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ABSTRACT

The document contains materials prepared for a workshop designed to foster cross-cultural understanding in junior high school teachers. It is presented in six sections. Section I defines several key concepts such as culture, racism, ethnic diversity, stereotype, pluralism, ethnic encapsulization, and types of teaching styles and dialects. Suggested activities for teaching cross-cultural understanding are also included. Section II contains summaries of group activities and workshop presentations; a list of teacher perceived needs and problems; a review of multicultural programs and resources in Arlington, Virginia; summaries of discussions on the black student's experience; and culture and communication. Section III topics include Afro-American communication, Black History facts, Hispanic learners and Anglo teachers, Korean and Vietnamese learners, and literature by the Afro-American. Section IV presents methods for learning more about foreign-born students, analyzing children's books for racism and sexism, using culture consultants, and counseling. Section V offers sample curriculum materials: a study guide to the Smithsonian exhibit, A Nation of Nations; a sample unit illustrating ways to use sports, music, and graphics to teach multicultural concepts; ways to use myths, legends, and folk ballads; and television as a resource for cross-cultural understanding. The final section is an annotated bibliography of evaluation criteria, curriculum development guidelines, bibliographies, teacher evaluation methods, background materials, communication and curriculum materials, and teaching strategies. (KC)

Teaching for Cross Cultural Understanding

Arlington Public Schools
Ethnic Heritage Project 77-78
Arlington, Virginia

INTRODUCTION

Change and diversity are an important part of the tradition in Arlington, a Northern Virginia county located in a 25 square mile area across the Potomac from Washington, D.C.. And changes in Arlington have been dramatic in the past decade.

In 1968, Arlington was a suburb, had a population of over 180,000, had 44 public schools, a racial composition similar to the national pattern and approximately 3% of the 25,000 public school students spoke English as their second language. Today, in 1978, we are an exurb, our population is slightly over 165,000, we have 36 schools, approximately 18,000 students and 19% of our students speak English as their second language. Next year we will have 33 schools, an anticipated enrollment of 17,353 students, and again, for close to 2% of these students, English and American schools will be a second culture experience.

Although the majority of these second culture students speak Korean, Vietnamese or Spanish as their first language, over fifty different language groups are represented in the total enrollment.

Thus, whereas ten years ago in Arlington "diversity" most often meant racial, cultural, social, ethnic, or regional differences within an English/American context, today "diversity" has come to have an expanded, global and often baffling meaning for Arlington students, teachers and the community.

During the school year 1976-1977, Todd Endo, Assistant to the Superintendent, along with the help and advice of other system personnel and a citizens advisory council prepared a proposal to seek federal funds to help find ways students and teachers could increase their effectiveness in meeting the challenge of a changing student body and changing community needs. Serving as members of the Advisory Council were Nguyen Ngoc Bich, Joe Davis, Kathy Dwyer, Lillian Garland, Young Key Kim, Nubia Mechan, David Winklemann and Jo Winklemann.

This proposal, "Teaching for Cross-Cultural Understanding", was accepted in the summer of 1977 and the Arlington Public Schools received a $ grant from the United States Office of Education to conduct a three phase 1977-1978 junior high school staff and curriculum development project at Thomas Jefferson and Kenmore Junior High Schools.

Overriding goals at all phases of the project were 1) to search for ways to foster better relations and understandings among and within the various ethnic, cultural and mainstream groups represented in Arlington schools and 2) to identify ways teachers can bring multicultural education concepts and practices into their already "multicultural" classrooms.

Major focus was on ways teachers and students can increase their awareness of and sensitivity to Afro-American, Hispanic, Korean and Vietnamese cultural experiences, differences and similarities within the context of a cross-cultural and multicultural perspective and curriculum design.

Phase I centered around activities of a core group of teachers at each project school. Teacher participants were Beth Berg, Mary Bogolea, Joe Magnone and Phyllis Fruit at Kenmore and Patricia Glass, Joan Nester, Katharine Panfil, Martha Powell, Margery Tracy, Michael Serenbrennikov and Constance Sullivan at Thomas Jefferson. Administrative liaisons were Lilla Baylor at Kenmore and Jack Dent at Thomas Jefferson. John Smith, who taught a half day at Yorktown, was Project Director and Edwina Lake, a former Arlington teacher was a part time research assistant.

First semester activities featured a three credit hour course sponsored by the University of Virginia and included a series of presentations by Arlington personnel who have been involved in one way or another with multicultural education. Speakers included Marie Shields-Djouadi, Ron Saunders, Liz Maxwell, Rosa Colello, Nina O'Keefe, Sy Stiss, Dan Brown, Rhoda Trooboff, Larry Cuban and Todd Endo.

Dr. Edward C. Stewart of the University of Southern California discussed the intercultural perspective at a joint project session and a series of culture-specific sessions were held at each project school. Speakers at these sessions included Dama Garate, Emma Ponce, Mary Briskin, Nguyen Ngoc Bich, Dao Thi Hoi, John Perkins, and Harold Chu.

Selected core group members also attended workshops sponsored by the Teacher Corps, the Arlington elementary multicultural/bilingual project, the Ethnic Heritage Studies New York Conference and the Washington Area Teachers of English as a Second Language.

During the second semester Phase II featured a project sponsored activity to distribute the television series "Pacific Bridges' at the upper elementary and junior high school system level, individual teacher initiated curriculum, classroom or school projects, core group planning for a summer workshop program and core group sponsorship of introductory multicultural education presentations for the entire faculties at each project school. In addition, 4 members participated in a newly formed county task force on multicultural education, 6 project members attended the HumRRO workshop in Intercultural Communication conducted by Al Kraemer and 26 faculty members from the two project schools attended a workshop conducted by Benjamin G. Cooke of Howard University on Afro-American Communications. Each core group also assessed school needs and made relevant recommendations for incorporation into 1978-1979 annual school plans.

Phase III included the compilation and printing of this "Teaching for Cross-Cultural Understanding" Handbook, prepared for use in a 1978 summer workshop program to be conducted June 19-June 29 for 26 Arlington junior high school teachers representing four school staffs and eighteen subject areas. In addition the project will fund a series of HumRRO Intercultural Communication Workshops for additional Arlington teacher and administrative personnel in the summer of 1978.

We hope these materials will be of interest and use not only for summer workshop participants but for additional personnel in and out of Arlington who seek to develop a cross-cultural perspective in their schools and classrooms.

Information is presented in a "handout" format and readers are encouraged to duplicate, use and disseminate these "no-rights-reserved" materials in teacher training, community programs or classroom activities.

We are grateful to Rae Taylor of the telecommunications center for videotaping and helping to coordinate the "Pacific Bridges" activity, to Lloyd Hicks for his cover design for the handbook, to Paula Kinney for typing the manuscripts, for proofing the copy and for her help in designing the format, to John Mahoney for his indulgence as we added page after page to the original printing estimate, to the Arlington Shelter Workshop for collating services and to Maureen Overman for receiving and relaying message after message that came over her full time phone and our part time desk.

JOHN R. SMITH
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EDWINA K. LAKE
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June, 1978

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III.

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PART I

CONCEPT MATERIALS FOR TEACHING CROSS-CULTURAL UNDERSTANDING

Arlington Public Schools
Teaching for Cross-Cultural Understanding

PART I.

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Section A. Key Concepts for Teaching Cross-Cultural Understanding.

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Arlington Public Schools
Teaching for Cross-Cultural Understanding

KEY CONCEPTS FOR TEACHING CROSS-CULTURAL UNDERSTANDING

PART I
SECTION A

COMPILED BY
EDWINA K. LAKE,
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SPRING, 1978

CULTURE: According to Edward B. Tyler, culture is: "That complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habit acquired by members of any given society". According to H. Ned Seelye, "Culture is anything we 'learn' to do".

ETHNICITY: Ethnicity constitutes a sense of identity among a group of people with common cultural traditions who exist as a "subgroup" of a larger society. The members of an ethnic group differ with regard to certain cultural characteristics from the other members of their society. They may have their own language and religion as well as certain distinctive customs and values.

RACISM: An ideological orientation and form of enthusiasm in which it is maintained that one's own group is inherently superior to other races. Racism is most often grouped into two categories: overt and indirect institutional racism. In overt racism, the use of color per se is the subordinating mechanism. In institutionalized racism, other means such as attitudes, actions or organizational structures are seen as subordinating mechanisms for one group to dominate another.

ETHNIC DIVERSITY: Ethnic diversity constitutes those differences that exist among members of any particular ethnic group. These differences may be in the form of beliefs, customs, traditions and language. The differences may be the result of individual and/or geopolitical course. Ethnic diversity dispels the tendency to stereotype individual members of any ethnic group.

PREJUDICE: An unfavorable attitude toward any category or group of people based on a simple or an elaborate series of negative traits assumed to be uniformly distributed among the people toward whom one is antagonistic.

STEREOTYPE:	A set of exaggerated and inaccurate generalizations about a group or category of people that is either favorable or unfavorable.
DISCRIMINATION:	The unequal treatment of individuals or groups on the basis of some usually categorical attribute such as racial, ethnic, sex, religious, or social class membership.
SEPARATISM:	Separatism is the attempt of members of a given ethnic group to separate or isolate themselves from the dominant society by reestablishing and emphasizing those cultural institutions and habits relative to their own particular group.
ACCULTURATION:	The modification of the culture of the group or an individual through contact with one or more cultures and acquiring or exchanging culture traits.
ASSIMILATION:	The complete merging of groups or individuals with separate cultures and identities into one group with a common culture. Assimilation may refer to either the one-way absorption of an individual or group into another group or the mutual absorption or blending of divergent cultures.
POVERTY:	A low standard of living that lasts long enough to undermine the health, morals, and self-respect of an individual or group of individuals.
SENSITIVITY:	Sensitivity is one of the goals of multicultural education. Sensitivity in regard to multicultural education dictates knowledge and empathy for the cultural characteristics of other ethnic groups. The purpose of sensitivity is to eradicate the tendency to stereotype members of ethnic groups and their culture. Sensitivity is the process by which one is able to understand a person within the perspective of that person's cultural background, rather than from an ethnocentric framework.

RESPECT: Respect is another goal of multicultural education. Developing respect is the process by which one accepts the culture and people of a different ethnic background based on that group's inherent characteristics. Respect may further be defined as the opposite of ethnocentricity.

ACCEPTANCE: Acceptance is still another goal of multicultural education. It is the process of viewing within a positive context both the cultural characteristics of one s own group and those of others. Acceptance is the end result of sensitivity and respect within the framework of multicultural education.

ETHNOCENTRIC: Seeing events, setting standards and making value judgments through the self-limiting vision of one's own ethnic origins; regarding one's own ethnic group as superior and others as inferior.

"MELTING POT": A term coined from a turn-of-the-century play by Israel Zangwill. Its use has historically expressed a monocultural goal to fuse and assimilate peoples from various new and old immigrant groups into a new common American society based on dominant Anglo Western cultural ideals, values, language and customs.

PLURALISM: 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.

"CULTURE SHOCK": A term coined by Oberg in 1958 to describe the adjustments, impact and process one experiences when in direct extended contact with another culture. As noted by Pedersen, it often has a five stage progression: 1) Fascination with the host culture 2) Hostility against the host culture 3) Adjustment

to the host culture 4) Acquisition of a bicultural ability to understand a host culture and act in accord with its norms and 5) Experience of reverse culture shock when individuals return to their own cultures and undergo a similar readjustment progression. At each stage is an accompanying realization and often new awareness of how an individual is or has been "culturally" shaped or determined.

INTER-CULTURAL CONSCIOUSNESS: The development of acceptance and recognition of different people and their cultures on both a cognitive and affective level.

INTRA-CULTURAL CONSCIOUSNESS: The ability to recognize and acknowledge the individuality of oneself or others, irrespective of the cultural framework in which one exists .. and the recognition that each individual has an identity and displays characteristics not specifically dictated by a culture or group of origin. Intra-cultural consciousness recognizes geopolitical and regional differences existing within the cultural framework of any ethnic group.

DOUBLE-BIND: Often used to refer to the "push-pull" value conflict felt by many individuals who seek to identify with, to gain acceptance by, or to function in two or more cultures with conflicting sets of values, customs or acceptable behavior norms. W.E.B. DuBois referred to this double value bind as "double-consciousness" and the concept is a prevailing theme in much modern drama, art, dance, music, and literature.

STAGES OF ETHNICITY: A five stage typology outlined by James A. Banks to show various perceptions of ethnicity and how self-concept is often a function of ethnic identity.

ETHNIC PSYCHOLOGICAL CAPTIVITY:	Ethnic self-rejection and low self-esteem.
ETHNIC ENCAPSULIZATION:	Ethnic exclusiveness and voluntary separation.
ETHNIC IDENTITY CLARIFICATION:	Self-acceptance and positive ethnic identity.
BIETHNICITY:	Healthy sense of ethnic identity plus the ability and desire to function in two cultures.
MULTIETHNICITY:	Healthy sense of ethnic identity plus the ability and desire to function in more than two cultures.
LEARNING/TEACHING CULTURAL STYLES:	View that teaching style is directly influenced by the cultural orientation of the teacher. Learning style is also closely linked to the culture of the student. Learning style is related to teaching style.
THEORY OF INCOMPATIBILITIES:	An educational theory developed by Cardenas based on observed incompatible cultural differences in teaching and learning styles of Anglo and Mexican-American students and teachers.
BICOGNITIVE DEVELOPMENT	A concept and process developed by Castanedas and Gray for perceiving, recognizing and respecting culturally determined teaching and learning styles. Within the process, teachers make gradual, deliberate efforts to help students develop additional cognitive skills and styles. The "field independent" and the "field sensitive" styles are the two modes of perceptions involved in bicognitive development. Each term related to how the learner or teacher relates the "part" to the "whole" in internalizing or presenting information or, experience.

FIELD SENSITIVE LEARNING STYLE:	Perception of the organization and nature of the "field" as a whole dominates perception of its parts. The "field sensitive" learner does best on verbal tasks of intelligence tests, is sensitive to the opinions of others, performs better when authority figure expresses confidence in ability, learns by fantasy and humor and learns more easily materials that have human aspects.
FIELD INDEPENDENT LEARNING STYLE:	Ability to perceive items, information or details as discrete from the total experience or information "field". The "field independent" learner does best on analytical tasks, prefers to work independently, and the student's performance level is not greatly affected by the opinions of others. Like the "field sensitive" learner, the "field independent" learner learns more easily materials that have human aspects and learns by fantasy and humor.
FIELD SENSITIVE TEACHING STYLE:	The field sensitive teaching style displays physical and verbal expressions of approval and warmth; expresses confidence in child's ability to succeed; encourages learning through modeling; asks children to imitate; emphasizes global aspects of concepts and personalizes and humanizes curriculum.
FIELD INDEPENDENT TEACHING STYLE:	The field independent teaching style maintains formal relationships with students, encourages independent student achievement, encourages task orientation, focuses on details of curriculum materials, and emphasizes facts and principles, inductive learning and discovery approach.
COMMUNICATION:	Communication is seen as having two participants: the sender and the receiver. The information which passes between sender and receiver is known as the message. Messages vary according to content, channel, form, code, event, setting and time.

Within one theoretical framework, communication is seen as having nine different functions and corresponding styles between sender and receiver. For instance, the persuasive style and function which has its foundation in Aristotelian thought and rhetoric often dominates Western linguistic speech and thought patterns.

Communication is the act or process of transferring information and ideas by verbal or non-verbal means. The three levels of communication are 1) intra involving one person 2) inter involving two or more persons and 3) mass involving print or electronic means.

CROSS-CULTURAL MISCOMMUNICATION: What occurs when the "message" sent is not received or the "message" received is not what is sent. For example, a smile, a gesture or a word choice can cause cross-cultural miscommunication between senders and receivers who are unaware of each other's cultural differences.

PROXEMICS: Nonverbal behaviors describing concepts of space such as preferred interpersonal distances in groups or in conversations.

KINESICS: Nonverbal "body language" which includes facial expressions, gestures, posture, head movements or use of the eyes.

PARALINGUISTICS: Nonverbal elements associated with speech such as tone of voice, pauses, hesitations, "errors" in speech, rate of speech and volume.

LANGUAGE: According to Benjamin Cooke, language is "a collection of symbols and rules, verbal and non-verbal, used by individuals in a given society to express the values and concepts that are dictated by that particular world view".

DIALECT:	"Dialect is a variety of language used by a group of people based upon the variables of social class, geography, ethnicity and other special interests."
STANDARD DIALECT:	"A standard dialect is generally defined as a codified set of language norms which are considered to be socially acceptable by the most prestigeous social class."
BIDIALECTICAL:	Recognition of all dialects as linguistically valid, efficient and effective communication systems and development of an ability to recognize, appreciate and understand distinctions. In the teaching of language the "standard" is presented and taught as "standard dialect" or as a difference not as the "superior" or "right" form of communication. Care is taken to respect the learner's dialect while teaching the standard.
THE INTERCULTURAL PERSPECTIVE:	A perspective in the fields of intercultural education and communication that views "culture" as patterns or processes rather than as a set of things or a product. View is that cultural "patterns" most often govern behavior. These patterns fall into one of five categories: Linguistics, Thinking, Values, Roles and Events. Each pattern affects and in turn is affected by each of the others. One culture can influence or change patterns within another. Conflicts or miscommunications are most often a function of differing perceptions concerning linguistics, thinking, valuing, roles or events.
CROSS-CULTURAL OR INTERCULTURAL COMMUNICATION TRAINING:	Activities such as role-playing, videotape simulations or culture "capsules" designed to help learners see, recognize and understand their own cultural values, behaviors and communication styles as well as those of others from a non-ethnocentric perspective.

ETHNOCENTRIC PROJECTION:	The tendency of a "sender" or a "receiver" in a cross-cultural communication to assume the same feelings, goals, values or reactions would occur or exist if the situation were reversed.
VALUE:	A conscious or unconscious view of the way things "ought" to be. Perceptions of what is a "value" are often the source of cross-cultural misinterpretations.
EMPATHY:	The capacity for recognizing, understanding, perceiving, or participating in another's feelings, experiences, ideas, or values.
CULTURE "TAGS":	Possible areas to observe, examine or recognize cultural similarities and/or differences. Sample "tags" include time, space, values, child-rearing practices, games, linguistic patterns, non-verbal communication, attitudes towards self, group, family, roles, nature, work, diet, competition, cooperation, decision-making, status, objects, and education. In comparing one norm with another take care to allow for behavior ranges and geographic, sex, class, occupational, economic, role as well as individual differences and changing patterns.
CULTURE "THREADS":	A characteristic, trait, value or shared learned behavior norm exhibited by members of a specific culture. For example, observers have noted some of the following culture "threads" in Anglo cultures: egalitarianism, individualism, and task definition. According to H. Ned Seelye, "If a culture is like a 'tapestry', learn how to examine its threads. An examined thread doesn't make sense unless put back into the overall pattern of culturally conditioned behavior".

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Arlington Public Schools
Teaching for Cross-Cultural Understanding

EMERGING AXIOMS
OF
MULTICULTURAL EDUCATION

COMPILED BY EDWINA K. LAKE
BASED ON KENMORE AND THOMAS
JEFFERSON JUNIOR HIGH SCHOOL
"TEACHING FOR CROSS-CULTURAL
UNDERSTANDING" CORE GROUP
ACTIVITIES.

PART I
SECTION B

FALL, 1977

SOME EMERGING "AXIOMS" OF MULTICULTURAL EDUCATION

- Begin with yourself, your own culture, ethnic heritage and experience.
- Try to present your experience, your ethnicity, your previous misunderstandings with a self-directed sense of humor.
- Use "far away" examples or contrast cultures as starting points before getting close to home.
- An understanding and recognition of the concepts of culture and communication and the phenomena of identity, bias, prejudice, stereotyping, perception, pluralism, acculturation and assimilation are essential to realizing the needs, goals and concepts of multicultural education.
- Do whatever you are doing in a non-threatening way .. try to make it "fun" and interesting but do not avoid what are often difficult, unpleasant issues.
- A seemingly trivial piece of information or an aesthetic focal point can serve as the basis for exploring and understanding a whole set of cultural linguistic, value, role, thinking and event pattern interactions that have shaped a specific cultural group within a broader pluralistic society.
- Search for similarities as you begin to identify and understand differences.
- Seek to maintain and develop a positive self-concept in all learners.
- Include several cultural groups in activities or topics rather than always attempting to isolate, explore or emphasize one group at a time.
- Make use of community "consultants" and resources to help teach the process of cross-cultural understanding.
- Involve students in bringing multicultural information and ideas to the classroom.
- Try to view the newly immigrated "culturally" different student as an enriching "resource" rather than as a "problem".
- Do not assign "ethnicity" labels to students. Let them do that for themselves if that is their choice.
- Analyze the ways you as a teacher talk, your patterns and modes of presentation. Try to visualize how your patterns may be perceived by students with other culturally determined preferred modes for receiving new information and learning new skills and ideas.

- Seek to create a sense of empathy for the experiences shared by various groups in their immigration patterns to the United States.
- Design your lesson plans and units on a set of objectives concurrent with the goals of multicultural education. Identify those "competencies" that you will need to conduct the activity. Determine which "skills" you wish to use and teach through the activity.
- Create opportunities for students to share, to learn, to express and to demonstrate their unique cultural heritages and experiences: classroom learning centers, assemblies, bulletin boards, student publications, special days and exhibits.
- Seek to relate past experiences and heritages to present student experiences.
- Make use of interdisciplinary approaches and materials in designing multicultural units, lessons or activities when appropriate or possible.
- Some possible culture "tags" include games, dance, literature, music, diet, forms of address, greetings, etiquette, child-rearing practices, holidays, seasons, proverbs, cliches, expressions, art forms, dress, fashion, and attitudes towards nature, self, family, time, space, marriage, work, community, self-expression, competition, non-competition, individuality, decision-making, problem-solving, religion and historical events.
- Learn to recognize and to make distinctions between "Field Sensitive" and "Field Independent" learning and teaching styles.
- Design ways to develop and practice a variety of teaching styles and to help students learn to learn in more than one way.
- Learn to observe and measure "silence" as well as "noise" in cross-cultural conflicts and misunderstandings .. Instead of asking "Why is so-and-so like that?", or instead of jumping to a cultural conclusion, ask "Why am I like I am?", or "What is it about my way of thinking that makes me think this is odd, peculiar, or unexpected?".
- Learn how to pronounce students' names according to their preferences.
- "Multiculturality" is the goal: The ability to function effectively within one's own ethnic or cultural community, within other ethnic communities and to at the same time participate fully in the common American mainstream "culture".
- That "there is a difference" is at the heart of the cross-cultural perspective.

ACTIONS OR QUALITIES THAT MAKE A SCHOOL, A CLASSROOM OR A CURRICULUM "MULTICULTURAL"

- The permentation of cultural pluralism throughout the total school environment.
- School policies and procedures that foster positive multicultural interactions and understandings among students, teachers and supportive staff.
- A school system that reflects and represents ethnic diversity.
- A systematic, comprehensive and continuing mandatory staff development program.
- Recognition and reflection of a variety of cultural learning styles.
- Providing continuous opportunities for students to develop a better sense of self.
- Helping students to understand and recognize conflicts between ideals and realities in human societies.
- Exploring and clarifying ethnic alternatives and options.
- Promoting values, alternatives and behaviors in support of ethnic pluralism.
- Providing students with a necessary base for effective citizenship in a pluralistic nation through development of student decision-making, social participation and political efficacy skills.
- Providing continuous opportunities for students to study cultures, historical experiences, social realities and existential conditions of a variety of ethnic and cultural groups.
- Using interdisciplinary and multidisciplinary approaches to design and implement classroom activities and units.
- Using comparative approaches to teach and understand ethnic diversity.
- School programs that foster the study of ethnic group languages as legitimate communication systems.
- Helping students develop skills for effective interpersonal and interethnic group interactions.
- Helping students to view and interpret events, situations and conflicts from diverse ethnic perspectives and points of view.
- Examining and presenting concepts and descriptions of the development of the United States as a multidirectional society.

- Providing opportunities for students to participate in the aethetic experiences of a variety of ethnic and cultural groups.
- Making **maximum use of local community resources.**
- Designing a comprehensive multicultural curriculum in scope and sequence for incorporation into the total school curriculum.
- Helping students to understand the totality of American group experiences.
- Using assessment procedures that reflect students' ethnic cultures.
- Conducting ongoing, systematic evaluations of goals, methods and instructional materials used to teach about and understand ethnicity.

Based on the National Council of Social Studies Task Force on Ethnic Studies Curriculum Guidelines. James A. Banks, Chairman, October, 1976.

NOTE

"Emerging Axioms" were based on the National Council for Social Studies multicultural education curriculum guidelines and on notes taken at workshop and conference presentations sponsored by Phase I of the Arlington "Teaching for Cross-Cultural Understanding" Project, the Arlington-Trinity Teacher Corps Key Elementary School Project, the 1977 New York Ethnic Heritage Studies Conference, the Arlington ESOL curriculum specialist and the Washington Area Teachers of English as a Second Language Fall Workshop held at Georgetown University. Workshop presentors included:

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Arlington Public Schools
Teaching for Cross-Cultural Understanding

SUGGESTED ACTIVITIES FOR TEACHING CROSS-CULTURAL UNDERSTANDING

PART I
SECTION C

COMPILED APRIL, 1978
EDWINA K. LAKE, RESEARCH ASSISTANT
BASED ON IDEAS, SUGGESTIONS AND ACTIVITIES OF MEMBERS OF THE "TEACHING FOR CROSS-CULTURAL UNDERSTANDING" PROJECT, KENMORE AND THOMAS JEFFERSON JUNIOR HIGH SCHOOLS.

WHAT TYPES OF SCHOOL OR CLASSROOM ACTIVITIES CAN BE INCLUDED WITHIN THE BROAD GOALS, NEEDS AND CONCEPTS OF MULTICULTURAL EDUCATION?

- A comparative unit on ballads, folklore, music, art forms, drama, proverbs, games, super "heroes" or inventions featuring Hispanic, African, Asian, European and British examples along with mainstream American "models".
- Recognition or celebration of cultural holidays which may differ from mainstream traditions.. showing how mainstream traditions are celebrated in different ways.
- Creating opportunities for students to research, write about or illustrate their own or another's cultural or ethnic history or unique experiences.
- Designing activities which can show how the same historical event may have had a differing effect on a variety of ethnic or cultural groups.
- Teaching a unit on "Will the Real Americans Please Stand Up?"
- Teacher-created opportunities for students to participate in role-playing exercises to learn, appreciate and have empathy for a variety of cultural experiences and values.
- Creating opportunities for students to learn a variety of dance steps, perhaps from one another.
- Student written essays on "culture shock" .. Sharing the newcomer's experiences in school newspapers, on bulletin boards or in classrooms.
- Maintaining a wide and varied collection of magazines, records, books and graphics in the classroom along with materials directed towards the mainstream "audience".
- Collecting, writing about or discussing newspaper and magazine current event articles that demonstrate cross-cultural conflicts and misunderstandings.
- Learning about historical events, customs, values, and experiences along with learning how to prepare and enjoy a variety of ethnic foods.
- Using literary examples or values clarification exercises to learn how to recognize and cope with one's own or another's perceptions, bias, prejudice or behaviors that may be a hidden source of cross-cultural misunderstandings.
- Showing and discussing films such as "Pacific Bridges" that dramatize or document immigration patterns and experiences of specific cultural groups. Design follow-up activities that help students relate experiences to their present day experiences or to compare with other immigration patterns and experiences of other cultural groups.

- Thematic assemblies and special school "days" which feature a variety of cultural and individual interpretations, expressions or experiences within the same theme, subject or form.
- Library and research skill activities and exercises designed to acquaint students with available multicultural materials and resources in the school's media center.
- A unit on popular American sports in terms of historical background, the acculturation process and how each sport often reflects cultural differences in values or customs.
- Multicultural or international "potluck" socials which feature displays, programs or other learning activities along with the food.
- A laser beam demonstration that compares various light and sound frequency patterns created by different forms of music: Hindu, Jazz, Rock, Calypso, Symphonic, Ballads, Bag Pipes.
- Learning and writing about a variety of American musical comedies with concentration on how they relate to events in American History, how they reveal social concerns or trends, how they express pluralistic conflicts and differences along with how they have "universal" mainstream appeal.
- A demonstration on a variety of flower arranging styles, forms or traditions and how they relate to mathematics, cultural customs and values and concepts of space.
- Units, exercises or lessons on how language evolves, how oral and written languages differ and how a variety of cultural language groups have contributed to English language and speech patterns as spoken in America.
- A study of the local community in terms of immigration patterns and how a variety of ethnic or cultural groups have contributed to and shaped the community.
- Actively involving students, parents, and members of the community in classroom activities as culture "consultants".
- Using a variety of teaching methods and strategies other than the usual question and answer format to help students adapt to a variety of learning styles that may have their origins in culturally determined patterns of behavior.
- Field trips to local museums, exhibits, or festivals which demonstrate a variety of cultural experiences, values or contributions. Example: A Nations of Nations Exhibit. Design activities that help students to recognize, appreciate, understand or value differences along with similarities.

- Teaching the "interview" process to students. Creating opportunities for students to interview family members, other students or members of the community concerning their ethnic or cultural backgrounds or experiences. Example: Oral History Project.
- A unit on advertising and cultural diversity.
- A unit on newspapers using a variety of regional, local and foreign newspapers to show how graphics and other forms of mass media reveal differences in customs, values, thinking patterns and use of language despite fact that they are all written in "English".
- Creating an in-class multicultural "learning" center featuring a variety of books, crafts, post cards, posters, games, displays or student projects such as individually collected and prepared "culture boxes".
- A formal classroom debate on the subject of the melting pot vs. the tossed salad or assimilation vs. acculturation.
- A unit on demographics and a comparison/contrast study of major U.S. cities or regions in terms of ethnic mix, cultural differences and diversities along with a study of geographic, environmental, economic, government or historical facts and perspectives. For example, a comparison survey of Los Angeles, Milwaukee, New York, New Orleans, Boston and Chicago.
- Celebrating a different ethnic or cultural "month" throughout the school year. Example: Italian, Asian, African, Scotch-Irish, Latin American, Eastern European, Mexican, Arabic, Scandinavian, etc.
- Using TV situation comedies, dramatic or action series to compare and contrast a variety of cultures and their media images. Showing how they can reflect pluralism, showing how cultures and audiences vary according to ethnicity, generations, roles, interests, or economic status .. Discussing TV presentations in terms of possible "romantic", stereotyped or commercial distortions or misrepresentations.
- A unit or exercises on "stereotyping" using examples from literature, art, advertising, TV, comic strips or drama. Example: Comparing Shakespearean "stereotypes" with stereotypes in modern American films, plays or comic strips.
- Student written in class TV program simulations based on a multicultural classroom or school setting. For instance, plots or situations based on a playground name-calling incident, a situation arising out of a teacher-student or a student-to-student difference or

misinterpretation of what constitutes "cheating", "dishonesty", "responsibility", "pride", "courage", "racism", "friendship", or "independence".

- A writing unit on the concept of "audience" and "point-of-view". Student written "commercials or advertisements for the same product or school event written to appeal to "special" audiences or to a wide audience. How would messages differ? What would appeal to one audience? What would offend or turn off another?

- Discussions, reading assignments, interviews, research or writing topics on traditional and changing roles of women. How roles, traditions or values may vary from culture to culture, from one ethnic or language group to the other or within rural, small town, suburban, or city environments.

- A comparative literature, art, drama, or social studies unit on African, Greek, European, Asian, Indian, Norse and Aztec "masks". Showing how "masks" are used in different ways universally, how they relate to "fears" of the known or unknown, how they can relate to prejudice, how they can be a source of cross-cultural concern, cultural shock or misinterpretations, how the word or concept of "mask" may mean a different thing depending on cultural or group experience. For instance, "taking off" or "keeping on" the mask can mean entirely different things to a jazz musician, an actor in a Noh drama or a beauty contestant .. Showing how masks are often part of cultural customs. Example: Halloween, Mardi Gras, Chinese New Year, Fiesta.

- A creative or expository writing assignment based on the theme of "masks". Reading students' themes out loud to show a variety of individual or cultural interpretations.

- Comparing and contrasting a variety of fabrics, clothing styles, designs and materials in terms of how they reveal cultural symbols and historical national or ethnic experiences .. how they reflect a variety of cultural lifestyles and values .. Learning how clothing and fashion is often part of a national or individual "acculturation" process.. Learring how and where fibers are grown or produced from a global or national perspective.

- Showing how the need or desire for beverages, clothing, fabrics or raw materials has shaped world history, economic markets, cultural development, cultural and national conflicts, and global interdependence.

- A home economics, biology, social studies or writing/ research unit on "Sugar and Spice" ... how and where spices or sugars are grown and produced ... the modern day usages and availability... the "global" influence in the average American kitchen, the historical role spices have played in world civilization, exploration and conflicts, how various spices are used by different cultures, how specific spices are associated with various cultures, and how Americans have "acculturated" through spices.

- Role-playing exercises or simulations based on foods, cultural differences or bias against or for specific foods, meats, vegetables or spices. For example, what would be likely to transpire if a Frenchman is served corn on the cob, a Hindu is served a hamburger, an American is served eel or a Norwegian is served grits as an invited guest? Would they refuse? How? Why? How would the hosts encourage the guests to try the strange food? Would they? Should they? What bias, prejudice, beliefs, values are associated with food in a variety of cultural groups within the United States? Are they based on myth, popularized notions or reality?

- A cross-cultural comparison of customs such as gift giving procedures or table manners and how the concept of what is appropriate differs from culture to culture, Example: Eating with the left hand in the lap is considered rude in many Hispanic cultures whereas it is quite "proper" in Anglo cultures ... In many Oriental cultures gifts are presented and received with both hands and the polite behavior is not to open the gift in the presence of the giver.

- Showing how English as spoken in America is a combination of many languages and reflects many cultures. For example, showing how the word origins of foods appearing on a typical fast food restaurant menu reflect a wide linguistic and cultural diversity. "Hamburger: German; Barbecue: Haitian; Frankfurter: German; Potato: South American; Bun: Irish; Mustard: French; Sesame: African; Catsup: Malay; Relish: French; Tomato: Mexican; Onion: French; Lettuce: French; Coleslaw: Dutch; Spaghetti: Italian; Pizza: Italian; Cereal: Greek; Chowder: French; Candy: Sanskrit; Punch: India; Coffee: Arabic; Tea: China; Cola: Africa; Sugar: Persian; Apple: Teutonic; Tangerine: Africa; Orange: Arabic; Garlic: Old English; Coconut: Spanish; Vanilla: Spanish; Chocolate: Mexican; Strawberry: Anglo-Saxon; Salt: Anglo-Saxon and Pepper: East India.

- Designing activities for students to learn about or research the cultural or linguistic origin of "English" words they use every day. Example: patio, garage, veranda, apartment, kitchen, porch, plaza, highway, or cul de sac.

- Asking bilingual students to share "words" which are the same in English as they are in their native languages. Compiling a list to post on a classroom bulletin board.
- Discussing concepts or single words which do not occur either in English or another language. Example: "Pet" and "sophistocated" as Americans know them do not occur in Spanish. "Privacy" is a concept that seldom translates into other languages as a single word. Single word translations into English do not exist for "simpatico", "weltanschauung" or the oriental sense of duty. The single word and concept for "snow" does not exist in Alaskan languages. Instead a wide range of words are used to express conditions, qualities and quantities that English speakers see only as "snow".
- Using literary examples to discuss dialects and the concept of "bidialectability"...How dialects differ in languages other than English...How dialects differ region to region, country to country, culture to culture... When and how dialects are enriching, rewarding or a source of pride...How or when dialects distract or become a source of bias and prejudice either for or against a speaker...How dialects can often create a "push" and "pull" internal conflict in individuals who seek to learn additional dialects or adapt their speech to another...How dialect can mean more than pronunciation and includes speech and conversation patterns, appropriate topics for conversations, the rate and number of pauses between words or the range from high to low modulations.
- A unit on slang or "jargon" perhaps in conjunction with career units...How each occupation, cultural ethnic or generational group contributes to popular language or often has its "own" language vocabulary or has different connotations for words and phrases than does the "mainstream"...A series of vocabulary building exercises based on business, entertainment, educational, trade, marketing, fashion or media industry "jargons" or on international technological, trade or space languages.
- Studying a current newspaper or broadcast media "Style Sheet" to learn current guidelines on taste and sensibilities in published or broadcast communications. Learning current guidelines for identification of race, sex or ethnic background and for preferred ways to use titles, names and initials.
- Helping to develop students' critical reading and thinking skills in learning how to distinguish between fact and opinion, and in identifying examples of bias, derogatory expressions, prejudice, stereotyping, ambiguity, illogical statements, erroneous conclusions or generalization via extrapolation in literature, textbooks or periodicals as well as in their own writing.

- Comparing or contrasting a variety of encyclopedia articles written in 1930, 1940, 1950, 1960, 1970, and 1977 on the same topic, region or city. What cultural or historical information is stressed in each? What information is lacking? What is the bias or point of view of the article? What values, attitudes or priorities have changed in the past twenty-five years? What events have created change?

- Creating opportunities for students to research and discuss current events involving cross-cultural issues, events, achievements or conflicts in terms of the historical or cultural backgrounds and perspectives that have led to or contributed to the current event.

- Including opportunities for students to interview or learn about "ordinary" people and their experiences along with the teaching for ethnic identity and appreciation through the "contributions" or "superheroes" approaches. Example: Invite several senior citizens to the classroom to discuss their birthplaces, how, why or when they immigrated or moved from the farm to the city or from the city to the suburbs or from one region to the next.

- Using an "incomplete" story motif or exercise to create student empathy and understanding of a variety of immigration, migration or emigration experiences. Example: My name is _____ . On the way to _____ in the year _____ I felt _____. When we arrived I felt _____. I was _____ to see or hear _____. Everyone around me seemed _____. That year was _____. Then we _____. Now we/I _____. (Include forced and voluntary situations.)

- A map reading unit using local community or area maps. Creating opportunities for students to learn about or research the origins of names of streets, subdivisions, schools, libraries, parks, public buildings or other landmarks. Which names reflect the environment? Which are named after events? Which are named after local citizens? Which are named after historical leaders? What do street names and names of landmarks reveal about the cultural diversity and ethnicity of a local community?

- Designing a series of calisthenic exercises or movements based on a variety of unique cultural or ethnic dance steps.

- A unit on calculations, calculators and binary numbers. Including a demonstration on how to use an abacus or a sorabon ... A discussion of how "counting" is often a function of culture ... For instance many American Indians count in groups of twenty, based on fingers and toes ... Others use ten fingers to count to 99 and many cultural

differences exist concerning how to use the fingers to count to ten. Example: For the French, "one" is counted on the thumb held at an angle. For the Japanese, "one" is counted on the thumb folded down, and for the American "one" is counted on the index finger held up. (Intercultural Communications Pamphlet, Rutgers University, 1974.)

- Viewing videotapes and films or acting out classroom demonstrations with an emphasis on how gestures vary culture to culture and how gestures can be a source of cross-cultural miscommunication.
- Designing classroom orientation, getting-to-know-you, or questionnaire activities for use at the beginning of the school year to enable students to exchange information about their travel or moving experiences, birthplaces, or family immigration patterns perhaps in conjunction with an expository writing exercise, an introduction to a textbook or to a geography unit.
- An industrial arts or crafts unit on jewelry making or wood working which demonstrates a variety of ways objects and arts can express cultural characteristics, symbols or values.
- Demonstrating the variety of ethnic and cultural influences on what is known as Colonial American crafts, furniture or pottery.

Additional suggested resources and sample curriculum materials can be found in Part V of the Arlington Public Schools "Teaching for Cross-Cultural Understanding Manual" and in resources available at the Arlington Education Center Professional Library. Sample resources are:

Canfield, Jack and Wells, Harold C. 100 Ways to Enhance Self-Concept in the Classroom: A Handbook for Teachers and Parents. Englewood Cliffs: Prentice-Hall, Inc., 1976.

Cleveland Public Schools. Ethnic Heritage Studies Multi-Ethnic Curriculum Units. Cleveland, 1975.

Grant, Gloria (editor). In Praise of Diversity: Multicultural Classroom Applications. The University of Nebraska at Omaha, Teacher Corps Center for Urban Education, 1977.

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Language Research Center. InterCultural Communicating. Provo: Brigham Young University, 1977.

Maryland State Department of Education. New Perspectives in Intergroup Education. (Vols. 1 and 2). Baltimore, September, 1975.

Pasternak, Michael G. Helping Kids Learn Multi-Cultural Concepts. A Handbook of Strategies. Nashville: Nashville Consortium Teacher Corps, 1977.

San Mateo Union High School District. Multicultural Curriculum, Phase I: English and Social Studies. San Mateo Human Relations Department, Summer, 1972.

San Mateo Union High School District. Multicultural Education, Phase II: A Curriculum Guide for Teachers. Art-Music-Drama. San Mateo Human Relations Department, Summer, 1973.

Seary, Rita, Senesse, Carmen and Wendar, Alice. Christmas Around the World. Arlington Public Schools Summer Multicultural Education Workshop, Summer, 1975.

Seelye, H. Ned. Teaching Culture: Strategies for Foreign Language Educators. Skokie: National Textbook Company, 1974.

PART II

SUMMARIES OF CORE GROUP ACTIVITIES AND WORKSHOP PRESENTATIONS

Arlington Public Schools
Teaching for Cross-Cultural Understanding

PART II.

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SUMMARY OF TEACHER-PERCEIVED PROBLEMS, NEEDS AND CONCERNS

PART II
SECTION A.

KENMORE AND THOMAS JEFFERSON
CORE GROUP PROJECT ACTIVITY

FALL, 1977

SUMMARY OF TEACHER-PERCEIVED PROBLEMS, NEEDS AND CONCERNS

Compiled from twelve teacher written logs kept by Kenmore and Thomas Jefferson "Teaching for Cross-Cultural Understanding" Project core group members.

- How to deal with taunts made by "mainstream" students towards foreign-born or culturally different students; how to help students avoid name-calling situations that often lead to violence.

- How to handle or meet special attention demands made by highly motivated limited English-speaking students in the classroom. Conflict is often created for the teacher who must choose between individuals and the group.

- The lumping of all Asians into the "chinc" basket by students ... lack of awareness of cultural differences within the broader oriental culture ... lack of sensitivity to differences even among some faculty members.

- How to build confidence in ESOL students to help them participate in regular classroom activities.

- Dietary habits such as eating garlics that create adverse cross-cultural conflicts in the classroom.

- How to meet the needs of the single ESOL student or a small group of limited English speakers and at the same time to meet the needs of the group.

- How to take advantage of the presence of a foreign born student in the classroom ... How to tap the natural curiosity of other students and their interest in watching the progress of someone who is culturally "different".

- How to develop positive self-concept in learners without being condescending.

- How to conduct special programs which in themselves seem to suggest lack of respect or low levels of expectations for the target group.

- How to meet the needs of groups-within-the-group without cost to the larger group.

- How will separate bilingual programs eliminate the negative student feelings, behaviors and attitudes created by the lack of understanding of cultural differences within the larger group?

- How do you fight "racism" by emphasizing racial identification in staffing and school assignment policies and practices?

- How can a teacher implement federal goals and guidelines concerning multicultural education if the teacher is philosophically opposed to either the means or the ends for achieving these goals?

- What part can teachers play in reversing the current guilt-raising, blame-placing accountability pattern?

  Example: Author-educator sets "grandiose" goals. Teacher gets blame in next book or article.

- How can realistic goals be set for multicultural education within the framework of the "grandiose" goals?

- What good will programs like multicultural education do without administrative leadership and mandates that all teachers participate in the programs?

- What are the positive things a teacher/school can do to "celebrate" differences?

  "I see multicultural education as a spiral K-12 type of program with two components - the first - understanding self and others - and secondly an exploratory voyage into a variety of cultures to be heard, tasted, seen and enjoyed."

- Student feelings that in black-white conflicts that the white is suspended or punished more often than the black and that the black is often not held accountable to the established school rules.

- How to deal with student disruptive behaviors which may have their source in a lack of understanding of cultural differences, styles or preferences.

  Example: An Asian girl touching a black girl's hair leads to a serious fight.

- How to deal with the adverse classroom situation created when a group of students converses continuously in a language other than English. Often the English speakers become suspicious, defensive and perhaps feeling excluded, they often resort to harsh teasing and name-calling.

- Lack of knowledge and facts in curriculum and textbooks about minority groups in the United States.

- Lack of opportunities to learn and appreciate contributions to world progress made by various racial groups.

- How to increase music appreciation and participation activities in the schools and in the curriculum as a way to enhance cross-cultural understanding.

- How to involve newly immigrated students in classroom activities.

- How to overcome homogeneous seating and social patterns established voluntarily by students.

  Example: Sitting together on one side of the classroom or in cafeteria.

- How to provide the regular classroom teacher with more information on the students from different cultural backgrounds. At present, the teacher is provided with a name, and little or no information such as is available for mainstream students.

- How to conduct successful school wide "international" social or entertainment events which will involve students, parents and faculty members.

- How to reduce the amount of hostility, isolation, bewilderment and fear in-coming students from other countries experience when entering a junior high school for the first time.

- How to develop qualities of tolerance and compassion among all students ... How to increase tolerence and compassion and reduce conflicts among various groups of non-native Americans.

  Example: Hispanic and Asian conflicts.

- How to increase inter-faculty communication between ESOL, bilingual and other curriculum departments.

- How to understand and resolve home-school tensions and conflicts felt by many ESOL students.

- How to understand or explain why some students of all cultures seem to deliberately break cultural "taboos" even when they "know the rules".

- How to find materials relevant to junior high students and adolescent interests that teach acceptance or understanding of other cultural values and perspectives.

- How to involve students, parents, and members of the community in classroom activities that demonstrate or "teach" cultural differences.

- Lack of information on cross-cultural communication skills applicable to teacher-learner, learner-to-learner situations on the junior high level.

- How does the teacher function in a multicultural setting with the knowledge or awareness of the adverse cultural nuance every gesture may have for at least some students?

- How to teach an awareness of the "acculturation" process to both students and teachers.

- How to discover ways of making cultural diversity an asset rather than a problem.

- Lack of easily available, relevant library materials for junior high students.

- Lack of resources within the publishing community; orders are often cancelled or books are not available.

- How to reduce communication and translation problems between a variety of native languages and English.

- How to apply Piaget's prescriptive process of "Recognition, Recall, Judgment and Application" to cross-cultural understanding teaching techniques and strategies.

- How to simulate cultural "encounters" in the classroom.

- How to help all students (and teachers) adjust to a variety of classroom settings reflecting a variety of cultures in a junior high school.

  Examples:

  - India/Spain/Turkey/Vietnamese/Japanese/American*
  - Turkey/El Salvador/Arabia/Guatamala/India/American
  - Taiwan/Nicaragua/Mexico/American
  - Korean/Ethiopia/South Vietnamese/American

  *Reflecting usual configuration of native American diversity.

- How to challenge and meet needs of foreign born students who are placed in classrooms either below or above their level of learning which is a direct result of their English-speaking ability.

- How the principles of "everyday behavior analysis" and "behavior modification" can be applied to junior high school students' learning for cross-cultural understanding ... Should they be used?

- How can students be more actively involved in the curriculum development/decision-making/implementation process?

- How to assure students who speak little English that the conversations, laughter or gestures of English-speaking students are not always directed toward "them".

- How to sort out problems in the classroom that have an ethnic or cultural base from those that are typical learning, developmental or other common teenage patterns and behaviors.

- The sublimation of race issues and its effect on students and teachers.

- Student-to-student cross-cultural misunderstandings: physical violence, verbal antagonisms, feelings of alienation, self-isolation or group imposed isolation.

- Student/teacher relationships in which either the student or the teacher misinterprets the actions or motives of the other.

- Teacher/teacher conflicts which originate in cultural differences or opposing perceptions.

ADMINISTRATION

LARRY CUBAN, Superintendent of Schools, and TODD ENDO, Assistant Superintendent met informally with project members at the end of the inhouse program and resources review phase of the "Teaching for Cross-Cultural Understanding" coursework activities. At this joint meeting teachers and administrators shared ideas about the direction multicultural education might take on the system level as well as the single school level in the two junior high project schools. Among the topics discussed were the formation of county-wide multicultural education task force, the need for an overall system level program to heighten administrative and teacher awareness of the concepts, goals and needs of multicultural education, the value of the human relations program approach to deal with awareness, attitudes, self-concept and identity, the need to address racism and bias in multicultural teacher training and classroom programs, the lack of impact individual curriculum development projects can have without total school staff or administrative support and the value of the cross-cultural communications perspective as an addition to the ethnic heritage approach in designing and implementing multicultural education programs... Project members also had an opportunity to examine and discuss various aspects of the "Teaching for Cross-Cultural Understanding" project proposal with Dr. Endo who had directed the proposal writing and project application process.

the integration process, the program has expanded considerably in recent years. Last year in Arlington over 2,000 people were involved in staff development, school or community events and activities as a result of leadership efforts of over 370 student, teacher, support, liaison, administrative or community representatives active in the Human Relations Program. Dan's presentation prompted the exchange of often persisting and conflicting views of the current state or progress of race relations, the quality of race relations among students and between faculty members, and what the proper role or function of multicultural education should be in reaching for the human relations goals as well as other school board goals.

The need to include secretaries, administrative and other support personnel in cross-cultural understanding training activities, the need to create opportunities for staff and faculty members to have open frank discussion concerning race and cultural differences and similarities, the often resentful and sometimes repressed attitudes of community members, especially among blacks, towards current special programs and expenditures designated for bilingual students and the need for more teachers and administrators to develop or exercise skills in handling cross-cultural conflicts or miscommunications rather than to maintain a view of racial conflicts as "crisis" situations requiring outside mediation were among the topics covered in informal discussion.

ESOL

RHODA TROOBOFF, Director of the Secondary ESOL program, discussed cross-cultural understanding from the perspective of a classroom teacher. She emphasized the need for teachers to search for ways to ease the pressure new students feel when taking entrance tests or learning new procedures. Accommodations such as oral tests, the use of visuals, or the arrangement of desks in the traditional manner are often made to facilitate the students' transition. She mentioned that students are most apt to want to dress like the "rest" of the young teenagers and that they are often fascinated by what American teachers choose to wear. Misunderstandings are often the result of personal bias but can also arise out of conflicting cultural values, standards, or attitudes such as those toward women, the family, the role of the teacher, the individual, authority, space, time, etiquette or acceptable body language and gestures. She suggested holidays as an obvious place to begin sharing information and recognizing a variety of cultural heritages and indicated that teachers should make a point to pronounce and use names in the preferred manner of the student. She pointed out that a continuing dilemma for ESOL teachers is the question of how and how much American "culture" should or can be taught in the ESOL classroom.

- How does a teacher respond to feeling of "you-are-not-doing-enough" pressure?

- In what proportion is ethnic understanding, history, culture taught?

- Where does "multicultural" education fit into the established curriculum?

- What do you teach? How do you teach? When do you teach?

- How do you establish priorities? For what end?

- In situations where customs or values are in direct opposition which value or custom should take precedence over the other?

Teachers can consider several approaches and strategies:

- Identify and present "dilemma" based on information and experience.

- Teach concept of family, values, roles, religion, time, space, games, thinking along with facts and information.

- Begin with distant, remote contrasts to teach cultural concepts before moving to the more significant yet often more threatening differences.

- Create opportunities for students to teach one another and to share information.

- Use open-ended films to enable students to form their own hypotheses, conclusions or generalizations.

- Use an unfinished story motif to help develop student empathy.

- Develop "mini units" to plug into existing broad units or daily classroom routines.

HUMAN RELATIONS

As several project members have observed, the concerns of human relations programs are closely related to those of multicultural education. DAN BROWN, Human Relations Program Coordinator outlined the program's history, activities, goals and concerns. Originally initiated in 1967 to facilitate

However, Nina, her chopsticks, and her pineapple were the real attention getters. She demonstrated how to appreciate, how to carve, and how to eat a pineapple Filipino-style and in the process showed how a teacher can focus on one seemingly "trivial" bit of culture to teach history, family life, values, art, customs, philosophy, or social, economic or political development.

SOCIAL STUDIES

SY STISS, Social Studies Curriculum Specialist, presented an historical perspective of federally sponsored ethnic heritage programs and discussed how the definition of ethnic studies has changed from one that emphasized groups or culture in isolation to one which includes the concept of an integrated curriculum based on similarities, differences and a cross-cultural perspective. He discussed present Arlington junior high curriculum guidelines within the context of the broader K-12 social studies curriculum with particular emphasis on how the concept of "culture" and cultural similarities and differences are included in the curriculum. At present information and concepts are presented three ways: 1) chronologically 2) topically and 3) "inquiringly". "Main ideas" studied include family lifestyles and role expectations, the structure and characteristics of different kinds of communities, how contacts between cultures often brings changes in social institutions, how contributions of groups shape the lifestyle of a culture, how conflicts develop when goals and expectations differ, and how actions of a people are influenced by the values they hold ... Sy also helped teachers to identify basic questions which are central to multicultural curriculum development.

- How do teachers explain many issues, events or patterns of behavior which are to themselves unexplainable?
- How can teachers overcome the tendency to avoid certain difficult events and issues especially those associated with war, catastrcpes or oppression?
- How do or can teachers adjust their teaching styles... styles often determined when teachers become of "professional age"?
- How much carry over is there from studying facts?
- What tools are available as a unit of measure for curriculum effectiveness?

out the country. Included in the listing are the Civil Rights Act of 1964; Title VI; Law vs. Nichols Supreme Court Decision of January 21, 1974; the Equal Education Opportunity Act of 1974; and the Bilingual Education Act of 1974.

TEACHER CORPS

The next Arlington-based program we explored was Teacher Corps with LIZ MAXWELL, multicultural education project director at Key Elementary School. For many project teachers, this was a first opportunity to learn about the nation-wide Teacher Corps inservice and preservice activities and programs. Liz's workshop featured an introductory slide presentation and a series of awareness building self-test quickies and empathy building role playing activities. Teachers had an opportunity to recognize and share many of the problems teachers and students often encounter in classroom activities or in the communication process. In addition, Liz shared sample handouts previously developed for Teacher Corps-sponsored parent, community and teacher workshops for use as possible resources for planning and conducting "Teaching for Cross-Cultural Understanding" sponsored teacher training activities.

The next Teacher Corps guests were ROSA COLELLO, Team Leader, and NINA O'KEEFE, Program Development Specialist. Rosa discussed the value of humor, self-awareness, parental involvement, community support and visuals in teaching for a cross-cultural perspective. She stressed the importance of maintaining a positive self-concept in all students when teaching culture and cultural "differences". Through a role playing exercise simulating an immigrant student's experience during registration, she showed how "custom" can quickly become "defeat" in an atmosphere of misunderstanding. She emphasized the need to search for similarities in the examination of differences and suggested teachers use "mixers" such as a position-in-the-family game to ease communications.

NINA O'KEEFE outlined her approach to multilingual/multicultural curriculum development. Essentially the process is to:

1. Analyze current system materials and program objectives.
2. Locate and analyze existing multicultural and bilingual materials if available.
3. Select one aspect of culture or subject matter to develop.
4. Combine resources into a sample, single lesson plan.
5. Field Test.
6. Evaluate.

INHOUSE PROGRAM AND RESOURCES REVIEW

MULTICULTURAL EDUCATION: A SYSTEM-WIDE PERSPECTIVE

MARIE SHIELS-DJOUDI, curriculum specialist for ESOL, bilingual and multicultural education programs led off with a big picture perspective of past, present, and future programs involving non-native English speaking students. In the school year 1977-78 approximately 18,000 students are enrolled in Arlington schools. The current enrollment includes 822 Spanish-speaking, 437 Korean and 387 Vietnamese students. Approximately 2,950 students are enrolled in ESOL or bilingual programs and represent over 50 language groups. For the most part, non-native English speaking students are enrolled in regular school programs. For instance, in 1976-77, 16% of Kenmore students and 17% of Thomas Jefferson junior high students had English as their second language. At each school 6% of those students participated in ESOL programs. The remainder were enrolled in regular classrooms. Marie emphasized that although the means of bilingual and ESOL programs differ, each seeks to help newly immigrated students participate in total school programs as soon as possible.

In addition, she provided project members with a questionnaire teachers can use as a guide for learning more about the educational and cultural backgrounds of their foreign-born students. Categories include educational system and curriculum; social, student and teacher attitudes; school behavior; physical and instructional organization of classes; signs and symbol forms; and language characteristics.

BILINGUAL EDUCATION: TITLE VII

RON SAUNDERS, Title VII director, discussed multicultural education with particular emphasis on the controversial concept of bilingual education. He also discussed "language", "culture" and "communication" in terms of one another and through a series of personal anecdotes showed that "misunderstandings" are often a result of cultural rather than individual conflict or miscommunication. Differing cultural perceptions of values, gestures, words or phrases can be frequent sources of misinterpretation. He distributed several information sheets including an outline for the rationale of teaching English in concert with teaching reading and other skill-building activities in a student's native language. He provided project members with a summary of legislation and court decisions which have affected and helped to shape current bilingual education programs through-

INHOUSE PROGRAM AND RESOURCES REVIEW: MULTICULTURAL EDUCATION IN ARLINGTON

PART II
SECTION B

KENMORE AND THOMAS JEFFERSON
CORE MEMBER PROJECT ACTIVITY
FALL, 1977
U. VA. COURSE WORK

Arlington Public Schools
Teaching for Cross-Cultural Understanding

THE INTERCULTURAL PERSPECTIVE

SECTION II
PART C

A SUMMARY OF IDEAS AND INFORMATION PRESENTED BY DR. EDWARD STEWART OF THE UNIVERSITY OF SOUTHERN CALIFORNIA ON NOVEMBER 15, 1977 AT KENMORE JUNIOR HIGH SCHOOL.

PREFACE

"CULTURE" has been defined in as many as 300 different ways notes Ned Seelye in his well-known book Teaching Culture. To Seelye, most of these argumentative discussions over the definition of the word have been "colossal wastes of time". He tends to want to bury the issue so that teachers can spend their time "operationally describing" rather than defining the term. Thus in his writings, "culture is seen to include everything people learn to do".

No matter what the definition, perhaps one of the hardest, most frustrating perceptions to grasp, learn, accept, explain, teach or transmit about the process of "learning" and "understanding" one's own or another's culture is that culture is most often something we ourselves are unaware of. This dilemma is illustrated in a recent University of Southern California bulletin announcing an "Institute in Intercultural Training" at the University of Southern California Washington Education Center. On the back of the registration form is this thought:

> The labyrinths of feeling and mind conceal that culture possesses almost limitless resources for withholding from each individual that his identity is determined without his consent.
>
> Adapted from Jacobson, 1966.

In mid-November, Dr. Edward Stewart, co-director of this USC institute met with project members to help us learn and understand what it is about the teaching and understanding of culture that is so often hard to grasp. We called upon him as a consultant to help identify some of the "resources" that determine "identity" as well as those that are often an unknown source of classroom conflict and cross-cultural misunderstandings.

A summary of ideas and information presented by Dr. Stewart on the concept of intercultural education has been prepared by Edwina Lake, research assistant for the Teaching for Cross-Cultural Understanding Project. We hope this follow-up activity will be of interest to project core members as well as to additional staff members concerned with the needs, concepts and goals of multicultural education.

We are grateful to Dr. Stewart for his editorial assistance and comments on this summary, for his participation and interest in the Arlington Project, and for his best wishes that we have "a galloping success" in the New Year of the Horse!

John R. Smith
Project Director

THE INTERCULTURAL PERSPECTIVE

DR. EDWARD STEWART
November 15, 1977

Introductory Remarks

Dr. Stewart presented the discipline of "intercultural education" as one which views culture as patterns or processes rather than as a set of things or as a product. Cultural patterns are most often seen as governing behavior. They fall into one of five categories: 1) Linguistics; 2) Thinking; 3) Values; 4) Roles; 5) Events.

Each of the five patterns interlocks with the others. Thus each kind of a pattern affects, and in turn, is affected by every other kind. One culture can influence or change patterns within another culture. Most often the effect of changing patterns is a subtle one. At other times the change becomes obvious. As an example, everyone in education is familiar with how the objectives of attaining competence and mastery of a subject has changed to the goal of attaining the means of personal usage and self-expression within the given subject. This change towards the cultivation of "rights", "needs" and "creativeness" of the individual is a profound cultural change in the society as well as in education.

Most individuals when exposed to other cultures resist changing their own. Americans are often perceived as "parochial" seeking to maintain their perceptions, particularly in an international setting. Studies of government personnel stationed in Greece for an extended period of time showed that these Americans spoke Greek better when they arrived than when they left. This decline in language competence strongly suggests that the Americans were living within an English-speaking community while in Greece.

Dr. Stewart emphasized that for almost anyone it is a "different kettle when we have to live inside another culture without the insulation of our own". Most people experience what is described as "cultural shock". This phenomenon takes many forms within each cultural pattern. One way to begin the cross-cultural perspective is to look at an example of "culture shock" shared by most foreign visitors or imigrants to America involving time. Few can understand the value placed on being "on time" especially to conduct informal business or to meet socially. The American sense of time is a perspective, a thought pattern, a cultural value that has to be "learned".

Traditional Approaches to Cultural Understanding

Traditionally, there have been four basic approaches to teaching and learning cultural and cross-cultural "understanding".

1. Language

Culture is examined, studied and learned through and within the study of language. Of particular interest are mannerisms and customs which have their roots in language. Accordingly, misunderstanding is avoided by learning the appropriate cultural answers to cultural statements. For instance, one of the first things non-native English speakers learn in America is the proper or most often expected response to "How are you?" "Fine!"

2. Aesthetic and Intellectual Refinements

An understanding of another's culture is gained through study or exposure to the culture's "legacy of existence" or "heritage from the past", within and through the humanities: drama, literature, arts, history and values. The student is exposed most often to what is considered classic, contribution or achievement within the culture. Intellectual interests and inquiries serve as common denominators

which help facilitate cross-cultural understanding. Most people recognize the aesthetic and intellectual approach to culture as the prevalent one in France, Arabic countries and other parts of the world.

3. Area Studies

Culture is presented in a geographic, economic, religious, social or political context. This approach involves many contrasts and comparisons, and it is usually descriptive of a country and society.

4. Human Relations/Behavioristic

The Human Relations approach dominates the field of multicultural education. For the most part it is based on observations of what people do or how they behave in groups. Examples of areas to study include:

- Festivals or ceremonies

  The Japanese tea ceremony is studied to understand Japanese attitudes, symbolism, custom and sense of beauty.

- Group Dynamics

  Behavior is studied to gain understanding of how individuals react in groups, to recognize behavioral patterns within the group and to learn what is rewarding or non-rewarding behavior.

- Nonverbal Behaviors

  A "deep fascination" currently exists for the study and understanding of non-verbal communication. Non-verbal behavior has been divided into three areas and is often seen as a function of culture.

  1. "Proxemics" describes concepts of space.

     Example. Hispanics speak at a close distance to one another in comparison to most Americans. Americans of different racial backgrounds tend to stand

farther apart than do Americans of the same racial background.

2. Kinesics — Describes "body language" which includes facial expressions, gestures, postures, head movements, or use of eyes.

   Example. How a culture bearer "beckons" is area for contrast or comparison. Asians beckon with hand down.

3. Paralinguistics concerns non-verbal elements associated with speech such as tone of voice, pauses, hesitations, errors in speech, rate of speech and volume.

   Example. Talking in a "loud" voice in one culture may not be perceived in the same way in another.

In sum, four traditional approaches to teaching cross-cultural understanding are: 1) Language; 2) Aesthetic/Intellectual; 3) Area Studies; and 4) Human Relations/Behavioristic. Each approach hinges on an understanding of things that people do. Each can be described and each can be seen "objectively". Each contains information. In fact, as Dr. Stewart suggested information from each area could be gathered for a "survival" kit.

A typical "survival" culture kit might include some of the following.

1. Language phrases, vocabulary to "get around".
2. A list of famous people, artists, authors, musicians and descriptions of their work.
3. Maps, characteristic of home, schools, communities, cities, statistics about social, political or economic status.
4. An explanation of appropriate behaviors within the culture.

5. A list of gestures or movements to avoid.
6. A list of customs, ceremonies, and festivals or holidays observed within the culture.

Intercultural Communication: A Fifth Approach

"One step beyond behavior", a step that may lead to increased "understanding" as well as increased "knowing" about a culture is a step that is subjective rather than objective. That broad step is what is known as the inter- cultural perspective. To take the step sometimes one has to completely change a way of thinking about Information. The first thing to do is to learn to observe and examine communication and other processes rather than the products within a culture. How do you go about doing things as opposed to what you go around doing. This must be done in a non-judgemental way to be effective. The process involves observation of the following:

1. How information is collected.
2. How information is used.
3. How information is expressed.
4. How information is internalized.

Along with a cultivated ability to "observe" without judgement must be the ability to empathize.

"To encompass is to Understand"

Similarities vs. Differences

The step beyond "knowing" what people are like" to knowing "what people know" and to "why they do what they do" is often a difficult step to take. The irony is that "another is more able to understand you than you are", continued Stewart. "We live it. They describe it." The anthropologists. The international observer. Alistair Cooke.

Once you have crossed the "irony" barrier, another hurdle in the move from objective to subjective may be recognition of the distinction between "cognitive" and "attributive". In the subjective the interest is in the "cognitive", in the mind, is what is known as information. In the objective, the interest is in the behavior, first, and second in the attributives which precede or govern behavior.

"Begin with a contrast culture, not with a minority culture to introduce or develop the intercultural perspective", advises Dr. Stewart. Teachers and students will need to think deliberately in terms of contrasts and to make evaluations about differences. Otherwise, "we invite activation of an American cultural assumption, the search for similarities". Unless consciously acting in another way, Americans look for similarities, even in some they rejoice in finding McDonald's.

This tendency to search for similarities is often described in terms of "universal qualities". Dr. Stewart holds "public quarrel" with psychologists who glibly use the phrase and he openly cites them as "pedestrain". Perhaps, he indicated the biologist can get away with the phrase but certainly not the psychologist. He seems to beg for a distinction between qualitative and quantitative knowing" and between similar and universal "qualities".

The inability to know how patterns differ and that they differ in the information gathering process is often the source of conflict in multicultural settings. It is this conflict which "fails to engage the needs and meet the expectation of students and teachers". Although one goal of intercultural education may be to learn, understand, appreciate and accept culturally determined differences, the teacher at home with diverse ethnic groups should always "look" for similarities and seek a non-threatening balance when presenting the idea of culturally patterned differences that often clash in a pluralistic society.

The basic assumption of the objective human relations technique is one based on similarity: "If I am feeling good, you are feeling good". To move from the similarity assumption to the idea that linguistic, value, role, event and thinking patterns interact to form differences, a teacher can present or learn differences in several ways: 1) as differences based on a framework of similarity; 2) as differences that "turn-off" a learning community.

A third way of presenting and learning differences is through "role-playing" exercises which attempt to create action oriented comparison/contrast opportunities to learn, know, and empathize with another set of interactions. The key to success in subjective role-playing activities is often found in the personality of the teacher or the director of the learning situation. An individual can act as a "magnet" and with appeal or side-steps can present cultural differences, bias or prejudice in such a way as to preserve or develop positive self-concepts in all learners.

The cross-cultural perspective without "empathy" can be "self-defeating" or even "destructive" if the framework is regarded as "formula", Dr. Stewart cautioned. Although the approach is subjective, "do not brush aside or be indifferent to socio-economic differences as additional and perhaps separate sources of classroom or school misunderstandings and conflict".

Perceptions and all the tricks they can play on us must be recognized within any attempts towards knowing differences and similarities. Most of us share red/green perceptions. Five percent, however, are color-blind. Sound perceptions are also measurable in experiment. Tests are conducted for range, sound, tonal perceptions in the same field of noise.

"Pure tones", "perfect pitch" and "tone deaf" seldom can be identified or isolated unless examined within context of the total sound field. "Intuitively" our shared perception is to listen or look for similar qualities or tones. "If you don't listen to the sounds, to the range, you won't hear the tones."

A resistance to perceive differences is not a universal pattern. In contrast to many Western cultures, for instance, Japan is not threatened by the idea of acculturation or of different "tonal" perceptions. The Japanese pattern is to seek or import new information and ideas, new perceptions or products. Then the process is to study, examine, change, use, adapt, reexpress or often to "resell" them.

Essential to gaining the intercultural perspective is the need to grasp the concept of "identity". "Identification" with one's own cultural heritage provides a subconscious foundation for self-concept within a society.

THE COMPONENTS OF INTERCULTURAL EDUCATION

Linguistic, Thinking, Values, Events, Roles

Linguistics

True language reveals the patterns of the mind. These patterns are often culturally determined. Through a study and understanding of linguistics, a teacher or student can show or appreciate some of the "unconscious" ways we receive, collect, use, internalize and send information. Much of what seems "hidden" to ourselves in communication is "obvious" to another in our patterns, in our syntax, in how we arrange our words.

For example, given the words "black", "long" and "silk" to describe the word "stocking" a speaker has 6 possibilities of ways to arrange the words "long", "silk" and "black". The native-English speaking pattern is long, black, silk stocking.

Add another word to a three adjective sequence and there becomes 24 possibilities of ways to arrange the words, as in the example of "brick", "large", "old", and "red" to describe "house". Yet without thinking about how to arrange these words, the usual English pattern becomes large, old, red, brick house. The linguist looks at "how" this order is determined. Examination reveals that the adjective of substance "brick" or "silk" is closest to the noun. Size, age, color precede in descending order.

As many linguists have noted, one reason Americans are perceived as "materialistic" is that in native speech patterns, adjectives of substance are presented as "close as possible to the noun.

We are thus "not so much governed by the rules of grammar" in the image we project as we are by our "patterns of speech". Irony again comes into play. "We do not know the pattern, the other guy does." To the Portuguese, whose pattern of speech places adjectives after nouns, indigenous English-Speaking Americans may be seen as having "a long shopping list of words" before getting to the point, to the noun. On the other hand, a Portuguese speaking in English translation may be seen as needlessly wasting time going on and on about a noun once it has been mentioned. Accordingly, word order, whether one goes from the general to the specific or the specific to the general can become a source of cross-cultural misunderstandings or confusion.

Communication is seen as having two participants; the sender and the receiver. The information which passes between sender and receiver is known as the message. Messages vary according to content, channel, form, code, event, setting and time. Within one theoretical framework, communication is seen as having nine different functions and

corresponding styles between sender and receiver. How and for what purpose information is sent or received in communication is thus an additional point of reference for the linguist and for the student of the intercultural perspective.

The persuasive style and function which has its foundation in Aristotelian thought and rhetoric often dominates traditional Western linguistic speech and thought patterns. This persuasive function is often seen as a culturally determined set of "unknown" needs to get a "yes" answer, to ask for a "yes" answer, to answer in "yes" or "no", to view information as something to evaluate or as something to be accepted or rejected. In contrast, other culturally determined linguistic patterns may not reveal this same emphasis on the persuasive speaker-to-receiver function and style. Thus non-native English speakers may perceive this persuasive or rhetoric pattern as being "authoritarian" and as one which seeks to sell a point of view. It is often misperceived or misinterpreted in multicultural groups as being "imperalistic".

To gain an intercultural perspective one almost needs to become "an observer of one's own communication patterns as well as another's". This observation process becomes like a "double monologue" and a way of measuring "silences". Making assessments, gaining insight often requires concentrated resistance to the urge "to make up mind for the other" and a special effort to observe "silence" as well as "noise".

Thinking

"Thinking" patterns are closely related to the other components of intercultural education. What one sees, what one perceives, what one values, what one thinks is often a function of what one looks at first. For instance, a primary concern of non-

native English speakers immigrating to America is education. American education is most often organized into three distinct parts: 1) Objectives; 2) Curriculum; 3) Instruction. What one sees, what one looks at first often determines what a newcomer or immigrant thinks about American schools.

To illustrate the idea of "first impression", Dr. Stewart told of an experience he had in a plaza while visiting in Ecuador. A statue atop a tall column captured and almost riveted his attention to the point he was most uncomfortable. Being an architectural buff and having learned to recognize what he calls his feeling of "exclusion", he stopped "to figure out" why he could not take his eyes off the statue at the top of the column. He looked around and refocused on the same scene but this time at ground level. He noticed lions at the sides of the column looking up towards the statue at the top of the column. His eye was automatically drawn upward, following the glance of the lions. The monument was designed to be complete to itself. It did not require an observer to complete it as does the Grant monument in Washington, or the Nelson monument in London. Both of these have lions which look out to draw in the observer who is needed to complete the design of the monument.

Although this experience was but an example of a tourist type of perceptional distortion, Dr. Stewart stressed that at times there may be a dramatic need to stop, to figure out your own as well as another's thinking patterns and to observe before jumping to conclusions.

Values

What is valued and the idea of "self-concept" are often related. The question can be asked, "What does the word 'self' provoke?" Me? Myself? I? ego? relation to others? to environment? to world? How one values or thinks of "self" often is culturally determined by the way parents correct their

children. Through a series of shared personal experiences as well as audience volunteered examples, Dr. Stewart showed how correction patterns vary from culture to culture. A child wanting sweets or candy may be told any number of things. In the traditional American pattern the child is directed to look ahead, to avoid the "negative future". The pattern often goes:

> You must not eat sweets.
> If you do you will develop cavities.
> Then you will have to go to the dentist.

In a Latin family, the correction might be:

> In the Rodriguez family we don't eat sweets.

In yet another American pattern, the individual idea that you are in control may be conveyed. The implied "be creative" and perhaps "don't blame me" response may be:

> It's up to you.

Values are also revealed in how we assume the relationship of ourselves to our world and our environment. Recognition that cultures differ in world concept is often a factor in the degree of technological development within a culture. Although resources exist that are proven to be effective in one environment or culture, the application of these techniques is seen as inappropriate for another. The culture "needing" the change prefers "appropriate technology" and its own resources as opposed to being involved in what may be perceived as "social tinkering".

In general, three concepts of self to world are observed:

1. Individual is in control of self.
2. Individual is integrated with the environment.
3. Individual is subjugated to the environment.

In the latter view, the individual has no curiosity about the environment and takes a fatalistic view. This view is often subconsiously determined with its origins in previous cultural or social history.

The question may be asked, "How does one view a truck coming down a road and approaching a dangerous place at high speed?" The stoic sees no way to control fate, may even lack the curiosity or belief to slow down the truck; instead he "speeds" it up to put the danger behind more quickly.

Concerning values, how they are taught and what information is presented in the classroom, a teacher can ask several questions:

1) Do you believe what is being taught will do some good?
2) Do students believe they will be helped?

How competitive and non-competitive behaviors are valued is yet another area for contrast. Achievement motivation and a need for competition as steps towards power vary from culture to culture. In some they are "disguised", in others "mutualized", in others "rationalized" on some other terms. As an example, in Japan the pattern is to be non-competitive in-group and to be competitive out-of-group.

Roles

In general, "equality" governs day-to-day behavior in America. Status can vary from one role area to the other and distinctions are made between personal and private roles and professional or other life roles. For instance, two volunteer fire departments in opposite parts of the world can be staffed in entirely different ways. In Japan there is no question as to who is the captain of the truck: it is the person with the highest status. However, in usual American practice, the role of the captain is not a function of status or of the role a volunteer plays in other areas of society.

Use of first names is another example of how the American idea of "equality" can be a source of role or value differences. In other cultures there is no dilemma with names, whether to call someone

by their first or last name or by title. The form of address is often governed or controlled by the role one plays within the society or culture. The ease and speed of Americans in arriving at a first name basis is often part of the culture shock immigrants experience in the process of learning and using English in the United States.

Americans are often seen as wanting "to give out the best at the beginning of a relationship", to put the best foot forward with a "Let's-get-to-know-one-another-as-fast-as-possible" goal. In Latin societies, however, relationships are slow to develop at the beginning and are extended in dimension through the idea of "shared experience", shared songs, shared emotional qualities. Whereas most Americans are observed as wanting to keep things on an even keel, to avoid argument, Latins often exhibit a valued need to "argue". In Eastern societies, relationships are often fostered or arranged by "go-betweens" whereas Americans often value directness and choice in their associations or relationships. Contrasts, differences, such as these can often be a source of misunderstanding in a multicultural setting.

Events

How past and present events can shape or affect cultural patterns and all the various interactions of the components of intercultural education often has roots in differences rather than similarities. Events often are the focus for cultural clashes or differences. What may be an obvious reaction or decision to one group may never even occur to the other. As Dr. Stewart noted, contrary to the Western way of thinking about or controlling events, "decision-making is not a universal quality", process or product. To illustrate, he told of an experience Americans had in Cambodia trying to implement a seemingly simple procedure or directive that local police forces would administer first aid to traffic victims. The idea that a policeman should

intervene with the victim's fate was not in the role, thinking or valuing processes no matter what the event or circumstances. The decision-making process towards arriving at a solution to this problem involved presenting the accident within the domain of man by pointing out that the driver of the car had broken a law made by man, had driven a car made by man, over a road made by man. Therefore, the event of the accident was within man's province of action. When presented in this way, the proposal became an acceptable policy. In conclusion, Dr. Stewart stated:

"Cultivate the Intercultural Perspective. There is a difference."

Every language has a unique sensory mode of expressing plenary awareness:

The British: "I know it like the back of my hand." (visual)
The Russian: "I know it like the palm of my hand." (iconic)
The American: " ..... inside out". (kinetic, behaviorist)
The French: "au fond." (auditory, echo)
The German: "like the inside of my pocket". (tactile)
The Spaniard: "as if I'd given birth to it." (total involvement)
The Thailander: "like a snake swimming in water." (process)

Culture is Our Business
Marshall McLuhan, 1970

Arlington Public Schools
Teaching for Cross-Cultural Understanding

THE BLACK STUDENT'S EXPERIENCE IN OUR SCHOOLS

PART II
SECTION D

Consultant: Mary Briskin
January, 1978

THE BLACK STUDENT'S EXPERIENCE IN OUR SCHOOLS

Consultant: Mary Briskin

During the first week in January, 1978, Mary Briskin met with Teaching for Cross-Cultural Understanding Project members to discuss curriculum development and the black student's experience in our schools. We called upon her to share some of the experiences and expertise she has gained from her varied teaching, writing, community human relations, and textbook evaluation activities. Ms. Briskin has served as an Arlington elementary teacher, is the author of a book on sexism in children's literature, and has served on many county and school committees including a 1976-1977 textbook evaluation committee. She is currently serving as a substitute teacher in area schools. The following is a summary of Ms. Briskin's prepared notes which formed the foundation for discussion.

I. Introduction

A. Topics

I wouldn't presume to give a long speech or lecture on the black student's experiences in our schools, and I expect I want to hear from you more than you want to hear from me, anyway. What I want to do instead is take a few minutes, about fifteen, I hope, to introduce a couple of topics which I hope we will then spend the rest of our time discussing. The topics are 1) the degree to which the black experience is and/or should be included in our curricula and 2) the quality of black-white-other relations in our schools. Although I shall make some moderately strong statements, which I hope you will respond to, I want to emphasize that I don't believe there are any right answers, or even necessarily that we are asking the right questions. It seems to me that, where any aspect of human relations is concerned, what we always must do is work through, talk about, in effect, grope along together.

I have spent a lot of time thinking about what the black student's school experience must be like, and what the non-black student's conception of that experience must be, and what the resulting learning experience is. My work for the School Board and for the County Board has enabled me to hear from a lot of parents, black and white, and a lot of teachers, black and white. I have also interviewed a lot of administrators and spent a lot of time in various classrooms. I must say, though, that my most enlightening experiences have come from the times I have taught lessons in various classrooms and the most enlightenment of all has come since October of this year when I began working regularly as a substitute teacher. I decided I wanted to see what all day teaching was like now. There is no reality, in the broad spectrum of work in education, like that of staying in a classroom all day, and observing, sometimes participating in, and often trying to diffuse, one human drama after another.

B. State of Progress

From these various experiences I conclude that we have made a lot of progress in improving the quality of the black experience in the public schools, but that in some areas there has been very little progress, and in others we are stalled. It even seems to me that black students in our secondary schools today must often feel somewhat like Ralph Ellison's invisible man. They must feel that many of the people they come into contact with each day aren't really seeing them, and that many of their textbooks largely ignore their presence in America.

II. Texts

First, I would like to say a little about what is happening among publishers of school texts, as they attempt to make their books more multi-cultural and multi-ethnic. It seems to me that publishers may have gone overboard in their efforts with elementary texts, and have not really turned their serious attention to similar efforts with their secondary texts. There are good reasons for this. They don't have to do very much with elementary texts but color the faces and include ethnic fairy tales. When they make secondary texts multi-racial and multi-cultural they have to deal in a very substantial way with social questions.

I thought I would tell you about a friend of mine, Penny Platt, who wrote some reading texts. I think Penny's story illustrates, if nothing else, that teachers need a strong sense of humor. But I think it also illustrates the kind of thing that is beginning to happen among publishers.

Penny is an art teacher in Anacostia. Some years ago she got excited about basing a reading text on the pictures her students drew in her various classes. Since all her students are

inner-city students, and almost all are black, she felt that it was true that their reading texts were not very relevant to their lives, and she thought if she based a book on their pictures the subject matter would at least interest them. It would, in a way, have been selected by them. Penny's first book was Big Boy. You will notice that Big Boy is about the only character and that he is white. At that time Penny did not even think about the color of Big Boy's skin. She said her students rarely colored faces at all, and she just didn't think of it.

When the second book, Friends for Big Boy, reached the publisher, the publisher wrote back that they were going to color some faces, and asked which ones she suggested. You'll see there is a sprinkling of black faces. It is this one that sometimes has the same character white, and sometimes brown or black. So when Penny did the third book, Meet Some New Friends, she put in quite a few black and brown faces, and some red and blue ones. They ran the book like she sent it, but said that most of the schools using the books were inner city schools and they wanted even more dark faces for the next one. So, as you can see at a glance, Do Some New Things, has only a few white faces. Well, Penny thought she had the formula. Sales were going well. She was even making a little money. But within a few months parents in some schools began to complain that the books were sexist. Where, they wanted to know, was Big Girl? Well, Penny was ready to get out of the textbook business and go back to her sculptures and cut-outs anyway. The last time I talked with her she said sales were indeed down in city schools, but that new markets had been found. The books are doing quite well in suburban nursery schools and in the schools for aborigines in Australia.

As I examined textbooks last year, I could just feel developments like these going on as these textbooks were produced. It is very clear that publishers and writers are groping along together, making a lot of mistakes, but, I think, headed for an eventually good balance in their handling of multi-ethnic materials.

Meanwhile, it is true, at the elementary level, as several teachers on our committee pointed out, that in some of these texts you can look long and hard before you find a white face, and that the nuclear family as all but disappeared entirely. One of my jobs on the committee was to collate parent evaluations, and many complained "Now <u>our</u> children are underrepresented". The comments made the fact clear that few black parents had evaluated the texts, which is something I suppose we could talk about. My own feeling, as a parent, was, that if black children could for 100 years look at white faces only in their texts, my children could look at mostly dark faces for the next few years. It will be some time before publishers decide what the right mix is.

It does seem, though, that there is very little equivalent development in secondary texts. The literature books, even many of the newer ones, have a few poems by black poets, usually on non-racial subjects. Langston Hughes' peace poem is very popular, as is his "I Have Known Rivers". Of course, "I Have Known Rivers" is very much about being black, but most high school students have to have that pointed out to them. A curious thing that I have noticed during my textbook evaluations is the realization that apparently publishers have decided to handle the question in this way. There are a significant number of poems by black poets, on very neutral subjects, with no mention of the fact that the poets are black. It seems to me that it is possible to miss that fact entirely. I have met fairly well educated people who confuse Margaret Walker and Alice Walker and who think Nikki Giovanni is Italian.

The only literature text I found that deals with the question of the black experience in America in the way I would like is a new McGraw Hill book that had a section on protest in America, with a subsection on black protest and an introduction that discusses this protest in a direct way.

Many of the history books being used, and even some of the new ones, don't mention slavery in any significant way until the Civil War chapter, and even then many have an amazingly short treatment of it before getting on to the battles. I expect this kind of treatment can be partly explained by the fact that the fashionable interpretation of the Civil War for the past twenty years or so has been an economic one, and not as an interpretation that blames the war in any large way on the moral question of slavery. Most texts have a column or two on the Civil Rights Movement and Martin Luther King in the last chapter, and many have a picture inset of Jesse Owens or Jackie Robinson, and that is about it.

Since I feel so strongly that the black experience is basic to the American experience and that books and courses that leave it out are really misrepresenting history, I am not satisfied with these texts. I realize that the kind of direct approach I advocate can be volatile. I heard from enough social studies teachers who held discussions in their classes of Roots, to know that those discussions were exciting, in some cases a little scary. Still, I think that is the sort of thing we need more of.

III. Human Relations: Advoidance of Issues.

I think I have moved from curriculum into human relations, but of course we all know they cannot be separated, anyway. In this area it seems to me the need for improvement is simply never ending. From the comments I have had from black parents, those I have heard from black and

white students, and from my own observations I conclude that a kind of avoidance operates in many instances. It is this avoidance that makes me think of The Invisible Man. Often the avoidance results in a double, sometimes a triple standard of behavior and academic expectations for black, white, and brown students. In some cases the double standards stem from nothing except a teacher's very intelligent reluctance to become involved in what may turn out to be a racial incident. In others I think it stems from a very deep-seated tendency on the part of human beings to think in terms of racial stereotypes.

IV. Materials

Well, I want to stop talking now and give you some handouts. Two are bibliographies of material available in the Arlington County Library.("I, Too, Am America" and "Deep Like the Rivers".) I know that similar materials are available at the Ed Center, but I felt sure you would have those already. I am sure some of you have these, too. But they don't have them on display anymore. You have to ask, and librarians go into a back room and get them. I think these materials are terrific. I am convinced that with aids such as these and a few good ideas as to how to use them a teacher could make the black experience in America an integral part of his or her curriculum.

The other handout is a collection of racial incidents. I have recounted some happenings I have observed in Arlington Schools and in Fairfax Schools in the last two years. I would like for you to look at them and tell me if you find them worrisome, as I did, and if you think they might have been better handled, and how. I want to emphasize again that I don't have any "correct approaches" in mind. I think all these situations are difficult, even the ones that seem frivolous. I might add that although names have been withheld to protect the innocent and the not-so-innocent, I consider myself the villian in several of them, and have spent a lot of soul-searching time thinking how I could have acted better.

I also felt a strong temptation toward avoidance as I was typing and reproducing the incidents. They are the kind of things we usually would prefer to have no record of. Also, I think we shy away from juxtaposing black and white so much the words themselves often seem to suggest a polarity that makes us uncomfortable. But I made myself be as direct as I advocate that others be. I did, however, rewrite the first one, and replace the plain words with euphemisms. I reminded myself of my mother, who has never read a twentieth century novel because she can't bear to read four-letter words or profanity.

INCIDENTS FOR DISCUSSION

as recorded by
Mary Briskin

Read the following incidents. How would you have handled these situations? Could there have been another "better" way? Can you think of any similar incidents you have encountered in your own teaching?

1. A white teacher was teaching a class of fifth graders, not her own, a special lesson. A scuffle broke out. A white student said a black student had jabbed him with his elbow. In telling his version of the story he used a racial epithet. The black student responded by calling the white student a four-letter word beginning with s. The teacher separated the students. After class she held the black student, whom she happened to know, and talked to him about the appropriateness of language. She did not know the white student and later could not remember which he was, and decided not to reopen the situation by attempting to locate him.

2. A black sixth-grader climbed up and sat on a bookcase in the Library. A black teacher (not his teacher) gave him a tongue-lashing that reduced him to tears. The chastisement was so severe that several of the teacher's regular students went home and talked about it with surprise and awe.

3. A white teacher, walking along the hall in a junior high school, heard a black student call her (the teacher) a white bitch. She gave the girl a strong talking to and took her to the principal, who called the girl's mother. The mother came after school and there was a very unpleasant scene in the principal's office in which the mother called the principal and the teacher racists.

4. A white high school teacher found a note, left on a black student's desk during a pep rally, in which the student called the teacher a white bitch. The teacher wrote underneath "And you'd better not ever forget it". She did not sign the note and never mentioned it to the student.

5. At a meeting of educators a black teacher reported that she had asked her male students to complete the sentence

"If I were a girl I would aspire to be _____", and that they had almost all written dead. A white teacher, reporting back to an all-white English Department, repeated the story, identifying the teacher as a District of Columbia classroom teacher. The English teachers began discussing what there was in "their" family lives that made them hate women.

6. A white high school teacher walked into the teacher's lounge, inhabited at the moment by white teachers only, and said, "The halls are just full of black kids. Somebody ought to do something about it". Nobody responded.

7. During a music assembly a large group of black students sat together and began to make a disturbance, among other things loudly criticizing the quality of the performance. A white teacher, standing in the aisle next to them, said nothing, but went and got the black assistant principal, who quieted them, somewhat. All the performing students were white.

8. A white high school teacher, writing a note to a black student's mother, asked the student if his last name were his mother's maiden name. The student was angered.

9. A white high school music teacher complained that all the black students he had approached about singing in a gospel program had refused.

10. An elementary school class presented a program called "Our Multi-Cultural Heritage". It included material on Mexican, Vietnamese, Korean, and African festivals. A white teacher said that, to be fair, it should have included Irish, English, German, and Italian festivals as well. A white parent objected that black students were being encouraged too much to look back to Africa, another that black students should not be lumped with with ESOL students, that they were, after all, American. Still another said, "What ever happened to the melting pot"?

Arlington Public Schools
Teaching for Cross-Cultural Understanding

SCRUTINIZING THE SCRUTABLE:
CULTURE AND COMMUNICATIVE COMPETENCE

USING NEWSPAPERS AND MAGAZINES TO TEACH CULTURE

WATESOL WORKSHOP PRESENTATION
BY H. NED SEELYE
NOVEMBER 18-19, 1977

PART II
SECTION E

SUMMARIES BY
EDWINA K. LAKE
FALL, 1977

WATESOL FALL WORKSHOP
November 18, 1977
Georgetown University

SCRUTINIZING THE SCRUTABLE: CULTURE AND COMMUNICATIVE COMPETENCE

H. Ned Seelye

SEGMENT ONE

A foreigner about to visit America asks an old lady who has lived there what he needs to learn about America. The old lady gives him seven survival tips.

SURVIVAL ONE: Speak English. You'll need it.
It's the only language.
Americans are not bilingual.

SURVIVAL TWO: Be Brief.
Americans are not patient.
Language is a mechanical thing.
Learn the appropriate cultural response to questions.
Learn how to answer to "How are you?".

SURVIVAL THREE: Make no self-corrections.
Rephrase.
Do not repeat.

SURVIVAL FOUR: Cook.
It's the basis of socialization.
Learn to do your own.
You can't hire someone to do it for you.
Learn to contribute, pot-luck style.

SURVIVAL FIVE: Drive.
Get yourself an automobile.
To maintain privacy.
To avoid isolation.

SURVIVAL SIX: Join.
"American street philosophers do not exist."
Learn to relate institutionally, in group, in organization, not as an individual.

SURVIVAL SEVEN: Agress.
"Americans are not friendly."
Prepare to be insulted.
Learn to ignore insults.
You'll get used to it.
You'll survive.

SEGMENT TWO

Through a series of personal anecdotes, Seelye showed how a lack of understanding cultural differences can cause fights, confusion, frustration, silence and embarassment. Some incidents had roots in linguistics, some in customs, some in values, some in role differences, some in differing perceptions. He told one "success" story about a Peace Corps volunteer in South America and how she crossed cultural barriers by leaps and bounds through her active and enthusiatic pursuit of a photography hobby.

THE CONCLUSION

Know the questions that shouldn't be asked.

Distinguish between what you "know" and what you "notice".

It is impossible to be prepared.

The best you can do is develop some skills for handling the unexpected.

Expect the worst, not the best.

CLASSROOM STRATEGIES TO TEACH CULTURAL COMPETENCIES USING NEWSPAPERS AND MAGAZINES.

November 19, 1977

This topic was presented in two parts: 1) The introduction in form of an address to approximately 200 conference attendees; 2) A "hands-on" workshop attended by 35 volunteers.

PART ONE

SEVEN SKILLS A TEACHER NEEDS TO TEACH CULTURAL COMPETENCIES

BASIC SKILL — A sense of "language".
How language works, how it is used, how it is structured. Its vocabulary. Its range. The difference between spoken, unspoken and written.

SKILL ONE — A sense of how things in a culture fit together.
If a culture is like a "tapestry", learn how to examine its "threads". An "examined thread" doesn't make sense unless put back into the overall pattern of culturally conditioned behaviors.

SKILL TWO — <u>Knowledge of how language interacts with other culture variables</u>.
Know the differences or variables that exist in a given culture in the ways people talk, act, or value according to their sex, occupation, age, status, region, residence, social class, sense of time, space and place and the nature of their education and experience.

SKILL THREE — <u>The ability to look at the connotation and denotation of words</u>.
Know the variety of ways a given word can be used.
Know what else the word may "mean".

SKILL FOUR — <u>Knowledge of conventional behaviors in common situations</u>.
Ways of getting "to the back of the bus".

SKILL FIVE — <u>The ability to evaluate the veracity of cultural statements</u>.
Learn to use a variety of sources and your own "experience".

SKILL SIX — <u>The ability to cope with "timebombs", changing information within one's own and another's cultural orientation.</u>
A teacher needs to learn how to sort out truth, to develop long-term learning skills, to know how to research a variety of primary and secondary sources, and to learn how to receive and update information as it occurs often in the face of obsolescence.

SKILL SEVEN — <u>The ability to deal with cultural statements reduced to attitudinal problems</u>.
Dealing with "attitudes" is the toughest skill of all to develop.

What should a teacher/learner do with these seven skills?

Decide which skill to develop or teach.

Decide how much of the skill you want to teach or learn.

Learn the process of "hypothesis refinement".

Learn how to define, redefine and redefine cultural statements.

Learn how to deal with invalid hypotheses.

Learn how to deal with changing basic information.

Newspapers and other forms of mass media offer a realistic, valid source of information about a given culture. Learn how to use them to teach "culture".

PART TWO

USING NEWSPAPERS AND MAGAZINES TO TEACH CULTURE

WORKSHOP FORMAT: Workshop participants each selected a graphic from a wide assortment of available popular magazines and newspapers. Instructions were to select a graphic which revealed something typical or difficult to understand about American culture. Among the graphics chosen by participants were ads for tires, cereal, perfume, household cleaners, bras, cars, cigarettes, oil companies, deodorant, cosmetics and the ecology movement. The demonstrated "model" was suggested as being one which can be used for getting into any other model. During the workshop, participants tried their hand at learning the process of hypothesis refinement with the graphic each had selected.

"Mass Media, in addition to literature, is a'non-human' form of communication" and offers a "gold mine" of authentic data or information for forming and testing cultural hypotheses. Perhaps the most inauthentic data come from the "limits of personal experience or the time and status of the informer, too often in the teacher". A danger lies in the transmission of information unsupported by valid cultural data.

How to Use Mass Media to Teach Culture

Choose graphics from the mass media: Newspapers. Posters. Magazines.

Make your selection from a publication with wide circulation.

Avoid international magazines, news weeklies, elite publications and news items. These often "go too far", are biased, or are directed toward but one segment of the culture.

Tabloids are much more "fun".

Ask yourself "What is it about American culture that is so hard to understand".

Once you have selected a representative advertisement or graphic look at the picture, read the text, think of the message, and survey the overall layout.

Design a series of exercises using the process of hypothesis refinement.

The Process of Hypothesis Refinement

Design a series of objective three-answer choice questions that will lead students to learn the process of hypothesis refinement.

QUESTION ONE: The Giveaway.

Design a question that will get the students into the exercise. It should be a) easily answerable and b) amusing. It should also be designed a) to give the student a sense of success; b) so that it requires no value judgments or "intellectual baggage" to answer; and c) to make the student look at the graphic.

Example: The boy in this picture is looking at
a.
b.
c.

QUESTION TWO: The Text.

Design a question about the text. Design it 1) to get the student to read the ad, to grasp its subject and content and 2) to connect the visual with the words. Again, the correct response should be a simple and easy one to make.

Example: This advertisement is selling
a.
b.
c.

QUESTION THREE: The Hypothesis

The hard work begins. Write a multiple choice question to show a generality about the culture that the ad demonstrates .. a question which shows how Americans act or value.

Example: Americans value
a.
b.
c.

QUESTION FOUR: The Refinement.

Using the generality as a base, make up an additional question to redefine the hypothesis using data from the ad.

Example: If the generalization is A is B

Then the refinement is
B is _____.
a.
b.
c.

THE REDEFINEMENT: The follow-up.

Data is required to redefine the hypothesis. The main trouble with generalities is realizing they are often wrong. Few are qualified to make them. Students should learn how to support or refute generalities.

How can students redefine, refine hypotheses?

Begin to work out with the mass media.

Read, select, collect additional advertisements to support or refute the hypothesis.

Go to libraries in the community to research the generality, to gather evidence in support or to refute the hypothesis.

Send students out to conduct interviews with members of the school and of the community.

Have students compare or contrast the generality with their own experiences and observations.

Have students write about the issues raised or implied in the advertisement.

* * * * * * * * * * * * * * * *

Seelye's book Teaching Culture is a tool and manual for understanding the concept of "culture", how one culture can vary from another, how knowledge of a language does not guarantee knowledge of culture, how media, graphics and culture consultants can provide authentic cultural data for knowing and teaching about culture, and how performance objectives and activities such as culture capsules, clusters or assimilators can be effective in teaching culture.

Although the book is directed toward a foreign language teacher audience, many of the perspectives, processes,

concepts, methods and strategies can be applied by any teacher. "Culture" is seen as "anything people learn to do". ...Many of the examples are based on differences and similarities of Latin American and North American cultures.

Sample chapter titles include "When We Talk About 'Culture', What are We Talking About?", "The Seven Goals of Cultural Instruction", and "Asking the Right Questions".

Teaching Culture: Strategies for Foreign Language Educators is available from the Arlington Education Center Professional Library.

In his book Teaching Culture, Seelye lists the seven "goals" of cultural instruction: Cultural Goal I: The Sense or Functionality of Culturally Conditioned Behavior; Cultural Goal II: Interaction of Language and Social Behaviors; Cultural Goal III: Conventional Behavior in Common Situations; Cultural Goal IV: Cultural Connotations of Words and Phrases; Cultural Goal V: Evaluating Statements about a Society; Cultural Goal VI: Researching Another Culture; Cultural Goal VII: Attitudes toward other Societies.

Seelye, H. Ned. Teaching Culture: Strategies for Foreign Language Educators. Skokie, Ill. National Textbook Company, 1974. Chap. 3.

PART III

INSIGHTS AND INFORMATION FOR GROUP UNDERSTANDING

PART III

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Arlington Public Schools
Teaching for Cross-Cultural Understanding

AFRO-AMERICAN COMMUNICATIONS

PART III
SECTION A

By BENJAMIN G. COOKE and
EDWINA K. LAKE

PREFACE

The "Teaching for Cross-Cultural Understanding" Project sponsored a workshop on Afro-American Communications led by Benjamin G. Cooke of the Howard University School of Communications on April 24, 1978, at Thomas Jefferson Junior High School. Twenty-three teachers and staff members from Thomas Jefferson and Kenmore Junior High Schools attended.

Professor Cooke is active in the fields of linguistics, communications and race relations, is a frequent guest speaker at Washington area university events and appears often on area radio and TV talk shows. He has worked with Jesse Jackson, has taught in a Chicago-based psycholinguistic program for inner city elementary school children, has served as a consultant to "Black Journal", writes, and is currently a media consultant as well as an occasional on-camera guest for "Tony Brown's Journal", an NBC Sunday morning television series dealing with events, issues and personalities that influence Black America. During the first part of 1978 he led a series of workshops in Brookline, Massachusetts, for school and community personnel involved in implementing court ordered desegregation in the Boston area schools.

Professor Cooke's presentation included a discussion of language and linguistics, dialects, non-verbal communications, the evolution of Black English, current issues and trends affecting education and ways teachers can use communication and language to increase positive cross-cultural communication and understanding in the classroom. A highlight of the presentation was a tape and slide show on non-verbal communications. Workshop participants also received flyers and information on the "Tony Brown's Journal" television series courtesy of Professor Cooke.

We are grateful to Professor Cooke for the interest and concern he has shown in helping to develop a cross-cultural understanding perspective in Arlington Public Schools and for his editorial assistance in preparing this summary of his workshop.

John R. Smith
Project Director

VERBAL COMMUNICATIONS: LANGUAGE AND LINGUISTICS

Sound and grammatical systems form the basis of language and each of us in born into an established system and pattern of verbal and non-verbal communication. Although we continually add concepts and symbols to our vocabularies or "lexicon", our basic systems for internalizing and communicating information remain essentially the same.

Each language is seen as "a collection of symbols and rules, verbal and non-verbal, used by individuals in a given society to express the values and concepts that are dictated by that particular world view". Throughout time between 5,000 and 6,000 languages have been determined and each of these languages reflects the shared experiences, shared world view and shared needs of a specific culture. Thus languages vary. Whereas an Eskimo has approximately 100 words for the condition of snow, in English we need or use only three or four. Each language changes, adapts and has the capacity to expand or contract. Hebrew, once a language of religion and rhetoric, is now used for daily speech. Latin, once a dominant spoken language, is now a language of science, technology and religion.

A dialect is a variety of language and each language was at one time a dialect of another. A dialect can be regional, social, cultural or a part of an activity or special interest that crosses class, regional or other boundaries as in the languages of the computer, forensics, slang or the underworld. Differences in dialect can include 1) variations in structure or word order such as a SUBJECT-OBJECT-VERB pattern versus a SUBJECT-VERB-OBJECT pattern; 2) variations or substitutions in lexicon such as "poke", "sack", or "bag" to describe a "tote"; and 3) variables in sound patterns such as in how we say "Park the car". region to region or group to group.

No matter what the dialect, the linguist sees each dialect as linguistically valid for its place and function. The "standard" is not seen as "the" language but rather as "a" dialect and "a codified set of language norms considered to be socially acceptable by the most prestigeous class." Ironically, dialect as opposed to standard is often defined in a pejorative manner. We tend to see it as "something someone else has" rather than as "something I have".

How we say what we say rather than what we say determines differences in how we communicate. And how we examine, teach, learn, and study language is often shaped by how we view and understand the interrelated systems of sound and grammar. The grammarian "reads" the standard and concentrates on our grammar systems, on our "morphologies", our words, syllables, constructions, definitions, sentences, vocabularies, commas, periods, marks and other "rules and symbols" to identify the what aspects of communication. In contrast, the linguist "listens" to our speech and our "phonologies", our sound systems, our "intonational contours", patterns, structures, and internal pauses to explain the how and the way we communicate a particular world view within context of a field of sound.

The grammarian notices the comma, period, or other mark to observe how we separate, express or punctuate "value and concept", whereas the linguist uses the "supra-segmental phomenes" or verbal punctuations of pitch, stress and juncture to measure how we denotate, connotate or convey thought and meaning.

While the grammarian uses the syllable as the smallest unit of measure for sound and meaning, the linguist measures sound, contours and meaning with a smaller, smallest unit called a phomene. Although a phomene is defined as the smallest unit of sound that has a meaning, one phomene is not seen in isolation but in relation to the adjacent and therefore modifying sounds or pauses in speech. For instance, the linguist will study differences in how "bit" and "bid" are said dialect to dialect and will examine the "d" phomene and the "t" phomene to see how each varies in relation to the preceeding "bi".

Thus what we say "first", what we leave out, what we leave to last and how we pattern our verbs and nouns, how we "sound" our phomenes, how we punctuate or pause, or how we pitch, stress and juncture can all be a part of what is known as dialect or language.

How we count "one, two, three, four...", indicate a question or express the phrase "I'm going home", are examples of how pitch can determine meaning. Stress can change the functions of our words as in the example of "contract" and "contract". And how we juncture or pause both within and between words can determine what we mean as in the case of "the black bird" versus the "Blackbird", or "The White House" versus "the white house".

EVOLUTION OF BLACK ENGLISH

Historically two theories have tended to prevail concerning the evolution of Black Language in the United States. The dialectical hypothesis is that Early English gave rise to two distinct branches or dialects: Modern American English dialect and Black English dialect. The creole hypothesis cites the influence of African, pidgin and creole languages on what is known today as Black English. A pidgin language is defined as a form of one language based on the syntax or grammar of another and creole is defined as a language system featuring aspects of both a mother tongue and a pidgin speech. Professor Cooke, along with many linguists in the 70's tends to view today's Black English as a synthesis of both processes and as a dialectical evolution which has features of each of these various branches or categories of languages.

The degree of isolation from mainstream culture determines the degree of African survival or creole elements in the dialect of an individual. Conversely, the more assimilated a person becomes the more submerged will be pidginizations or creolizations in speech patterns. Black English speakers can appear anywhere on a hypothetical continuum showing a range of pidginization, creolization or decreolization.

Success among both blacks and whites in America is most often a function of an ability to speak and write Standard English. Recognition of dialect does not or should not imply that the standard should not be taught or learned nor that one's original dialect need be abandoned or rejected out-of-hand. Drawing upon his experiences in a Chicago psycholinguistic program designed for inner city elementary school children, Professor Cooke noted that efforts to recognize and use dialects are often met with great resistance by both whites and blacks in a school setting. Accepting a linguist's view of each dialect as valid is often a difficult concept to develop. However, his experiences as well as those reported by Grace Holt in her language teaching programs "Bridge", attest to the value of a bidialectical and bicultural approach to teaching Standard English as well as other basic skills and cultural concepts.

NON-VERBAL COMMUNICATIONS

Communication is the act or process of transferring information and ideas by verbal or non-verbal means. The three levels of communication are 1) intra-personal involving one person 2) inter-personal involving two or more persons and 3) mass involving the transfer of ideas and information through print or electronic means. The usual view of language is centered around words and linguistics. However, language is only one of several infra-communicational systems, most of which are non-verbal. It is non-verbal communication that can contradict the verbal to become a frequent source of cross-cultural misunderstanding or conflict. A person facing two people across a table and speaking to both at the same time may communicate entirely different messages depending upon how each perceives the other's gestures within and across cultures.

Studies of what is considered socially offensive behavior by black and white military personnel have revealed that the most offensive behaviors are non-verbal. Most often cited offenses center around regional accents, degree and intensity of eye contact or aversion, touching behaviors and how music is chosen and played. In the study blacks and whites tended to automatically assume a racist attitude based on a southern accent. Whites resented the volume of black music and blacks resented blue-grass. Eye gaze or aversion caused concern for both white and black and blacks expressed particular dislike for whites to touch their heads or hair.

Differences in culturally determined communication systems have been observed and noted not only in terms of linguistic patterns but in how cultural groups perceive comfortable personal, social and public communication distances, zones and space ... how respect, emotion or disrespect is shown through eye contact or eye aversion ... handshaking, back slapping or other touching behaviors ... how clothes, cars, furnishings, jewelry and other objects are used to communicate information ... walking, sitting, head shaking or other body language gestures ... how connotations, denotations and intonations are used to convey meanings or project images and how the concepts of past, present, future, appointment or non-appointment time are considered.

Formal studies of various aspects of inter-communications systems are included in the following categories:

Linguistics:	words
Proxemics:	space
Haptics:	touch
Objectics:	objects
Paralanguage:	style
Kinesics	body language
Oculesics	eye movements
Parapsychology:	ESP

In general a culture is viewed on one of two ways according to how a group perceives actual time and future time. A monochronic culture is appointment or schedule centered. A polychronic culture is non-appointment centered and priority is given to tending to the immediate need. Being "right on time", having "a five year plan", or measuring distance in terms of the time it takes to get there are not necessarily universal cultural values or priorities. John Hardin in Time and Cool People talks of CPT, APT or "street time" and how time concepts can differ within a variety of black and white cultures.

SOME IMPLICATIONS FOR EDUCATION

Prior to the 1960's many language and linguistic experts projected a popular "non-existant" or "culturally deprived" image of Black English, history and culture. "Baby Talk" theories such as those suggested by H. L. Mencken prevailed. Today linguists view Black English as a separate and unique dialect. Knowledge, recognition and respect for dialect can not only aid in communication across cultures but can serve as a bridge for teaching the standard as well as other English dialect differences.

Lack of recognition of dialect and speech pattern differences can lead to what is known as cultural bias in standardized tests. The testing controversy continues to be a major concern of educators, students and parents. A recent class action suit filed by six black parents in Florida to challenge the validity of intelligence testing resulted in a court ordered retest to include appropriate vocabulary and linguistic adjustments. On retest all six students performed significantly better. A prevailing view of "standards" and "testing" is that, yes, standards should and need to be set but that tests should measure and evaluate whatever a student has just been taught.

Every education system is established to perpetuate a set of values, most often those set by the government. Acculturation is a normal and natural goal and value of education. To many the cultural bias of standardized tests, especially those tests that measure a student's potential or predict a student's school success reflects what is known as "institutionalized racism". Racism or cultural bias often has a profound negative effect on teacher attitude and expectations and can often prevent or hinder the acculturation process at the onset of a child's entrance into school. Those active in the move to diminish cultural bias from testing procedures do so in a belief that through recognition of linguistic and cultural differences a better chance will exist for individual teacher and student success. Inherent in this view is a belief that greater understanding of differences will help to create an atmosphere where greater harmony can exist.

An outgrowth of the Black Cultural Awareness Movement begun in the '60's has been the emergence of white interest in ethnic pride and identity in the '70's. Blacks, by leading the way in the use of pride and protest to establish their own legitimacies and identities taught whites about ethnicity and pluralism and helped to shatter the "melting pot myth" illusion. Today the Black Cultural Movement is characterized by a unity through diversity attitude. The interdependent need to draw upon one another's strengths and to get together on common problems, challenges and interests is recognized as well as the need and desire to retain a sense of cultural pride and group identity.

SUGGESTED ACTIVITIES TO TEACH UNDERSTANDING OF COMMUNICATION PROCESSES AND TO IMPROVE CROSS-CULTURAL COMMUNICATIONS IN A MULTICULTURAL CLASSROOM SETTING.

- Begin by relating to students on the basis of what they relate to.

- Plan and conduct lectures, readings and discussions about verbal and non-verbal differences and similarities.

- Use "split screen" devices to show different styles of behaviors for the same type of action or concept.

  Example: greetings, kinship or different interpretations or usage of the same word.

- Design observation "shadowing" exercises for learning more about cultural differences and similarities.

- Improvise with materials at hand such as posters, magazines or newspapers to design teaching demonstration aids or in classroom projects.

- Listen and observe. Note your own or another's personal antagonisms. Try to find the reason for the miscommunication or uncomfortable feelings.

- Clarify meanings, rephrase,make use of redundancies to avoid or recover from missent messages.

- Encourage and seek feedback from students.

- View videotapes or films with the sound turned off. Have students "guess" the dialogue. Play back what actually takes place when the sound is turned on.

- Conduct "one word" dialogues or conversations in "gibberish" to demonstrate communication patterns and how words and speech are structured.

- View and discuss video tapes and films of contrast cultures to begin learning about cultural differences and similarities.

- Play and analyze tapes or records of discussions featuring speakers with a variety of cultural dialects or speech patterns.

- Design role-playing activities for students to improvise a variety of interactions, dialogues or outcomes that might occur with the same student and different teachers given the same initial situation.

- Recognize, understand and respect the dialect of the learner. Use dialect as a bridge to teach and improve Standard English.

- Teach Standard English as "difference" not as "right" or "superior".

- Design demonstration exercises to demonstrate how a variety of dialects can overlap to form an individual's speech.

  Example: Standard, Regional, National and Black English dialect overlaps.

- Use "identity" as a teaching theme. Include activities such as Jesse Jackson's "I am Somebody".

- Always search for and recognize similarities when isolating and recognizing differences. Seek to establish and maintain a sense of unity.

- Use "we" during classroom presentations and in interactions with students along with "you" and "I" to show and develop a closer relationship.

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THE ABOVE BOOKS ARE AVAILABLE FROM THE ARLINGTON PUBLIC LIBRARY.

Arlington Public Schools
Teaching for Cross-Cultural Understanding

BLACK HISTORY FACTS

PART III.
SECTION B.

COMPILED BY
EVELYN REID SYPHAX
CONSULTANT
1978 SUMMER WORKSHOP

BLACK HISTORY FACTS

Compiled by:
Evelyn Reid Syphax

1619 - First cargo of slaves for English America came to Jamestown, Virginia.

1620 - First public school for Negroes and Indians in Virginia.

1624 - William Tucker, first black child born and baptized in English colonies.

1731 - Benjamin Banneker, born in Baltimore - scientist, mathematician, political scientist, farmer, essayist, surveyor - died in 1805. Helped to design Washington, D. C..

1747 - Absalom Jones born, first black minister ordained in America.

1748 - Prince Hall, born, founder of Negro Freemasonary.

1750 - Kunta Kinte born in the village of Juffure - Gambia, West Africa.

1761 - Phillis Wheatley - poetress of the American Revolution - arrived on a slave ship.

1770 - Crispus Attucks - died first of five men killed in the Boston Massacre.

1797 - Sojourner Truth born, lecturer, abolitionist, heroine.

1820 - Harriet Tubman born in Maryland - an ex-slave who became the "conductor" on the Undergrcund Railroad and made approximately 100 trips back into the south to lead over 300 slaves to freedom.

1800 - Nat Turner born - led a revolt in 1831, 99 blacks and 66 whites killed. Turner was hanged.

1825 - William Syphax born at Custis Plantation - (Arlington Cemetery). Founded public high school education in Washington, D. C.. He was also first black chairman of the segregated school board.

1827 - First Negro newspaper - Freedom's Journal was published in Massachusetts.

1835 - John B. Syphax - Born free in Alexandria County (Arlington). First black elected to the Virginia House of Delegates from his county. He was Treasurer and Justice of the Peace for Alexandria County prior to that.

1841 - Blanche K. Bruce was born - first Negro elected to a full term in U. S. Senate from Mississippi.

1853 - First Negro YMCA in Washington, D. C.

1853 - First novel by U. S. Negro - Clotel by William Wells Brown.

1856 - Booker T. Washington born - moderate leader; at age 21 he founded Tuskegee Institute.

1864 - George Washington Carver born - Scientist known as the "Wizard of Tuskegee", he developed over 300 uses for the peanut.

1867 - Maggie L. Walker born - first woman bank president in U. S. in Richmond, Virginia.

1868 - W.E.B. DuBois born - journalist, civil rights fighter; called the voice of the Negro.

1871 - James Weldon Johnson born - poet, educator, civil rights leader, consul to Nicaragua, author of "Lift Every Voice and Sing". His brother Rosemond wrote the music for the same song.

1872 - Charlotte E. Ray - First woman to graduate from a university law school; first Negro woman lawyer.

1874 - Patrick Healy became the first and only black president of Georgetown University.

1877 - Frederick Douglass was appointed marshall of D. C. by President Hayes. Born 1831, he became a leading abolitionist who sought rights for all. In 1889 he became minister to Haiti.

1900 - Louis "Satchmo" Armstrong born on July 4th became a leading singer and trumpet player.

1904 - Dr. Charles R. Drew born June 3rd; physician and scientist. He developed a process of changing blood into plasma and established blood banks. His important discovery has saved many thousands of lives each year since 1940. He was a former resident of Arlington.

1904 - Dr. Ralph Bunche born; scholar, United Nations representative and leader.

1906 - Alpha Phi Alpha - first Negro Greek letter fraternity organized in Ithaca, New York.

1907 - Alaine Locke - first Negro American Rhodes Scholar.

1908 - Thurgood Marshall born - first black appointed to the U. S. Supreme Court. A resident of Falls Church, Virginia, he fought through the U. S. courts the idea of separate but equal facilities and won most cases. He received the Spingarn Medal in 1946.

1908 - Alpha Kappa Alpha Sorority - first black sorority founded January 8th at Howard University.

1909 - National Association for the Advancement of Colored People (NAACP) was founded after a lynching in Springfield, Illinois.

1914 - Joel E. Spingarn, white philantrophist and Chairman of the Board of Directors of NAACP, instituted Spingarn Awards to call attention to meritorious achievement of Negroes.

1939 - Martin Luther King, Jr., born January 15. Named Michael King at birth. At the age of seven, his name was changed to Martin Luther. A great Civil Rights leader, he became a modern-day Moses. His assassination in 1968 was mourned by people of all races throughout the world.

Nobel Peace Prize - Only two distinguished blacks have received this coveted award:

Dr. Ralphe Bunch in 1950 for his work in settling a dispute in the Middle East. In 1949 he received the Spingarn Medal.

Dr. Martin Luther King, Jr., in 1964 for his social action based upon the philosophy of Christianity and non-violent practices of Gandhi. He also received the Spingarn Medal in 1957.

Legislation

1863 - President Lincoln signed the Emancipation Proclamation. Confederate Congress said Negro troops were criminals and could be executed or returned to slavery.

1864 - Fugitive slave laws repealed. Negro troops received equal pay.

1865 - Freedom granted to wives and children of black soldiers. Freedman's Bureau was established to aid emancipated slaves. Thirteenth Amendment passed abolishing slavery.

1866 - Fourteenth Amendment to the Constitution was passed making citizens of American born Negroes.

1870 - Fifteenth Amendment was passed giving Negroes the right to vote.

1875 - Civil Rights Bill by Congress called for equal accommodations (but they could be separate).

1954 - May 17, Supreme Court ordered school desegregation "with all deliberate speed".

1964 - Congress enacted the Civil Rights Bill guaranteeing full citizenship rights to Negroes and reinforcing the Fourteenth Amendment.

United Nations Presidents

Only two women and one of them black has ever served as "President of the World" by virtue of being President of the U. N.. The first was Madame Pandit of India.

Angie Brooks - the second president - a Liberian, educated at Shaw University in Raleigh, North Carolina served with distict-tion in this capacity.

Black Organizations for Civil Rights

NAACP National Association for the Advancement of Colored People.

Urban League

SNCC Student Non-Violent Coalition Commission.

CORE Congress of Racial Equality

SCLC Southern Christian Leadership Conference.

The above list represents only a few of the organizations involved in the fight for improving the quality of life for people.

Black Power was a term coined by Stokely Carmichael as he marched in Mississippi in support of James Meredith, the first black student admitted to the University of Mississippi Law School.

Some Firsts for Blacks

Jackie Robinson became the first black major league baseball player in 1947.

Dr. Daniel Hale Williams performed the first successful heart operation on record in 1893. He helped establish the Provident Hospital in Chicago, which was the first to permit black doctors to operate. For five years he was head of Freedman's Hospital in D. C. and organized the first training center for black nurses.

Marion Anderson, born in Lynchburg, Virginia - First black American woman to sing in the Metropolitan Opera Company. A former U. N. Delegate for Peace, she sang before a large audience at the Lincoln Memorial after being denied the right to sing in Constitution Hall. Miss Anderson received the Spingarn Medal in 1939 for music achievement.

Robert Weaver became the first black American to be appointed to a U. S. Cabinet position when he became head of the Department of Housing and Urban Development (HUD).

Patricia R. Harris - First black woman appointed to a Cabinet position in January, 1977, as Secretary of HUD.

Mary McLeod Bethune - born 1875 - became Director of the Negro Affairs Division of the National Youth Administration. She organized a school for girls in the Daytona Beach, Florida area with only $1.50 in her pocket. In 1923 the school became Bethune - Cookman College. Mrs. Bethune was given the Spingarn Medal in 1935 for Negro achievement.

Edward W. Brooke - First black State Attorney General of Massachusetts in 1962 now serves as the only black U. S. Senator.

Benjamin O. Davis - First black to achieve high military rank of Lieutenant General in the Air Force, commanded the all black 99th fighter squadron during World War II. He became the first Director of Sky Marshalls for apprehending plane hi-jackers.

Samuel Graveley - First black Admiral in U.S. Navy is from Richmond, Virginia. Graduate of Virginia Union University.

Brigadier General Robert C. Gaskill is from Arlington, Virginia. Graduate of Howard University and George Washington University. Commander, Letterkenny Army Depot, Chambersburg, Pennsylvania since August 1974.

HISPANIC LEARNERS AND ANGLO TEACHERS: INSIGHTS FOR CROSS-CULTURAL UNDERSTANDING

PART III
SECTION C

By EMMA VIOLAND de HAINER and
EDWINA K. LAKE

SPRING, 1978

HISPANIC LEARNERS AND ANGLO TEACHERS: INSIGHTS FOR CROSS-CULTURAL TEACHING.

> In cross-cultural understanding social perception is quite important since it is a process in which we tend to create as well as perceive. So much operates outside our awareness, frequently we do not even know that we know. We unconsciously learn what to notice and what not to notice, how to divide time and space, how to walk and talk and use our bodies, how to behave as men and women, how to relate to other people, how to handle responsibility, and whether experience is seen as whole or fragmented. This applies to all people. Those in other cultures are as unaware of their assumptions as we are of our own. We each assume that they are simply part of "human nature". Our reality is not another's reality. There is a complex process underlying our perception of the world and those in it. This process centers on our efforts to make and to keep the world a viable, relatively safe place in which to live.
>
> Beth Blevins Cuje, 1977 [1]

Although much of what each of us perceives is based on unconscious, underlying cultural assumptions, for most of us conscious perceptions we have of ourselves or another often begin and end with a name. A paradox of multicultural education programs is that the very terms we use to encourage awareness of or sensitivity to cultural and individual differences or to improve cross-cultural communications may in themselves be a source of confusion, resentment or miscommunication. "Hispanic" is perhaps such a term.

"Hispanic" is actually an adjective rather than a noun or a name and is used to refer to all cultures with Spanish or Portuguese as the dominant language.[2] The term itself is seldom used by those of a Spanish or Portuguese culture to describe themselves just as few Americans with an English language heritage see or describe themselves as "an Anglo". Thus the Hispanic Arlington Community or a group of Hispanic

students can include those who much prefer to identify as "Latino", "Latin-American", "Mexican-American", "Chicano", Cuban, Puerto Rican, Spanish-American, Spanish or some other designator. The Chicano is not a Puerto Rican and neither one is a Bolivian. However, each shares a common Hispanic culture and heritage, just as native English speakers share a common Anglo culture and heritage. Yet for those of us within these common Hispanic or Anglo cultures and heritages many cultural differences and distinctions exist. In Arlington, most students from Hispanic cultures usually refer to themselves as "Latin-American" or "Latino" since the majority of our Spanish or Portuguese speaking students come from Latin America.

An additional area where teachers and students can inadvertently create resentment is in how we use the words "foreign" or "native". There are some students in Arlington who do identify more with the country they come from and maybe then do not resent the term "foreign student"; but on the whole, native Spanish speakers who are U.S. citizens do not like to be called "foreign" or "international students". This tendency to equate who or what is "foreign" with language is especially resented by Americans of Spanish descent whose ancestors have lived in North America longer than any one else with the exception of the American Indian.

Thus, within a shared Hispanic culture, many differences can exist. As noted by Robert Maxwell of Catholic University:

> "Twenty-four nations are contained in Latin America, each one having its own expression, its own blend of Spanish (or Portuguese) and Indian elements. There are enough commonalities, however, to make the term Hispanic meaningful. They share much more than the same or a similar language. Their modes of thinking, acting and feeling are much alike. Their problems with mainstream U.S.A. are quite similar." [3]

Differences in Hispanic students in an American multicultural classroom can be influenced by the following factors:

- Length of residence in the United States.
- Socio-economic differences.
- Reasons for living in the United States (U.S. citizens, refugees, immigrants)

- Language spoken at home.
- Traditional Hispanic community or home.
- Parents from different cultures.
- Degree of identification with a national or cultural group.
- Attitude towards the majority group.

As one can see, it is as impossible to generalize about all native Spanish-speaking students as it is to generalize about all native English-speaking students. Each of us, as we identify as families, as individuals, as groups, as members of a broader language culture and as a world culture has a "reality" of our own. Too often the "realities" of the Anglo teacher and the "realities" of the Hispanic student can create confusion and miscommunication for both even if both student and teacher are speaking the same language. Therefore, we have compiled the following insights concerning possible Anglo and Hispanic cultural differences in hopes of assisting teachers who seek to develop a cross-cultural perspective and bicognitive learning and teaching styles in their multi-cultural classrooms. These insights are presented as a way toward understanding, not as a formula and certainly not as a tool or tips for stereotyping either one culture or the other.

Discussions, information and observations are grouped under the following headings: 1) Time and Communication 2) Inter-Personal and Inter-Group Relationships 3) Adult-Child Relationships 4) Philosophy and Linguistics and 5) Learning and Teaching Styles.

TIME AND COMMUNICATION.

Spanish-speaking students, especially those who are new to this country, have a different sense of time and definition of how time is to be used than we find in the United States. Here people seem to be in a hurry or in a race with the clock. For example, "appointments" for conversation, to visit with relatives, to conduct business with associates or to confer with teachers may seem strange.[4] And the American school day ... the rush from one class to the next ... observations that students immediately clear the room after the bell rings or there's a "Let's get down to business" approach at the beginning of a class may be an adjustment somewhat akin to the feeling almost all elementary students feel on their first days in an American junior high school

In most Latin American schools, elementary and secondary, students stay in the classrooms and teachers are the ones to move. Thus newly enrolled students from an Hispanic culture may need understanding and verbal reminders as they learn to be "on time" for school activities and as they learn the concepts of "deadlines", conferences and schedules as practiced in most American classrooms.

COMMUNICATION.

Along with learning new concepts of time and a new language Spanish-speaking students and their parents are often learning new forms of communication. Observers note that inter-personal communication in Hispanic cultures is most often oral or aural, whereas in Anglo cultures a greater proportion of communication takes place in writing. In one culture a verbal "thank you", "I'm sorry", or "Well-done" carries more meaning while in another a written message conveys a greater idea of gratitude, appreciation or sympathy. On an institutional level, the sending and receiving of information often takes place person-to-person rather than on a printed form or memo and in Latin America signed forms are frequently hand-delivered rather than mailed.5 Thus, written bulletin board notices, memos, forms, printed directions, and other application, enrollment or classroom procedures that can seem routine to mainstream students, parents and teachers can be unfamiliar procedures. And because each school or organization is likely to vary these procedures and forms in one way or another, the process of learning how to "communicate" in the United States can be frustrating and exasperating for Hispanic students and parents, even if language is not a barrier.

Teachers, administrators, secretaries and other school staff involved in the orientation, enrollment and home/school communication processes all can help smooth implementation of procedures by trying to anticipate possible questions or difficulties and then by doing what they can to communicate information about school practices, procedures, policies and the purposes of forms, conferences, requests or memos before the questions or the frustrations can occur. Staff who volunteer to demonstrate processes or to explain forms or questionnaires informally and orally can further help to ease the transition for students, parents and school staff.

Many parents who are unfamiliar with American school organizations, policies and procedures may be reluctant or apprehensive about a visit to the school, especially if they are in the process of learning English. For instance, a routine mid-fall request for a conference may be misperceived as a sign that something is wrong with a child's behavior rather than as an activity designed to help the child. Again, oral explanations to the child and an accompanving written statement of purpose can help to ease possible apprehensions a parent might have.

Closely related to the concept of time and the cultural definition of how time should be used are differences in attitudes towards time, work and roles. Writing in Mosiac magazine, Rolando A. Alum and Felipe P. Manteiga note for instance that Cubans do not consider "work an end in itself" as Americans do. Anglo Americans are seen as having a live-to-work value and pattern while Hispanic Cubans are seen as having a work-to-live or a "work-to-enjoy-life" value and pattern.[6] Work and who does what is often a function of role or class in any society and sharper distinctions are made between what are appropriate manual and professional activities for men, women and members of certain classes within Spanish-speaking societies. Work patterns can also be related to time. Whereas one typical Anglo work pattern is to start out first thing Monday morning and to wind down to Friday with a cleared desk watching the clock, a contrasting work pattern in Hispanic cultures is to begin gradually and casually, to have several projects or activities in progress at the same time, to gain momentum nearer to the end of the day or week and to remain after hours to finish up rather than to begin early to get a head start.[7]

Thus how a student begins the week or approaches a task or assignment may affect how a teacher perceives the level of a child's motivation or how the teacher evaluates a child's "work habits". Other application of these sometimes differing concepts of time, work and roles can be applied to the schools. Although soccer for girls and home economics for boys are newly implemented curriculum requirements in the United States these activities can be met with greater resistance by parents or students who recently have come from far more traditional societies and schools.

INTER-PERSONAL AND INTER-GROUP RELATIONSHIPS.

Feelings, how they are perceived and how they are expressed can be a source of conflict or miscommunication for any of us depending upon what we value, what we express and what we perceive. Thus, even within our "first" cultures, how we smile, establish or avoid eye contact, how we perceive personal, social or public space or otherwise relate to one another through non-verbal communications can be a source of miscommunication or conflict.

In comparison to most Anglo culture groups, members in an Hispanic culture tend to sit or stand closer to one another in groups or in conversations. Affection and interest is often shown by the touching of one another or of another's clothing.[8] However, the definition of what is "close" may differ across cultures. Whereas Anglo-Americans are seen as wanting to establish a "close" I-want-to-get-to-know-you-as-soon-as-possible-on-a-first-name-basis relationship, members of an Hispanic culture are more likely to develop a close relationship slowly and to base this relationship on an accumulation of shared experiences, shared insights or shared feelings.[9]

In many Anglo cultures a direct, prolonged gaze can create an uncomfortable feeling whereas in most Latin American cultures steady eye contact in conversation or in public meetings is seen as evidence or a gesture of sincerity and respect among adults.[10] On the other hand, Spanish-speaking children tend to look away from an adult when they are being reprimanded.[11] In contrast the Anglo-American idea of "look me in the eye when you say that" as a sign of respect or honesty in a child to adult relationship can mean just the opposite for an Hispanic teacher and student.

An Hispanic child sees a smile as an indication of warmth and acceptance and the absence of a smile may be misperceived across cultures as a source of concern. Likewise facial expressions and attentions to courtesies such as greetings or leave takings give clues to feelings of acceptance or rejection and are perceived as signs of loyalty, friendship, or misunderstandings. In general, Spanish speakers will want to trace signs of perceived sadness, rejection or anger to their origins, to clear up differences rather than to dismiss or brush off a perceived negative feeling as something transitory with a "stiff upper lip". Silence, often perceived

in Anglo cultures as "golden", "politeness" or as a sign of efficiency may be perceived by a member of an Hispanic culture as a sign of rejection, especially in response to an accomplishment, or a gesture of friendship and assistance.[12]

Thus sincere oral praise for accomplishments or personal qualities and expressions of gratitude for thoughtful and helpful gestures will go a long way in helping an Hispanic learner feel comfortable and recognized in a multicultural classroom or social situation. Referring to shared experiences will likewise help to develop closer relationships for students in the classroom.

Members of Spanish and Portuguese speaking cultures enjoy group activities and identifications and feel strong ties and loyalties toward their families, friends and communities. Within the Hispanic cultures, "family" is an extended concept whereas within Anglo cultures "family" is more often a nuclear concept and relatives and family are not necessarily considered as the same. Helping the family and sharing in responsibilities are important values. Most Spanish-speaking students expect a give and take cooperative atmosphere in school, home, and work activities and will take pride in sharing and in working together on tasks or in leadership roles.[13] Although these same attitudes are also valued in the American schools, as evidenced by what we check off on a typical report card, an emphasis in the classroom of "working independently", or the idea of "I did this all by myself" in direct competition with classmates may create confusion for a child whose feelings about what is accomplishment are based on underlying cultural assumptions which praise and place a higher priority on working and achieving together.

Teachers who vary their teaching styles and who consciously design a range of small group and independent activities can help all students learn how to enjoy and feel comfortable within various forms and degrees of competitive, independent or cooperative learning activities.

Personalism versus Individualism is often seen as point of contrast between Anglo and Hispanic cultures. Spanish-speaking children as well as adults feel a strong sense of loyalty and identity with another

family member, a friend, teacher or employer who has a high rank, role or status in the community.[14] For instance an adolescent may identify strongly with an esteemed uncle and will seek his guidance and seek his praise rather than to place a higher priority on being his"own person", on being "on his own", or "doing his own thing". Whereas Americans tend to favor a chain of command type of organizational identity or to identify with a "job", or "career", members of an Hispanic organization will tend to identify and seek attention with the power structure or the head of the organization.

This idea of personalism may transfer to the school and students will identify strongly with the teacher, Hispanic learners, as well as other children, are likely to respond well to teacher demonstrations, to personalized stories, shared teacher experiences, analogies showing how one thing can be like another and phrases such as "Watch how I do this", "Knowing or doing this has helped me to _____", or "When I first tried to do or understand this I felt _____".[15]

Values concerning social acceptance, who one knows or what one feels in relation to the group can appear to take precedence over values concerning what one knows or achieves. Hispanic parents, students and teachers will most often think of the good student as one who has the most friends or as one who is the most cooperative rather than as one who has the best grades.[16] Although most of us can identify with this familiar conflict between acceptances and achievement, for the Hispanic student this conflict can be greater in a school situation where the obvious higher priority is given to achievement. In classroom discussions, oral quizzes or question and answer periods, Hispanic students may experience difficulty if the activity is perceived as having to make a choice between friendship and achievement or confrontation and acceptance of others. Thus "showing off" knowledge or "sharing" opinions, may be in direct conflict with a greater desire to avoid "showing up" or confronting a friend, teacher or classmate.

In a parent-teacher conference, Anglo and Hispanic parents are both likely to want to know how children are making social adjustments and about their academic progress. However, an Anglo parent's first concern

may be to ask how the child is "doing" or performing and an Hispanic parent's first concern is more likely to be how the child is getting along, behaving or expressing feelings.

ADULT-CHILD RELATIONSHIPS

Oral discussions, multiple-choice tests, classroom informal debates with the teacher, pick-your-own-topics, special projects and research assignments are among the modern American school practices that seem to create the most difficulties for students with an Hispanic cultural background as well as for students from other societies and more traditional schools. These difficulties during initial experiences within an American school can be a result of quite different views about what are considered appropriate adult and child roles, relationships, and responsibilities.

Across cultures, American English-speaking parents are perceived as viewing the child as a little adult and as one who has the same types of rights and responsibilities as an adult. In Hispanic cultures, the adult is seen as the authority figure and the protector and clearer distinctions are made between adults and children. Parents see their role as one who nurtures and protects and mothers make "decisions" for children about what to eat, buy, do or wear rather than consciously to create opportunities for children to express their preference, to make these choices or to form their own "opinions".[17] For instance, in a restaurant where an English-speaking family and a Spanish-speaking family are both ordering from a menu at the same time, the Anglo parents are far more apt to encourage a three year old to choose and order from the menu while the Hispanic parents are more likely to place the order for the child.[18] Within an Anglo family, the child who ties his own shoes or buttons her own coat at an early age will receive praise for having learned and developed this "self-reliance" skill whereas the Hispanic family probably will not have considered teaching this type of skill as a priority of early child care. "The l nger the child the better" attitude is often in direct contrast with a "get-ready-for-school-as-soon-as-possible" goal.

Thus a teacher with a strong Anglo cultural tradition and a parent with a strong Hispanic cultural tradition can each view "their" child in a different way.

Anglo teachers can try to be as specific as possible when giving directions and can realize that a wide-open field of choice may be threatening, depending upon the age of the child and the degree of traditional Hispanic influences in the home. And teachers who need to help younger children develop any needed self-reliance skills should strenuously avoid "putting down" the child and home because "they" have to teach the skill.

To the Hispanic parent the teacher should be a substitute parent who continues to exercise authority and protection responsibilities especially in the early years of school. A frequent complaint of Hispanic-American parents is that too many decisions are directed towards the students and that not enough decision-making takes place with the teachers or the principal.

PHILOSOPHY AND LINGUISTICS

A frequent tendency among those who compare and contrast Hispanic and Anglo cultures is to pit a "Live Now" attitude against a "postponed gratification" ethic or value. By raising this point for contrast, we in no way want to imply or create a stereotype that "an Anglo" always plans ahead and "an Hispanic" never does nor that "an Anglo" always values the future and never values the moment or vice versa. However, contrasts can be seen in typical patterns an Hispanic family and an Anglo family might exhibit given the same set of circumstances.

Take for example, if a child is given a relatively substantial sum of money as a gift. What encouragements would the parents give the child or what praise would the child receive for how the money was spent or used. In the Hispanic home, the child is far more likely to be encouraged to spend the money for presents for members of the family and to reserve a portion of the money to purchase small personal items. In an Anglo family, the child will probably be expected to consider the money his or her own, and will be encouraged to use the money to open a savings account, to save for college or a new bicycle or summer camp.[19] Thus, what may be seen as a thrifty or prudent action by one parent may be seen as a selfish or senseless action by another.

In the classroom, these philosophical contrasts can be related to a student's underlying reasons and motivations for learning. Chances are an Anglo

student will respond more readily to a "postponed gratificatinn" symbol such as a star, a "B" or some other mark of completion, whereas an Hispanic student will be more highly motivated by a "social reward" or by a realization of how information or an experience can relate to now or to a more immediate future.[20]

Closely connected with the "Live Now" versus the "postponed gratification" contrast is a contrast in how members of the two cultures view personal responsibility for what happens to them and what they do. Native English-speakers value thinking in terms of looking ahead based on an underlying cultural belief that an individual can anticipate, predict, plan for or control the future.[21] Native Spanish-speakers value thinking in terms of acceptance based on a philosophical traditional doctrine that all things and events are predetermined and therefore are unalternable or unevitable. The Spanish language uses an impersonal active voice which is best translated in English by a passive voice. For example, patterns are: "Se perdio la tarea" (The homework was lost.) or "Se rompio la taza" (The cup was broken.) rather than the English "I lost my homework", or "I broke the cup".

Whereas English-speaking patterns are seen as direct, open, honest and concise, Spanish-speaking patterns in contrast are seen as indirect and expansive. For instance, Latin Americans are "very tactful and diplomatic in their relations with others. Their manner of expression is not brief and direct, but elaborate and indirect. This makes interaction pleasant and allows others to preserve their dignity".[22] Across cultures, however, an elaborate and indirect pattern can be perceived as roundabout or as an avoidance of issues while a direct, concise, honest tell-it-like-it-is pattern can be seen as rude, cold or simplistic.

LEARNING AND TEACHING STYLES

Up until recently, educators have tended to evaluate and think about cultural differences in terms of what was taught and what was learned or in terms of what was not taught or what was not learned. Today, theorists, researchers and educators are increasingly turning to an examination of process and are thinking in terms of how our cognitive learning and teaching styles can differ culture to culture.[23] Our cognitive styles, how we view experience, how we know, how we internalize and communicate information, how we see part in relation to whole or whole in relation to part are all patterned by our cultural and linguistic heritage.

Researchers, notably Castaneda, Gray and Ramirez, have observed that the majority of students from traditional Hispanic cultures have a "field sensitive" learning style while the majority of students from a traditional Anglo culture have a "field independent" learning style. Likewise, the dominant Hispanic teaching style is "field sensitive" and the dominant Anglo teaching style is "field independent".

Briefly, in the field independent mode of perception, the person is able to perceive items or "parts" as discrete and/or separate from the total field or the "whole";[24] in the field sensitive "mode of perception the organization of the field as a whole dominates perceptions of its parts." For instance, in dealing with content material, the field sensitive teacher will emphasize the global aspects of concepts, will personalize the curriculum and will clearly explain performance objectives. The field independent teacher approaching the same subject will focus on details, fact, and principles and will emphasize and value inductive learning and discovery approaches. A table outlining basic differences in field sensitive learning and teaching styles is on page 15 and sample observation forms for determining the nature of a student's or teacher's preferred cognitive style are on pages 16-17.

At the heart of the research concerning cultural difference and cognitive style is the need to develop better ways of teaching, communicating and learning in a multicultural setting. Knowing and being sensitive to differences must be followed by recognition, respect, adjustments to and use of differences as a way to develop "bicognitive" competencies and abilities.

Teachers can begin to apply the bicognitive development process by doing the following things:[25]

1. Examine your own teaching style in terms of field sensitive and field independent characteristics.
2. Observe and determine what appears to be the preferred learning style of each student.
3. Consider the preferred learning style of the student as the "starting point" for all learning.
4. Design "cross-over" activities that will help all students gain confidence and feel comfortable with more than one way to perceive and internalize information and with more than one teaching and learning style.

The "important educational goal is to help children develop competency in both cognitive styles" [26] and an essential part of the process of becoming aware of and responsive to cultural differences is the need for each of us to recognize that everyone including ourselves is culturally conditioned. It is important for us to make an effort to understand the lifestyle, values, and interpersonal behaviors honored by cultures different from our own as well as to understand those honored by our own cultures. Then by developing a framework to meaningfully label "real" cultural difference on the basis of these understandings we can begin to create "culturally democratic" environments in our multicultural schools and communities.

LEARNING STYLES

Field Sensitive	Field Independent
1. Does best on verbal tasks of intelligence tests.	1. Does best on analytical tasks.
2. Sensitive to the opinions of others.	2. Performance not greatly affected by the opinions of others.
3. Performance better when authority figure expresses confidence in ability.	3. Prefers to work independently.
4. Learn more easily materials that have human aspects; learn by fantasy and humor.	4. Learns more easily materials that have human aspects; learns by fantasy and humor.

TEACHING STYLES

Field Sensitive	Field Independent
1. Displays physical and verbal expressions of approval and warmth.	1. Maintains formal relationships with students.
2. Expresses confidence in child's ability to succeed.	2. Encourages independent student achievement.
3. Encourages learning through modeling; asks children to imitate.	3. Encourages task orientation.
4. Emphasizes global aspects of concepts.	4. Focuses on details of curriculum materials.
5. Personalizes and humanizes curriculum.	5. Emphasizes facts and principles, inductive learning and discovery approach.

BIOCOGNITIVE INSTRUMENTS

FIELD-SENSITIVE TEACHING STRATEGIES OBSERVATION INSTRUMENT

Indicate the frequency with which each teaching behavior occurs by placing a check in the appropriate column.

Teacher's Name _____ Grade _____ School _____ Date _____

Teaching Situation _____ Observer's Name _____

Teacher's intended teaching style (if applicable) _____

FIELD-SENSITIVE TEACHING BEHAVIORS	FREQUENCY				
	Not True	Seldom True	Sometimes True	Often True	Almost Always True
PERSONAL BEHAVIORS					
1. Displays physical and verbal expressions of approval and warmth.					
2. Uses personalized rewards which strengthen the relationship with students.					
INSTRUCTIONAL BEHAVIORS					
1. Expresses confidence in child's ability to succeed.					
2. Gives guidance to students: makes purpose and main principles of lesson obvious to student.					
3. Encourages learning through modeling: asks children to imitate.					
4. Encourages cooperation and development of group feeling.					
5. Holds internal class discussions relating concepts to student's experiences.					
CURRICULUM RELATED BEHAVIORS					
1. Emphasizes global aspects of concepts; clearly explains performance objectives.					
2. Personalizes curriculum.					
3. Humanizes curriculum.					
4. Uses teaching materials to elicit expressions of feelings from students.					

Taken from: Cultural Democracy, Bicognitive Development, and Education. Manuel Ramirez, III and Alfredo Castaneda, 1974.

FIELD-INDEPENDENT TEACHING STRATEGIES OBSERVATION INSTRUMENT

Indicate the frequency with which each teaching behavior occurs by placing a check in the appropriate column.

Teacher's Name _____ Grade _____ School _____ Date _____

Teaching Situation _____ Observer's Name _____

Teacher's intended teaching style (if applicable) _____

FIELD-INDEPENDENT TEACHING BEHAVIORS	FREQUENCY				
	Not True	Seldom	Sometimes	Often	Almost Always True
PERSONAL BEHAVIORS					
1. Maintains formal relationships with students.					
2. Centers attention on instructional objectives: gives social atmosphere secondary importance					
INSTRUCTIONAL BEHAVIORS					
1. Encourages independent student achievement.					
2. Encourages competition between students.					
3. Adopts a consultant role.					
4. Encourages trial and error learning.					
5. Encourages task orientation.					
CURRICULUM RELATED BEHAVIORS					
1. Focuses on details of curriculum materials.					
2. Focuses on facts and principles; encourages using novel approaches to problem solving.					
3. Relies on graphs, charts and formulas.					
4. Emphasizes inductive learning and discovery approach.					

Taken from: Cultural Democracy, Bicognitive Development, and Education, Manuel Ramirez, III and Alfredo Castaneda, 1974.

CHILD RATING FORM
FIELD-SENSITIVE OBSERVABLE BEHAVIORS

Child's Name _____ Grade _____ Date _____

Observer's Name _____

FIELD-SENSITIVE OBSERVABLE BEHAVIORS:

Mark 1 to 5 for ratings:

1. Not True
2. Seldom True
3. Sometimes True
4. Often True
5. Almost Always True

RELATIONSHIP TO PEERS:

1. Likes to work with others to achieve a common goal . . . . . _____
2. Likes to assist others . . . . . _____
3. Is sensitive to feelings and opinions of others . . . . . _____

PERSONAL RELATIONSHIP TO TEACHER:

1. Openly expresses positive feelings for teacher . . . . . _____
2. Asks questions about teacher's tastes and personal experiences; seeks to become like teacher . . . . . _____

INSTRUCTIONAL RELATIONSHIP TO TEACHER:

1. Seeks guidance and demonstration from teacher . . . . . _____
2. Seeks rewards which strengthen relationship with teacher . . . . . _____
3. Is highly motivated when working individually with teacher . . . . . _____

CHARACTERISTICS OF CURRICULUM WHICH FACILITATE LEARNING:

1. Performance objective and global aspects of curriculum are carefully explained . . . . . _____
2. Concepts are presented in humanized or story format . . . . . _____
3. Concepts are related to personal interests and experiences of children . . . . . _____

NOTE: Chart taken from Cultural Democracy, Bicognitive Development and Education, by Manuel Ramirez, III and Alfredo Castaneda.

CHILD RATING FORM
FIELD-INDEPENDENT OBSERVABLE BEHAVIORS

Child's Name _____ Grade _____ Date _____

Observer's Name _____

FIELD-INDEPENDENT OBSERVABLE BEHAVIORS:

Mark 1 to 5 for ratings:

1. Not True
2. Seldom True
3. Sometimes True
4. Often True
5. Almost Always True

RELATIONSHIP TO PEERS:

1. Prefers to work independently . . . . . _____
2. Likes to compete and gain individual recognition . . . . . _____
3. Task oriented; is inattentive to social environment when working . . . . . _____

PERSONAL RELATIONSHIP TO TEACHER:

1. Rarely seeks physical contact with teacher . . . . . _____
2. Formal: interactions with teacher are restricted to tasks at hand . . . . . _____

INSTRUCTIONAL RELATIONSHIP TO TEACHER:

1. Likes to try new tasks without teacher's help . . . . . _____
2. Impatient to begin tasks; likes to finish first . . . . . _____
3. Seeks nonsocial rewards . . . . . _____

CHARACTERISTICS OF CURRICULUM WHICH FACILITATE LEARNING:

1. Details of concepts are emphasized; parts have meaning of their own . . . . . _____
2. Deals well with math and science concepts . . . . . _____
3. Based on discovery approach . . . . . _____

NOTE: Chart taken from Cultural Democracy, Bicognitive Development and Education, by Manuel Ramirez, III and Alfredo Castaneda.

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Arlington Public Schools
Teaching for Cross-Cultural Understanding

THE KOREAN LEARNER IN AN AMERICAN SCHOOL

PART III
SECTION D

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THE KOREAN LEARNER IN AN AMERICAN SCHOOL.

As Milton Gordon points out in Assimilation in American Life,[1] the process of cultural and social adjustment manifests itself in two styles: cultural adjustment and structural assimilation. Cultural adjustment occurs when an individual immigrant has undergone an extrinsic and/or intrinsic change from his own cultural patterns to those of the main society. Structural assimilation is a longer process and it is accomplished when the immigrant has made entrance into cliques, clubs and institutions of the host society on a primary level and has been accepted by members of the dominant society.

In studying the process of cultural adjustment of the Korean immigrants and their children, the following sociocultural factors must be outlined for the benefit of the American teacher who has Korean children in the classroom.

First, the early Korean immigrants to the Hawaiian Islands in 1902 to 1904 were different from the more recent immigrants who have come to the United States since 1965. The early Koreans were peasants and laborers who had lost their means of livelihood in Korea as a result of continued bad crops, inflation, and exploitation by corrupt government officials. In contrast, the recent immigrants are well educated and highly skilled in their professions, and have expectations of success in their struggle to attain a better life for themselves and their families. 71.1 percent of all Koreans in the United States have completed high school, as compared with the U.S. average of 52.3 percent. Even more striking is the fact that 36.3 percent of all adult Korean immigrants have college educations, while only 10.7 percent of the American population have achieved equivalent levels. This alone has numerous implications. Unlike most of the immigrants of the earlier period, the post-1965 Korean immigrants are from the urban middle class. They have been exposed through their education - which disseminates information, knowledge, and skills on the basis of objective, rational, and scientific principles - to some of the social and cultural complexities of life which are shared by highly urbanized, industrial, and technological societies regardless of their cultural differences.

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[1] Milton Gordon. Assimilation in American Life, New York, Oxford University Press, 1964, p. 71.

Second, no longer does America have the need in her complex, industrial society as she once did to seek the unskilled, uneducated, and illiterate. On the other hand, for those immigrants who have acquired the background of basic social and vocational skills required of modern industrial urban dwellers, America has made their adjustment easier and faster by such means of social acculturation as education and mass media.

The flow of new immigrants tends to concentrate within highly urbanized, industrialized areas, especially since 1970, and therefore their children are clustered in schools in and around the major cities.

Among Asian immigrants, Koreans have shown a remarkable degree of success in cultural and social adjustment to the mainstream of American society, using the acquisition of U.S. citizenship as an indicator.

Nevertheless, a certain amount of confusion and conflict is expected during their period of transition and adjustment.

In a broad sense, the cross-cultural differences between Americans and Koreans can be said to be the differences between Occidental and Oriental people. But further detailed observation may show that each act and almost every object has an indigenous touch, a distinction which marks it for the sensitive observer as Korean, rather than Chinese or Japanese, and as American rather than English or German.

CHARACTERISTICS AND MODIFICATIONS OF THE KOREAN CULTURE.

The Korean culture is governed by five major ethical principles based on Confucian teaching which remains the "bible" of the traditional Korean to this day. The five basic codes of interpersonal relationships are between: father and son; elder and young; husband and wife; ruler and subject; and friends.

1. Affection between father and son. Traditionally, affection is never demonstrated openly. However, one would give his life for the other. The father is the disciplinarian, and is very strict. Relationship between young and old are orderly and formal. The father is the respected and unquestioned head of the family, and he rules with almost absolute power if he so desires. He has full responsibility to feed the family, to find work for the members, to approve all

decisions, marriages, and the future life of the younger members of the family, especially the son. During the lifetime of the father, the son must submit to his father's desire and advice. The son must regard his own plans and desires as secondary and subject to the father's approval.

This relationship is still maintained to a high degree in American Korean homes, where father and son are friends, and as "pals" they will go fishing, make major purchases such as a house or car, and do things together whenever they find time without the female members of the family. The father still prefers to remain in his traditional role, but this is broken up in the effective influence of the father's role over his son. For example, when children bring in homework and ask for help, a father who does not speak English or who has limited English-speaking ability often puts himself into hopeless situations. Naturally, the father must maintain his dignity, and yet this Korean cultural situation forces the child to lose confidence in his father. As a result, the son may well become disrespectful toward his father, and the father might lose his dignity and become upset. Eventually, the father and the son reach a state of continual frustration.

2. Respect for elders. Relationships among members of the family are always "vertical" rather than "horizontal". Elders are superiors in the home and should be revered and honored, both in word and deed. Because of a Korean cultural pattern of nuclear and extended families, the grandparents are most respected. To be called grandfather or grandmother is a sign of respect. For example, every home in Korea, no matter how poor, allots the best room in the house and serves the finest delicacies to the honored grandparents. The manner in which elderly people are sometimes shunted aside in the United States or the concept of an "old people's home" is considered extremely barbarous and shocking to Koreans.

In the United States, a clash of values has taken place. No longer are the grandparents given the best rooms or meals. Instead, perhaps for economic reasons, things are shared more equally. But they are still respected and their status in the family is still unquestioned. Children are now being exposed to the American way of living and are questioning the one-way communication at home, except for their grandparents, whom they continue to respect.

Speech is highly honorific to elders and superiors and this honorific speech is still used. Traditionally, the eldest son's obligation is to care for his parents. Boys enjoy freedom and girls are restricted, but this has changed to a great degree. All children, male and female, cooperate in the care of the elderly, and in some cases, supplement the family income.

Proper role behavior is taught during childhood and adolescence, but has been modified greatly by the new immigrants. Girls are taught home management, housekeeping, sewing, and culinary arts, but now enjoy more freedom than ever before. This trend is still developing. Prevalent in the United States is the feeling that it reflects unfavorably on parents if a child misbehaves. However, this has been modified as sexual discrimination decreases in the United States. Girls are now entering new fields, as is the case in the dominant society.

3. Discretion between husband and wife. Men still feel superior to women and girls. Traditionally, women are faithful, cooperative, quiet, and unquestioningly dutiful. The wife's place is at home and she is expected to fit into her husband's family or perish. The historical life of Korean women has always been one of obedience and humiliation. If we look at the Confucian "Way of the Three Female Obediences" and "Seven Reasons for Expelling a Wife", we may know the traditional women's situation. The three obediences are: When young, woman is obedient to her parents; when married, to her husband; and when old, to her son. The seven reasons are: If she does not serve her parent-in-law; if she has no children; if she is lecherous; if she is too jealous; if she has an incurable disease; if she talks too much; or if she steals.

Christianity has introduced a new appreciation of the value of the individual, especially of women. The impact of Christianity and modernization has greatly changed the situation of Korean women. Women are more verbal and more involved in the care of children, as well as in household management. They are equal to men today. A working mother in an American Korean home, with her independence, becomes more assertive within the family.

4. Justice between ruler and subject. For centuries, Koreans were subject to the caste system, which divided society into the yangban nobility and the commoners. This is also the American Korean school of thought. The Fall of Yi Dynasty and equality for all came in the early 1900's, due mainly to Christian influences.

Koreans have great respect for learning and scholastic achievement, and education is taken very seriously by nearly every Korean. Therefore, teachers are held in high esteem. This respect for the teacher is carried over to the United States. Teachers are considered parents away from home and should never be contradicted. There is a cultural shock because of the greater freedom here. Children see others standing up to, and talking back at their teachers. It is equally shocking to the Korean parents and their children when the teachers are on strike.

It is rude to call a person by name without due discretion; an honorary title has to follow the name of an older or more prominent person. The Korean language is devoid of an acceptable title equivalent to "Mr." There the most widely used Korean term is sansaeng nim (teacher) for one's superior. When a younger person becomes a professional and is higher in social standing, the parents' acquaintances address the younger person in a formal manner. The younger person can demur and ask not to be honored.

5. Trust between friends. To be ready to help, guide, and counsel a friend is a very strong principle with the Koreans. Korean children are family oriented. This concept is still maintained in America by all generations. Old friends of parents are called "uncle" and "aunt", furthering the concept of the extended family. Peers do not mean as much to Korean children as they do to American children. In the first immigrant group intermarriage was taboo; those who did intermarry often met open hostility. The new immigrant group has continued fairly close to traditional ways. However, those who came here during the period of war brides were those who had intermarried with other Asian Americans, or American blacks or whites. There is now practically no hostility as a result of this period of common intermarriage. Members of the third and fourth generation have intermarried to a greater extent than those of the second generation.

CROSS-CULTURAL DIFFERENCES BETWEEN AMERICANS AND KOREANS IN NONVERBAL BEHAVIOR.

In America, the Korean children in schools, at homes, and in their immediate environment, as well as their parents, are going through an intense period of cultural transition and adjustment and they must modify and reorder their ingrained values, attitudes, perceptions, and beliefs.

An understanding of the cultural differences in non-verbal behavior could be one of the most important areas in which to point out the differences of non-linguistic forms of the communication process between Americans and Koreans.

Whether American or Korean, we are unique individuals. There are differences in our behavior and, therefore, there are differences in our judgments about the behavior of others. The most consistent of the differences between Americans and Koreans can be described as cultural differences.

Many of us think of a culture in terms of tangible physical things: housing, food, clothing, dances, festivals, and the like. But culture can be defined as the material and nonmaterial aspects of a way of life which are shared and transmitted among members of a society. All this is learned behavior. Much of this learning is informal and it starts when we are first beginning to speak and understand our environments. The early years of childhood are important, in terms of learning the nonmaterial aspects of our culture, and in the development of our personality.

Cross-cultural differences between Americans and Koreans in nonverbal behavior are mentioned here in terms of: expressions of thoughts; interpersonal relationships; manners and courtesy;and privacy, gifts, and gestures.

1. Expressions of thoughts.

Expressive and non-expressive: The American way of thinking and showing facial expression is direct, accurate and candid, while the Korean way can be said to be vague, indirect, non-expressive, and passionless. The American teacher who has Korean children in the classroom should expect that it will take a certain amount of time for the children to adjust to American ways of thinking and showing expression. Meanwhile, the Korean child is most likely to behave in a passive, non-participatory way unless the teacher calls him or her by name or asks anyone to answer a question.

American couples smile at their weddings, looking happy, but in Korea neither the bride nor the bridegroom is supposed to smile. They should look serious before and after as well as during the ceremony. In Korean society, one is regarded as light-hearted or frivolous if he shows enthusiasm. Americanized parents are most likely to show enthusiastic facial expressions. This is an indication that the teacher can communicate with the parents with ease.

When one is overjoyed with another person's magnificent generousity or when one faces sad affairs, it is considered a virtue to hide one's own feelings. In this case, Koreans can detect whether others are really pleased with them or are dissatisfied with them, by what is called nunchi. Nunchi is a kind of "sense", but it cannot simply be explained as "sense". Nunchi is an interpretation of others' facial expressions or what they say plus a mysterious "alpha" hidden in their inner hearts. Nunchi is usually an interpretation by the lower social class of the feelings of the higher class, necessary in an unreasonable society in which logic and flexible rules have no place.

Americans do not compromise or concede when it is contrary to common sense, regardless of the rank of the other person. But in the case of Koreans, if they try to explain something to a superior on the basis of common sense, this is regarded as impertinent and reproachable. Therefore, there is no other way but to solve problems with nunchi detecting the other person's facial expression, plus, the "alpha" hidden within his inner heart. For example, it is not unusual for the parents to scold the child by saying "Don't you have nunchi?" when the child says or does something wrong in a situation where the child should have made a common sense judgment and should not have said or done.

The Korean method of social intercourse, to pretend to like something though it is bad and to pretend to dislike though it is good, has different implications than the method of the American who publicly dissects and analyzes everything. And yet, when Koreans get angry and lose their tempers, they do not hesitate to reveal their feelings in angry words or fist-fights, regardless of onlookers. Paradoxically, they change from sheep to bulldogs.

Direct and specific versus indirect and general: The American way of thinking is direct while the Koreans' way is indirect. When Americans love, without exception they confess, "I love you". But Koreans, even if they are Americanized, don't directly spit out the word "love". Love and hate are emotions subtly shown by expressions on the face instead of being stated. In Korea, one does not praise another's generosity, kindness, hospitality, and honesty by verbalizing directly. They just appreciate the others' goodness from their inner hearts.

Americans tend to move from the specific and small to the general and large. Americans progress from personal and local issues to those of the state and finally of the nation. But Koreans tend to move the other way around. It is more comfortable for Koreans to start with a general or larger part and then narrow down to specific facts.

If a Korean asks an American about an overall goal, a basic theory, or a principle, he is confused by a flood of statistics or a long description of method before he hears of any overall purpose of plan. Americans, on the other hand, feel equally frustrated when they ask for a specific fact or detail only to be subjected to twenty minutes of theory or philosophy without a single concrete fact. This totally opposite approach to thinking affects negotiations, plans and attitudes.

This is perhaps the influence of contrastive structural and functional characteristics in the two languages. English is a SVO, Subject-Verb-Object language and Korean is a SOV language. Since language is inextricably bound to culture, the teacher might need a certain degree of patience when the Korean child tries to tell something and it takes quite awhile before he or she gets to the point.

In response to a negative question in Korean, one says "yes" when one wants to answer it in the negative, while one says "no" when one wants to answer it in the affirmative. The Korean "yes" does not necessarily mean a positive answer but simply means, "What you've said is correct" and "What you've said is incorrect". So if you state a question in a negative way, the Korean answer turns out to be the opposite of English "yes" and "no", which affirms or denies the FACT rather than STATEMENT of the facts. The teacher might have experienced this kind of the situation with the Korean child in communication.

2. Interpersonal relationships.

Family relationships: There is little concept of equality among Koreans. Relationships tend to be almost entirely vertical rather than horizontal; every individual is relatively higher or lower. Even in a family all are in a vertical relationship: older brother to younger brother, older sister to younger sister.

While in America each person is respected as an individual, in Korea all human relations are similar to family relations. For example, Koreans commonly

call unrelated persons who are older "grandfather", "grandmother", "elder brother", "elder sister", "uncle", or "aunt", and they call younger persons "younger brother" or "younger sister".

Gaps between generations result from these patterns and this traditional family system. Even in the family circle the elders and the young have no opportunity to associate together. Nearly always, social relations are between the same age groups and the same sex. So generation by generation and sex by sex, they build isolated societies which cannot communicate thoughts to the others. But in America, each individual personality is recognized without strict age or sex classifications.

In Korea, the children of grades one through six are segregated into confined classrooms, the boys sitting toward the front or rear rows, or in the left or right section of the classroom, and the girls in the other section. These children are not told or warned that there will be mixed seating in the open-classrooms of urban American elementary schools. Students of grades seven through twelve are completely segregated into boys' and girls' middle and high schools. In the Intermediate and Senior high schools of the United States students are seated together in the classrooms. Nevertheless, Korean boys voluntarily segregate themselves, not only from the majority of students, but particularly from the girls in the classrooms, cafeteria, and playground. Korean girls do the same with respect to the boys. Sex education, as practiced in American schools, can be an additional adjustment. Most of them have not had an adequate sex education, or in many cases they have not received any.

The Old and the Young: There is no term for "brother". One must say whether the brother is older or younger, and so goes every term used to denote family relationships. Grandfather and grandmother are the most respected terms. To grow old has many advantages. Old people must be pampered and appeased and the elderly are expected to retire and live with their sons and to be supported by them.

Male and Female, Wife and Husband: There is no doubt that the theoretical position of the male is predominant. The husband is traditionally the respected and unquestioned head of the family, and he rules with almost absolute power if he so desires. He has full

responsibility to feed the family, to find work for the members, to approve all decisions, marriages, and the future life of the younger members of the family. Some of these traditional relationships are broken up in the immigrant families. Roles are changing and women are becoming more independent and assertive within the family, especially in homes where the wife is employed.

Public display of affection is ridiculous and amusing and deserving of public scorn among traditional folks. A Korean wife never rushes to embrace her husband at an airport or railway station and never kisses her husband in public even when they meet after several years' absence.

In America, men stand up when a lady comes into the room. But in Korea it is quite the contrary. In America, men do a good deal of housework - taking out the trash, helping wash dishes, and doing the laundry. In Korea, no man is supposed to help with cooking, dish washing, or laundry. It is considered taboo for a man to enter the kitchen. If the Korean boy willingly participates in a cookie making activity in the class, it would be an indication of a smooth cultural adjustment. It would be the same if the Korean girl participates in a soccer game on the playground.

3. Manners and Courtesies.

Eye Contact: When the teacher "talks" to the American child, he or she would expect the child to look straight into the teacher's eyes and listen. When the teacher "speaks" to the Korean child a child does not look straight into the teacher's eyes; instead, the child's eyes and head are held down or to the side, a cultural trait of showing respect for one's teacher. In America the pattern is just the opposite. The American teacher misunderstands this form of non-verbal communication and tends to misjudge the child from then on, based on this first impression. It might take a while to readjust this kind of mannerism.

Drinking: In Korea, you never fill your own glass, but always pour for someone else. When you finish your glass, you pass it to a friend, holding it with both hands. He takes the glass, you pour wine into his glass, using your right hand and with your left hand lightly supporting your right arm. Everything is

passed this way, with the right hand holding the object and the other hand lightly supporting the right arm. Not to do so is an insult. The Korean child is most likely to do this in the same manner when he or she gives something to the teacher.

Eating: Americans seem to find silence uncomfortable. They babble on to fill any quietness if it extends for more than a moment. Koreans eat solemnly and it is perfectly all right for one to make noises while chewing or drinking soup. Koreans chew and suck audibly, an indication that one is enjoying the food. But in America, it is considered impolite for one to make noises while eating or drinking, though it is necessary to talk. In Korea, even during the meal, belching, coughing, or hiccuping is all right, but blowing one's nose is prohibited. But in the United States, quite the opposite. One has to excuse himself each time he belches, coughs, or hiccups. But blowing one's nose is permissible. Picking one's teeth after a meal is perfectly all right, while in America, it is impolite and should be avoided until you are alone.

4. Privacy, gifts and gestures.

Privacy: Privacy is extremely important in America, while in Korea we do not even have the word "privacy". So it is difficult to translate this word into Korean. Ignoring privacy, a Korean's first questions to strangers are usually: "How old are you?"; "What is your income?"; "How much did you pay for your coat?"; "Why don't you get married?". Koreans are curious to know others' personal affairs by saying in greeting: "Where are you going?" or "How come you are here?".

Americans find it awkward to stand close to one another, and they often back away a few inches. Koreans do not avoid bodily contact. While getting on a bus or train, in a crowded market place, or while watching sports, Koreans do not hesitate to push others, whereas in America touching, let alone pushing, is taboo. This is due to a larger "personal space" which Americans feel they must maintain to feel comfortable, unless they are family, lovers, or close friends.

Gifts: In America, gifts are usually small and simple - a true gesture rather than a gift - while in Korea the gift is rather expensive. Gifts should not usually be opened in the presence of the donor. Gifts are supposed to be opened in private, but in the United States, the gifts are usually opened in the presence of the donors to show immediate appreciation. Even a gift of food offered to the house is not opened in the giver's presence or shared with him, for fear this would embarrass him.

Thank-you letters are vague and do not mention the nature of the gift, but in the United States it is polite for one to specify the nature of the gift in the thank-you letter. Here again the idea of directness and indirectness is involved.

Gestures: In America, "thumbs up" indicates "okay" or consent and "thumbs down" indicates disagreement or "no", whereas in Korea, "thumbs up" means "the best", "number one", or "boss".

Waving of a hand, palm outward, with a vertical motion means "good-bye" in America, while the same movement signifies "come here" in Korea. Koreans count by bending fingers from the thumb to the small finger in order with one hand, while Americans use both hands. There are different sexual connotations between America and Korea in using fingers and hands: in America, to point with your middle finger is taboo, while in Korea, inserting a thumb between the second and middle fingers of the same hand or brushing the outstretched palm of one hand over the fist of the other hand implies sexual relations. The teacher should understand these connotations because there have been incidents related to gestures involving the Korean student, especially on the high school level. For exampl , an ESOL student from another country learns these connotations from one Korean student and uses them against another Korean student when they are involved in an argument which leads to a fight.

Forming a circle with your thumbs and your second finger signifies money", while in America, this means a strong "okay". Koreans use their palms as scratch paper to write Chinese characters or foreign words or to do simple arithmetic, but Americans seldom write on their palms. Shrugging one's shoulders with a light movement of hands upward implies "I don't know" in America, while Koreans do not have the same movement but just shake their head horizontally to show the same meaning.

Americans put a sympathetic hand on a person's shoulder to demonstrate warmth of feeling or put an arm around him in sympathy. But in Korea, younger persons are socially prohibited from putting their hands on elders' shoulders or from tapping the shoulders of elders, although these restrictions do not apply to seniors' tapping the shoulders of people younger than they. To put one's hands in his pockets while talking with others, especially with seniors, is avoided among Koreans.

Through this brief introduction to Korean culture and cross-cultural differences between Americans and Koreans in nonverbal behavior, it is hoped that by giving a better understanding and knowledge of the conflicts the Korean child and family are faced with, the American teacher can prove to be invaluable aid to a student's full and constructive adjustment to the mainstream of American society.

June, 1978
Harold S. Chu

Arlington Public Schools
Teaching for Cross Cultural Understanding

THE VIETNAMESE LEARNER:
HINTS FOR THE AMERICAN TEACHER

PART III
SECTION E

NGUYEN NGOC BICH
AND
DAO THI HOI, ED. D.
MAY 1978

THE VIETNAMESE LEARNER:
HINTS FOR THE AMERICAN TEACHER

The following remarks are written specifically with the American teacher who has Vietnamese children in his or her class in mind. The writers do not attempt to cover all the cultural differences between the American and Vietnamese ways of life, only those that relate to the learning style and classroom behavior that can to a degree be expected to be exhibited by a Vietnamese child in an American school environment. Beyond that, home-school communications and the way of handling Vietnamese parents are also touched upon as they can have a significant bearing on the schooling of the child.

A crosscultural approach, while undeniably useful, can also be misleading. A presentation that pits one American trait against a Vietnamese one runs the risk of making the two seem irreconcilable and thus unbridgeable, whether by the Vietnamese student who is trying to adapt to America or the American teacher who is trying to understand and help facilitate the adaptation process.

It may be useful for the teacher to remember that not all Vietnamese-American cultural differences are fundamental ones, based on millenary traditions or irreconcilable philosophical/religious tenets. Even when such differences exist such as the Vietnamese use of chopsticks instead of forks, it is not easy to see their relevance to the classroom experience. In many instances, the difference may be only one of degree. Take the telephone as an example. While it is reasonable to assume that an American child going to school would know how to use one, a child coming from Saigon certainly can be expected to know what a telephone is even if he was not used to communicating by phone. However, there may be cases of Vietnamese children not knowing what a telephone is if they happen to come from a rural background. Here the urban Vietnamese child is closer to his American counterpart than is the Vietnamese "country boy".

Thus we also have differences that may be ascribed to an urban vs. rural background, to a traditional vs. modern environment, or to an affluent society vs. an economy of scarcity. A child recently come from Vietnam, for instance, can be expected to cherish his or her pencil much more than his American counterpart. This is simply a product of an economy of scarcity as against

a vastly more affluent one. The stress put on the family in Vietnamese culture may be a product of Confucianism among other influences but it certainly is not incomprehensible to the older American teachers who only need to reflect thirty or forty years ago to a much stronger model of the traditional family in America.

Having said all the above, we still have the following variables that make it most dangerous to generalize or stereotype any one group of students, whether they are Vietnamese or of other background:

There are within the Vietnamese group itself significant differences owing to regional contrasts, to class status, to the sexes, to religious and individual background, or other factors. For instance, a northern Vietnamese is quite different from a southern Vietnamese and probably exhibits even more contrast with a central Vietnamese in differences reflected in the language as well as other traits. There is also among the Vietnamese the iconoclast who reacts to everything Vietnamese and therefore acts in a most un-Vietnamese way although this sort of behavior tends to be transient. Finally, there is the Vietnamese student at various stages of acculturation and who is sometimes subject to all the pendulum swings that come with the acculturation process to a new society.

In short, Teacher, the Vietnamese child in your class needs a good helping hand and much compassion if he or she is to make a smooth transition without too much trauma into this society.

Learning Style

If he is new in class, the Vietnamese student is most likely to act in a passive, non-participatory way. This behavior pattern may last from a few days to even a few weeks. The teacher should not be unduly concerned about this -- unless it lasts beyond a reasonable time period. What the child is doing is that he is observing, learning about the environment in a quiet way.

Unless he has been in the United States for quite a while, the Vietnamese child is not likely to ask a great many questions in class. "Biết thì thưa thốt, không biết thì dựa cột mà nghe", says a well-known Vietnamese proverb: "One should talk only when one knows; otherwise one should lean back and listen". Asking for the sake of asking is considered "thoughtless" ... one has not made the effort to think for oneself,... "inconsiderate"

... One thinks nothing of wasting the time of others, ... "impolite" ... talking when an adult, specifically the teacher, should be talking because he or she obviously has more to teach the class than oneself. Thus volunteering to ask questions in class is a very alien habit to the Vietnamese.

Asking for permission to do something is considered all right by the Vietnamese but it should be done in an appropriately soft voice and with a polite composure so as not to disturb the rest of the class and not to offend the teacher.

There is only one instance in which the Vietnamese child is taught it is O.K. to talk in class and that is when the teacher calls him by name or asks "Who knows?".

Discussion, which is considered fine in college or graduate school in Vietnam, is not encouraged at the elementary and secondary levels. This is because the Vietnamese believe that the first two levels, especially the elementary one, are made for absorption of knowledge, hence the emphasis on rote learning, and that discussion presupposes a good foundation of knowledge before one could contribute significantly to the discussion. Thus the American philosophy of education emphasizes the process of discussion, whereas the Vietnamese aim at the product, feeling that inadequate knowledge would lead to inadequate conclusions.

Rote learning is a preferred method of study in Vietnam. Almost all lessons, whether biology, math, social sciences or civics, have summaries which are supposed to be committed to memory. In math, for instance, it would be the multiplication table, the definitions and the theorems. This is especially true at the elementary level and only slightly less true at the secondary level. This is a long-trained habit which could be put to good use in studying English, for instance the forms of the verbs, or the appreciation of literature and especially poetry. The American teacher should not disregard this faculty of his or her Vietnamese students in this regard. Put to good use, this habit actually might help the child progress faster.

Because he comes from a background where discussion is not encouraged and rote learning is emphasized, the Vietnamese child tends to think there is only one solution to any one problem, only one authority in class (the teacher). Thus he is incapable of making choices by himself. He would have no trouble doing a specific assignment but if given the choice of picking a topic

for independent study, for instance, he could panic easily.

Library facilities simply do not exist at the elementary level in Vietnam. The Vietnamese children therefore need a great deal of help and guidance before they can go and find things by themselves in the library. In other words, a Vietnamese child entering 6th grade, for instance, cannot be assumed to know how to use a dictionary or look up a book in a school library. He needs training from the start.

Learning Environment: The Teacher

In Vietnam there is but one teacher to a class. A Vietnamese child therefore can find it extremely confusing when he is confronted with a team-teaching situation. Besides the team, add the aides and the child is thoroughly lost. A Vietnamese boy at Barcroft recently was reported to hit everybody besides the teacher because he thought he was being interfered with by a whole lot of people who have no business bothering him.

In the hierarchy of traditional Vietnam, first comes the king, second the teacher, third one's father (quan, su, phu). The teacher is revered next to God for the king was considered a god himself, being the Son of Heaven. Even in the context of modern Vietnam when much of that reverence has been diluted, the teacher is still held in high esteem as the authority figure, as the repository of much knowledge. This exalted position is much reinforced in a Vietnamese school by the fact that he or she is the only adult in class, teaches from a platform in front of the class, and sometimes carries a ruler or some such disciplinary symbol. Note that an authority figure is not necessarily a dictatorial, whimsical figure, but only a person who knows what he is doing, and where he is going. Also, the conception that a Vietnamese teacher often resorts to corporal punishment is a caricature. Authority in a Vietnamese class relies on little things as raised eyebrows, a somewhat sterner voice, a threat to send the child to the principal, a threat to talk to the parents, and rarely if ever to actual corporal sanctions.

In Vietnam the teacher is a transmitter of knowledge as much as an example of moral rectitude. The child at home is encouraged to take after the teacher. Hence the many instances in which the Vietnamese children can identify themselves with their American teacher(s), try to emulate them, even taking after their mannerisms and

affections. In other cases the Vietnamese child, especially a girl, tends to react affectively to his or her teacher, particularly a female teacher, and feels disappointed when he or she feels the teacher does not reciprocate by giving enough attention.

In Vietnam discipline is first of all a tradition, reinforced by many other factors. Conflict between the home and the school rarely occurs for a very simple reason that the parents are always ready to yield to the school authorities in educational matters. Because of the unquestioned value put on education and because of the relative scarcity of good educational facilities, there is intense pressure put on the students to do well, most particularly in the public schools where there are good teachers and the schooling is free. If the student does not do well, he or she might be expelled from the school, which does not only reflect badly on the family's name but will mean also that henceforth the student can only attend private schools, if nothing else a heavy financial burden on the family which can last maybe several years. In this matter of discipline, therefore, the Vietnamese teacher finds his or her own authority backed up by the school regulations, by the principal, by the parents, by the system and by both the Confucian tradition of authoritarianism in the classroom and the French schools' disciplinarian tradition which Vietnam inherited for several decades.

Coming from such a background, it is no wonder that the Vietnamese student finds the easy-going atmosphere of an American class to be exhilarating. Here, discipline mostly is a function of class management. In such a situation a Vietnamese child can sometimes overstep the boundaries because of the new-found freedoms and become a "pest" ... more talkative than his classmates and engaged in more disruptive activities than is normal.

Learning Environment: The Classmates

In the number of students the classes in Vietnam tend to be very large, sometimes with as much as 70 or 80 to a class. With one teacher for each such class, many things follow:

There is very little room for discussion. The children are used to repeating in unison together, and they are used to learning together, to copying down together what the teacher writes on the blackboard, but they are not used to working together, for instance, on a project.

Even in learning a language, for instance English or French, there are no conversation periods. It follows that a Vietnamese student may have had several years of a foreign language, can write it well or at least correctly, have a fairly good listening comprehension but is incapable of producing orally even relatively simple sentences. Hence there is also relatively great fear of the telephone which may last past the first six months in this country.

Discipline is rather strict. There is no walking back and forth in the class. The seating arrangements are decided upon the first day, and one does not change one's seat during the entire year except for exam time when the teacher may wish to reassign the seats to prevent cheating.

The schools tend to be all boys or all girls in Vietnam. In cases of co-ed schools or classes, the girls always are seated in the front rows and the boys in the back. Working with a student of the opposite sex may prove embarrassing to many, for instance in lab activities where pairing is normal in America.

There is very little lateral communication in the learning process, i.e., from one student to another. The socialization or befriending of others is made outside the class, during breaks or in games involving many.

There is much competitiveness, especially between the boys on the one hand and the girls on the other. There is also keen competition for grades among the children themselves as there is high regard for the more scholarly ones. There is also competition among the classes and various schools, and the class or the school known for its "smart kids" becomes society talk and may even be reported on in the news if, for instance, the school picks up many national competition awards.

Learning Environment: The Physical Setup

All classrooms in Vietnam are self-contained. There is very little combination of classes or spliting up into teams, except maybe in Physical Education which is likely to be a combination of several classes. The idea of roaming all around the school for various reading lab, math lab, library hours, ESOL, or other activities, then getting back to a "homeroom" is extremely alien and confusing to a Vietnamese student.

In Vietnam, at the elementary level, absolutely everything except P.E. is done in one's classroom, under the guidance of one teacher, including music and arts. The usual art and music activities are singing and pencil drawing.

At the secondary level, each grade has its own room which the class would leave only for P.E., music and arts, activities generally given in another part of the building. One also has to go to another room for science lab work. Otherwise the rest of the time is spent in one room, and the teachers would be the ones to move around and change rooms. For instance, an English teacher may have to teach grade 7 during the first period in room X, then move to room Y during the next hour to teach grade 12.

Because the students do not have to move too much from one room to the next between periods, they generally spend the ten minutes or so of break time between classes to play in the courtyard, an easy thing to do since most schools in Vietnam are made up of rows of classrooms surrounding a courtyard. It is during this time and the time the children may have if they come to school early that they get to know one another, building friendships that sometimes last through life. The boys would go for such games as cops and robbers, shuttle-cocks or sandal slinging, while the girls would most likely hopscotch, jump ropes, play ball or chopsticks.

Because the contact among the students is rather limited to the break times only and one should remember, not much in class, and because of the strength of the family ties in Vietnam, peer pressure in Vietnam is not as strong as in the United States.

Content Areas: Possible Conflicts

Education in Vietnam stresses the three R's. Beyond that, history and geography are taught in facts and figures, in affirmative terms. There is no room for doubts. Discussions of issues therefore tend to be the Vietnamese student's weakness. Interrelating the facts and figures to draw out conclusions by himself may also be quite beyond him. Thus he would have quite a bit of difficulty with such areas as Social Sciences, U.S. History, or U.S. Government.

The next area of difficulty which may even cause the parents' consternation is Health Education. To teach children of 13 and 14 about the generative and reproductive organs of men and women, about abortion and

contraception, is considered by many Vietnamese parents to be shocking. Many of the children themselves are not too keen in learning such matters and find it difficult to see the relevance of the topic to their own situation at their age. Even the discussion of dating is seen by many to be irrelevant. One typical reaction of a Vietnamese girl when asked what she would do in case her date gets drunk and starts being fresh was "Mother would not let me go out with such a fellow in the first place".

In P.E. many Vietnamese girls have trouble divesting themselves of their clothing to go into the shower together with others. This inhibition can take months if not years before it can be overcome.

Testing

The Vietnamese are used to being tested on facts and figures. They have much more trouble with multiple choice types of tests. This may simply be a function of their inadequate English, especially at the beginning, since a lack of clear understanding of shades of meaning would make it very difficult for the children to decide one way or another.

Psychological tests are for the most part acceptable. The Bilingual Syntax Measure in Vietnamese is very inadequate.

Extracurricular Activities

The Vietnamese boys generally are good at sports. Back in Vietnam, they would play soccer, basket ball, volley ball, table tennis, or other games. Many would swim, too, and they are not averse to singing or doing art activities.

The Vietnamese girls tend to play less sports but they would sing, too, learn to knit and cook, perform folkloric dances, and play light games considered appropriate for girls such as rope jumping or hopscotching.

American games, of course, can be learned and may become very popular with some Vietnamese children, for instance, baseball and football.

Group Identification

For the most part the Vietnamese have a very exalted group self-image. The root for this goes back to a long history that claims at least "four thousand years of high civilization" (bon ngan nam van hien). This, added to the

language and to the fact that sometimes several siblings go to the same school, can lead to the phenomenon of Vietnamese clumping together in a class or especially in the cafeteria.

The refugee background of most of the Vietnamese children in American schools means that their families have fled Communism and therefore have very little sympathy for the present government of Vietnam. If asked to identify their flag, most would say that it is a yellow flag with three red stripes, the former flag of South Vietnam. If the teacher wishes to make a unit teaching about Vietnam, he or she should try to stay away from the question of the flag altogether or at least realize this sensitivity on the part of Vietnamese students and their parents.

The Vietnamese are very proud of their culture, and a good way to motivate them -- and to share a multicultural experience with the rest of the class -- is to ask them to tell about their country, their land, their families, Vietnamese games, songs, legends, traditions, festivals, or other customs.

Very few teachers could be expected to be experts on Vietnam and Vietnamese culture but they should at least avoid "putting down" their Vietnamese students by insensitive remarks based on ignorance. For instance, a remark like this may sound innocuous enough but still is very paternalistic: "Maybe you don't have novels in Vietnam but ...".

Throughout the history of Vietnam, the Vietnamese fought hard for thousands of years against the Chinese invaders from the north. An identification of the Vietnamese with the Chinese, for instance a white or black student calling a Vietnamese"Chink", may get the caller involved in an unwanted fistfight. Strangely enough, while a Vietnamese normally would resent being called a "Chink" in America, he would not mind making friends with a Chinese student in school or in class. This is a case of racial identification overlapping residual national enmity.

Communication and Relations With Parents

Many Vietnamese parents are still unused to written communications. Others because of the English may have difficulty handling or using the telephone. Communication with the family sometimes seems impossible. A way to alleviate this problem is to tell the children about the content of the communication as one sends the latter

home with them. Oral communication in many instances is still the preferred mode of communication to many Vietnamese parents.

Many Vietnamese parents are eager to keep track of their children's education. In particular, they expect and wish that the children bring home some homework and are disappointed when the children do not bring home any. The teacher may take advantage of this ready frame of mind and ask that the Vietnamese child does something related to school every day at home. This can only reinforce what the child has learned at school during the day and give reassurance to the parents that he is progressing from one stage to another.

There are no P.T.A's in Vietnam, only P.A.'s (Parents Associations) meant to raise funds outside to support the school. But since that function is not crucial in the U.S. the Vietnamese parents need a good deal of training before they can grasp fully the varied functions of a real P.T.A.. Add to this the language barrier and maybe odd working hours, and the participation level of the Vietnamese parents in P.T.A. affairs is not great. To solve this problem a trust relationship between the school and the parents is a must, but it can be built up only slowly and almost certainly with the help of bilingual personnel.

Parent-Teacher Conferences are unknown in Vietnam. To draw the Vietnamese parents to these, it may be necessary to withhold the children's report cards and give them to the parents only when they show up.

Finally, a word of caution on home visits. Most Vietnamese probably would be delighted by a home visit by the teacher of their children. They are, however, always extremely concerned about appearances and therefore would hate to show a disorderly home or what can be taken to mean a degrading poverty. Thus before making a home visit, it is advisable to arrange for it well in advance or if possible to enlist the help of bilingual personnel to find out if the family has any objection.

Conclusion: Beyond the Classroom

The above, it is hoped, has touched upon the major issues that an American teacher may run across in his or her dealings with Vietnamese children. There is, of course, a vast field of cultural differences between the American and the Vietnamese ways of life which can

always impact at odd moments and in an unannounced manner on the classroom but this is not the place to deal with them. Moreover, elsewhere this has been done by competent writers.

In conclusion, the presence of Vietnamese children in an American classroom can be perceived both as a problem and as an opportunity. It is a problem when the teacher does not know how to handle them and lead them on the path to acculturation to America. But it is an opportunity when their presence could be turned into an enrichment, both for the teacher to enlarge her or his experience and vision and for the class to share and learn about another culture, another group of humans with much of the same fears, joys, aspirations and happiness that Americans are capable of.

LITERATURE BY THE AFRO-AMERICAN

AN ANNOTATED BIBLIOGRAPHY FOR JUNIOR AND SENIOR HIGH SCHOOL STUDENTS

PART III
SECTION F

CONSTANCE E. SULLIVAN
THOMAS JEFFERSON JUNIOR HIGH SCHOOL
1977-78 ETHNIC HERITAGE PROJECT

Constance E. Sullivan, an Arlington teacher of junior high school English and a 1977-1978 "Teaching for Cross-Cultural Understanding" Core Grou, member has prepared "Literature by the Afro-American" to assist other teachers of English who are searching for ways to close the curriculum gaps and to correct the deceptive portraits of American life and letters which can be found in current curriculum designs. It is hoped the following information, designed to show "how" as well as "why" will help both students and teachers in their efforts and needs to bring new content, second cultural experiences and the pluralist perspective into their junior and senior high school classrooms.

OUTLINE

I. THE AFRO-AMERICAN LITERARY TRADITION: AN OVERVIEW.

II. CRITERIA FOR SELECTION.

III. HISTORICAL SURVEY OF AFRO-AMERICAN AUTHORS.

IV. LITERATURE BY THE AFRO-AMERICAN: A SELECTIVE ANNOTATED BIBLIOGRAPHY.

V. CLASSROOM USES OF AFRO-AMERICAN LITERATURE.

I am invisible, understand, simply because people refuse to see me. Like the bodiless heads you see sometimes in circus sideshows, it is as though I have been surrounded by mirrors of hard, distorting glass. When they approach me they see only my surroundings, themselves, or figments of their imagination, indeed, everything and anything except me.

Narrator from Invisible Man
by Ralph Ellison

I. THE AFRO-AMERICAN LITERARY TRADITION: AN OVERVIEW.

> Children who do not have second-culture experiences are sentenced to being alienated by human difference rather than to understanding and growing by taking part in diverse ways of viewing life.
>
> Beyond the Melting Pot
> John Carpenter and Judith Torney.

Teachers have at least three good reasons to provide second culture experiences through a study of Afro-American authors and themes in the English classroom: 1) The Afro-American is an essential part of our American history, literature and culture; 2) the Afro-American has always furnished inspiration and character for the standard writers and works from American literature; 3) the Afro-American writer has much to teach modern youth. From W.E.B. DuBois' The Souls of Black Folk to James Baldwin's The Fire Next Time, Black Americans have reminded their native country that they, too, are citizens. While the work of any writer reveals tension between a sense of tradition and a sense of difference, for nearly all black writers in America ...

> "that sense of difference has been the recognition of their blackness. And, ironically, that blackness - so long regarded as a handicap socially and culturally - has become a source of strength. It has brought a special intensity of theme, as in Invisible Man by Ralph Ellison; beauty of language as in the poetry of Langston Hughes; and an often unique rendering of scene, as in the work of Jean Toomer. Blackness has not been equally important to all; to Charles Chesnutt it was less important than it is to James Baldwin. But for most, blackness was the spur, the barb, the shirt of pain that moved the artist to achieve distinction."[1]

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[1] On Being Black, edited by Charles T. Davis and Daniel Walden. Fawcett, 1974.

The American black writer has worked in the American tradition and has used this tradition to the extent of his skill and understanding. As we should expect, in the days of slavery that skill was severely limited. Except for the fortunate few who were granted freedom, black people were cruelly exploited and systematically denied education and cultural advantages. It is a miracle that George Moses Horton, born a slave in North Carolina and finally freed by an occupying Union Army, could write a line, and we should be more than politely sympathetic that line is imitative of Lord Byron's.

The first sizeable settlement of blacks in the English colonies occurred when Dutch traders brought to Jamestown in 1619 slaves collected from the West African coast. The artistic activities of these early blacks are entirely lost in obscurity. Slavery acted to erase the memories of an old culture. Vestiges of the African past have remained in song, dance, tales told in slave quarters, work done by hand.

As evidenced by the phenomenon of George Moses Horton, possibly a few slaves mastered a foreign written language sufficiently to scratch down a few verses or a phrase from a sermon despite the blight imposed by the "peculiar institution".

It was in 1746, in the enlightened north where a slave might gain his freedom, attend school, learn an occupation, marry, and acquire property, that Lucy Terry penned the first documented poem written in America by an author identifiably black. An account of the history of Deerfield, Massachusetts identifies this description of an Indian raid:

> August 'twas, the twenty-fifth,
> Seventeen hundred forty-six,
> The Indians did ambush lay,
> Some very valient (sic) men to slay
> The names of whom I'll not leave out .....

From this humble beginning a vast body of creditable American literature is still accumulating. Unfortunately, this body of literature does not enjoy a wide audience. It is time, then, that the experience of <u>all</u> the children of <u>all</u> the people become a reality for <u>all</u> in America's classrooms without condescension or pity. The story must be told without sterotypes, sentimentality or hyperbole. It can be told without using materials that exploit differences, fan ethnic discontent or blind pupils to their common aspirations for a better life

together. Handled properly, Afro-American studies can provide essential, enriching "second-cultural" experiences for all and can increase students' and teachers' self-perceptions and understandings of others.

II. CRITERIA FOR SELECTION

One of the first problems a teacher faces in using books by or about Afro-Americans in the classroom is how to judge them. In an effort to determine which books offer accurate portrayals of black life, I have depended on the criteria set forth by the National Council of Teachers of English (NCTE) Task Force on Racism and Bias in the Teaching of English.[2] On November 26, 1970, the Task Force issued this statement:

> Because conventional English courses and reading programs constitute the bulk of the Language Arts taught in elementary and secondary schools and colleges and because they are frequently organized around an anthology, a basic text, or a single learning program, it is to the publishers of such texts and to the designers of systems approaches to learning, and to the bodies that adopt them, and to the teachers who use them that the following criteria are addressed:
>
> A. Literature anthologies intended as basic texts and having inclusive titles and/or introductions must commit themselves to fair (more than token representation) and balance (reflecting diversity of style, subject matter, and social and cultural view) inclusion of the work of non-white minority group members. This includes, but is not limited to, the following:
>
> Collections embracing the whole of American literature.
> Collections of generic materials.
> Collections of materials from a given historical period.
> Collections of materials from a given geographic region.

---

[2] Ernece B. Kelly, (Ed.). Searching for America. Chicago City College, 1970.

To do less than this is to imply that non-white minority groups are less capable, less worthy, less significant than white American writers.

B. Non-white minorities must be represented in basic texts in a fashion which respects their dignity as human beings and mirrors their contributions to American culture, history, and letter. This means that hostile or sentimental depictions of such groups must be balanced with amicable and realistic ones in an effort to present a balanced and nonprejudicial picture.

C. In collections and parts of collections where a writer is represented by only one selection, the basis of its inclusion must be explained.

D. Illustrations and photographs must present as accurate and balanced a picture of non-white minorities and their environments as is possible in the total context of the educational materials.

E. Dialect, when it appears, must not be exaggerated or inconsistent, but appropriate to the setting and the characters. Where the risk is courted that the preponderance or exclusive appearances of dialect materials, including representations of the speech of bilingual Americans, is suggestive of cultural insensitivity, it should be balanced with an explanatory note which effectively places that dialect in accurate historical-linguistic context.

F. Editorial and critical commentary must not ignore the role played by non-white minority writers in the continuing literary development. Literary criticism, whether short quotations from critical writings or collections of critical essays, must draw as heavily as possible from the critical writers of non-white minorities. This is equally important in discussing works by or about members of the same group.

G. Historical commentary and interpretations must not present an idealized or otherwise distorted picture of the social and political history out of which Americans have written and are writing. Non-whites minority group members should be included, where appropriate, in any commentary on writers active during significant literary periods.

Barbara Dodds used this criteria when judging whether or not a book is of high enough quality to justify its being read:

"Some of the books buried on the back shelves of libraries are scarcely worth the dust they are buried under. While others, frequently as unknown and hard to find, are rare masterpieces. Others, while very good, are unsuitable for high school students. The qualities I look for include:

1. Significant theme or problem that is general enough that all readers can identify with the characters.

2. Characters that are well rounded, with interesting personalities, not stereotypes.

3. A plot that solves the basic problem in a realistic manner.

4. Setting that is portrayed accurately.

5. Style that reflects sensitivity to language and imagination."

III. HISTORICAL SURVEY OF AFRO-AMERICAN AUTHORS

This chronological arrangement of Afro-American authors points to some of the materials which can be added to the American literature survey usually taught in American secondary schools and colleges.

PRE CIVIL WAR WRITERS

Most early Afro-American writings, like other early American writings, are of rather poor quality and have more historical than literary value. The earliest poem

on record by an Afro-American is "Bar's Flight" by Lucy Terry. Although the poem is little more than doggerel, it is nevertheless quite humorous.

PHILLIS WHEATLEY (1753-1784). Wheatley is best known of the Afro-American writers. All of her poems are in the classic tradition and compare favorably with any other American poetry of that period.

BENJAMIN BANNEKER (1731-1806). Banneker is known primarily as an inventor and astronomer, and his writings include only almanacs and letters.

FREDERICK DOUGLASS (1817-1895). Douglass is famous for his role as the outstanding abolitionist orator. A number of Douglass' speeches merit study.

POST CIVIL WAR WRITERS

PAUL LAURENCE DUNBAR. (1872-1906). The best known of the early Afro-American writers, Dunbar was the first black writer to make his living by writing.

W.E.B. DUBOIS (1868-1963). Dubois is famous for his studies of black life in Philadelphia and for his opposition to Booker T. Washington's Atlanta Compromise. His well-written essays explore historical and sociological aspects of the race problem.

JAMES WELDON JOHNSON (1871-1938). "The Creation" is probably the most popular of all poems by Afro-American writers. Both white and black students enjoy Johnson's poems.

THE HARLEM RENAISSANCE WRITERS

CHARLES W. CHESNUTT (1858-1932). His first short story was published in the Atlantic Monthly in 1887. Chesnutt was recognized as a supurb technician, though it was not widely known that he was black.

COUNTEE CULLEN (1903-1946). Cullen, a Phi Beta Kappa undergraduate from New York University with an M.A. from Harvard, was not a protest poet. However, his self-consciousness is seen in his seeking to understand the paradox of his own situation.

ZORA NEALE HURSTON (1903-1960). Hurston wrote one of the more significant novels of Harlem Renaissance writers. Their Eyes Were Watching God is worth studying as literature or reading for pleasure.

ARNA BONTEMPS (1902-1975). Although better known for his anthologies, Bontemps has written novels, children's books, and historical studies and is recognized as one of the most important figures in Afro-American literature.

LANGSTON HUGHES (1902-1967). Langston Hughes is undoubtedly America's most famous Afro-American poet. More than any other writer, Hughes appeals to the masses of black high school students.

POST DEPRESSION WRITERS

WILLIAM ATTAWAY (1912-). Attaway has written two novels which tell of the disintegration of Black Folk culture with the migration to the industrial North.

RICHARD WRIGHT (1908-1960). Richard Wright was the first black writer to be recognized as an outstanding American novelist. His autobiography Black Boy is an outstanding challenge for teenagers.

ANN PETRY (1911-). Petry is a versatile writer who has written juvenile fiction as well as adult fiction and she has written about whites as well as blacks.

RALPH ELLISON (1914-). Ralph Ellison's Invisible Man has been called "the most distinguished single work" in America since 1945 in a Book Week poll.

WILLIAM A. OWENS (1905-). His novel Walking on Borrowed Land is well-written, and high school students should find it interesting and closely related to some of their own problems.

CONTEMPORARY WRITERS

JAMES BALDWIN (1924-). An outstanding modern writer, and a superb novelist and essayist, Baldwin has eloquent style and a sense of moral urgency present in his work. His autobiographical novel Go Tell It on the Mountain; The Fire Next Time, and If Beale Street Could Talk are his most appropriate novels for high school students.

WILLIAM DEMBY ( ). His Beettlecreek is one of the best books by a major black writer for mature high school students.

WILLIAM MELVIN KELLY (1937-). Kelly is a young writer of high quality. His character development is particularly outstanding. There is a strong sense of history in his book A Different Drummer that gives this book significance. It is an excellent book for high school students.

PAULE MARSHALL (1929-). Marshall is a writer who shows some of the special problems of the Barbadian immigrant. His books are excellent for class discussions.

JULIAN MAYFIELD (1928-). Mayfield presents a powerful portrayal of black family life in the ghetto and shows both strength and tragedy in his book The Long Night, an outstanding book for adolescents.

LORRAINE HANSBERRY (1930-1965). Her play, A Raisin in the Sun, is by far the best work about Afro-Americans available for high school students. Both white and black students find it a thrilling and enlightening experience. There are few books for adolescents so full of life.

WILLIAM MOTLEY (1912-) and
FRANK YERBY (1916-). These two "race-less" writers have attempted to deal with the problems of assimilation and identity but without direct reference to their blackness. Frank Yerby is a prolific writer and Willard Motley's most successful novel is Knock Any Door.

MARGARET WALKER (1915-). Most of the work of this poet and novelist affirms pride in her heritage. The winner of several fellowships, Walker has experience as a social worker, reporter and English teacher. Jubilee and her other novels are well written in a very readable style.

GWENDOLYN BROOKS (1917-). Brooks is the only black poet to win the Pulitzer Prize. Her incisive but individual poems have made her both an admired poet and a spokesperson for her race.

ALEX HALEY ( ). Haley taught himself to write during a twenty year career in the U.S. Coast Guard. He became a magazine writer and interviewer before undertaking his first book The Autobiography of Malcolm X. His Roots has been hailed as "an epic work destined to become a classic of American literature".

IV. LITERATURE BY THE AFRO-AMERICAN: A SELECTIVE ANNOTATED BIBLIOGRAPHY.

Note: Each annotation gives a brief summary of the book, mentioning its good points and its drawbacks. Whenever possible annotations tell something about the author and indicate the appropriateness of the work for a particular grade level. This is no way an exhaustive bibliography. By necessity, the listed titles are but a sampling of what is available in the fields of Afro-American studies. It must be said, however, that this introduction to Afro-American Literature represents what I hope will be a step in the direction to correct the deceptive portrait of American life and letters often presented in American English classrooms.

Entries are divided as follows: 1) Myth, Legend, Poetry and Oratory 2) Fiction 3) Drama 4) Biography and 5) Autobiography.

MYTHS, LEGEND, ORATORY AND POETRY

Brooks, Gwendolyn, Selected Poems, New York, Harper and Row (paperback), 1963.

Gwendolyn Brooks is the only Afro-American poet to win the Pulitzer Prize. Her poetry is difficult, but could be used with advanced students.

Dorson, Richard, Collector, American Negro Folktales.

A comprehensive collection of authentic folktales, which includes not only the well-known stories of talking animals but also the cycle concerning Old Morter and his clever slave John. Folktales range from supernatural accounts of spirits and bogies through comical and satirical anecdotes to the more realistic reports of racial injustice.

Douglass, Frederick, The Life and Times of Frederick Douglass, Gloucester, Mass: Peter Smith.

A lengthy 674 pages full of excitement, particularly in describing attempts to escape from slavery. Douglass's biography also includes a number of his speeches which could be studied by themselves if shorter selections are desired. More advanced students should be encouraged to

read this work, but younger students will probably prefer the Narrative of a Slave, Cambridge, Mass., Harvard University Press, 1960. Benjamin Quarles, editor. In this very short work, Douglass uses a vocabulary and writing style which is more likely to appeal to young readers.

Dunbar, Paul Laurence, The Complete Poems, Dodd and Mead & Co., New York, 1940.

Dunbar's works are suitable for high school students. They are simple to understand and excellent for demonstrating poetic technique.

Giovinni, Nikki, My House, Morrow, 1974.

Very personal poetry from a vital young black woman.

Hamilton, Virginia, The Time-Ago Tales of Johdy, MacMillan, 1969.

In her Harlem apartment a baby sitter spins tales of Black pride for her young listener.

Langston, Hughes, The Selected Poem, New York, Alfred A. Knopp, Inc., 1959.

This book is a treasure-find for junior and senior high English teachers. Hughes poems are about the things teenagers are concerned about, such as romance, dances, dreams, and jobs. They are written the way teenagers talk, with modern jazz rhythms and everyday words. They are perfect for illustrating the basic principles of poetry. Differing widely in subject, these poems have in common a deep concern for humanity.

Johnson, James Weldon, God's Trombones: Seven Old Time Negro Sermons in Verse, New York, Viking, 1927.

Johnson retells Bible stories in vivid modern language in the style of a Negro preacher. Many students both white and black enjoy reading these poems.

Lester, Julius, The Knee-High Man and Other Tales, Dial, 1972.

Six American folk tales drawn from the Black experience.

DRAMA

Black Image on the American Stage., DBS, 1970.

A definitive bibliography of black plays and musicals from 1770-1970. The listed plays either contain black characters or were written by a black or are based on black themes.

Childress, Alice, editor, Black Scene, Zenith Books, 1971.

A unique assemblage of dramatic scenes from well-known black plays. This is especially useful for drama students and teachers.

Hansberry, Lorraine, A Raisin in the Sun, Random, 1959.

This prize-winning drama focuses on a black family's dream to move from the squalor of Chicago's south side to a middle class white neighborhood.

FICTION

Colman, Hila. Classmates by Request, New York: William Morrow and Co., Inc., 1964.

Ten white students decide to enter a black school to support the demands of the black community for integration. The plot is unusual and will help students develop insights into race relations.

Hurston, Zora Neale. Their Eyes Were Watching God, Philidelphia, J.B. Lippincott Co., 1937.

Their Eyes Were Watching God is one of the more significant Afro-American novels of the Harlem Renaissance. It has a sensitivity in language and classic literary quality that at times becomes poetic.

Kelly, William Melvin. A Different Drummer, New York: Bantam Books, Inc., 1962.

Kelly tells of how one day all the Negroes in a mythical Southern state repudiate their society and leave. A remarkable book and a thought-provoking one. Instead of emphasizing racial conflict it deals with a humanistic theme: "man's need to be a 'man'".

BIOGRAPHY AND AUTOBIOGRAPHY

Autobiography of Malcolm X., written with Alex Haley, New York: Grove Press, 1964.

A disturbing book about the spiritual growth of a great man. His ideas are so different from the teaching of our culture that they at first seem bizarre, but after one reflects on them they appear uncomfortably close to the truth. Someone who can read critically, yet with an open mind, may finish the book with more additional insights into history and world problems as well as America's race problem.

Baldwin, James, Go Tell It on the Mountain, New York: Grosset and Dunlop, Inc.. 1953.

Character development is strong in this story of John, a teenage boy who is torn between his desire to be saved and his desire to be a regular teenager. The theme centers around an adolescent's struggle to find himself and deal with family, religion and society. Of Baldwin's novels this is probably the most appropriate for high school students.

Bennett, Lerone, Jr., What Manner of Man: A Biography of Martin Luther King, Jr., Chicago: Johnson Publishing Co., Inc., 1964.

A thorough and adult biography of Martin Luther King, Jr., this book is written with depth and insight. The biography traces the influences on King that helped him develop his commitment to passive resistance. It is excellent for advanced students who would like to investigate the philosophical background of King's movement.

Buckner, Helen. "Doctor Dan". Pioneer in American Surgery. Boston: Little Brown and Co., 1954.

Dr. Daniel Hale Williams was the first surgeon to operate on the human heart. He was also one of the founders of Chicago's Providence Hospital and a leader in the improvement of medical training methods and facilities for Afro-Americans. "Dr. Dan" is an inspirational story which provides valuable insights into the workings of politics under Booker T. Washington and the political quarrels that often hindered Williams' work.

Mathews, Marcia M., Richard Allen. Baltimore: Helicon Press, Inc., 1963.

Richard Allen is the story of a slave who was freed in 1780 when his master was convinced of the evil of slavery by a Methodist minister. After working at various jobs for several years, Allen became an itinerate Methodist preacher and a leader among black Methodists. When the Methodist Church in Philadelphia began placing too many restrictions on its black worshippers, Allen withdrew and eventually founded the African Methodist Church. The biography is very valuable historically and quite good in quality.

Marshall, Paule, Brown Girl, Brownstone. New York: Random House, Inc., 1959.

The development of character is the strongest asset of this book and students should find that the book deals with a number of significant and relevant problems that they can identify with. This excellent book will appeal to sensitive readers as well as students who enjoy classroom discussion.

Murray, Paule. Proud Shoes. New York: Harper and Brothers, 1956.

Proud Shoes is a spirited book affirming the right of the Afrc-American to be proud of himself, his race, and his ancestors. The author tells with pride of four generations of her family tree. This is a valuable book for both black and white students.

Pauli, Hertha. Her Name Was Sojourner Truth. New York: Appleton, Century-Crofts, Inc., 1962.

This novel tells the story of the first black woman orator to speak against slavery and for women's rights. Though unable to read or write, Sojourner was a very popular speaker in the North in spite of occasional trouble with pro slavery forces

Walker, Margaret. Jubilee. Boston: Houghton Mifflin Co., 1966.

The author recounts with pride the lives of her ancestors under slavery. A Houghton-Mifflin Literary Fellowship Book, Jubilee is primarily the story of Vyry who was able to be strong and optimistic even as a slave. Though its length may be discouraging (495 pages), it is fast-moving and written in a very readable style.

Yates, Elizabeth. Amos Fortune, Free Man. New York: E. P. Dutton and Co., 1950.

The story of Amos Fortune emphasizes the Quaker virtue of patience and forgiveness. Amos, by submission and acceptance of his fate, overcomes slavery and becomes a man. His life is an illustration of nonviolence. However, some students might consider Amos Fortune an Uncle Tom and feel he is too forgiving. Although the reading level and style are simple enough for elementary school children, most of the material is mature enough for high school students.

V. CLASSROOM USES OF AFRO-AMERICAN LITERATURE.

Until textbooks became more inclusive and companies more convinced of the value of Afro-American literature, teachers will have to be imaginative in finding ways of using it. In this section I will show how Afro-American literature can be included in a survey course in American literature which is typically taught in the junior and senior year of high school, and give suggestions for the inclusion of Afro-American literature in thematic units that are popular in junior high school and in grades 9 and 10 of high school.

AN AMERICAN LITERATURE SURVEY

The section entitled "Historical Survey of Afro-American Authors" will be very helpful for teachers who wish to organize a chronological survey of American literature. Many secondary schools use the Harcourt-Brace textbook, Adventures in American Literature. It is easy to design units representing major intellectual movements in our literary history. Black writers and themes can be incorporated in many ways.

For example, one unit might be entitled "The American Dream". This unit could provide a background for the rest of the year. The unit would be designed to encourage students to look at the main goals which America has set for herself and to evaluate how well she has lived up to them. Langston Hughes' poem "I, Too, Sing America", or "Let America Be America Again", or Claude McKay's "America" are particularly appropriate for such a unit.

When the ideas of freedom and equality are discussed along with basic documents like the Declaration of Independence and the Constitution, two Afro-American writers can be incorporated: Benjamin Banneker's "Letter to Jefferson" and Phillis Wheatley's poetry.

A unit on Transcendentalism where emphasis is given to the ideas of Emerson and Thoreau, Martin Luther King's "Letter from a Birmingham Jail" could be used to show how Thoreau derived the idea of civil disobedience from transcendentalist principles and how Dr. Martin Luther King developed a plan of action from Thoreau's ideas.

The unit on the modern short story concerns the use of literary techniques and also introduces significant modern authors. Langston Hughes, Charles W. Chesnutt, would be good examples for this genre.

THEMATIC UNITS

The thematic approach to literature is very popular with English teachers. This arrangement allows teachers and students to study a theme which is relevant to members of the class. Likewise, the thematic unit is an ideal place to incorporate books about Afro-Americans.

Here, the annotated bibliography can be helpful to teachers who wish to stress the importance of <u>all</u> people in the shaping of self-concepts.

For example, a unit on careers would include a study of job opportunities, lessons on applying for a job and literature about people in various jobs. Many of the titles in the section on biography and autobiography could be used for this unit.

PART IV

PROCESS MATERIALS FOR TEACHING CROSS-CULTURAL UNDERSTANDING

PART IV.

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Section A. Easing the Transition: A Guide for Learning More About Foreign-Born Students.

Section B. Ways to Analyze Children's Books for Racism and Sexism.

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Section F. Counseling with a Cross-Cultural Perspective.

Arlington Public Schools
Teaching for Cross-Cultural Understanding

EASING THE TRANSITION:
A GUIDE FOR LEARNING MORE
ABOUT FOREIGN-BORN STUDENTS

PART IV
SECTION A

MARIE SHIELS-DJOUADI
BILINGUAL/ESOL CURRICULUM SPECIALIST

EASING THE TRANSITION:
A GUIDE FOR LEARNING MORE
ABOUT FOREIGN-BORN STUDENTS

by
Marie Shiels-Djouadi
Bilingual/ESOL
Curriculum Specialist

This section developed in the Arlington Public Schools 1975 Multicultural Education Summer Workshop contains a list of general questions a teacher or counselor can consider in learning more about possible differences in a foreign born student's culture, language or educational experiences. The questionnaire can be used not only to help ease the transition for individual students at the classroom level, but as a guide for guest speakers in formally organized workshops or community programs designed to increase inter-group understandings. Students can also use these questions as a guide for learning more about a variety of cultural, educational or linguistic differences from one another through interviews, classroom discussions, oral presentations or writing exercises.

EASING THE TRANSITION: A GUIDE FOR LEARNING MORE ABOUT FOREIGN-BORN STUDENTS.

I. Educational System and Curriculum in the Student's Country.

- Is education generally available? Compulsory? To what age?
- What is the general attitude towards education? The educated? Are these attitudes sexually or class conditioned?
- What kinds of schools are there? Who goes where?
- Is the program basically academic? Technical?
- What kinds of testing are used? For what purposes?
- Is the curriculum centrally controlled? By whom?
- What is the most frequently used teaching methodology?
- What is the basic division of studies?
- How does the quality of public and private education compare?
- Are there elective courses? Which ones?
- How is English taught? Aural-oral, or grammar translation?
- Is functional or "book" English taught?
- What is the general attitude toward the teaching profession?
- What kind of training is required of teachers?
- What determines the school a student attends?
- Do students have a fear of expulsion?
- What is the drop-out rate? At what level? Why?
- Are there mixed classes?
- What is the accepted relation between the sexes in school?
- When is school in session?
- What are accepted reasons for absence?

II. Social Attitudes

- What forms of address are used for: teacher-to-student and student-to-student?
- What is the students' attitudes towards teachers?
- In what order is the full name given?
- Which name is usually used? Family? First?

- Are names used in addressing someone?
- How do students show courtesy to teachers?
- How do people greet each other?
- What is expected behavior in class?
- How do people show politeness, respect?
- How do people disagree with each other? With elders?
- When do people smile? Frown? Show anger? What do these mean?
- What is accepted behavior in public places?

III. School Behavior

- What kinds of learning are favored, such as rote, inductive or experience?
- Are the students dependent on the teacher for information?
- Is dictation used frequently?
- Are students encouraged to ask questions when they do not understand?
- To what extent is competition fostered in the learning process? Cooperation?
- Are team projects encouraged?
- What kinds of reading assignments are given? Short and intensive? Or long and extensive?
- Is the learning situation visually oriented? Verbally?
- To what extent is the classroom teacher directed?
- To what extent do students take the initiative in class?
- Are students expected to contribute information to the class?
- Are students allowed to ask assistance from other students in class? To move around during class? Change seats? Talk during class?

IV. Organization of the Class: Physical and Instructional.

- How often are assignments given?
- Are quizzes and tests usually oral or written? How often are they given?
- Do students own their own textbooks?
- Is there a school library? For what purpose?
- How is the school year organized? Semesters?

- When are examinations given? For what purpose?
- What are the conditions for promotion?
- Is grading done by letters or numbers? What do the numbers of letters represent?
- What kinds of written examinations are given? Objective? Essay?
- What is the usual physical arrangement of the classroom?
- Who sits in front? In Back?
- Do both sexes work together?
- Is there any free class time? How is it used?
- Do students move from class to class, or stay in the same room?
- Where is the teacher in the classroom? Does he/she walk around? Stand up?
- How are the students' desks or benches arranged?
- When can students leave their desks?
- Are there breaks between classes?
- How many students are there usually in a class?
- Is there a physical education program? Available to all? Who participates in sports?

V. Different Forms of Signs and Symbols.

- What is the form of the writing system?
- Are there any numbers written differently from the American form?
- How are decimals written?
- How is long division done?
- Is the metric system used?
- How is temperature measured?

VI. Language Characteristics.

- How does the language reflect the concept of time?
- What is the syllable structure of the language? The sound system?
- What differences exist in word order as compared to English?
- What words occur in the same form in the language and in English?
- What is the division of the color spectrum?
- How are yes-no and tag questions answered?

ARLINGTON TRINITY TEACHER CORPS PROJECT IN BILINGUAL MULTICULTURAL EDUCATION

WAYS TO ANALYZE CHILDREN'S BOOKS FOR RACISM AND SEXISM

NINA V. O'KEEFE
PROGRAM DEVELOPMENT SPECIALIST
ARLINGTON TRINITY TEACHER
CORPS PROJECT
KEY ELEMENTARY SCHOOL
SPRING, 1978

Part IV
SECTION B

These guidelines are based on notes gathered from a workshop on materials evaluation presented at the 1978 National Association for Bilingual Education New Orleans Conference.

WAYS TO ANALYZE CHILDREN'S BOOKS FOR SEXISM AND RACISM

I. Look at the Heroes or Heroines in the Story.

- Ask this question: Whose interest is a particular minority figure really serving? The minority or the white establishment?
- Are the minority heroes or heroines presented as "safe" in their avoidance of serious conflict with the establishment of their time?
- Are minority heroes and heroines defined based on the group's concept and struggle for justice?
- When minority heroes and heroines do appear, are they admired for the same qualities that have made white heroes and heroines famous or because what they have done have benefited white people?

II. Look at the Lifestyles Depicted in the Book.

- Are minority persons and their setting depicted in such a way that they contrast unfavorably with the stated norms of white middle class suburbia?
- If the minority group in question is depicted as "different" are negative value judgments implied?
- Are minorities depicted exclusively in ghettoes, barrios or migrants' camps?
- If the illustration and text attempt to depict another culture, do they go beyond oversimplifications and offer genuine insights into another lifestyle?
- Look for accuracy and inappropriateness in the depiction of other cultures.
- Watch for instances of the "quaint-natives-in-costume" syndrome most noticeable in areas like costume and custom, but extending to personality traits and behavior as well.

III. Weigh the Relationships Between People.

- Do the whites in the story always possess the power, take the leadership, and make the important decisions?
- Do non-whites and females always function in essentially supporting roles?
- How are family relationships depicted?
- In Black families, is the mother always dominant?
- In Hispanic families, are there always lots and lots of children?
- If the family is separated, are social conditions such as unemployment and poverty, always cited among the reasons for the separation?

IV. Consider the Effects on a Child's Self-Image.

- Are norms established which limit the child's aspirations and self-concept? What effect can it have on black and other minority children to be continuously bombarded with images of the white color as the ultimate in beauty, cleanliness, virtue, etc., and the dark color or black as evil, dirty, menacing, etc.?
- Does the book counteract or reinforce this positive association with black, brown or yellow?
- What happens to a girl's self-image when she reads that boys perform all of the brave and important deeds?
- What about the girl's self-esteem if she is not "fair" of skin or slim of body?
- In a particular story, is there one or more persons with whom a minority child can readily identify to a positive and constructive end?

V. Check the Story Line.

1) Standard for Success.

- Does it take "white" behavior standards for a minority person to "get ahead"?
- Is "making it" in the dominant white society projected as the only ideal?
- To gain acceptance and approval, do non-white persons have to exhibit extraordinary qualities such as excelling in sports or getting a straight "A" report card?
- In friendships between white and non-white children, or Anglo and minority, is it the non-white or the minority who does most of the understanding and forgiving?

2) Resolution of Problems.

- How are problems presented, conceived and resolved in the story?
- Are minority people considered to be "the problem"?
- Are the oppressions faced by minorities and women represented as casually related to an unjust society?
- Are the reasons for poverty and oppression explained, or are they accepted as inevitable?
- Does the story line encourage passive acceptance or active resistance?
- Is a particular problem that is faced by a minority person resolved through the benevolent intervention of a white person?

3) Role of Women.

- Are the achievements of girls and women based on their own initiative and intelligence, or are they due to their good looks or to their relationship with boys?
- Are sex roles incidental or critical to characterization and plot?
- Could the same story be told if the sex roles were reversed?

VI. Check the Illustrations.

Look for Stereotypes: A stereotype is an oversimplified generalization about a particular group, race or sex, which usually carries derrogatory implications. Some infamous (overt) stereotypes include:

- Blacks as a happy-to-lucky, watermelon eating Sambo or the fat, eye-rolling "mammy".
- Chicanos as the sombrero-wearing peon or fiesta-loving, mucho bandito.
- Asian Americans as the "inscrutable" yellow-faced, slant-eyed "oriental".
- Native Americans as the naked savage or "primitive" craftsman and his squaw.
- Puerto Ricans as the switch blade-toting teenage gang members.
- Women as the completely domesticated mother, the demure, doll-loving little girl or the wicked stepmother.
- While we may not always find stereotypes in the blatant forms described, look for variations which in any way demeans or ridicules characters because of their race or sex.

Look for Tokenism:

- If there are non-white characters in the illustrations, do they look just like whites except for being tinted or colored in?
- Do all minority faces look stereotypically alike, or are they depicted as genuine individuals with distinctive features?

Who is doing what?:

- Do the illustrations depict minorities in subservient and passive roles or in leadership and action roles?
- Are males the active "doers" and females the inactive "observers"?

VII. Consider the Author's or Illustrator's Background.

- Analyze the biographical material on the jacket flap or on the back of the book.
- If a story deals with a minority theme, what qualifies the author or illustrator to deal with the subject?
- If the author and illustrator are not members of the minority being written about, is there anything in their background that would specifically recommend them as creators of this book?
- Similarly, a book that deals with the feelings and insights of women should be more carefully examined if it is written by a man unless the books avowed purpose is to prevent a strictly male perspective.

VIII. Check Out the Author's Perspective.

All authors write out of a cultural as well as a personal context. Children's books in the past have traditionally come from authors who are white and members of the middle class, with the result being that a single ethnocentric perspective has dominated American children's literature.

- With the book in question, look carefully to determine whether the direction of the author's perspective substantially weakens or strengthens the values of his/her written work.
- Are omissions and distortions central to the overall character or "message" of the book?
- No author can be wholly objective.

IX. Watch for Loaded Words.

A word is loaded when it has insulting overtones. Examples of loaded adjectives (usually racist) are:

inscrutable	superstitious
docile	wily
crafty	lazy
backward	conniving
primitive	treacherous

X. Look for Sexist Language and Adjectives that Exclude or Ridicule Women.

- Look for use of the male pronoun to refer to both males and females.
- While the generic use of the word man was accepted in the past, its use is outmoded today.

- The following examples show how sexist language can be avoided:

1. Ancestors instead of forefathers.
2. Chairperson instead of chairman.
3. Community instead of brotherhood.
4. Firefighters instead of firemen.
5. Manufactured instead of manmade.
6. The human family instead of the family of man.

XI. Look at the Copyright Date.

Books on minority themes, usually hastily conceived began appearing in the mid 1960's. There followed a growing number of "minority experience" books to meet the new market demand, but most of these were still written by white authors, edited by white editors and published by white publishers. They therefore reflected a white point of view. Only in the late 1960's and early 1970's has the children's book world begun to even remotely reflect the realities of a multiracial society. And it has just begun to reflect feminists' concerns. The copyright dates, therefore, can be a clue as to how likely the book is to be overly racist or sexist, although a recent copyright date, of course, is no guarantee of a book's relevance or sensitivity.

The copyright date only means the year the book was published. It usually takes a minimum of one year, and often much more than from the time a manuscript is submitted to the publisher to the time it is actually printed and put on the market. This time lag meant very little in the past, but in a time of rapid change and changing consciousness, when children's book publishing is attempting to be relevant, it is becoming increasingly significant.

Arlington Public Schools
Teaching for Cross-Cultural Understanding

FAMILY HISTORY PROJECTS

PART IV.
SECTION C.

By JOAN A. NESTER
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JUNIOR HIGH SCHOOL
SPRING, 1978

FAMILY HISTORY PROJECTS

The following is a list of suggested ideas and information to use in implementing a family history project on a senior high level. Adaptations can be made to include many aspects of a family history project on the junior high or upper elementary school levels.

POSSIBLE PROJECT FORMATS.

- Written papers.
- Oral reports.
- Genealogical trees.
- Maps of migration to and within America.
- Photo collages of family members.
- Photos of old neighborhoods.
- Copies of letters, birth certificates, citizenship papers or other legal documents.

POSSIBLE TOOLS AND RESOURCES.

- Interviews.
- Directories from 1836 to the present. These are available on a non-loan basis at the Library of Congress and at local libraries.
- Federal Census Schedules from 1790-1880. These are available at the National Archives and also can be obtained on inter-library loan.
- U. S. and foreign histories.
- Local community ethnic histories available at local public libraries.
- Local historical societies.
- Representatives from community groups.
- Reprints of magazine and newspaper articles, editorials news items, obituaries or wedding announcements.

POSSIBLE QUESTIONS FOR RESEARCH.

Origins.

- What countries did ancestors come from?
- When and why did they come?
- What were conditions in the homeland at the time of emigration?

Settlement.

- What was the general condition in the United States at the time of arrival?
- Where did the family settle and why?
- What was the rationale behind the family movement?
- Where did the family eventually settle?
- Why? Proximity to job or to other family members?
- What specific social, demographic or physical conditions existed?

Experiences.

- What American experiences did the family have?
- How was the family affected by wars, depression, discrimination, education or occupations?

Culture Retention.

- What languages were and are spoken?
- What customs were and are observed?
- Has the name of the family undergone changes? Why?

POSSIBLE INDIVIDUAL WORK.

- Full-fledge genealogical investigation. Consult a genealogical "how-to" book. Example:

  Everton, George B. Sr. (ed) The Handy Book for Genealogists. Logan, Utah: Everton Publishers Inc., 1971 (sixth edition).

- Make further use of locally available records such as church records, city vital statistics or local, state and county histories.

POSSIBLE PROBLEMS AND SOLUTIONS.

Complexity.

- The time factor inherent in any extensive documentary investigation.
- The complex or long-standing family which may require extensive research.
- Much work is often involved in tracing back to the European origins of families who immigrated prior to the mid 1800's.
- A possible solution is to study only the most recent generations.

- Old families often have a well-developed historical family tradition which may eliminate the need for extensive primary research.

Information.

- Often there is a lack of information. Parents or grandparents may be dead or refuse to talk about family history.
- Consult with aunts, uncles or cousins or other family members.
- Rely on documentary information and evidence if primary information is unavailable.
- Often documentary evidence is unavailable. Census and directory canvasers often missed families or individuals or recorded the data inaccurately.
- Consult church records. city vital statistics files or other records to verify or obtain additional information.

REWARDS

- Interviews may bring generations closer together.
- The knowledge of one's "roots" brings a sense of satisfaction and a sense of "specialness".
- The sharing of family histories in the classroom allows pupils to understand the commonality of experiences among people of varying ethnic background.

USING CULTURE "CONSULTANTS" TO TEACH CROSS-CULTURAL UNDERSTANDING

By JOHN R. SMITH, PROJECT DIRECTOR and
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SPRING, 1978

PART IV.
SECTION D.

Arlington County as well as the metropolitan Washington area has many built-in primary resources for learning more about a wide variety of ethnic, regional, national or language based cultures. This section contains some suggested "how-to's" for using guest speakers, students, demonstrations or classroom visitors to examine, explore, celebrate and recognize cultural differences as well as similarities in a multicultural classroom.

USING CULTURE "CONSULTANTS" TO TEACH CROSS-CULTURAL UNDERSTANDING

SOME SUGGESTED "HOW-TO'S"

I. MAKE A DISTINCTION BETWEEN VARIOUS "CATEGORIES" OF CONSULTANTS. EACH WILL HAVE A DIFFERENT TYPE OF PERSPECTIVE TO BRING TO THE CLASSROOM.

- Those who are representing a country in business, embassies, trade associations, or as students who intend to return to their native countries. (Non-citizens ... living in the United States temporarily.)
- Those who are first generation immigrants to the United States. (Recent citizens or applicants for citizenship.)
- Those who have visited, lived in or become "experts" in the culture under discussion. (Observers who have achieved "biculturality".)
- Those who are second generation Americans or more who have retained, studied, or expressed themselves accord-ing to their ethnic or cultural heritage. (American citizens with ethnic pride, identity, understanding.)

II. CONSIDER A VARIETY OF SOURCES FOR POSSIBLE CONSULTANTS.

- Contact public relations departments at embassies, museums, trade associations, or universities for possible "speakers".
- Read local papers to discover possible subjects or speakers.
- Consult resource files in public libraries.
- Contact community, foreign student or other organizational "talent banks".
- Conversations with students, parents, members of the community at social gatherings, community meetings, local fairs or festivals can often lead to a variety of sources.

III. PLAY IT COOL. OBSERVE. SEEK OUT OPPORTUNITIES.

- Know what you have "in mind" before inviting a speaker.
- Know something about the culture you wish to explore in class before asking for an "instant" or "canned" explana-tion or presentation before a class.
- Discover the interests, expertise, experience of a possible speaker before asking that he or she "speak" to or visit with your class or classes.

VI. THE PREPARATIONS.

- Involve students in gathering preliminary background information or insights necessary to avoid asking embarassing, ignorant or irrelevant questions.
- Involve students in preparing a set of "questions" or a "guide" for the speaker. This can be a class, small group or individual activity.
- Provide the guest speaker with necessary directions and information about school routines, parking or checking in procedures to avoid inconvenience or embarassment.
- Check with the consultant to see if any aids such as tape decks, projectors, water or other equipment for the presentation will be needed.
- Make arrangements for special "helpers" if necessary.
- Ask speakers for background information about their experiences, "qualifications" and accomplishments. No matter what their culture, most people are shy about voluntarily revealing this information about themselves.
- Allow time before and after the presentation to make the visit a gracious and pleasant one. For example, if the class is 50 minutes long, ask the speaker to prepare for a 25 to 30 minute presentation.
- Establish the format for the presentation beforehand with both speaker and audience. Lecture? Demonstration? Question and Answer? Audience participation? Discussion? Announce ground rules.

VII. THE PREPARATION.

- Provide audience with enough personal or professional information to establish "authority" of the speaker. Explain purpose of visit.
- Plan for an activity to reinforce the learning experience for students.. writing, summaries, discussions, assigned related reading or research or other follow-up activities.
- Introduce the "audience" to the "speaker" as well as the speaker to the audience. This can be done on an informal "personal" basis or as a more formal part of an overall "introduction".
- In attempting to explore cultural "differences" be aware of and respect differences.
- Prepare questions that cannot be answered in yes or no, good or bad, true or false.

- Give a preference to the "style" of the presentor rather than to the style of the learners when a choice has to be made. Most often a compromise can be effected. For instance, many Americans in small groups are used to a question and answer, one-to-one, and informal discussion type of information exchange. Visitors from another culture may not find this type of format comfortable. In attempting to understand difference, refer to the difference.

- Realize that an aesthetic focal point, a demonstration or a "limited" topic or subject can often serve as a frame of reference for a whole set of cultural patterns and perspectives based on linguistic, values, thinking, role perceptions and event "differences". The "focal point" and how it relates to the cultural "whole" is perhaps the most effective way to approach cultural "differences" especially for junior high students. By presenting both "a part" and the "whole" the program will have appeal for both "field sensitive" and "field independent" learners.

VIII. THE FOLLOW-UP.

- Make a written and/or phone conversation "thank you".
- Involve students in the process. Create an opportunity for them to "thank" the speaker after the presentation or in writing to convey what they have learned along with their appreciation for the visit.

IX. SOME POSSIBLE "QUESTIONS" OR AREAS FOR EXPLORATION AS A SOURCE OF DIFFERENCES AND SIMILARITIES WITH A CULTURE CONSULTANT.

The following suggested questions are intended as a guide for presenting ideas, information and insights which would most likely appeal to junior high school students. They are not intended as a "formula". Example of topics a culture consultant could use as a focus include:

- A music, art or literary form.
- Toys. Games. Sports.
- Flower arranging.
- Holiday customs.
- A crafts demonstration.
- A story telling session.
- A dance demonstration.
- A foods preparation demonstration.
- A series of sessions on "culture shock".
- "Calculations": A demonstration of the abacus.

Teachers and students can use the following "questions" in additional ways:

- As a guide for interviewing others for an oral history project.
- As a guide for researching one aspect of another culture.
- As areas for comparing and contrasting two or more diverse cultures.
- As role-playing exercises.

Example: How many questions could you answer if you were invited to be a culture "consultant" at a junior high school in Japan?

CHILD REARING

- How are babies carried?
- Who cares for them?
- How do they play? alone? in groups? with families?
- How are toddlers protected from physical harm?
- What are some common phrases parents or others use to correct, encourage, or praise young children?
- What differences exist within the culture?
- What customs are associated with new babies, birthdays or children?
- Are girls treated differently from boys?

GAMES/TOYS/SPORTS

- What are some typical playthings?
- What games do parents or older children play with babies or toddlers?
- What games do teenagers, elementary and adults play?
- Which games are competitive? which are non-competitive?
- What "unorganized" games do children play such as jacks, pick-up sticks, ball?
- What are some popular organized and supervised sports and games?
- What verbal guessing, riddle or chanting games do children or adults play?
- What are some popular or traditional "street" or "back-yard" games?
- What games are played with paper and pencil, cards, dice or on "boards"?

HUMOR

- What actions or subjects are considered humorous?
- How do children tease one another?
- How do parents tease children? one another or other adults?
- What is considered "friendly" teasing?
- What is considered "unfriendly" teasing?
- What are some samples of "classic" or traditional jokes or comic situations?
- How is humor directed? towards self, towards other individuals, towards groups, towards human nature?

NAMES/FORMS OF ADDRESS/GREETINGS/GESTURES

- What are some common "first", middle or last names?
- What are their special meanings?
- Who are children named "after"?
- How do people address one another?
    - children to parent
    - children to significant others
    - children to children
    - children to teachers or other adults
    - adult to adult
    - shopkeepers or clerks
- What special titles, terms of endearment or respect are used for family members, friends or honored members of the community or culture?
- What is the "subject" of routine greetings? the action, the weather, the time, the persons exchanging greetings? the occasion?
- What type of greeting is considered "rude", excessively formal or informal?
- What gestures are associated with greetings, as a sign of affection or respect?

ETIQUETTE/CUSTOMS/VALUES

- What behaviors are considered "proper", admirable or appropriate etiquettes or styles for eating, dress, introductions, gestures, address towards others, or in use of phrases such as "thank you", "excuse me" or"you are welcome"?
- Do these behaviors vary according to situations, generations or to specific groups within the culture?

- What public behaviors are considered to be a breach of etiquette or "rude" within the culture?
- What is the general cultural attitude towards space, private and public?
- What is the general cultural attitude towards time? schedules? the present? the past? the future?
- How are such "values" as wisdom, loyalty, integrity, courage, friendship, duty, pride, achievement, or cooperation expressed in everyday behavior and customs?
- What are considered outward signs of friendship, status, love, respect, achievement?
- What are considered outward signs of sympathy? empathy? hospitality? disrespect?

PROVERBS/SAYINGS/LITERATURE/FOLKLORE/SUPERSTITIONS

- Who are some popular traditional folk "heroes".
- What are some examples of traditional popular songs, proverbs, folk tales, poems, rhymes, riddles or short stories?
- What art, musical, drama, literary or dance forms are popular? Which have originated within the culture or are considered "unique" to the culture? What forms have influenced art forms throughout the world?
- What are some popular "superstitions"?
- What are some traditional cultural "taboos"?

WAYS TOWARD UNDERSTANDING/EMPATHY

- What "differences" in American culture do visitors or recent immigrants notice first?
- What differences are a source of fascination?
- What differences are a source of frustration?
- What differences are a source of appreciation?
- What biases or prejudices does the culture as a group encounter?
- What biases or prejudices within the group influences how the mainstream or other cultures are perceived?
- What similarities do recent immigrants or visitors notice or appreciate?
- What similarities and differences did past immigration groups encounter? in the 17th century, in the 18th century, in the 19th century, in the first part of the 20th century?

- Were the reasons for immigrating similar to the reasons for immigration today?
- What are some things a junior high school student or teacher can do to ease the culture shock experienced by new immigrants to America?
- What stereotypes perceived or projected would you like to see dispelled?
- What images or understandings would you like to see continued or improved?
- What aspects of your culture are difficult for you to understand, explain or perhaps accept?
- What books, plays, poems, films or works of music have influenced you toward gaining an understanding and appreciation of your ethnic or cultural heritage?
- What experiences would you recommend to a young child, a teenager or to an adult to gain insights into your culture or ethnic heritage?

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WAYS TO USE MASS MEDIA GRAPHICS TO TEACH CROSS-CULTURAL UNDERSTANDING

By EDWINA K. LAKE

PART IV
SECTION E

SPRING, 1978

USING MASS MEDIA GRAPHICS TO TEACH CROSS-CULTURAL UNDERSTANDING.

No two teachers will use mass media graphics in the same way. Each will need to develop a unit that adapts to his or her own teaching style, to the overall school or content area instructional goals and to the age or grade level, interests and learning styles of the students.

In any case the basic tool can be a classroom collection of a variety of magazines. Involve students in gathering the magazines and invite parents and other staff members to contribute to the collection. Aim for a collection to illustrate age, role, interest, educational, lifestyle, cultural, economic and ethnic diversities. Also try to have more different publications than you do number of students in the class and to have enough magazines for each student to have two or more for comparison and contrast purposes.

Decide what concepts and skills you want to teach and whether the graphics unit will be used as a separate activity or as a way to augment existing programs. For instance, a mass media graphic activity could be incorporated into the following types of established curriculum units.

- a social studies unit on the concept of "culture".
- a math unit on statistics, demographics or data collection.
- an English unit on writing and the concepts of "unity", "limited subject", "emphasis", "conciseness", "composition", "audience", "point of view" or the use of details to support or suggest a "whole".
- an art unit on composition, color, symbols, objects, or selected use of space.
- a science unit on a variety of views and uses of technology or natural resources.
- a speech or drama unit on how gestures and other non-verbal behaviors vary culture to culture or "role" to "role".
- a home economics unit on building and developing "consumer" reading skills.
- a home economics unit on food and festivities and how they relate to culture and lifestyles.

- a health unit on non-prescription drugs and advertising.
- a business or typing unit on graphic designs.
- a Media Center display on graphics and sports.
- an ESOL reading or vocabulary building exercise.
- a unit on daily applications of industrial arts skills and concepts and how their use may vary culture to culture, group to group.
- a social studies unit on how opinions can be formed or issues expressed in the mass media or through "hype".
- a physical education unit on sports and their relation to a variety of cultures.
- career units in any content area.
- human relations activities in any content area.
- "identity" activities in any content area.
- values analysis activities in any content area.
- a field trip to a museum exhibit featuring mass media graphics from different eras or other countries.

No matter what type of unit is designed or for what purpose, teachers can use the following concept lists as background materials to develop specific mass media related activities. In addition, teachers can use many of the concepts listed in "Key Concept for Teaching Cross-Cultural Understanding" contained in Part I, Section A of the Arlington "Teaching for Cross-Cultural Understanding" handout handbook.

Human Needs and Similarities.

Abraham Maslow's hierarchy of human needs serves as the foundation for most modern theories of motivation and practices in the fields of education, management, advertising and other forms of human persuasion. These needs in ascending order are:

Level 1: Physiological needs.
Level 2: Safety and security needs.
Level 3: Need for belongingness and love.
Level 4: Need for esteem.
Level 5: Need for self-actualization.

Although needs are the same for all people, "differences" occur in how people learn to go about fulfilling these needs ... "Deprivation" is seen as having unmet needs

and can occur at all levels. Theory is that attainment or satisfaction of needs at one level is contingent on the degree of met needs at a lower level. For instance, safety or security is a prerequisite for esteem.

Possible Culture "Tags".

Time...space...values...transportation...child-rearing practices...games...entertainment...speech patterns and vocabulary...non-verbal communications ...etiquette...holidays...seasons...lifestyles.

Attitudes towards self...group...family...roles... nature...work...diet...competition...non-competition ...individuality...decision-making...problem-solving...religion...status..."things" or objects ...achievement...education...language.

Other Key Concepts That Can Be Included in the Unit.

Audience
Graphics
Communication
Message
Culture "threads"
Acculturation
Assimilation
Pluralism
Mainstream "culture"
Trends
Bias
Prejudice
Stereotyping
Media

"VALUES"*

humility
maturity
independence
dependence
intelligence
loyalty
work
leisure
protection
action
efficiency
economy
property
reserve
sincerity
simplicity
sociability
awareness
charm
faith
innocence
tranquility
compatibility
convenience
benevolence
endurance
liberty
creativity
conformity
egalitarianism
piety
reverence
originality
trust
stability
wholesomeness
responsibility
sentiment
enthusiasm
kindness
success
superiority
pleasure
altruism
mobility
dissent
obedience
appearance
courage
diversity
confrontation

serenity
organization
energy
strength
uniqueness
tradition
eloquence
elegance
passion
excitement
informality
prudence
romance
modesty
gentility
decency
morality
justice
gratitude
cooperation
respect
speed
practicality
self-reliance
flexibility
commitment
friendship
possession
reason
logic
shrewdness
honesty
brotherhood
love
competition
agression
decisiveness
directness
conciseness
pride
freedom
control
power
privacy
tolerance
patience
nobility
concern
leadership
change
warmth

security
acceptance
ambition
achievement
status
education
authority
equality
competence
courtesy
thrift
individuality
mediated identity
non-mediated identity
recognition
femininity
feminism
masculinity
humanism
youth
age
wisdom
efficiency
joy
happiness
humor
intellect
fatalism
optimism
fame
sacrifice
patriotism
unity
compassion
solitude
curiosity
generosity
hospitality
fortitude
tenacity
determination
production
empathy
progress
protest
duty
sophistocation
punctuality
peace
stability
wit

*The term "values" is most often used to refer to those qualities or characteristics that people ought to have or the way things ought to be. This list, presented in random order, contains "values" which often differ in interpretation or priority culture to culture, individual to individual.

Possible Objectives.

- To teach concept of audience.
- To show how mass media graphics shape or reflect a culture.
- To show how "values" vary from "culture" to "culture".
- To show how "human needs" and "similarities" are met or expressed in different ways.
- To develop "critical" thinking skills in students.
- To show how one piece or section of information may be seen from many points of view including those of the sender and those of the receiver.
- To show how advertising graphics attempt to appeal to basic human similarities, underlying cultural "values" and to preoccupations with present trends.
- To increase student awareness of human similarities and cultural differences.
- To begin learning how to distinguish between those "differences that make a difference" and "similarities that are significant to all people".
- To develop "consumer" reading skills.
- To help develop student skills in using mass media as a source of information or in recognizing incidents of "misinformation".
- To create opportunities for students to compare popular cultural stereotypes or projected images of a variety of groups with the individual differences they actually see or experience both in themselves and others.

Possible Activities Using Graphics and Magazines.

- Analyze each magazine or publication and determine the following information about each:
  - Circulation of magazine.
  - Stated purpose.
  - "Profile" of readership according to age, interests, background, region, etc..
  - Types of advertisements according to format, product, or basic themes used to present the message.
  - Have students compare what they perceive to be the publications' perception of the audience with how this perception matches up with their experiences.
- Have students select and collect, analyze, compare and contrast a variety of ads, each of which has a theme, format, subject, human need or purpose in common. For instance:
  - Ads that center on self-concept.
  - Ads that demonstrate "name-calling" or "put-down" cultural tendencies.
  - Ads that rely on humor.
  - Ads that refute or support cultural stereotypes.
  - Ads that appeal to physiological needs.
  - Ads that appeal to safety and security.
  - Ads that appeal to esteem.
  - Ads that appeal to the sense of love and belongingness.
  - Ads that appeal to "self-actualization".
  - Ads that convey information about ethnic or cultural heritages.
  - Ads that appeal to concept of "conformity".
  - Ads that illustrate or appeal to specific cultural values.
  - Ads that reinforce, exploit or expose prejudice.
  - Ads that rely on distorted perceptions or say one thing but mean another.

  - Ads that have a sex role bias or seek to dispell prevailing bias.
  - Ads that recognize the process of acculturation.
  - Ads that recognize or illustrate assimilation.
  - Ads that appeal to or use current trends, fads, or issues to convey their message.
  - Ads that show or use dialect, either regional, ethnic or cultural to convey their message.
  - Ads that illustrate a variety of non-verbal communication styles.
  - Ads directed toward a particular age group.
  - Ads that use one "group" to appeal to many.

- Have students list the following types of information about each graphic they analyze.
  - Source.
  - Circulation of magazine.
  - "Description" of apparent intended audience.
  - Main idea or central message of advertisement.
  - Basic human needs the advertisement appeals to.
  - Cultural values the graphic reveals or appeals to.
  - How the ad can contribute to cross-cultural understanding or misunderstanding.
  - Positive and negative reactions the ad might receive depending upon who is in the audience.

- Design and maintain a classroom or hall bulletin board with a cross-cultural "misunderstanding" theme. Example: Stereotyping, name-calling or non-verbal miscommunication. Use magazine graphics to illustrate situations that are frequent sources of misunderstanding.

- Have students each select a cross-cultural understanding or misunderstanding theme to illustrate or demonstrate using mass media graphics in an illustrated essay or classroom speech.

- Teach the process of "hypothesis refinement" as outlined by H. Ned Seelye in his book Teaching Culture. Create opportuniti and activities for students to form a cultural "yp sis" from the ads they select and to then condu tional research using primary and secondary reso to confirm or redefine their

hypotheses. See summary of Seelye Workshop on using newspapers and magazines to teach culture in Part II Section E of the Arlington "Teaching for Cross-Cultural Understanding" manual.

- Use selected and collected graphics and advertisements to suggest writing topics for weekly student writing assignments. Can be used in conjunction with exercises designed to develop students' observation, summarizing or comparison and contrast writing skills.

- Use the text of selected advertisements in designing critical reading exercises to help students identify, and distinguish between "fact", "opinion", "implication", and "statement", or other critical reading and thinking skills.

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COUNSELING WITH A CROSS-CULTURAL PERSPECTIVE

PART IV
SECTION E

MARGERY TRACY
THOMAS JEFFERSON JUNIOR HIGH
SPRING, 1978

COUNSELING WITH A CROSS-CULTURAL PERSPECTIVE.

It is generally agreed among guidance and counseling professionals that the basic element of the counseling process is the student-counselor relationship. But what happens to this relationship when students and counselors are on two different channels culturally? At first glance, one might say there really wouldn't be any significant difference. However, at the close of the "Teaching for Cross-Cultural Understanding" 1977-1978 project year and after my recent attempts to begin counseling with a cross-cultural perspective I can safely say a whole new field of "difference" has begun to open up for me.

As a suburb, now exurb, of Washington, D.C., Arlington has always had a diverse, cosmopolitan and transient student body. Change and diversity are within our tradition. Change, though, has been dramatic in the past decade. In 1970. 3% of our students were identified as "ESOL" or as English speakers of other languages. Today, for 19% of our students English is a second language and cultural experience.

I was faced with a dilemma earlier this year in trying to counsel the increasing number of foreign students who have come through the doors of T.J.. All the nice comfortable, "principles and practices of junior high guidance" suddenly didn't work. What was "culture shock" to them was "future shock" for me as I tried to figure out ways to communicate with students representing a good portion of the over 47 different language groups present in Arlington schools. Furthermore, it didn't take a federal project for me or any other teachers or counselors to know some of the problems we experience day in and day out in a multicultural school setting. Name calling, language, group isolations, mainstream peer pressures, social and academic adjustments, learning to research, to do projects, to discuss, to express, to decide and to be taught, tested and evaluated in new, even shocking, sometimes frustrating ways seems to be within the experience of all those students who come to us from a culturally different school and language background.

I decided to involve students in my efforts to determine ways the guidance department and school staff could ease the transition for these students and perhaps to improve what we set out to do in our counseling. With a Glasser type thing in mind, I formed three groups of students: Korean, Hispanic and Vietnamese. Each group was small and ranged in size from 6 to 12 members. As I explained to the students, my original plan was to hold a series of "open-ended", "problem-solving" meetings where students could share their common concerns. Any subject could be raised and any comment or suggestion made, just so long as what was discussed took place in an atmosphere of respect by each member for all members of the group.

Adjustments were in order for me and the students during the process of our meetings. For me, one adjustment was the translation process. Translation per se was not a factor for the Korean group as all of the six students spoke English and had been in the United States for three or more years. Within the Hispanic and Vietnamese groups, some students acted as interpreters for others who had been in this country for a very short while.

For the students, the process was in itself perhaps the major adjustment. For the most part, students were shy, not just because of their "newness", but because, as I came to realize, in other cultures you do not necessarily pour your heart out or offer your opinions to just anyone, much less someone connected with the school. And the very thought of a Glasser Circle seemed gauche to most at best. So I backed off for a little bit until I could get a handle on the situation.

What I did do though for starters was to encourage full involvement of the students in a variety of activities and to be careful not to allow myself to look upon the culturally different child as limited because of his or her lack of English skills. I did what I could to help transmit this same view or perspective on the part of the student. By this kind of implicit confidence, I hoped to gain rapport.

When it came time for orientation of sixth grade students I used as many ESOL students as possible as escorts even though their language level was minimal in English. I began to consciously look for participatory activities or opportunities, especially

those that could involve students in sharing something about their cultural backgrounds or experiences with other students. Most of all, I began to consciously keep a weather eye to give support when needed informally and to praise and encourage whenever I could.

Although we in no way "planned" or "discussed" an informal cross-cultural perspective approach, other project members appeared to have taken the same low profile road and seemed to be thinking along the same wave lengths of informality, opportunity and facilitation that I was. An English teacher in charge of the February Martin Luther King Assembly worked together with a project ESOL teacher on an activity to involve ESOL students in writing a class essay which was read by an ESOL student during a featured part in the program. The Thomas Jefferson librarian, also a project member, involved a variety of students with a variety of cultural backgrounds in preparing a special media center display featuring a Zodiac Calendar in honor of the Chinese New Year.

The groups continued to meet on an average of five or six times over a period of three months. For the most part, students did not respond in the same way or to the same degree as I had anticipated. As I indicated before, my expectations of openness, insight and group resolutions of problems were not met in quite the same way as I had hoped. Nevertheless, some common as well as special concerns emerged from our exchanges of ideas, observations, and impressions. For the Korean and Vietnamese groups concerns more or less centered on academic activities and interests. For the Hispanic group, especially those students who had been in this country a very short while, social activities and adjustments as well as the attitudes of mainstream students were frequently discussed topics. All groups identified "name-calling" as a problem or area for resentment or adjustment and the Vietnamese students expressed a distinct dislike for being mistaken for being Korean, Chinese or Japanese.

Most majority group counselors have had limited experience in relating to a culturally different child. So the concerned counselor may wonder as I did how to work with children who are "different". Often, I think counselors and teachers may view the child as having problems or a uniqueness beyond that of other children.

This is an easy trap to fall into and can be a very uncomfortable situation for a child. Uniqueness should not become a burden to the bilingual, foreign or culturally different child. I am constantly reminding myself that each individual is unique. Special recognition should be given to uniqueness regardless of to whom it belongs. At the other extreme teachers and counselors take pride in saying "I always stay the same", or "I treat Tran exactly as I treat Bob". Ignoring difference does not necessarily solve problems that difference can bring.

Culturally different students acquire a whole constellation of cultural and class values, language patterns, and life experiences and expectations which they bring with them to a multicultural classroom and school. Further, the counselor is also a product of his or her own culture, class, language, experience, tradition and training. And, as noted by researchers, most theories and practices of modern counseling share characteristics and values of the white, middle class. All of these factors will influence the counseling activity as well as how we as counselors choose a particular strategy or practice one or another school of counseling. For the most part, our culture bound values can include an individual orientation towards an I-thou relationship, openness, intimacy, insight and spontaneity. Class bound values can include the concept of time, punctuality and seeking long range goals or solutions. Language value is, of course, Standard English.

If we are working with students who are uncomfortable with an I-thou focus, who value restraint of strong feelings, who do not express insight as we do, who do not make what we consider to be a clear distinction between physical and mental health, who appear to seek immediate answers or solutions, and who do not speak standard English, both students and counselors are at a definite disadvantage. This state of affairs can destroy any hope of a productive counseling situation or a positive counselor and student relationship. It has been found, for example, that approximately fifty percent of Asian American students terminate counseling after the first interview.

Upon entering the counseling process itself, counselors choose a general approach, style or strategy to work with students. Closely linked to the process we choose

is the goal or behavior we want to change, whether it be completion of assignments or a way to deal with agression. Sometimes, especially in a cross-cultural relationship, the counselor can be using an appropriate process but have inappropriate goals or be using an inappropriate process but have appropriate goals.

In other words, a foreign or culturally different student must be exposed to a counseling process that is consistent with his or her values and life experiences and expectations. If a child's cultural value is to maintain reserve, it should not be an overriding goal of the counselor to open him up. If a child's cultural conditioning is to look to the school or an adult for guidance or direct advice in decision-making, the counselor should not deliberately create a wide open field of choice and alternatives for the student in the decision-making process. With an emergence of a cross-cultural perspective, I have noticed that I must often break away from the narrow definition of what constitutes a counseling activity. My counseling strategies must make sense to the student.

I may teach, give advice or information, share experiences, demonstrate processes or procedures, or otherwise engage in activities which are not traditionally seen as a legitimate part of the counseling activity. Most of all, at times, I may not ask the question, or seek the information or the insight that I perhaps have taken for granted as being part of the process.

Therefore, in order to be more responsive to the culturally different, we must begin the much needed tasks of systematically determining the appropriateness of our counseling approaches. Counselors must take the major responsibility to examine and evaluate the relevance of their system to students' needs and values and cultural expectations or experiences. As counselors, we need not to study other cultures, but most importantly to examine our own. There has been little work done in this whole area probably because we did not have the opportunity or need for contrast and comparison as we do now and because we are just beginning ... I say beginning ... to think of ourselves in terms of a pluralistic society.

PART V

SAMPLE CURRICULUM MATERIALS FOR TEACHING CROSS-CULTURAL UNDERSTANDING

PART V

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Section E. "Pacific Bridges": Television as a Resource and Tool for Teaching Cross-Cultural Understanding.

WILL THE REAL AMERICAN PLEASE STAND UP:
A NATION OF MINORITIES

A STUDY GUIDE FOR THE SMITHSONIAN INSTITUTION EXHIBIT: A NATION OF NATIONS

By MARY BOGOLEA
AMERICAN STUDIES
7th GRADE
KENMORE JUNIOR HIGH SCHOOL
1977

PART V
SECTION A

WILL THE REAL AMERICAN PLEASE STAND UP: A NATION OF MINORITIES. A STUDY GUIDE FOR THE SMITHSONIAN EXHIBIT: A NATION OF NATIONS.

Central to the concept of multicultural education is a recognition of the variety of immigration experiences, patterns and characteristics that shape and form a pluralistic society. Basic goals include to help students realize the concept of pluralism, to develop a unity through diversity perspective and to help students realize the nature and scope of past as well as present ethnic group interdependencies, inequities, conflicts, influences and contributions.

Arlington teachers and students are fortunate to be within an easy one-day field trip distance of the Smithsonian Institution and the exhibit "A Nation of Nations". In many ways, this exhibit does for the museum visitor what a multicultural curriculum design seeks to do in the classroom: to show how "parts" relate to the "whole" and how the "whole" relates to the "parts". Rather than take a chronological, "fact" or "category" approach to displays, exhibitors have "rearranged" American history arts, artifacts, events, technology and culture within the context of how immigration and ethnicity have formed a "Nation of Nations". Navigation charts, a thirty desk mid-western school room, a WWI army barracks, a 30's kitchen, multimedia shows on sports and music personalities and a blaze of neon signs are among the displays featured to review and recreate the past.

The following study sheets demonstrate how many facts, information and concepts currently a part of any established social studies curriculum can be rearranged to focus on teaching and learning from a multicultural perspective. Students read and examined these objectives as part of preliminary exercises preceeding a "Nation of Nations" field trip.

Follow-up activities include textbook readings, skills development exercises, oral reports and classroom displays.

A STUDY GUIDE FOR THE UNIT: "WILL THE REAL AMERICAN PLEASE STAND UP: A NATION OF MINORITIES".

INSTRUCTIONS

This learning package is designed to acquaint you with the fact that every immigrant group has contributed to American life. We will begin our study with a field trip to the Smithsonian Institution exhibit, "A Nation of Nations", in Washington, D. C..

This package contains four major topics. Each class will complete the entire package, but each student will study only one of the four topics. You will be assigned to a group. Each group will be given a study sheet with questions to research. The group members will divide the questions so that each student will have an equal share of the assignment.

When we return from the field trip, we will continue with follow-up activities that will include basic skills, reading assignments, and projects. At the end of this unit each student will present his or her findings orally to the class, and will have a project ready to include in our "Room Exhibit". We may even prepare our own "Nation of Nations" and invite visitors to share our efforts. Would you like to learn how to make "Discovery Boxes"? Keep this in mind.

The four topics that will be covered are:

1. PEOPLE FOR A NEW NATION
2. OLD WAYS, NEW WORLD
3. SHARED EXPERIENCES
4. A NATION AMONG NATIONS

PRE TEST

You will try to answer as many of the questions on your study sheet as possible before you begin any studying in books.

CONCEPTS

navigation instruments
all-sea route
continent
natives
exploration
the unknown
to found a colony
freedom
slavery
indentured servant
persecution
plantation
colonial period
Yankee
immigrant
migrant
politics
industry
union
volunteer
cultural contributions
foreign

social classes
westward movement
crafts
trades
folk art
prejudice
tolerance
restricting laws
countries of origin
minority

entertainer
naturalization
mass production
global
ethnic
satellite
economics
politics
adventure
culture
language
assimilation
acculturation
pluralism

VOCABULARY EXERCISE

Do you see any relationship between the above words? Can you group the similar ones together under a heading? Can you make a bubble-picture like the ones we have developed in class?

PEOPLE FOR A NEW NATION

Objectives:

1. You will be able to list the first Americans in order of their arrival.
2. You will be able to list evidences of cultural contributions of the Indians to the American nation.
3. You will be able to tell who Santangel was and why Columbus wrote to him.
4. You will be able to list two industries that archaeologists have found to exist in Jamestown in the 1600's.
5. You will be able to list the contributions made by many nations to Colonial America (1607-1776).
6. You will be able to tell what effect the American Revolution had on other nations, and give examples.
7. You will be able to list the names of foreign volunteers and their contributions to the American Revolution. (Example: Lafayette)
8. You will be able to give examples of the differences among the different groups of American Indians.
9. You will be able to tell the story of Roanoke.
10. You will be able to identify Hector St. John Crevecoeur and tell about his contribution to our knowledge about early America.
11. You will be able to describe life in colonial Virginia.
12. You will be able to distinguish between the three classes in colonial Virginia.
13. You will be able to describe some of the conditions in early Jamestown.
14. You will be able to describe life in New England.
15. You will be able to describe how the slave trade began.
16. You will be able to tell why the majority of American people speak American English instead of British English or French or German or Dutch or any other language as our "native language".

OLD WAYS, NEW WORLD

Objectives:

1. You will be able to list 5 navigation instruments used by early seamen.
2. You will be able to tell what Castle Garden was.
3. You will be able to tell what Ellis Island was and is.
4. You will be able to tell why the Statue of Liberty was erected.
5. You will be able to tell who Emma Lazarus was and why she is remembered.
6. You will be able to tell how immigrants felt when they were called "Yankees".
7. You will be able to tell what contributions the immigrants made to farming.
8. You will be able to discuss means of transportation in early nineteenth-century America.
9. You will be able to discuss the contributions made by immigrants to the railroads and the westward movement.
10. You will be able to discuss the contributions made by immigrants to bridge building.
11. You will be able to discuss the contributions made by immigrants to the Industrial Revolution.
12. You will be able to discuss the contributions made by immigrants to crafts, trades, and technologies (contract labor, pianos, furniture, printing, rifles).
13. You will be able to discuss the role played by immigrants in mining of gold, silver, petroleum, lumber.
14. You will be able to tell how the immigrant tried to adjust to the new country.
15. You will be able to list five examples of home crafts and folk arts brought over by immigrants.
16. You will be able to tell how the immigrant tried to become "Americanized".
17. You will be able to tell how the immigrant often met with prejudice and sometimes with persecution.

SHARED EXPERIENCES

Objectives:

1. You will be able to tell how immigrants became American citizens.
2. You will be able to list at least four naturalization laws restricting immigrants.
3. You will be able to list five immigrants, their countries of origin and their contributions to America. (Make your selection from five different countries.)
4. You will be able to describe attempts to "educate everyone" through public education.
5. You will be able to list contributions made by immigrants to military services (in each of the wars).
6. You will be able to describe military uniforms, shelters, posters, and other related topics that you found interesting.
7. You will be able to describe how the immigrant contributed to America's economic development through his labor.
8. You will be able to list patterns of employment followed by various immigrants from different countries.
9. You will be able to give examples of rivalry between various ethnic groups when they competed for the same jobs.
10. You will be able to list examples of pressures faced by immigrants to become Americanized.
11. You will be able to give examples of the role played by the immigrant in unions.
12. You will be able to tell the role played by the immigrant in politics. (Example: Tammany Hall)
13. You will be able to list at least five foreign-born congressmen.
14. You will be able to tell who Thomas Nast was and why he is remembered.
15. You will be able to list names of entertainers and give their country of origin and their "field". (Example: Enrico Caruso - Italy - Singer.)
16. You will be able to list contributions made to sports by immigrants.
17. You will be able to list differences between forced and voluntary group immigration experiences.

A NATION AMONG NATIONS

Objectives:

1. You will be able to define "mass production".
2. You will be able to tell how mass production is an example of global "give-and-take".
3. You will be able to list the three ingredients of mass productions.
4. You will be able to describe Colt's contribution to the development of the revolver.
5. You will be able to describe Singer's contribution to the development of the sewing machine.
6. You will be able to describe Remington's contribution to the development of the typewriter.
7. You will be able to describe Eastman's contribution to the development of photography.
8. You will be able to describe Ford's contribution to the automobile industry.
9. You will be able to describe American products and services advertised in different languages.
10. You will be able to describe how the American diet is an "ethnic mix".
11. You will be able to describe American comic art and the immigrant contribution.
12. You will be able to describe the contribution made by Alexander G. Bell, a Scot, to America.
13. You will be able to describe the development of the radio.
14. You will be able to describe satellite communications and their relationship to other parts of the world.

The following materials were used in developing the unit, "A Nation of Nations". This listing, of course, is not complete. There are many other materials, but these were available during the unit.

- TEXTBOOKS

Adventures in American History (Silver Burdett Co.)

The Americans (Holt, Rinehart & Winston, Inc.)

Decisions in American History (Ginn)

The Free and the Brave (Rand McNally)

The Impact of Our Past (McGraw-Hill)

The People Make a Nation (Allyn & Bacon)

Promise of America, 5 booklets (Scott, Foresman & Co.)

Sources of Identity (Harcourt, Brace, Jovonovich)

The Story of America (Laidlaw)

- SUPPLEMENTARY MATERIALS

A Nation of Nations (Harper & Row) The guide to the Smithsonian exhibit.

The American Indian Today (Penguin Books, Inc.)

A History of American Immigration (Rand McNally)

Immigration (Prentice-Hall, Inc.)

Immigration: An American Dilemma (D.C. Heath & Co.)

In Search of America Vol. I & II., (Holt, Rinehart and Winston, Inc.)

- TEACHER BACKGROUND

Banks, James A., Teaching Strategies for Ethnic Studies, (Allyn & Bacon, Inc.)

Curriculum Guidelines for Multiethnic Education (National Council for Social Studies)

Intercultural Communicating (Brigham Young University)

New Perspectives (State of Maryland Department of Education) Vol. I & II.

Roots of America (New Jersey Education Association)

Seelye, H. Ned, Teaching Culture (National Textbook Co.)

Teaching American History: The Quest for Relevancy, National Council for Social Studies, 1974 Yearbook)

Teaching Ethnic Studies (National Council for Social Studies, 1973 Yearbook)

- OTHERS

Pacific Bridges (Six tape video presentations)

Audio-visuals found in TMC

SETTING THE STAGE FOR CROSS-CULTURAL UNDERSTANDING: A SAMPLE ORIENTATION ACTIVITY

PART V
SECTION B

By JOE MAGNONE
KENMORE JUNIOR HIGH SCHOOL
WINTER 1978

SETTING THE STAGE FOR CROSS-CULTURAL UNDERSTANDING: A SAMPLE ORIENTATION ACTIVITY.

By: Joe Magnone

Orientation activities at the beginning of the school year can be a critical factor in helping to establish a climate for increased positive intercultural interactions in a multicultural classroom. Course introduction activities such as questionnaires, introduction to textbook guides, pre-tests, small group or writing exercises all can be designed to help set the stage for a cross-cultural understanding perspective. These traditional orientation tools can serve as dual purpose: 1) to create an opportunity for students and the teacher to exchange information about one another and 2) to introduce students to the basic skills and concepts to be developed within a specific content area.

Kenmore Social Studies Teacher Joe Magnone developed the following orientations questionnaires for use in introducing a first semester 7th grade Geography Unit. Students work together using the "buddy system" to complete the forms. This activity is a sample of how concepts of multicultural education can be incorporated into a regular established curriculum or as part of normal routine classroom procedures.

STUDENT QUESTIONNAIRE

Name _____

Period ___ Date _____

1. What name do you wish to be called in class? _____

2. Parent's/Guardian's name _____

3. Home phone number _____

4. Father's occupation _____

5. Mother's occupation _____

6. Is this your first year at this school? _____

   If so, where did you go to school before? _____

7. What good books have you read lately? _____

_____

_____

_____

8. What good movies have you seen lately? _____

_____

_____

_____

9. Where were you born?

   Place _____ Year _____

10. Where have you traveled in the United States? _____

_____

_____

_____

11. Where have you traveled outside of the United States? _____

12. Do you have any slides or photos to show the class? _____

13. Do you know anyone that would be willing to speak to or give a demonstration for the class? _____ If so, on what subject? _____

14. If you could visit any of the world, where would it be and why? _____

15. What is geography to you? _____

16. What is culture to you? _____

TEXTBOOK ORIENTATION QUESTIONNAIRE

Name _____

Period _____ Date _____

1. Text title: _____
2. Earliest copyright: _____
3. Authors: _____
4. Number of chapters: _____
5. On what page would you read about the Dalai Lama? _____
6. Define humus: _____

_____

_____

7. What unit (part) would you find out about the U.S.S.R. (Soviet Union)? _____
8. What product is being exported in the picture on page 214? _____
9. What type of climate is in Central Australia? _____

_____

10. On what page would you find out about Famal Abdel Nasser?

_____

11. On what page would you find out about wheat in Latin America? _____
12. What kind of climate does Indonesia have? _____

_____

13. What is a region? _____

_____

14. According to the map of the United States, what is the principal land use of the Southeast? _____

_____

15. Does your textbook have information on the TVA? _____

WORLD LOCATIONS ACTIVITY

Directions: From what you already know, locate on the world map and table as many of the following as you can: (Write only on the world map.)

1. The continents of the earth.

2. The oceans.

3. The equator, Tropic of Cancer, Tropic of Capricorn.

4. The major islands: Greenland, Ceylon, Cuba, New Zealand, Japan, Iceland, Hawaii, the Phillipines.

5. The seven largest countries (in area):

   U.S.S.R., Canada, China, U.S.A., Brazil, Australia, India (Note: China refers to the People's Republic of China.)

6. The major mountain chains: Rockies, Andes, Himalayas, Alps.

7. The major rivers: Nile, Amazon, Mississippi, Yangtze, Ganges, Mekong.

8. The major seas: Arabian, Caribbean, Caspian, Black Mediterranean.

9. The five most populated cities: Tokyo, New York, Shanghai, London, Moscow.

10. Miscellaneous: Sahara Desert, Mt. Everest, Mt. Kiliamanjaro, Hudson Bay, The Great Lakes, Gulf of Mexico.

Arlington Public Schools
Teaching for Cross-Cultural Understanding

"SUPERBOWL XII": A SAMPLE UNIT ILLUSTRATING WAYS TO USE MEDIA, SPORTS, MUSIC AND GRAPHICS TO TEACH KEY MULTICULTURAL EDUCATION CONCEPTS, CROSS-CULTURAL UNDERSTANDING PERSPECTIVES AND BASIC SKILLS.

PART V
SECTION C.

By EDWINA K. LAKE
RESEARCH ASSISTANT
1978

SUPERBOWL XII

A major goal of multicultural education is to infuse a cross-cultural perspective into a total existing curriculum and school instructional program. Today, in the late seventies, local and state as well as national school goals are often delineated in terms of skills and concept development or competency achievement. This sample unit attempts to illustrate some ways a teacher might incorporate strategies and methods for skill development with some of the key concepts and assumptions at the foundation of multicultural education curriculum design.

The unit "Superbowl XII" centers around football and music themes and attempts to introduce concepts for understanding in non-threatening, upbeat ways which would be likely to appeal to junior high learners. Suggested "mass media" tools include (1) Andy Griffith's recording of "What It Was Was Football", (2) McDonald's History of the SuperBowl, Volume 3, and (3) the NFL 1978 SuperBowl Poster, a January 1978 McDonalds giveaway.

Strategies, methods and concepts are based on H. Ned Seelye's seven skills for teaching cultural competencies, the process of hypothesis refinement, Donald Murray's process method of teaching writing, National Council of Social Studies multicultural curriculum criteria, Arlington School Board Goals, state and local basic skill competency testing criteria, and the concepts and emerging axioms for multicultural education listed in Part I of the Arlington "Teaching for Cross-Cultural Understanding" handbook.

Suggested activities are designed to be used separately or in conjunction with one another. Activities within the unit include:

- A writing exercise: "Football and the SuperBowl... Likes and Dislikes".
- A listening exercise: "What It Was Was Football".
- A reading exercise: The History of Football.
- An observation, writing exercise: The SuperBowl Poster.
- Hypothesis Refinement exercises: Poster activities, Research activities.
- A Class Research Project: Topics centered on New Orleans, Jazz and Architecture.

- A statistics reading exercise: "Ten Top Television Audiences".
- A class writing and publishing project.
- Culture consultant activities.
- Music activities.

Possible objectives for skills and concept development can include:

- To introduce and examine phenomena of pride, bias, prejudice, identity, and perception in a non-threatening way.
- To teach the concept of past and present "living" culture.
- To show how graphics reveal cultural data.
- To introduce the concepts of dialect, culture shock, acculturation, assimilation and pluralism.
- To demonstrate process of "hypothesis refinement" and how to recognize cultural statements contained in mass media graphics and publications.
- To illustrate the concepts of ethnic heritage and a pluralistic society.
- To develop cross-cultural understanding and awareness skills based on an idea of differences as well as similarities.
- To demonstrate how print media and classroom exercises can augment electronic media experiences of students.
- To develop student awareness of how major events in history affect and shape the cultural development of groups and individual "cities".
- To increase student awareness of a variety of ethnic experiences.
- To help develop students' observation, research, reading, pre-writing, writing, re-writing and publishing skills.
- To demonstrate how knowledge of "heritage" can enrich students' daily activities.
- To maintain or develop a positive self-concept of each learner within the group.

POSSIBLE ACTIVITIES

I. WRITING EXERCISES USING FOOTBALL THEME

- Have students write a list of 20 "specifics" about football and the Superbowl. The specifics can be in any form ... sentences... words ... phrases ... observations ... or details ... The list can include what the student likes or dislikes about the game or the event ... what the words suggest ... or any other details or information that could be used to write about the subject.

- Collect the lists. They can be used in several ways:

  - as a "pretest" of opinions
  - as a source for writing or discussion topics
  - as a source for a classroom bulletin board
  - as a pre-writing exercise to precede a paragraph writing or essay assignment.

- Introduce the concept of bias and prejudice within a frame of reference of football.

- Design follow-up writing or discussion activities for students to show how phenomena of positive and negative bias associated with football transfers to other aspects of daily interactions.

II. LISTENING ACTIVITY

- Play Andy Griffith's recording of "What It Was Was Football".
- Introduce concepts of culture shock, perception, dialect, standard dialect, folklore and humor.
- Can be used in conjunction with a literature unit featuring dialect differences and folk humor.
- Include discussion of how dialect can be a source of bias and prejudice and misunderstandings.
- Have students compile a list of "dialects" and corresponding TV personalities, characters or commercials associated with specific regional or ethnic dialects.

III. READING ACTIVITY: THE EARLY HISTORY OF FOOTBALL

- Have students read the following version of the early history of football:

"Football is a game that originated in England in the eleventh century during the Danish occupation. The Danes occupied England from 1016 to 1042 and there was little love lost between them and the English. One day some English workmen digging the foundation for a new house uncovered a Danish skull. They showed their defiance for their former conquerors by kicking the skull around. A few youngsters, who were watching, followed the example of the men and dug up a skull for themselves. But kicking skulls around was a little hard on the toes, so one bright young lad inflated a cow bladder and started kicking it around.

This is when the game of football really began. Still called "kicking the Dane's head", it was played by teams from rival towns with hundreds of players on each side. The idea was to kick the ball into the middle of the other team's town. But so much damage to shops and houses in the path of the players resulted that King Henry II, under pressure from landowners and merchants, issued an edict prohibiting the game. Henry was also influenced by the fact that too many people were playing "futballe" and neglecting to practice their archery, which was compulsory for all English subjects.

The edict remained in force four hundred years after Henry's death. During this time the game was played secretly, but occasionally the rules were relaxed and a public contest was permitted.

When the bow and arrow became obsolete in warfare in the sixteenth century, the law requiring archery practice was no longer necessary. Football again became popular. But not until the reign of James I, in the seventeenth century, was official sanction given by the Crown.

Until the nineteenth century football was a kicking game. But the method of play varied. Every school in England played by its own set of rules. One of these schools, Rugby, adopted the running phase of the game when William Ellis, a student, unable to get his toe near the ball, picked up the ball and ran with it across the goal line. The Rugby form of the game spread all over England and is essentially the game played there today.

English settlers brought the game to America. In the 1820's Harvard and Yale were the scene of mad football contests between the freshmen and sophomores. Shins were more often the target than the ball. But serious intercollegiate football under set rules began in 1869 in a game between Princeton and Rutgers. In 1875 the historic Harvard and Yale games were inaugurated and football, Rugby style, became a fixture at all universities.

Gradually the rules and style of play changed until American football became a much different game from the English Rugby. The games differed particularly in the method in which the ball was advanced. Although passing is allowed in Rugby, it is esentially a kicking game, but in the American style of play the runner advances the ball with the aid of interference from his teammates."

Sam Nisenson. A Handy Illustrated Guide to Football. New York: Permabooks, 1949.

- Introduce the concepts of acculturation, assimilation, pluralism and oppression.
- Discuss this account of the early history of football in terms of some of the above concepts.
- Possible oral discussion or follow-up writing topics or questions can include:

  - How the game originated.
  - How it was expressive of the culture and people who played it.
  - How the process of "acculturation" and the influence of a pluralistic society can be illustrated in the history of football.
  - The effect of different historical or technological events in the early evolution of the game. Example: the invention of gunpowder.
  - Examples of other games based on feelings of aggression or oppression by one national group in relation to the other.
  - Examples of how the game has changed within the past 25 years. Example: effect of television.
  - Discussion of bias and prejudices for and against football as a game, its fans, its players, its promoters.
  - Design a writing, research or oral report assignment based on the history of other sports.
  - Have students present information from the point of view of how the sport has changed, how it is viewed pro and con, how it reflects or appeals to specific cultures.

IV. SUPERBOWL POSTER ACTIVITIES

- Design a series of questions or exercises based on the process of hypothesis refinement. 1) Students look at the graphic. 2) Students read the text. 3) Students form hypotheses or conclusions about culture from the data in the graphic. 4) Students refine the hypothesis using data from the graphic. 5) Students redefine or test the hypothesis through research and from additional data.
- Have students look at the poster and write ten separate observations about the poster. Compare or contrast what different students "see" or observe in the poster in a classroom discussion. (Perception)

- Have students use their lists to write a descriptive paragraph about the poster.
- Have students use their lists to write a paragraph about what the poster reveals about American culture, New Orleans and football.
- Make certain students make a distinction between what they notice and what they infer, what they write and present as conclusions.
- Have students read the "text" and write down the five "W's" of information. (Who, Where, What, When, Why)
- Collect additional graphics or items from the media in support of messages or conclusions gained from the graphic.
- Collect additional data or information from almanacs.
- Research in school and public libraries using periodicals.
- Complete a preliminary bibliography from the school library on books about football, New Orleans, jazz, cultural heritage.
- Obtain travel posters and brochures from travel agencies.

V. POSSIBLE RESEARCH TOPICS FOR INDIVIDUAL STUDENT EXPLORATION

- New Orleans: Before and After the Louisiana Purchase.
- New Orleans: Before and After the Battle of New Orleans.
- New Orleans: Before and After Reconstruction.
- New Orleans: Before and After Vietnamese War.
- New Orleans: A demographic and geographic description.
- Famous Streets in New Orleans: Their ethnic and cultural history.
- Famous People from New Orleans.

  Example: Fats Domino, Jerry Lee Lewis, Shirley Ann Grau, Truman Capote, Dorothy La Mour, Van Cliburn, Lillian Hellman, Andrew Young, Anne Armstrong, Louis Armstrong.
- The architecture of New Orleans: Ethnic and cultural influences.
- Holidays and Customs.
- Famous restaurants in New Orleans.
- Regional foods ... Recipes.
- Shopping for "souveniers".
- Immigration patterns: French, Spanish, Africa, Irish, Italian, Vietnamese.
- Travel ... distances from New Orleans to other NFL cities. Travel time by air, car, rail and water.
- Demographics ... A comparison of demographic statistics of other NFL cities with demographic statistics of New Orleans.
- Music of New Orleans.
- Jazz
  - Before and after the Louisiana Purchase.
  - West African origins: Latin, French and European influences.
  - Early instruments.
  - How related to history, customs and events.
  - Before and After 1917.
  - Before and After radio and the phonograph.
  - World wide appeal and popularity.
- New Orleans as a sea and river port.

VI. HISTORY OF THE SUPERBOWL BOOKLET ACTIVITIES.

- Have students select one article to read and write about. Have them read the text, then explain in writing what the article is about, its subject, its style of writing, what "interest" the article appeals to, the cultural information it reveals, the point of view of the article and the type of information it contains. Include what type of examples are used to support generalizations, samples of "bias" if any. Indicate how the article relates to messages contained within the poster. Cite the five "w's".

  The following process could be used:

  - Students write a list of "specifics" to gather their information.
  - Students write rough drafts. Rewrite with help of other students or teacher.
  - Students write final drafts.
  - Students make corrections as indicated by teacher.
  - Have students compare and contrast several summaries written about the same article.

- Have students read the data in the table, "Top 20 Television Audiences of All Time". (See page C-10.)

- Have students list five to ten statements about American cultural interests and concerns based on the data in the table.

- Have students poll the class or another class to determine how the groups compare with the national audiences in their viewing patterns.

TOP 20 TELEVISION AUDIENCES OF ALL TIME

Source: A.C. Nielsen Co.

Rank	Program	Date	NTI Household Audience Estimates (Avg. Aud.)
1.	Roots	Sunday, January 30, 1977	36,380,000
2.	Gone With the Wind, Part One	Sunday, November 7, 1976	33,960,000
3.	Gone With the Wind, Part Two	Monday, November 8, 1976	33,750,000
4.	Roots	Friday, January 28, 1977	32,680,000
5.	Roots	Thursday, January 27, 1977	32,250,000
6.	Roots	Tuesday, January 25, 1977	31,900,000
7.	SUPER BOWL XI	Sunday, January 9, 1977	31,610,000
8.	Roots	Monday, January 24, 1977	31,330,000
9.	Roots	Wednesday, January 26, 1977	31,190,000
10.	Roots	Saturday, January 29, 1977	30,120,000
11.	SUPER BOWL X	Sunday, January 18, 1976	29,440,000
12.	SUPER BOWL IX	Sunday, January 12, 1975	29,040,000
13.	Roots	Sunday, January 23, 1977	28,840,000
14.	Airport	Sunday, November 11, 1973	28,000,000
15.	SUPER BOWL VII	Sunday, January 14, 1973	27,670,000
16.	World Series (Game 7)	Wednesday, October 22, 1975	27,560,000
17.	SUPER BOWL VIII	Sunday, January 13, 1974	27,540,000
18.	SUPER BOWL VI	Sunday, January 16, 1972	27,450,000
19.	Love Story	Sunday, October 1, 1972	27,410,000
20.	All in the Family	Monday, January 5, 1976	27,350,000

VII. POSSIBLE CLASS WRITING AND PUBLISHING PROJECTS

The Objective can be:

- To produce a booklet for "mass" distribution on the subject of cultural heritage in New Orleans. Hypothetical audience: Potential visitors to SuperBowl XII in New Orleans. Format: Based on History of the SuperBowl, Vol. 3.
- Students each write an "article" based on information contained in their research reports.
- Students work together to develop their rewriting, proofreading and editing skills.
- Students design graphics and determine format of booklet after articles are completed.
- Students write articles on ditto matters to be run off to form pages for the booklet.
- Primary goal will be to share information and to help motivate student pride in writing and communicati n through in-class publication.

VIII. OTHERS

- Students can listen to a variety of jazz, calypso, folk music and other recordings.
- Students can play the ten top "singles". Show cultural influences on music today, this week!
- Ask a music teacher, a local musician or a member of the community to introduce jazz, its forms, its subjects, its history to the class. Relate jazz to its influence on all popular music.
- Teach students a series of chants from a variety of cultures. (Based on multicultural materials developed by Key School Teacher Corps Multicultural Education Project.)
- Demonstration on Creole cooking to serve as a focal point for Creole experiences and culture, before and after reconstruction.

An exercise or unit of this type could lead to additional studies of other cities in America in terms of their ethnic pluralism, unique cultures and the effect various events have had in their history and cultural development.

Students can research a city which is the focus for an upcoming "media" event using magazines, TV guides, newspapers and posters.

Students can compare and contrast encyclopedia articles written in 1950, 1960, 1970, 1977 on the same topic or city. What information is stressed in each? What information is lacking? What is the bias of each article? What events have changed the city in the past twenty-five years?

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Arlington Public Schools
Teaching for Cross-Cultural Understanding

WAYS TO USE MYTHS, LEGENDS, BALLADS AND ORAL TRADITIONS OF STORY TELLING TO TEACH CROSS-CULTURAL UNDERSTANDING

PART V
SECTION D

By JOAN NESTER
THOMAS JEFFERSON JUNIOR HIGH
SPRING, 1978

USING MYTHS, LEGENDS, BALLADS, AND ORAL TRADITIONS OF STORY TELLING TO TEACH CROSS-CULTURAL UNDERSTANDING.

> What is called for is a massive literacy movement that is not imposed but springs from within. Man can benefit from more as well as deeper knowledge of what an incredible organism he is. He can grow, swell with pride, and breathe better for having many remarkable talents. To do so, however, he must stop ranking either people or talents and accept the fact that there are many roads to truth and no culture has a corner on the path or is better equipped than others to search for it. What is more, no man can tell another how to conduct that search.
>
> Edward T. Hall. Beyond Culture, 1966.

Myths, legends, ballads, oral traditions of story telling and other folklore can provide many opportunities for teaching cultural differences and similarities and how each culture views the "road to truth". As noted by H. Ned Seelye in Teaching Culture...."The very durability of folktale, proverbs, slurs, and jests is an indication of the validity they have for a given people. A study of carefully selected folk materials could illuminate some of the important themes that underlie a country's thought and action".

The following literature unit on myths, legends, story telling and ballads suggests ways an established curriculum unit, such as the study of the Odyssey on the ninth grade level, could be expanded to include a cross-cultural study of other folklore forms - using examples from African, Asian, Near Eastern, Ethiopian, Pacific Islands, Irish, Navajo, Russian, Greek and Roman, American Indian, Norse, American, and Arabian folktales, myths and legends. Emphasis is on the concept of the "hero" and how each hero is perceived to have or express "universal" qualities.

Assumptions

- School curriculum should include literature which accurately reflects the cultural diversity of America.

- Students should have an opportunity to realize both the uniqueness and the commonality of diverse ethnic groups in America.

- A student's self-image can be strengthened through knowing his or her own cultural background.

- Myths, legends, and ballads can provide a source for the student to seek information about his or her personal cultural environment.

- Culture serves as the basis of beliefs, values, behavioral patterns and order of the community.

- The concept of the hero or heroine is understood in all cultural backgrounds. A study of the concept of hero or heroine and how this concept can differ or be the same can be a valuable tool for cross-cultural understanding.

Key Concepts

- Members of the human family have always been story tellers and there has always been the need for the hero, a person of extraordinary qualities. Each age must have its heroes and each age interprets or expresses virtues for heroic qualities in its own way.

- Identification of and an analysis of the characteristics of the hero can aid in an understanding of culture.

- Themes and motifs reoccur throughout literature despite the times or the geographic locations.

- Present day concepts of the hero can be recognized in many aspects of today's culture, especially music.

- A study of the character and concept of today's hero can aid in student understanding of culture.

Suggested Activities

- Use The Odyssey as a basis and text for the unit on the myth. The basic theme and plot devices used within the Odyssey can be used as a frame of reference for other myths and legends.

  Thelmachus's search for his father and his coming into manhood.

  Odysseus's adventures going home.

  Odysseus's homecoming and revenge.

  Penelope's struggle to fend off the suiters and remain faithful to Odysseus.

- Explain and give examples of the oral tradition of story telling and balladeering.

- A discussion by students of what they believe myths and legends and ballads to be.

- Opportunities for students to discuss or explain in writing their definitions of a myth, a legend or a ballad and to offer explanations of how folklore is passed from generation to generation.

- Telling or reading a variety of ethnic tales or legends in class.

- Singing demonstrations featuring guitar or other musical instrument accompaniment.

- Opportunities for students to describe orally or in writing their individual ideas of the concept of the hero.

- Student research activities into their own ancestral cultural backgrounds in terms of the hero myth.

- Discussions of the concept of a "universal" hero and opportunities for students to list what they consider to be universal characteristics of the hero across cultures. Possible areas for exploration can include love of home, family and country, hospitality, honor, truth, justice, immortality, courage, death, friendship, the pursuit of happiness and attitude towards "rules" and religion.

- An analysis of the ways the concept of the hero has changed during important historical events.

- An analysis of the role ethnic backgrounds have had in shaping American myths and concepts of the hero.

- An identification of a variety of cultural characteristics and conflicts of specific ethnic groups as revealed in representative legends, myths, ballads and other forms of folklore.

- Opportunities for students to write or recite their own versions of a myth, legend or ballad.

- Field trips designed to study representative ethnic folklore. Example: Washington, D. C. area field trips to the Freer Gallery, The African Museum of Natural History, Textiles Museum or to special musical events.

- An analysis or special performances of current popular music in terms of how it can reveal the modern day concept of the hero.

- Use of multi-media materials in the classroom to demonstrate a variety of ethnic folktales, myths and ballads.

BIBLIOGRAPHY

The following materials available in Arlington at the Thomas Jefferson Junior High School Media Center can be used in a cross-cultural study of myths, legends, ballads and story telling:

Search for Ulysses. Color film. 53 minutes. Arlington County School Library.

The Comics - A Cultural History. 3 records; film strips; teachers' guide. T.J.A. - 485.

Myths and Legends - Mirrors of Mankind. 80 slides; 3 records, teachers' guide. 45 minutes. T.J.A.-380.

Steinbeck's Red Pony. 2 records. F T.J.A.-417

Africa, Song Story, Legends and Thought. Peace Primus. 3 records and guide. T.J.A.-378.

Folk Tales of the Tribes of Africa. Told by Eartha Kitt. Record. T.J.A.-494.

Asia Folk and Fairy Tales. Record. T.J.A.-159

Folk and Fairy Tale Near East. Record. T.J.A.-158

Folk Tales and Legends of Ethiopia. T.J.A.-216

Folk Tales and Legends of Pacific Islands. T.J.A.-395

Irish Fairy Tales. T.J.A.-416

Japanese Folk and Fairy Tales. T.J.A.-154

Navajo Bird Tales. T.J.A.-522.

Russian Folk and Fairy Tales. T.J.A.-149

Myths of Wonder. Mythology of Greece and Rome. T.J.A.-278.

Treasury of Greek Mythology. Dedalus, Icarus and Persephone. T.J.A.-278.

Twelve Labors of Hercules. T.J.A.-338.

Two kits based on outstanding children's books. Ten books, film strips and records. T.J. 3045. (Especially valuable for ESOL students.)

American Indian Tales for Children. Gods and Ghosts. T.J.A.-162.

Norse Folk and Fairy Tales. T.J.A.-152.

American Folk Tales. Johnny Appleseed, Paul Bunyan. T.J.A.-393.

Arabian Nights. T.J.A.-349.

"PACIFIC BRIDGES":
TELEVISION AS A RESOURCE AND TOOL FOR TEACHING CROSS-CULTURAL UNDERSTANDING

PART V
SECTION E

REPORT OF ARLINGTON FIELD
TEST ACTIVITY, SPRING 1978
EDWINA K. LAKE

PACIFIC BRIDGES

The recent nationwide impact of "Roots" and "Holocaust" leaves little doubt as to the role television can have in helping to develop a multicultural perspective. Classroom goals to recognize, present, and celebrate cultural diversity, to confront past or present inequities, and to create a sense of empathy for a variety of individual and group experiences are goals shared by many whose media influence can extend beyond the school.

Asian-American perspectives, history and culture are the subjects of "Pacific Bridges", a six-part dramatic/documentary television series released in mid 1977 by the Educational Film Center. Produced with grants from the U.S. Office of Education and the Hōsō-Bunka Foundation, the series is aimed at a sixth grade audience and uses a continuing cast of students to tell the story of Americans of Asian decent.

In January 1978, "Teaching for Cross-Cultural Understanding" core group members reviewed "To a New Land", the first of the six half-hour programs. The response was quick, positive, and enthusiastic. Here was a welcome example of an immediately usable teaching tool and classroom resource to introduce and demonstrate concepts of multicultural education theory.

"I had my greatest success with 'Pacific Bridges'. This was one thing from the course I could apply directly to my classroom."

"The most stimulating session was the showing of the film, 'Pacific Bridges'. Not only was it a well-done film, but the idea presented was a good example of how learning can grow out of conflict."

"'Pacific Bridges' was a delight. Of course all the children did their homework. The library had available, sufficient, cogent material and the family attics or family histories yielded just the right information. Nonetheless, this was my favorite session."

"I am very excited about the film, 'Pacific Bridges'. My students are asking for the other five parts."

Following a successful trial run of the first program in eight project teachers' classrooms, the project staff decided to duplicate the accompanying twenty two page teacher's guide, to tape the entire series in cooperation with the Arlington Telecommunications Center, and to contribute tapes to the inter-county videotape library.

The six program titles are "To a New Land", "By Our Hands", "Staying Here", "Stand Together", "Do Our Best", and "Then and Now". Each half hour film deals with a particular theme and explores it cross-culturally among the Asian groups. The themes are divided as follows:[1]

Program One: "To a New Land".

Immigration and how some of the Asian groups first arrived is the theme of this program. Among the topics covered are: the Chinese gold mine and railroad workers in the 1840's; the Japanese picture brides around the turn of the century; the various Asian agricultural workers that were brought to Hawaii; the Vietnamese immigration to the U.S.; and the Filipino seamen who established villages in Louisiana in the 1700's.

Program Two: "By Our Hands".

This episode is about the different types of work that Asian-Americans were restricted to in the past and the various occupation they pursue now. These include coffee farming in Hawaii, the origin of China-man's Chance during the railroad era, an exhibit at an Asian art gallery and a story about Japanese farm workers.

Program Three: "Staying Here".

Lifestyles and the meaning of particular social institutions is the subject of this program. Here, the viewer encounters a Filipino kitemaker, gets a close look at two ethnic communities (Little Tokyo

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[1] Educational Film Center Press Release: Pacific Bridges: Asian-American History for Children, Springfield, Virginia, 5401 Port Royal Road, 1978.

and Chinatown), learns about the Hawaiian way of crabbing and finally, is exposed to the meaning of the Korean church to its members.

Program Four: "Stand Together".

The struggles of Asian-Americans against racism and oppression comprise the content of this episode. Among the stories are: the internment of Japanese Americans in the West Coast during W.W.II; the plight of the Filipino farm workers in California; the Vietnamese immigrants' cooperative food ventures; and, finally, the story of a children's crusade which saved Philadelphia's Chinatown from urban renewal.

Program Five: "Do Our Best".

This program concerns some of the achievements that Asian Americans have accomplished in the recent past. Among these are: the legendary Duke Kahanamoku and surfing; the highly decorated 442nd Nisei Battallion of World War II; Korean Olympic diver and coach, Sammy Lee; the unique tuna fishing techniques of the Japanese Issei fishermen; and Hilda Yen, a female flying act of the 1930's.

Program Six: "Then and Now".

This final episode highlights segments from the previous five programs, and serves as a thematic summary to the series.

Coinciding with the first area Public Broadcasting System showing of the series, notices were sent out in February to all upper elementary and junior high school teachers. Our reasons for this expansion of project activities to the system level included 1) to announce acquisition of the tapes and teaching guides 2) to publicize the local PBS showings of the series 3) to help fill the often stated need for timely, relevant, comprehensive materials relating to Vietnamese as well as other Asian-American experiences 4) to provide a ready tool for introducing concepts of multicultural education at the system level and 5) to publicize the availability of a resource which would have great appeal to all students, particularly the over 1,000 students in Arlington who are of Korean, Vietnamese, or other Asian decents.

Under the coordination of the "Teaching for Cross-Cultural Understanding" Project Director, seventeen out of thirty-two elementary and junior high schools signed up to use the series. Audiences for the most part consisted of students in the fourth through the eighth grades in the areas of social studies, language arts and the humanities. Approximately 3,000 students and 35 teachers participated in the activity from March 1978 to May 1978.

Follow up classroom activities included discussion, lectures, research, classroom debates on immigration, writing activities, oral reports on "My Ancestors and Where They Came From", oral history projects, studies of other ethnic groups, art projects featuring kites, holidays and zodiac signs, and a school Asian-American festival. Close to 75% of the teachers indicated they had used the Teacher's guide which contains a list of objectives, a synopsis for each program, and relevant historical data. Again, teacher response was enthusiastic:

> "There are infinite ways this series might be used to further concepts of a multiethnic America ... the children even identified with some of the characters."
>
> "The program was very well received and the students were extremely attentive."
>
> "By using children to present the film, understanding and identification with the problems was enhanced."
>
> "The series really focused on forgotten and unpublished events of American history that students should know about."
>
> "One class, which was evenly divided between the everyone-else-go-home attitude and the we-are-all-immigrants philosophy, spent an entire class period stating their opinions and contradicting each other."
>
> "I'm glad you got it."
>
> "Students were particularly interested in facts brought out in each lesson, especially legal ones. In addition they were most responsive to the student action in the film."

"Has anyone suggested a Latin-American, Afro-American, or European-American follow-up series?"

The "Pacific Bridges" tapes were used in additional staff development activities: 1) at an introduction to multicultural education activity sponsored by the T.J. core group for the entire T.J. faculty 2) by a project core group member for a presentation given for teachers enrolled in a university humanities course and 3) in summer workshop activities attended by twenty-seven Arlington junior high school teachers.

We are grateful to the Educational Film Center and to Sonny Izon, "Pacific Bridges" Project Director for helping to bring the series to Arlington. For additional information, contact the Telecommunications Center, Arlington Public Schools, The Public Television Library in Washington, D.C., or, Noel Izon, Project Director, PACIFIC BRIDGES, C/O The Educational Film Center, 5401 Port Royal Road, #1444, Springfield, Virginia 22151. (703) 321-9410)

PART VI

ABSTRACTS AND ANNOTATIONS OF SELECTED RESOURCES

Arlington Public Schools
Teaching for Cross-Cultural Understanding

ANNOTATIONS AND ABSTRACTS: SELECTED RESOURCES FOR TEACHING CROSS-CULTURAL UNDERSTANDING

PART VI

EDWINA K. LAKE
RESEARCH ASSISTANT
1978

ANNOTATIONS AND ABSTRACTS: SELECTED RESOURCES FOR TEACHING CROSS-CULTURAL UNDERSTANDING.

Process goals of the Arlington Public Schools 1977-1978 Ethnic Heritage Studies Project were threefold: 1) to conduct teacher training activities at the junior high school level 2) to initiate curriculum and materials development activities 3) to gather, review, select and collect representative multicultural education and intercultural communication materials for dissemination among core group members and in summer workshop programs.

The following are some of the resources used in project activities. In no way do we claim this list to be comprehensive. Instead, abstracts and annotations are intended to serve only as an introductory guide for personnel interested in learning more about multicultural education and cross-cultural communication. The materials listed are housed in the Arlington Education Center Professional Library and have been added to a collection of other multicultural education resources. Additional information may be obtained from the Arlington Human Relations Coordinator, the ESOL/Bilingual Programs and from curriculum specialists in the Division of Instruction.

Arlington Public Schools
Teaching for Cross-Cultural Understanding

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I. INSTRUCTIONAL MATERIAL EVALUATION AND CURRICULUM DEVELOPMENT GUIDELINES.

Illinois Office of Education. Guidelines for the Evaluation and Selection of Ethnically Valid Instructional Materials. July 1975. 20 pages.

Includes guidelines for major considerations in the analytical process, ways to assess philosophical, written and pictorial content and procedures for content analysis of omissions, stereotyping, distortions, imposition of standards, contributions and derogatory language. Questions for the work as a whole are concerned with inclusion, unity, realism, comprehensiveness and physical characteristics of the material.

National Council for the Social Studies. Curriculum Guidelines for Multiethnic Education. Position statement for the National Council for the Social Studies as published in Social Education, October, 1976. 48 pages.

Contains a rationale for ethnic pluralism, principles of ethnic pluralism, suggested role of the school, goals for school reform, twenty-two curriculum guidelines for multicultural education and a 7 page Multiethnic Education Program Checklist.

Task Force Members: James A. Banks, Carlos E. Cortes, Geneva Gay, Ricardo L. Garcia and Anna S. Ochoa.

Smith, Laveta Johnson. (Ed.). Manual for Recognizing Sex Bias in Instructional Materials and Administrative Procedures. Chicago: Illinois Office of Education, 1976. 39 pages.

Deals specifically with sex discrimination laws, sex role stereotyping, language distortions, and how to strive for a balanced view of women in instructional materials and programs. Sections include: Rationale, Legislation, Resources, Procedures for Content Analysis of Text and Specific Guidelines for Valid Portrayal of the Sexes.

II. BIBLIOGRAPHIES

Finna, Anne M. Multicultural Education: An Annotated Bibliography. New York: Fordham University at Lincoln Center. New York Teacher Corps Network, 1976. 26 pages.

Entries compiled according to the following categories: Basic Books, Readings in Depth, Background Information for Teachers, Curriculum Resources, Student Reading and Bibliographies. The publication is part of the "Human Relations in Cultural Context" Series.

Gollnick, Donna M., Klassen, Frank and Yff Joost. Multicultural Education and Ethnic Studies in the United States: An Analysis and Annotated Bibliography of Selected ERIC Documents. Washington: American Association of Colleges for Teacher Education and Education Resources Information Center Clearinghouse on Teacher Education. February, 1976. 164 pages.

Contains an introduction to the rationale, definitions and key concepts of multicultural education, a review of multicultural education literature and a survey of concept, classroom, curriculum, program and other ERIC Clearinghouse materials.

Kotler, Greta, Kuncaitis, Violetta and Hart, Elinor. Bibliography of Ethnic Heritage Studies Programs Materials. A joint publication of the National Center for Urban Ethnic Affairs and the National Education Association, 1976. 38 pages.

A list of 157 program materials developed by projects funded with Federal Ethnic Heritage Studies Program Grants during fiscal 1974-1975 and 1975-1976. Entries are listed by states.

Language Culture Institute. Selected Bibliography on Culture and Cultural Materials. Rutgers Institute, 1973. 73 pages.

Sections on culture general, language and communication, language and culture, language and society, teaching culture, specific cultures and adult bilingual-bicultural education.

National Education Association. Ethnic Heritage Studies Programs: Assessment of the First Year. July 1, 1974 - June 20, 1975. 83 pages.

Includes a listing of curriculum materials developed in Ethnic Heritage Studies Projects and a chart of project activities organized according to audience, form, audiovisual component, ethnic focus, subject area, content, learning objectives and instructional approach.

National Institute of Mental Health. Bibliography on Racism. U.S. Department of Health, Education and Welfare, 1976 edition. 160 pages.

A collection of abstracts describing over 500 research projects and published reports or articles concerned with the relationship of racism and mental health. Contains an author and a subject index.

Seelye, H. Ned and Tyler, Lynn, (Eds.). Intercultural Communication Resources. Language and Intercultural Research Center, Brigham Young University, 1977. 97 pages.

Compiled for inter-cultural "communicators" and includes annotated listings of bibliographies, books, other print and media material, communication media sources as well as a listing and summaries of "fugitive" unpublished or in-process papers, research projects and materials. Directed towards educators, media communicators, managers, social scientists, foreign service personnel, travelers or anyone interested in the concepts, patterns, principles and practice of personal, group, organizational, cross-cultural and mass communications.

Verna, Helen. Deep Like the Rivers. Arlington County Department of Libraries. Arlington, Virginia, 1972. 7 pages.

Lists over 90 print and multi-media resources available in Arlington County. Category entries include "Black in America: Art and Literature", "Black in America: As It Is", "Black in America: As It Was", "Black in America: White on Black", "Black in Africa: Art and Literature", "Black in Africa: As It Is" and "Black in Africa: As It Was".

III. TEACHER EDUCATION

Center for Urban Education. CMTI. What is It? What Happened? Developmental training activities. Omaha, Nebraska, 1977. pages.

An overview, program design, guide and report of activities held for Teacher Corps staff members and interns at a 3 week Corps Member Training Institute held in San Diego in 1977. Materials include sections on power authority influence, multicultural education concepts, community, the school and the classroom as cultural systems, and concept papers on management principles and practices. Also contains a model for relating organizational concepts to the arena of the multicultural classroom and several case studies.

NOTE: Arlene Sutton's Multicultural Education Training Aid developed for CMTI formed the nucleus for the "Teaching for Cross-Cultural Understanding" Key Concept List in Part I of the Arlington Manual.

Cobbs, Price M. and Winokus, Diane E. Education for Ethnic and Racial Diversity. Western Teacher Corps Recruitment and Technical Resource Center. Los Angeles: University of Southern California, 1977. 50 pages.

An introduction to the concepts, needs, missions and issues of multicultural education. Contains suggestions for inservice training and management guidelines, needs, methods and strategies. Addresses the concept of cultural differences in styles of learning and teaching and demonstrates how "culture" or ethnicity is often related to the "field sensitive" and "field independent" learning and teaching styles. Provides easy to read contrastive charts for observing differences between field sensitive and field independent styles. Provides "bicognitive" evaluation tools (forms) which teachers can put to immediate use in analyzing and assessing their teaching styles as well as the learning styles of their students.

Grant, Carl A. (Ed.). Sifting and Winnowing: An Exploration of the Relationship Between Multi-Cultural Education and CBTE. University of Wisconsin-Madison: Teacher Corps Associates, July, 1976. 253 pages.

Seventeen articles explore the need and rationale for preservice and inservice teacher education, the relationship of competency based teacher education and cultural pluralism, the basic teacher performance competencies needed by all teachers, unique competencies needed for working with particular cultural groups, the various roles administrators, teachers and universities can play in implementing CBTE along with multicultural education, and present and potential problems inherent in relating concepts of multicultural education and CBTE.

HumRRO Teacher Training Workshop in Intercultural Communication. Human Resources Research Organization. 300 N. Washington Street, Alexandria, Virginia.

Workshop focuses on the most common difficulties in intercultural communications -- those resulting from the "implicit culturally conditioned assumptions that persons in an intercultural encounter make about each other". A major portion of the two-day exercise involves participants in analyzing videotaped excerpts from intercultural encounters occurring in typical school situations.

The videotapes are available for use in Arlington under the direction of selected Arlington personnel who have qualified as trainers. For additional information, contact the Division of Instruction, ESOL/Bilingual Curriculum Specialist.

Hunter, William A. Multicultural Education Through Competency - Based Teacher Education. Washington: Association of Colleges for Teacher Education, 1974. 276 pages.

Presents an overview of the multicultural education field and provides sociological and historical rationale for multicultural education through competency-based teacher education. Includes specific needs, perspectives and competencies as seen by Black, Spanish-speaking and Native American Educators.

Directed primarily towards an administrative, educator or teacher-trainer audience although much of the information can be used by a teacher as background reading.

National Council for Accreditation of Teacher Education. Standards for the Accreditation of Teacher Education. Washington, Adopted May, 1977 .. Effective January 1, 1979.

Part I: Basic Teacher Education Programs and Part II: Advanced Programs both contain sections setting standards for professional training and experience in multicultural education.

Multicultural education is defined as "preparation for the social, political and economic realities that individuals experience in culturally diverse and complex human encounters".

See Part I, Section 2.1.1., page 4 and Part II, Section G 2.1.1., page 13.

IV. BACKGROUND OVERVIEW MATERIALS

Banks, James A. "Ethnic Studies as a Process of Curriculum Reform". Social Education. February, 1976, 5 pages.

Examines and challenges previous assumptions about the nature, format and goals of ethnic studies programs. Programs that deal exclusively for and about non-white minority groups often promote we-they attitudes between majority and minority students and teachers. One erroneous assumption is that only students who are members of a minority group should study that group's history and culture. Finally, tacking on "units" or merely adding "facts" or celebrations about ethnic heroes, events or contributions are not sufficient for achieving goals of a multiethnic, pluralistic, bicultural perspective.

Instead, ethnic studies should be a process of total curriculum reform and should be seen as a means for studying and recognizing the pluralistic nature of American society. They should seek to recognize and appreciate ethnic and cultural differences and diversities and should present the wide range of cultural alternatives available. Students should be prepared to function effectively within their own ethnic and cultural groups as well as with others.

Four "models" are examined and charted. In Model "A", history and culture are presented from and within an Anglo-American perspective. In Model "B", units or exercises about minority ethnic groups are added as separate entities to the Anglo-American perspective. In the recommended Multiethnic Model, Model "C", each social or historical event or teaching theme is presented in terms of a variety of

ethnic and cultural group (minority-majority) perspectives. An ultimate goal is to follow the Multinational Model "D" and present social and historical events from a global as well as American multiethnic perspective.

Banks, James A. (Ed.). Teaching Ethnic Studies: Concepts and Strategies. National Council for the Social Studies. 43 Yearbook., 1973. 279 pages.

Fourteen authors discuss and explore a variety of concepts and strategies for teaching ethnic studies. Topics include racism, cultural pluralism, social justice, the melting pot myth and ethnic content of "white" instruction. Specific articles deal with Asian-Americans, Puerto Ricans, Black Chicano, Native American, and White Ethnic cultures and experiences. Also examines the role of women in American history and contains an article written by Larry Cuban, Arlington Public Schools Superintendent.

Cardenas, Jose A. and Cardenas, Blandina. The Theory of Incompatibilities: A Conceptural Framework for Responding to the Educational Needs of Mexican-American Children. InterCultural Development Research Association. 23 pages.

A teacher-directed framework based on a tested belief that the failure of many minority children to enjoy the same success as typical middle class Americans "can be attributed to a lack of compatibility between the characteristics of minority children and the characteristics of a typical instructional program". Over 40 "incompatibilities" are identified and grouped according to poverty, culture, language, mobility and societal perceptions.

Carpenter, John A. and Torney, Judith. "Beyond the Melting Pot". Children and Intercultural Education Overview and Research Association of Childhood Education, 1974. 8 pages.

An overview of the concepts of "melting pot" assimilation and cultural pluralism as related to education. Topics include Israel Zangwill's "melting pot" ideology, flaws in the melting pot, results and failures of monocultural emphasis in American education, the need for education for life with other cultures, the positive effect of cultural pluralism and second-cultural experience on child development and how cultural democracy can be a source of national unity rather than division.

Fundamental questions for educators include: What positive changes can result from second-culture experience and understanding? What conditions such as positive self-concept are prerequisites for positive views of other cultures? Are there critical periods for formation of ethnic awareness and for exposure to second cultures? What is the role of second language or dialect variation in forming intercultural attitudes? How to expose children to models of effective intercultural communication and how to evaluate intercultural experiences.

Explores the need to add "dimension" to all curriculum designs rather than to "add-on" units ... the need to use examples and settings from actual experiences of the learners, the need to form clear objectives, the need to gain "empathy" along with "knowledge" or "understanding" of other cultures, the need for teachers to examine their own attitudes and "ethnocentric" biases and the need for collaboration between community, school and teacher education institutions "to help transform inter-ethnic and inter-racial relationships in our schools into valuable intercultural experiences".

Epps, Edgar G. (Ed.). Cultural Pluralism. Berkeley, California: McCutchan Publishing Company, 1974. 180 pages.

Topics include "Melting Pot: Myth or Reality", "Ideological Issues of Assimilation", "Japanese-Americans", "Schools, Vehicles for Cultural Pluralism", "Community Control", "Minority Group Education", Afro-American Children", and "Schools and Cultural Pluralism".

Part II essays deal with the Black Experience and are written by Barbara Sizemore, Judson Hixson, Edward Barnes and Diane Slaughter. Essays contain information on differences between black-white patterns in maternal teaching styles, roles of women, views of authority, perceptions of values and approaches to learning and experience. Needs and issues addressed include: concepts of integration, ethnocentric ideas and attitudes toward black education, the teaching of history in terms of white European "feats" and black "uprisings", the needs and means for curriculum and school

reform, need and means for self-definition, "differences vs. deprivation", and the need and value of reinforcement of historical and cultural traditions of minority group experiences in the schools.

Castaneda, Alfredo. "Persisting Ideological Issues of Assimilation in America". Edgar G. Epps, (Ed.). Cultural Pluralism. Berkeley, California: McCutchan Publishing Corporation, 1974.

Discusses pattern of Mexican-American failures in American education and contains historical backgrounds and ideological strains of the following issues in multicultural education.

- The Exclusivist Melting Pot: Anglo Conformity
- The Permissive Melting Pot
- Cultural Pluralism
- Mandatory Cultural Pluralism
- Optional Pluralism
- Biculturalism
- Historical Antecedents of Educational Testing
- Recent Developments in Cultural Influences on Learning-Motivational Styles

Franklin, John Hope, Pellegrew, Thomas F. and Mack, Raymond W. Ethnicity in American Life. Anti-Defamation League of B'Nai B'rith. New York, N.Y. 1971. 47 pages.

Themes of ethnicity in American life, cultural pluralism vs. assimilation and diverse immigration experiences are explored from three perspectives: the historical, the social psychological, and the urban crisis. Provides insights into a variety of problems, and views concerning many controversial issues, dilemmas and paradoxes faced by majority and minority cultural groups.

Gold, Milton J., Grant, Carl A. and Rivlin, Harry N., (Eds.) In Praise of Diversity: A Resource Book for Multicultural Education. Teacher Corps. Association of Teacher Educators. Washington, 1977. 222 pages.

Discusses basic considerations and the implications of multi-cultural education. Includes nine ethnic vignettes: Black Americans, Chinese Americans,

East European Americans, American Indians, Italian-Americans, Japanese-American Experience, Mexican-Americans and Puerto Ricans.

Companion publication to In Praise of Diversity: Multicultural Classroom Applications. 1977.

Noar, Gertrude. Sensitizing Teachers to Ethnic Groups. Allyn and Bacon, Inc.. 23 pages.

Booklet contains sections on "What Teachers Need to Know about Blacks, American Indians, Spanish-speaking children, disadvantaged children, Asian-American children, Jews and "The Rest of Us". Prepared for the Anti-Defamation League of B'nai B'rith.

V. CULTURE AND COMMUNICATION

Abrahams, Roger D. and Troike, Rudolph C. (Eds.) Language and Cultural Diversity in American Education. University of Texas. Englewood Cliffs, New Jersey: Prentice-Hall, 1972. 339 pages.

An anthology of essays presenting the views, theories, and expertise of over 35 leading educators, linguists, anthropologists and social scientists on the effects of diverse languages and cultures on the educational system in the United States. Specific sections deal with 1) The Problem 2) Culture in Education 3) Language 4) Socio-linguistics 5) Black English 6) Applications.

Condon, E.C. Introduction to Culture and General Problems of Cultural Interference in Communication. Teacher training materials. Introduction to Cross-Cultural Communications-Human Relations in Cultural Context Series. Rutgers University, 1973. 25 pages.

Overview of principles of cross-cultural differences. Topics include: 1) Culture: Its Nature and Complexity 2) The role of culture, ethnocentrism, stereotyping, culture shock and disorientation in cross-cultural communication 3) "National Character" and how shared unconscious or conscious world views or "Weltanschauung" differ from culture to culture 4) Differences in "Perceptions of Reality" and how perceptions can affect cross-cultural communication. Examples used is a comparison of French and American perceptions of food, geographic distances and family relationships. A final section deals with a

comparison of French, Hispanic and American world views and how each culture can differ in communication and thinking patterns from the other.

Condon, E.C. Non-Verbal Communications. Metalanguage: A Reflection of Culture in Language. Human Relations in Cultural Context Series. Reference Pamphlet #4 on Intercultural Communications. Rutgers University, 1973. 22 pages.

An introduction to the principles of cross-cultural differences in non-verbal communication as a source of misunderstanding. Differences covered include 1) logic, reasoning, presentation of ideas 2) Kinesic or body signs concerning space, gestures, sitting or standing preferences 3) differences in paralinguistic signs such as voice modulation and 4) customs such as "hand-shaking" (signs) that can differ culture to culture.

Illustrations include beckoning, ultimations, counting, sitting positions, height and eye opening gestures.

Condon, E.C. and Freundlich, Joyce. (Eds.) Selected Patterns of Interference in Verbal and Non-Verbal Communications Between Black and White Middle Class Cultures. Based on a paper prepared by Louise Stokes, Norfolk State University. Human Relations in Cultural Context Series. Rutgers University, 1973. 23 pages.

Written primarily with a middle class white teacher audience in mind, this pamphlet deals with differences in black cultural and middle class white linguistic and communication styles that can be a source of cross-cultural and intra-racial conflict in the classroom. Discusses the effect of teacher attitude on student self-concept, attitudes towards dialect and attitudes that view "differences" as "deficiences" rather than as valued cultural patterns. Defines and discusses the following communication patterns: rapping, running it down, jiving, shucking, copping a plea, sounding, playing the dozens, signifying, marking, inversion and "loud-talking".

Hansen, M. Eileen and Peguese, Robbie W. (Eds.). The Culture Capsule: A Device for Improving Cross-Cultural Understanding. Intercultural Relations and Ethnic Studies Institute. Rutgers University, August, 1975. 49 pages.

A series of dialogues or "culture capsules" designed for use in teacher training workshops or upper secondary classroom activities. Situations include "Registration and Frustration", "Home Economics for Boys", "Intercultural Conversation Starters and Stoppers", "No Vacancy", "The Pharmacy", "Ma Perche?" ("But, Why?").

Intercultural Relations and Ethnic Studies Institute. "Hispanic Sub-Cultural Values: Similarities and Differences", Mosiac Volume 3, Spring/Summer, 1977. 22 pages.

An examination of value conflicts of Puerto Rican, Chicano, and Cuban children. Discusses similarities as well as differences concerning specific environmental conditions and lifestyles that impede the biculturalization process. Contains suggested bibliography for additional information to increase cultural awareness.

Jaramillo, Mari-Luci. "Cultural Differences Revealed Through Language". The National Center for Research and Information on Equal Educational Opportunity Tipsheet #8. New York: Columbia University, May, 1972. 6 pages.

Teacher-directed article discusses biculturalism in terms of how values, customs and mores can relate to language differences and affect classroom communications. Illustrations center on language differences between English and Spanish concepts and on words that do not translate such as "pet", "sophisticated" and "I missed the plane" vs. "The plane missed me". Shows how concepts of time and family can differ. In Spanish the clock "walks"; in English, it "runs". To most English speakers "family" is a nuclear group; to most Spanish-speakers "family" is an extended group. Other areas of difference include concepts of beauty, appropriate words or gestures for indicating differences between animals and humans. Indicates areas where English and Spanish languages differ in respect to pronunciation, word order. and use of contractions and prepositions.

Language Research Center. Building Bridges of Understanding Series. Intercultural Learning Aids. Titled by area: Brazil, Koreans, Latin America, Japanese, German-Speaking Europeans, Provo: Brigham Young University, 1976. 25-40 pages each.

A series of "culturgram" briefings on 58 countries designed to aid "understanding of feelings for and communication with other people. Each 4 page leaflet is a condensation of the following types of information: Customs and Courtesies: Greetings, Eating, Visiting, Gestures and Personal Appearances; The People: Attitudes, Population, Language, Religion, Holidays; Lifestyle: Family, Dating and Courtship; Business, Income, Diet, Sports, Music; The Nation: History and Government, Economy, Education, Transportation, Climate. Each culturgram contains a phrase list, suggestions for additional reading and insight and information on how "communication" may differ compared to mainstream American patterns.

Language Research Center. InterCultural Communicating. Provo: Brigham Young University, 1977. 35 pages.

Booklet introduces basics of intercultural communication and outlines various processes for understanding similarities as well as differences. Includes essential keys for effective communication (empathy, loyalty, etc.), information for understanding how mainstream Americans differ from other cultures and ways for Americans to see themselves as others see them. Sample sections are "Absorbing Culture Shock", "Ways to Help and Use Interpreters", "Some 'Whys' and 'How-to's' for Effective Intercultural Encounters, "How to Map a Communication", "How to Map Mis-Talk", "How to Map Solutions" and "How to Map a People".

Language Research Center. Latin America: Intercultural Experiential Learning Aid. Provo: Brigham Young University, 1976. 62 pages.

Introduces Latin American culture and is designed as a tool for learning effective ways to communicate "cross-culturally" and for gaining insight into North American communication patterns. Contains general information on the land, the people, the economy, diet, religion, government, education, customs and courtesies. Specific sections deal with Time and Work, Individualism, Machismo, Religion, The Latin American Family, Latin American Etiquette and Personalism.

Contains individual "culturgrams" on Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Ecuador, El Salvador, Guatemala, Mexico, Paraguay, Peru, Uruguay and Venzuela.

Language Research Center. For Media Makers: Guidelines and Thesaurus for Solving Cross-Cultural Mis-Cues and Missed-Cues. Provo: Brigham Young University. Interim Research Summary, August 31, 1976. 106 pages.

Although these materials are designed primarily for film, advertising and other "media makers" faced with communicating a message across cultural boundaries, they can be a continuing source of information for students and teachers alike who seek to increase understanding and improve efforts for effective communication within a multicultural classroom. The major direction of the work is to "Learn Empathy: DIFFERENCES that make a Difference, SIMILARITIES that are Significant - to P E O P L E". Guidelines helpful for understanding process of communication include "Know Your Audience" and "Analyze Your Message". Culture specific information in the Thesaurus includes human relations and communications, organization, livelihood, time and space, learning, leisure, materiality, ideology, individuality, symbols and cultures. Also contains cross-cultural comparisons of emotions and character traits.

Seelye, H. Ned. Teaching Culture: Strategies for Foreign Language Educators. Skokie, Illinois: National Textbook Company, 1974. 188 pages.

A tool and manual for understanding the concept of "culture" and how one culture can vary from another, how knowledge of a "language" does not guarantee knowledge of "culture", how media, graphics and culture consultants can provide authentic cultural data for "knowing" and teaching culture, and how performance objectives and activities such as culture capsules, clusters or assimilators can be effective in teaching culture.

Although the book is directed toward a foreign language teacher audience, many of the perspectives, processes, concepts, methods and strategies can be applied by any teacher. "Culture" is seen as "anything people learn to do". Many of the examples are based on differences and similarities of Latin American and North American cultures and Seelye presents many insights into the nature of mainstream American culture. Sample chapter titles are "When We Talk About 'Culture', What are We Talking About?", "The Seven Goals of Cultural Instruction" and "Asking the Right Questions".

Teacher Corps. Summary of Understanding of Indian People, Contribution of Indians, Major Problems in Indian Education, etc.. 49 pages.

Obtained from the Teacher Corps U. S. Office of Education, this series of mimeographed teacher-directed articles and tipsheets is concerned with ways to increase understanding of Indian culture and to improve intercultural communication in the classroom.

Includes a list of 23 state names derived from Indian words, suggested approaches for teachers to use in improving communications, a list of common errors teachers make in a multi-cultural classroom, ways to close the gap between experience and achievement, ways to identify speech and language problems, ways to build pride in Indian Heritage, ways to increase positive student interactions, ways to involve parents in classroom activities and concepts to remember when teaching.

VI. CURRICULUM MATERIALS AND TEACHING STRATEGIES

Arlington Public Schools. A Dream or A Nightmare. Staff Development Multi-Cultural Workshop Material, 1975. Draft unit. 43 pages.

Unit is designed for a senior high government class in an adult education program. Can be adapted for junior or senior high levels. Centers on Hispanic immigration and deportation experiences and Hispanic communities in Arlington. Uses the guided discovery method to examine a variety of attitudes towards immigration and to help students learn about the major changes in immigration laws in the 20th Century as well as a vehicle for understanding the current problems and conditions faced by over 25,000 recent Hispanic immigrants to Arlington. Incomplete stories, community surveys, interview and classroom speakers are suggested as ways to increase student awareness and sensitivity to the realities, experiences and emotions of immigrants. Includes pre-test, post-test and other evaluation forms.

Canfield, Jack and Wells, Harold C. 100 Ways to Enhance Self-Concept in the Classroom: A Handbook for Teachers and Parents. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1976. 253 pages.

Over a hundred easy-to-read and easy-to-apply exercises, games, strategies or methods designed to enhance positive self-concept, to increase self-awareness in students, teachers and parents and to improve human relations skills. Sections include "Getting Started", "My Strengths", "Who Am I?", "Accepting My Body", "Whare Am I Going?", "The Language of Self" and "Relationship with Others".

Teachers can apply many of the suggested activities to writing or oral language skills development, career-oriented classroom units as well as to activities designed to develop student skills in value analysis, synthesizing concepts and decision-making.

Carrero, Milagros. Puerto Rico and the Puerto Ricans. A Teaching and Resource Unit for Upper Level Spanish Students or Social Studies Classes. Upper Marlboro, Maryland: Prince George's Public Schools, 1973. 85 pages.

Includes notable Puerto Ricans, background information on present conditions, culture, history, legends, Sparglish, Puerto Rican dishes and present demands of Puerto Ricans. Provides a list of information and material resources and suggested classroom activities and teaching methodologies.

Cleveland Public Schools Ethnic Heritage Studies: Multi-Ethnic Curriculum Units.

A multi-media curriculum kit featuring a filmstrip and slide on the definition of an ethnic group and ten separate curriculum units, each of which contains objectives, narrative, suggested activities and bibliographies. Subjects covered include Ethnic Understanding, Ethnic Literature, Ethnic Americans and the Great Way, Folklore and Heroes, Ethnic Foods, America Celebrates the Seasons (Fall, Winter, Spring), Why They Came, and What They Encountered.

Dee, Rita. Planning for Ethnic Education: An Overview of the Elements Necessary in Planning and Implementing Ethnic Studies. State Board of Education, Illinois Office of Education, 1975. 91 pages.

Part I suggests general elementary school learning activities for self-awareness of differences and likenesses, multi-ethnic awareness activities for

middle and junior high school grades and a model multi-media interdisciplinary unit for middle and upper grades centered around Third World Peoples in America. Part II suggests a variety of classroom or workshop activities for building awareness and sensitivity to cultural differences. Part III suggests ways to introduce decision-making and values clarification skills into multi-ethnic classrooms and curriculums.

Education Film Center. "Pacific Bridges" Asian American History for Children. Six part television series, 1977.

Produced with grants from the U.S. Office of Education and the Hōsō-Bunka Foundation, the six half-hour programs use a dramatic/documentary format and a continuing cast of sixth graders as the main characters to tell the following stories: "To A New Land", "By Our Hands", "Staying Here", "Stand Together", "Do Our Best", and "Then and Now".

Seventeen Arlington schools field tested these materials in the Spring of 1978. See Section V for a summary of teacher reactions and a list of suggested ways to use the films.

Available from the Arlington Telecommunications Center and from the Public Television Library in Washington, D. C..

Educational Film Center. "Pacific Bridges" Teacher's Resource Guide. Springfield, Virginia, Fall, 1977. 17 pages.

A resource guide for Pacific Bridges video series. Each program guide contains a program synopsis, a list of learning objectives and a description of relevant historical data. Contains a 2 page resource list for additional study.

Educational Insights, Inc. Black Studies. Inglewood, California, 1973.

A classroom learning and teaching card kit designed to supplement core curriculum on Black Studies. Cards represent some of significant aspects of Black American culture. Contents include History, Literature and Dramatic Arts, Music, Sports and Famous Black Americans. Contains a bibliography, pre-tests, sample tests, and test answers.

(Available from the Arlington Human Relations Coordinator.)

Educational Insights, Inc. Brown Studies. Inglewood, California, 1973.

A classroom learning and teaching card kit designed to supplement core materials used in studying Americans of Spanish-speaking background. Contents include Indian, Black and Spanish Heritage, Recent History, Current Issues and Personalities, Sports and the Arts, and "Who Am I?". Provides pre-tests, tests, a bibliography and test answers.

(Available from the Arlington Human Relations Coordinator.)

Grant, Gloria, (Ed.) In Praise of Diversity: Multicultural Classroom Applications. Teacher Corps Center for Urban Education. The University of Nebraska at Omaha, 1977. 170 pages.

Suggests 51 classroom activities to focus on the elderly, sex-role stereotyping, the handicapped, race and culture. Curriculum areas include Understanding Feelings, Immigration and Migration, Social Studies, Science and Math, Language Arts and Art. Sample titles are "Ups and Downs", "Monocultural to Multicultural", "What's a Family?", "The Meaning of Signs", "Better Check Your School Nickname", "Will I See You In the Comics?", and "You Are What You Eat".

Companion publication to In Praise of Diversity: A Resource Book for Multicultural Education, Teacher Corps, 1977.

Maryland State Department of Education. New Perspectives in Intergroup Education. Volume I and Volume II. Baltimore: Division of Instruction and Division of Compensatory, Urban and Supplementory Programs, 1975. Approximately 375 pages each.

Each introduction addresses the need for teacher education and supportive services and contains a statement of beliefs and the position on intergroup education developed by the Maryland State Department of Education.

Units are developed in terms of four themes: 1) Foundation for Equality: Equal Worth of Every Person 2) Alliance for Equality: Equal Worth of Every Ethnic Group 3) Barriers to Equality: Prejudice and Discrimination and 4) Action for Equality: Ideals and Realities.

Each unit contains teaching and learning objectives, suggested activities, processes and strategies along with a bibliography of suggested resources. Many of the activities in each unit can be adapted for immediate use in existing classroom units. Vol. I is designed for elementary students and Vol. II is designed for the secondary level.

Kennedy, Dora. Mexican Americans: A Teaching and Resource Unit for Upper Level Spanish Students to be Executed in Spanish or in English for Social Studies Classes or Classes in Hispanic Culture. Prince Georges County, Maryland, 1974. 91 pages.

Includes present conditions and aspirations of Chicanoculture members in U.S., historical perspectives, Mexico and Chicano literature, Chicano glossary, basic conflicts in Mexican history, chronological outline of Mexican history, suggested types of unit tests, a sample test and attitudinal survey, a list of information and resource materials and learning and teaching objectives.

Millar, Jayne C. Focusing on Global Poverty and Development: A Resource Book for Educators. Washington: Overseas Development Council, March, 1974. 608 pages.

Provides usable, comprehensive materials for teachers to put to immediate use in integrating studies of global development and cultural interdependence into existing courses. Contains information on major issues and outlines various methods for using the materials. Sections are "A Development Perspective for Existing Courses", "Background Essays and Teaching Suggestions", "Readings on Global Poverty and Development", and "Films and Other Teaching Resources".

(Available from Social Studies Curriculum Specialist, Division of Instruction.)

Avanti Films. The Prejudice Film. Released by Motivational Media. M-12-1044. 29 minute film, 1972.

(Available from Arlington Film Library.)

Film starts out light and ends up light. Initial situation concerns a group of kids telling ethnic jokes. Deals with the four levels of prejudice and centers on jokes as reflections of sex, color,

race and ethnic background discriminations. David Hartman narrates.

Pasternak, Michael. Helping Kids Learn Multi-Cultural Concepts: A Handbook of Strategies. Nashville Consortium Teacher Corps, 1977. 249 pages.

Suggests over a hundred classroom or school-wide activities to develop multi-cultural concepts. Sample titles include "TV Culture", "The Cover-Up Game", "Labeling is for Jelly Jars!", "What's in a Name Anyway?", "Ethnics in the News" and "Same Words but Different".

Includes practical information on how to establish a multicultural education resource center and how to plan and conduct inservice activities.

Rocky Mountain Teacher Corps Network. "Developing Understanding of Self and Others". Bilingual Education: Strategies and Models for Appropriate Educational Programs. Final Report of January 1976 Bilingual Education Conference. 75 pages.

A discussion of ways to respect and take advantage of the preferred learning styles of Chicano students. Topics include applications of cognitive styles theory, how to recognize and use field sensitive and field independent learning styles, and how to develop student ability to learn within both styles. Field sensitive sample lessons in math, science, and English.

San Mateo Union High School District. Multicultural Curriculum, Phase I. English and Social Studies. San Mateo, California Human Relations Department, Summer, 1972. 342 pages.

"Majority-directed" curriculum materials, resources and classroom units designed to develop an awareness of the concepts of identity, racism, discrimination and oppression and how these concepts and forces affect both minority and majority attitudes and experience in the United States. Units include "Promise and Paradox" which emphasizes racism and "Society", "The Novel" and "Short Stories and Poems" which concentrate on majority and minority identity concepts.

San Mateo Union High School District. Multicultural Education, Phase II. A Curriculum Guide for Teachers. Art-Music-Drama. San Mateo, California: Human Relations Department, Summer, 1972. 143 pages.

Illustrates how the arts contain basic elements and themes common to all cultures and how cultural variations and adaptations affect style, form, and medium of presentation. Suggests ways for incorporating goals and concepts of multicultural education into established art, music and drama classroom programs.

Provides an extensive bibliography and a list of recommended plays for high school presentations.

Seary, Rita, Senesse, Carmen, and Wendar, Alice. Christmas Around the World. Arlington Public Schools Summer Multicultural Education Workshop, 1975. 18 pages.

An interdisciplinary, multi-media unit featuring films, stories, maps, recipes, games, directions, geographic and cultural information, writing and vocabulary building exercises. Designed to show cultural differences as well as similarities. Sections include geographic information, Christmas in Peru, Christmas in Italy and Christmas and New Year's in China.