.

A developer will present the priority argument in one of two ways. If what is being proposed is in line with the established priorities of a funding agent, all that is needed is a demonstration of how the product fits within the priority scheme. However, if what is being proposed is not in line with established priorities, then a more elaborate argument must be developed. One good way has been suggested by Grotelueschen and Gooler.[8] They indicate that since goals are preferenced-based one can develop a strong argument by gathering preference data as to why a particular constituency would prefer this proposed product even though it does not fit in existing priority designations.

In summary, design evaluation, often overlooked in discussions of product evaluation, is important. Only by providing information about need, success probability, and priority can a rational decision be made as to whether a product should be created.

Product creation evaluation

What questions are to be answered? At this creation stage one is interested in whether or not the product meets the design specifications. In order to determine if the created product is "good," five questions must be answered:

1. Is the content of the product of high quality?
2. Are intended performance outcomes reached?
3. Are unintended performance outcomes identified?
4. Are causal relationships identified and examined?
5. Are necessary support services for installation provided?

Content quality — The quality of the content of any product must be demonstrated. For multi-cultural competency-based teacher education products this involves examining at least three aspects of each product: the conceptual quality of the content subject matter, the multi-cultural quality of the content, and the literate quality of the materials. Every module or instructional package that is developed for multi-cultural teacher education deals with some content such as word attack skills in reading, computational skills in mathematics, harmony in music, or be-

[8] Arden Grotelueschen and Dennis Gooler, "Evaluation in Curriculum Development," *Curriculum Evaluation: Potentiality and Reality*, pp. 7-21.

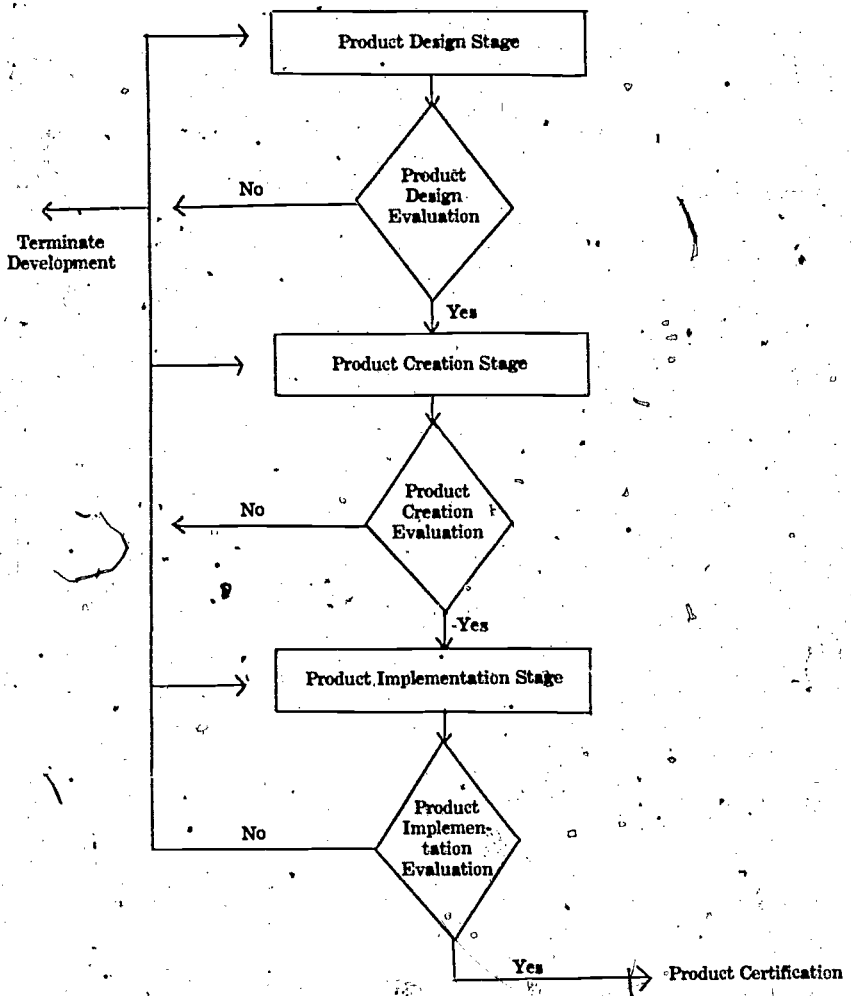


FIGURE 1 — STAGES IN THE DEVELOPMENT PROCESS

havioral objectives. No matter what the substantive area included in the module, it must both be consistent with the design characteristics proposed in the earlier stage and contain appropriate content. In particular, is the content consistent with the fundamental change proposed in the design?

Multi-cultural materials should reflect in an accurate way the cultures being represented. As Smith argues, "Curriculum materials of excellence and innovative teacher training can be finally screened by having them subject to confirmation by members of the racial/ethnic group to which the materials refer."[9]

[9] W. L. Smith, "Foreword," pp. ii-iv.

The least important aspect of content quality, but one which deserves any producer's attention, is the literate quality of the materials that has been produced. Is it readable? Is the format attractive? Is the art done well?

Someone other than the developer should be responsible for answering these questions. Several authors have pointed out the difficulty of a developer objectively evaluating his/her own creations.[10] The evaluator must be trained in evaluation procedures (not just experimental design and methods of statistical analysis) and be able to work with and understand all the aspects of the created product.

Cronbach[11] outlined a procedure for establishing the content validity of tests which, if adapted, would work well in establishing the content quality of any product. The procedure involves selecting experts who are asked to objectively judge the quality of the product. Subject matter experts judge subject matter; representative racial/ethnic group members judge multi-cultural aspects; and production experts judge literate quality.

Intended performance — In the design stage the developer argued that there was a reasonable probability that the new product would satisfy some need. Information must be gathered for the developer to ascertain whether this happens. For most multicultural teacher training materials, data must be gathered in a field setting through a tryout of the materials with a population of "true consumers." The information to be gathered should be on: (1) the critical performance characteristics which the materials were designed to meet; (2) long term effects (Are the effects transitory or permanent?); and (3) process effects (In reaching the performance outcomes are the processes used consistent with those outcomes?). This area of evaluation has received considerable attention in the past decade. Formative procedures such as those described by Cronbach[12] are appropriate here. Such techniques as population sampling, time series analysis, critical path analysis, and criterion-referenced testing have been developed to help evaluators determine the intended performance characteristics.

Here again, having trained evaluators carry out gathering

---

[10] Thomas Romberg and James Braswell, "Achievement Monitoring Via Item Sampling: A Practical Data-Gathering Procedure for Formative Evaluation," *Journal for Research in Mathematics Evaluation*, Vol. 4, No. 4 (November 1973): 262-270.

[11] Lee J. Cronbach, "Validation of Educational Measures," in *Proceedings of the 1969 Invitational Conference on Testing Problems* (Princeton, New Jersey: Educational Testing Service, 1970), pp. 35-52.

[12] Lee J. Cronbach, "Evaluation for Course Improvement," in Robert W. Heath, ed., *New Curricula* (New York: Harper & Row Publishers, 1964), pp. 231-248.

this information is important. However, developers should be cautioned to challenge their evaluators to extend their thinking beyond the use of paper and pencil tests related only to low level cognitive outcomes. From such potentially fundamental changes as introducing multi-cultural products in teacher training programs, one would expect more than some increase in knowledge about other cultures. The real payoff is in terms of changed feelings and actions. Too often data is only gathered about changes in knowledge (Do persons have new information?), when the product was designed to produce changes in the way persons interact with information or with other individuals. Also, it is naive to assume that persons act or feel in ways consistent with new information they have acquired.

Unintended performance outcomes — Every developer should be wary of outcomes which were not intended. Even though the product may produce desired results, other outcomes which are less desirable and perhaps even harmful may result. Developers cannot close their eyes to this possibility. One only has to look at the variety of environmental concerns currently facing this country to see the impact of unintended outcomes. Smog created by the automobile engine or the death of wildlife as a result of spraying DDT are only two of several obvious examples of undesirable unintended outcomes. Educators too need to be aware of such outcomes. For example, from program learning materials students were able to learn trigonometric functions, but in so doing came to hate mathematics. The only way to investigate whether there are any unintended outcomes is to look for them. One way to do this is to use independent observers using ethnographic techniques.[13]

Also, for both intended and unintended outcomes if the evaluator has provided the developer with detrimental information (intended outcomes have not been reached or an undesirable unintended outcome is apparent), there must be clear evidence of what revisions have been made to alleviate the situation before one should proceed.

Causal Relations — Developers should also investigate any suspected causal relationships that might account for why various outcomes have occurred (or not occurred). Although evaluation is not experimental research, quite often evaluation data suggest relationships which should be investigated in an experimental setting. Competent research scholars should be associated with the development of any product to study such relationships under controlled situations so that cause can be inferred.

[13] Malcolm Parlett and David Hamilton, "Evaluation as Illumination: A New Approach to the Study of Innovatory Programs" (working paper, University of Edinburgh, Centre for Research in the Education Sciences, 1972).

Support Services — Too often in the development of products, services which are needed to support the adequate implementation or use of the materials have not been considered. The need for these services ought to be assessed. Many well-conceived and well-created products have not been widely used because developers failed to take into account ways of getting them to be used.

In summary, product creation evaluation is important. Only by providing information about content quality, intended performance outcomes, unintended performance outcomes, possible causal relationships, and support services does a created product deserve to be considered for implementation.

Product implementation evaluation

What questions are to be answered? In order to determine whether or not a newly created product is truly worth being implemented four questions need to be answered:

1. How is the content of the product different from its competitors?
2. What performance differences exist between the product and its competitors?
3. What cost differences exist between it and its competitors?
4. Have provisions been made for maintaining the use of the product?

Note the difference between this set of questions and those asked during the product creation stage. In that stage what was being developed was compared with the design, in this stage the comparison is with competitors. As any toothpaste company can testify one has to do more than create a good product. You have to demonstrate it is as good or better than its competitors.

Product content differences — It is usually intended that the content of a new product should be different in some significant way from currently available products. But, is it really different? For multi-cultural teacher training materials this means examining the new materials in comparison with their competitors in order to demonstrate one or more of the following: (a) There are substantive differences in content. For example, the new mathematics and science programs of the past decade were substantively different in content scope, sequence, and emphasis from the traditional programs; (b) There are clear differences in the task students and teachers are expected to perform. For example, in an individually guided education school both teachers and students should be performing quite differently than similar teachers

and students in a traditional age-graded school.[14] Particularly, differences between competency-based teacher modules and traditional programs need to be identified in terms of different tasks that human beings perform. In spite of the intent of many new products, human beings are still asked to do and react in the same ways. Thus, real competency differences are unlikely to occur. (c) There are obvious differences in multi-cultural emphasis. A multicultural reader for primary grades should portray real, meaningful differences in the way minorities are represented from how they are represented in traditional readers.

To ascertain these differences an outside, independent analysis must be carried out. Content analysis procedures are appropriate means of gathering this kind of information.

Product performance differences — Data must be gathered and reported that the new product produces performance differences from the product or products which it was intending to replace. Walker and Schaffarzick[15] have shown that for most of the studies of company curricula developed in the math-science reform movement, no significant differences were found favoring the new curricula over the old. To demonstrate performance differences one or more of the following three questions should be answered: Are there performance differences on intended outcomes?, on unintended outcomes?, or on process outcomes?

If the new product was intended to replace current materials in order to increase reading comprehension, or to pitch discrimination, or to create an appreciation of the role of women in athletics, etc., evidence must be presented that this indeed occurs. The need for such evidence seems obvious, but is rarely presented.

Four cautions, however, need to be mentioned if one is to seriously gather such data. First, both short and long term differences must be examined. It is relatively easy to produce short term differences by "teaching to the test." Such differences may not, however, be permanent. Thus, long differences must also be looked for.

Second, comparisons should be made with "critical" competitors.[16] It is very easy to choose as a competitor a bad product being taught by untrained teachers. The "conventional" method of instruction too often is not, nor ever would be, a

[14] Herbert J. Klausmeier, "Individually Guided Education: An Alternative System of Elementary Schooling," Harlan E. Anderson Lecture, Institution for Social and Policy Studies, Yale University, 1972.

[15] Deker Walker and Jon Schaffarzick, "Comparing Curricula," *Review of Educational Research*, Vol. 44, No. 1 (Winter 1974): 83-111.

[16] Michael Scriven, "Standards for the Evaluation of Educational Programs and Products."

competitor. Also, two models of the same program are not critical competitors in this sense.

Third, educationally significant differences should be stressed, not just statistical significance. This statement is made not to downplay the importance of statistics. They are essential tools for any evaluator. However, statistically significant results can easily be obtained by inflating the sample size, using the wrong unit (like student instead of class), or using a test which inflates one small outcome even though actual important differences are minute.

Fourth, the impact of the multi-cultural emphasis in teacher training materials should go beyond statements of belief to how recipients feel about and behave toward members of other cultural groups.

To realistically accomplish a summative evaluation of performance differences an external agent should be commissioned to carry out this task. The methods of summative evaluation have been well-documented.[17]

Product cost differences — New products often cost more than products they have been designed to replace because the incorporate new technology. Consumers need to know not just direct costs but maintenance costs, training costs, etc. Here again, comparisons must be made with the "critical" competitors. Cost estimates and real costs should be verified by external evaluators.

Product maintenance — Any purchaser of a new foreign sports car expects that adequate maintenance and service are also available. Educational products also need maintenance and service. Gross[18] has shown that unless maintenance is provided for a new curriculum, teachers tend to modify the material back to old standards. Thus, the performance differences between the new product and its competitors are eliminated. This can only be avoided if appropriate maintenance provisions are provided.

Summary

If a product is truly good, it will not only have been designed well, adequately created, but it will be able to be implemented in a useful way. Thus, if good products for multi-cultural competency-based teacher education are to be produced, it would be ideal if

[17] See for instance, Benjamin S. Bloom, J. Thomas Hastings, and George F. Madaus, *Handbook on Formative and Summative Evaluation of Student Learning* (New York: McGraw-Hill Book Company, 1971).

[18] Neal Gross, "The Fate of a Major Educational Innovation," paper read at the Conference on Improvement of Schools through Educational Innovation sponsored by the Wisconsin Research and Development Center for Cognitive Learning, University of Wisconsin-Madison, October 1969.

they could be produced with evaluation built into each stage of the production cycle: product design, product creation, and product implementation. If and only if this is done will truly better products be developed.

Multi-Cultural/ Competency-Based Teacher Certification

Robert A. Roth
Michigan State Department of Education

Robert A. Roth focuses on the relationship of the certification process to multi-cultural and competency-based teacher education. He does this by examining the nature and purpose of certification and three alternative approaches where certification could be a means of promoting multi-cultural education. Roth also presents three models for state approaches to competency-based/ multi-cultural certification. The state's role in determining competencies necessary for multi-cultural education and responsibilities for promoting the inclusion of multi-cultural education into CBTE programs are detailed. Finally, Roth concludes that multi-cultural certification and competency-based certification are compatible concepts. However, it has not been determined whether or not their interrelationship will strengthen or weaken the individual concepts.

In discussing three broad topics such as multi-cultural education, competency-based teacher education, and teacher certification, it is necessary to begin with some feeling for the nature of each of these concepts. Hopefully, by providing a description of how these terms are used here, some of the confusion that exists in education over the meaning of these terms will be avoided, and the relationships among these can be more clearly delineated.

Multi-cultural education

Multi-cultural education derives from the recognition that America is a multi-cultural society, with each of these cultures having a place in our society. It is antithetical to former notions where:

> Acculturation, or the "melting pot" theory as it is called more colorfully, was the solution American society found for coping with different cultures. The means to achieve this solution was education.[1]

Multi-cultural teacher education is a response to the need to train effective teachers to meet the needs of culturally diverse children. It is important to recognize what multi-cultural education is not.

> The demand for multicultural education should not be construed as a demand for "separate but equal" education but for cultural diversity. Multiculturalism in education rejects segregation of any kind and is a means of teaching all children to know and respect all Americans rather than only some. It gives every child a chance to benefit from his own cultural heritage as well as from the distinct heritage of others.[2]

Competency-based

Competency-based teacher education has almost as many definitions as there are competency-based programs. Various programs emphasize different program elements, such as a systems approach or alternative means of acquiring competencies. The essential components of the concept, however, are that expected outcomes (competencies) are specifically stated in performance terms, assessment is tied directly to these competencies, and both the competencies and assessment criteria are made public in advance of instruction. There are a number of elements frequently associated with competency-based teacher education programs, some of which are of particular interest to multi-cultural education. One of these is the field-centered nature of many CBTE teacher education programs. This provides potential for a variety

[1] Louise R. White, "PBTE in a Multi-Cultural Society," *Journal of Teacher Education*, Vol. 24, No. 3 (Fall 1973): 225.
[2] Ibid.

of multi-cultural experiences for the teacher trainee, and opportunities to better understand cultural backgrounds of students.

Certification and multi-cultural education

The focus of this paper is the certification process and how it relates to multi-cultural and competency-based teacher education. It is important, therefore, to thoroughly examine the nature and the purpose of the certification process, and the alternative ways in which it has been designed to meet the intended purpose.

Teacher certification is the process by which an individual is licensed to teach in a particular state. It verifies that an individual has satisfactorily completed the requirements for a given certificate. Its purpose is to insure the public that only properly trained people will be allowed to instruct children, and in this sense it is a means of protection.

One certification approach is to develop a specialist who majors or minors in multi-cultural education, and is so certified. It is important, however, to note that certification allows qualified individuals to teach and restricts from teaching those who are not qualified, but does not insure availability of qualified individuals for specific areas. In other words, the establishment of a specific certificate for a given area does not insure that qualified teachers will be available, and it restricts anyone else from teaching that area. This approach of issuing certificates in specific areas is usually for the secondary level only.

A second approach is to include study in multi-cultural education in the requirements for certification in selected areas, such as social studies. This could provide options for study in such areas as Black history, Indian culture, etc. Flexibility to certify on this basis will depend upon the certification procedure (transcript analysis, approved program approach) and the specificity of standards (broad areas, specific courses, etc.).

Certification standards can be established in such a way as to have a greater effect than the specific certificate route described above. In most states certain standards apply to all certification areas, such as study in foundations of education. As a current example, some states have recently included the requirement that all certification candidates have training in career education. This type of requirement is based on the assumption that every teacher needs to include such concepts (career education, multi-cultural education, etc.) in his or her instruction, or at least have this frame of reference in mind when designing instructional programs. This also implies that all teachers are involved in a process of infusing multi-cultural instruction into the existing elementary or

secondary school curriculum. This third certification approach, requiring all teachers to attain certain multi-cultural competencies, appears to have more appeal than the first two.

Multi-cultural education could be provided for by any of the above methods. The choice of methods will depend upon how one envisions operationalizing the multi-cultural concept. Specific courses in the schools on various aspects of an ethnic group such as language, culture, or history would direct one to specific certification in those areas in the secondary grades. This, in effect, requires a specialist in that area to qualify for certification. The first problem one encounters is that of need. Are enough teachers needed as such specialists in a given state to justify a special certificate? If the numbers needed are very small, other means of providing qualified instructors might be pursued.

A second problem is one of restriction as cited above. Does the need warrant restricting anyone else from teaching courses of this type? If only a small number are needed it may be more feasible to allow individuals certified in other related areas, but with training in the areas which he or she will be assigned, to teach these courses. This would enhance availability of instructors, and proper assignment becomes a hiring instead of a certification question.

Teachers holding this specialized certification may also encounter problems in finding jobs with such a narrow preparation, Unless the teacher is certified in another area, there may be a significant problem in securing a teaching position involving only multi-cultural assignments.

A problem from the standpoint of administering a certification system is that types of certificates in multi-cultural education may proliferate. Black, American Indian, and Latino studies are areas which may require specialized certification. Some states have resolved this by grouping these under one certificate "ethnic studies" or "cultural studies" and leaving the employer the decision as to whether a person's training fits a given teaching assignment.

If a certification system is structured around lists of courses, then the flexibility is significantly reduced and generic certification areas such as ethnic studies are not as likely. This complicates the certification system and places restrictions on the individual holding this specific certification. In addition, reciprocity is difficult since specific requirements are not likely to coincide from one state to another. Specificity of certification requirements is a problem facing multi-cultural education because of its diversity.

A more open system that was developed for the purpose of providing greater flexibility to the certification process is the ap-

proved program approach. In this system the state evaluates the quality of the teacher education program based on broad standards and, upon the recommendation of the teacher education institution, issues a certificate to a graduate of the program. Standards of this type have been developed by the National Association of State Directors of Teacher Education and Certification (NASDTEC).

In the approved program approach, institutions have much more freedom to develop multi-cultural programs that provide a variety of experiences and hence allow the student greater flexibility in seeking a teaching position. The graduate of a program may be qualified to teach several areas as a result of his/her diverse training. An approved program approach with broad standards makes it possible to have certification titles such as "ethnic studies" which provide for diversity in training and flexibility in job placement.

The second approach to certification standards described previously was that of establishing competency requirements in multi-cultural education as part of the standards for certification in selected areas, such as social studies at the secondary level. Using an approved program approach and a broad statement of this standard, a variety of multi-cultural options might be provided in the training program. Thus, a teacher of social studies would then be prepared to include multi-cultural experiences in his/her program in the schools. An alternative is to offer a choice of elective courses in the training program in some aspect of multi-cultural education in the area in which the individual is being prepared. This gives the teacher more opportunities for employment and the school district increased flexibility in staff assignment.

The third method described was that of establishing competency requirements in multi-cultural education which apply to all certification areas. This provides all teachers with some background on the topic, so that they may either include this in the instructional program or operate from an awareness of the variety of backgrounds students come from. At the secondary level, some areas have clear opportunities for utilizing this training directly in instruction (social studies). For other areas it may serve only as an awareness factor on the part of the teacher (mathematics, physics).

One alternative is to require multi-cultural education training for all teachers to be certified at the elementary level. At this level there are many opportunities for introducing multi-cultural activities into the curriculum, and in fact it has been the focus area of most multi-cultural activity thus far.

This third alternative, particularly the elementary school emphasis, appears to have the greatest appeal and is more feasible at this time. One problem that continually comes up when new areas of study are proposed, is where the student finds time for this course(s) in an already crowded program. There are also many other forces competing for a place in the program, such as knowledge of the political structure, the economic system, career education, etc., which are all vying for status as part of the certification requirements. Ultimately, the decision on these matters is one of priority, if certification has been determined to be the best means in the first place.

There are some who would argue that the influx of new teachers has a minimal effect on schools. The numbers of new teachers are small, and they have little influence on established teachers (the status quo). This would argue against certification as a means of promoting multi-cultural education. Inservice efforts would be of greater value from this viewpoint. Periodic recertification, however, provides an opportunity to provide for multi-cultural experiences in those states where such a system exists.

Competency-based and multi-cultural education

Having examined the nature of each of the three concepts, and the relationship between certification (in general) and multi-cultural education, let us now turn our attention to competency-based teacher certification and its possible ties to multi-cultural education. One means of approaching this is to examine state approaches to competency-based teacher education and certification.

A wide range of approaches to the state's role in competency-based/multi-cultural education are available to a given state. Each of these depends on how the role of the state is perceived. On the one hand there are those who see the state as an administrative and regulatory body. The state enforces regulations, and decision-making is primarily in the hands of a central authority—the state. Uniformity and standardization usually prevail in this type of system. A competency-based certification system structured on the above philosophy might specify teacher competencies for certification at the state level.

The other view of the state's role emphasizes a decentralized decision-making process with more local (school or college) control and a broader base for decision-making. The competency approach could easily fit into this philosophy also by allowing teacher education programs or other professional agencies to develop their own

particular sets of competencies. Instead of a uniform set of standards, the single state standards are replaced by a variety of standards determined by different groups.

Each of the following state approaches to competency-based teacher education have been described more thoroughly in a previous document.[3] The models will be treated only briefly here, with an analysis of how multi-cultural education might be viewed in each situation.

An open-minded approach which requires some type of state approval may be called the "process model." In this system the state does not determine the content of the teacher education program. Competencies and performance criteria are not established at the state level. The primary role of the state is to define the process for development of teacher education programs, stating who is to be involved and the nature of the involvement. In this model the state plays a decentralized role with local control and a broader base for decision-making.

One state, Washington, has developed a competency-based certification system consistent with this model. The standards for approval of teacher education programs specify that preparation programs are to be developed and implemented by a consortium of agencies. These agencies are colleges and universities, schools, and professional associations.

The standards require that the consortium describe roles to be assumed by the person to be granted a specific certificate, and to identify and state the rationale for the competencies required of persons who plan to perform the described roles. The standards themselves are process in nature; they do not describe the content (competencies) required for certification; they describe the agencies and the roles these agencies assume in the consortium.

This approach views certification as a decentralized process, with decision-making being shared throughout the state. This shared responsibility is not only in terms of who is qualified for certification, but also what the standards should be. The result is that no single set of state standards (competencies) apply to all individuals seeking certification; standards are a "local" consortium decision.

In terms of multi-cultural education, this state approach to competency certification provides for development of required competencies which fit the needs of the schools involved. The CBTE program leading to certification would include competencies

[3] Robert A. Roth, "The Role of the State in Performance-Based Teacher Education," in *Assessment* (Albany, New York: Multi-State Consortium on Performance-Based Teacher Education, 1974).

in the area of multi-cultural education. The primary responsibility for assuring that CBTE includes multi-cultural education in its content lies in the hands of the consortium, not in the state. The state may, however, exert some influence by providing guidelines for certification content, but the consortia would not be required to utilize these in this model.

A similar situation exists for inservice education leading to advanced certification. Some states, e.g., Vermont, are considering local district development of certification programs, where the local district recommends a teacher for advanced certification based on attainment of competencies required in the inservice program. Certainly in this instance the local district has opportunities to express its multi-cultural needs in the requirements for its teachers.

With the variety of multi-cultural requirements that would appear as a result of the decentralized approaches described above, a problem might develop because of the mobility of teachers. If training is restricted to study of specific ethnic groups, multi-cultural needs of one consortium or district may not be consistent with another. Unless the requirements and training are broad enough to cover a variety of areas within multi-cultural education, this restriction on mobility may be a serious problem.

A second approach to competency-based multi-cultural certification is the "alternative program" approach. In this system the state provides that institutions may develop competency-based teacher education programs. Alternative structures are available to the teacher preparation institutions, but all programs are approved by the state. Many states are operating under this approach, some merely because existing regulations provide for experimental programs.

In this approach the responsibility and opportunity for assuring multi-cultural education depends upon the origin of certification regulations. If there are no state standards as in the previous model, then the program developers have this responsibility. If there are state standards, then it is the responsibility of those involved in the process of developing standards, presumably under the leadership of state education agency personnel.

A third model for competency certification is the "facilitation" approach which is closely related to the model just described. As in the alternative program model, the institutions are free to select their program structure, and the college approved program approach is utilized. The essential difference is that the state actively supports competency-based programs through a number of facilitating activities. Policy statements, materials, and consulta-

tive assistance are examples of such support. The main theme in this approach is to encourage development of programs, but to maintain this on a voluntary basis due to the lack of definitive information on program effectiveness.

Several means of facilitating program development have been designed, all of which provide excellent opportunities to encourage multi-cultural education. One means of assistance is to develop a catalog of competencies needed to teach in various areas. Several states have developed catalogs or compiled statewide lists of competencies (Florida, Pennsylvania, North Carolina). Sets of such competencies in multi-cultural education areas would be of similar value. The competencies would be an aid to institutions; they would not be required. The responsibility for initiating such a catalog would probably belong to the state education agency.

Another project might be to develop a rationale for multi-cultural/competency-based education, and a description of these concepts. Distribution of such documents may assist in the encouragement of program development.

A third facilitating activity might be to assemble training materials based on multi-cultural competencies. This would reduce start-up time for those considering multi-cultural program development, and thus encourages them to move in this direction. A resource center such as this must be well publicized and accessible.

A variety of other means are available, such as state grants for model programs, conferences on the topics, etc., which could be investigated as part of this facilitation model.

Another closely related approach is the "mandate" model. In this case, all of the previous model's components apply, except that the teacher preparation institution **must** develop competency-based teacher education programs. Some of the options have now been closed, but only in terms of program structure. Implicit in this system is a deep commitment to CBTE and faith in its value.

Within the context of multi-cultural education, the mandate might require that programs focus on multi-cultural concepts. About twelve states have mandated some type of competency-based program.[4] However, none of these have requirements for a multi-cultural emphasis or components. Clearly, this approach requires a strong leadership role on the part of the state.

In a previous section it was pointed out that several states have developed catalogs or lists of competencies which are to be used to facilitate development of programs. A more centralized

[4] Alfred Wilson and William Curtis, *Phi Delta Kappan*, Vol. 55, No. 1 (September 1973): 76.

approach which has been pursued by a number of states is the adoption of competencies which are required for particular certificates. This state-adopted competency approach supports a strong state role and a uniform set of standards. It guarantees that each certified individual has at least a minimum set of competencies. These criteria could be utilized as a state test or part of an approved program approach, depending upon which direction is desired. It should be noted that most states are developing performance education by approving programs, not by setting state competencies.

The manner in which these competencies are stated significantly affects the impact they will have on teacher education programs and the role of the state. The competencies can be stated in generic (broad) terms which then serve as guidelines for further specification by teacher preparation institutions. This "generic competencies" model increases centralized authority yet does provide a certain degree of participation on the part of the colleges or consortia. The generic model is the first of a series of models which begin to place faith not only in CBTE, but also in a given set of competencies which all teachers in that area are required to possess.

One example of a broad competency is "the teacher will employ a variety of techniques, materials, and methods which will actively involve each student in the learning situation." Similar kinds of competencies could be developed in the domain of multicultural education, such as "skill in locating, developing, and using instructional resources for multi-cultural education," or "be able to maintain an educational environment conducive to developing positive attitudes toward a variety of cultures." These competencies could apply to all teachers, elementary teachers only, certain subject area certificates, etc., as discussed in the early part of this paper.

This approach assures that all graduates (in the area identified) have certain expertise in aspects of multi-cultural education. In this centralized approach the institutions have no choice in terms of whether or not multi-cultural competencies are needed, but there is flexibility in determining such things as what "a variety of multi-cultural teaching techniques" might be, and how one might best learn these techniques.

Some states are considering a competency approach of a more prescriptive nature, where specific competencies are adopted at the state level. In this system the state provides very specific competencies which are utilized by the colleges or preparation units as program objectives. This is a more dominant state role

but still within the approved program approach with an emphasis on the regulatory function of a state education agency. Uniformity in certification with a single set of standards is the essential feature. This type of competency would specifically delineate and list the "variety of teaching techniques" that would be required for certification.

A model which at times is indistinguishable from the previous one is characterized not only by state adoption of specific competencies but the criterion levels for these as well. Criterion levels specify the evidence that will be accepted that a competency has been demonstrated. It may be expressed as frequency of occurrence, degree of achievement, or other qualitative indicators. This additional factor again increases the degree of state control and decreases the decision-making power by preparation institutions. This approach has been labeled as the "competencies criteria" model. Each of the specific competencies and its performance criteria becomes a state standard.

A complete discussion of these competencies models is beyond the scope of this paper, but a few problem areas should be pointed out. If a state decides to require competencies (whatever the level of specificity) some type of consensus must be reached as to what these competencies should be. When they are broadly stated such as "skill in locating, developing, and using instructional resources for multi-cultural education," the problem is not as great as when specific competencies, or competencies and criteria, are requested. There is just no agreement as to what these should be.

There are a number of political type questions to be dealt with. Who should be involved in defining competencies? How shall these individuals be selected? What segments of the multi-cultural community should participate? What is the role of professional associations in the process? Who determines if competencies have been achieved? These are all critical questions which must be answered, and improper handling of these issues could prevent progress, no matter how important the concept of multi-cultural education.

It is important to also note that there is little or no research to guide competency writers, particularly when specific competencies are needed. Can an individual be denied certification because he or she does not possess competencies which have not been shown to have any relationship to effective teaching? This lack of an empirical base is frequently cited as a problem with CBTE in general, although it has been pointed out as a problem for all teacher education programs as well.

Responsibility for multi-cultural education

One question asked about CBTE and multi-cultural education is how multi-cultural education can be promoted for inclusion into CBTE programs. What is the state's responsibility in this process?

In general, the state has several basic functions such as regulation, leadership, and service. The emphasis among these three areas will depend upon the particular posture assumed by a given state department and the organizational structure within which it operates. Some state departments strongly emphasize the leadership function, in which case initiation of activities related to certification emanate from that agency. Multi-cultural education, as part of competency-based teacher education would need impetus from the state agency in those particular states.

In other states the department of education does not take affirmative actions to increase awareness of current issues such as multi-cultural or competency-based teacher education. Their posture is one of reacting to rather than initiating. In this case professional associations, professional education institutions, or interested community groups propose certification changes. The certification personnel are then responsible for soliciting input from appropriate sources on the validity of the proposed changes. Groups interested in multi-cultural education must assume the responsibility for its growth in these situations.

In some states there are professional standards boards whose responsibility is to regulate and improve the certification system. In these situations state agency personnel may serve only in an advisory capacity and may have no greater influence than other education organizations such as large teacher associations. The responsibility and influence of a given group (state department, professional association), therefore, varies with the particular state. The range is from predominant influence, to advisory, to only raising the awareness level.

Multi-cultural certification and competency-based teacher certification are compatible concepts. It should be noted, however, that one does not need the other to exist. Hopefully, each of these concepts will be judged on its own merits, and one will not be dismissed because the other failed. Whether or not an emphasis on their interrelationship will strengthen or weaken the individual concepts must be watched closely.

Portal Schools: A Multi-Institutional Approach for Educational Accountability

Lauren S. Young
Associate Director
Eighth Cycle Teacher Corps
San Diego State University

Lauren Young defines the "Portal School" plan as a strategy which addresses itself to the specific needs of university, school district, and community. It assists school districts in providing meaningful experiences for its pupils and supports teacher education institutions in effective training of educational personnel. She feels portal schools have implications for both competency-based teacher education and multi-cultural education. They become a supportive component of CBTE because they facilitate a shift in emphasis from the university to field centers. Portal schools indirectly support multi-cultural education by providing for community participation in governance and policy formation. They also maintain the flexibility to adapt methods and curriculum to meet the specific needs of school staffs working with diverse communities of children. Initially, efforts of portal schools have also included provisions for innovative and updated professional skills for inservice teachers, a method of accountability for preservice teachers, and a vehicle for increased community involvement and responsibility in strengthening educational opportunities available to all children.

Rationale

If teacher training institutions are to become more effective in meeting the ever-changing needs of this nation's diverse student populations, strategies for initiating and sustaining change must be incorporated. University teacher training personnel grow more concerned with providing meaningful methodology courses, skills, and experiences for their students. School districts, hampered by declining enrollments and financial cutbacks, are seeking ways to promote the upgrading of inservice teacher skills. As achievement tests results are now a matter of public information, communities are demanding that measures of educational accountability be instituted to assure student growth and success. One strategy has emerged which addresses itself to these specific needs of university, school district, and community. Its primary mission is to assist school districts in providing meaningful experiences for their pupils and to support teacher education institutions in effective training of educational personnel. In the late sixties this strategy was named the "Portal School" plan. The objective of this paper is to describe the plan, show the relationships that exist between portal schools and competency-based teacher education (CBTE), multi-cultural education, community, and preservice and inservice education, and to describe the experiences of San Diego State University's involvement in the portal school strategy.

History

The development of the portal school strategy emerged from two conceptual sources: the U. S. Office of Education funded CBTE Model Projects and Temple University–Philadelphia. In 1967, ten competency-based teacher education model projects were funded by the U. S. Office of Education for the development of systemic, behavioral models of teacher education. The Temple University–Philadelphia Plan (1969) grew from an attempt to bridge the gap between effective teacher training and practices.[1] Today, several projects are in operation under the designation "portal school." Florida State University, the University of Georgia, Temple University–Philadelphia, the University of Toledo, and San Diego State University are a few of the universities utilizing this strategy. Although many designs from the field have been brought forth, the essential components of the portal school strategy as presented from the two conceptual sources have been maintained.

[1] Rudy Cordova and Bambi Olmstead, Preface to *Portal Schools*, ed., Linda Lutonsky (Washington, D.C.: The Council of the Great City Schools Portal Schools Project, n.d.), p. i.

Definition

Portal schools are both a concept and a location. In trying to arrive at a definition, one is faced with a myriad of theoretical assumptions and characteristics which surround portal school operations in the field. Several common characteristics, however, can be identified upon which most portal school projects are based. Portal schools, as discussed in this paper, will include those schools which incorporate the following elements:

1. A regular public school that has been chosen by its faculty, the community served by that school, the school district administration, the local teacher organization, and a cooperating university school of education supportive of portal school efforts;
2. Parity of educational institutions in policy formation and governance;
3. An entry point for testing new ideas, curriculum, and instructional modes which can be systematically adapted, disseminated, and incorporated into a school system;
4. A field-based training environment for the professional development and growth of paraprofessional preservice and inservice teachers;
5. The reallocation and concentration of existing school district and university resources; and
6. The establishment of a field-based resource center housing those media, materials, and hardware supportive of the instructional programs.

The uniqueness of the portal school is that it allows for collaborative efforts of all affected in designing and implementing instructional programs. The school and teacher training institution work cooperatively to train prospective teachers. In addition, the university assists the local school in expanding the professional skills of the staff.[2] Portal schools, therefore, build upon the university laboratory school-demonstration model to include the joint venture of school district and university in providing a systematic, field-based preservice and inservice program. As B. Othanel Smith summarizes in *Teachers for the Real World*:

> The clinical experience in teacher education can be enormously strengthened through collaboration between universities and schools with support from state agencies and professional organizations . . . A

[2] Lawyer H. Chapman, "Portal School Position Paper" (Mimeographed, n.d.).

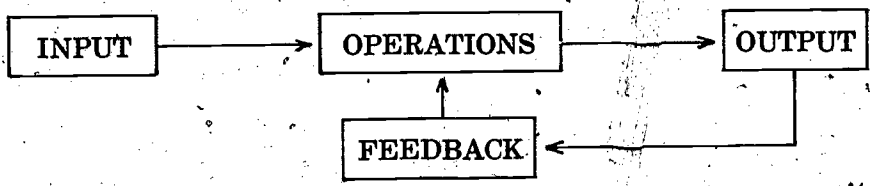
clinical approach to teaching should be a priority element in the continuing education of teachers, as well as in preservice programs of student teaching and internship. The instructional goal for cooperative enterprise in teacher education might be stated as follows: To facilitate the realistic study of teaching in relation to theoretical propositions about teaching.[3]

Portal schools: a system

The portal school strategy is a *system* for the concentrated effort of field-testing innovations and alternate approaches to curriculum and instruction. It is conceptualized to facilitate the systemic entrance, adaptation, and dissemination of new ideas into a school district. Bela Banathy defines "system" as a collection of interrelated and interacting components that work in an integrated fashion to attain predetermined purposes.[4] He further states, "The purpose of the system is realized through processes in which interacting components of the system engage in order to produce a predetermined output."[5]

To implement the systemic operation of the portal school, steps should be taken to insure that those persons working in the portal school and affected by its decisions meet and cooperatively decide upon the intended outcomes. This group should include representatives of the participating school district, university, and community. Once the participants decide upon the desired end product, they would begin to identify activities which may produce these outcomes. An evaluation component is then completed to assess the efficiency of the whole operation and to provide data for maintaining or altering the activities.

A visual representation of a system as proposed by DeVault in *Competency-Based Teacher Education*[6] includes the following components:



[3] B. Othanel Smith, *Teachers for the Real World* (Washington, D.C.: American Association of Colleges for Teacher Education, 1967) quoted in Wilford A. Weber, "Multi-Institutional Organization Patterns in Teacher Education," in Dan Anderson, et. al., eds., *Competency-Based Teacher Education* (Berkeley, California: McCutchan Publishing Corporation, 1973), p. 102.

[4] Bela Banathy, *Instructional Systems* (Palo Alto, California: Fearon Publishers, 1968), p. 4.

[5] Ibid., p. 12.

[6] M. Vere DeVault, "Systems Approach Applications in Designing Teacher Education Programs," in *Competency-Based Teacher Education*, p. 22.

The *input* component is established to facilitate the entrance of newly developed curriculum and instruction strategies. These strategies may include, for example, diagnostic prescriptive teaching, micro-teaching, differentiated staffing, multi-grade groupings, and bilingual education. The *operations* of the system are those instructional processes and management functions designed to meet a specific product usually called its *output*.[7] To ensure the continual review and adaptation of educational approaches, a *feedback* system is maintained to review and evaluate the operations component. Any revisions or alterations in the program are then fed back into the operations component to be reexamined and field-tested.

For example, a goal of the San Diego Portal School, as decided by all role groups, was to devise a means for increasing parent participation in school classrooms, and to provide a preschool learning environment for training parents and preservice teachers in early childhood education curriculum and instruction. With direction from the Project Steering Committee, procedures were then undertaken to implement the preschool concept. Fifteen children were selected to initiate the program; parent and intern training seminars were conducted. Those parents whose children participate in the preschool must volunteer a minimum of three hours each week in a regular classroom. The program is currently in its third month of operation; an external assessment is planned after the sixth month. However, the desired result, an increase in parent participation in school classroom, and the establishment of the early childhood education learning environment is readily evident. If, at the end of the external six month evaluation, the operation is proven a success, plans for the dissemination of this concept will be made to other district schools facing the same problems. If problems in this strategy are identified, e.g., lack of parent participation, changes will be made within the program activities to achieve the desired outcomes.

An advantage of the systemic strategy of portal schools is that it has allowed the school district and university to provide a controlled environment where techniques and programs can be validated. As most educational institutions possess limited financial resources to experiment with new practices, the portal school setting has provided a means for developing and testing innovations with limited capital expenditures. Utilizing the portal school system builds an inherent flexibility to adapt new approaches to meet the specific needs of different school staffs working with diverse communities of children.

[7] Ibid.

Competency-based education

Traditional teacher education programs assume that upon completing a predetermined set of methodology courses and some experience in student teaching, the student will be competent to begin teaching. Responses from school district administration, principals, and first year teachers, however, indicate that such efforts fall short in the area of providing students adequate entry skills. In attempting to address these needs, a movement toward identifying and certifying competence has been gaining momentum. The system by which this would be accomplished has been labeled Competency-Based Teacher Education (or Performance-Based Teacher Education).

Five essential elements characteristic of CBTE programs distinguish it from other teacher education programs:

1. Teaching competencies to be demonstrated are role-derived, specified in behavioral terms, and made public.
2. Assessment criteria are competency-based, specify mastery levels, and made public.
3. Assessment requires performance as prime evidence, takes student knowledge into account.
4. Student's progress rate depends on demonstrated competency.
5. Instructional program facilitates development and evaluation of specific competencies.[8]

Arends, Masla, and Weber, in *Handbook for the Development of Instructional Modules in Competency-Based Teacher Education Programs*, further describe CBTE as a "program in which the competencies to be acquired by the student and the criteria to be applied in assessing the competencies of the student are made explicit and the student is held accountable for meeting those criteria. The competencies specified are those particular understandings, skills, behaviors, and attitudes believed to facilitate the intellectual, social, emotional, and physical growth of children."[9] CBTE begins to provide university teacher education programs

[8] Stanley Elam, *Performance-Based Teacher Education: What is the State of the Art?* (Washington, D.C.: American Association of Colleges for Teacher Education, 1971), p. 8.

[9] Robert L. Arends, John A. Masla, and Wilford A. Weber, *Handbook for the Development of Instructional Modules in Competency-Based Teacher Education Programs* (Buffalo, New York: The Center for the Study of Teaching, 1971), p. 2.1.

with a system of accountability for the competency of its graduates.

A related characteristic of CBTE is that student performance of competence be demonstrated in field-based settings.[10] Simulations, role-playing, and college laboratory environments are effective learning strategies, but limited primarily to the attainment of knowledge-level objectives. The actual demonstration of performance skills requires a greater emphasis in real school settings involving pupils. The final assessment of student performance needs to take place in "live" classrooms with "live" students. Thus, if the criterion of an objective is that pupils will achieve, assessment of teacher cadet skills must involve pupils in the classroom. As more teacher education programs move toward competency-based education, a corresponding shift in emphasis from the university to field centers should follow. Portal schools facilitate that change and thus become a supportive component of CBTE.

The major responsibility for the certification of teachers has long rested with university teacher training institutions. School districts, through the involvement of master teachers, have exercised limited participation in the identification and assessment of teaching competencies. Control of teacher certification skills and criteria lies primarily with the college. Through competency-based teacher education a system of shared responsibility for the training of teachers is maximized.

In Fall 1972, San Diego State University first offered a totally competency-based program to regular preservice teacher candidates. This two semester program, named SIGMA (Systems for Individually Guiding Mastery Attainment), is constructed around flow-charted competencies rather than course lines and is organized into a system of competency-based instructional modules (learning packages). This modular system is self-paced and individualized, requiring the acquisition of knowledge, the demonstration of skill, and an evaluation of consequences or changes in pupil behavior.

To ensure exposure to different learners and different teaching situations, the student's field assignment is in a different district and socioeconomic area each semester. To accommodate this aspect of the program, each student is assigned to two different school sites (one each semester).

Evaluation of student teaching is highly correlated with the rest of the program. During the first semester all-day experience, as responsibilities are assumed for managing the learning

[10] Stanley Elam, *Performance-Based Teacher Education: What is the State of the Art?*, p. 9

environment of a group of children, each student is evaluated on his/her ability to integrate the previously developed competencies.

During the second semester all-day experience, each student and master teacher identifies the objectives that the student will accomplish with the children in his/her assigned classroom. The student then develops a contract which he or she negotiates with the master teacher and university supervisor. The final evaluation is based on the student's demonstrated effectiveness in fulfilling the contract.

In the CBTE programs (Teacher Corps and SIGMA) teachers and district representatives have begun to work more cooperatively with university faculty in specifying those objectives and competencies required of teacher education graduates. The district, through master teachers and site administrators, is more involved in the assessment of student-teacher competencies and program operations. A greater role is exercised by school representatives in teacher education policy formation and decision-making processes. The participation of other educational institutions, e.g., school districts, provide the university additional resources and allows for the involvement of those affected in teacher training.

The operation of a portal school involves parity of university, district, teacher organizations, and community in program governance. As the goals of CBTE and portal schools involve greater participation of those affected by teacher training decisions, they become supportive of each other in facilitating this process. A mechanism thus is available to proponents of CBTE to involve other educational institutions in decision-making. As summarized by National Teacher Corps, "The Portal School strategy is seen as one which has the ingredients necessary to bring the separate educational institutions together in a working relationship to provide reality-based and field-centered teacher education and improved learning opportunities for children."[11]

Multi-cultural education

Education in the United States has traditionally ignored the cultural pluralistic nature of American society. Although acknowledgement of cultural, racial, ethnic, linguistic, and religious differences has gained strength, the value system and social consciousness of America remains predominantly monolingual and monocultural. Multi-cultural education is not a catchword for "minority," but encompasses *all* people of the United States, their racial and ethnic differences, their customs, their levels of income, their trad-

[11] Rudy Cordova and Bambi Olmstead, Preface to *Portal Schools*, p. i.

itions and beliefs, their languages, and their religious preferences.

As an instructional delivery system, the operation of a portal school does not directly promote specific subject and content areas. Portal schools support multi-cultural education only as far as the curriculum content and instruction promotes multi-cultural education. Educational institutions must begin to assume responsibility for seeing that developing teacher education programs reflect cultural and ethnic pluralism through their staffing, materials, methods and strategies, resources, and participatory models and practices.

Many educators view the celebration of cultural holidays as the primary multi-cultural emphasis in school curricula. For example, many teachers designate Black Heritage Week (Negro History Week) as the only time classroom materials and resources are brought into the classroom which present more than a cursory discussion of the Black experience. Although the observation of Black Heritage Week was an important milestone in seeking the educational equality of Blacks in school curricula, it is a limited approach and falls short of the goals of multi-cultural education. This goal of cultural pluralism can be achieved only if there is full recognition of cultural differences and effective educational programs that make cultural equality meaningful and real.

Indirect support for multi-cultural education is drawn from the portal school concept in that it provides for greater community participation in policy formation and governance. Parents can begin to assume a greater voice in those practices which affect their children's progress. Southern Colorado State College, for example, has developed a Portal School Site Development Project which serves as a viable vehicle for incorporating community involvement and culturally-based curriculums.

In addition, this new laboratory setting, the total school, lends itself to exciting possibilities for incorporation of practices that address children and students of diverse social and cultural backgrounds. Basic to the development of competencies in this area is that teachers become learners and inquirers, capable of identifying the culturally-related behaviors, strengths, problems, and issues encountered day-to-day in multi-ethnic classrooms. They can then begin to utilize these characteristics in planning and developing teaching-learning activities for achieving learning objectives.

Multi-cultural activities that have been initiated in the San Diego Portal School have included the identification and school-wide celebration of ethnic holidays; selecting, but in most cases, creating classroom materials that address all children and are not bound in any one culture; identifying and soliciting community

residents and business persons as classroom resources and consultants. As integral school staff members, Teacher Corps interns have brought to the school site support for multi-cultural education; their ethnicities reflect the major cross-cultural backgrounds found in the school.

One of the major problems associated with efforts has been to initiate change that is sustaining. Several Teacher Corps projects, and San Diego State University is no exception, have developed beautiful multi-cultural education programs only to have them die as interns graduate from the projects. Rationalizations among school staffs have ranged from "lack of knowledge" to "lack of interest" in this area. San Diego, in its present Teacher Corps cycle, is attempting to offset this problem by involving regular school staff members in intensive inservice offerings and workshops in the area of multi-cultural education—from philosophy to the development of classroom materials and activities. An objective then of multi-cultural education is not only to initiate the goals of multi-cultural education curriculum and instructional strategies, but to ensure that these goals become institutionalized at the university and district.

Teachers who find students of multi-ethnic and diverse cultural backgrounds absent from their classrooms need also assume responsibility for incorporating cultural pluralistic activities in their instructional programs. The portal school only provides a framework. It does, however, provide the flexibility for on-site instruction and adaptation of methods and curriculum to meet the needs of the children and community served.

Individualized study laboratory

In order to implement the on-site instructional program, previous efforts had indicated the necessity to develop a resource center within the portal school to provide the participants with the various print and non-print media and equipment to be used in achieving learning objectives. It was found, as a result of Sixth Cycle experiences, that a major problem was the constant transport of materials, hardware, and resources between the university and portal school. Professors found themselves in the cumbersome role of loading and unloading their cars with materials for the instructional program. Students found it difficult to locate needed materials such as tapes, books, and filmstrips, which were part of the module learning alternatives. The constant misplacement of these materials often led to confusion and frustration on the part of both professor and student. To alleviate this problem, an Individualized Study Laboratory was established in each of the two

portal schools. Learning carrels were built; adding electrical outlets, restationing hardware within the laboratory, and cataloguing modules and supporting learning resources was one of the major initial tasks.

Such a study laboratory differs from a traditional media or resource center in that its primary purpose is the support of an individualized multi-cultural, field-based program. Although helpful, a general reference function or representative collection of materials is not necessary. However, the Individualized Study Laboratory has been functional for compiling and housing catalogs and a reservoir of books and resources which reflect bilingual, cross-cultural emphasis. All materials have been catalogued by the term leaders; interns have set up and operated a checkout system for overnight usage of the resources. Additional purposes of the laboratory have been to serve to a gathering point for students of the instructional program, to provide all materials necessary to achieve specified objectives, and to have assistance available when necessary.

The Individualized Study Laboratory acts as an operations center where faculty schedules have been kept so that small group and individual conferences could be arranged. Learning packets or modules are stored and distributed there; module pre- and post-assessments are administered when appropriate. All of the necessary software to support the instructional objectives are available in the laboratory, such as printed materials, filmstrips, films, tapes, videotapes, slides, and simulations. The laboratory has included study tables, areas for small group discussion, and learning carrels equipped with various items of media hardware. Students have been able to use the room, on an individualized or small group basis, taking as much time or as little time as necessary to complete their instructional objectives. Therefore, a system for keeping the center open and operating has been developed.[12]

The study laboratory additionally serves as an instructional classroom for the attainment of knowledge level objectives. It is also possible that this resource center could support some performance level objectives; however, in many instances this would have to be done in another setting. For instance, in teacher education some performance skills might be demonstrated using simulations; however, most performance skills would more likely be demonstrated in the public school classroom where the student is assigned. Therefore, a primary utilization of the study laboratory has been to facilitate the mastery of knowledge level objectives.

[12] Thomas S. Nagel and Patrick Harrison, "Support Facilities and Requirements for Competency-Based Programs," (Unpublished manuscript, 1974).

Although some skills have been demonstrated there, most performance, consequence, and affective objectives are being demonstrated in the "real life" setting, the public school classroom.

Initiating and implementing a portal school: The San Diego experience

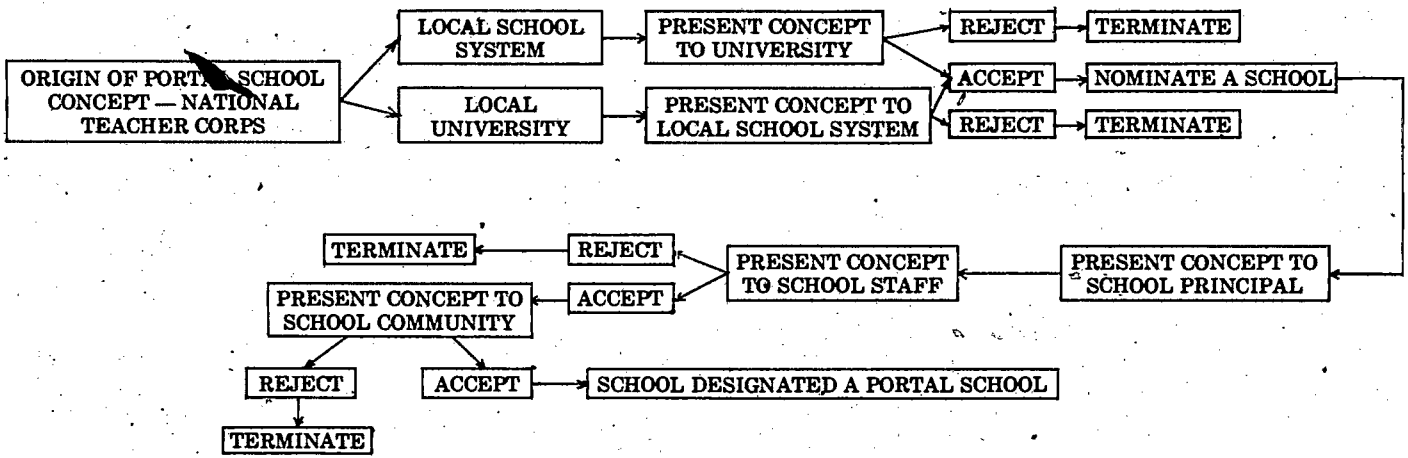
The portal school concept was a plan that drew great interest and support from San Diego State University, participating local education agencies (LEAs), and serviced community. Considerable discussion had indicated the need for a type of complex which could systematically converge available expertise and resources to concentrate on arriving at solutions to local educational problems. Meetings were then held to further conceptualize its scope and operation at the local site. Fred Broder, Portal School Coordinator of Atlanta Teacher Corps, has outlined a process for the selection of a portal school.[13] Basically, this is the strategy utilized by San Diego State University in identifying a local portal school (see figure 1).

Early in the planning stages the university and school districts committed themselves to provide the necessary reallocation of resources and facilities to meet the demands of the program. Space was provided on-site to house the resource center and instructional program activities of the portal school. As need arose for expanded services, the school district made a considerable effort to resolve the situation favorably. The university, through the School of Education, has likewise expressed a commitment of human and material resources through the reallocation of instructional and supervision units needed to implement the on-site instructional program. Initial capital outlays for creating the Individualized Study Laboratory and rearranging faculty schedules to support the field-based instructional program were committed by the university. Through these efforts the School of Education has established a Field-Based Task Force to examine the strengths and weaknesses of the field-centered instructional programs.

An individualized study laboratory, as described earlier, was designed and organized at the local sites. Approximately sixty percent of the instructional program was delivered through a modularized approach. These modules, for example, were fully developed in the areas of Educational Psychology, Language Arts, Reading, Social Studies, Early Childhood Education, Community-Based Education, Teaching as a Profession, and Educational Accountability. The remaining professional courses did identify

[13] Fred Broder, "The Portal School from Concept to Reality," in *Portal Schools*, p. 63.

FIGURE 1 — PROCESS FOR SELECTION OF A PORTAL SCHOOL



objectives, criteria for assessment, and major emphasis on individual and group projects related to classroom performances.

The preservice education component of San Diego State University's portal schools has been primarily centered on the professional preparation of Teacher Corps interns and regular student teachers. As the major section of the professional education program was modularized, all necessary resources were housed at the portal school. Modules were written so that demonstration of competence necessitated the interns' performances of specific skills in working with pupils. The intern's or student's progress was evaluated by the team leader, class instructor, or university supervisor who assessed performance on a common set of predetermined criteria. An advantage of the field-based operation is that it allowed the preservice teacher (intern) experience in assessing and evaluation of his/her teaching skills in an actual school classroom setting.

As reported by university education faculty participating in the program, an advantage of the field-based portal school is that it has allowed the faculty member to document the growth of a student and the attainment (or non-attainment as the case may be) of teaching competencies. It has also provided university faculty a closer linkage between a theoretical and practical approach to the training of teachers. Faculty members have had an opportunity to evaluate their individual skills in working directly with students through demonstrations and supervision. Thus, portal schools have provided, in an indirect manner, a means of upgrading and broadening university faculty empirical teaching skills.

With the decreasing hiring of new employees, school districts have placed an increased emphasis on inservice education. How the school district facilitates the upgrading of professional skills for their certificated employees was a district concern at the portal school. The operation of a portal school readily provided a system for offering inservice education demonstrations, workshops, and courses. Facilities were available at the local school site. University professors, district resource teachers, and curriculum specialists began cooperative endeavors at the local site. Since teachers no longer had to travel to the university and combat the parking problems, incentive was built in to attract a greater percentage of participating teachers, who merely have to walk from one part of their school campus to another. As the resources were available and housed in the portal school, teachers had the opportunity to utilize materials and experiment with techniques on their own levels and at their individual paces. In those cases where cur-

riculum had been developed along a modular format, an in-house instructional program was readily available to staff and support personnel. And, with the training of preservice teachers, opportunities were available for differentiated staff, team teaching, and other instructional-delivery patterns.

The curriculum and instruction was organized and structured to such an extent that a formal degree program was offered at the local site. Initial operation began in Sixth Cycle Teacher Corps with the organization of classes for cooperating teachers in areas the cooperating teachers identified. Activities included, for example, workshops and classes in Competency-Based Education, Individualized Instruction, and Multi-Cultural Education. Beginning with Eighth Cycle Teacher Corps, teachers expressed the desire for a more advanced degree or specialist credential. Working with the Inservice Education Coordinator of the School District, a questionnaire was distributed to Title I school teachers inquiring about their interest in a masters' program based at the portal school—a rather centrally school in the Title I, inner city area. The response was overwhelming. A limit of 50 partitipants was established, with first priority given to teachers within the portal school. Meetings with the 50 participants produced a list of course and performance objectives for the program. The University Education Graduate Coordinator then advised upon the best program which would meet the specific needs and interests of teachers enrolled in the on-site degree program.

Competencies were then identified, courses designated, and a time line was drawn to complete the majority of the courses during the two years of the Eighth Cycle Teacher Corps operation. As of this writing teachers have completed approximately sixty percent of the M.A. degree requirements in Curriculum and Instruction. Classes were offered at the portal school. Several portal school teachers not involved in the M.A. program have elected to enroll in many of the courses. Teachers have begun to utilize the Individualized Study Lab to review additional materials and media for their classrooms. It has been the response and enthusiasm of the participating teachers which has made this component of the portal school a success.

Portal schools and the community

Conceptualization of a portal school necessitated consideration for establishing a cooperative decision-making body representing university, school district, teachers, administrators, and teacher organizations. The Teacher Corps Project Steering Committee served this purpose. It provided for the participation of parents in

the design, in some cases implementation, and evaluation of teacher methods and curriculum. The portal school, when in successful operation, plans for the (1) increased involvement of community in local site decision-making, and (2) entrance of parents and community persons into an instructional system to attain some predetermined goals. In other words, the portal school began to allow for a system of training teacher aides, paraprofessionals, and parent volunteers.

In some portal schools across the nation, programs for parent effectiveness, parent participation in school classrooms, and parent involvement in decision-making have become components in the operation of the schools. For example, as a component of its portal school, San Diego State University has sponsored a parent participation supporting parent education and the involvement, and the training of volunteers for the classroom. The portal school offered parity parental decision-making, and maintained an accountability system for school and university programs. As described by the Temple University–Philadelphia School program, the following outcomes can be expected in the operation of a successful portal school:

1. Community voice in educational priorities;
2. Parents' understanding of educational programs;
3. An increase in adult-student ratios in the classroom;
4. Increased parent participation in school programs; and
5. Reinforcement of the educational program and increased student participation in that program.[14]

As another paper will more specifically address rights and responsibilities of parents in educational programs, I have attempted to present only a cursory view of community involvement in the development and operation of a portal school. It is necessary, however, to state that for the portal school to operate as it is systematically designed, the involvement of all affected is crucial to its successful operation. Thus, planning, organization, and evaluation must include all role groups which have a stake in the education of the children served—school administration, university personnel, preservice teachers, inservice teachers, and equally important, community.

[14] "Proposal for the Portal School Program," Appendix A (Philadelphia: Temple University Program, Mimeographed, n.d.).

Conclusion

The initial conception of portal schools included an entry point for providing innovative and updated professional skills to inservice teachers, a method of accountability for preservice teacher education, and a vehicle for increased community involvement and responsibility. Once success was achieved in these areas, personnel would be dispersed throughout the school district to begin planning and organization for implementing other portal and satellite schools. The majority of portal schools have not yet reached this stage of development. We are still primarily assuring that our initial efforts operate successfully. Several problems remain unresolved. In no way can portal schools be viewed as a panacea to the training of teachers, community participation, or inservice education. Yet, it is a process where educators can begin to document the success of their efforts, maintain a system of accountability, and continue to meet the ever-changing needs in the successful education of all children. It has, for example, assisted San Diego State University in the attainment of its educational objectives.

Teacher Inservice Education: Normative Re-Education for a Multi-Cultural Society

Roland Buchanan, Jr.
Director, Human Relations Department
Madison Public Schools
Madison, Wisconsin

Roland L. Buchanan is concerned with the question, How do we achieve a balance between moral education and the proclaimed cognitive function of the school for all students? He examines three areas for achieving this balance: (1) self-understanding, (2) theories of planned change, and (3) implementation of an intergroup relations inservice program based on normative re-education. In the first area he proposes that dialogue-inquiry is the first step in teaching equality and justice. Next he presents three theorized models of planned change and pursues the normative re-educative strategy as most applicable to inservice education in intergroup relations in the Madison Public School program and the development of Cognitive Measurement and Affective Measurement scales to evaluate the effectiveness of this strategy. The inservice program implemented had a positive effect on those groups involved and revealed that the normative-re-educative strategy of change is viable vehicle for implementing change in schools. Buchanan concludes that the challenges of overcoming racism, sexism, classism, and prejudice are difficult, but educators must meet these challenges and move forward with determination and optimism.

Will learning reading, writing, and arithmetic continue to be the main focus of education in unlocking a student's mind to the ever-changing knowledge available to him/her today? Will cognition rather than the integration of cognition and affect, continue to be the overriding focus of education? Will education continue to serve as mere reflections of society, and thus continue to allow such distinctions as skin color and socioeconomic class to govern the quality of education provided American children?

As early as 1900, John Dewey wrote in *Moral Principles in Education:*

> There cannot be two sets of ethical principles, one for life in the school, and the other for life outside the school. As conduct is one, so also the principles of conduct are one.
>
> The social work of the school is often limited to training for citizenship and citizenship is then interpreted in a narrow sense as meaning capacity to vote intelligently, disposition to obey laws, etc... The child is one, and he must either live his social life as an integral unified being, or suffer loss and create friction.
>
> The child is an organic whole, intellectually, socially, and morally, as well as physically. We must take the child as a member of society in the broadest sense, and demand for and from the schools whatever is necessary to enable the child intelligently to recognize all his social relations and take his part in sustaining them.[1]

That there must be a balance between moral education and the proclaimed cognitive function of the school for all students, K-12 as well as through all instutitions of higher learning, is not the question; the question is how do we achieve this balance? Thus, in this paper I wish to briefly examine: (1) self-understanding or self-integration; (2) theories of planned change, and (3) the implementation of an intergroup relations inservice program based in normative re-education as alternatives in achieving this balance.

Let us first begin by examining the concept of self-understanding or self-integration, for as Arthur Jersild so succinctly states:

> The teacher's understanding and acceptance of himself is the most important requirement in any effort he makes to help students to know themselves and to gain healthy attitudes of self-acceptance.[2]

In other words, a major aspect of self-understanding is becoming aware of one's own personal feelings and attitudes, which are laden with norms and values derived from the normative dimen-

[1] John Dewey, *Moral Principles in Education,* Riverside Educational Monographs (Cambridge, Massachusetts: The Riverside Press, Houghton Mifflin Company, 1909), pp. 7-9.

[2] Arthur Jersild, *When Teachers Face Themselves* (New York: Teachers College Press, 1955), p. 68.

sion of society and transmitted to students by and large through our public system of education.

Hence, educators must continuously engage in this endeavor of self-understanding, or they will see those whom they teach through the biases and distortions of their own unrecognized needs, fears, desires, anxieties, hostile impulses, etc. The process of gaining knowledge of self, and the struggle for self-integration and self-fulfillment is not something that can be taught "to" or done "for" someone; it must be a process in which each individual is actively engaged.

> Of central importance in understanding one's personal existence is anxiety: Anxiety may arise as a reaction to anything that threatens one's existence as a separate self or that jeopardizes the attitudes one has concerning one's self and one's relations with others.
>
> Anxiety occurs both as a response to a threat and as a way of alerting a person to evade or be on guard against anything that might threaten an irrational attitude or style or life he has adopted in trying to cope with the problems of his life.[3]

As Harry Stack Sullivan has pointed out, until one is able to integrate with self, one will not be able to integrate with others.[4] Thus the acceptance of others (in this case each unique individual student), the fear of changing one's attitudes, beliefs, standards, and values, and the acceptance of diversity rather than conformity, all create anxiety within self. Yet when educators struggle to reach the point of self-understanding, these anxieties will lessen and they will become better able to integrate with others. Thus becoming aware of self—one's own personal feelings and attutides, which are transmitted through the various institutions which play significant role in the socialization process, i.e., the home, the church, and the school—is of major importance to the teaching profession.

The essential question raised by Jersild for those involved in the educational profession is this: What does this effort to help students mean in a distinctly intimate, personal way in the educator's own life?[5] As was evident throughout the inservice program in Intergroup Relations, to be discussed later in this article, it was apparent that self-understanding required far more from an educator than the method courses taken in college, the writing of lesson plans, or having the know-how and skills in handling discipline. What was discovered as necessary was an exploration

---

[3] Ibid., p. 3.

[4] Harry Stack Sullivan, *The Fusion of Psychiatry and Social Science* (New York: W. W. Norton Company, 1971), p. 311.

[5] Arthur T. Jersild, *When Teachers Face Themselves*, p. 3.

among the educators of an in-depth searching and understanding of self. Such an exploration enabled the educators to understand their own human needs and the ways by which they learned to accept the norms of society as these norms relate to racism, sexism, and classism.

This became a crucial aspect for educators when they considered both the education of the students they taught and what research has revealed about how prejudicial attitudes are formed with respect to the concepts of racism, sexism, and classism. As education institutions reflect the norms, standards, and values of society, the inservice program made the assumption that educators, too, reflect these same norms, as well as transmit them to the students they teach, either consciously or unconsciously. Thus, it is essential that educators not only be aware of the importance of self-integration, but that they fully understand the phenomenon.

One method of involving educators in the process of self-understanding or self-integration, the examination of individual beliefs, values, attitudes, and institutional and societal norms, is through the dialogue-inquiry process.

> Dialogue-inquiry is the coordination of two processes: (1) the process whereby two or more persons reveal their feelings and thoughts to one another with a reciprocal awareness of the threat to self-esteem that is involved for each; (2) the process whereby two or more persons ask and answer questions that are relevant to their situation.[6]

> In a school, dialogue is a communication among professional colleagues (including parents and students) — a teacher talking to a principal or a problem-solving session of several persons. It is from dialogue, facilitated by the interpersonal competencies of participants, that the specific functions of inquiry (describing and evaluating reality, formulating and analyzing problems, setting goals, elaborating and examining alternative plans, acting to implement a plan for changing reality) are generated and given form and meaning. Dialogue activates inquiry. It enables group members to raise and answer questions and to state and consider alternatives regarding a specific function of inquiry.[7]

Dialogue, unlike debate, is designed to unify rather than divide people. The process of dialogue seeks to construct an atmosphere in which persons are able to share their feelings and ideas in order to clarify assumptions they may have made about themselves, others, or the institution in which they function.

The process of inquiry is designed to integrate and coordinate ideas and feelings so that the interactions among people have

---

[6] Max R. Goodson, "Dialogue Inquiry" (Unpublished notes, University of Wisconsin-Madison, 1973), p. 2.

[7] Ibid., p. 3.

purpose and are productive. Out of inquiry come solutions or alternatives on which people can act in order to correct or improve conditions in their environment.

Listed below are the areas of focus in dialogue-inquiry with respect to the Intergroup Relations Program:

1. *The Self*, with emphasis on the ability and use of skills to achieve self-awareness and self-understanding through participation and interaction with others in groups or with one's self and one's environment;
2. *Interpersonal Relating and Communicating*, with emphasis on the use of skills and the understanding of concepts for analyzing and managing interactions among people;
3. *Small Group Behavior* and one's participation in a group;
4. *The School as an Organization* and the interactions between the school and the community, clarifying the concepts and skills associated with planning, decision-making, and problem-solving;
5. *Cultures Different from One's Own* which are affected by practices of discrimination in the forms of racism, classism, and sexism;
6. *Institutional Norms* that form the basis for policies and decisions in the school, family, business, government, church, etc. Institutional norms help to shape the attitudes of the individual. They may also serve as the basis for an individual's resisting and rejecting the accepted standards of a school or community; and
7. *Societal Norms* as ideals to be striven for or as concrete conditions to be tolerated or corrected. Societal norms provide a general context through which institutional norms are formed, maintained, or changed.[8]

Through dialogue-inquiry the immediate objectives of schooling become behavioral and affective rather than cognitive only. This is not to say that cognitive development is denied. However, the focus becomes one of moral development, helping young people develop the ability to get along with themselves and others.

With respect to intergroup relations, dialogue-inquiry speaks to the process of normative change; the process of reevaluating values which influence a person's behavior. It should be

[8] Max R. Goodson, "Normative Re-Education" (Unpublished notes, University of Wisconsin-Madison, 1974).

remembered that the individual does not manage his/her rationalizations as he/she pleases, without interference from outside. As Gunnar Myrdal in *The American Dilemma* describes the process of normative change, individual norms are continually questioned and disputed.

> The individual or the group whose behavior we are studying does not act in moral isolation.[9]

When dialogue-inquiry takes the form of moral criticism by one person or a group, it is not that the one claims to have certain norms that the other does not have. It is rather an appeal to reveal those norms held in common with others.

Dialogue-inquiry allows people to integrate how they think and how they feel in a positive, productive way. If young people can be taught this process, they then can practice the kinds of behavior that will improve their relationships with others. Thus we are addressing ourselves to much more than the memorization and regurgitation of facts. However, one crucial factor cannot be ignored: until educators themselves are trained in the dialogue-inquiry process, in its design and its end, it will be extremely difficult for students to acquire and use the skills involved. The training of educators in the dialogue-inquiry process with respect to intergroup relations involves interaction with those who are different in sex, color, class, or culture from one's self. This very notion implies normative change.

Concomitant to such change must be an analysis of the normative structure of our present American society and how it perpetuates the concept of assimulation as opposed to the concept of pluralism. By pluralism the author is referring to the practice of behaviors which proceed from knowledge of and respect for people based on their cultural, economic, social, or religious orientations. Therefore, for this to take place, nonconscious elements which impede problem solutions must be brought into consciousness and publicly examined and reconstructed.

Strategies of planned change

Generally speaking, most educational institutions are unable to change or alter the norms which have become stabilized in their operational patterns from within, and therefore outside help is desirable. Thus, we will now focus attention on theorized strategies of planned change, then pursue one strategy as a vehicle for investigating an attempt to bring about change in the Madison Public School System with respect to intergroup relations.

[9] Gunnar Myrdal, *An American Dilemma* (New York: Harper & Row Publishers, 1944), pp. 1028-1029.

Bennis, Benne, and Chin in *The Planning of Change* have theorized three models of planned changes: (1) "Empirical-Rational" strategy; (2) "Power-Coercive" strategy; and (3) "Normative-Re-educative" strategy.[10]

The empirical-rational strategy is based on the fundamental assumption that a person is rational and will follow his/her rational self-interest once this has been revealed to him/her. The basis for the development of this strategy was the notion of freeing people of their superstitions through scientific discoveries, and disseminating this knowledge through general education. This approach, used for the dissemination of current knowledge and new research, is still the most accepted and utilized form of change employed by researchers as well as the lay person. The difficulty of creating the desired change through this strategy may be viewed as lying principally with the personnel responsible for implementing the change and not with a lack of new knowledge. Replacing personnel, however, tends not to eliminate the difficulty, as it is generally the societal and cultural norms of society that need changing. By and large, personnel of any institution find themselves locked into the established normative patterns of operation designed to carry out the goals of the organization especially as they relate to production. This approach is best exemplified by the "assembly line process." The needs of the consumer are frequently not taken into consideration by the researchers or producers; in addition, when a new technique is discovered or invented, there is generally a lack of training or know-how on the part of the public in putting this new technique or change into operation.

In questioning whether or not the new innovation will bring about the desired change, the following is of concern:

> The questions of how to get a fair trial and how to install an innovation in an already going and crowded school system are ordinarily not built centrally into the strategy. The rationalistic assumption usually precludes research attention to these questions. For, if the invention can be rationally shown to have achieved desirable results in some situations, it is assumed that people in other situations will adopt it once they know these results and the rationale behind them. The neglect of the above questions has led to a wastage of much applied research effort in the past.[11]

In view of all the research that has been done on the

[10] Robert Chin and Kenneth D. Benne, "General Strategies For Effecting Changes In Human Systems," in Warren G. Bennis, Kenneth D. Benne, and Robert Chin, eds., *The Planning of Change*, 2d ed. (New York: Holt, Rinehart and Winston, 1969), p. 40.

[11] Ibid.

empirical-rational strategies, the author feels this approach works best when it is applied to the technologies or to the empirical sciences. It tends to fail, however, when applied to people, especially when there is no readiness for change. This is due to a lack of basic research on people: their behavior, attitudes, and relationships with others. In addition, there is a lack of knowledge relative to the psychological functioning of man.[12]

Whereas the empirical-rational strategy depends on knowledge as a major ingredient of power, the second strategy—power coercive—is based on the application of power: political, economic, or otherwise. Basically, it is the compliance of those with less power following the plans, direction, or leadership of those with greater power. In addition, the use of moral power is frequently employed as a non-violent means of bringing to consciousness public sentiments of guilt and shame.[13] In other words:

> When a person is aware, he will behave differently from when he is not, a difference that will be indicated by his acting more slowly and less rhythmically, making more errors, and being more able to change the pattern of his act.[14]

The exponents of this strategy usually rely on political power as the necessary ingredient for legitimizing laws they deem desirable. Economic power, on the other hand, exerts coerciye influence over those to whom the power is applied. For example, a law has been passed requiring school systems to adopt an affirmative action employment program by 1974. If such action is not taken by local school systems, the threat of withholding federal funds from the school district is eminent. Thus, both the political and economic powers exercise coercive influence to bring about the desired change deemed necessary.

In general, America's economic and political systems operations are based upon this strategy and it is accepted by many without question. Because this strategy is taken for granted by the masses, it generally goes unchallenged as long as it adheres to the expected ethos of society. Once a social system or subculture within society becomes disenchanted with the operations of the system, alienation arises and the power coercive strategy tends to divide the society.

> Alienation . . . is not only a feeling of resentment and disaffection but also an expression of the objective conditions which subject a person to forces beyond his understanding and control. Hence, even if a person is only vaguely aware of his own deprivation, dependency and manipula-

---

[12] Ibid., p. 36.

[13] Ibid., pp. 52-54.

[14] Amitai Etzioni, *The Active Society* (New York: The Free Press, 1968), p. 224.

tion, he is still alienated so long as he is unable to participate authentically in the processes that shape his social being. Alienation, thus, has structural bases and psychic consequences.

Alienation is encompassing in still another sense: it affects both the excluded groups and those who exclude them. The excluded are affected because the society is particularly unresponsive to their needs. The excluding group are affected because the process of exclusion creates a distorted social world which they cannot exclude.[15]

The power-coercive strategy tends to fail, however, because it seeks to change the masses through implementing political and economic goals deemed desirable by the strategist in power. Within this strategy little if any attention is given to re-educating the masses regarding the new goals, i.e., the norms to be changed. When a change has been legitimized by law, it is often assumed by the power-coercive strategist that the desired change has been made, when in fact the only thing that has been accomplished is the act of bringing the force of legitimacy to bear on the desired change. Those who are to carry out the desired change are still without the new knowledge, new skills, new attitudes, and new value orientations with which to bring about the change. The acquisition of these attributes requires new conduct on the social level which in turn requires changes in the norms, the roles, and the relationship structures of the individuals or institutions involved. This discussion is by no means to disregard or downplay the importance of the use of political institutions in achieving change. It is the author's intention, however, to emphasize the importance of combining the normative-re-educative strategy with political coercion, before and after political action is implemented, if the public is expected to act intelligently and responsibly to the desired changes. This strategy is therefore rejected: first, because it is difficult to force people to change their norms and values, and secondly, because whenever change in norms is desired, there is need for re-educating the public regarding the new norms, both cognitively and affectively.[16]

Therefore, the third strategy, the normative-re-educative strategy of change, is the most applicable to inservice education in intergroup relations. As change on the social level requires changes in personal standards, values, and beliefs, and changes in norms and roles of the institutions involved, re-education is necessary. In the normative-re-educative strategy, the rationality and intelligence of a person is not denied. Changes in norms (what is "right" and "ought to be") however, involves changes in

[15] Ibid., pp. 618-619.

[16] Robert Chin and Kenneth D. Benne, "General Strategies For Effecting Changes In Human Systems, pp. 55-57.

comprehension, skills, attitudes, and values. Changes must also occur in relationship with one another, as well as changes in one's thought patterns stemming from new knowledge or information.[17] In other words, "there must be some agreement about the values that define 'right' and 'ought to be' and the norms that detail appropriate behavior needed to sustain values."[18]

Within the normative-re-educative strategy there are two interrelated approaches: (1) interpersonal growth and (2) problem-solving.

The basis of this first approach is well-defined by Lewin when he states:

> Man must participate in his own re-education if he is to be re-educated at all. And re-education is a normative change as well as a cognitive and perceptual change.[19]

In order for a person to participate in his/her own re-education, he/she must first become aware of his/her own attitudes and from where they stem. For until nonconscious attitudes are brought into the realm of consciousness they cannot be re-evaluated or changed. In other words, one must seek to re-evaluate those relatively durable patterns of recurrent interpersonal relations which characterize his/her present interactions with others.[20]

There are common elements to the processes of normative change, when one is serving in the role of a change agent in an educational institution working to resolve conflicting and problematic situations at the personal, as well as the community level within the educational setting. First, the educators must be involved in developing the programs of change for themselves.

> The way they [educators] see themselves and their problems must be brought into dialogic relationship with the way in which they and their problems are seen by the change agent.[21]

Second, the problems confronting educators are not assumed to be ones which can be met only by accurate factual information, though this possibility is not ruled out. The problems may rather be in the attitudes, values, norms, or in the external and internal

---

[17] Ibid., p. 34.

[18] Joan I. Roberts, *Scene of the Battle* (Garden City, New York: Doubleday & Company, 1971), p. 236.

[19] Kurt Lewin, *Resolving Social Conflicts* (New York: Harper & Row Publishers, 1948) and Kurt Lewin, *Field Theory in Social Science* (New York: Harper & Row Publishers, 1951), cited in Robert Chin and Kenneth D. Benne, "General Strategies For Effecting Changes In Human Systems," pp. 43-44.

[20] Harry Stack Sullivan, *The Fusion of Psychiatry and Social Science*, p. 295.

[21] Robert Chin and Kenneth D. Benne, "General Strategies for Effecting Changes In Human Systems," p. 44.

relationships of the educators and thus require normative re-education. It is for this reason that the exponents of this strategy have not only recognized the need for cognitive re-education, but also recognize the importance of affective and behavioral re-education. This then requires changes in attitudes, values, and behavior at the personal level, and norms and relationships at the social level.[22]

Thus, when there is any attempt to change an existing social or institutional structure, the change involves altering human behavior. As the personality is viewed as an undefinable dynamic set of various processes, it is constantly in motion—occurring in a continuous series of interpersonal interactions with other human systems. It is for this reason that the science of psychiatry recognizes that nearly every interpersonal interaction has definite intrapersonal influences and is to a great extent a function of the human being's past experience and of the particular chronology of that experience.[23]

Thus, in attempting to bring about change, there arise the problems of resistance, tension, anxiety, shame, humiliation by ridicule, guilt, and disrupted interpersonal communications. These become prospective changes in patterns of practice which are evoked in the people affected by the change. Therefore, the change agent, even though focally and initially concerned with modifications in the educational system, finds himself/herself in need of more adequate knowledge of human behavior, individual and social. Anxiety is always interpersonal in nature and thus a necessary factor in dealing effectively with the human aspects of deliberate change. It is such knowledge of human behavior that must be experienced, understood, and accepted by educators before they can effectively use this knowledge amongst themselves or with students in the classroom.[24]

Third, the change agent must learn to intervene mutually and collaboratively along with the eduators in an effort to define and solve their problems. The here and now experience of the two provide an important basis for diagnosing the problem and of locating needs for normative re-education in the interest of solving the problem.[25] It is also important that the change agent understand that over time educators as well as other human beings have adopted durable patterns within the self to avoid anxiety

[22] Ibid., pp. 44-45.

[23] Harry Stack Sullivan, *The Fusion of Psychiatry and Social Science*, p. 33.

[24] Robert Chin and Kenneth D. Benne, "General Strategies For Effecting Changes In Human Systems," p. 33.

[25] Ibid., p. 49.

that threatens the self. This is generally an outgrowth of early childhood sublimation or conditioning. This sublimation is viewed as a deficiency and usually manifests itself in covert mannerisms in an attempt to avoid or minimize anxiety.[26] Fourth, nonconscious elements which impede problem solutions must be brought into consciousness and publicly examined and reconstructed. And fifth, the concepts of the behavioral sciences and variations in teaching techniques are resources which the change agent and the educators must learn to use selectively, relevantly, and appropriately in order to deal with the human relations problems confronting them.[27]

These five elements are necessary forces in the processes of planned change; and these forces must be carefully adhered to by the change agent when attempting to implement change in any social system.

We have been discussing the first approach necessary in the normative change process—helping individuals involved in the social system become aware of self—their attitudes, values, and conflicts in relationships with others through a probing of feelings, manifest and latent, operating within the system which impede progress or change.

It is recognized that interpersonal growth is an important aspect of change. However, it in and of itself, is not sufficient to effectively carry out the desired change within an educational system. Problem-solving must be an equally important part of the change process. We will now examine the second approach to normative-re-educative change—that of problem-solving.

Goodson, Hagstrom, and Kreitlow, in their study of *Changing Schools: Case Studies of Change-Agent Teams in Three School Systems* found that there were several basic ingredients in implementing the problem-solving aspect of change:

> Describing and diagnosing reality, formulating problems, identifying needs, deliberate selecting of change targets (characteristics of the school reality that require change), planning and carrying out appropriate actions, evaluating outcomes so as to keep problem-solving in contact with reality, and interpretation of data systematically collected about a school system . . .[28]

It is the author's belief that the resources for bringing about

[26] Harry Stack Sullivan, *The Fusion of Psychiatry and Social Science*, p. 50.

[27] Robert Chin and Kenneth D. Benne, "General Strategies For Effecting Changes In Human Systems," p. 50.

[28] Max R. Goodson, Warren O. Hagstrom, and Burton W. Kreitlow, *Changing Schools: Case Studies of Change-Agent Teams in Three School Systems* (Madison, Wisconsin: Research and Development Center for Cognitive Learning, University of Wisconsin-Madison, 1971), p. 45.

change lie within the educational system and can be extracted with the assistance of a change agent team. However, problems operating within a particular system must be identified realistically by the educators working within that system before problem-solving can be effective. In other words, no system can achieve optimum success with respect to change unless it involves itself honestly and openly in identifying the reality as it exists within the system.

> Changes in a system, when they are reality oriented, take the form of problem-solving. A system to achieve optimum reality orientation in its adaptations to its changing internal and external environments must develop and institutionalize its own problem-solving structures and processes. These structures and processes must be tuned both to human problems of relationship and morale . . .[29]

Once an educational system has openly and honestly identified its problems it is of the utmost necessity that the school receive the total support of the hierarchy or of the system—the board of education, superintendent, area directors, as well as the administrator of the local school building. If lasting change is to occur, support of the hierarchy cannot be temporary. Mechanisms for maintaining and improving the system must be built into the established processes and must be ongoing.

The exponents of this approach recognize the importance of the individual within the system. They believe that the individual is capable of changing his/her values, standards, and norms if conditions which are presently serving to inhibit change are replaced by supportive conditions. Supportive conditions which create such an atmosphere include trust, honestly, empathy, openness, and caring, all of which may be provided by the process of dialogue and inquiry. In order to facilitate these supportive conditions which are major components of both the interpersonal growth and problem-solving processes, the change agent must first understand a person's basic human needs.

Maslow in his extensive work *Motivation and Personality* states that there is a dynamic in the psyche of man which drives him/her to become all that he/she is capable of becoming. Maslow theorized that once man's lowest level of needs (physiological) are met then he/she is able to progress toward the highest level, that of self-actualization.[30]

In summation, two approaches to the normative-re-educative

---

[29] Robert Chin and Kenneth D. Benne, "General Strategies For Effecting Changes In Human Systems," p. 47.

[30] Abraham H. Maslow, *Motivation and Personality*, 2d ed. (New York: Harper & Row Publishers, 1970), p. 46.

strategy of planned change have been presented—interpersonal growth and problem-solving. Both approaches are necessary in the change process. The necessity of implementing this strategy in an intergroup relations program with trained change agents (personnel trained in the area of group dynamics) is evident. The necessity of total administrative support of an educational institution is also evident. Mechanisms for maintaining and improving the system must be viewed by the hierarchy as an ongoing process, if ultimate success is to be realized. It is also important to recognize that re-education is the foundation of both approaches and that both approaches recognize the need for the norm of openness in communication, trust between individuals, the elimination of status barriers that usually serve to separate sub-parts of a system, and mutuality in decision-making as important elements in the re-education process.

In reviewing the three strategies of change it becomes apparent that the normative-re-educative strategy is the most applicable in implementing an intergroup relations program, as this strategy involves the examination of attitudes, values, and norms operating within society which influence one's thinking and behavior.

Implementation of a human relations inservice model based on normative re-education

Research involving intergroup relations (human relations) training in public schools is relatively sparse. Because of the multitude of definitions applied to human relations training, the methods used for implementation are of a wide variety. As the emphasis is generally more on affect than cognition, data collection is frequently not conducive to empirical analysis; the results, therefore, are mixed and opinions vary as to the merits of such training. This is still largely due to the complexity of human behavior and the multi-dimensional nature of attitude. Much more research is needed in discovering the difference between what one values and how one acts, and how to integrate both with cognitive learning.

Social psychologists and psychologists have generally agreed that human relations training has the potential of making a significant contribution to the growing needs of public schools. One such potential is providing the skills and techniques whereby educators can help the young they teach to understand, accept, and respect one another as human beings, sharing similarities and being enriched by differences. As sharing similarities and being enriched by differences form the basis of this program in inter-

group relations, let us now turn to the model utilized in this inservice program which has as its base the theoretical normative-re-educative strategy of planned change.

Madison, Wisconsin, like so many other comfortable and predominantly White communities throughout the country has, within recent years, become increasingly aware that those belonging to a subculture (Black Americans, Native Americans, Spanish-speaking Americans, Asian Americans, and the poor) have had neither the opportunities nor access to resources that the dominant culture (White majority) enjoy.

This awareness developed as a result of many factors. First, members of the minority community, as well as the poor, began to articulate the injustices that existed within the schools and their demands for equal educational opportunities. Second, many community organizations, e.g., the Equal Opportunity Commission and the Superintendent's Human Relations Advisory Council, representing a variety of community groups and organizations, as well as individual research studies conducted with Madison school children, all revealed the need for human relations training. And third, a survey of Madison educators conducted by the Superintendent of Schools in 1969 revealed that of the 1,400 respondents only 276 had had previous course work related to subcultural groups, and that if offered, 511 educators desired a course in the culturally different pupil, 465 desired a course in education for human relations, and 440 desired a course in techniques to help students clarify values.

Thus, all of these concerns strongly illustrated that the Madison community was not only increasingly aware of the need for a major educational effort in the area of human relations, but ready to give such efforts substantial community support. Communities, like Madison, without large visible subcultural populations and the attendant crises that inundate most urban centers, must recognize the need to develop preventative programs which attack the root causes of intergroup tensions and injustices. It is necessary to recognize that the forces of racism, classism, sexism, and prejudice permeate our society.

To be more explicit, it is necessary for White Americans to analyze how they have historically and systematically maintained a system of oppression, i.e., overwhelming control—politically, economically, socially, and educationally. The underlying standard of the "rightness of whiteness" is the fundamental issue that must be addressed by Whites, particularly by educators, in order to help White Americans become liberated from their own oppression.

Therefore, the re-education of educators in predominantly

White communities is one avenue of attacking the roots of racism in our society. Inservice training in intergroup relations it is felt, provides educators with an understanding of the forces of racism, prejudice, and discrimination in American life, and the impact of these forces on the experiences of the White majority and subcultural groups—particularly Black Americans, Native Americans, Spanish-speaking Americans, Asian Americans, and poor Americans. It may help to eradicate the racism that is being perpetuated by both the individual educator's behavior and the institutional practices of school systems.

As behavior reflects belief and value systems, a major aspect in the re-education of White educators should be the acceptance of pluralism as one of the basic ingredients necessary for changing the normative structure of schools and ultimately American society. To reiterate, pluralism as used in this article is seen as a multiplicity in unity, an orchestration of all humankind, rather than forced assimilation or fusion. The assumption here is that there is strength in variety, and that American society has benefited from the contributions of all groups. Thus, pluralism involves a giving, taking, sharing of, and mutual respect for the cultures of other people. America, therefore, would be seen as a "mosiac of ethnic groups . . . a nation of nations each with unique qualities, each retaining their own cultural heritage and culture."[31] An acceptance of pluralism, as defined, would result in a change in the present normative structure of society, i.e., assimilation. Thus, a central assumption in this inservice program is that public schools are not adequately preparing young people for responsible citizenship in a pluralistic society, largely because educators are ill-equipped to teach about the ethnic and cultural diversity of American life.

Development of the intergroup relations program

As a result of the above identified and recognized needs, the Superintendent of Madison Public Schools contacted the Dean of the School of Education, University of Wisconsin-Madison to seek joint cooperation in establishing a committee to develop an inservice program in intergroup relations.

In the fall of 1969 a committee, composed of the Director of Human Relations; the Social Studies Curriculum Coordinator; a principal; a secondary social studies teacher; an elementary teacher from the Madison Public Schools; the Director of the Center for Community Leadership and Development of the Uni-

[31] Peter I. Rose, *They and We: Racial and Ethnic Relations in the United States* (New York: Random House, 1964), pp. 55-56.

versity Extension; a professor from the University of Wisconsin-Madison Educational Policy Studies Department; and a parent representing the Equal Opportunity Commission, was established. The committee worked from November 1969 until August 1970, designing a program which would include the concepts they deemed necessary for such a program in intergroup relations. In August they went before the Board of Education requesting permission to write and submit a proposal to the Department of Public Instruction for federal funding. Permission was granted and a proposal was written, approved, and funded in June 1971 under Title III, ESEA for a period of three years.

A skeleton staff worked from June through August 1971 getting the project underway. During August and September a full project staff was hired and the first year was spent in material development. The Director of Human Relations and the elementary teacher remained with the project as part of the implementing team.

The first year was primarily devoted to the development of the program materials. During the second year (1972-1973) the program was piloted in one elementary and one middle school. The selection of the specific elementary and middle schools was based on the following criteria: (1) educators' perceived need for inservice training in intergroup relations; (2) commitment of the staff to participate in said program; and (3) perceived saturation of the school, i.e., the extent of previous all school inservice programs.

After the selection of the pilot schools, a combined elementary (K-5) and middle (6-8) school, a coordinating council was established. This council was composed of representatives from both schools, the administration, the university, and the project staff. This council served as a liaison between the project staff and the school faculty, to handle concerns, problems, or any necessary changes in program implementation. It also served as a decision-making body when the need arose.

This broad and comprehensive program focuses on educators understanding how their own perceptions of and attitudes about family, class, ethnic, and racial differences affect the learning process, and ultimately the structure and substance of our education institutions. Thus, this inservice model for planned change focuses upon the following seven content areas: (1) The Self; (2) The School and Classroom as a Social, Psychological, and Physical System; (3) The Relationship of Class and Ethnicity to Intellectual and Emotional Functioning; (4) Families and Education; (5) Racism; (6) Sexism; and (7) Classism.

The sequencing of the content areas reflects where one must

begin in the whole normative-re-educative process—with self. Moving from the self we examine the normative functioning of the school and how the school perpetuates certain beliefs, values, and attitudes which are reflected by society. We then explore the effects of class and ethnicity on one's intellectual and emotional functioning. Next, the cultural life styles of families are examined from the point of view of contrasting these life styles with the norms perpetuated by the school. Last, racism, sexism, and classism are examined from the perception of the individual and the institution. As our educationl institutions are viewed as a major socializing force in America, the assumption is made that over time the school has perpetuated the concept of assimulation while professing to adhere to the standards of pluralism. Thus, the major objectives of this inservice model for planned change are:

To increase self-awareness and self-understanding by participating and interacting with others through the dialogue-inquiry process.

To facilitate the use of the dialogue-inquiry method as a process of learning.

To increase the understanding of cultural diversity in America in order to facilitate the teaching of pluralism.

To discuss economic deprivation and social stratification in order to analyze their effects on learning.

To discuss and evaluate how racism, discrimination, and prejudice are perpetuated through educational institutions in America.

To evaluate the relationship of social class and ethnicity to intellectual and emotional functioning.

To analyze the relationship of ethnicity, culture, and family structures to the behavior and learning of all students.

To analyze and evaluate how sex role expectations lead to stereotypes associated with men and women and the perpetuation of sexism through education institutions.

This inservice program consists of three major aspects focusing on cognition, affect, and behavior; with emphasis on their interrelatedness, as the integration of these three aspects make up man's total being.

The cognitive aspect focuses upon providing educators with factual information pertinent to normative change within the seven defined content areas. An article presenting factual information was written by persons with expertise in the particular area of concern for each of the seven content areas and serves as the minimum reading material for the program. This, along with selected readings from recent books and publications, provides the basis of "new" information for the educators' re-education, The

supplemental readings are optional reading materials. This aspect of the program is most often presented in large groups. Authors of the major papers are invited to dialogue with the group when their schedules permit. At other times, panels representing the various subcultural groups are invited to dialogue with the group about the topical area under discussion from their perspective, or other large group activities focusing on processing the content area under discussion are conducted.

The affective aspect consists of film vignettes of 10-15 minutes in length, produced especially for this program, and applicable to each of the seven content areas mentioned earlier. Each vignette is designed to emote feelings and reactions from the participants. Following the viewing of each vignette in small groups, co-facilitators with training in group process involve the educators in small group (generally 10-12 educators) discussions related to the concepts presented in the vignette and content material. Stem questions and other process activities have been developed to help facilitate the small group discussion. A script and script analysis for each film is made available to each educator for the purpose of discussion.

Following the discussion of each vignette, educators are presented with various classroom activities pertaining to the particular topical area under discussion. These activities can be used in total by the educators with their students, or modified for use in their individual classrooms. The activities are interdisciplinary in their approach on a K-12 basis and focus on the content area being discussed. To ensure the educators' understanding of the process involved and the applicability of the activities for use in the classroom, the educators engaged in one of the activities as a small group. Assuming the internalization of new knowledge presented through content materials, discussion of feelings that emerged as a result of viewing the vignettes, and the use of process activities engaged in as a group, it is assumed that a change in the educator's behavior will be reflected in his/her actions in the classroom as well as the total school environment.

Prior to the implementation of the total program (content materials, vignettes, and application activities), a workshop is held for the group facilitators, the project staff, and a number of educators who have previously participated in the program. The purpose of the workshop is to familiarize the co-facilitators with all aspects of the program materials, to clarify goals and objectives, and to determine the various procedural methods to be used in implementing the program. The co-facilitators work as a team of two with groups of ten to twelve educators.

The program begins with a one day human development laboratory. The objectives of the laboratory are two-fold: (1) To set forth the norms of dialogue and inquiry; and (2) through a group building process, build the small groups that will work together throughout the year. A complete explanation of the total program, expectations, givens, etc., is also provided for the purpose of clarifying the various aspects of the program.

The program was conducted on nineteen afternoons from 2 P.M. to 5 P.M., over a thirty-three week period of time. Each content area was discussed for two weeks, with the project staff not being at the school on the third week. The off week was designed to provide a period for the integration of each content area. In addition, every attempt was made not to have the inservice program in process during major holidays and semester report time.

Research design

To evaluate the effectiveness of the normative-re-educative strategy in implementing the inservice program designed for educators in the Madison School System, two major evaluative instruments were developed: the Cognitive Measurement Scale and the Affective Measurement Scale. After searching the literature and finding no evaluative instruments which could be considered to have content validity for this inservice project, the task of developing such instruments was undertaken by the project staff. Based upon the concepts presented in each major paper for the seven content areas, 380 test items were developed and piloted at the University of Wisconsin-Madison with 152 graduate students in the fields of Education, Sociology, Psychology, and Anthropology. An item analysis was run on the 380 items.

The selection of test items was based on two criteria: (1) a positive point biserial correlation between the test item and the total test score; and (2) a difficulty index between 40 and 60 percent. If a negative relationship were found to exist between the item and total test score, the question was rejected; if a test item was marginal, 30 to 70 percent in its degree of difficulty, the question was revised and used as one of the items on the test.

As a result of this process the Cognitive Measurement Scale yielded a realiability score of .72 at the end of the first pilot year and the Affective Measurement Scale yielded a realiability score of .86.

The cognitive test consists of two parallel forms, four-choice items, with forty-five items on each form. Each form yields a total score (number right) of forty-five.

The pre-test was administered prior to training, at the begin-

ning of the human development laboratory, and the post-test on the last day of the program. The analysis of pre-post test results deals with total scores between groups at each time and within groups over time.

The Affective Measurement Scale is composed of three instruments: The Human Relations Opinionnaire consists of 42 four-choice Likert-type items. Each item has a preferred response in terms of intergroup relations and this response was weighted one; the opposite end of the scale was weighted zero. Total score analysis was run both within and across experimental and control groups on pre- and post-testing.

The two additional affective instruments consist of: 1) an Ethnic Characeristic test which consists of adjectives which may be used to describe any group of persons. The instrument measures the extent to which participants buy into the mental set of stereotyping various ethnic groups. The ethnic groups used in this instrument were Jews, poor Whites, Mexican-Americans, Native Americans, Black Americans, and Germans; and 2) a Man/Woman test which is designed to determine the extent to which a participant stereotypes based on sex. There are four subparts to the Man/Woman test which are also examined: sexuality, nurturance, dominance, and intellectuality.

In addition to evaluating the effects of the program on the educators, two instruments are used to determine what, if any, effect this program has indirectly on the students of those participating in the program. The first instrument is a sociogram designed to identify isolates in a given classroom as well as examine the interaction between and among the students within the class. A second instrument, Student Perception, is used to examine the feeling of the students regarding various aspects of their life in school.

To evaluate the effectiveness of the inservice program, a control group consisting of educators in nonparticipating schools was used. The use of intra- and intergroup comparisons made it possible to establish whether the inservice program affected cognitive or affective change within the experimental group.

The results of the first pilot year revealed a significantly higher group mean for the experimental group on the cognitive post test than for the control group. A mean of 27.43 for the experimental group as compared to a mean of 20.28 for the control group. This gain is significant at the .05 level.

As on the cognitive test, a significant level of .05 was obtained on the Affective Measurement Scale when comparing the experimental group mean (30.61) with the control group mean (26.41).

However, when examining intragroup data there was only a .75 mean gain within the experimental group (a drop of 1.72 of the mean score was noted with the control group).

Despite the fact that the intragroup gain score was not statistically significant within the experimental group, the author advances the hypothesis that the gain, though small, was in fact significant. Beliefs, values, and standards which have been a part of one's being for his/her entire life are most difficult to change. The integration process of new norms, values, beliefs, and standards is indeed a long one.

The results on the Ethnic Characteristics test revealed that sixty-nine percent of the experimental group was willing to buy into the mental set of stereotyping on the pre-test; while only twenty-nine percent were willing to stereotype on the post-test. In contrast, eighty-nine percent of the control group were willing to stereotype on the pre-test and eighty-two percent were willing to stereotype on the post-test. No consideration was given to positive or negative stereotypes, as any adjective used to describe an entire group is considered a stereotype, e.g., all Germans are "scientifically minded," poor Whites are "physically dirty," etc.

In addition to the cognitive and affective measurement scales, a number of demographic variables were examined to determine if there existed any correlation between the total test score and the demographic variables. Using the demographic variables of: position, level taught, sex, age, level of education obtained, year of experience, degree of satisfaction with present position, and ethnicity, no correlation was found between the above mentioned variables and the total test score on either the cognitive or affective measurement scales.

In summarizing the results, it can be inferred that the inservice program in intergroup relations had a positive effect on the experimental group, revealing a trend among predominately White educators toward the acceptance of pluralism rather than conformity to the present, ever-prevailing norm of the "rightness of Whiteness." Also, the program revealed empirically that the normative-re-educative strategy of change is a viable vehicle for implementing change in public schools. It was also noted that considerable dialogue and inquiry took place among the participating educators, causing them to carefully evaluate the propositions being advanced in each of the seven content areas.

Implications

Several broad assumptions have guided this paper. First, the underlying standard of the "rightness of Whiteness" as an Ameri-

can norm. This norm has been perpetuated in both public and private schools (K-12), as well as through American institutions of higher education. Second, that public schools are not adequately preparing young people for responsible citizenship in a pluralistic society, largely because educators (predominately White) are ill-equipped to teach about the ethnic and cultural diversity in American society. Thus, a need exists for revision and expansion in the preparation of educators at the inservice level, as well as at the undergraduate and graduate level. Third, a drastic need for making our educational institutions a more humanizing place for learning—a place where students, regardless of culture, color, creed, or economic circumstances, feel free to be the unique personality they are without fear or reprisals; a place where students learn the true meaning of justice and how to live and learn in a multi-cultural society. Racism, sexism, and classism in present American education not only reflect the racism, sexism, and classism in our society, but also reinforce and perpetuate it; thus breeding ignorance, superstitutions, provincialism, and irrational fears and hatreds.[32] There is an urgent need for America, through its system of public school education, to address itself to the elimination of these cancerous ills (racism, sexism, classism, and prejudice).

In light of the nature of the problem being pursued, several questions have emerged that are crucial for educational institutions and educators. The basic and crucial questions that still must be answered are: Will educational institutions through their training of educators make the pursuit of justice and moral education essential goals of education? Are such goals compatible with the present norms of society? Are educators adequately prepared to teach the cultural diversity that exists in our society? All the material in this paper is vitally concerned with these questions and points to these disquieting facts: (1) a need for revision and expansion at the inservice level, as well as in colleges and universities, in the re-education and preparation of educators; (2) a need for self-awareness among educators; and (3) a need for understanding the concept of pluralism versus assimulation.

The question may logically be raised: What meaning do the words and thoughts contained in this paper have for educators and the school regarding the present attitudes of prejudice, racism, sexism, and classism? The author believes that such attitudes may be altered when schools begin to consciously evaluate the values, beliefs, norms, and standards that are being transmitted to

[32] Kenneth B. Clark, ed., *Racism and American Education: A Dialogue and Agenda For Action* (New York: Harper & Row Publishers, 1970), p. 150.

students. Educators, then, are faced with significant challenges: (1) that of counteracting the biases and prejudices that develop among American students; (2) that of helping students learn, irrespective of their membership in any cultural, religious, or ethnic group; (3) that of viewing and respecting all students as unique individuals; and (4) that of providing all students with an opportunity for understanding differences (culture, color, creed, or economic circumstances) among the peoples of the world.

If racism, sexism, classism, and prejudice are to be eliminated in our schools, the highest priority must be given to determining and implementing realistic methods to bring about this change. Educational institutions and educators must first recognize, and then accept as a major responsibility, the necessity of liberating the human mind and spirit. This involves implementing a program that has as its focus, developing the positive potential of human beings—freeing them of ignorance, and its binding effects—superstitions, irrational fears, and hatred.

As was pointed out earlier, awareness of the problem is the first step. In addition, it was evident from the pre-cognitive test scores for both the experimental and control groups, that educators, by and large, had either misinformation or little accurate information about the seven content areas. With respect to attitudes (pre-affective test), the mean scores for both the experimental and control groups tended to reflect a preference for conformity and the idealized myth of "the melting pot" rather than the acceptance of the reality of pluralism.

As was evident from the empirical data gathered during the inservice program in intergroup relations (and even more so subjectively in working with the educators over an eight month period of time) that the inservice program did have a positive effect in terms of helping the educators to reach the objectives of the program.

It is possible to summarize the ideas presented in this paper under the broad heading of moral education. Moral education, as revealed from the implementation of the inservice program is necessary to set our educational institutions on the path of social reform. What educators came to realize is that how they taught and how they acted was more important than what they taught.

In other words, the major incentive which educators could provide students, especially Native Americans, Black Americans, Spanish-speaking Americans, Asian Americans, and poor students was their acceptance and approval. It was therefore essential that educators communicated honest, positive feelings to all their students, as this strengthened the students' self-concept and stimu-

lated their growth interpersonally as well as academically. When the students had the feeling that the educators accepted them as worthy beings, there was no need to give false praise or to disguise the facts with "game-playing." When students had the security of feeling that the educators understood and accepted them for what they were, they could profit from the truth about their performance and behavior constructively; the students were then able to build upon this knowledge as essential elements in their future growth. Confrontation with reality, in an atmosphere of warmth and acceptance, is imperative for positive growth in the educator-student relationship.

Thus, it is apparent that from whatever source experience is acquired, what is learned is greatly affected by one's past experiences.

As Horney theorized in the article "On Feeling Abused":

> . . . there is a kind of basic anxiety linked to a minority and poor child's helplessness when he has to deal with a world that is hostile, unjust, and unaccepting and with an environment that blocks the free use of his energies and hinders his efforts to be himself.
>
> A child in such circumstances is thwarted and frustrated, but it is dangerous for him to show anger openly or to fight back. So he develops certain defenses and "strategies" in coping with his own inner responses to the threats that are visited upon him from without. . . . Anxiety arises when these strategies are threatened, as happens when they conflict with reality or with one another.[33]

Horney further theorizes three possible strategies that persons (students from subcultures) caught in such a straited state of being may pursue in coping with the anxieties and/or frustrations that hinder their strivings to become human beings: (1) Such a person or group may choose to move against the force or system that serves as the obstacle. Thus, the person or group becomes aggressive, hostile, uninhibited, and/or competitive. (2) A person or group may choose to "move away." This involves withdrawing, remaining remote, aloof, or a distance from the source of the obstacle. The person or group resorts to secretiveness and seldom shares his/her or their true feelings, actions or thoughts regarding any matter. In other words, such persons remain emotionally uninvolved. (3) The person or group may choose to conform, to become complacent, nonchalant, kowtowing, modest, and appeasing. A person or group identified with this strategy simply moves with the tide, will not buck the system or the obstacle that thwarts his/her growth, he/she becomes a bystander and will generally accept

[33] Karen Horney, "On Feeling Abused," *American Journal of Psychoanalysis*, Vol. 11 (1951): 5-12, cited in Arthur R. Jersild, *When Teachers Face Themselves*, p. 30.

whatever the system gives as satisfactory. Educationally, the person or group will meekly accept the educator's decision as to what the person or the group should learn or think. This compliance is generally viewed as a means of self-protection, rather than self-fulfillment or being satisfied with conditions as they exist. No three of these strategies generally evolve from the norms of the society in which the person or group is a member, and such persons or groups are viewed as members of ostracized subculture or "outgroup."[34]

Horney elaborates further by stating that in order to support whatever strategy a person or group is employing, the person or group will resort to many different means of convincing himself/herself or themselves that the particular strategy being used is an intrinsic part of his/her or their (real) nature and thus becomes integrated into what Horney calls the person's or group's "idealized self."[35]

Hence, educators must realize that what is being learned by the students is not always what is being perceived as being learned by the educators. For example, the educator who scolds a student from a subcultural for not doing well in a particular subject, or school in general, even with the best of intentions, hoping to motivate the student to greater effort, fails. To the student this is generally interpreted as his/her being stupid, unacceptable, or not a worth being. This kind of unintended learning, called "incidental learning" by psychologists, is often far more important in determining the behavior than what the educator intended to convey. The educators involved in the inservice program found that they could not escape the truism that children learn significantly about themselves from the atmosphere of the classroom, from the moods of the educator, and from the overt and covert indications of success or failure implied by approval or disapproval of educators as well as classmates. This unplanned learning was found to be much more significant and permanent than what the educators were teaching in terms of subject matter.

As we have come to understand from past research, it is not the dramatic or shocking events which have happened in one's life which have deep and powerful influences on the formation of the self-concept and the creation of negative feelings about the self, as was thought by Sigmund Freud. Instead, it is the little day-to-day events repeatedly chipping away at one's feelings about self that produce the most profound, permanent, and pervasive effects on the self.[36]

---

[34] Ibid., pp. 31-33.
[35] Ibid., pp. 33-34.
[36] A. W. Combs, *Helping Relationship: Basic Concepts for the Helping Profession* (Boston: Allyn & Bacon, 1971), pp. 48-50.

The need for moral education should not be the point of question, for as Kohlberg points out:

> . . . a genuine concern about the growth of justice in the student implies a similar concern for the growth of justice in the society.[37]

The most fundamental values of American society are moral, and the most important moral value is justice. The preservation of the rights of individuals according to the Declaration of Independence is justice. Thus, the transmission of the values of justice upon which our society was founded must be realized by all educators to be the active responsibility of the schools. They must also recognize that this responsibility involves elements of social reform. Since justice is a matter of equal and universal human rights, justice should be the central moral value of the school, and the central moral value of society.[38]

Throughout the inservice program the emphasis was on justice, not just as a rule, but a moral principle—a universal rule which is desirable for all people to live by at all times.

> A moral obligation is an obligation to respect the right or claim of another person. A moral principle is a principle for resolving competing claims, you versus me, you versus a third person. There is only one principled basis for resolving claims: justice or equality. Treat every man's claim impartially regardless of the man. A moral principle is not only a rule of action, justice is called respect for persons.[39]

Perkins, in his discussion of changing perceptions of self, states that:

> The educational implications of our growing knowledge of children's self-concepts seems to be clearly evident. Schools must provide opportunities for experiences which enable children to develop self-concepts for effective living. The plea is for education to focus on facilitating changes in ways the learner sees and feels about himself in relation to his life experiences rather than upon producing stereotyped and identical behavioral responses of conformity to standardized norms.[40]

Conclusion

In conclusion, it is important to recognize that the first step in teaching justice and equality is through the process of dialogue and inquiry. This process involves creating a desire on the part of the educators and students to investigate their present knowledge

---

[37] Lawrence Kohlberg, "Education For Justice: A Modern Statement of the Platonic View," in *Moral Education: Five Lectures* (Cambridge, Massachusetts: Harvard University Press, 1970), p. 66.

[38] Ibid., pp. 68-69.

[39] Ibid., p. 70.

[40] H. V. Perkins, "Factors Influencing Change in Children's Self-Concepts," *Child Development*, Vol. 29 (1958): 226-227.

of what is "good" and "right," for this places the responsibility on each individual to struggle through his/her own desires to the higher needs of others while witnessing the deepest concerns of his/her conscience.[41]

> The school is an entity surrounded by the rest of the world in which each individual struggles against that which restrains him — himself.[42]

Admittedly, the challenge of overcoming racism, sexism, classism and prejudice are difficult, but are essential for maintenance and development of a truly democratic society—a just society.

The author is fully cognizant of the scope of the task for educators. Of major concern to the author is the willingness of educators to assume the vital responsibility of making the students they teach aware of the inequities that presently exist in our society and their capacity to help them come to grips with ways of changing these conditions. According to Gibson, "willingness" refers to the desire to be effective, to be sensitive to all kinds of human problems, to empathize with them, and to be dedicated to a search for their solutions. "Capacity" suggests ability, education, skills, and effectiveness.[43]

As stated previously, the task is not easy, but we must begin. We must move forward with determination and optimism. Such determination and optimism is most superbly expressed in the words of Martin Luther King, Jr. delivered to his followers shortly before his tragic death in 1968:

> And so I can sing, although many have stopped singing it. "We shall overcome." We shall overcome because the arch of the moral universe is long, but it bends toward justice. We shall overcome because Carlyle is right, "No lie can live forever." We shall overcome because William Cullen Bryant is right, "Truth crushed to earth will rise again." We shall overcome because James Russell Lowell is right, "Truth forever on the scaffold, wrong forever on the throne, yet that scaffold sways a future." And so with this faith, we will be able to hew out of the mountain of despair a stone of hope. We will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. This will be a great day. This will not be the day of the White man, it will not be the day of the Black man, it will be the day of man as man.[44]

---

[41] Lawrence Kohlberg, "Education For Justice: A Modern Statement of the Platonic View," p. 70.

[42] Ibid., p. 83.

[43] John Gibson, et. al., *The Intergroup Relations Curriculum: A Program for Elementary School Education* (Medford, Massachusetts: Lincoln Filene Center for Citizenship and Public Affairs, 1969), p. 7.

[44] Martin Luther King, Jr., "The Role of the Behavioral Scientist in the Civil Rights Movement," *Journal of Social Issues*, Vol. 24, No. 1 (January 1968): 12.

Competency-Based Teacher Education and Normative Re-Education Strategies for More Effective Inservice Education

Edwina L. Battle
Assistant Professor of Education
Norfolk State College
Norfolk, Virginia

Edwina L. Battle focuses on people and their attitudes, organizational structures, and programmatic designs as three targets for educational reform. She suggests that normative-re-educative strategy, as discussed by Buchanan, has great promise for inservice education. She relates this strategy to competency-based teacher education because many elements of each strategy intersect and overlap. Both approaches are concerned with change in teacher education and its implications for humanization. She further examines elements of the two approaches that are applicable to multicultural education.

A critical issue in our schools today is how to contend with depersonalization and dehumanization: it is essential that teachers be able to create and maintain a humane environment. Also, if we are to prepare students for life in a culturally pluralistic society, it is essential that teachers be aware of the realities of society, as well as the realities of their own lives and those of their students. Creating and maintaining a humane environment, and preparing students for the realities of life in a culturally pluralistic society are the kinds of teacher behaviors that are essential for multi-cultural education. Thus, they are the kinds of behaviors that teachers must acquire.

Some of our institutions of higher education concerned with preservice education of teachers have begun to examine their educational practices and to make the necessary changes to provide the knowledge and types of experience needed for effective affective teaching. But, it is also crucial at this point that we make the necessary preparations for changing the professional affective development of the teacher inservice. Many teachers already in our schools are ineffective affective teachers, and yet each day they are responsible for the personal and social, as well as academic, development of millions of students. What is needed then for inservice education is: (1) a description of the desirable teacher behaviors which humanistic teachers possess in the classrooms, and (2) an effective re-education strategy which can facilitate the acquisition and development of these humanistic behaviors.

Teacher behaviors

In the late fifties, a study was made by the committee appointed by the American Council on Education to describe and appraise the characteristics of competent teachers. The research was exploratory in nature and its goals were:

> (1) the identification and description of specific teacher behaviors and the major dimensions they comprise, and (2) the determination of how and to what extent various data descriptions of teachers (verbal responses, overt acts, biographical information, kind of training, etc., all of which may be subsumed under teacher characteristics) are either (a) antecedents or (b) concomitants of some behavior agreed to be a component of some criterion of teacher behavior.[1]

The selection for the preliminary taxonomy of teacher behaviors was the result of nine limiting conditions or criteria: (1) The behavior should be in the personal-social domain; (2) the be-

[1] David G. Ryans, *Characteristics of Teachers: Their Description, Comparison, and Appraisal* (Washington, D.C.: American Council on Education, 1960), p. 78.

havior should be evidenced in relation to teaching; (3) the behavior should be conceptualized in dimensional form; (4) the behavior should be describable in unambiguous terms; (5) observable; (6) capable of description, in terms of specific acts or performances; (7) relatively independent of other behaviors in the list; (8) equally applicable to teachers in different kinds of school situations; and (9) independent of a particular philosophy or theory of education.[2] The selection of behaviors was limited by these criteria basically because these criteria exclude those aspects of teaching which are not measurable by overt behaviors.

Some of the teacher education models used in inservice education rely very heavily on tomes of teacher behaviors which are usually easily measured because of the external behaviors implicit in the objectives. But in our attempt to contend with the depersonalization and dehumanization in schools, there are teacher behaviors, e.g., attitudes, perceptions, which are sometimes observable, but not easily measured, that must be considered. Some of these behaviors have been described by humanists as: genuineness or authenticity, respect or warmth, and empathic understanding.[3] Those educational programs which do not consider these affective behaviors of teachers in the classroom and that continue to focus on external behaviors may be directing education away from some of the most important elements which lie in the personal meanings people give to events.[4]

Repair or reform?

Negative attitudes and feelings such as racism, classism, and ethnic biases are characteristics of teacher behaviors which dehumanize and negate individual freedom. And yet these behaviors continue to be generated and reenforced by teachers in our schools. If our institutions sincerely wish to eliminate such attitudes and feelings, there must be *planned* change. This change may take two forms: repair or reform.

Repair infers that some type of compensation must take place. Many educators profess verbally that repair is necessary. However, the type of repair recommended is often fragmented. Substitutions or components are added to an already existing program of professional development, e.g., human relations workshops are

[2] Ibid., p. 372.

[3] Charles H. Patterson, *Humanistic Education* (Englewood Cliffs, New Jersey: Prentice-Hall, 1973), p. 115.

[4] Paul Nash, *A Humanistic Approach to Performance-Based Teacher Education* (Washington, D.C.: American Association of Colleges for Teacher Education, 1972).

addenda which supposedly compensate for the inadequacies of a continuing professional development program void of affective objectives.

Reform, on the other hand, infers that one must put an end to a program or strategy by enforcing or introducing a better method or course of action. In other words, "We must forego our temptation to tinker with a system that is already tinged with social obsolescence, and must instead substitute bold new approaches to the educative process, approaches characterized by new targets, new concepts of achievement, and new standards for judging success."[5] This kind of change is massive reform and provides us with a strategy for re-educating the teachers who need effective techniques and skills for humanizing teaching.

There are three targets for educational reform: people and their attitudes, organizational structures, and programmatic designs. Matthew Miles[6] gives attention to all three of these targets, but he feels that change in organizational structure, with some associated process-shaping effort will likely yield a higher payoff. The theoretical reasons for his opinion are outlined by Goodwin Watson in his Structures-Processes-Attitudes (S-P-A) formulation. In this formulation effective change sequence usually involves structures first, altered interaction processes of program design, and attitudes of people last.[7]

An example of the effectiveness of structures first as a target of reform is described by Miles in the one-in-one classroom model versus the team-teaching model. He contends that as long as the one-in-one classroom model or the self-contained classroom is maintained, the possibility of creating situations of interdependency and contact needed in more humanistic teaching-learning situations becomes an impossibility. On the other hand, he feels that the creation of new structures such as team teaching, offer more possibility for humanizing and personalizing, and that there is a far better chance for changes to occur in teacher attitudes and sensitivities in such new structures then in planned interaction processes like human relations workshops.[8]

However, human behaviors (attitudes and sensitivities) of

---

[5] Mario Fantini, "Teacher Training and Educational Reform," in Louis J. Rubin, ed., *Improving In-Service Education: Proposals and Procedures for Change* (Boston: Allyn and Bacon, 1971), p. 200.

[6] Matthew B. Miles, "Some Properties of Schools As Social Systems," in Goodwin Watson, ed., *Change In School Systems* (Washington, D.C.: National Training Laboratories, NEA, 1967), p. 25.

[7] Goodwin Watson, *Social Psychology* (New York: J. B. Lippincott Company, 1966), p. 15.

[8] Matthew B. Miles, "Some Properties of Schools As Social Systems," p. 25.

teachers are too important to leave to chance, for they can be the behaviors which impede the optimal development of students and negate individual freedom. Attitudes of people must be changed first, and the change must be purposefully planned and carefully initiated and implemented, for with any change, there will be considerable resistance when attitudes, beliefs, long standing norms, and melting pot euphemisms are challenged. Planned change or education reform, however, cannot be power-coerced, nor can it be the design of any elite group of decision-makers. It must be the collaborative efforts of the potential adopters—the inservice teacher and any others who effect change or are affected by it.

Change strategies

There are undoubtedly many developing teacher education models which are relevant to attitudinal change at the preservice level. But, in inservice education, the models for change are few. Thus, the potential for the normative re-education strategy described by Buchanan has promise for the continuing professional inservice growth of teachers. It involves five elements:[9]

1. Involvement in the normative change of schools. Teachers who feel they have some influence in changes tend to feel that what they share and what they feel are worthwhile to others and to the change process.
2. The development of a positive self-concept is essential to the acceptance of change. Emphasis is given to the feelings and attitudes which impeed normative change in the schools.
3. Learning through interpersonal growth wherein on an individual basis, and collaboratively with other educators, an effort is made to define and to solve problems.
4. Learning through inquiry is the second approach to the change strategy. The teacher is afforded the opportunity to raise questions, to form questions, and to deal with the issues involved in a supportive atmosphere.
5. Re-education becomes not only an individual task but the element which brings about normative change with respect to the societal ills of racism, classism, and ethnic biases.

Many elements of the normative-re-educative strategy intersect and overlap with the assumptions underlying competency-

[9] See preceding article, Roland Buchanan, Jr., "Teacher Inservice Education: Normative Re-Education for a Multi-Cultural Society."

based teacher education, a developing teacher education model. Both are specifically concerned with *change* in teacher education and there are implications for more humanistic programs such as multi-cultural education. Within the theoretical constructs of competency-based teacher education, there is emphasis on individualization and personalization of instruction, which allows for uniqueness, freedom, and creativity of the individual.[10] The approaches to inservice education which are based on the normative-re-educative strategy provide teachers with techniques and processes whereby they can "help the young they teach to understand, accept and respect one another as human beings, sharing the similarities that each possess and allowing each to be enriched by their individual differences."[11]

Education programs with a multi-cultural focus base their philosophies on the fact that each individual adds strength to the diversity of our society and that alternatives are essential for differentiation of learning styles. When teachers' beliefs and values do not reflect this philosophy, then re-education should be accepted as a given. The acceptance of this philosophy by teachers and by others affected by it is an essential element for changing the structure of the instructional processes in our schools.

Some of the theoretical and empirical elements of the two approaches which are most applicable to multi-cultural education are included in figure 1.

Effective changes in people and organizational structures cannot occur in school systems that do not have a sound design process. Competency-based teacher education programs have utilized systems analysts who have provided variations of the design process. The five stages that are basic to all variations of the design process are concomitant with the activities identified in the normative-re-educative strategy. The five stages in the competency-based design are: (1) Planning and Designing; (2) Development of Instructional Program; (3) Prototype Testing of Program; (4) Initial Operation; and (5) Sustained Operation.[12] Within the first stage, such activities described in the normative-re-educative strategy as identifying needs and describing the problems would be included. The developing of program acvities would be considered as an essential part of the Development of Instructional Program stage. The testing of the program, which in the

[10] Paul Nash, *A Humanistic Approach to Performance-Based Teacher Education.*

[11] See preceding article, Roland Buchanan, Jr., "Teacher Inservice Education: Normative Re-Education for a Multi-Cultural Society."

[12] Robert W. Houston, *Strategies and Resources for Developing a Competency-Based Teacher Education Program* (Albany, New York: Multi-State Consortium on PBTE, 1972), pp. 7-8.

Figure 1

Competency-Based Approach	Normative-Re-Educative Strategy
The student participates in decision-making and is held accountable for his/her own learning.	Teachers are involved in developing a program of change for themselves.
Criteria for competence is based on performance behaviors (cognitive and psychomotor).	There is a balance between cognitive and affective goals.
Broad-based or collaborative decision-making. Research oriented and regenerative.	Collaboration and intervention is always existent. All elements which can impede progress should be publicly examined and reconstructed.
Wide variety of materials and experiences for alternative ways to develop competence.	There may be alternatives in terms of values, beliefs, and lifestyles.
Personalization and individualization of instruction.	Developing attitudes and behaviors is a very personal activity.
Time is a variable.[13]	Time is a constant.[14]

case of, the normative-re-educative strategy was a prototype human relations workshop, is identified as the third stage. Evaluation and feedback are essentially activities which are part of the fourth and fifth stages—Initial and Sustained Operation. The stages of development in the design process interact with the targets of change to provide program planners or program reformers with a viable tool for implementing any educational program.

Conclusion

There have been some significant changes in teacher education in the last decade, but of all the educational changes, what we have done in our inservice programs is probably the most indefensible.[15] Many of these programs for the inservice teacher have entered into changes without a real understanding of the role of the competent teacher, and without systematic and deliberate planning. Planned, systematic change of organizational structures, instructional processes, or attitudes of people will not always

[13] Stanley Elam, *Performance-Based Teacher Education: What is the State of the Art?* (Washington, D.C.: American Association of Colleges for Teacher Education, 1971).

[14] See preceding article, Roland Buchanan, Jr., "Teacher Inservice Education: Normative Re-Education for a Multi-Cultural Society."

[15] Dwight W. Allen, "In-Service Teacher Training: A Modest Proposal," in Louis J. Rubin, ed., *Improving In-Service Education: Proposals and Procedures for Change*, p. 109.

be a facile task. But, in spite of the difficulty, it remains the responsibility of educators to foster innovative changes when the education of students is constantly being jeopardized by dehumanizing and impersonal teaching techniques.

Willingness of teachers to accept changes in organizational structures or teaching processes is inseparable from changes in attitudes and beliefs. For example, teachers who have little faith in heuristic learning will not readily strive to master any teaching method based on problem-solving or inquiry. Likewise, teachers who have little faith in the uniqueness and strength of diversity within society will provide less opportunities for individual sense of worth and self-pride to surface. Consequently, as Rubin states, attitudinal change must sometimes precede the introduction of a new approach, a new organizational plan, or a new process of education.[16]

If we are to re-educate teachers with the kinds of attitudes and beliefs that reflect a culturally cognizant society, then we must provide systematic training and design models of inservice re-education which use more than overt behaviors as criteria for competency. For, within a culturally pluralistic society, the classroom teacher must be not only knowledgeable, but skilled in creating and maintaining a humane environment and committed to the goal of strengthening the cultural diversity of our society.

---

[16] Louis J. Rubin, "The Self-Evolving Teacher," in Louis J. Rubin, ed., *Improving In-Service Education: Proposals and Procedures For Change*, p. 269.

The Role of the Administrator in Assuring That Multi-Cultural Education is Included as an Area of Emphasis in Performance-Based Teacher Education

Nolan Estes
General Superintendent
Dallas Independent School District
Dallas, Texas

Nolan Estes' communication has a two-fold objective. First he considers the role of the administrator (superintendent of schools) in assuring that performance-based teacher education includes multi-cultural education as its content. Secondly, he discusses, from an administrator's point of view, problems experienced or foreseen in regard to relating the concepts of multi-cultural education and performance-based teacher education.

Children from economically and culturally different backgrounds lack the prerequisite skills and concepts necessary to successfully learn within the framework of most modern curriculums. The common element among these children is that prior to formal schooling they live in a small, restricted world, unaware of the varied experiences available to the more advantaged middle class children. Considerable evidence points toward the fact that existing social education programs do not meet the needs of the disadvantaged child. The apparent weakness of the traditional programs is that they neglect to incorporate into their framework relevant social value orientation and concept formation experiences. Such experiences require repeated encounters with situations, use of manipulative and interactive skills, and the procurement of logical problem-solving approaches through the development of classification, interpretation, and analysis strategies. One of the primary activities of the superintendent in assuring that multi-cultural education is included as an area of emphasis in performance-based teacher education is that of program advocacy. Based on needs assessment information from many sources, research and evaluation data, personal conviction, and other motivating factors, the chief executive of the school district has to "go on record" declaring multi-cultural education a high priority. Through the decision-making mechanism that exists within a given school system, commitment to the program must be obtained from all professionals in the effort to prepare our children to adequately function within our contemporary society.

With the need clearly established and commitment secured from executive level staff, the program should become operational through the established decision-making mechanism of the district. To ensure optimal effectiveness, the program should be an integral part of the ongoing curriculum and instructional system, rather than an appendage of supplementary activity. A program facilitator should be assigned to work within the existing curriculum department with specific responsibility for planning, developing, and implementing the multi-cultural education program in concert with the total curriculum and instruction system. Specific goals, objectives, and activities should be established for the program, with a qualified evaluator assigned to develop and follow through on an extensive evaluation design rendering context, input, process, and product information.

Within the Dallas Independent School District, part of the "going on record" included testimony by the General Superintendent in federal district court that institutional racism does exist within the school district. In response to the district court, the

school district initiated, in addition to its ongoing multi-cultural education and other related and similar efforts, an affirmative action program aimed at eliminating institutional racism. This program is aimed at eliminating all policies, practices, or procedures which discriminate against or for any individual or group because of race. In essence, admitting that the problem of institutional racism exists and that a well-founded multi-cultural education program can assist in providing an overall solution is a primary role for a superintendent.

The problems of relating the concepts of multi-cultural education (we prefer multi-ethnic as a descriptor) to competency-based teacher education are not vastly different from the problems encountered in general in implementing a competency-based teacher education program. Competency-based education has for some time provided the vehicle for the eventual development of more effective preparation programs in the Dallas Teacher Education Center (DTEC). In October 1973, the representatives of the seven colleges/universities associated with DTEC initiated a series of meetings to discuss common concerns regarding preservice education in the institutions of higher education.

Originally, the DTEC has had as one of its major goals the provision of more effective, better prepared personnel to more effectively meet the unique needs of culturally different children and youth in the urban setting. Responding to this challenge over a period of time had led the college/university personnel to desire this series of meetings.

Gradually, and quite uneventfully, these joint university/Dallas Independent School District meetings ranged over the variety of challenges encountered in working with preservice and inservice teachers in Dallas. These challenges included the following: coordinating the field experiences of preservice teachers; planning meaningful activities with Senate Bill 8 supervising teachers; involving pre- and inservice Senate Bill 8 teachers in multi-cultural activities; developing closer ties with the classroom teachers of Dallas; involving more community persons in the teacher education process; and developing a better understanding of the role and functions of each of the participants in the teacher center. Each discussion eventually returned to ways of cooperation and effective utilization of available resources.

Agreement on common objectives was the next step. It became obvious that each institution, even though retaining its identity, would have to agree to a common definition of the teaching act or process as it related to the urban setting with its multi-ethnic population. Involving a number of consultants and other

available resources these college/university coordinators agreed upon eight clusters of competencies necessary for teaching in the urban setting. These clusters include both cognitive and affective behavior and contain forty specific behaviors to be accomplished.

Funded by the Texas Center for the Improvement of Educational Systems and the Dallas Independent School District, this effort has become one of the major activities of the Dallas Teacher Education Center during this year. The project has five major objectives:

1. To refine the management model for an educational cooperative (a teacher center) utilizing competency-based education.
2. To validate the clusters of competencies previously identified in the project.
3. To verify major competencies for each cluster.
4. To develop exemplary strategies for acquiring these competencies in a cooperative setting.
5. To select and adapt evaluation/assessment processes in a CBE program.

Activities are currently underway to achieve these objectives. Each area teacher center in Dallas has assumed responsibility for one or more of the objectives. Responses from the organized profession have and are being secured. Data available at the moment suggest that the competencies are those desirable in an urban multi-ethnic setting and are comparable to those being developed in other settings across the country.

Participants feel the strengths of the project are: (1) a cooperative effort to develop a common set of competencies for both preservice and inservice; (2) a replicable management model for teacher centers energized by public school districts; (3) the continuous involvement of the organized profession; and (4) the combining of the resources of several institutions, organizations, and the community.

The weaknesses of the project as identified by the participants are: (1) the amount of time necessary to involve all parties; (2) the difficulty in isolating competencies unique to the urban multi-ethnic setting; and (3) the general communication and definition problems of a cooperative effort.

Results of the project should provide the profession with more direction for teacher education and confidence to concentrate on the competencies identified.

The Application of Performance-Based Teacher Education to Multi-Cultural Education: A Teachers' Association Point of View

Bernard McKenna and Carmel Sandoval
National Education Association
Washington, D.C.

The positions of the National Education Association concerning performance-based teacher education and multi-cultural education are presented and interpreted in this article. Both Bernard McKenna and Carmel Sandoval agree that providing multi-cultural education requires special preparation, which is not now evident in most traditional teacher programs. They contend that it is only speculative whether PBTE might prove useful for teacher preparation in multi-cultural education. Two possibilities for its usefulness could be in the areas of specific language skills assessment and different-cultures awareness through field-based emphasis. The authors propose that professional associations should demand quality and seek flexibility. They should support a multiplicity of experiences for those in teacher education programs. However, they should not neglect the preparation of a teacher in his/her field or in the languages necessary for effectively communicating with particular cultural groups.

If learning to conduct specific performances adequately is a major characterizing quality of performance-based teacher education (as opposed to passing courses and obtaining satisfactory ratings on a student teaching experience), then its implication for multi-cultural education must be viewed in that context. It appears to us that such learning represents a major emphasis of PBTE. Therefore, the discussion in this piece will relate that emphasis to multi-cultural education.

The National Education Association has established positions on both PBTE and multi-cultural education. We will present and interpret those positions and then discuss issues on whether PBTE might become a mechanism for promoting, implementing, or enhancing multi-cultural education.

The NEA position on PBTE

At its 1974 Representative Assembly, the NEA adopted the following resolutions on PBTE:

> Resolved, that the National Education Association demand that, all state education departments postpone the implementation of performance-based teacher education programs until valid and reliable research indicates that these programs are an improvement over present programs.

In a letter interpreting the resolution, NEA Executive Secretary, Terry Herndon said:

> Clearly, differing situations within states related to the level of development of performance-based teacher education will require different approaches . . . we support sound research and development of innovation where there is promise of improving the teaching and learning processes . . . In some states where state and/or local associations have ongoing direct arrangements with CBTE experiments or programs, the NEA stands ready to provide on-site consultation service for:
>
> 1. developing or shoring up guidelines for such participation.
> 2. providing substantive input on process and content.
> 3. evaluating the experiment.
>
> These things NEA can and will do in support of meaningful and constructive change in teacher education.

In our further discussion of the PBTE premises which prompted the positions taken above, the reader should know that the term performance-based teacher education is used here in the sense of the original Elam definition:

> . . . in performance-based programs performance goals are specified and agreed to in rigorous detail in advance of instruction. The student must either be able to demonstrate his ability to promote desirable learning

or exhibit behaviors known to promote it . . . Emphasis is on demonstrated product or output.[1]

While we are aware that there has been some departure from the Elam definition in implementing PBTE experiments, we believe it remains an important influence in both principle and practice in a number of PBTE attempts. And some of the greatest concerns to teacher organizations related to several dimensions of PBTE are reflected in this definition. We shall, therefore, discuss teacher organization concerns in light of the Elam definition.

The definition calls for "performance goals . . . specified and agreed to in rigorous detail . . ." We agree that clear and precise objectives are important in planning for teaching. But we do not believe it either possible or appropriate to prescribe performance goals in rigorous detail. In this respect we agree with Harry Broudy:

> The teaching-learning transaction, it seems to me, cannot without grave distortion be sliced up into small segments of skillful performance or modules of such segments.[2]

Even if they could be, there is not now agreement on what constitutes the most important performances teachers need to be able to carry out. While some categories of general professional tasks have been identified (planning, interacting with students, evaluating student progress, relating to colleagues and the community), actual specific performances appropriate for accomplishing these tasks are far from identified, let alone agreed on.

Even more important, those performances identified have not been validated in their relationship to student learning outcomes. Therefore, it would appear that teachers wishing to select and perfect performances not in the PBTE repertoire would be well-justified in doing so, if on no other basis than intuition which indicates practice accommodating to their own unique styles of functioning.

Before PBTE programs go beyond carefully controlled laboratory research situations, we believe that they should be able to demonstrate satisfactory answers to the following questions:

> What is it that teachers ought to know, be able to do, and feel in order to practice the profession of teaching as full-fledged professionals?
>
> Can the things to be known, to be done, and felt be validated as essential knowledges, skills, and attitudes?

[1] Stanley Elam, *Performance-Based Teacher Education: What Is the State of the Art?* (Washington, D.C.: American Association of Colleges for Teacher Education, 1971), p. 1.

[2] Harry Broudy, "Consideration About PBTE for Policy Members," unpublished paper, University of Illinois.

Are the knowledges, skills, and attitudes (once validated as essential) teachable?

How shall essential knowledges, skills, and attitudes be taught and by whom?

What knowledges, skills, and attitudes shall those who teach the teachers be required to possess? And how will these be validated?

How will the attainment by teachers of the validated knowledges, skills, and attitudes be measured?

What level of proficiency in the required knowledges, skills, and attitudes will be required for teachers to be licensed to practice the profession?

How will the required levels of proficiency of knowledge, skills, and attitudes be attained by teachers already in service?

The NEA position on multi-cultural education

The NEA position on multi-cultural education is reflected in the report of the NEA Task Force on Bilingual/Bicultural Education.[3]

The definition established by the Task Force, while explicitly stated in terms of bilingual education, implies the broader concern of multi-cultural education as do its findings, conclusions, and recommendations.

The Task Force definition is as follows:

> Bilingual education is a process which uses a pupil's primary language as the principal medium of instruction while teaching the language of the predominant culture in a well-organized program, encompassing a multicultural curriculum.

The general position of the Task Force is that "in a pluralistic society such as ours, it is important to have a multicultural approach to education."[4]

The Task Force goes on to say it believes bilingual/multicultural education has three major goals:

1. opportunity to learn in a language other than English, as well as in English, in order to provide the most effective learning situation for all students according to their needs and abilities;
2. proficiency in learning, in order to function in our society at a high level of competence; and
3. enrichment, both cultural and linguistic.

[3] Presented and received by the fifty-third Representative Assembly of the National Education Association and referred to the NEA Board of Directors for implementation.

[4] Ibid., p. 5.

The Task Force recognizes that initial education priority must be given to students whose primary language is other than English but reiterates the importance of bilingual/multicultural education opportunities for all.

Some further interpretation of the position

The schools should reflect and teach cultural differences which are inherent in our country. All teachers need to come to understand cultural and linguistic differences in children and to style their teaching so that these differences serve to enhance the education of the whole child. It must be realized that the learning process is intimately tied into the family and the community, and the validity of the child's home and community learning environment must be accepted, using it as a foundation for the development of school curriculum. Only through integration of school, home, and community can the idea of equal opportunity for all be achieved.

In several places in the report, the NEA Task Force stresses the importance of inservice for teachers on multi-cultural education. Some comment on the essentiality of all teachers gaining bilingual/multi-cultural understanding seems useful here.

In order for the schools to be able to cope with the bicultural/bilingual child, teachers need to become sensitive to the child's home and community environment and to understand the child's language. Some teacher preparation institutions have developed inservice programs for teachers of bilingual children, but most have ignored cross-cultural education or have denied a need for this type of teacher education. And most institutions have neither the staff nor the know-how to train teachers for multi-cultural education.

Since most schools of education do not require preparation in a foreign language as a prerequisite for graduation, it would follow that graduates of these institutions would not be sympathetic with the problems of students who speak a different language and have developed in a different culture.

The teaching profession recognizes that providing multicultural education requires special preparation and that this preparation is not now provided for in most traditional teacher preparation programs.

Whether or not performance-based teacher education, with whatever future promise it holds, can contribute to these needs and deficiencies is at this time only speculative.

The application of performance-based teacher education to the preparation of teachers for multi-cultural education

We have already called to attention some questions which must be resolved before PBTE is widely disseminated, assuming it proves a viable innovation. So the context of our discussion here is to speculate whether PBTE as developed and researched in the future might prove useful in preparing teachers for involvement in multi-cultural education.

It appears to us that considerable part of what teachers must learn in order to function effectively in multi-cultural education lies in the affective domain and is highly value laden. Obviously, there are knowledges to be gained about diverse cultures, e.g., Black history, Mexican-American sociology, First American and Asian anthropology. Some of these knowledges can be learned from books and other materials in academic settings, others through field experiences in communities representing different cultures. But the value-laden requirements in terms of attitudes of acceptance and appropriate behaviors for interacting with different cultures seem to us highly complex to teach and most difficult to evaluate of all the charges teacher preparation programs might assume.

One way of approaching this issue is by seeking answers to the question: How much of what teachers need to learn for effective functioning in multi-cultural education is represented by knowledges and skills and how much by values, attitudes, and affective behaviors?

Some implications for teacher affective behaviors and other teaching skills

The PBTE movement has asserted that teaching skills are both generic and situation-specific.

As this delineation relates to multi-cultural education, both Pettigrew and Wynn[5] have generated lists of teaching competencies needed in multi-cultural settings. While we find these lists worthy of consideration, one would be hard pressed to justify even half of the items as unique competencies for multi-cultural education. That is, a high proportion of the competencies categorized as what might be called **task specific**, i.e., multi-cultural related, appear to us to be **generic**.

On the matter of specific competencies for multi-cultural edu-

[5] L. Eudora Pettigrew, "Competency-Based Teacher Education: Teacher Training for Multicultural Education," in William A. Hunter, ed., *Multicultural Education Through Competency-Based Teacher Education* (Washington, D.C.: American Association of Colleges for Teacher Education, 1974), p. 77.

cation, we generally agree with Pettigrew that teacher behaviors which demonstrate that their attitudes toward expectancies of culturally different children are positive and constructive are highly important. Pettigrew states, "Teacher behaviors, then issuing from their own unconscious biases and beliefs, can effectively contribute to the acquisition of dysfunctional, as well as functional, classroom behavior by pupils."[6]

It is dispelling teachers (or prospective teachers) of these "unconscious biases and beliefs" that we believe will contribute most to their ability to behave appropriately in multi-cultural educational settings. And we do not find evidence that the PBTE movement has much concerned itself with this kind of teacher education in the generic sense let alone for multi-cultural purposes. In fact, some conventional teacher education programs through intergroup relations activities, Black studies courses, sensitivity training, and live-in experiences in a variety of cultures may be responding more to this need. (Just as a matter of interest, it is puzzling to us that Pettigrew makes a wide range of assertions of what PBTE **does** as compared to traditional teacher education models. But she provides hardly a shred of evidence or documentation of comparison of the two models in actual operation.)

It is commonly stated that attitudes are most difficult to change, and that behavior change without attitude change is not often accomplishable, if even recommendable. This being the case, we believe that if PBTE is to make large contributions to multicultural education it will need first to demonstrate an ability to effect some major changes in teacher beliefs and attitudes. A generalization that is frequently made about PBTE is relevant here: it hasn't attended much or well to the affective domain.

If a purpose for PBTE in the multi-cultural setting is to assure that teachers possess specific skills associated with didactic teaching[7] then the movement may eventually have a little more to contribute to multi-cultural education. Broudy has suggested "that if PBTE might work for the didactics of skill formation and the acquisition of information . . . It would reduce much of the resistance to it emanating from those who regard learning by discovery (heuristics) and learning by relating properly to persons (philectics) as important."[8]

The point here is that if teaching skills designed to promote

[6] Ibid.

[7] Didactics, according to Broudy, refers to the imparting of knowledge by the teacher to the student.

[8] Harry Broudy, "Consideration About PBTE for Policy Members," p. 3.

cognitive learning are important for multi-cultural education (and we assume they are) PBTE may eventually have something to contribute to multi-cultural teaching competencies. But as we have already indicated, PBTE has a long way to go to demonstrate direct relationship between specific teaching skills and cognitive learning outcomes on the part of students.

A potential unique contribution

Multi-cultural education is often associated with bilingualism. That is, English is frequently a second language for those who represent a variety of cultures in American society. This being so, those who work in multi-cultural educational programs with children for whom English is a second language should obviously be skilled in the language which is the first language of those they teach.

Since there are ways of assessing skill in a language, both orally and in writing, there may be a role for PBTE to assess such language competency.

Although basic language competence in a language of those who are culturally different (for those who do not already possess it) is not likely to be gained totally in a field experience in schools, the community, or homes, it can be enhanced there. So in addition to serving as a method to educate teachers to become more sensitive to cultural differences, broad field experiences can enhance language proficiency. That is, the PBTE emphasis on field basedness, might contribute to the language proficiency requirement.

Conclusion

It is our judgment that the potential contribution of PBTE to multi-cultural education, if any, is yet to be determined. Specific language skills assessment and different-cultures awareness through the field-based emphasis are two possibilities.

Professional associations should demand quality but seek flexibility. Professional standards need not be comprised; and licensing procedures need not be vague, but neither does the source of education for teachers need to be narrow. Professional associations should support teacher education programs that extend beyond the walls of higher institution as appropriate, based on a multiplicity of experiences. But to do so they must not neglect rigorous preparation of the teacher in his or her teaching field and in the languages of the cultural groups he or she must work with most intensively.

Multi-Cultural Education, Competence-Based Teacher Education, and the Community

Paul V. Collins
Director, Teacher Corps
California State University at Hayward

Paul V. Collins expresses concern that community participation in teacher education programs in colleges and universities has been limited. Throughout his article he defines community as the public, the parents and neighborhood residents of individual schools, and minority parents and leaders. Popular conceptions of multi-cultural education in the schools are examined, along with communities' attitudes. He identifies six common problems in developing effective community participation in relation to multi-cultural education and offers recommendations for each problem. Finally, he addresses himself to the following four basic questions that should be asked by a community when considering multi-cultural teacher education: (1) How are minorities represented in the program? (2) What knowledge must candidates have of racial and ethnic minorities? (3) What skills must a teacher demonstrate for multi-cultural education? and (4) Are teachers required to provide evidence that minority children and children who are culturally different from themselves are learning from their teaching?

Community, a time-honored word in American life, has taken on a specialized meaning in the past decade. Through the rhetoric of federal guidelines, "community" has become synonymous with low income or minority persons who have not been well represented in or by the institutions which purport to serve them. The struggle for "community control" of schools was born out of the frustrations of inner-city minorities with the encumbered and self-serving bureaucracies of urban school systems. Community advisory groups for thousands of federal programs have attempted to involve the poor and minorities in decision-making roles.

Decentralization has divested central school bureaucracies of some power and has transferred it to "area" superintendents and staff and, occasionally, on to "neighborhood boards." Most of these steps have occurred in large urban areas where the poor and minority groups are numerous.

In mainstream America, too, "community" has special connotations in reference to education. The "lighted schoolhouse" has become a symbol of the movement toward "community schools" in which all members of the community—adults and youngsters—can participate in expanded programs of education. Community colleges, which have increased so rapidly in recent years, highlight yet another dimension of community education. Often with broad involvement of local lay persons, and administrative rather than faculty controlled programming, these colleges have sought to serve commuting students, youth, and adults in degree and non-degree programs.

How then do we define "community" and community residents in reference to teacher education programs? Unlike public schools and even community colleges, both of which serve limited geographical areas, universities have a broader constituency. Teacher education programs rarely place all their candidates in schools within a single district. A substantial proportion of graduates will teach in communities distant from their alma mater. Colleges of teacher education serve communities in the plural.

For purposes of this paper, "community" will refer to lay persons outside either teaching or administrative roles in public schools and universities. Typically this could mean the general public of a given school district. Neighborhoods will be used to designate an attendance area of an individual school site, despite the fact that children may be bussed from outside the immediate vicinity. Minority persons or low income families will be referred to specifically as an element of the public and as parents.

The political reality is that community residents of a given school district have little or no influence on professional prepara-

tion programs in colleges and universities. Despite the fact that collaborative planning has been recognized as a desirable element of competency-based teacher education programs in the earliest literature, a survey made of 87 colleges in the process of initiating CBTE programs revealed that over one-third had no community involvement, and minority representation in the other programs was very sparse.[1]

An informal survey of several states which are more active in the CBTE movement showed that only two require community involvement in their approved competency-based teacher certification programs. These requirements are made through state regulations rather than law, but do not specify minority representation. In other states, little community participation was reported in relation to a total college of education. Usually community participation was limited to specially funded programs, such as Teacher Corps, in which community involvement is a requirement. The larger the university and the more diverse the program, the less likely it appears that community relates to the majority of its teacher education activities. In an address on "The Politics of Teacher Competence," Harvey Scribner stated:

> . . . In the design of competency systems, one should keep in mind the growing mood of the public for a stronger hand in the governance of schools. More than a few public school parents are correctly acting like consumers. They are asking for accountability systems. They are demanding effectiveness in educational programs. They want choices for their children. In New York City and Detroit, and in other cities as well, parents are deeply interested in the decentralization of school power. In the case of individual schools, parents are demanding closer involvement in decisions that affect school management and the spending of tax dollars. . .
>
> . . . It would seem reasonable to speculate that parents will want and will insist upon a growing role in the assessment of teacher performance. Yet in the current debate over competency systems, while there is frequent concern for the desirability of participatory planning by organized professionals, school boards, state authorities, and teacher educators, there is little, if any, consistent concern for also including organized parents in the planning. . .[2]

Community residents are largely dependent upon the teacher education institutions to voluntarily include them in decision-making and advisory functions. If excluded or invisible, the

[1] Carl A. Grant, "The Decision-Making Process in Planning and Implementing Education Programs That Meet the Needs of Our Diverse Society," in *Competency, Assessment, Research, and Evaluation* (Conference Report published by the Multi-State Consortium on Performance-Based Teacher Education, 1974), p. 224.

[2] Harvey B. Scribner and Leonard B. Stevens, "The Politics of Teacher Competence," in *Competency, Assessment, Research, and Evaluation*, p. 211.

community's best recourse is through the public schools and their ability to bargain with the university on a self-interest basis. Colleges of education must have district cooperation to place preservice teacher candidates and interns. In the present decline of new teacher trainees, colleges of education depend on inservice teachers to fill their programs for advanced credentials in counseling, administration, and specialized curriculum. Districts can refuse to permit student teachers and interns to work in their schools, or they can ignore or impede advanced training and supervision.

The basis for leverage for community residents is directly related to the strength and involvement they have in their local schools. Without intimate knowledge of local schools, goals for learning, problems teachers encounter, and the kinds of teachers who are successful in teaching their children, community residents will have a limited impact on college training. After the rhetoric calling for change is over, they will have little to offer in program building. It is out of concern for particular schools, particular children, and particular programs that community and neighborhood residents can be of greatest influence on university programs.

Community advocacy for multi-cultural teacher education

Having identified the community as the public, the parents and neighborhood residents of individual schools, and minority parents and leaders, let us try to answer the question posed to me as the focus of this paper: *What should be the role of community residents in assuring that performance-based teacher education includes multi-cultural education as its content?* As we have just described the current political realities of community residents, it is clear that they are not in a position to "assure" that anything will happen to the content of teacher education by themselves. It is rather in collaboration with committed professionals that community residents can be influential in reshaping the concepts and content of teacher education.

Of the states that have adopted competency-based teacher education as a primary route to teacher certification, only two have regulations which require community or public participation in governing or advisory groups. One of these states is California, where the Commission on Teacher Preparation and Licensing is requiring "public" representation in the formulation, implementation, and evaluation of programs. In reality, the general lack of knowledge about competency-based teacher education, even in faculties of education, the complex labyrinth of guidelines, and the

press of short-fused deadlines, have fostered benign neglect. Nor are neighborhood and community residents clamoring to join in the rather long and tedious job of creating new program proposals in teacher education. Their primary focus has been understandably on the schools. For as Alan Altshuler writes in *Community Control*, "The sense of participation varies with the immediacy of linkage between activity and decision."[3]

Is multi-cultural teacher education a concern of the neighborhood parents and community residents? Will they give their energies in advocating this cause? Before we look at what teacher education should be doing in this area, let's review some conceptions about multi-cultural education in the schools and examine communities' attitudes.

One popular concept of multi-cultural education is that all children, regardless of racial, ethnic, or cultural backgrounds, should have equal opportunities to learn, and that the quality of these opportunities should be measured by whether or not these children achieve in approximate ratios to majority children. This means that classes for mentally retarded children would not be overwhelmingly composed of minority children as they are today. College bound students would also be able to pursue higher education without special concessions to compensate for miseducation in their first twelve years of school. This is a position to which almost everyone will give lip-service as long as they can't feel the tax bite, or aren't forced to rearrange their ideas about the benefits of homogeneous grouping, or don't have to watch their children board a bus. Minority organizations and leaders lobbied long, hard years for the federal legislation which opened the doors to equal educational opportunity and helped minorities in local jurisdictions to achieve leverage in support of greater recognition and participation. Although it is the law of the land, minorities and other committed educators and community leaders are still working against odds to improve education for each and every child. The goal is not really debatable; the means still are.

The second concept of integrated learning environments as a means to the first goal continues to be an explosive issue. As Boston joins its history with that of Little Rock and Birmingham, and Los Angeles pleads successfully in court that its school segregation is de facto because of housing patterns, it is not difficult to see that the impetus for multi-cultural education is not yet a cherished cause in many communities. This will remain a political question and political considerations will usurp rational

[3] Alan A. Altshuler, *Community Control: The Black Demand for Participation in Large American Cities* (Indianapolis, Indiana: Pegasus, 1970), p. 28.

approaches. We will not discuss this further in the context of this paper.

More recently, a third concept has been seen in the demands of minority communities for recognition and inclusion in the curriculum of schools where their children study. These demands have led to an increased interest in the culture and heritage of groups long neglected in American education. Much of what is taught in schools today as multi-cultural education is limited to "famous persons, holidays, music, and food." Even in large urban districts with substantial resources there is still a paucity of good curricula about the history and culture of minorities. If you examine the curricula of schools for learning objectives about minority groups not present in that school or district, you are likely to find nothing. Minority parents have lobbied and demonstrated for more recognition of their own cultures. But truly multi-cultural content has been a by-product of several groups acting on their own behalf, or well-intentioned but underfunded edicts from central offices, and, once in a while, of enlightened, committed staff at a local school.

A fourth conception of multi-cultural education is definitely a result of minority voices from the grass roots levels to the intellectuals. That is the critical examination of the issues of racial injustice in our society and its institutions. Values clarification for personal growth and for social understanding requires, however, specific sensitivities and skills on the part of teachers. Few possess these skills upon entering teaching, for few teacher education programs emphasize them sufficiently.

It has been the minority groups of this country that have forced to the surface the issues to which multi-cultural education is addressed. First the Blacks, then the Spanish-speaking, the Native Americans, and the Oriental Americans demanded their rights to be represented in the currents of American education. Now other white and colored ethnic minorities are following suit. All these groups have been pursuing better education for their children. Increasing achievement of children in reading, writing, math, and fostering respect for their groups' cultural heritage has been the primary focus of these efforts.

The one issue where White communities and minority communities have been silent is in the demand for in-depth studies of life-styles and cultures which differ from their own. Predominantly White communities have shown great interest in women's studies and the examination of alternative sex roles. The role of women is central in any analysis of the culture of any ethnic group, but multi-cultural education in the United States must also include

the minority people of color, because their experiences highlight the gross insensitivity and injustice pereptuated by ethnocentricity.

Multi-cultural education will come of age only when it is recognized as a necessary dimension of everyone's education whether he or she lives in Red Oak, Iowa; Little Hollow, Tennessee; or Los Angeles, California.

The goals of multi-cultural education, as framed by AACTE, "affirm that schools should be oriented toward the cultural enrichment of all children and youth through programs rooted to the preservation and extension of cultural diversity."[4] Initiative is needed at all levels. But it is not the responsibility of minorities or community residents to assure this in teacher education programs. That is like making minorities "responsible" for correcting White racism. The acute need for cultural pluralistic approaches and multi-cultural education in our schools today is an indictment of the education profession, which has failed in the past to meet the needs of culturally different children. The profession itself must shoulder the task of expanding the curriculum and correcting the myopia of teachers and professors. But this cannot be done without the help of the community and its leadership in school districts; minority groups and parents; and neighborhood residents in local attendance areas.

Community and the governance of CBTE programs

Broad-based participation in the formulation and evaluation of CBTE was recognized in some of the earliest Models for Elementary Teacher Education commissioned by the Bureau of Research. Especially notable was the concept of proto-cooperation in the Syracuse University Model and the collaboration network of the Oregon Comfield Model. Consortia, teacher centers, training complexes, and other programs primarily promoted with federal dollars have espoused partnership and parity. But unless there has been a state mandate, the shared decision-making or advisory groups function principally for projects or selected program efforts, not the whole program of teacher education. In a recent report compiled by Alan Schneider of the United States Office of Education, a significant number of the CBTE pilot efforts listed were Teacher Corps projects, where federal guidelines have mandated both community involvement and CBTE for over six years.[5] An

[4] "No One Model American," *Journal of Teacher Education*, Vol. 24, No. 4 (Winter 1973): 264.

[5] Allen A. Schneider, "Profile of the States in Competency-Based Education," *PBTE* (Published by the Multi-State Consortium on Performance-Based Teacher Education), November 1974, pp. 1-24.

informal survey of colleges with Teacher Corps projects showed that few of the host institutions had established means for community participation in other teacher education efforts.

Consortium arrangements are being actively explored as states consider changes in certification procedures. The consortium is a means of loosening rigidity of perceptions, organization, and regulations of participating institutions, noted Robert Houston, so that major problems can be overcome through collaborative efforts.[6]

"Which agencies will comprise the consortium?" asks Lillian V. Cady of the Washington State Department of Education.[7] "In Washington State, the State Board of Education has identified three agencies: the college/university, a school district, and a local negotiating unit. In New York, a fourth agency has been added: students. In other states, only the college/university and local school district are required for a consortium. Partnership possibilities are infinite. On what basis are decisions made concerning the partners?"[8]

In California and Minnesota new State Department of Education regulations for establishing approved programs of competency-based teacher education require community involvement of an unspecified nature. Efforts to involve community members vary in effectiveness and structure. One major university allows community members to vote at formal teacher education division meetings on academic issues such as new course offerings, etc. Yet the community members do not formally represent constituencies and to date have not used this opportunity to push for changes at the university.

Consultation with interested parties either on a sporadic basis or on a regular basis is a more common pattern. Because invitations often emanate from personal contacts, this approach often does not guarantee adequate input from minority or low income community groups.

At California State University at Hayward, a Program Advisory Council was established for all teacher certification programs. Each group of approximately thirty students, who constitute a program cluster, selects a student, cooperating teacher, school district administrator, community, and university faculty representa-

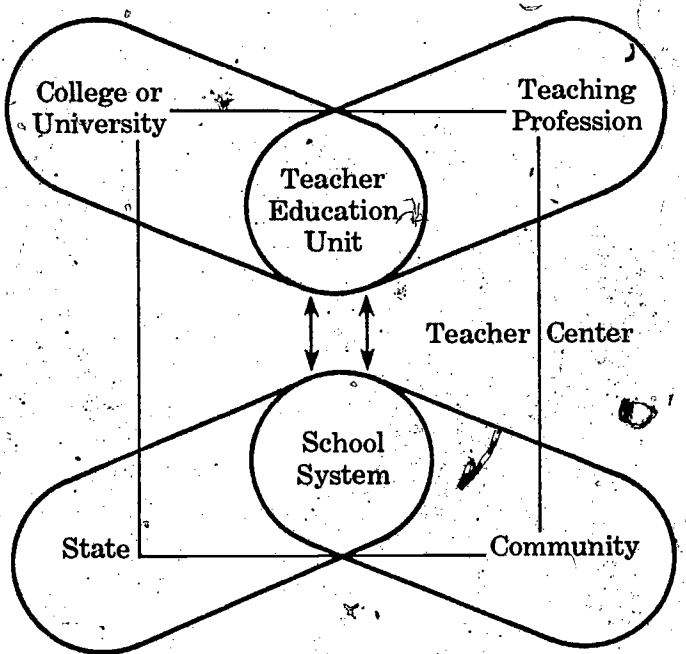
[6] Robert A. Houston and Robert B. Howsam, "Change and Challenge," in Robert A. Houston and Robert B. Howsam, eds., *Competency-Based Teacher Education* (Chicago: Science Research Associates, 1972), p. 13.

[7] Lillian V. Cady, "Governance By Consortium or Who's In Charge Here?," in John H. Hansen, ed., *Governance By Consortium* (Syracuse, New York: National Consortium of Competency-Based Education Centers, 1975), p. 30.

[8] Ibid.

tive. Meeting once a month this group is charged with evaluation of new programs and is responsible for making recommendations for change. Although its power is only advisory, this group of about seventy persons has had small working committees which have hammered out specific guidelines for action.

Accountability, writes Robert Howsam, is due only to a suprasystem, a body which encompasses and controls your system resources. Therefore, he argues, teacher education is a part of a subsystem of the teacher profession (all educators, not just organized teachers). It is also a subsystem of the university which controls many academic as well as resource decisions. School districts are separate systems designed for education of children. Teacher education, the training arm of the teaching profession, must be responsive to school districts which are public employers of most teachers. Where does the community fit in? Howsam sees the community as a suprasystem to which the school system is accountable. Through such mechanisms as teacher centers and teacher education programs, school districts become more responsive to each other and the representatives from the controlling suprasystems can participate in the management of resources.[9]



[9] Robert B. Howsam, "Governance of Teacher Education By Consortium," in *Governance by Consortium*, p. 17.

No single model or structure for participation in decision-making at the college is emerging as dominant. At stake for the community is the ability to influence decision-making. In instances where the university does not voluntarily include the community in shared decision-making, the community needs to use its leverage through the school district to gain entry.

Effective community participation

Even if the college is willing and has solicited some form of community participation, problems persist. After informally surveying Teacher Corps projects and a few other institutions which are developing CBTE programs, I have identified the following common problems:

1. Who should represent what parts of which communities?
2. Lack of defined and meaningful roles for community members.
3. Lack of funds.
4. Irregular attendance and revolving door participation by community members.
5. Feelings on the part of community members that they lack understanding of competency-based teacher education and the possible alternatives open with programs.
6. Lack of knowledge about the university decision-making process internal to the college of education and across the university campus.

Let's examine these as they relate to multi-cultural teacher education.

In his discussion of "Issues for Governance for Performance-Based Teacher Education," Michael Kirst identifies two categories of representation, accountable and symbolic.[10] The first would be a representative who is selected as spokesperson for a particular group and is answerable to that group for his/her conduct. Members of the teachers' union or a particular community organization would be examples. The second type of representative is chosen to act as an individual either because he or she has a special contribution to make or because he or she typifies or can articulate the views of a certain cross section of people. Examples might be an artist, juvenile gang worker, teacher's aide, or a single parent.

[10] Michael W. Kirst, *Issues in Governance For Performance-Based Teacher Education* (Washington, D.C.: American Association of Colleges for Teacher Education, 1973), pp. 20-23.

It is important that community representation be drawn from both categories. And it is essential that minority persons be included in both categories.

Lay representatives who are spokespersons for organizations, such as school boards, PTA's, civil rights groups, or ethnic organizations, have a certain degree of political leverage. Yet the importance of symbolic or grass roots citizen and parent participation should not be minimized. These individuals are often active because they have a genuine concern for kids and often a daily involvement in the lives of kids. Impatient with the tediousness of bureaucratic decision-making, and beholden to no one for their forthright criticism, these persons often demand simple, straight language and clear answers. These are individuals most apt to be working closely with teachers and teacher candidates in the schools, and the individuals most apt to reflect a realism and practicality in their contributions.

To insure a multi-cultural dimension to teacher education, the first step must be to include culturally diverse communities or neighborhoods in a program. Without slighting the many European ethnic groups which still actively maintain their cultural heritage, I am specifically referring to the minorities who are distinct in American life because of their color and who have suffered discrimination regardless of cultural or life-styles.

> **Recommendation:** No matter how difficult, the university should reach as far as necessary to obtain school sites for student teachers which include ethnic, racial, and cultural diversity in school populations. In addition to the better known minorities, the Blacks, the Spanish-speaking (Chicano, Puerto Rican, or South American), the Native American, the Chinese or Japanese American, universities should diligently search for the pockets of people who are not commonly identified but present in significant numbers in certain areas, the Samoans, the Philippinos, the Arabs, the French Canadians.

This may require certain universities to arrange for periods off campus, such as the urban semesters in the Cooperative Urban Teacher Education programs in the Midwest, where rural colleges provided expanded education for their candidates.

> **Recommendation:** Even where school populations and student bodies have few minorities, a significant representation of minority persons should be included in program activities.

A commitment to multi-cultural education requires more than

proportionate representation. If two percent of a district's school children are Native American, it is tokenism of the worst kind to "ensure" that one Indian parent be included with forty-nine others.

Recommendation: Terms of membership on advisory or decision-making groups should be three to four years.

Participation itself is a great teacher. Few groups can expect to develop a workable understanding of roles, of personalities, of group norms, and of issues and power functions in a dozen meetings scattered over a year. Rotating terms with overlap will be more effective than representation solicited annually or on an ad hoc basis.

Recommendation: Compensation should be provided for low income representatives to enable them to participate.

With colleges in dire financial straits, the question of compensation for community input is often viewed as an insurmountable obstacle. While it would be highly desirable to provide compensation for mileage and babysitting for all who participate, lack of funds for everyone should not prevent the college from at least working out some monies for low income representatives. Funds from some federal or state grants could be used for selected individuals; compensatory time might be provided by the school district to enable paraprofessionals to attend. Teacher candidates in a school might take turns babysitting in order to allow "their community representative" to attend an evening meeting.

To provide incentive, not just enabling money, a college might consider granting tuition vouchers for so many credits for a year's participation on a board or advisory group. These could be cashed in by the representative or a member of his or her family. Since one of the problems is that the university seems remote from the world of many community members, this could provide a powerful incentive if a three year term of service could mean a free year's tuition for a son or daughter.

Recommendation: A multi-year evaluation should involve the community in various ways at different levels.

An example is reported by Marilyn Steele of the Mott Foundation describing a Children's Health Center:

> . . . Its community-based evaluation plan was implemented over a four-year planning cycle under the direction of a staff technician. Three different evaluation committees were formed yearly to evaluate various aspects of health center services. The team size ranged from twenty-six to more than fifty members. The first year all members were local

consumers of services, other agency staff and health professionals. During the second year a broad cross-section of people from Flint and Genesee Counties participated. During the third year representatives from the State of Michigan joined local residents in order to obtain input from both consumers and providers of services.

The committee met monthly to review and analyze reports, policies, records and statistics and to make recommendations. All reports were developed by the center staff technician but reviewed and approved by the committee. Final reports were submitted and approved by the Center's Board of Trustees.

The last stage of the process was the fourth year implementing Evaluation Committee whose mission was to review the implementation process of previous recommendations. This four year planning cycle resulted in a reorganization of the management processes . . .[11]

Recommendation: Training should be available to community members who desire it.

Again and again community representatives I've talked to want help in order to be more effective. Any training offered should be tailored for their perceived needs. This training could range from a special two hour session conducted by a faculty member of their choice to a specially designed extension course. Topics might include basic concepts and terminology of CBTE in general; a thorough briefing on the programs of teacher education currently operating at the college; orientation to the decision-making processes in curriculum change from their committees to the university president; issues in multi-cultural education; new approaches in teacher education; ways to collaborate with local school faculties in designing more effective inservice training programs.

We recognize the need for faculty retraining at the university and public school levels. We acknowledge the difficulty and time involved in mastering new concepts in CBTE. How can we expect the community representatives to feel comfortable in the jargon-laden discussions, or to conceptualize the issues which faculties see only dimly themselves?

An informal but important function which such training could provide, especially for large groups, is the chance for community representatives to know each other and to develop some coalitions on issues of greatest importance to them.

Issues in multi-cultural teacher education

There are four basic types of questions that community persons can and should raise about a teacher education program:

[11] Marilyn Steele, "Citizen Participation in the Planning/Evaluation Process," *Community Education Journal*, Vol. 5, No. 2 (March-April 1975): 30.

1. *How are minorities represented in the program?*

People, not textbooks, make the difference we are seeking in multi-cultural education. One of the first strategies in change is getting accurate records of the college's openness to diversity in people.

Students should be the first emphasis. Every institution of higher education today has an obligation to recruit and admit students from diverse racial and ethnic backgrounds. Colleges which will go halfway across the country to recruit a Black basketball player will sometimes state that few qualified minority students seek admission to the teacher education program.

The law of the land has been clear that school districts must desegrate classrooms even if this means massive busing.

How can we prepare teachers if colleges of education don't accept a mandate to integrate training programs? If public schools are going to serve as socializing agents among races, we just make sure that teachers have had life experiences in interracial groups of peers. To think that professors can serve this function for college students is to ignore the fact that the socializing influences on any campus are predominantly from peer groups.

Faculty should not be ignored, but they can and should play a different role in developing multi-cultural awareness. Every faculty should include members of minorities within the teacher education departments and within other related departments across the campus. There are increasing numbers of well-prepared and well-qualified minority persons seeking placement in our colleges. We cannot afford to let up the pressure to open the doors of colleges and universities to these people. As faculty openings become fewer, there is a tendency for the old guard faculty to revert to outworn and limiting criteria in reviewing faculty qualifications for tenure. One very important quality which should weigh heavily in evaluation of any minority faculty member is the ability (a) to relate to and support minority students; and (b) to interpret the minority experience. This may be exhibited directly in teaching, supervision, or counseling of majority and minority students. A minority faculty member teaching in value-laden areas finds that he or she spends as much if not more conference time helping majority students work through feelings and ideas. Other faculty may provide more indirect contact such as informal counseling, support, and encouragement given to minority students. In any case, the need for racial

and cultural diversity on faculties is great. And it is action for which college administrators can be held directly accountable.

In teacher education programs one must look beyond the campus. Teachers "for the real world" must be trained in school communities where diverse people live, work, and study.

In a discussion a few years back, an assistant superintendent of schools was arguing against the college's proposal to place all teacher candidates in an inner-city school for one semester. "After all, many of your students attended schools with only White students, and that's where they will probably seek jobs. They don't want to teach Spanish-speaking and Black children."

"What happens when the district is desegregated?" asked a young Black professor coldly.

No teacher can select a classroom of children without racial or ethnic differences. Nor can anyone predict the population patterns thirty years from now.

Every teacher education program then should seek out settings which provide each candidate the opportunity to do part of his or her training in schools and classrooms where the majority of the children are different from the candidate.

Dr. Asa Hilliard, Dean of Education at San Francisco, wrote recently, "Teachers in training must see minority strength to believe it. No training program can produce teachers who will be able to work successfully with minority children unless they see minority children being taught successfully. Even minority teachers sometimes succumb to the temptation to expect little of minority children. It is a small wonder that this is so if we place student teachers in schools where teachers are unequal to the task. Seeing is believing. There are teachers who can make the grade: These teachers must be included in the program."[12]

Each teacher education program should insure a mixture of racial and ethnic minorities within its student body, a representation of all major minority groups on its faculty, and field placements in multi-cultural settings. Without these conditions, many other objectives can never be realized.

2. *What knowledge must candidates have of racial and ethnic minorities?*

Although the knowledge base of a teacher does not predict

[12] Asa G. Hilliard, "Restructuring Teacher Education for Multicultural Imperatives," in William A. Hunter, ed., *Multicultural Education Through Competency-Based Teacher Education* (Washington, D.C.: American Association of Colleges for Teacher Education, 1974), p. 53.

a good teacher, a good teacher must have a basic, sound background in subject areas he or she plans to teach.

Multi-cultural education is often defined as "understanding" various cultures.

A teacher must know about these cultures if he or she is to teach adequately.

Too many attempts to create multi-cultural understanding have resulted in superficial exposure to customs and to famous persons of other races. Pupils are asked to learn about Native American "contributions" to "American life" such as "how to raise maize."

In a multiple choice test, the following question was given: Indians live in: (a) tents; (b) tepees; (c) houses.

Native American kids in Wisconsin got the answer "wrong." How are teachers sensitized before they act on inadequate generalizations?

To help evaluate the adequacy of any candidate's preparation, certain ideas can help. Dr. James Banks has proposed that we develop a "comparative ethnic studies approach" for teaching children.[13] At the risk of oversimplifying, this would require that teachers could select key concepts in the life of people and compare the experiences of several racial or ethnic groups in different places or times. Such an approach helps students see the similarities of human experiences and at the same time develop greater sensitivity and perception about the difference.

If this conceptual framework were used to set up criteria for judging teacher candidates, it would allow individuals to select areas of their greatest interest, but ensure that within these areas the candidate had a multi-cultural perspective. For example, the prospective teacher of young children could concentrate on comparing the socializing influences of various cultures and subcultures or the effects of discrimination on the very young child. The art teacher might compare and contrast themes or styles of various cultures or subcultures.

A Black student of mine who was very vocal about discrimination and effects of institutional racism, turned in a paper on the Spanish-speaking child. Had I substituted Black for Spanish-speaking, she would have strongly contested the validity of the generalizations made or drawn from "research." She had unquestioningly accepted the statements of many

[13] James Banks, "Teaching for Ethnic Literacy: A Comparative Approach," Manuscript excerpt from *Ethnic Studies: Strategies of Teaching* (Boston: Allyn and Bacon, forthcoming).

prejudicial articles about the learning problems of the bilingual child. We must not assume that *being* a minority person is qualification enough to teach one's own or other minority groups.

Edward Barnes states that, "Attention given so far to characteristics of lower status children has given rise to sweeping generalizations, many of them highly questionable. The tendency is to identify certain conditions and characteristics found frequently in some lower status children and then to assume these factors to be typical of the groups."[14] In a recent review of textbooks on family sociology, Marie Ferguson Peters found that Black families were frequently used to illustrate life-styles of the poor, implying that the "typical" Black family is poor, matriarchal, and produces children without ambition.[15]

Negative stereotypes are not the only means of distorting the reality of minority individuals. "The new stereotype," writes Ernest Garcia, "is a rebuttal to the old stereotypes which attached negative attributes to Mexican-Americans. Universal positive attributes have been substituted for universal negative ones."[16]

Teachers in training, especially if they are White, need to develop an understanding of the "peoplehood" of minority groups. "While we are one, as members of a color-caste system and by virtue of our common peoplehood," writes Edward Barnes, "we are not a homogeneous mass."[17] Billingsley has a conceptual system to view the diversity, heterogeneity, and complexity of the Black American "ethnic subsociety." Barnes cites Billingsley's conceptual system to view the diversity, heterogeneity, and complexity of the Black American "ethnic subsociety."[18] Octavio Romano has conceptualized four categories to reflect the diversity of the Mexican-American.[19] The

[14] Edward J. Barnes, "The Utilization of Behavioral and Social Sciences in Minority Group Education," in Edgar G. Epps, ed., *Cultural Pluralism* (Berkleley, California: McCutchan Publishing Corporation, 1974), pp. 137-138.

[15] Marie Ferguson Peters, "The Black Family—Perpetuating the Myths: An Analysis of Family Sociology Textbook Treatment of Black Families," *Family Coordinator*, Vol. 23, No. 4 (October 1974): 349-357, cited in "The Black Family: Textbook Slander," *Human Behavior*, April 1975, p. 53.

[16] Ernest Garcia, "Chicano Cultural Diversity," *Multicultural Education Through Competency-Based Teacher Education*, p. 151.

[17] Edward J. Barnes, "The Utilization of Behavioral and Social Sciences in Minority Group Education," pp. 137-138.

[18] Ibid.

[19] Octavio Romano, "The Historical and Intellectual Presence of Mexican Americans," *El Grito*, Vol. 2, No. 2 (Winter 1969): 41, cited by Ernest Garcia, "Chicano Cultural Diversity," p. 151.

work of these and other scholars are important antidotes to subsuming the individual child in generalizations about a subculture.

We all need to broaden our understanding of other racial and ethnic minorities in historical and present perspectives. I include myself and teachers and professors. All of us suffer from mis-education or non-education about minorities in this country.

Since this knowledge base depends on the breadth of general education a candidate has received, community members must ask about the university as a whole—its commitment to ethnic studies, its inclusion of diverse faculty, its library resources, and its requirements that teacher candidates have some coursework in minority cultural perspectives.

3. *What skills must a teacher demonstrate for multi-cultural education?*

Competency-based teacher education has shifted the emphasis from *what a teacher knows* to *what a teacher can do.* The demonstration of skill is a key to the difference between CBTE and more traditional programs.

There are many legitimate and effective alternatives in conceptualizing and identifying what skills a teacher should have. Some programs emphasize a diagnostic/prescriptive approach to learning; some identify an environment as the focus, such as an open classroom approach; still others call theirs humanistic teaching. Whatever the program, most will include skills which are generic to any teaching.

More important than debating which skills are the most critical, the community should ascertain the contexts and the criteria used in judging a teacher skillful. Do skills have to be demonstrated with children who are racially or culturally different from the teacher? For example, if you are evaluating classroom interaction is it sufficient to know that a teacher uses more positive reinforcement in the form of attention, elaboration of student ideas, and praise, in contrast to criticism, lack of attention, etc.? Are these rewards distributed among all children, especially those who are culturally different?

"For most Blacks," Dr. Asa Hilliard writes, "bad teaching or oppressive teaching is most often less a matter of the teacher's deficit in commonly practiced teaching skills than a matter of the reflection of a teacher's fundamental negative feelings about or negative expectations for Black children.

Skilled teachers may often fail or be unable or unwilling to apply generic teaching skills equitably to minority children."[20]

Even the best intentioned teachers may gloss over this with a retort, "I treat all children as equals." Any parent can point up this fallacy. What is important is to understand how we treat individual children or groups of children differently and to ascertain whether or not the differences are enhancing their individual learning or distracting from it.

Four areas of skills are especially critical to a multicultural teacher:

a. Ability to analyze his or her own cultural roots; the processes which have shaped his or her life; the biases, whether they be filtered through racial, social class, or linguistic screens; and the values which control personal transactions.

b. Ability to analyze the nature and quality of his or her interaction in multi-cultural settings; between self and students, self and colleagues, self and parents.

c. Ability to foster interaction among pupils in multicultural settings.

d. Ability to teach ethnic content which deals with value-laden issues of injustice, power, racism, discrimination.

Most students, especially the typical White teacher candidates, have never examined their own cultural roots and the source of their values. Even many minority students have sought a cultural identity by subscribing uncritically to positive generalizations about their ethnic group. For example, Ernest Garcia writes that "Chicanos themselves are eager to give the Anglo a generalized, static description of Chicano culture, romantic in nature and unrealistic at best . . . [which] provides for a new stereotype which does not accommodate the vast differences that exist *within* the group."[21]

In order to optimize the personal choice-making which is assumed in a truly multi-cultural society, it is critical that a teacher can analyze and explore his/her values as a unique product of group culture and personal choice. Anthropological

[20] Asa G. Hilliard, "Restructuring Teacher Education for Multicultural Imperatives," p. 42.

[21] Ernest Garcia, "Chicano Cultural Diversity," p. 151.

field study techniques adapted by Dr. Theodore Parsons for teachers are a very potent tool. Teachers learn to gather data on their own behavior and on other persons within their immediate community in order to gain insight into their own personal culture and to learn to draw valid generalizations about group cultures which are evident in their community. The approach tends to keep students and teachers open and questioning about the facile racial and ethnic stereotypes they encounter in print. Especially useful is the ease with which teachers can adapt these exercises for their own pupils in schools.[22]

Any teacher education program which purports to be multi-cultural needs to prime its students in self-examination of behavior. The protocal film series "Interaction in the Multicultural Classroom"[23] which looks at aggression, withdrawal, cooperating behavior, reciprocating behavior, and other dimensions of teacher and pupil behavior, can help candidates conceptualize concrete outcomes of the ways teachers act. An interaction analysis program such as "Classroom Communication"[24] provides a teacher with ways of pinpointing his or her patterns of behavior with individual students. If a teacher begins to see how he or she responds to culturally different children, the teacher can begin to deal with feelings, stereotypes, and effects of negative expectations in very personal ways. Majority teachers often prefer "knowledge about" minorities to the sometimes painful examination of their own transactions. Minority teachers often feel that they already understand the problems of oppressed groups. Teachers should be dealing with their own behaviors in multi-cultural settings, not just talking about interaction. Teachers must be able to confront their own attitudes and assumptions as these are reflected in daily transactions.

Whatever the skills required in a program, the context for demonstrating behavior should be multi-cultural wherever possible. And the criteria should include the individual's ability to analyze and interpret his or her behavior in terms of its differential effects on students of various backgrounds.

Too often we look only at interaction between teacher and

[22] Patricia Heffernan Cabrera and Theodore W. Parsons, *Interaction in the Multicultural Classroom*, Film (Chicago: Science Research Associates, 1975).

[23] Theodore W. Parsons and William Tikunoff, *Achieving Classroom Communications Through Self-Analysis* (Chicago: Science Research Associates, 1975).

[24] Theodore W. Parsons, *Achieving Cultural Awareness: A Laboratory Program for Teachers* (Castro Valley, California: Pacific Center for Educational Research and Development, forthcoming).

student. Yet the social patterns among students may reveal deep clefts between racial or ethnic groups. Teachers need to be able to use some specific techniques in managing instruction which deal directly with student-to-student interaction. They might demonstrate interaction patterns which encourage students to build on each other's ideas. They might try Dr. Elizabeth Cohen's ideas of "pre-teaching," giving advanced tutoring to students who are either at a disadvantage because of limited life experiences or who usually require more time for mastery. Pre-teaching instead of remediation fosters interaction which helps certain students develop rather than damage their self-concept in group learning. They might also experiment with the simple "jigsaw strategy" developed to increase students' reliance on each other.[25] The key is not what skills are demonstrated, since situation-specific solutions must alwys be generated for racial-tense or alienated class groups. But it is important that student teachers and inservice teachers focus some attention on their responsibilities to create a social and interactive environment in their classrooms which encourages multi-cultural communication among students.

"Ethnic content, carefully selected, contains the conflicts and dilemmas of the human condition that inherently interests youngsters," writes Larry Cuban in "Ethnic Content and White Instruction?"[26] He warns that information giving, the traditional mode of teaching which forces the student to be passive, will neither change student attitudes nor hold student interest whatever the content. Racism will not be erased by opening the floodgates of information about minorities. Teaching multi-cultural content is not the reform we are seeking with teachers. "For the reformer, skills are critical, knowledge is instrumental, a process is to be learned and assimilated . . . careful selectivity of the concepts and information act as a vehicle to teach skills . . . But the calibre of the teacher determines the success or failure of ethnic content."[27]

This last skill area includes a teacher's ability to use multi-cultural content which openly and explicitly raises value issues which are inherent in this country's struggle to

[25] Eliot Aronson, et. al., "Busing and Racial Tension: The Jigsaw Route To Learning and Liking," *Psychology Today*, February 1975, pp. 43-47.

[26] Larry Cuban, "Ethnic Content and 'White' Instruction," in James A. Banks, ed., *Teaching Ethnic Studies* (Washington, D.C.: National Council for the Social Studies, 1973), p. 111.

[27] Ibid.

recognize and prize the racial, ethnic, and cultural diversity that is our heritage. Being able to conduct discussion of controversial issues and to help students see the relationships of their choice-making and action to their attitudes requires sensitivity and practice. A student of mine in a class on multicultural education turned in a unit plan for multi-cultural education. Although her class was all White, she developed plans for a "hypothetical" class one-fourth White, one-fourth Black, one-fourth Spanish-speaking, and one-fourth Oriental American. In this manner she was unconsciously avoiding the questions of how to raise issues with her all White suburb class.

In multi-cultural settings a teacher has natural opportunities to stimulate learning. Mildred Dickeman proposed a system of organic learning. "The use of student generated concerns and the discussion of student experience within the classroom has an added power. It forces all students to focus on each other's ethnic identities and their consequences."[28] In this approach community adults can be a rich resource for they have experienced so much more broadly the consequences of American struggles to accommodate cultural diversity.

4. *Are teachers required to provide evidence that minority children and children who are culturally different from themselves are learning from their teaching?*

The highest level of criteria for teaching competence relates to the consequences of a teacher's attitudes, skills, and choice-making. Very simply, do children learn? The correlations between teacher performance and pupil learning should be left to the researchers and scholars. But every parent has a right to ask that teachers be accountable for some measure of a child's progress. Teacher candidates should be required to demonstrate that they have helped minority children and children who are culturally and racially different from themselves to learn. This is important as evidence that a teacher candidate believes that these children can learn and that he or she uses pupil progress, not teacher effort, as a measure of success.

The questions community members must raise concern the variety of placements within multi-cultural settings, the length of time spent with children, and what kinds of learning the teacher is expected to bring about.

[28] Mildred Dickeman, "Teaching Cultural Pluralism," in *Teaching Ethnic Studies*, p. 23.

Finally, the community should ask what continued training is required of teachers. California has made a giant step forward by requiring school districts to provide inservice training for teachers in any school where one-fourth of the students are minorities. Other states are considering similar programs in multi-cultural education. Such programs which place the responsibility and initiative on the school districts provide excellent focal points for the community. Minority groups should be involved in planning and implementing training at the school site.

In the future, more emphasis will be placed on inservice education to improve the skills of teachers tenured in the system. Concerned community members might well make this their first priority.

Multi-cultural education is no panacea

Multi-cultural education is not a reform that community members can insure. However important their participation in implementing an effective multi-cultural CBTE program, the community, and especially minority members of that community, cannot bear the burden. The onus is on the university itself. The community in concert with school districts and committed university faculty must continue the pressure to readjust priorities so that multi-cultural education is central and not peripheral to teacher education.

Competence was once defined as "an organism's capacity to interact effectively with its environment." For community members the first issue is not the teachers' competence, but their children's competence. For minority parents, this means not only the three R's, but survival in a social reality that has been hostile to difference. But the majority of Americans need to redefine their environment so that the invisible "others" become real human beings sharing this planet Earth.

We cannot measure attitude changes of teachers and pupils in a couple of years and pronounce multi-cultural education either a success or failure. "Hasty, is the typical American way," writes Leonard Fein. "We promise too much for each proposed reform, invest too little for it, and then profess disappointment with results."[29]

Multi-cultural education is not a cure-all for education's problems and should not be sold to anyone as a patent remedy. The solutions to problems in education do not lie in curriculum reform

[29] Leonard Fein, "Community Schools and Social Theory," in Harry M. Levin, ed., *Community Control of Schools* (New York: Simon and Schuster, 1970), p. 81.

or even teacher training. The studies of Coleman, Jencks, and others document this. To assume multi-cultural education is the new panacea is to assume that the study of good nutrition in the schools will result in well-balanced and adequate diets for teenagers, the expectant mother, the elderly, and others. We must promote multi-cultural education honestly. It is the right of all persons to be treated with respect and to have the opportunity to make individual choices in keeping with their cultural heritages.

Planning and Implementing Multi-Cultural Competency-Based Teacher Education Programs: A National Survey

Carl A. Grant
A. Brian Calhoun
University of Wisconsin–Madison

This product was prepared pursuant to a contract with Teacher Corps, U. S. Office of Education, Department of Health, Education and Welfare. Points of view or opinions stated do not, therefore, necessarily represent official Office of Education position or policy.

Very little research has been done to assess the effectiveness of CBTE programs or to determine the characteristics of design, planning, and implementation which result in that effectiveness. This paucity of research has meant that those involved with developing and conducting CBTE programs are forced to operate in the dark, with few empirically tested guidelines to assure that their programs will succeed in attaining the desired ends. To remedy this situation, it is imperative that measures of various program characteristics be developed and examined in the light of their effect upon educational outcomes.

One of the few studies so far conducted toward this end is a survey conducted by Grant and Calhoun, which investigated conditions in 87 colleges across America which are in the process of setting up or conducting CBTE programs. One major purpose of this survey was to examine characteristics of these colleges in relation to their effect upon the planning and implementation of the programs and their approaches to multi-cultural education.

Introduction*

The rapid movement of various states toward the establishment of competency-based education as a requirement for teacher certification is raising a number of questions concerning the development, management, and underlying philosophy of competency-based teacher education (CBTE) programs.

The first major area of concern—the process of developing and managing CBTE programs—includes the important question of participation. Adequate participation in the process of development and management is vital if a CBTE program is to exhibit all the characteristics that are by definition essential. Two such characteristics, in particular, are dependent on adequate participation (Marsh, 1973,3):

1. **The individualization and personalization of the program.** The extent to which the project provided for differing learning rates and styles and the extent to which trainees could share in decisions about the kind of training they would receive as well as support of their growth as persons.

2. **The field-centeredness of the program.** The extent to which the instruction of the interns took place in school or community settings and related to the realities of these situations.

Another major area of concern involves the establishment of an underlying multi-cultural philosophy for CBTE programs. CBTE programs must have a multi-cultural basis since CBTE was developed in part to meet the increasing problems of education in a pluralistic society.

> Probably the roots of CBTE lie in general societal conditions and the instructional responses to them characteristic of the sixties. For example, the realization that little or no progress was being made in narrowing the wide inequality gaps led to increasing governmental attention to racial, ethnic, and socio-economic minority needs, particularly educational ones. The claim that traditional teacher education programs were not producing people equipped to teach minority group children and youth effectively has pointed directly to the need for reform in teacher education. Moreover, the claim of minority group youth that there could be alternative routes to professional status has raised serious questions about the suitability of generally recognized teacher education programs (Elam, 1971,2).

* The authors wish to express their appreciation to those individuals who have assisted in this study. The Teacher Corps Associates helped determine those areas of CBTE and multi-cultural education that might profitably be researched. Special thanks must be extended to James Peterson for computer programming and to Dr. G. Thomas Fox, Jr., Project Associate, University of Wisconsin, for his assistance in data interpretation and presentation of conclusions.

There is, however, little information about the extent to which broad-based participation and multi-cultural philosophy is incorporated into current CBTE programs.

This study focuses on the extent of participation by community members, students, faculty, and administrators in the process of planning and implementing CBTE programs. More specifically, the study seeks to answer the following questions:

1. Have those responsible for planning and implementing CBTE programs attempted to provide maximum input from various interest groups to the decision-making process?
2. Is it possible to isolate various components of a multi-cultural CBTE program which are related to its effectiveness in meeting the needs of those whom it purports to serve?
3. Can minority needs be better met by soliciting minority group input to CBTE programs?
4. What relationship — if any — exists between carefully planned and implemented CBTE programs and the quality of the teacher training institution, its responsiveness to community needs, and its commitment to multi-cultural education?

This paper is divided into four parts. Section I reviews some of the research in multi-cultural education, CBTE, and parity concepts. Section II deals with the design and utilization of an instrument to assess various aspects of CBTE programs. Section III analyzes the results of this national CBTE survey. Section IV discusses the results and draws conclusions about the overall significances of the results for multi-cultural CBTE planning within a pluralistic society.

SECTION I: RELATED RESEARCH

The role of multi-cultural education and CBTE in a pluralistic society

Webster's (1973) definition of a pluralistic society is one in which:

> Members of diverse ethnic, racial, religious or social groups maintain an autonomous participation in and development of their traditional culture or special interest within the confines of a common civilization in the United States (See also: Berkson, 1920; Gordon, 1964; Glazer, 1970; and Samover, 1972).

It is difficult, however, to adapt a philosophy of education to the needs of individuals in a pluralistic society. Poussaint (1974,71) noted that:

> Students should not be viewed as some homogeneous, monolithic group that can be fitted into a rigid educational machine designed to service yesterday's model of the white middle-class child. A curriculum designed to meet the needs of a child in white suburbia may fail miserably if foisted ummodified on black youth in the ghettoes; variations in experience and lifestyle mean that different people need different things at any given time. No single approach or method works effectively with everybody. Schools should have the flexibility of styles and approaches to work with a variety of classes of youth (See also: Baker, 1972; Hazzard, 1973).

Levine (1973,5) suggests that:

> What is needed in ethnic studies—and needed to mitigate the problem of ethnocentrism generally—is a more realistic view of the total panoply of "group life" in America. Each ethnic group, privately, will continue to teach its own past in its own terms, but the public task is to provide a framework for seeing oneself as part of a group without the attribution of second-class Americanism which that too often implies . . .

One possible means of achieving "a more realistic view of the total panoply of group life in America" would be for teacher training institutions to utilize the concept of multi-cultural education.

> Multi-cultural education affirms that schools should be oriented toward the cultural enrichment of all children and youth through programs rooted to the preservation and extension of cultural alternatives . . . Emphasis of the programs must be provided wherein all students are helped to understand that being different connotes neither superiority nor inferiority; programs where students of various social and ethnic backgrounds may learn freely from one another; programs that help different minority students understand who they are, where they are going, and how they can make their contribution to the society in which they live . . . Multi-cultural education reaches beyond awareness and understanding of cultural differences. More important than the acceptance and support of these differences is the recognition of the right of these different cultures to exist . . . This provision means that schools and colleges must assure that their total educational process and educational content reflect a commitment to cultural pluralism (*Journal of Teacher Education*, 1973).

CBTE can serve as one means to connect multi-cultural education to the needs of individuals in a pluralistic society (see *Phi Delta Kappan*, 1974).

Involement in the decision-making process

Many individuals contend that educational planning is seriously compromised if there is little or no involvement in decision-making by individuals and groups within institutions of higher education and from the community (Rubenstein, 1970). For example, a recent task force report on improvement and reform in

American education states that educational policy at whatever level must be based on the needs of the related community,

> Policy-making aimed at educational reform allows individuals, institutions and all other concerned publics to be cooperative. Governance, as the highest level of cooperative human activity, is unenforceable. But governance is reinforced through cooperatively agreed upon goals (Denemark, 1974-9).

The report goes on to say that good policy-making—that leading to reform in the interest of learners—has the following five requirements:

1. Those to be involved must have an organized policy-making body representing all of the constituencies to be affected . . .
2. What should be done must be determined by all to be involved.
3. Decisions regarding criteria for determining the effectiveness of management and operation must involve all parties.
4. Commitments to share responsibility in ongoing evaluation must have been established.
5. Agreements on qualification criteria must have been established for selecting and retaining those who will implement policy (Denemark, 1974,9).

However, even though it is commonly believed that an educational strategy will not be effective unless it includes broad-based participation in decision-making, there remain pragmatic problems. A recent study by Corwin (1973) concerning the utilization of broader participation in the process of planning education programs illustrates this.

Corwin scored ten Teacher Corps programs on the basis of a combined index consisting of the proportion of teachers and principals who participated in the proposal writing stage. He found that participation in writing the proposal did not increase the likelihood of change and concluded that "participation in the initial decisions only illuminated the potential problems and provided persons who did not support the proposal's objectives with a better opportunity to co-opt it."

Also, it is one thing to walk about collaboration and involvement and quite another to assess the extent to which it actually takes place. If any improvement or changes are to be made in competency-based teacher training programs, it is important that they are evaluated in terms of how they involve various groups of people in the decision-making process and what effect, if any, this involvement has on the programs.

SECTION II: METHODOLOGY

Much of the research into CBTE and other educational programs is concerned with output—whether the program is accomplishing what it was intended to accomplish. This is, however, inadequate; it is also important to look at the input to the CBTE program. It is at this point that questions and possible answers concerning participation and involvement are encountered. It was not possible in this study to determine all the necessary components for establishing multi-cultural CBTE programs, but some essential components did emerge.

The self-evaluation questionnaire format was selected to gather data on the planning and implementation process. The theoretical framework for the questionnaire was established after a careful review of the literature on CBTE, multi-cultural participation, and decision-making concepts (including parity models). The development of the questionnaire was significantly aided by seminars established to critique it. Educators associated with the Teacher Corps Associates Program (TCAP) were particularly helpful during these seminars.*

The questionnaire was further refined by field-testing with educators closely associated with sample CBTE programs. They were asked to comment on the questions because of their knowledge of CBTE and experience with multi-cultural education in a pluralistic society. A final check on the organization and clarity of the questionnaire was provided by the Wisconsin Survey Research Laborabory at the University of Wisconsin-Madison.

The questionnaire was sent to 132 institutions of higher education with CBTE programs (AACTE, 1972). Each questionnaire was accompanied by a cover letter (see Appendix A) providing information on the persons sponsoring the study, the uses of the study, and directions for answering. Follow-up letters were sent to those institutions that had not returned the questionnaire within a specified period of time.

Using a questionnaire as a self-analysis tool to describe the planning and implementation process of CBTE programs involves some obvious risks. For example, do the responses represent the actual situation? Since the respondents were administrators answering questions about their own institutions and teacher education programs, bias is a possibility. Another problem was that the 132 institutions receiving the questionnaire were at different

* The TCAP is designed to provide educational leaders (primarily from minority groups) within universities and local education systems with competencies in planning, developing, and implementing competency-based education programs and multi-cultural curricula.

stages in the development of their programs. Finally, assessing participation in decision-making and the degree of multi-cultural applicability involves complex issues, not easily reduced to a questionnaire format. Despite these risks, a questionnaire seemed the most feasible tool for an initial assessment of CBTE program planning and implementation.

The questionnaire was designed to provide both descriptive and analytic results. The descriptive section includes data on the following:

— Who gave the original stimulus to the CBTE program? How was this done?

— How were the needs of the people to be served by the program identified? Who did this?

— Who was involved in the initial and ongoing planning? How was this done?

— Who was involved in providing feedback of information from all participants in the program to the assessing agent or program staff? How was this done?

— How was the staff selected? Who comprises the staff?

— How are students involved in planning and modifying the program?

— How are instructional materials selected? Who selected them?

To obtain this descriptive data, the questionnaire was divided into three major sections: Background Data; CBTE Planning and Design; and CBTE Implementation. These major sections were subdivided into areas such as: origination of the program; needs assessment; feedback and evaluation; staff; students; and instructional materials.

The questionnaire was set up to direct the respondents to "skip" or ignore certain questions depending upon their answer to the previous question. Thus, total responses to some questions do not equal total numbers of institutions returning the questionnaire. Responses can be ordered in three possible ways: (1) the total N is equal to the total number of respondents; (2) the total N can be more than the number of respondents since they could record a number of appropriate responses (this will be indicated by a single asterisk); and (3) the total N is less than the number of respondents since some of them were able to skip the question (this will be indicated by two asterisks).

The principal body of findings—located in the statistical analysis of the data—are expressed in the form of a correlation

matrix. Correlations were used because of the possible relationships between carefully planned and implemented CBTE programs and the extent of participation, responsiveness to community needs, commitment to multi-cultural education, and quality of the school.

SECTION III: RESULTS

Response rate

Of the 132 questionnaires sent out, 87 (66 percent) were filled out and returned in time to be included here. Four other institutions indicated that they did not have a CBTE program and 21 more replied indicating that either their programs were not sufficiently developed to merit responding (in 18 cases) or that they were, for other reasons, not prepared to fill out the questionnaire. Thus, replies of one sort or another were obtained from 112 (87 percent) of the institutions to which the questionnaire was sent.

Background data

This first major section of the questionnaire responses provides general background information about the CBTE programs at the surveyed institutions.

1. Sponsoring entity: specify the department(s) or organizational unit(s) with which the CBTE program is based.
   - 65 Education department/division
   - 5 All departments in school
   - 7 Colleges of Education and Arts and Sciences
   - 2 Other

2. How much of the CBTE program is Teacher Corps?
   - 5 All
   - 10 Most
   - 9 Some
   - 5 Very little
   - 55 None

3. What traditional courses—if any—were effected by the change to CBTE?
   - 25 All in Education
   - 11 Some in Education and other areas
   - 29 Some in Education
   - 10 Only a few in Education
   - 14 None/unknown

4. To what extent does the CBTE program have the capacity to absorb additional students?
   - 45 Can do it without significant cost
   - 28 Can do it, but only with significant cost
   - 4 Can't do it

Most of the CBTE programs are being conducted within departments/divisions of education. Most courses that were affected by the change to CBTE were also in the departments/divisions of education. Some traditional courses were eliminated while others were restructured.

CBTE Planning and design

This second major section of the questionnaire responses provides information about the planning and design of the CBTE programs at the surveyed institutions. It is divided into three subsections. Subsection A deals with the organization of the programs. Subsection B deals with the initial planning of the programs—particularly regarding a needs assessment. Subsection C deals with the continual planning of the programs—particularly in regard to feedback and evaluation.

A. ORGANIZATION

*1. Where did this CBTE program originate?
- 9 Government
- 26 State Department of Education
- 66 College/university
- 9 Community (lay individuals and/or groups)
- 15 Teacher Corps
- 1 State legislation
- 1 Private funding
- 4 Board of Education
- 28 Individual person
- 5 Other

2. Was a program staff established to study the feasibility of developing the CBTE program?
49 yes 35 no 3 don't know

*2a. What persons in each of these categories were on the program staff?
- 14 Community members
- 31 School district personnel
- 29 Students (college/university)
- 48 Staff (college/university)
- 4 State department personnel
- 5 Consultants

**2b. Were minority group members on the program staff?
1 all 1 most 30 some 20 none

3. Was a feasibility study made?
43 yes 38 no 4 don't know

**4. Who made the final determination of the feasibility of the CBTE program?

24 Faculty
10 Dean
17 Special study groups
3 Administration
5 Not completed
6 Other

CBTE programs, even though largely originating at the college/university level, show a strong influence from a number of sources. Approximately one-third of the institutions have had their programs influenced by an individual person; unfortunately, there is no way to determine who these persons are or what positions they occupy.

While forty-nine institutions established a program staff to study the feasibility of developing the CBTE program, thirty-five did not. The program staffs appear to include representatives from institutions of higher education and community members. The program staffs did not, however, include many minority members.

About the same number of institutions that established a program staff also carried out a feasibility study. The final determination of the feasibility of the program was made primarily by officials in the sponsoring institution. There is no way to determine whether the "special study groups" included representatives from outside the institutions.

B. INITIAL PLANNING – NEEDS ASSESSMENT

1. What criteria—if any—were employed for determining who could participate in the *initial planning* of the CBTE program?

27 Interest
32 Those affected or involved
3 Competence
6 Whoever we could get
15 No criteria
2 Other

*2. Which—if any—of the following aspects of the CBTE program were developed through community involvement?

30 Content
30 Student role
14 Pre-activity plan
24 Evaluation
16 Leader role
3 Field and community experiences
3 Various competencies
2 Human relations
4 Other
29 None

*3. Which—if any—of the following groups participated in the initial planning of the CBTE program?

61 Local education authority
10 Lay groups
1 Labor
56 College and university persons
57 Governmental agencies
58 State Department of Education persons
Consultants
59 in community
60 out of community
12 Students
2 Business and industry
2 Teacher Corps

*4. Which groups were most helpful in providing new ideas and/or suggestions concerning pluralistic education?

41 Local education authority
4 Lay groups
2 Labor
58 College and university persons
9 Governmental agencies
25 State Department of Education persons
Consultants
14 in community
15 out of community
3 None
6 Don't know

**5. What contributions—if any—could representatives from community groups have made in the initial planning?

20 Could not have made any contributions
15 Generally of little help
2 Good perspective on reality; identifying problems
14 Impact of minority groups
6 Establish competencies; goal setting
20 Other

6. Was an educational needs assessment made?

54 yes 25 no 3 don't know

*7. Which—if any—of the following educational needs were considered in designing the program?

45 Cultural
43 Social
36 Economic
19 Political
60 Curriculum
3 Affective domain
3 Career decision data
16 Individualization

*8. Were individuals from the following groups consulted in planning a needs assessment for the CBTE programs?

18 Community
46 School district
49 Students (college/university)
47 Staff (college/university)
4 State Department of Education
0 Don't know

**9. Was an assessment of minority educational needs made, and if not—why not?

34 Yes
6 No, because no minority students
10 No, because their needs are no different from other needs
6 No, because only dealt with general tasks
8 No, for other reasons

*10. What statistical data—if any—did you use for identifying minority educational needs?

4 1960 Census data
5 1970 Census data
22 Own district census data
20 None
4 Other
5 Don't know

*11. Which minority members—if any—were involved in assessing minority educational needs?

32 Black
17 Chicano/Spanish-speaking
11 Indian/Native American
8 Asian
3 Low income Whites
3 Culturally deprived
4 Other
10 None
9 Don't know

*13. What were the forces or conditions that made modification advisable?

6 Regulations
10 Increased understanding of needs
10 Feedback from students, parents, community
6 Pressure from minority groups
8 Other

**14. To what degree were minority members involved in the modifications?

12 Great extent
18 Somewhat
3 Very little
7 None
3 Don't know

Criteria for determining who would participate in the initial planning for the CBTE program was largely based on those in-

terested or affected. Surprisingly, only three institutions noted that competence was important. Fifteen institutions did not establish any criteria for initial planning.

Twenty-nine institutions reported no community involvement in planning the CBTE program. Twenty institutions reported that community groups could not have made any contributions in the initial planning stage. The majority of the individuals involved in the initial planning were closely associated with the field of education. This also generally applied to those groups which were most helpful in providing new ideas and/or suggestions concerning aspects of multi-cultural education.

An educational needs assessment was made by approximately two-thirds of the institutions. A fairly broad consideration was made of needs—from basic curriculum to aspects of the affective domain —in designing the program. Assessment of minority educational needs was made in only half of the institutions even though modifications were sometimes made in the original CBTE plan to fulfill minority educational needs. The forces or conditions that brought these modifications into being came both from institution regulations and from general feedback from affected individuals and groups.

C. CONTINUAL PLANNING – FEEDBACK AND EVALUATION

1. Were provisions made for continual planning through evaluation of all steps in the program from conception through completion?
   - 37 To a great extent
   - 36 Somewhat
   - 6 Very little
   - 2 No
   - 1 Don't know

*1a. How was this ongoing procedure designed?
   - 71 Small group conference/staff session
   - 31 Check list
   - 38 Interview
   - 20 Standardized instrument
   - 51 Observation
   - 5 Consultants
   - 8 Special committee
   - 5 State Department of Education
   - 11 Student feedback
   - 9 Public schools
   - 5 Other

*1b. Which—if any—of the following groups were involved in continual planning?

33 Local educational authority
15 Lay groups
3 Labor
63 Public school persons
81 College and university persons
13 Government agencies
42 State Department of Education persons
32 Consultants
14 Students
1 Not that far in development

*2. Was provision made for continuous feedback of information from all participants in the CBTE program to the assessment agent and/or program staff?

35 To a great extent
29 Some
4 Very little
3 No
3 Don't know

**3. Were provisions made for continuous feedback from minority individuals or groups?

15 To a great extent
29 Some
5 Very few
22 No

**3a. How was this done?

12 Meeting and involvement of interested individuals
5 Same as for other groups
10 Oral and written communication
6 Minorities on advisory committees
6 Minorities assist to evaluate materials and methods
15 Other

Provision was made for continual planning in most CBTE programs. In almost all cases this planning was done through small group conferences and/or staff sessions; a number of other techniques, however, were also employed in the planning process. Individuals and groups most closely associated with the education enterprise were the most closely involved.

In most cases, provision was provided for feedback from all participants in the CBTE program. Minority individuals and groups were involved in the feedback process primarily by being included on committees and other advisory groups.

CBTE Implementation

This third major section of the questionnaire responses provides information of the CBTE programs at the surveyed institu-

tions. It is divided into four subsections. Subsection A deals with the goals and objectives of the programs. Subsection B deals with the program staff—faculty and administrators—and is particularly oriented toward determining the extent of staff participation in implementing the programs. Subsection C deals with the extent of student participation in the implementation and operation of the programs. Subsection D deals with the extent to which the instructional materials used in the program were multi-cultural.

A. GOALS AND OBJECTIVES

1. Does the CBTE program seek to change or influence institutional goals and/or objectives?
   - 28 To a great extent
   - 32 Somewhat
   - 10 Very little
   - 13 No
   - 2 Don't know

**1a. Does this include relating goals and objectives of the CBTE program to the problems of cultural diversity?
   - 13 To a great extent
   - 38 Somewhat
   - 7 Very little
   - 8 No
   - 3 Don't know

**1b. In what ways does the CBTE program relate goals and objectives to the problems of cultural diversity?
   - 9 Attitude toward minority groups needs
   - 10 Recognizing individual needs
   - 3 Prepare bilingual/bicultural education programs
   - 9 Developing special programs
   - 8 Other

2. Are teacher competencies specified which relate to understanding cultural diversity?
   - 7 All
   - 58 Some
   - 12 Very little
   - 5 No
   - 1 Don't know

3. Is the affective domain (change and growth in attitudes, values, mores) prevelant throughout the CBTE program design?
   - 31 To a great extent
   - 47 Somewhat
   - 2 Very little
   - 2 No
   - 1 Don't know

4. Are attitudinal changes and modifications of teacher behavior included in the CBTE program?
   - 34 To a great extent
   - 41 Somewhat
   - 4 Very little
   - 1 No
   - 3 Don't know

**4a. In what ways—if any—do they relate to the problems of pluralistic education?
   - 21 Respect and understanding of all individuals
   - 12 Recognizing individual needs
   - 6 Providing a wide range of experiences
   - 8 Other
   - 11 None
   - 6 Don't know

4b. Were minority group members involved in attempting to determine what attitudinal changes are needed?
   - 17 To a great extent
   - 32 Somewhat
   - 7 Very little
   - 21 No
   - 2 Don't know

There appears to be general agreement within the sampled institutions that the CBTE program should change or influence institutional goals and objectives. There are, however, thirteen colleges/universities that do not agree with this contention and ten that feel it applies very little. Some of these goals/objectives are related to the problems of cultural diversity, including relating teacher competencies to understanding cultural differences.

Attitudinal changes and modifications of teacher behavior are apparently stressed in more than half the programs. However, in twenty programs, minority group members are not involved in determining what attitudinal changes are needed.

B. STAFF PARTICIPATION

*1. When were program responsibilities and staff coordinated?
   - 50 Planning stage
   - 36 Early operational phase
   - 20 Late operational phase
   - 2 At all phases
   - 1 Program evaluation phase
   - 2 Still being evaluated
   - 3 Don't know

2. Are there representatives for minority groups on the staff?
   - 11 Large number
   - 23 Some
   - 17 Few
   - 30 No

**3. What provisions are there—if any—for staff development activities regarding the problems and needs of minority students?

27 Workshops, institutes, inservice training
5 Projects outside of institution involving minority groups
5 Having minority members on staff
4 Work with minority students
9 Other
25 None

*4. Are there provisions for staff development in relating CBTE to the needs of a pluralistic education?

5 Great amount
37 Somewhat
15 Very little
18 No

*5. Which of the following components of pluralistic education are included in the staff development program?

25 Language
34 Culture
32 Social demands
41 Affective curriculum
31 Cultural emphasis
29 Societal perceptions
1 All of the above
1 Based on the needs of each staff member
2 On-site programs
2 None

In most cases, program responsibilities and staff were coordinated in either the planning stage or the early operational stage. Thirty institutions do not have representatives from minority groups on their staff. Twenty-five institutions with CBTE programs do not have staff development provisions regarding the problems and needs of minority students.

C. STUDENT INVOLVEMENT

1. In what ways—if any—do the criteria for admission of students in the CBTE program differ from criteria for admission of students in the traditional education program?

4 Emphasize exit requirements
2 Higher entrance criteria
4 Interviews
3 Standards lowered
8 Everyone in CBTE
7 Other
42 No difference

2. In what ways—if any—do the criteria for retention of students in the CBTE program differ from the criteria for retention of students in the traditional educational program?
   - 21 On-the-job performance
   - 8 Mastery learning—no failure
   - 1 Course work (grades)
   - 3 Not developed
   - 9 Other
   - 31 No difference

3. Is there provision for recruitment of minority group students?
   - 43 yes
   - 35 no

4. Does the CBTE program provide for student participation in decision-making?
   - 31 To a great extent
   - 39 Somewhat
   - 10 Very little
   - 5 No

**4a. List any areas of student responsibility in decision-making that relates to the problems of pluralistic education (language, culture, social perceptions, etc.)
   - 10 Curriculum options
   - 6 Opportunity for cultural experiences
   - 11 Voting membership on committee or team
   - 6 Evaluation of instructors and programs—student feedback
   - 4 Select own assignments
   - 18 Other

*4b. Which—if any—of the following aspects of the program are planned by students?
   - 59 Content
   - 49 Student role
   - 28 Leader role
   - 58 Evaluation
   - 9 Other
   - 13 None

**5. To what extent—if any—is there a difference in the amount of student involvement in planning the programs now than prior to the establishment of the CBTE program?
   - 31 Much greater
   - 31 Somewhat greater
   - 14 No difference
   - 1 Somewhat less

**6. Should students be more involved in planning aspects of CBTE programs than they presently are—and if so, how would this be done?
   - 6 They are already involved/motivated
   - 10 Not certain since it is a slow and difficult process
   - 3 Yes, through student feedback
   - 13 Yes, through committee representation, program planning
   - 9 Yes, through needs assessment and goal setting
   - 7 Yes, for other reasons
   - 20 No, they should not be

In the majority of the institutions sampled, the criteria for admission of students in the CBTE program do not differ from criteria for admission to traditional education programs; this also holds for exit requirements. While forty-three institutions have provisions for the recruitment of minority group students, thirty-five do not.

The CBTE programs generally provide for student participation in decision-making by a variety of methods. Sixty-two institutions report more student involvement in planning the program than existed prior to the establishment of the program. However, twenty institutions report their belief that students should not become any more involved in planning the program than they are at present.

D. UTILIZATION OF MULTI-CULTURAL INSTRUCTIONAL MATERIALS

*1. Who selected and/or designed the instructional materials (i.e., modules, micro-teaching, texts, etc.) for use in the CBTE programs?

36 Public school persons
76 College or university persons
25 Consultants
4 Lay groups
36 Students
5 Borrow from other institutions
1 Other
3 Don't have any

**2. Were minority group members involved in this process?

16 To a great extent
30 Somewhat
6 Very little
26 No

**3. Were available instructional materials identified according to some criteria relative to pluralistic education?

28 yes 47 no

**4. According to what criteria of pluralistic education?

5 So that they will serve all students
4 So that they will meet learners needs
3 Specifically for minority group needs
3 To meet university and state regulations
6 CBTE requirements
3 Performance of instructor or institution
3 Other

College and university personnel (including students) were primarily responsible for selecting and designing the instructional materials for the CBTE program. Only twenty-eight of the institutions reported that the instructional materials were identified according to some criteria relative to multi-cultural/pluralistic education.

Analysis of Selected Variables

The Scales — Indices were constructed from items on the questionnaire to assess seven of the more important characteristics which determine the adequacy of CBTE programs. These indices attempted to measure responsiveness to minority needs (RTMN), the degree of which provision was made for input from student teachers (SI), from the community at large (CI), and from members of minority groups (MGI); the amount of attention devoted to planning the overall CBTE program (DOP); the extent to which the content of the curriculum is directed to multi-cultural/pluralistic ends (PC); and the extent to which the administrators at each institution perceive their CBTE program as an implement for change in education (Change).

Each of these seven scales were composed of several items from the questionnaire (see Appendix B); in consequence, it was both feasible and appropriate to assess their effectiveness as measurement instruments by the criteria which are standard in test theory. Internal realiability is one of these standard criteria used to judge the quality of multiple-item scales which are intended to measure some unitary trait or characteristic. A test which satisfies this criterion is one whose components consistently predict each other, and which may therefore be assumed to be a dependable index in which each item contributes to the precision of the test result and helps to reduce that portion of score variation which can be attributed to errors of measurement.

The technique used for estimating the internal consistency of the scales is an extension of the logic of analysis of variance and is best known in the algebraically equivalent calculating methods developed by Kuder and Richardson (1937) and Hoyt (1941). In the present instance, the Hoyt computational formula was used because it is included as an integral subroutine within the Fortran Test Analysis Package computer program developed under the supervision of Baker (1969), portions of which program were used to item analyze the seven scales.

The process of examining item characteristics such as these is, as one might anticipate, known as item analysis. There are several computer programs available for conducting this sort of analysis. As mentioned above, the one used in the present study was the Fortran Test Analysis Package. The General Item and Test Analysis Package subroutine of this package provides, in addition to certain other information, a count of how many respondents chose each of the possible response alternatives for a given question and the biserial correlation coefficient between each response choice and the overall test scores. This information enables one to

determine which items contribute to and which impair the internal reliability of a scale, and is of particular utility in trouble-shooting an instrument which shows poor reliability characteristics.

The Hoyt reliability coefficients for the scales are shown in Table 1. With the exception of the Change scale (Hoyt reliability = .40), the coefficients range between .74 and .83, thus justifying the assumption that each of them does reliably tap a coherent set of program characteristics (e.g., see Anastassi, 1968).

High Hoyt reliability coefficients are associated with scales on which each item taps a common single factor — presumably the one which it is the purpose of the instrument to measure. In these fortunate circumstances, the weighted response for each item shows a positive correlation with the overall test result; respondents who score high on the total test show a statistical tendency to choose the weighted response for each item, and the inverse is true for those who score low on the test.

TABLE 1 — RELIABILITY VALUES FOR THE SEVEN MULTIPLE-ITEM SCALES

SCALE	*HOYT RELIABILITY COEFFICIENT*
Responsiveness to Minority Needs	.78
Student Input	.74
Degree of Planning	.79
Minority Group Input	.76
Pluralistic Curriculum	.83
Community Input	.78
Change	.40

As mentioned previously, only the Change scale displayed a disappointingly low Hoyt realiability value. When the results of this analysis were examined, it was observed that all three of the items showed reasonably good biserial correlations—ones well within the conventional ranges of acceptability for the test items. It would be reasonable to attribute this uninspiring reliability value largely to the shortness of the three item scale. If a test is lengthened by adding "parallel" tests (ones having the same length and test characteristics to it), the effect upon the test's reliability coefficient is predictable by means of the Spearman-Brown "Prophecy Formula." Thus, for example, if the Change index could be tripled in length by adding to it six items which work only as efficiently as the existing three, the resulting Hoyt coefficient should be .64 (see Anastassi).

If, as seems to be the case here, the low reliability level of the

Change scale is due to a condition of extreme brevity rather than to any severe defect in the scale (such as a systematic source of contaminating variance), the low reliability becomes somewhat less disturbing. The most likely consequence of the low reliability will simply be spuriously low correlations with other variables. Consequently, the decision was made to retain the scale.

A Principal Components factor analysis was computed for the inter-correlations among the seven multiple-item values. The raw, unrotated factor solution is shown in Table 2. All of the scale values load on a single factor which accounts for fifty-one percent of the variance in the seven scale correlation matrix. Three rotations employing Varimax procedures (see Kaiser, 1958) failed to improve upon this situation.

TABLE 2 — RAW FACTOR LOADINGS FROM THE PRINCIPAL COMPONENTS FACTOR ANALYTIC SOLUTION TO THE CORRELATION MATRIX FOR THE SCALES

SCALE	*FACTOR*
Responsiveness to Minority Needs	.81
Student Input	.61
Degree of Planning	.74
Minority Group Input	.82
Pluralistic Curriculum	.67
Community Input	.76
Change	.61

Other Variables — In addition to the seven scaled multiple-item variables measuring adequacy of the CBTE program, twelve other variables were entered into the correlational analysis. Four of the twelve variables were taken from single-question responses on the questionnaire which were inappropriate for inclusion in the scales. These single questions assessed the time the CBTE program had been in operation when this study was made (Time), the degree to which the CBTE program was part of a Teacher Corps project (TC), the extent to which the program emphasized the affective domain (Affect), and the degree to which the program is structured with clearly defined areas of staff responsibility (SAR).

Eight of the twelve variables were derived from published sources independent of the questionnaire. Five of these variables are: index of selectivity (SEL) was reported for seventy-two of the eighty-seven surveyed institutions by Astin (1971) and data concerning the number of students (N Stu), size of library (LS), size of faculty (N Fac), and number of Ph.D.'s (N PhD) were obtained

from the U. S. Department of Health, Education, and Welfare (*Educational Directory*) and the U. S. Department of Commerce (*Statistical Abstract of the United States*). The final variables are derived from the above five variables and are expressed as ratios: size of library to number of students (LS/STU), number of students to size of faculty (Stu/Fac), and number of Ph.D.'s to total number of faculty members (PhD/Fac). These three ratio variables, plus selectivity (SEL), constitute independent quality-of-school measures after the method of Nash (1969) and of Corwin (1973).

Results — The correlation matrix for the variables examined in the present study appear in Table 3. Many of these variables are either expected and trivial (e.g., the relationship between the number of students and size of faculty) or are at least partly artifactual (e.g., the correlation between library size and the library size/student body ratio). Consequently, these coefficients are not discussed in the present paper.

Our first concern will be to discuss those correlations which exceed $r = .29$ (a value arbitrarily selected because any correlation value in this study which exceeds a .29 is significant at the $p<.01$ level).* For ease of reference, correlations at or greater than this magnitude are indicated by two asterisks in the table, while correlations which attain a significance level of .05 but not significant at the $p<.01$ level are signified by a single asterisk.

Examination of this table indicates that the strongest meaningful interrelationships among the variables included in this study are those among the seven multiple-item scales derived from the questionnaire responses. Even though the interrelationships between the scales and the other twelve variables are not as obvious as between the scales alone, the following observations can be made: those schools which specify competencies in the affective domain (Affect) report minority group input (MGI) to their program ($r = .35$); student input (SI) is correlated with programs emphasizing the affective domain ($r = .37$); and the number of Ph.D. degrees held by faculty predicts the degree of planning ($r = .30$) as well as the emphasis on educational change ($r = .33$).

Other correlations, less directly related to the questions which it is the purpose of the present study to investigate, show the

* While assertions of significance may thus be tested for any given correlations, the problem becomes more complex in the case of a correlation matrix in which each variable is paired with all the other variables. Here, a problem arises in that the correlation values are not mutually independent, thus rendering precise statements about the reliability of the values in the matrix problematical. To deal with this, the present authors have elected to treat only those correlation coefficients which attained a conventionally determined (by Fisher's r to Z transformation) significance level of $p<.01$. Those relationships which fall in the range of $.05 > p < .01$, when discussed at all, are treated as suggestive findings.

TABLE 3 — CORRELATION MATRIX FOR THE 19 VARIABLES EXAMINED IN THE QUESTIONNAIRE DATA

	Adequacy Of CBTE Program							Single Question Responses				Quality-Of-School (Indices)					Quality-Of-School (Ratio)		
	RTMN	SI	CI	MGI	DOP	PC	Change	Time	TC	SAR	AFFECT	SEL	N Stu	LS	N Fac	N PhD	LS/ Stu	Stu/ Fac	PhD/ Fac
Adequacy Of CBTE Program (Scales)																			
Responsiveness to Minority Needs (RTMN)	1.00																		
Student Teacher Input (SI)	.33**	1.00																	
Community Input (CI)	.51**	.36**	1.00																
Minority Group Input (MG)	.76**	.40**	.56**	1.00															
Degree of Planning (DOP)	.53**	.40**	.54**	48**	1.00														
Pluralistic Curriculum (PC)	.50**	.24*	.44**	.49**	.34**	1.00													
Change	.32**	.46**	.34**	.32**	.41**	.34**	1.00												
Single Question Responses																			
Time in Operation (Time)	.11	.17	.21	.17	.26*	.04	.31**	1.00											
Teacher Corps Involvement (TC)	.27*	–.07	.18	.24*	.08	–.24*	.11	–.24*	1.00										
Staff Area Responsibility (SAR)	.05	.26*	.18	–.02	.15	–.08	.35**	.09	.13	1.00									
Competencies in Affective Domain (Affect)	.29**	.37**	.23*	.35**	.25*	.23*	.51**	.21	.01	.10	1.00								
Quality-Of-School (Indices)																			
Selectivity (Sel)	–.03	.05	.17	.03	.02	–.19	.14	.07	–.12	.03	–.06	1.00							
Number of Students (N Stu)	.16	.09	.32**	.31**	.22*	.24*	.26*	.27*	.29**	.13	.02	.26*	1.00						
Library Size (LS)	.18	.12	.23*	.27*	.19	.29**	.33**	.12	.35**	.11	.16	.35**	.57**	1.00					
Size of Faculty (N Fac)	.17	–.06	.11	.23*	–.08	.24	.21	.15	.16	.05	.09	.16	.61**	.69**	1.00				
Number of Ph.D.'s (N PhD)	.20	.04	.28*	.24*	.30	.08	.33**	.21	.26*	.13	.10	.26*	.59**	.57**	.50	1.00			
Quality-Of-School (Ratio)																			
Library/Student Ratio (LS/Stu)	–.21	.01	–.10	–.23*	–.09	–.23*	.06	–.16	–.16	.03	.05	.28*	–.43**	.05	–.30**	–.26*	1.00		
Student/Faculty Ratio (Stu/Fac)	–.18	–.09	–.18	–.20	–.16	–.23*	–.17	–.19	–.16	–.19	–.05	.11	–.67**	–.30**	–.28*	–.49**	.74**	1.00	
Ph.D./Faculty Ratio (PhD/Fac)	.04	.07	.19	.04	.15	–.11	.11	.04	–.06	.08	–.02	.07	.30**	.01	–.15	–.49**	–.14	–.35**	1.00

student-faculty ratio inversely related to library size ($r = -.30$) and to the ratio of Ph.D.'s in the faculty ($r = -.49$). Library size, in addition to the relationship which has already been discussed is correlated with the selectivity of the schools ($r = .35$) and selectivity is related to the number of Ph.D.'s ($r = .26$).*

In general, Teacher Corps programs tend to be newer than the average CBTE program, as indicated by a significant ($r = -.24, p < .05$) negative correlation between Teacher Corps participation (TC) and age of program (Time). Likewise, Teacher Corps programs tend to be located in the larger institutions (showing rather strong correlations with size of student body, library size, and number of Ph.D.'s). It is particularly interesting to note that Teacher Corps programs tend to display a heightened degree of responsiveness to minority needs (RTMN), receive more input from minority groups (MGI), and are more concerned with a pluralistic curriculum (PC) in contrast with other CBTE programs.

SECTION IV: DISCUSSION OF RESULTS

The correlations among the seven adequacy-of-CBTE program scale variables derived from the questionnaire appear to support the contention that institutions which are high in any one of the assessed CBTE program areas will tend to be high in the other areas as well. The pattern of correlations is especially interesting among those scales which were designed to assess the adequacy of CBTE programs in dealing with the multi-cultural education needs of pluralistic communities. For example, there is an extremely strong relationship ($r = .76$) between responsiveness to minority group needs and solicitation of minority group input to the program. This relationship which is within the range of the internal reliability coefficient of the scales in question, suggests that these two variables are two sides of the same coin, leading one to suspect that a CBTE program which does not provide for the input from minority groups cannot hope to meet the needs of minority group people. Further, both of these variables are strongly (and, not surprisingly, nearly identically) related to the commitment to a pluralist multi-cultural curriculum.

The correlations among the various quality-of-school indices are not, however, as interrelated as in the case with the previously discussed adequacy-of-CBTE program correlations. First, it is

* A one way, fixed-effects analysis of variance was also conducted in search of differences between schools classified into the categories of public, private nonsectarian, and church related for each of the seven scales (see Appendix C).

possible that there is no unitary trait of school quality underlying these variables. Second, if such a unitary trait of school quality exists, some or all of the variables investigated here are unrelated to it.

There is, also, a lack of any noteworthy relationship between the four quality-of-school measures and the seven scales which load on adequacy-of-CBTE program. This would seem to indicate the adequacy-of-the-CBTE program can result in the development of a good program at any institution, almost regardless of the overall finances and facilities of that institution.*

Finally, increased participation in the planning and implementation of CBTE programs is beneficial insofar as it helps in meeting the needs of students and community members—particularly minority students and members of minority communities—and strengthens the multi-cultural aspects of the curriculum.

The results of this study strongly imply that when the planning and implementing process is opened up to community members—particularly minority students and members of minority communities—instead of remaining the traditional exclusive province of administrators, a multi-cultural program develops. Since one of the goals of CBTE is to serve those clients who are not now being served, the benefits that may accrue from this strategy are manifold. Therefore, it is obvious that educators must accept the responsibility and obligation to seek out those individuals and groups both within and outside the educational establishment whose contributions to the planning and implementing process are essential if the multi-cultural goals of CBTE are to be accomplished.

* It is only when we turn to an investigation of the classifications of the schools—whether public, private nonsectarian, or church related—that we find significant differences between our external measures of the character of the institutions and the scale values regrading the CBTE programs; and this difference only applies to the Pluralistic Curriculum scale (see Appendix C).

APPENDIX A

UNIVERSITY OF WISCONSIN-MADISON

SCHOOL OF EDUCATION
Department of Curriculum and Instruction
Elementary Education

Teacher Education Building
225 North Mills Street
Madison, Wisconsin 53706
Telephone: 608/263-4660

July 23, 1973

Dear

As director of the Teacher Corps Associates--a federally funded program designed to provide professional growth in the process of competency based teacher education for faculty and administrators in local Teacher Corps projects--I am evaluating the conception of CBTE programs as related to the needs of a pluralistic society.

I have developed the enclosed questionnaire in order to gather the basic information essential to meeting these objectives. Your institution is one of approximately 130 such institutions with CBTE programs that are receiving this questionnaire. The questionnaire is self-explanatory and should take only a few minutes to complete. A self-addressed, stamped return envelope has been provided for your convenience. Please call me collect at (608) 263-4670 if you have any questions.

Your assistance is sincerely appreciated.

Yours truly,

Carl A. Grant

Carl A. Grant
Director, Teacher Corps Associates

UNIVERSITY OF WISCONSIN-MADISON

SCHOOL OF EDUCATION
Department of Curriculum and Instruction
Elementary Education

Teacher Education Building
225 North Mills Street
Madison, Wisconsin 53706
Telephone: 608/263-4660

August 24, 1973

Dear

Our records indicate that we have not received the Competency-Based Teacher Education questionnaire we sent to you on July 23, 1973. Your reply is important since it will enable the Teacher Corps Associates to evaluate CBTE programs and provide feedback to you, other educators, and interested laymen concerning how the programs were developed, how they currently operate, and how they relate to the needs of a pluralistic society.

If, by some chance, you have not received the questionnaire or have encountered other problems related to it, please call me collect at (608) 263-4670.

Your assistance in this project is sincerely appreciated.

Yours truly,

Carl A. Grant

Carl A. Grant
Director, Teacher Corps Associates Program

UNIVERSITY OF WISCONSIN-MADISON

SCHOOL OF EDUCATION
Department of Curriculum and Instruction
Elementary Education

Teacher Education Building
225 North Mills Street
Madison, Wisconsin 53706
Telephone: 608/263-4660

September 26, 1973

I recently sent you a questionnaire on Competency Based Teacher Education (CBTE) and have received no response as of this date. I recognize that there are numerous reasons for not completing the questionnaire. However, it would be very helpful to my research if you would check any of the appropriate responses and return in the attached envelope.

1. ___ We do not have a CBTE program.
2. ___ Our CBTE program is not well enough established to analyze.
3. ___ The questionnaire is inappropriate (for the following reasons). _____
   _____
4. ___ We do not answer questionnaires.
5. ___ The questionnaire has not yet been answered because of other pressing business. It will be completed approximately (date) _____.
6. ___ I did not receive the questionnaire.

Your assistance is greatly appreciated.

Sincerely,

Carl A. Grant

Carl A. Grant
Director, Teacher Corps Associates Program
University of Wisconsin
Madison, Wisconsin 53706

APPENDIX B

Responsiveness to Minority Needs (RTMN)

— Was an assessment of minority educational needs made?

— What statistical data—if any—did you use for identifying minority educational needs?

— In what ways—if any—was it necessary to modify the original CBTE program proposal in order to fulfill minority educational needs?

— What provisions are there—if any—for staff development activities regarding the problems and needs of minority students?

— Is there provision for recruitment of minority group students?

Student Input (SI)

— Were students consulted in planning a needs assessment for the CBTE program?

— Does the CBTE program provide for student participation in decision-making?

— Which—if any—of the following aspects of the program are planned by students? (content, student role, leader role, evaluation, other)

— To what extent—if any—is there a difference in the amount of student involvement in planning the program now than prior to the establishment of the CBTE program?

Community Input (CI)

— Where did this program originate? (i.e., were lay individuals/groups in the community involved?)

— Which—if any—of the following aspects of the CBTE program were developed through community involvement? (content, student role, pre-activity plan, evaluation plan, leader role, field and community experiences, competencies, human relations)

— Did community representatives participate in the initial planning of the CBTE program?

— Did the educational needs assessment involve the people to be served by the CBTE program?

— Were representatives from the community consulted in planning a needs assessment for the CBTE program?

— Were representatives from the community involved in the selection and/or design of the instructional materials?

Minority Group Involvement (MGI)

— How many—if any—of each type of minority members were involved in assessing minority educational needs?

— To what degree were minority members involved in the modifications?

— Were provisions made for continuous feedback from minority individuals or groups?

— Were minority group members involved in attempting to determine what attitudinal changes are needed?

— Are there representatives for minority groups on the staff?

— Were minority group members involved in this process?

Degree of Planning (DOP)

— Was a program staff established to study the feasibility of developing the CBTE program?

— Was a feasibility study made?

— Was an educational needs assessment made?

— Which—if any—of the following needs were considered in designing the program? (cultural, social, economic, political, affective curriculum, career decision data, individualization)

— Were provisions made for continual planning through evaluation of all steps in the program from conception through completion?

— Was the need for multi-media (i.e., video tape, cassette recorder, etc.) considered in planning the CBTE program?

Pluralistic Curriculum (PC)

— Are teacher competencies specified which relate to understanding cultural diversity?

— Are there provisions for staff development in relating CBTE to the needs of a pluralistic education?

— Which of the following components of pluralistic education are included in the staff development program? (language, culture, social demands, affective curriculum, cultural emphasis, societal perceptions)

— Were available instructional materials identified according to some criteria relative to pluralistic education?

Change

— Does the CBTE program seek to change or influence instructional goals and/or objectives?

— Are attitudinal changes and modifications of teacher behavior included in the CBTE program?

— Was provision made for continuous feedback of information from all participants in the CBTE program to the assessing agent and/or program staff?

APPENDIX C

For each of the seven scales a one way, fixed-effects analysis of variance was conducted in search of differences between schools classified into the categories of public, private nonsectarian, and church related. Because the schools in each of the categories varied, Scheffe's approximation for unequal cell means was employed in these analyses. Of the seven scales analyzed by this method, a significant difference was found between schools only on the pluralistic curriculum (PC) scale. This is shown in the table below, where the significant difference between public colleges and private, church related instructions, with the former scoring significantly higher than the latter ($p < .05$). Private nonsectarian colleges, which ranked between these two extreme groups, were not significantly different from either polar group.

Scheffe's Post-Hoc Comparisons Among Cell Means For Pluralistic Curriculum Scale by Classification of Colleges

COMPARISON	*OBTAINED DIFFERENCES*	*REQUIRED DIFFERENCES*	*p*
Public: Private-Church Related	4.18	1.93	.05
Public: Private-Nonsectarian	2.18	2.56	NS
Private-Nonsectarian: Private-Church Related	2.00	2.76	NS

References

American Association of Colleges for Teacher Education, *Partial Survey Results: Performance-Based Teacher Education Project.* Washington, D.C., 1972. (Mimeographed).

Anastassi, A., *Psychological Testing,* 3d ed. New York: Macmillian, 1968.

Astin, A., *Predicting Academic Performance in College.* New York: The Free Press, 1971.

Baker, F. F., *FORTAP. A Fortran Test Analysis Package.* Madison, Wisconsin: Laboratory of Experimental Design, Department of Educational Psychology, University of Wisconsin, 1969. (Mimeographed).

Baker, G. C., "The Effects of Training in Multi-Ethnic Education on Pre-Service Teachers Perceptions of Ethnic Groups." Ph.D. dissertation, University of Michigan, 1972.

Berkson, I.B., *Theories of Assimilation.* New York: Bureau of Publications, Teachers College, Columbia University, 1920.

Corwin, R. G., *Reform and Organizational Survival.* New York: Wiley, 1973.

Denemark, G. W., and Yff, J., *Obligation for Reform: The final report of the Higher Education Task Force on Improvement and Reform in American Education.* Washington, D.C.: American Association of Colleges for Teacher Education, 1974.

Elam, S., *Performance-Based Teacher Education: What Is The State Of The Art?* Washington, D.C.: American Association of Colleges for Teacher Education, 1971.

Glazer, N., and Moynihan, D. P., *Beyond the Melting Pot: The Negroes, Puerto Ricans, Jews, Italians, and Irish of New York City.* Cambridge, Massachusetts: MIT Press, 1970.

Gordon, M. M., *Assimilation in American Life: The Role of Race, Religion and National Origins.* New York: Oxford University Press, 1964.

Grant, C. A., "Implications For The Recruitment And Training Of Minority Educators." *PBTE* Vol. 2, No. 7 (January 1974): 1-4.

Hazard, W. R., and Stent, M. D., *Cultural Pluralism in Education: A Mandate for Change.* New York: Appleton-Century Crofts, 1973.

Hoyt, C., "Test Reliability Obtained by Analysis of Variance." *Psychometrika,* VI (1974): 153-160.

Itzkoff, S., *Cultural Pluralism and American Education.* Scranton, Pennsylvania: International Textbook Co., 1970.

Journal of Teacher Education. "No One Model American." 24 (Winter 1973):5.

Kaiser, H. F., "The Varimax Criterion for Analytic Rotation in Factor Analysis," *Psychometrika,* XXII (1958).

Kallen, H., *Cultural Pluralism and the American Idea: An Essay in Social Philosophy.* Philadelphia: University of Pennsylvania Press, 1956.

Kuder, G. F., and Richardson, "The Theory of the Estimation of Test Reliability." *Psychometrika,* II (1937), 151-160.

Levine, I. M.; Herman, M.; and Friedman, Murray, eds. *Overcoming Middle Class Rage.* Philadelphia: The Westminster Press, 1973.

Lindsey, Margaret, *Ferment and Momentum in Teacher Education.* The Fifteenth Charles W. Hunt Lecture. Washington, D.C.: American Association of Colleges for Teacher Education, 1974.

Marsh, et. al., *A Study of Teacher Training at Sixth Cycle Teacher Corps Projects: Vol. I – Methodology and Findings (Draft).* Los Angeles: Contemporary Research, 1973.

Nash, G., *A Description of 1144 Accredited Four-Year Institutions of Higher Education.* New York: Bureau of Applied Social Research, Columbia University, 1969. (Mimeographed).

Phi Delta Kappan, special issue on "Competency/Performance-Based Teacher Education." LV (January 1974).

Poussaint, Alvin F., "The Black Child's Image of the Future." *Learning For Tomorrow*, Alvin Toffler, ed. New York: Vintage Books, Random House, 1974.

Rubenstein, Annette R., ed. *School Against Children.* New York: Monthly Review Press, 1970.

Samovar, L. A., and Porter, E., eds. *Intercultural Communications: A Reader.* Belmont, California: Wadsworth Publishing Co., 1972.

Sarason, S. B., *Anxiety in Elementary School Children.* New York: Wiley, 1960.

U. S. Department of Commerce, *Statistical Abstract of the United States.* Washington, D.C.: Government Printing Office, 1973.

U. S. Department of Health, Education and Welfare, Office of Education, *Educational Directory 1972-73, Part 3, Higher Education.* Washington, D.C.: Government Printing Office, 1973.

Notes About the Contributors

James E. Anderson, II, currently with the University of Houston, is an Associate Professor of Curriculum and Instruction and Coordinator of Undergraduate Multi-Cultural Education. He is also involved with CBTE and the Teaching in a Multi-Cultural Society Program. Well-versed in minority education, Anderson has been a Visiting Professor for Minority Studies and Multi-Cultural Education for the United States Dependents Schools in Munich, Germany, and has also held several other positions involving multi-cultural education.

Edwina L. Battle, Assistant Professor of Elementary Education at Norfolk State College — Norfolk, Virginia, is presently a doctoral student in Curriculum and Instruction at the University of Wisconsin-Madison. She served as Instructional Leader for the Norfolk Teacher Corps (Sixth and Seventh Cycles) and as a Teacher Corps Associate and consultant in competency-based teacher education and multi-cultural education.

Helen P. Bessant is presently a Professor in the Special Education Department at Norfolk State College — Norfolk, Virginia. Bessant's professional experience includes considerable work in the areas of learning problems and mental retardation. She is currently a member of the Consulting Committee on the Needs and Rights of Children of the United Presbyterian Church in the U.S.A.

Roland Buchanan is the Director of the Department of Human Relations for the Madison Public Schools. He is currently working on a book about normative re-education.

A. Brian Calhoun is currently Coordinator — Community Services at Gateway Technical Institute in Racine, Wisconsin. He formerly was a project associate for the Teacher Corps Associates Program at the University of Wisconsin. His special professional interest is in the area of adult education.

Paul V. Collins is an Associate Professor at California State University at Hayward, specializing in multi-cultural and community education. He directs the Teacher Corps project there and has served previously as Teacher Corps Program Specialist for the United States Office of Education. Collins was principal of an inner-city high school in Hartford, Connecticut, and was active in organizing parents and community members while teaching at PS201 in New York City. Collins has designed and conducted numerous training programs for parents and community members in Teacher Corps and other school related organizations.

Nolan Estes, currently Superintendent of Dallas Public Schools, was formerly Associate Commissioner of Education at the U. S. Office of Education. Estes' professional interests include

early childhood education, individualized instruction, community relations, career education, and research and development. His recent publications include a book on training of administrators and a series of articles for the National Association of Elementary Principals on means of improving the training of educational administrators.

Luan H. Ferrin's teaching career spans a seventeen year period, including the past seven years at Weber State College-Ogden, Utah, where he currently serves as the Director of their Teacher Corps. Ferrin has also served as the Chairman of the Department of Elementary Education at Weber State College.

Carl Grant is currently Assistant Professor at the University of Wisconsin School of Education in the Department of Curriculum and Instruction. He is also Director of the Teacher Corps Associates Program. He is currently engaged in research for assessing how teachers use materials in the classroom. His areas of special interest are multi-cultural education and teacher preparation. He has previous experience as an administrator in the Chicago Public Schools.

Gloria Grant is presently Lecturer and Co-Director of the student teaching program at the University of Wisconsin School of Education. Her professional experiences include being a classroom teacher in the Chicago Public Schools, conducting numerous workshops in the areas of racism and sexism in text materials, and serving as application coordinator for the Madison Public Schools. She is responsible for numerous articles in the area of multicultural education, with a special emphasis on teacher training materials and classroom materials.

Richard H. Hersh is presently a Professor and Chairman of the Department of Secondary Education at the University of Toledo. He has been involved in various research activities on individualizing instruction and has held several consultant positions in the areas of Social Studies, Curriculum Development, and CBTE development. From 1970-1973 Hersh served as coordinator for the development and implementation of the University of Toledo CBTE program. He has also written several articles on CBTE development and implementation.

Hilda Hidalgo is Chairman of the Department of Urban Studies and Community Development at Livingston College, Rutgers — The State University of New Jersey. Livingston College has a stated commitment to multi-cultural, multi-racial education in the professional training programs of Teacher Education and Social Work, and in the general liberal arts curriculum. Hidalgo is the author of "No One Model American: A Collegiate Case in Point."

Darlene Howell, a former intern at Weber State College Teacher Corps, is currently a first grade teacher at the Dee Elementary School in Ogden, Utah.

Bernard H. McKenna is presently a Professional Associate with the National Education Association, Division of Instruction and Professional Development. Included in his responsibilities there are the coordinating of NEA work on accountability, with particular emphasis on self-governance in teaching, and a variety of projects involving preservice and inservice teacher education. McKenna's teaching experience includes positions at Columbia and San Francisco State University.

Thomas A. Romberg is currently a Professor at the University of Wisconsin School of Education in the Department of Curriculum and Instruction. Romberg's involvement in education includes positions at the University of Nebraska and Stanford prior to joining the University of Wisconsin faculty in 1966. He has published extensively, primarily in the field of mathematics education.

Robert A. Roth is presently the Supervisor of the Teacher Preparation Program for the Michigan State Department of Education and is responsible for numerous publications in teacher education, particularly on competency-based approaches. His experience in the area of teacher education includes program approval and teacher certification, with extensive experience in competency-based approaches, particularly with reference to a state level perspective.

Carmel Sandoval, a Professional Associate in the Division of Instruction and Professional Development with the National Education Association, includes among his responsibilities a variety of projects dealing with NEA activity on educational accountability, personnel evaluation, and teacher education. His educational experiences includes positions at the University of Portland, the University of Michigan, and the University of Northern Colorado.

Catherine Sandoval, a former intern at Weber State College, is currently teaching Spanish for elementary teachers in Utah. Sandoval also has been involved in educational endeavors with the Migrant Program and the Head Start Program.

Bernice Taylor a graduate of Norfolk State College, majored in Elementary Education and will be continuing graduate work in Early Childhood Education at Ohio State. While at Norfolk, she interned in the Eighth Cycle Teacher Corps project.

Lauren Young is presently the Director of the Eighth Cycle San Diego Teacher Corps Project. She has been extremely active in community and university affairs, advocating equal education opportunities for all students. Young is a Teacher Corps Associate,

consultant to community and education programs, and assistant professor in elementary education at San Diego State University. She has worked with education programs in San Diego and Los Angeles, California, and Kenya and Tanzania, Africa.

3000-3L50025-75