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ABSTRACT

The reports presented in this volume are intended to provide a theoretical foundation for and practical applications of multicultural education. Included are the following titles: "Introduction," by Charles D. Moody, Sr.; "Cultural Pluralism: Curriculum Assessment, Development, Implementation and Evaluation," by Loretta Webb; "Multicultural Classroom Instruction," by W. Prentice Baptiste, Jr., and Mira Baptiste; "Multicultural Perspectives and the Techniques in the Teaching of Reading: A Self Contained Classroom," by Freya Hawkins Anderson; "The Black Experience: A Teaching Unit of Black Studies," by Freya Hawkins; "You've Come A Long Way: From Africa to America, From Slavery to Freedom," by Freya Hawkins; "Multicultural Approaches to Reading and Language Arts," by Betty Springfield; "Multiculturalizing the Secondary English Curriculum," by Margaret L. Ford; "Mainstreaming Multicultural Music in American Schools," by James A. Standifer; "Multicultural Testing, Criterion Related Testing, Literacy Testing: Which Game Do We Play Next?" by Robert L. Williams; "Xraying a Multicultural Society to Look at the Future," by Frederick L. Goodman; and "A New Focus on Multiethnicity," by H. Prentice Baptiste, Jr., and Margaret L. Ford. (MK)

APPROACHES FOR ACHIEVING A MULTICULTURAL CURRICULUM

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PREFACE

The Program for Educational Opportunity is a university based desegregation assistance center designed to assist school districts in the process of desegregation based on race. The Program, based at the University of Michigan, was established by the U.S. Office of Education pursuant to Title IV of the 1964 Civil Rights Act.

Besides providing in-district services on request and without charge to public schools in Michigan, Wisconsin and Minnesota; the Program annually conducts a series of conferences.

Several conferences were held during the 1978-79 school year covering topics of critical importance to school board members, administrators, teachers, students and community. These proceedings include papers from one of these conferences held in November in Milwaukee, Wisconsin.

To the consultants from professional associations, university communities, and practicing educators, the Program expresses its appreciation for their sharing of experience and dedication to the proposition of equal educational opportunity.

Finally, contributions of the individuals responsible for the planning and coordinating of the conferences and these proceedings are acknowledged.

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INTRODUCTION

Charles D. Moody, Sr.

The need for multicultural education became apparent during the activism of the '60s when the melting pot theory was shattered. The United States has only one culture, Native American, that is aboriginal. While many cultural groups have immigrated to this country, an American version of Western European culture has remained the dominant culture of this country. Immigrants were expected to assimilate to this culture. Schools instituted "Americanization" programs to wean immigrant students from their native languages and cultures. Melting away ethnic differences was a function of good teaching.[1]

What actually happened was that there was no melting. Most of the immigrant and ethnic cultures stuck to the bottom of the proverbial melting pot. Anglo-American culture remained dominant; other ethnic groups had to give up their ethnic traits.[2] The process was not synthesis but assimilation.

The assimilationist idea worked for some white ethnic groups. But even for them it meant self-denial, rejection of family and heritage, and in some cases, a change of name. Assimilation did not work nearly as well for ethnic people of color. Blacks who had become highly assimilated "Afro-Saxons" were still unable to fully participate in many American institutions. During the '60s, they searched for a new ideal. They embraced the concept of cultural pluralism. Demands were made for control over institutions in their community. As educational institutions began to respond, other ethnic groups of color began to make similar demands. The movement of ethnic people of color caused many white ethnic groups to

proclaim ethnic pride and push for inclusion in the curriculum.[3]

The movement toward cultural pluralism in schools was underscored by support from the Kerner Commission. The Commission reported that "the schools have failed to provide the educational experience which could help overcome the effects of discrimination and deprivation."[4]

Studies by Kenneth B. Clark, Mary Ellen Goodman, and J. Kenneth Morland have shown that young children are aware of racial differences and soon internalize the evaluations of different races that are widespread within their culture.[5] They learn about different races from the newspapers, home, television, movies and cartoons. Unfortunately, many of these ideas and attitudes are stereotypic and negative.

To correctly interpret American society and its history, students must analyze the perspectives of many ethnic groups that inhabit this country. Further, it is essential that they be provided opportunities to view ethnicity as a positive part of our society; students need to know that there are many ways of being human. When differences are brought into the open, perhaps students will realize that difference is not synonymous with inferiority or undesirability.

Recognizing the problem the State of Michigan has stated that:

> ...appropriate authorities of a public school...shall give special attention and consideration to the degree to which instructional materials...reflect the pluralistic, multiracial, and multi-ethnic nature of our society, past and present.[6]

The state has also authorized the state board to develop guidelines for "expanding the existing school curriculum to include materials on the culture of ethnic, religious, and social minority peoples."[7]

Minnesota has adopted regulations relating to Equality of Educational Opportunity and School Desegregation that specify "curriculum changes to meet the needs of students in a desegregated environment."[8] Similarly, Wisconsin has recognized the importance of overcoming stereotyping in its schools through its publication of A Guide to Assessing Minority and Sex Role Stereotyping in Elementary and Secondary Schools (Wisconsin Department of Public Instruction, 1978).

While states are beginning to be cognizant of the problems inherent in biased materials, solutions have been slow in coming. Schools must do their part to eliminate the detrimental misunderstanding of minority groups. Racism, which permeates all phases and segments of society, and is perpetuated by schools, has done great damage to the self-esteem of members of minority groups.

Educational materials impart more than information. The message conveyed to students by their books can leave an indelible imprint on their future values, attitudes, and behaviors. In a subtle and often unconscious manner, the tone and development of the content and illustrations fosters positive or negative attitudes in the learner about self, race, ethnic, and social class groups, life expectations and life chances.

"The exclusive presentation of white achievement in textbooks perpetuates an ethnocentric chauvinism among white youngsters and develops in them a false and tenuous sense of racial superiority."[9] Not only Black children, but all minority children and white children as well suffer from the lack of an accurate portrayal of minority people in all grade levels of curricular materials. Considering that about 75% of the student's classroom and about 90% of his/her homework centers on the textbook, the influences of textbooks is overwhelming.[10] Unfortunately, the influence tends to be one which perpetuates stereotypes and stereotypic thinking.

A 1973 Michigan department rated more than two out of every three social studies texts inadequate as to either "fair" or "poor" their treatment of minorities.[11]

Numerous studies have been completed on the image of minorities in other materials. Nancy Larrick[12] conducted a survey of more than 5,000 tradebooks and found that only 349 included one or more Blacks. Even when Blacks do appear in tradebooks, their image tends to be stereotyped.

Research by Glock indicates that adolescent ethnic and racial bias is widespread. Racial attitudes of a five-year-old are not as crystallized as those of a teenager. This suggests that if curriculum is going to have an impact on racial and ethnic attitudes, it must be done early.[13]

Direct and vicarious experience can help children understand and value other perspectives, become more open to new ideas and practices, and live effectively and enjoyably with people of other cultures. Professional personnel must also be provided opportunities to become interculturally competent and comfortable. Children who have only monocultural experiences are sentenced to alienation by human differences rather than to understanding and growing by taking part in diverse ways of viewing life.

Multicultural education has many components. It involves both the formalized and the hidden curriculum. In order to be effective, school policy must be examined. Staffing patterns may have to be changed. In-service training will be needed to examine the history of minorities, curriculum content, textbooks and materials, staff and student expectations, the significance of student self-concept, testing, and student needs and ways to meet them.

With a multicultural education, students should learn that we live in a culturally pluralistic society and that many cultures have the right to exist.

Acceptance of a variety of cultures will hopefully lead us to acceptance of a variety of people. If schools teach using a culturally pluralistic approach, children will be more prepared to live in a multicultural society.

Multicultural education has many components. The articles in this proceeding are intended to give the reader a theoretical foundation as well as some practical hands-on application for multicultural education. The Program for Educational Opportunity wants to be sure that none of our students are being culturally deprived by the omission of minority heritage, value, contributions, and achievement in their curricular materials.

FOOTNOTES

[1]Garcia, Ricardo L., Fostering A Pluralistic Society Through Multi-Ethnic Education, PDK Fastback, #107, 1978.

[2]Banks, James, Multiethnic Education: Practices and Promises, PDK Fastback #87, 1977.

[3]ibid.

[4]Report of the National Advisory Committee on Civil Disorders, E.P. Dutton and Co., 1968.

[5]Banks, James, Multiethnic Education, #87, 1977

[6]Michigan, The School Code of 1976, 380.1173

[7]ibid, 380.1174

[8]Minnesota Regulations, Chapter 32: EDU 620-629.

[9]Banks, James in Robert L. Green, Racial Crisis in American Education, Chicago: Follett Educational, 1969.

[10]Black, Hillel, The American Schoolbook, NY: 1967

[11]Michigan Department of Education, 1973.

[12]Larrick, Nancy. "The All White World of Children's Books," Saturday Review, 1965.

[13]Banks, James, Multiethnic Education: Practices and Promises, PDK Fastback #87, 1977.

CULTURAL PLURALISM
CURRICULUM ASSESSMENT, DEVELOPMENT, IMPLEMENTATION AND EVALUATION

Loretta Webb

Schools are composed of students representing many different racial and cultural backgrounds. These students have a right to know and understand each other as they live, work and learn together. They have a right to share their experiences.

Schools should acknowledge and respect the diversity which exists among and between cultural groups and should be committed to maximizing educational opportunities for all students. This can be accomplished by designing learning experiences that will enhance and extend knowledge, attitudes, skills and behaviors associated with multicultural education.

The 92nd Congress of the United States, in enacting Public Law 92-318, June 1972 established:

> "In recognition of the heterogenous-composition of the nation and the fact that in a multiethnic society a greater understanding of the contributions of one's own heritage and those of one's fellow citizens can contribute to a more harmonious, patriotic and committed populace, and in recognition of the principle that all persons in the educational institutions of the nation should have the opportunity to learn about the nature of their own cultural heritage, and to study the contributions of the cultural heritages of other ethnic groups of the nation."

The curriculum in all schools should be balanced in such a way as to expose students to the contributions

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of all cultures and races - in an atmosphere devoid of dehumanizing prejudices. Knowledge will eradicate existing myths and misconceptions and will further multicultural understandings of and respect for individual differences. Diverse, cultural education will not only enrich individual lives but will prepare students to live and work together in a multicultural and multiethnic society.

For many years, a tremendous gap has existed between American cultural pluralism and the school systems. Educators are now being challenged to analyze the basic purposes of educational systems and how changing cultures may necessitate change in basic educational goals.

Providing a multicultural rather than a monocultural education to all students, urban as well as suburban, has become a vital concern to educators. All Americans, particularly the White majority, must understand that while many ethnic and cultural groups and individuals are different, they are not automatically maladjusted or inferior.

Answers to some important questions on multicultural education as it relates to the total school curriculum are needed. Insights into curricula change and development should help determine the direction of changes that should occur in teaching and learning techniques. Educational researchers and publishers need specific data in order to develop means by which all students, minority and majority, may receive meaningful cultural experiences within all school systems.

Many educators agree that schools should develop a conceptual framework for viewing and accepting multiculturalism in this American society. Therefore, educators should be exposed to opportunities that provide firsthand experiences in assessing, developing, implementing and evaluating multicultural education,

and multicultural curriculum, specifically. A conceptual framework for viewing different cultures will enhance the development of skills and strategies that are needed to assess, develop, implement and evaluate multicultural curriculum. One means of developing such a framework is through a systems approach to planned changes such as graphically illustrated in Figure I. This approach emphasizes diagnosis of existing versus desired outcomes, identification of goals, development of a plan of action, implementation activities and continuous evaluation.

In the following pages, guidelines and illustrative materials which I have found helpful in implementing various phases of this approach are set forth.

DIAGNOSIS

Diagnosis of attitudes of pupils, staff and parents or the community is an important step in the development of a conceptual framework as is the assessment of staff knowledge about racial and ethnic groups and their culture. Two instruments that may facilitate such a diagnosis include the Multicultural Educational Opinionnaire developed as part of the Nation Study of the School Evaluation's "Guidelines for Multicultural/Multiracial Education" and The Ethnic Studies Comprehensive Examination published by Educational Design, Inc.

GOALS

The development of goals presupposes the existence of a set of basic assumptions, a definition and a philosophical perspective regarding multicultural education. Some basic assumptions may include the following:

1. The "melting pot" theory has been rejected by members of this diverse society and is no longer a desirable goal for all Americans.

2. Racial, ethnic and religious groups are making an effort to preserve their separate identities a . cultural traditions.

3. The complexity of the varied cultures that comprise this society demands broader educational experiences for students.

4. The challenge of cultural pluralism can be achieved only if multicultural programs are developed and implemented to ensure real and meaningful cultural equality.

5. Success in teaching multicultural education depends upon teacher attitudes, perceptions and understandings of different cultures.

DEVELOPMENT

How then do we design educational programs that will meet the needs of culturally diverse students living in a pluralistic society? Should schools adapt to the culturally different? Should the culturally different adapt to the schools?

Schools can adapt to the culturally different if American educators recognize the fact that we are living in a pluralistic society which has made a commitment to honor the rights and privileges of all its citizens. Educators must use their intellectual and emotional capacities to make the necessary pedagogical and learning changes needed to enable educational organizations to function fairly and effectively for all socioeconomic and cultural groups.

> "The more diverse, complex and varied the cultures that comprise this society, the more broad, unusual and unique must be the educational opportunities for the individual. The varied opportunities will enable individuals to better comprehend and fulfill their roles as participants in this diverse society."

All members of society must develop cultural awareness. All members of society should be conscious of the cultural variations which exist between and among groups of people. Ways of preserving and reinforcing existing cultures should be explored.

There are many philosophical terms in the literature that relate to cultural awareness. Such terms are multicultural, intercultural, cultural pluralism, democratic pluralism and intergroup education have been and still are being used by educators to develop a philosophical framework from which educational goals and objectives may be derived.

The Los Angeles Unified School District, in developing a program that would provide exemplary educational experiences for students with varying backgrounds, agreed on the following definition of multicultural education:

> "Multicultural education is an educational experience which reflects and embodies the diverse nature of our society. The results of this educational experience are internalized respect, appreciation and therefore acceptance of one's own culture and of cultures different from one's own."

The American Association of Colleges for Teacher Education adopted, in November 1972, a multicultural statement which was developed by the Commission on Multicultural Education. A portion of the statement follows:

> "Multicultural education is education which values cultural pluralism. Multicultural education affirms that schools should be oriented toward the cultural enrichment of all children and youth through programs rooted to the preservation and extension of cultural alternatives. Multicultural education recognizes cultural diversity as a fact of life in American society, and it affirms that this cultural diversity is a valuable resource that should be preserved and extended."

To Robert Havighurst , cultural pluralism means:

- -Mutual appreciation and understanding of various cultures in society;
- -Cooperation of various groups in the civic and economic institutions of the society;
- -Peaceful coexistence of diverse lifestyles, folkways, manners, language patterns, religious beliefs and family structures;

-Autonomy for each subcultural group to work out its own social future, as long as it does not interfere with the same right for the other groups.

Multicultural education, to be most effective, must emphasize educational experiences that systematically focus on knowledge about and understanding of the various racial and cultural groups that comprise our society.

The development of a multicultural curriculum is dependent upon a guiding philosophy as well as goals, objectives and commitments related to and derived from that philosopny.

A multicultural philosophy should state the beliefs and aspirations of the school community as well as the community-at-large. All concerned persons should be given the opportunity to contribute to and collaborate on the development of a statement of philosophy. The philosophy may reflect beliefs such as these:

-Everyone should be aware of differences and similarities in world cultures and learn to accept the right of these cultural groups to be different.

-Students should see themselves represented in their curriculum.

-Multicultural education improves human condition.

-Multicultural education improves the survival of mankind.

-Students should understand the meaning of "race," "culture" and "ethnicity."

-Everyone should be aware of the diverse nature of society.

-Individuals should have the opportunity to develop their own identities.

-Sharing and cooperation should exist among cultural groups.

-Everyone involved in multicultural education should be aware of proposed goals and given the opportunity to examine those goals prior to program implementation.

-There should be an awareness of the commonality of values.

-The melting pot theory is a myth.

-American culture is like a tossed salad. Each ingredient is unique, yet each enhances the whole.

PLAN IMPLEMENTATION

Students need multicultural education to better understand themselves as well as their social counterparts. Students must be educated to encounter life as it exists in the world.

To be most beneficial a multicultural curriculum should be implemented to consider:

-Pluralism, as it exists in society;

-Understanding and appreciation of diversity;

-Recognition and acceptance of students;

-Interaction between and among members of various cultural groups;

-Cultural backgrounds of all students, so that differences may be understood, accepted and respected;

-Diverse content;

-A comprehensive approach, integrating ethnic studies into the regular curriculum;

-A balanced representation of cultural groups;

-Examination of real problems and real people;

-Activities and experiences that promote positive attitudes.

A multicultural curriculum will influence the attitudes of students. Thus, educators must make certain that curriculum content reflects the needs of its users.

EVALUATION

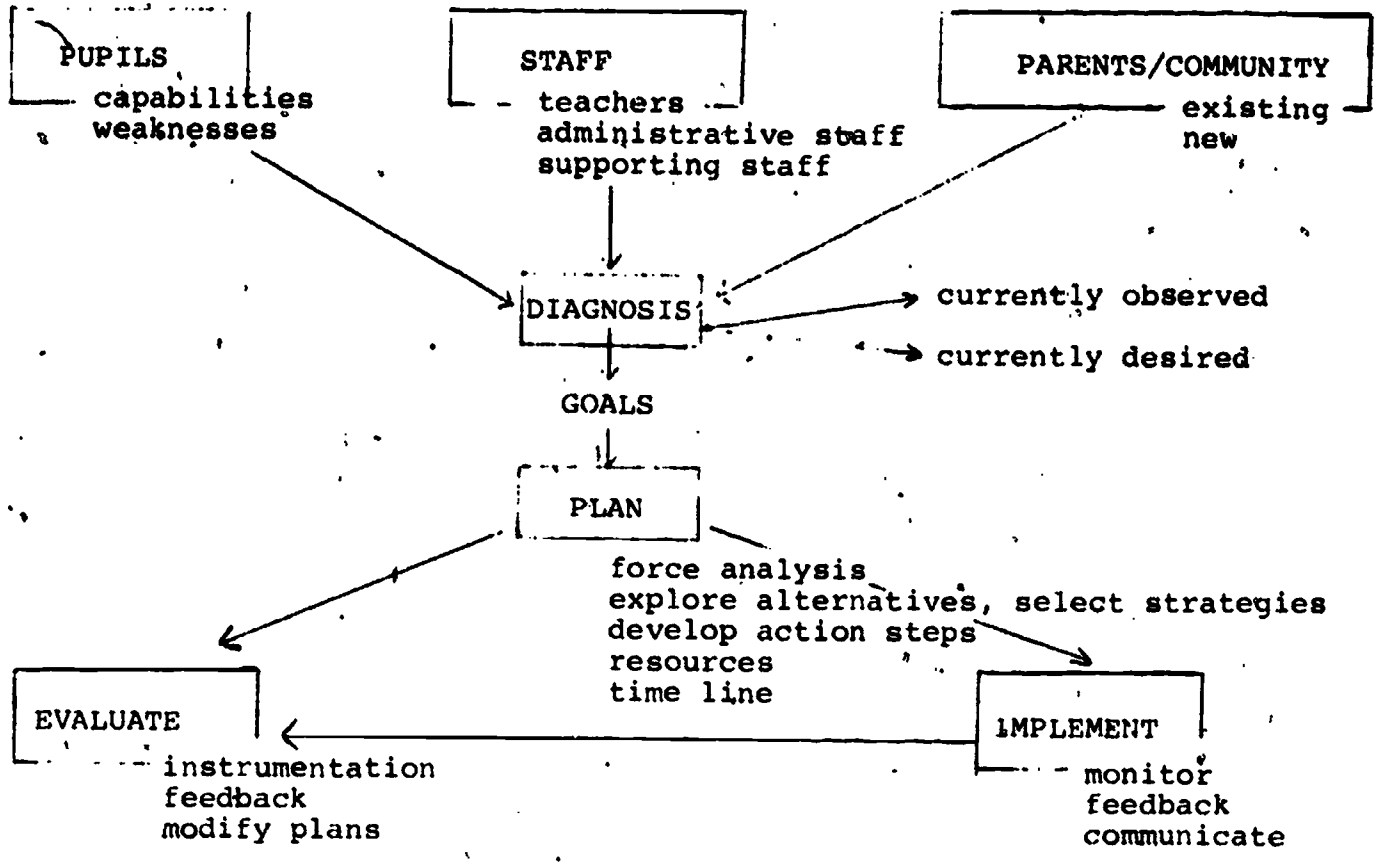
Evaluation should be an ongoing process during the implementation stages of a multicultural curriculum. Evaluation Guidelines for Multicultural/Multiracial Education was developed under the direction and guidance of the National Study of School Evaluation in response to requests from school districts and

school personnel for such an evaluation guide. Educators realized that the area of multiculturalism needed critical evaluation and that no guidelines for this purpose had been previously developed. Although the guidelines were developed for secondary schools, their adaptation for elementary schools is feasible. Naturally, other evaluative instruments exist and may be more appropriate for a particular district. In some instances the district may find it necessary to develop its own evaluation model. The important part is not the origin of the evaluation design or instrument but that an evaluation plan is carefully thought out and systematically implemented.

CONCLUSION

Education can make a difference. Parents, teachers, students, teaching/learning processes, curriculum developments and administrative activities can effect change toward better multicultural relations within the schools. Educational goals, policies and instructional strategies should help prepare students to live successfully in a pluralistic society. The development of appropriate goals, strategies and evaluative techniques will determine the future of multicultural education. A model multicultural education program should be:

- -Built on a firm philosophical base;
- -Bound by serious, honest commitments or principles;
- -Guided by precise and operational goals and objectives;
- -Implemented through practical, well-planned instructional and independant activities;
- -Integrated into all phases and aspects of a student's education;
- -Evaluated continuously in order to ascertain behavioral changes between and among teachers, students and parents.


PUPILS
capabilities
weaknesses
STAFF
teachers
administrative staff
supporting staff
PARENTS/COMMUNITY
existing
new
DIAGNOSIS
currently observed
currently desired
GOALS
PLAN
force analysis
explore alternatives, select strategies
develop action steps
resources
time line
EVALUATE
instrumentation
feedback
modify plans
IMPLEMENT
monitor
feedback
communicate

Multiculturalizing Classroom Instruction

H. Prentice Baptiste, Jr.
Mira Baptiste

One of the challenges of the 1970's in education has been the development and implementation of multicultural classroom instruction. Unfortunately, to many teachers the concept of multicultural education is either hazy or completely unfamiliar. The need for multicultural education is based on the premise that the United States is a nation composed of culturally pluralistic groups. Acceptance of the concept of cultural pluralism in America has outdistanced its implementation in American education. One of the major purposes of multicultural education is to make classroom instruction reflect the culturally pluralistic realities of this society.

The philosophy which must permeate education comes from an acceptance and belief in the values of cultural diversity, as well as a solid base of ethnic and cultural information for all preservice and inservice teachers. The unique field experiences offered by teacher training institutions can serve as experiential training in cultural pluralistic environments. Ideally, Teachers are required to demonstrate generic multicultural competencies by: 1) effectively relating and creating instructional strategies which meet the needs of a cultural pluralistic population; 2) utilizing effective multicultural processes for revising existing monocultural curricula, instructional resources, course

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outlines, etc.; 3) demonstrating a knowledge of evaluative criteria and application for selection and development of multicultural materials, and 4) responding positively to the diversity of behavior found in cross-cultural environments.

The AACTE statement "No One Model America" serves as a guiding principle for operationalizing multicultural educational processes. The classroom instruction offered in today's schools should reflect these premises quoted from "No One Model America":

> "...Multicultural education recognizes cultural diversity as a fact of life in American society, and it affirms that this cultural diversity is a valuable resource that should strive to preserve and enhance, cultural pluralism.
>
> "Multicultural education programs for teachers are more than special courses or special learning experiences grafted onto the standard program. The commitment to cultural pluralism must permeate all areas of the educational experience provided for perspective teachers..."[1]

During very recent years, the relationship between cultural pluralism and multicultural education has been questioned repeatedly by educators. This is a complex concept which raises difficult questions. Cultural pluralism has been defined from many vantage points that range, for example, from national government to small school district concerns. Whatever the area of concern, the definition of cultural pluralism reflects a philosophy that strongly recommends a particular set of beliefs, principles, and ideas that should govern the relationship of people of diverse cultures. The cornerstone principles of cultural pluralism are equality, mutual acceptance and understanding, and a sense of moral commitment.

Multicultural education is the process of institutionalizing the philosophy of cultural pluralism within the educational systems. This is not an easy

process. As Tomas A. Arciniega stated in Educational Leadership:

> "The issue moving schools and universities toward a culturally pluralistic state may appear, to some, to be a simple matter. The fact is, however, that the thrust toward achieving cultural pluralism in educational form and practice is a complex and value laden undertaking."[2]

As one develops the multicultural process within an educational setting, one is confronted with traditional obstacles like the monocultural process of assimilation (the melting pot philosophy), unequal educational opportunities, hostility, disregard for diversity, and other forms of racism and prejudice. Proponents of the multicultural process must affirm the ethical commitment of institutions to the aforementioned principles of cultural pluralism.

The multicultural process is not a supplement to existing programs. Bilingual programs which are based on a traditional model, i.e., elimination of instruction in the mother tongue as soon as the English language is acquired—are not representative of the multicultural philosophy. Language activities which neglect the cultural value systems of the languages are detrimental to formation of valid instructional activities. Educators who tend to use only special ethnic holidays, religious ceremonies, superheroes and foods to multiculturalize their instruction are being dreadfully shortsighted. Furthermore, they are miseducating their students to the real values of various cultural/ethnic groups.

The Texas Education Agency in 1972, in its revised Standards for Teacher Education and Certification included the following:

E. Multicultural Emphasis

The institution seeking approval for undergraduate level teacher preparation

shall design its program of general education so that each student recommended for certification shall have a knowledge and understanding of the multicultural society of which he is a part. To verify this standard, the institution shall present evidence that:

1. its program of general education is designed to give emphasis to the multicultural aspects of society;

2. each student recommended for certification has a knowledge and understanding of our multicultural society.3

Perhaps no other single factor provided more impetus for the incorporation of multicultural experiences in the preservice and inservice teacher training program or additional certification program than the Texas Education Agency revised Standards for Teacher Education and Certification. The revised TEA standards, as all standards, simply represent an impetus or catalyst. After the "debate dust" began to settle, some realistic questions were raised; How do you train teachers for multicultural education? How do you operationalize the process of multicultural education so that its acquistion and implementation is feasible?

These questions become even more significant when one realizes that the reason behind the multicultural education movement is it seems to hold for providing educational equity for all students. Therefore, its incorporation into classroom instruction, no matter how large a task, is of paramount importance. We believe it is not debatable that multicultural classroom instruction is sine qua non to educational equity.

To return to the first question: How do you train teachers for multicultural education? We support a delivery system (i.e., teacher training system) that is characterized by clear cut objectives and specific

alternative processes. Conceptually, this is a competency based delivery system, for, as indicated at the beginning of this paper, there is enough misunderstanding surrounding multicultural education, that we can ill afford to perpetuate it in a vague delivery system. It is beyond the scope of this paper to rationalize the competency based delivery system. We, along with other authors - Hunter[4], Grant[5], have already made a case for its relationship to multicultural education.

Of course a major component of a competency based program are the competencies. During our seven years of training teachers for multicultural education, we have identified eighteen generic competencies: ten are cognitive and eight affective. They are generic in the sense that any teacher (elementary or secondary) must acquire these competencies in order to effectively multiculturalize his or her classroom instruction.

The teacher for multicultural education should demonstrate the ability to:

1. Learn about the cultural experience, both contemporary and historical, of any two ethnic, racial or cultural groups.
2. Demonstrate a basic knowledge of the contributions of minority groups in general to American society.
3. Assess the relevance and feasibility of the existing ways groups gain inclusion into today's society.
4. Identify current biases and deficiencies in the existing curriculum and in both commercial and teacher-prepared instruction materials.
5. Recognize potential linguistic and cultural biases of existing assessment instruments and testing procedures.
6. Acquire a thorough knowledge of the philosophy and theory behind bilingual education and its application.
7. Acquire, evaluate, adapt and develop materials appropriate to the multiculture classroom.

8. Critique an educational environment on the basis of its multicultural educational approach.

9. Design, develop and implement an instructional module that is multicultural, multiethnic and multiracial.

10. Present a rationale or model for the development and implementation of a curriculum reflecting cultural pluralism within the K-12 school and be able to defend it on a psychological, sociological and cultural basis.

The teacher for multicultural education is a person who can:

1. Develop an awareness in learners of the value of cultural diversity.

2. Help the learners identify and take pride in their own culture.

3. Assist and prepare the learners to interact successfully in a crosscultural setting.

4. Assist them to respond positively to the diversity of behavior in crosscultural school environments.

5. Recognize both the similarities and differences between Anglo-Americans and minority cultures and understand the potential conflicts and opportunities they may create for students.

6. Recognize and accept both the student's home language and English as a valid system of communication, each with its own legitimate functions.

7. Recognize and accept that patterns o child development vary within and among cultures in formulating realistic educational objectives.

8. Recognize and accept differences in family social structure and patterns of authority, and their impact on the educational environment.

Teachers who acquire these competencies and incorporate them within their classroom instruction will be taking a giant step toward providing educational equity for all of their students. These competencies

will help teachers become more multiethnic (see Baptiste and Ford's article) in their attitudes and behavior. Furthermore, this acquisition assures the acceptance and recognition of the multicultural education process. We emphasize that it is a process and not a series of fragmented, unrelated attempts at multiculturalizing that are limited in focus and impact.

The multicultural process includes diversifying the subject matter content as well as humanizing teaching strategies. In the past, so much has been written about subject matter that we have often overlooked the humanizing component of multicultural education. The process of teacher-student interaction can facilitate the creation of a supportive classroom learning environment. The teacher should make a constant conscientious effort to create a teaching/learning environment where power and decision-making is shared equally. The teacher should realize that shared power and decision-making flow in two directions between teacher and student. Learning activities should be designed which enable the student to understand and explore his or her self concept. Self esteem and self worth are undeniably linked to a sense of control over one's environment. A real voice in decision-making is fundamental to the acquisition of self esteem. Many subject areas such as art, drama, music, language, social studies, and sociology can be used by teachers to enhance the student's personal growth.

There are no multicultural guides, no material kits, no pre- or post-tests and no pre-packaged objectives that can be plugged into the existing school curriculum. Consequently, materials must be evaluated for effectiveness by the teacher not only in terms of students' increased understanding and knowledge of

other people, but in the reduction and resolution of conflicts.

Classroom teachers who implement the multicultural programs must utilize their training and preparation from the competencies outlined. Teachers must develop a rationale for institutionalizing the philosophy of cultural pluralism. This provides them with a personal frame of reference in constructing learning activities.

a) The teacher should select a subject area or topic that he or she is knowledgeable about and comfortable with. A strong interest in a topic or subject is helpful, but not sufficient.

b) The teacher should select concepts or topics that are part of the regular curriculum in implementing the multicultural process.

c) Understanding the contributions and cultural values of the various minority ethnic groups is essential for implementing multicultural education.

d) Team with colleagues to provide a support system and expand the knowledge base for diversifying and humanizing classroom instruction.

e) Community resources can provide you with catalytic, rich and ethnically/culturally divergent resources for adrenalyzing the multicultural process.

f) Know yourself (affectively).

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MULTICULTURAL PERSPECTIVES AND TECHNIQUES IN THE TEACHING OF READING: A SELF CONTAINED CLASSROOM

Freya Hawkins Anderson

Multicultural education cannot be taught from a book. There is no book that can make a teacher feel and care and love and respect. Multicultural education is more than facts and figures. It is history, but more than that it is life. It is reading or science, but more than that it is understanding, caring and loving. Multicultural education is the teaching of brotherhood and humanism.

Any teacher's first priority should be to learn all he or she can about his or her students. Teachers should do a little research on the minorities in the class, find out the history of the people and their learning styles, as well as customs, mores and language. Visit the community and find out how the people live, their problems, frustrations and aspirations. Then and only then can a teacher teach them.

At this point the teacher knows the students and can create a classroom that will welcome each child. Pictures can be used to represent each minority in the class, along with familiar things from the child's home life. Make the classroom say, "welcome, I'm glad YOU are here." After the students arrive, spend a day or two talking and listening. Talk to them and with them. Listen for their likes and dislikes, interests, fears, and expectations. Teaching is easier when students want to learn and they will want to learn when the teacher uses materials based on their interests. Let the students help in establishing class rules and responsibilities. Also, let the students know what you expect of them. Let them know you are

human, caring and want them to learn, but that you can be hurt, disappointed and afraid. Reward achievement and good behavior. Give them goals to strive for.

Again, the theme is humanism. With a warm environment, mutual understanding and rapport established, teaching can begin.

In the teaching of reading, three approaches can and should be used simultaneously. The basal approach is concerned with the systematic and sequential development of all the skills, techniques and understanding necessary for interpreting reading symbols. The individualized approach emphasizes the concepts of self-selection and self-pacing, in which the student selects materials of interest and reads at his or her own rate. The Language Experience approach uses each child's own background as the foundation for simultaneous and continuous development of reading. The use of all three approaches offers the students interesting choices and alternatives which can lead to success. Paralleling the reading approaches should be the teaching of basic reading skills: vocabulary, word recognition, comprehension, oral, rate, perceptual, and study.

Multicultural perspectives and techniques can be incorporated into the reading and language arts curriculum. The focus of this unit is The Black Experience since Blacks constitute the largest racial minority in the United States. Faraway Places by Harper and Row was the basal that was used as a stepping stone. The students who were reading in that basal were discussing peoples of the world when one of them asked, "Where did we come from?" The reply was Africa. From that reply the whole class became involved in finding out about their ancestors (a new vocabulary word from the basal).

Filmstrips, movies, books, guest lecturers who had visited Africa and students from Africa were used

as resources to introduce and teach the unit. The students found Africa on the globe, learned to sing an African song, dance an African dance and count to 10 in Swahili. With the globe, the students learned map reading skills and geography. Songs helped in auditory discrimination, beats with syllabication, and word recognition techniques with reading song sheets. Dance helped with coordination and perception, and was an excellent vehicle for introducing antonyms. The short "a" vowel sound was discussed in relation to the word "Africa." Finally, the students made African crafts, including masks, model homes and carvings.

Africans came to America as slaves by way of the "Middle Passage." The students read stories and heard folk tales, but the most memorable experience was a ride in a slave ship. The slave ship was a large cardboard box that left the dock after recess on a warm afternoon. All students volunteered but only enough to cover the bottom of the boat were able to ride at one time. When they were packed in nice and tight, the top was closed and the rest of the students rocked that box back and forth until those inside demanded to be let out. As they left the ship some of them said, "I feel sick," "It stinks in there," "I couldn't move," "I couldn't breathe," "I wanted to break out." These were some of the exact statements that had been made by slaves during a middle passage. Later the students wrote stories about the experience and shared them with one another.

After the slaves arrived in America, the students performed role play activities and bought and sold slaves. As the unit progressed, new vocabulary words were learned. Word recognition techniques were used, including sight, picture, context, phonics, structure and diction. The role playing also encouraged the use of the new vocabulary words, thereby reinforcing the meaning and usage.

A trip to a cotton field provided another experience from which the students created stories. Language and writing skills were emphasized—capitalization, punctuation, paragraphs, subject-verb agreement. A science lesson was provided on cotton and how it is grown, picked and harvested.

After the trip to the cotton field, the class began to study some of the famous Black Americans. The SRA Dimensions We Are Black individualized reading kit and library books were used for oral and written reports. The SRA kit proved very helpful in that it contains a skill card for vocabulary and comprehension. Filmstrips, television movies, songs, and special projects were available as additional resources. Some projects included drawings and paintings, collages, choral readings and student authored poems.

The final phase of the Black Experience unit was the civil rights era. The Jim Crow-Separate but Equal doctrine was discussed and demonstrated, but another experience made it more real to the students. They cut out and painted a bus, then placed chairs inside as passenger seats. The students divided into Blacks and Whites with Black people outnumbering the Whites, and White seats outnumbering Black. After the back of the bus filled, the Blacks tried to sit in the front but were told they had to stay in the back, standing if necessary. They did this several times, changing roles and places, until finally one student who portrayed a Black person said, "I'm tired of this. There is no reason to stand when I can sit. Who's going to put me off?" From this scenario the class proceeded to learn about Rosa Parks, civil rights leaders, civil rights organizations and forms of protest. They staged a sit-in in the teachers' lounge protesting smoking. Their boycott and picket line around the candy machine for better dental health caused a drop in candy sales.

As a culminating activity, the students performed a play based on their classroom experiences. The week of the play featured a Black event everyday—slides of Africa, choral reading and poetry, African dance, Negro spirituals and a Career Day with Black speakers in various occupations.

The Black Experience unit is a comprehensive example of multicultural learning. However, multicultural units do not have to include a historical perspective or to be so extensive. Creativity and resourcefulness are the key. Any segment of any ethnic group or culture can be studied; i.e., its art, music, literature, history or outstanding people. However, the concept of worldwide sharing and caring and brotherhood should be incorporated in all aspects of the regular curriculum.

The basic format of this unit can be adapted to almost any minority group in America. The unit begins with a study of the country of ancestral heritage, reasons for leaving, arrival in the new country, problems of adjustment and great leaders. Also, their customs, language, folkways and mores can be included. Even teachers can and should learn some new things from this experience.

In conclusion, multiculturalism should be synonymous with humanism. Teaching multiculturism is teaching about people and how they live, grow, work, speak and socialize. It also teaches understanding, caring and loving. Hopefully these studies will promote brotherhood and peace. A quote from Hain Ginott summarizes this theme:

> "I have come to a frightening conclusion. I am the decisive element in the classroom. It is my personal approach that creates the climate. It is my daily mood that makes the weather. As a teacher I possess tremendous power make a child's life miserable or joyous. I humiliate or humor, hurt or heal. In all situations it is my response that decides

whether a crisis will be escalated or de-escalated and a child humanized or dehumanized."

Teachers should remember this thought in their efforts to humanize all that they teach. Multiculturalism is a great effort toward that end.

THE BLACK EXPERIENCE:
A Teaching Unit of Black Studies

Freya Hawkins

I. Rational

This unit in Black studies was developed to introduce Africa, Great Black Americans, Black Civil Rights organizations, and the important eras in the history of Black Americans. Historically, Blacks have not learned their heritage and therefore, do not know from whence they came. With this knowledge, there is a stronger chance of building a positive self-concept and lessening feelings of inferiority. Hopefully, by building a positive self-concept and an understanding of how and why they are, the students will excel and continue to do so in all endeavors.

II. Background

Civilization and science were born in Africa. Even today we are mystified by such accomplishments as the mummies and pyramids. The great African empires had enormous wealth and universities offering law and medicine. All of these things existed before the western world was civilized.

As the western world developed and learned Africa, they systematically began to steal its wealth and even worse, they stole its people. Africans were captured, traded and sold as slaves.

Slavery was a brutal and oppressive institution. It was a debasing, debilitating, degrading, dehumanizing experience which castrated the Black male and prostituted the female.

In 1863 Abraham Lincoln freed the slaves with the signing of the Emancipation Proclamation. This

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opened the era of unsuccessful reconstruction, followed shortly by the Jim Crow era—separate but equal. Jim Crowism was always separate but never equal.

The beginning of the end began in 1955 with the Supreme Court decision banning separate schools on the basis of the psychological impact separation had on Black children. However, the end came with the passage of the 1964 Civil Rights Act, after the death of President John F. Kennedy.

Ever since they set foot in the United States, Blacks have played a role in its history. Some prominent Blacks were: Pedro Nino, "Little Stephan", Jean DuSable, Booker T. Washington, W.E.B. DuBois, George Washington Carver, Granville T. Woods, Charles Drew, Hiram Revels, P.B.S. Pinchback, Sojourner Truth, Harriet Tubman and Frederick Douglas. The leaders of the civil rights movement in the 1950's and 1960's are Martin Luther King, Jr., Thurgood Marshall, Stokely Carmichael, Rap Brown, Angela Davis, Huey Newton, Medgar and Charles Evers and many more. Most of the latter people fought through organizations such as the NAACP, Student Non-white Coordinating Committee, Southern Christian Leadership Conference, Congress on Racial Equality, Urban League and Black Panthers.

Finally, withstanding all of their trials and tribulations, Blacks continued their cultural achievements. The slaves created the first indigenous music besides the Native Americans (American Indians). The Negro spirituals are still alive and are forerunners of many kinds of American music. As Black music gave birth to other music, Black minstrel shows gave birth to comedy and drama. Blacks have written poetry, novels, short stories and plays despite education that was infe-

rior at best an often prohibited.

Thus, the Black man need never hold his head down with feelings of inferiority. Blacks began the first civilizations, helped build the United States, survived slavery and continue to excel in all areas of endeavor.

III. Terminal Objective

Upon completion of the unit, the students will be able to discuss and explain historic events of Blacks from their African heritage to the present. They will recognize and/or demonstrate through role play at least ten great Black Americans. Finally, they will demonstrate by playing instruments, dance, reading or acting out a great cultural contribution.

IV. Behavioral Objectives

Given the necessary information, appropriate materials and experiences, the students will:

A. Name, discuss and recognize ancient African kingdoms;

B. Demonstrate and write about the Middle Passage;

C. Tell slave stories;

D. Recognize, discuss and role play famous Blacks;

E. Match Black leaders with their organizations;

F. Demonstrate by participation, forms of civil rights protest;

G. Participate in a Black cultural experience.

V. Enabling Activities

A. Ancient African Kingdoms

1. Read books
2. Find on maps
3. Draw pictures
4. Construct city/jewelry/etc.
5. Dance
6. Count in Swahili
7. Make a book of activities
8. View slides on Africa
9. Listen to an African guest
10. Make an African craft

B. Middle Passage
   1. Construct slave ship
   2. Take a ride in ship
   3. Write an experience story

C. Slavery
   1. Take a field trip to a cotton field
   2. Pick cotton
   3. Tell experience
   4. Ask parents and grandparents slave stories
   5. Watch filmstrips

D. Famous Black Americans
   1. Read books
   2. Watch filmstrips
   3. Sing songs
   4. Draw pictures
   5. Role play

E. Leaders and Organizations
   1. Play games
   2. Role play
   3. Read books
   4. Sing songs

F. Civil Rights Protest
   1. Boycott with pickets candy machines
   2. Sit-in in teacher's lounge
   3. March on school
   4. Enact a Kangaroo court
   5. Set up Jim Crow experience

G. Black Cultural Experience
   1. Listen to spiritual
   2. Watch dance
   3. Watch play
   4. View paintings and sculpture
   5. Meet Black community leaders
   6. Read and recite Black poetry

VI. Culmination

The students will participate in a class play presented to the school. They will also participate in a week of activities sponsored by local groups presenting slides of Africa, Negro spirituals, Black modern dance, Black drama and a panel of Black community leaders.

VII. Evaluation

The students will be evaluated by these methods:

A. Class projects
B. Participation
C. Written/oral reports
D. Written/oral examination

YOU'VE COME A LONG WAY
FROM AFRICA TO AMERICA
FROM SLAVERY TO FREEDOM

Freya Hawkins

ACT I

NARRATOR: "Welcome to our time capsule of 19__. Sit back and buckle up. We are going to take off. *(Play sound track of a jet.)* We've gone back in time. All the way back to the 15th century. Our capsule has landed in Africa. *(Open curtain)* *(Play African drum music).* Many years ago all the Black people in the world lived in Africa. It is the richest continent in the world with many thriving cities. It is the seat of the world's greatest universities. Let's stop a moment and watch the children of Africa dance and sing. They will also count to 10 in Swahili."

(Silver Burdett - Making Music Your Own, "A-tin-go-tin" record. Children will play rhythm instruments and dance. A Leader will count to 10 in English with a group responding to each number in Swahili.)

LEADER:		RESPONSE:		
	one		Moja	(mo-jah)
	two		Mbili	(m-bee-lee)
	three		Tatu	(ta-too)
	four		Nne	(n-nay)
	five		Tano	(tah-no)
	six		Sita	(see-tah)
	seven		Saba	(sah-bah)
	eight		Nane	(nah-nay)
	nine		Tisa	(tee-sah)
	ten		Kumi	(koo-mee)

(Silver Burdett - "The Strength of a Lion" - sing and dance.)

Close curtain.

ACT II

NARRATOR: "Hold on folks. We're taking off again. *(jet record)* We are moving up in time. Africa is being raped. Black people are kidnapped and sold as slaves. We find suffering and death. We are going to stop the capsule in the early 19th century. *(Open curtain. Cabin scene.)* We are now in a small slave cabin on a plantation. The children are gathered *(children in semi-circle around a fireplace)* at night to learn to read and write. Slaves cannot go to school. They must not let anyone know what they are doing. Please be quiet so we don't wake the master."

TEACHER: "Alright, let's start from the beginning. We need to learn about Black people and what they are doing so we can help them and be proud that we are Black. Now, who was the first Black man to come to the United States?"

CHILD SLAVE 1: "Pedro Nino came over with Columbus. He guided the ship."

CHILD SLAVE 2: "Little Steven found the New Mexico territory."

CHILD SLAVE 3: "Jean Paul DuSable found the city of Chicago."

TEACHER: "Very good. Now were there any Blacks that helped build this country?"

CHILD SLAVE 4: "Yes, Crispus Attucks was the first man to die in the American Revolution. Many Black people fought in the war with George Washington."

CHILD SLAVE 5: "Paul Cuffe built a school for Black children in Massachusetts."

CHILD SLAVE 6: "Benjamin Banneker made the plans for Washington D.C."

CHILD SLAVE 7: "Jan Matzelinger made the shoe machine."

CHILD SLAVE 8: "Phyllis Wheatley wrote a book of poems. She was the second woman in the United States to publish a book of poems.

CHILD SLAVE 9: "Teacher, aren't we building this country? Didn't we build the levee to keep the Mississippi from flooding?"

TEACHER: "Yes, you are correct. We are very important in the building of America. Now do you know some of the people trying to help free us?"

CHILD SLAVE 10: "Frederick Douglas and Sojourner Truth were both slaves but they are making speeches up North to help us get free."

CHILD SLAVE 11: "Harriet Tubman comes back down South and helps other Blacks escape through the Underground Railroad."

CHILD SLAVE 12: "Nat Turner led a rebellion."

TEACHER: "Very good. You are all very smart children."

MOTHER: "Now children, its time to go home and go to bed. We must get up early to pick cotton. Be careful on the way to your cabins."

(Song - S.F. "Better Needs Looking." Close curtain)

ABRAHAM LINCOLN: "The day is January 1, 1863. I hereby issue this Emancipation Proclaimation which means all slaves are free."

ACT III

NARRATOR: "Our capsule is moving up in time again. *(Sit take off)* Let's slow down a minute. I think I see some of the ghosts of the past coming to haunt our memories."

GHOST I: "I am Daniel Hale Williams. I was the first doctor to perform open heart surgery. I am a Black man."

GHOST II: "I am Charles Drew. I began the first blood banks in the world. I bled to death after an automobile accident because a White hospital would not give me blood. I am a Black man."

GHOST III: "I am George Washington Carver. I found over 300 uses of the peanut. I am a Black man."

GHOST IV: "I am Booker T. Washington. I founded Tuskegee Institute."

GHOST V: "I am Mary McLeod Buthune. I found Buthune Cookman College and was a member of President Roosevelt's Black cabinet. I am a Black Woman."

GHOST VI: "I am P.B.S. Pinchback. I was the first Black lieutenant governor of Louisiana after the Civil War. I even served as governor for a brief period."

Close curtain. Song - S.B. "Swing Low, Sweet Chariot."

NARRATOR: "We're off again. (*Jet record*) The time is now the mid-20th century. Blacks are being treated unjustly. They are denied the right to vote and equal education. They are denied the use of public facilities and discriminated against on jobs. Black people get angry. We are going to stop in during the civil rights era."

ACT IV *(Bus seen with Black students in back of bus. The back of the bus is full and the front is empty. A Black student gets on and sits in the front.)*

BUS DRIVER: "Hey you! You can't sit there. That's for White folks. You're Black, go to the back."

ROSA PARKS: "Man, my feet hurt. I can't go no further. Anyway there ain't no room in the back."

BUS DRIVER: "I don't care if your feet hurt. You Black? Go to the back."

ROSA: "If I do, my name ain't Rosa Parks."

(Pickets come on with their name tags singing "We Shall Overcome")

MARTIN L. KING,JR.: "It's unfair for Black people to be treated so unjustly. Maybe if we boycott the buses we can stop some of this discrimination."

STOKELY CARMICHAEL: "Hey brother! I've got another idea. Let's have sit-ins at lunch counters so Black folks can eat anywhere they please."

JAMES FARMER: "Hey Black and White folks! Maybe if we work together by starting a freedom bus ride we can do our share to help."

WHITNEY YOUNG: "People, another way to help is to organize and plan ways to fight the problems of our cities. Let's start the Urban League."

ROY WILKINS: "Yes, and the way to get these things accomplished is to go to court to make it a law. That's why we need the NAACP."

HUEY NEWTON: "No man. That is not the way! Let's control our neighborhoods. We can get together a group called the Black Panthers. We don't want violence but as a panther, if we are pushed, we will act."

MALCOLM X: "All of those ideas are good as long as we work together as brothers. We are Black people and we must first learn to act, think and be Black."

NARRATOR: "In August 1963, Martin Luther King led Black people from all over the country to Washington, D.C. for the biggest freedom rally ever. It was called the march on Washington. In June 1964, the Civil Rights bill was passed. In 1968 Martin Luther King, Jr. was shot and killed without seeing his dream realized. I hear his ghost now."

(Play excerpt of the "Free at Last" speech by Martin Luther King at the March on Washington.)

"I have a dream that one day...
free at last
free at last
Thank God Almighty,
we are free at last."

Song. Martin Luther King

TOGETHER: "Power! PEACE!"

THE END

MULTICULTURAL APPROACHES TO READING AND LANGUAGE ARTS

Betty Springfield

The prevailing attitudes toward and treatment of groups within a society are reflected in the very fabric of that society, as shown in the printed media, the arts, religion and politics. My concern here is with those racially biased attitudes and behaviors which are exhibited in children's literature and in the educational materials prepared for school children.

Basal reading series and trade books in the U.S. have historically reflected the current biases of the day. They have, in the past, presented sermons on morals, religion and patriotism. Their highly judgmental narratives have promoted sexism. The narrow selection of themes and topics along with their illustrations have supported classicism, elitism, racism and ageism. More recently, certain attempts at multiculturalism have added the labels of tokenism to this list of offenses.

School materials readily serve to indoctrinate or predispose our children to the views they express. Life as it is presented in print constitutes reality for the children who read it and through school materials children have a simple but routine exposure to a value system which often does not portray minority groups fairly.

Although some recent adjustments have been made in printed materials and educational programs for children, resources available for classroom use

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often are still biased. The teacher may have to make the final judgment on the appropriateness of these resources. While teachers are willing to screen these resources, they are often at a loss as to where and how to begin. They don't have the necessary skills or background to do the job. In addition, teachers have now been asked to enter the realm of values instruction and values clarification as one means of improving the quality of interaction between children. Again, many teachers are not yet prepared to provide an affective education curriculum.

A heavy investment must be made in teacher inservice education on multicultural materials and curriculum. The focus should be on humanistic education. Such a program might begin with an in-depth evaluation of materials and curriculum for bias. This would be followed by development and implementation of a multicultural curriculum which affirms the worth and dignity of every individual and enhances the environment in which children learn. Workshops to help teachers develop effective multicultural and humanistic strategies, resources and methods should be routinely available to teachers in their school systems. Follow-up assistance, such as consultation and support activities should be available to teachers on an on-going basis.

The following is a brief listing of some of the awarenesses, strategies and activities involved in the evaluation of materials.

MULTICULTURALISM IN MATERIALS

The Council on Interracial Books for Children has published a list of 10 quick ways to analyze materials for sexism and racism. This list can be helpful in identifying some of the objectionable materials currently on the library shelves and in classrooms. I would advise that they be removed

from the open shelves and used as teaching tools. Students should be allowed to use them, but only after receiving certain guidelines. The following are the 10 checkpoints developed by CIBC with comments of my own:

1. -Check the illustrations-

Illustrations, posters, films, pictures, bulletin boards, dittos, etc. which are used in the classroom should reflect the cultural makeup of our society as a whole. They should be 50% female, with all racial and ethnic groups represented in the same proportion as they exist. Handicapped people should be evident, as well as people wearing glasses, old people, poor people, wealthy people, etc. Stereotypes are taboo unless they are being used to show misrepresentations that exist. The opaque projector and photocepter machines can be used to create materials for bulletin boards, charts and learning centers and to illustrate other printed materials.

2. -Check the story line-

Many classroom and library materials appear fine on the surface. A more careful scrutiny, however, of the illustrations, themes, topics and narratives often reveals blatant racist statements and glaring omissions.

Marie Hall Ets pays shocking homage to the Mexican American culture in Bad Boy, Country Boy. In this book, everything goes wrong for a Mexican-American family until they all become Americanized. The assumption is made that once an ethnic groups learns the "American" way of life, they will live happily ever after.

Clifford Moore in his well-documented science book, The Book of Wild Pets, is less that objective when he discusses the enemies of the opossum:

> Many enemies beset the opossum--wild cats, negroes, owls, foxes and wolves. The colored folks hunt them at night with hound, flashlight and lantern, catch them alive and fatten them up for a month or so before eating them. In spite of such persecution our common Virginia opossum is found over much of the United States, east of the Rockies.

This passage is deeply imbedded on pages 289-291, and would most likely be passed over in a cursory look at the book's content. However, it is insulting to Black children and misleading to other youngsters who will tend to accept this statement without question. Passages such as this should be openly discussed by students so that fallacies are exposed and their impact diminished. A discussion on the intent of the author and his use of inflammatory words could be very constructive. The students might also explore the facts about uses that other people make of the opossum which the author has omitted.

3. -Look at the lifestyles-

Writers like most people, tend to evaluate other lifestyles from their own perspectives. When the writer glorifies his own lifestyle at the expense of others, stereotypes are perpetuated. One such victimized group in this country are the Native Americans. The public has been so brainwashed with distorted information about Native Americans and their customs, religions, language, attitudes, etc. that it is difficult to separate fact from fiction. At this point, any material presented to school children on the Native American should be carefully researched and its authenticity clearly established. References to Native Americans in our counting books, alphabet books and nursery rhymes should cease also.

4. -Weigh the relationships between the people-

Check materials for a balanced relationship among characters and roles. Are minority groups always assigned menial positions? Do minority characters get to solve problems, lead the action, dominate in situations and maintain some controls in racially mixed settings?

Teachers will have to make a conscious effort to ensure that all children in the classroom can identify with dominant characters in the stories they read. If these opportunities don't exist in the regular school materials the teacher can set aside a time each day for reading such stories to them.

5. -Note the heroes and heroines-

Do the heroes and heroines only espouse white middle-class ideals or do they also champion the cause of particular minority groups? It is important that minority children see models with whom they can identify in situations that are relevant to their lives. Again, plan to read aloud such stories if they are not readily available for the children to read themselves.

6. -Consider the impact on a child's self image-

There has been extensive discussion about books which humiliate one particular group or another. It is felt in some circles that once a book makes it to a bookshelf, it cannot be censored by anyone except its reader. Others feel that criticism of particular books has been ill-founded and frivolous and should be ignored. It seems clear to me, that any time a child is insulted by a book or becomes the focus of ridicule because of a book, our motives are suspect if we allow the situation to continue. In this controversy are Little Black Sambo and Epaminondas. The illustrations in both books are racist in that

they were designed to ridicule and exaggerate Negroid features and were aimed at pleasing white audiences. The story line in Epaminondas serves further to demean Blacks with its satire on Black dialect. These books have no redeeming value except for instructional purposes. It can be beneficial to use books such as these to teach children how to critique their reading materials. These are good books to start with because negative features abound and are easily recognized. In addition, revised versions of these books have been released recently which attempted to reduce the racist overtones. Students can compare and critique the two approaches.

Good questions to initiate the discussion on the above mentioned books might be:

-Do people really look this way?

-How would you feel about this book if you were a member of this race?

-Was this book written to make them feel good about themselves? To make fun of them? Why?

-If you had never met any people from this group, what would you think of them after reading this book?

-How do you suppose the author feels about people from this group?

-How did most people feel about these people at the time this book was written?

-Why do you suppose this book was changed after many years?

By teaching children at an early age to question the author's intent, we arm them with the ability to handle questionable material objectively, salvaging the positive and placing the negative in proper perspective.

7. -Consider the writer's background'

Some writers can effectively step into the shoes of another person and write realistically from that person's perspective. However, there are

numerous examples in our textbooks where such was not the case. Some books written by Whites about the Black experience have been acclaimed by White critics and White audiences, but do not document reality as seen by Blacks. One such book is Sounder which won the Newberry Award in 1970. In this book, Black characters are not even accorded the dignity of having a name and they are portrayed as being without feelings. How could the author have overlooked the deep feelings of frustration and despair that exist in Black communities? How could he have truly known the rage and the concerted effort of the Black community in beating the White man at his own game? How could he have ignored the unity and religious sustenance which permeate the entire Black experience? Instead the writer has conveyed the impressions he, a White man, has been allowed to acquire of the Black community.

In a classroom, it is imperative to discuss why a Black family might be perceived in this manner. A good lesson in history should ensue.

8. -Check out the writer's objectivity-

In some instances a writer has a clear perspective on his subject but chooses to write from his own personal bias. He may then omit the contributions of minority groups by his own choice or he may slant the facts slightly in another groups favor. Hugh Lofting's Doctor Dolittle books distort and degrade the African culture, lifestyle and people. Some of the most blatant insults have been omitted in recent versions of these books but earlier editions are easy to come by for comparison purposes.

Teach children to be on the alert for evidence of a bias and help children to formulate their own point of view in accordance with their own values plus factual information.

Let your children role play scenes from a story or a book and encourage them to change roles and try to play the story from another point of view. Have them invent their own dialogue as if they were that person. For example, General Custer would call his defeat a massacre while the Indians might call it a victory. Let them read about a historical event such as the landing of the Pilgrims and their first Thanksgiving. Let them try to figure out whether the account was written by an American Indian, a White settler, a pilgrim or European explorers. Let them pick out the words which give clues to the writer's origins. Help them discover that history was written from the author's perspective and that usually his biases are evident.

9. -Watch for words with insulting overtones-

In the English language any statement can be given negative overtones by simply inserting the word "black." We have "black lies," which are more serious than "white lies." When Whites mistreat other Whites, they may find themselves "black listed." How can it be a "black list" when all parties involved are white? Shouldn't it logically be a "white list?"

Our language extends countless opportunities to nurture and preserve racist attitudes. Many are not even intentional. We then often pass these racist terms on to our children who use them also, unknowingly demeaning themselves and others. Help your students to know that words can gain stigma from color associations. Help them spot descriptive words which are reserved for certain minority groups, such as shiftless, savage and primitive.

The children can research these words to find their meanings from their origins. Help them discover whether the words have maintained their original meanings or whether we can assign new meanings to

them through usage. Help them develop a list of words which have acquired racist connotations.

10. -Check the copyright date-

Normally, materials with a recent copyright date will tend to be more acceptable than ones with older dates. We must be aware that this is often not the case. All materials must be carefully scrutinized. Some publishing companies have a better record than other, but some companies are notorious for their sins of omission and commission in this area. They continue to publish materials that rank low in multicultural appeal.

MULTICULTURALIZING THE SECONDARY ENGLISH CURRICULUM

Margaret L. Ford

English departments across the country subscribe to various approaches and philosophies in the teaching of English. Some utilize the Language Arts Approach (reading, writing, listening and speaking), the triad pattern (language, composition and literature), the elective, or textbook pattern. I am certain, however, that regardless of the approach or philosophy, many English teachers are grappling with similar problems in their attempts to meet the needs of culturally diverse students. This paper addresses how those needs may be met through a multiculturalized curriculum.

I would like to begin my presentation by discussing predispositions of student behaviors as they are frequently exhibited inside the classroom - baffling some of us beyond dismay and leaving others of us hopelessly unable to provide a counter response. One disposition is expressed in "Children's Rhymes."

CHILDREN'S RHYMES

"By what sends
the white kids
I ain't sent:
I know I can't
Be President

What don't bug
them white kids
sure bugs me
We know everybody
ain't free!

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What's written down
for white folks
ain't for us a-tall;
'Liberty and Justice--
Huh--For All."[1]

This expressed attitude illustrates the difficulty that teachers sometimes experience in trying to develop meaningful instruction for students who feel that education is a waste of time.

Another disposition expressed by Hughes in "Impasse" may further stifle meaningful teaching and learning experiences in English classrooms.

IMPASSE

"I could tell you
If I wanted to
What makes me what I am
But I don't really want to
And you don't give a damn."[2]

These poems reflect a response to the monocultural educational approach which persisted for generations. Today the emphasis is changing and certainly English teachers can play a significant role in achieving the desired goal - cultural pluralism.

Multiculturalized English curricula is one of the vehicles that will lead toward this realization. Each of our classrooms contain students representing cultural backgrounds that are positively meaningful and vital to them. A student's self image and self perceptions are based on his cultural experiences. Each teacher is responsible for utilizing those experiences to optimize the students' learning experiences both individually and collectively.

[1]Langston, Hughes, "Children's Rhymes," in Black Voices, ed. Abraham Chapman (New York: The New American Library, 1968), pp. 428-9.

[2]Langston, Hughes, "Impasse," in A Little Treasury Of Modern Poetry, ed. Oscar Williams (New York: Charles Scribner's Sons, 1970).

When we think of optimizing the potential of students in our English classrooms by multiculturalizing the curriculum, let us view the ascertainment of basic skills in terms of a Stairstep Ascent to attain maximum skills (see illustration I). Regardless of the race or cultural background, each student acquires certain English skills in his culture at various times. The fact that students of different cultural groups may have had very similar exposure to certain standard English skills, practices and experiences makes instruction somewhat easier. The difference and potential difficulty comes with a student whose cultural background and exposure have been quite different from others.

What does the teacher do with that student in, for example, a grammar unit? The student speaks a nonstandard dialect of English and cannot relate to the use of standard English nor to any of the life style experiences shared by the class. Also, the student has obvious difficulty comprehending standard English.

First, the teacher must recognize as Kenneth R. Johnson said,

> Children begin to learn language long before they enter school; they have internalized the features of...English spoken in their primary cultural environment. Children born into a middle class culture learn the standard variety of English spoken by their parents.[3]

The teachers should begin working with that student through strategies similar to those used to teach English to foreigners, by identifying the interference points. Johnson says this type of problem is caused by an interference phonologically and grammatically, a phenomenon which also operates when speakers of one

[3]Kenneth R. Johnson, "Standard English and Disadvantaged Black Children: Teaching Strategies." in Teaching The Language Arts to Culturally Different Children. eds. William Joyce and James Banks, (Mass: Addison-Wesley Publishing Co., 1971), pp. 121-122

dialect learn another dialect of the same language.[4]

For the nonstandard English-speaking student, the use of materials reflecting his culture is quite important (see illustration II).

On the Stairstep Ascent, the numbers represent a range of progress in terms of the student's English skills, standard and nonstandard. The spiral that connects the two sets of cultural functioning skills illustrates the teacher's role in meaningfully relating the two sets of knowledge and maximizing the student's potential. What is considered a low basic functioning in one culture may represent a high basic functioning in another. Also, a student may function at a very low level in one English skill and at a very high level in another. The teacher's task is to raise the skill level in the low area(s).

The Stairstep Ascent can serve dual purposes. One is an identification of student needs, another is the enrichment of learning experiences of all students. This type of learning is diversified and interesting because it incorporates a variety of cultures.

The teacher should be mindful that it takes the combined efforts of teacher and students to create a successful multicultural English program. Students can often be used as resource persons to contribute to the learning experience.

In making multicultural learning experiences meaningful and successful, the teachers should consider certain facts:

-What are the students' academic needs?
-What are their cultural backgrounds?
-What have been their cultural experiences?
-What are students' main interests?
-What are their aspirations?
-What are their "cognitive styles"?[5]

[4] Ibid.

[5] Manuel Ramirez and Alfredo Castaneda, Cultural Democracy, Bicognitive Development and Education (New York: Academic Press, 1974).

The preceding areas give the teacher enough preliminary information about the diversity of the class to guide in the planning of instruction and selection of course materials. This information can be collected from the student, student personal files, previous instructors or parents.

The strategies for teaching the course content will be most appropriately determined after the goals and objectives for the unit have been decided. Selecting the strategies before identifying goals and objectives is akin to preparing lessons for instruction before assessing student needs.

The English curriculum must be multiculturalized to maximize the potential of each student. Their progress will be evident in proportion to the emphasis placed on the relationship between the student's background and the concepts and skills to be learned.

Design strategies for multiculturalizing curriculum have already been identified by Geneva Gay. Two of her approaches appear to be particularly applicable to English courses. They are the Basic Skills Approach and the Thematic Approach.[6] Before the teacher begins a teaching unit using either approach she or he should consider:

-The purpose(s) of the unit;

-The objectives of the unit;

-What multicultural materials can be used to teach the unit?

-What kinds of multicultural learning experiences can enrich the unit and help meet course objectives?

-What kinds of instructional strategies will be most effective?

-How should students be assessed for attaining these objectives?

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[6]Geneva Gay, "Organizing and Designing Culturally Pluralistic Curriculum." in Educational Leadership, 1975, Vol. 33, No. 3, pp. 176-184.

The Basic Skills Approach can be utilized in English classrooms to teach the rudimentary skills of reading, writing and reasoning. It enables the teacher to use ethnic literature to teach grammatical structure, figurative language, the identification of plot and climax and various other skills. The Basic Skills Approach can improve students' pride and knowledge about their ethnic groups and broaden their knowledge about other ethnic groups while reinforcing academic skills.[7]

In building a unit on poetry, for example, a plethora of multicultural course content is available. Material such as Hughes' BALLAD OF THE LANDLORD is appropriate for teaching imagery, rhythm, meter, tone or meaning and idea. Listen to Hughes' poem and visualize the images that he creates. Listen to the rhythm, the tone and the change of rhythm and meter in his poem.

BALLAD OF THE LANDLORD

"Landlord, landlord,
My roof has sprung a leak.
Don't you 'member I told you about it
Way last week?

Landlord, landlord,
These steps is broken down.
When you come up yourself
It's a wonder you don't fall down.

Ten Bucks you say I owe you?
Ten Bucks you say is due?
Well, that's Ten Bucks more'n I'll pay you
Till you fix this house up new.

What? You gonna get eviction orders?
You gonna cut off my heat?
You gonna take my furniture and
Throw it in the street?

Um-huh! You talkin high and mighty.
Talk on-till you get through
You ain't gonna be able to say a word
If I land my fist on you.

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[7] Ibid.

Police! Police!
Come and get this man!
He's tryin to ruin the government
And overturn the land!

Copper's whistle!
Patrol Bell!
Arrest.

Precinct station.
Iron cell.
Headlines in the press:

MAN THREATENS LANDLORD
TENANT HELD NO BAIL
JUDGE GIVES NEGRO 90 DAYS IN THE COUNTY JAIL"[8]

How do you verbalize what you have learned from this poem? By discussing each skill separately, students should be able to relate to each of the elements of poetry contained within the poem.

The Thematic Approach focuses on major themes and how various ethnic groups have dealt with those themes.

> "Illustrative of those recurrent themes or concerns are the search for ethnic identity or ethnicity; protest against injustices and inequities; the fight against dehumanization and depersonalization; struggle for freedom. . ."[9]

The thematic approach is used to relate different group experiences. In English classrooms this approach can be used in conjunction with the basic skills approach to improve the student's writing and reasoning skills. A class exploring the theme of identity could easily discuss the topic from various ethnic and cultural perspectives. In addition to using literature on the theme of identity, the teacher may use films and other forms of media to explore the topic. Ellison's Invisible Man can very effectively stimulate discussion about theme identity. Imagine yourself, the Invisible Man, in this excerpt from the prologue of his book.

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[8]Chapman, op. cit., pp. 432-33

[9]Gay, op. cit.

INVISIBLE MAN

"I am an invisible man. No, I am not a spook like those who haunted Edgar Allen Poe; nor am I one of your Hollywood movie ectoplasms. I am a man of substance, of flesh and bone, fiber and liquids - and I might even be said to possess a mind. I am invisible understand, simply because people refuse to see me. Like the bodiless heads you see sometimes in circus sideshow, 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.

Nor is my invisibility exactly a matter of a biochemical accident to my epidermis. That invisibility to which I refer occurs because of a peculiar disposition of the eyes of those with whom I come in contact. A matter of the construction of their inner eyes, those eyes with which they look through their physical eyes upon reality."[10]

After reading this excerpt, teachers may discuss the topic with students. The students may be questioned about their feeling of invisibility as it relates to identity.

Multiculturalizing the English curriculum shows one's commitment to the idea of "No One Model America."[11] This concept is communicated to students through the teacher's interpersonal behaviors and relationships with students and colleagues, and through the use of materials that stress diversity. The teachers must communicate this philosophy to their students, who will then perpetuate the philosophy of cultural pluralism.

Some of the common concerns teachers have in multiculturalizing the curriculum are as follows:

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[10] Ralph Ellison, Invisible Man (New York: The New American Library, 1947), p.7.

[11] American Association of Colleges Of Teacher Education, "No One Model America." A part of AACTE principal statement of Multicultural Education and Teacher Education, Washington, D.C., 1973.

1. Lack of faculty commitment - Some faculty members will prefer the curriculum to remain as it is regardless of the potential benefits that come with change. This type of attitude can develop for a variety of reasons, ranging from laziness to fear of change. In solving this problem, each faculty member must feel as though he has a stake in the development of the multicultural English program. This mutual commitment in the program's success or failure can be engendered by:
   a. Involving the total English faculty in all phases of the multicultural development process;
   b. Assigning specific tasks and responsibilities to teachers;
   c. Seeking the opinions of faculty about the content and selection of course materials.

2. Time - Initially, the collection of meaningful cultural materials to use in your English program and classrooms will be time consuming. This potential problem can be reduced if each person has specifically assigned tasks for locating materials to utilize.

3. Cost - Multiculturalizing the curriculum is not a costly expense, although many people believe it will be. It will be necessary, however, to purchase reference materials about groups on whom there is limited information in the libraries and English resources center. The initial cost can be deferred temporarily by the use of persons of various cultural groups in the classrooms as resource persons. Even students may be used as resource persons to transmit aspects of their culture to other members of the class.

The benefits of a multicultural English curriculum far outweigh the problems that may be incurred. The multiculturalized curriculum is ultimately more enriched and diversified. Teachers and students will be able

to enhance their teaching and learning experiences in this kind of atmosphere because they will be relating the knowledge from their experiential backgrounds to one another.

A variety of strategies can be successfully used in multiculturalizing the English curriculum; however, it is only practical that the goals and objectives be set and available course materials identified before strategies are outlined.

I approach the close of my formal presentation by, once again, emphasizing the necessity for multiculturalizing the English curriculum. I encourage you to focus on the Stairstep Ascent approach in identifying the weaknesses and strengths of individual students in your English classrooms. Select strategies that you can use effectively to overcome interference in the teaching of basic English skills by relating those skills to the cultural English skills on the Stairstep Ascent. This approach in conjunction with the other approaches discussed should help to foster more relevant educational experiences for the majority of students.

Various cultural groups have always placed a premium on education in this society. Even with the monocultural emphasis, the value was still evident but the potential of students from various cultural backgrounds was less frequently optimized. The multicultural orientation can maximize the potential of every student.

A cultural expression by Langston Hughes in his poem MOTHER TO SON is an appropriate ending note. Hughes' poem conveys the kind of message that mothers across the nation have been communicating to their children. This is the kind of cultural directive to which many of your students can relate.

MOTHER TO SON

"Well, son, I'll tell you:
Life for me ain't been no crystal stair.
It's had tacks in it,
And splinters,
And boards torn up,
And places with no carpet on the floor--
Bare.
But all the time
I'se been a-climbin' on,
And reachin' landin's,
And turnin' corners,
And sometimes goin'in the dark
Where there ain't been no light.
So boy, don't you turn back.
Don't you set down on the steps
'Cause you finds it's kinder hard.
Don't you fall now--
For I'se still goin', honey,
I'se still climbin',
And life for me ain't been no crystal stair."[12]

Thank you.

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[12]Langston Hughes, "Mother to Son," American Negro Poetry, ed. Arna Bontemps (New York: Hill and Wang, 1974, p. 67.

ILLUSTRATION I

THE STAIRSTEP ASCENT

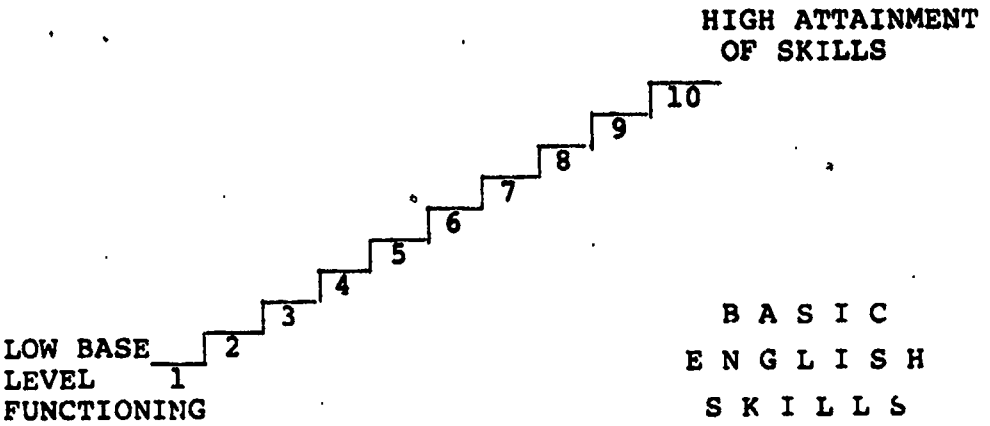
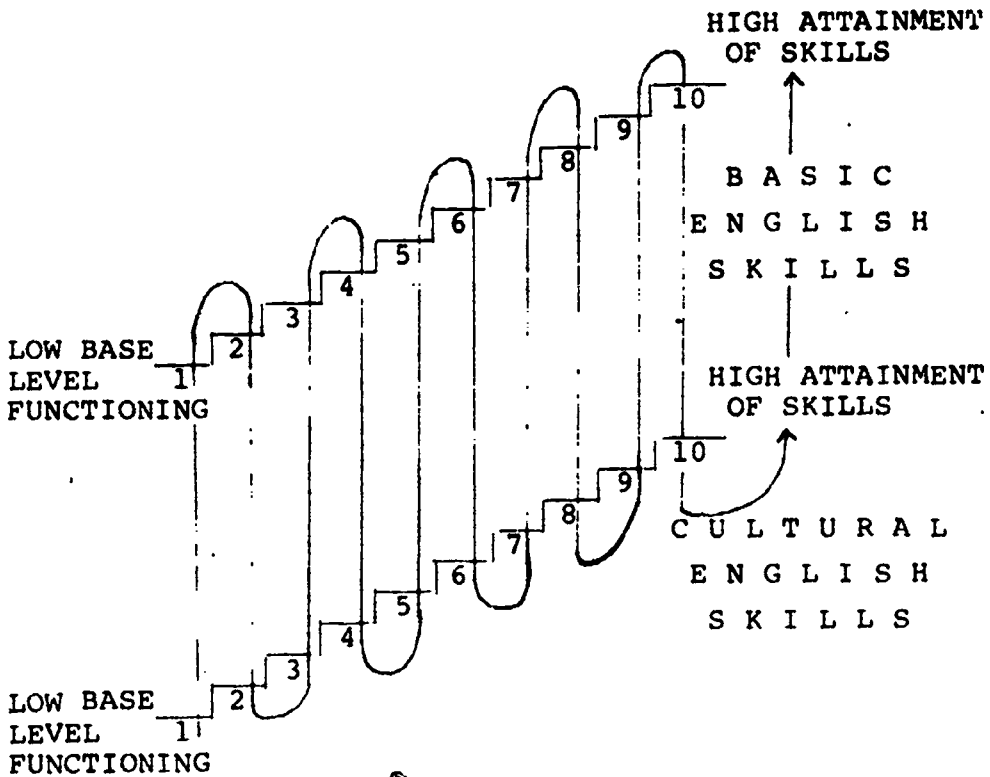


ILLUSTRATION II

INTERRELATIONSHIP OF BASIC AND CULTURAL ENGLISH SKILLS: THE STAIRSTEP ASCENT



DAILY PLAN*
BASIC SKILLS APPROACH

GRADE LEVEL: UNIT:

PURPOSE OF UNIT:

OBJECTIVES OF THE UNIT:

LEARNING LEVELS OF STUDENTS:

MULTICULTURAL MATERIALS FOR TEACHING THE UNIT:

MULTICULTURAL LEARNING EXPERIENCES:

INSTRUCTIONAL STRATEGIES:

MEANS OF ASSESSMENT:

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*The same DAILY PLAN can be used for the THEMATIC APPROACH.

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MAINSTREAMING MULTICULTURAL MUSIC IN AMERICAN SCHOOLS

James A. Standifer

The concept of mainstreaming is receiving wide attention in public education as the result of Public Law 94-142 mandating the education of all handicapped children. This law provides that large numbers of handicapped youngsters be removed from special class environments to the regular school classroom where their opportunity to become involved in the dynamic process of life is less restricted.

Music of other cultures is also in need of being mainstreamed into the regular music curricula of the American school. Many of the negative attitudes about teaching and learning music of other cultures have an origin similar to those surrounding the handicapped and their movement into the mainstreamed environment. Much of the ethnocentricity and prejudice that exists in many U.S. communities and schools could be greatly diminished through a systematic and well researched approach to music in world cultures.

Fortunately, the field of ethnomusicology has long provided the necessary research on various music cultures which might now be mainstreamed in our school curricula. However, there are still too few materials and methods of approach available to school music teachers and their students. Further, too few teacher-training institutions offer programs and/or well-prepared instructors who could systematically

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assist, in very practical and appropriate ways, pre-service and inservice teachers to become skillful multicultural music practitioners. Also, the few institutions that possess adequate training programs in multicultural music and methods or, in the very least, have the potential for implementing such programs, tend to compartmentalize them in "specialized" areas (museums, collections, special studies and centers). Such compartmentalization often intimidates the very people who could most benefit and are often so "specialized" as to admit only those individuals interested in a particular area as a career goal. Seldom do such programs provide the kind of cross-cultural perspective and techniques needed by persons charged with planning and carrying out multicultural school music programs for young people.

These and many other factors contribute to the fear and resistance often encountered with attempts at mainstreaming multicultural music. They also account for the numerous haphazard and poorly planned programs that currently exist and pass for music of other cultures courses in U.S. schools. It is obvious to those specializing in the field that these attempts are superficial, specious and in the long run, can even be irreparably damaging to the students.

As in mainstreaming the handicapped, the systematical incorporation of music of other cultures into the total school music curriculum must be viewed as a dynamic process, not as a one-time event. The systematic and consistent inclusion of carefully prepared materials and teaching and learning strategies into the school curriculum are certain to place new and highly challenging demands on teachers. Moreover, the fear of change and the often detrimental personal biases held by many teachers in the arts will continue to contribute to their resistance to multicultural

music education. However, as with the mainstreaming of handicapped youngsters, the most pervasive contributor to this resistance is simply that teachers feel extremely inadequate and unprepared to handle this unfamiliar material. Fortunately, the pressures of the time and some highly creative thought and activity on the part of many scholars in this field are causing teacher-training institutions to make substantive changes in their curriculum that should help rectify this problem.

A Multicultural Music Education Model

The author initiated a multicultural music education project at the University of Michigan School of Music in 1974 using materials and approaches developed with research grants received during the period of 1969-1972. In 1973, the materials and approaches were tried in selected schools throughout the country. After extensive re-evaluation and reorganization of these materials, a more streamlined model was developed and tried at the University of Michigan and in selected schools in the State of Michigan. Some of these efforts consisted of summer course offerings at the University of Michigan focusing on Music in World Cultures. During the academic year, additional opportunities were provided to share insights and practical experiences with pre-and inservice teachers who enrolled in a multicultural education lecture series, sponsored by the Program for Educational opportunity in the U of M School of Education. Several doctoral students also undertook school-based research projects testing the materials and strategies outlined in the model. In all of these efforts, carefully selected music cultures (to include the "youth culture") were compared, contrasted and used as examples in developing the general theme: "Multicultural Music:

Toward a Commitment to Cross-Cultural Education." From these activities emerged a theoretical and practical base for building multicultural music programs (K through college) which can potentially be mainstreamed in the school curricula. The musics and methods of approach proving to be most useful over the years demonstrated that music, in its broadest sense, is culture.

Some examples of the teaching strategies and materials of the model in question are as follows:

Experiencing Cross-rhythms Using Two Against Three

Much Latin American, Afroamerican and African music cultures make use of a rhythmic feeling of two against three. Students should be able to feel it almost automatically. The following activity and steps can help accomplish this. Put the following diagram on chalkboard or project on screen:

LEFT		RIGHT
1	1	1
	2	
	3	3
	4	
	5	5
	6	

Students are to tap (or snap fingers) 1, 3 and 5 with the right hand while counting to 6 aloud. The first pulse should be tapped with both hands. Repeat without stopping several times until the pattern is set. Put this on board or screen:

LEFT		RIGHT
1	1	1
	2	
	3	
4	4	
	5	
	6	

Again have students tap the first pulse with both hands, and 1 and 4 with their left hand. Repeat at a reasonable but consistent speed until set.

Now have students combine the two, putting the following on board or screen:

LEFT		RIGHT
1	1	1
	2	
	3	3
4	4	
	5	5
	6	

After they have practiced this combined exercise until it is fluent, change the numbers as follows to illustrate that they are performing <u>two</u> beats with the left hand while performing <u>three</u> beats with the right hand.

LEFT	RIGHT
1	1
.	.
.	2
2	.
.	3
.	.

Have students count aloud the beats played by the right hand (1-2-3), then the left hand (1-2), while keeping both hands going. Repeat this process until students are able to keep both hands going while they change counts from 1-2-3, 1-2-3, to 1-2, 1-2, and so on.

Now start students on the left/right pattern without counting aloud. Have them lower their hands (open palms) onto their desks tops or onto their thighs while they are playing the pattern. Insist on precision in the pattern; discourage the tendency to rush. Students who persistently have difficulty

accomplishing the activity may profit from the use of words or syllables chanted in the rhythm of two against three.

EXAMPLE: Not - dif-fi-cult

LEFT	RIGHT
Not 1	Not 1
.	.
.	dif 2
fi 2	.
.	cult 3
.	.

Students are encouraged to snap fingers or tap desk tops while chanting the syllables: Not dif-fi-cult

Finally, students are strongly encouraged to keep a steady beat and a consistent tempo. Students in Western cultures often equate ability with speed. They will tend to rush the beats, thus constantly increasing the speed of the pattern. Explain to them that this is an inaccurate portrayal of certain music cultures. The constant, repetitive, almost unrelenting beat of some African rhythms, for example, may be contrasted with certain musics of another culture having a different sense of time.[1]

Help students to become more sensitive to the West African's timing and rhythm by having them learn the following rhythmic patterns that are ubiquitous in this culture.

Counting repeatedly from 1 to 12, clap hands on the numbers given:

1	.	3	.	5	6	.	8	.	10	.	12	Repeat until set.
Clap: X	.	X	.	X	X	.	X	.	X	.	X	

After this pattern has become set, use a low sound (L) on the first beat and a high sound (H) on beats 3, 5, 6, 8, 10 and 12. For example:

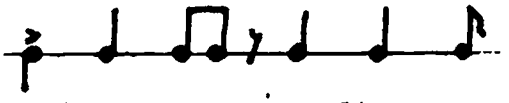
1	.	3	.	5	6	.	8	.	10	.	12
L	.	H	.	H	H	.	H	.	H	.	H

For the low (L) sound strike top of thighs with open palms. For the high (H) sounds clap hands. The

African two tone bell or gangoqui may also be used with this pattern. The large bell will produce a low pitch, while the small bell will produce the higher pitch. Below is given the same pattern, this time with notation (Western):

1 . 3 . 5 6 . 8 . 10 . 12

L . H . H H . H . H . H



An even more authentic sound and a finer sense of Western African time and timbre can be achieved, using a rattle with the following rhythm:

CLAP:	1 . 3 . 5 6 . 8 . 10 . 12
TWO-TONE BELL:	L . H . H H . H . H . H
RATTLE:	U . D U D D U D U D U D

When using the rattle, the U stands for an upward motion striking the open palm with the rattle. The "D" stands for a downward motion striking the top of the thigh with the rattle.

The student should repeat the patterns, counting softly all 12 beats of the pattern, until set. When set, students are encouraged to simply "feel" the natural flow of the pattern after which they may alter the pattern with appropriate improvisations.

As indicated earlier, two-against-three rhythms are also frequently found in music of Latin America. The example on page 61 is a listening experience which uses the two-against-three pattern in the beginning measures. The piece is called "Sanctus and Benedictus," from the folk mass, Misa Criolla by Ariel Ramirez. A "blueprint for listening" or Call Chart is provided to direct the listener's attentions to specific musical events of the composition as they occur. In short, the listener is to read various descriptions of the

musical event while hearing the piece. The student's attention is directed to each line of descriptors by a speaker calling out the numbers opposite the line in question. With repeated listening experiences using this technique, students find that they have little difficulty reading descriptors, hearing what is described. Not only will they become increasingly familiar with the musical descriptors or characteristics, but they will begin to discover more subtle ones. To anticipate any reading problems among students, words in the descriptors should be as simple and closely illustrative of the musical event as possible. Words and/or sentences should always be descriptive, never interpretive. Thus, a sound of low strings would be described as "thick and low pitched," not "gloomy and foreboding."

The goal in these experiences is the perception of musical expressive devices and their use in various music cultures. Contrasts and comparisons between music cultures will be made more effectively when listening is directed toward this goal. Finally, teachers will find that students are able to concentrate far more deeply using the Call Chart technique. Students will soon be able to make their own "blueprint for listening," using unfamiliar music from cultures of their choice.

The material of the Call Chart may be displayed on chalkboard, projected on a screen or may be distributed to each student for individualized study. A self-administered evaluation sheet should also be provided with each Call Chart to check students progress. (In the Multicultural Model described here, all the material associated with a particular learning experience is provided in a programmed format which includes a cassette of all of the music, exercises and directions for listening.)

The following listening experience from Misa Criolla is one sample from the Multicultural Model illustrating the Call Chart idea:

MISA CRIOLLA
Ariel Ramirez (1921-)

SANCTUS AND BENEDICTUS[2]

The mass was composed by Ariel Ramirez and is based strictly on music found in Argentine folklore. Each section is based on a particular rhythmical element indigenous to Latin America.

Holy, Holy, Holy, Holy, — *Hosanna in the highest! Blessed is he who cometh In the name of the Lord. Hosanna in the highest!*

Lord, God of the Universe

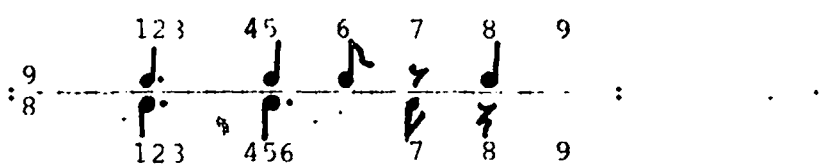
Heaven and earth Are filled with Thy Glory!

LEARNING AND SKILLS: 1. Listen carefully to the rhythmic patterns of the instruments and the voices... Devise an additional accompaniment to the recorded music. 2. Identify and perform the two-against-three patterns.

CALL NUMBER	Guitar	
1	Strings, Bass Guitar	
2	Percussion, Claves, Sandpaper, Woodblocks, Drums	
3	Guitar—thicker strum	
4	Three male soloists; chord outlined on:	*Santo, Santo, Santo*
5	Chorus	*Santo, Senor Dios del Universo!*
6	Soloists in octaves:	*Senor Dios del Universo!*
7	Repetitions	*Llenos estan las cielos Y la tierra de tu Gloria*
8	Soloists—two parts Unison two parts:	*Llenos estan los cielos* *Y la tierra de tu Gloria*
9	Strings and percussion interlude	
10	Harpsichord; ascending arpeggio	
11	Soloists; two parts (*f*)	*Jesana en las alturas!*
12	Chorus; four parts (*p*)	*Bandito el que viene En el nombre del Senor*
13	Repeat of 11	*Jesana en las alturas!*
14	Repeat of 12	*Jesana en las alturas!*

Building on the experience of two against three and the reinforcement provided by the listening examples, the students can make further comparisons and contrasts between other music cultures. For example, oriental music uses instruments in its folk music that are similar to that of Africa and Afroamerica. Also, cross-rhythms and improvisation techniques are a striking and common feature among these cultures.

In Korea, one rhythmic pattern of nine beats and called "Saemach'i" is highly popular and provides a fine sense of time that is typical of Korean folk music. The "Saemach'i" rhythm (Say-machae") is very prominent in various musical examples played on the changgo--one of the most popular musical instruments of the country. The changgo is a two-headed drum which looks much like an oversized hourglass tipped on its side. (Similar hourglass shaped drums are found in both eastern and western Africa.) Each head of the drum is covered with animal skin. The skin on the left side is thick and has a soft, low-pitched sound when struck with the palm. The skin of the right side is thin and is struck with a stick held in the right hand, making a hard, high-pitched sound. Both sides, of course, may be struck simultaneously when desired. A similar instrument is a pair of bongo drums. Students may be encouraged to tap out the following rhythm pattern of Saemach'i. In Western notation, the pattern looks like this:



To assist students in learning this pattern, put the following numbered exercise on chalkboard or project it on screen so that they might practice it:

Count:	1	2	3	4	5	6	7	8	9
Strike Desk Top: (with both hands)	X			X		X	X	X	.

The "X" symbols indicate when to strike the desk or table top with open palms. Students should count the numbers above each X so they will know how long to keep the hands on the desk top. The dot (.) means to rest in silence.

Start the pattern very slowly so that students don't become easily frustrated. As they gain skill, increase the tempo repeating the pattern again and again without stopping. After the rhythm is set, ask the students to clap the pattern using a consistent tempo and beat. Have them listen to the resultant sound.

Now try the pattern below using both hands, striking the desk or table top at different times:

Count:	1	2	3	4	5	6	7	8	9	
Right Hand:	X			.		X	.	X	.	(Strike desk top on "X")
Left Hand:	X			X			X		X	

After the rhythmic pattern is set, try again. This time keep half of hand (back portion of palm) on the desk or table top, raising only the fingers and striking them on the desk top. Keep trying the pattern again and again until students can perform in a relatively fast but consistent tempo. Listen to the resultant sound.

The teacher may play a variety of Korean folk music, (especially folk songs such as "Nodul Kangbyon, Miryang Arirang, Toraji, Yangsando, Ulsan Agasi, or Yong'byonga,") which use or are based on the Saemach'i pattern. Students should be encouraged to play the pattern in accompaniment to the song they choose.

Some Advantages of the Multicultural Model

There are many unexplored advantages of teaching a course or courses which systematically use various music cultures and associated approaches to sharpen perception and increase sensitivity to the essence of all music. Call charts, movement, and personalized instruction, while effective in well developed multicultural courses, have little value if the teacher does not have a broad open-minded attitude and a high degree of competence in music. Also, in multicultural music curriculum, the careful coordination and use of visual, aural and psychomotor activities are emphasized in each experience to enhance the teaching/learning experience. This careful coordination insures student involvement in the life of music cultures they explore. It is one very effective way to insure that students have an opportunity to explore these musics from the "inside out," and to have direct, meaningful experiences with "processes" of the culture studied.

In spite of the many advantages of the multicultural curriculum, there are still many troublesome and unanswered questions related to course development. For example, how does one deal effectively with the persistent stereotypes and misconceptions held by educators, parents and students? How do we develop efficient and immediate means of determining the extent to which students' attitudes have been changed or significantly influenced by their involvement in multicultural courses? Can teacher-training institutions realistically and adequately prepare teachers to cope with the problems intrinsic to multicultural education at the grass roots level? The following quote from Bennett Reimer, noted educator and aesthetician, provides a partial answer:

> "Until the education of music teachers becomes as broadly based both musically and generally as we are suggesting here, the

> result of music teaching in the schools can not be expected to be any wider or more valuable than they are at present. We are not asserting that present practices in music education are totally invalid or ineffective. They are certainly not. But our theory of the nature of aesthetic experience allows us to evaluate the field in a new light. Our point of view cuts to the heart of music's significance in individual and cultural life, throwing open for question everything presently being done in the teaching and learning of music.[3]"

The questions raised earlier and many other warrant careful consideration to insure optimum use of teaching and learning strategies thus far developed for multicultural education. The answers to these questions are critical to emerging programs which are attempting to avoid the superficialities and "add-on" image which so often characterizes ethnic studies. They are also decisive and fundamental steps toward multiculturalism in all areas of American education.

Finally, the concept of multicultural education, is not so idealistic in teaching children mutual respect or so intent on teaching cross-cultural content that it lacks the practicality of monocultural education.[4] It is practical, but in a sense that emphasizes the quality of our lives. In fact, the wonder of mainstreaming music of other cultures--of multicultural education--is that the process presents a variety of world life styles and a variety of ways of responding to them. These experiences--in music, sounds and their logic--must be met on their own terms. The inevitable question raised in any course on musics of other cultures is: is it good music? The question itself suggests that the student has not yet reached the crucial stage where he might evaluate a music culture on the same terms as its practitioners. An important stage in the multicultural music course is reached when the learner is able to accept the fact that the "value" of

any music must be seen in a cultural context. On this important point, William Malm, ethnomusicologist, says the following:

> ...an answer to such a question as "Is it good music?" can only be made after a reply given to yet a further question--"Good for what?" An instrumental variation piece played by a professional musician on the Korean kayakeum zither or on a Burmese harp and a song about water buffalo herds sung by a blind street musician playing a monochord in a Thailand village market are, in this sense, incomparable. They can really be evaluated best by members of the society that inspired them. They are of potentially equal value for a foreign listener only to the degree that he can understand their original cultural context, or, perhaps, relate them to some aspect of his own cultural or personal aesthetics.[5]

This idea is at once a challenge and a warning. The inventiveness and sensitivity of a people cut across broad areas of experience. Our schools must teach our students about such experience. More than that, they must help them recognize the value of the variety of experience reflected in the many systems of music existing in today's world.

CONCLUSION

What one perceives about any culture seems to be in direct proportion to the extent of his personal and active involvement with that culture. Such direct and active experience serves as a catalyst for intellectual understanding and sensitivity. When that sufficient direct experience is lacking, certain culturally determined characteristics of music, for example, may become a source of irritation and disorientation. In fact, the experience may be so unpalatable to some individuals as to alienate and exclude them from understanding that culture.

Does the study of music of other cultures involve and/or require skills or behaviors that are different

from the study of music in general? One answer may be that the study of music of X culture, especially in a multicultural curriculum, is important not as an end in itself, but as a means of understanding that despite differences, no one culture or mode of behavior is intrinsically better than another. Rather, cultural differences involve alternative ways of feeling, looking at, responding to, and/or doing things. The differences are hardly absolute or mutually exclusive. In fact, the differences pinpointed about a culture's (or generation's) contribution will often lead to the discovery of common bonds existing among all cultures and generations. One may discover surprising similarities among the world's cultures that neither time nor distance can alter.

Second, as Alan Lomax, America's major collector of folksongs and author of note, has said:

> "The touchstone is style. Every human being is drawing his fingers across the string of his life experience. Whether as a listener, a participant, or a creator, he reinforces the patterns by which his culture lives. In this sense, the artist is the heart and soul of every culture, but without the sensitive and sustaining allegiance of his audience, the artist would be nothing. In simpler societies artist and audience are the same."

Mainstreaming music of other cultures is not a panacea for what's lacking in multicultural programming. However, it seems reasonable to assume that it could form a useful springboard toward a significant advance in understanding and harnessing the mysterious power of the arts to help people understand and respect one another.

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MULTICULTURAL TESTING, CRITERION RELATED TESTING, LITERACY TESTING: WHICH GAME DO WE PLAY NEXT?

Robert L. Williams

The public furor over unfair testing is ot yet over. Minority children are still being severly mislabeled and misplaced in classes and as a consequence are being improperly educated. An African proverb states, "By the time the fools have learned the rules of the game, the players have dispersed." The Black and other minority children have attempted to learn the testing game, but have not been successful. Ironically children love to play games, but not this one.

For example, in Seattle, Washington, a 5-year-old Black child is denied admittance to kindergarten because the standardized test he is administered "proves" that he does not know how to write his name.

A 7-year old Mexican American girl is labeled "retarded" in California after scoring 34 on a standard English IQ test in her school.

A Black teenager in a Little Rock, Arkansas High School scores an 82 on a standard IQ test, barely placing him outside the special education program. The student is advised by his counselor to forget college and take up a trade instead.

Across the nation, minorities are mistakenly being labeled "uneducable," "retarded" and "intellectually deficient" through such traditional IQ tests as the Stanford-Binet, the Wechsler Intelligence Scale for

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Children, and the Peabody Picture Vocabulary--the most commonly used individually administered intelligence tests.

These traditional tests make no provision for children like the Mexican American girl who scored poorly because she has limited exposure to spoken English. Her mother, father and grandmother speak their native language in her home; consequently, she is quite fluent in Spanish but reads and understands very little English. Rather than accept the score of 34 which placed her in the severely retarded range, the child's mother demanded retesting in Spanish. This time the child scored 49 points higher. If she had been administered an IQ test geared to her cultural background, mightn't she have done even better?

Educational testing is a big game. The testing game, as I prefer to call it, is an ongoing series of transactions designed to sort people into groups. Most children are required to participate.

The game is played by individuals at four levels:

I) Game Producers
II) Game Advocates
III) Game Dealers
IV) Game Pawns

I) The Game Producers*

The game producers are the test publishers who construct the game and make the rules.

About 75 years ago, two French psychologists, Alfred Binet and Theodore Simon, constructed one of the first intelligence tests at the request of the French government. The purpose was to identify "feebleminded" children so that the government could arrange for their special schooling. Later, Lewis M. Terman, a psycho-

*Some major ones are: ETS, ACT, SRA, Psych, Corp., Wesen Psych.

logist at Stanford University, revised the Binet-Simon tests - published by Houghton-Mifflin Co. - to include tests for age levels from 2 to 14 years plus four levels of adults. Many present-day intelligence tests are in some ways descendants of the early Binet-Simon tests. These traditional tests usually include items on memory, reasoning, definitions, numerical ability and vocabulary.

At first, minorities were excluded from the groups used in standardizing the test items and in determining the average scores and other statistics. In fact, in 1944, Wechsler, whose standardized tests continue to be widely used, cautioned in his book, The Measurement of Intelligence, that his Wechsler-Bellevue test norms were exclusively for the White population:

> "We have eliminated the 'colored' versus 'white' factor by admitting at the outset that our norms cannot be used for the colored populations of the United States. Though we have tested a large number of colored persons, our standardization is based upon white subjects only. We omitted the colored population from our first standardization because we did not feel that norms derived by mixing the populations could be interpreted without special provisos and reservations."

The Wechsler Intelligence Scale for Children (WISC) - published by the Psychological Test Corporations - was based on a sample of 2,200 White children. In the new revised WISC (WISC-R), only 165 Black males and 165 Black females were included in the test sample. Do 330 Black children constitute a representative sample of 31 million minority persons in this country?

A question on the WISC asks: "If your mother sends you to the store for a loaf of bread and there is none, what do you do? Dr. Joe Cardenas, superintendent of a San Antonio school district, in pointing out testing bias for Hispanic children, noted: "During my youth, I was sent for tortillas, and the purchase of bread was unheard of in my home until I was 15 years old."

"Well," you might say, "the WISC is only one example of bias." Not so; the Stanford-Binet and the Peabody Picture Vocabulary also excluded minorities from their normative samples. In fact, the 1937 revision of the Stanford-Binet was based on more than 3,000 American-born White children and was in use for 23 years before it was revised in 1960. The Peabody sample was based on over 4,000 White children from Nashville, Tennessee.

Needless to say, there has been a variety of reactions to the problems of testing minorities. Some psychologists and educators feel that the solution is easy. Admitting that traditional tests have been standardized on White students, they expect minority students to score lower and, therefore, suggest that 10 or 15 points be added arbitrarily to minority scores. True, this would seem a simple and immediate solution, but it presents other problems.

Another group suggests that to correct these testing injustices we need only prepare intelligence tests in native tongues for minority groups who speak a different language outside the classroom. This might work for middle class Whites who speak another language besides English. However, merely translating traditional tests into other languages does not eliminate the bias created by middle class White concepts that might be alien to minorities. In addition, it would be almost impossible to translate tests into not only languages but dialects. Spanish dialects and Black dialects can differ between countries or even among areas of one country. The dissimilarities can be as great as between Greek and Chinese. The problem is also raised of who would administer the different dialect tests and give the instructions.

Other psychologists believe that to reverse inequities it is only necessary to expand our standardization sample--include students from ethnic groups

having a variety of different characteristics. This approach would attempt to restandardize an existing device, but would we not still be using the same words and concepts for everyone?

Perhaps the most insidious effect of IQ scores is that they label a child--not temporarily, but for life! Test--IQ, achievement, and aptitude--are powerful instruments in shaping teacher expectations, educational curricula, one's opportunities, experiences, and self concept. The child who receives a low score is called "retarded," "uneducable," "slow," "deficient," etc. It does not matter that from 3 p.m. to 9 a.m. these same children may exhibit many forms of behavior which suggest that they are quite intelligent. They are automatically placed (or misplaced) in special classes or in low tracks within the first eight days of school. They receive inferior educations, including slower-paced approaches and limited subject content. Their intellectual development is curtailed or destroyed.

This labeling by IQ score has tremendous psychological impact on the child early in the elementary school years. The child--not the educator or test designer--feels responsible for his or her failure. The child becomes a victim. The negative self concept influences all future undertakings, damaging self esteem and subsequent relationships and accomplishments. (S)he scored low on a test; therefore, (s)he is intellectually inferior.

At another level, more problems in testing minorities exist. One of the most influential test currently used for determining who will receive higher education is the Scholastic Aptitude Test, or the SAT. The College Entrance Examination Board (CEEB) which produces the SAT and the Educational Testing Service (ETS) which administers it, both acknowledge the inherent discrimination in the exam. A special commission appointed by the CEEB recommended that the Board examinations taken by

about two million students each year be replaced gradually by a flexible assortment of tests to measure the abilities other than verbal and math skills that also contribute to a successful college and professional career.

II) The Game Advocates

The game advocates are the schools, colleges, universities and employers who support testing through their acceptance and reliance on its rules and outcomes. They have acquiesced to the game producers by letting them influence their decisions about admitting students and hiring employees. These advocate schools, colleges, universities and employers are in a good position to force the producers to improve the game since they are the conduits through which the tests must pass before being adopted. The schools could demand a better and non-biased product. But rather than confronting test publishers, stating their needs and requiring the development of tests to meet those needs, most institutions and employers have passively accepted what is available. They are underinformed, multi-million dollar purchasers of almost any test sold by major testing corporations. Accepting a simple test score is easier than systematically analyzing the strengths and weakness of the applicants. The game advocates give in to expediency instead of fairness because the game serves their overall purpose - sorting applicants.

Institutions and employers are in a strong position to make test publishers accountable, but this would cost them time and effort. Therefore, they support the game by accepting its rules and outcomes.

III) Game Dealers

The game dealers are the counselors, teachers, psychologists and others who actually run the game. They are responsible for carrying out the rules for

the advocates and are designated by the producers to absorb the blame from testing critics. This part of the game is "blaming the dealer."

The dealers are usually unskilled in principles of test development, underskilled in test interpretation and simply perform the mechanical role of administering the tests and reporting the results. They have little, if any, enlightened professional perspective. They often perceive their roles in terms of carrying out policy, rather than influencing it. Their feedback to the advocates tends to reinforce test use rather than question its possible abuses. Many game dealers who are aware of the abuses of testing rationalize that "If I don't give the tests, they'll hire someone else who will, and where will I be?" Thus the dealers are the hired guns who wittingly or unwittingly play out the script as prepared by the producers and encouraged by the advocates. Again, no one wants to be accountable for the consequences of the testing.

While the game dealers must bear significant responsibility for giving tests and writing interpretations which have adverse effects on the game pawns, they are not alone to blame. They have come under much attack, but the attack should also be directed at the publishers who have developed biased instruments and to institutions and employers who support their dissemination and extensive use.

IV) Game Pawns

Game pawns are the students and job applicants who do not understand the rules of the game and whose futures are heavily determined by the game outcomes. They are motivated to play the testing game by the promised "payoff" of jobs, education and other opportunities. Pawns can be divided into two subgroups: (1) those who "luck out" (usually middle class Whites) because the game is based on their perspective and

experiences; and (2) those who "lose out" (usually minorities) because the game is not based on their perspective or background. The first group is not adversely affected by the testing game. In fact, because they won, they sometimes become supporters of the game and question the motives of the losers and others who bitterly charge that the game is unfair.

It is the losers who are the victims of the testing game. The testing of minority students and job applicants has tended to serve as nothing more than a mechanism to decide who should be excluded from educational and economic opportunities. The testing game starts in elementary school when it is used to decide which students should be removed from the educational mainstream. Often they are placed into second or third rate programs which tend to restrict severely, if not end, their equal educational opportunity. Virtually every school system having large enrollments of minority students has groups who are assigned (on the basis of test scores) to "terminal education," "slow learner," "Educable Mentally Retarded" and other such pejorative classifications in numbers which are out of proportion to their representation in the school population. Students labeled by such classifications usually experience lower self esteem and fall victim to self-fulfilling prophecy. It starts with the statement, "they can't learn;" continues when the teacher decides not to teach them anything and ends with "I told you so" when the labeled child shows no improvement after further "instruction." We must put an end to this scenario which has resulted in the educational stagnation and psychological abuse of so many minority children.

The economic implications of such classifications are clear. The completion of only a second rate or third rate educational program places such individuals at distinct disadvantages when competing for jobs or

higher education. Consequently, they must generally accept low-paying, unskilled jobs which perpetuate the cycle of poor education/poor opportunity/poor education for their children.

Despite the staggering odds against them, some potential "losers" are able to escape the consequences of the testing game. Two brief case histories follow:

Earl "Duke" Harvey, a Black student was in the lowest percentage of his graduating class from Central High School in St. Louis. Scoring only 74 on the IQ test and displaying a severe speech impediment, he was advised not to go to college because of his low SAT scores.

Yet, Earl Harvey - through determination, perseverance and stamina, refused to let a speech impediment, ridicule from his peers and the worst kind of degradation a youth can face--rejection--stop him in his drive for success.

Earl "Duke" Harvey went on to attend Tennessee Agricultural and Industrial University in Nashville where he made the Dean's List and graduated with a 3.5 grade point average on a 4.0 scale. In addition, against all odds, Earl Harvey received his doctorate in Secondary Education from Michigan State University on June 12, 1976. On September 3, 1976 Earl Harvey received a Testimonial Resolution from the Detroit City Council stating that:

> "Dr. Harvey has set an example for youth everywhere who may be touched by adverse conditions, that success is possible if self value is maintained. Now therefore, Be it Resolved that the Detroit City Council commends Dr. Earl Harvey for his personal achievements..."

Another example is Ronnie L. Collins, a Black student who attended Pocomoke, Maryland High School. Before he graduated in 1970, Ronnie was advised by a White counselor that he should forget about college,

and that if he insisted on further schooling, he should choose vocational training because of his low test scores.

Collins ignored the advice however, enrolled in Bowie State College and graduated four years later with honors in the top ten percent of his class. He was president of his senior class and consistently made the Dean's List. He won both a Fulbright-Hayes Scholarship and a Danforth Fellowship. The prestigious Fulbright-Hayes Scholarship will enable Collins to attend the University of Scotland at Edinburgh where he will study comparative linguistics. Collins will receive full tuition and living expenses for four years and pursue his Ph.D. in preparation for a career in college teaching.

It would be a gross understatement to say that Harvey and Collins were misjudged. The point is that untold thousands of Black, Puerto Rican, Chicano, Asian and other minority students are being denied access to institutions of higher education today because of what game producers call "error variance." I prefer to call it "intentional variance" or the "zero sum game." It is no accident that Harvey, Collins and the black teenager (the author) mentioned on page one of this paper were advised not to go to college; the educational system in this country is structured so that similar tragedies befall many similar students.

This explanation of the testing game should make all players --producers, advocates, dealers and pawns-- very aware of the rules of the game, the parts which they play in the script, the payoff for producers, advocates and dealers and the consequences for pawns.

Despite widespread calls for testing moritoria, the development of valid tests and better training of all involved in the game, the game continues to run as usual.

However, a new phase may have just begun in the testing movement, the litigation phase; and this phase may lead to fairness. Recently, California became the first state to pass "A Truth in Testing Law" to protect test subjects from the misuse of psychological testing. Although the law applies only to undergraduates and graduate schools, it may pave the way for more comprehensive testing legislation in the future.

In addition, on October 16, 1978, lawyers for 10 Black Tampa high school students filed a suit charging that Florida's functional literacy testing is unconstitutional. The suit challenges the 1976 Florida statute that set up the nation's first statewide functional literacy test which was administered to about 116,000 high school juniors for the first time in the fall of 1978. 77% of the Black students failed the math portion compared to 24% of the White students. The communications section was failed by 26% of the Black and only 3% of the Whites. Extensive statewide literacy testing programs or variations thereof have been developed in about 37 other states.

Thus, while many psychologists, educators and courts agree that traditional tests are discriminatory, we are faced with the question, "What do we do about it?" Several solutions to the problems in traditional testing have been posed. Among the more prominent early approaches to the problem were "culturally free" and "culturally fair" testing.

Culturally free tests are those that would eliminate cultural influences altogether. They were based on the premise that if we eliminate "words" or the use of language from a test instrument, we could find out whether a child could reason, identify and perform in a universal manner. But language is used to communicate. How can a test communicate its directions or

instructions without language? How can a child communicate his or her abilities without understanding the test's instructions? Because it is virtually impossible to eliminate language from tests, the culturally free movement was abandoned.

Finding it impossible to eliminate the influence of culture from testing devices, then designers considered a test with items that would be familiar tc many ethnic groups--a culturally fair test.

I believe strongly that we cannot eliminate the subtle differences that exist in cultural style. Everything we do--our perceptions and our responses--is influenced by our cultural environment. And these reactions can be misconstrued by someone outside our cultural environment. As an example an item on the WAIS asks, "When is Washington's birthday?" The answer of course, depends in large part on who is rating the responses. A White rater may take for granted that the examinee knows the question refers to George Washington. Do Black children lack intelligence if they give Booker T. Washington's birth date? Are Black children uneducated if they don't know who wrote "Faust?" They may be able to tell you who wrote "Lift Every Voice and Sing," the Black National Anthem.

Because cultural influence cannot be divorced from the testing process, I decided to reverse the approaches used previously. Rather than attempting to eliminate cultural factors, I designed a test that would include and capitalize on the type of information to which the average Black person has been exposed. The test is constructed by Blacks, for Blacks and standardized on Black groups. It is a culturally specific test (CST) designed to match the cultural background of the examinee.

Culturally Specific Testing: A Rationale

Thus, my approach to testing is based mainly on a principle of cultural match which states:

> Learning one activity either facilitates or hampers the learning of another, contingent upon the similarity or dissimilarity between the learner's cultural background and the material to be learned.

In the instance where learning is facilitated we have matching characteristics or what traditional psychologists refer to as "positive transfer effects." In the other instance where learning is hampered, we have mismatching characteristics or what is called "negative transfer effects." I contend that Black children show a readiness for learning early in life, but for learning materials different from those found on IQ tests or used in today's public school curriculum. Their unique background experiences and learning sets tend to prepare them for survival rather than academic skills. The result is a mismatch or discontinuity between their prior learning experiences and the questions they will encounter on tests and in elementary school.

One goal that I set for CST's then, was to correct the mismatching of Black children's background and elementary school experiences. It is time to stop permitting low scores on traditional tests to influence the quality of Black school children's future education. As a first step, an associate, L. Mendell Rivers and I demonstrated the effects of language on the test performances of Black children. We divided 890 kindergarten, first and second grade Black children into two groups of 445 each. Variables of race, IQ, age, sex, and grade were controlled by balancing the groups. We used the standard version of the Boehm Test of Basic Concepts and a culturally specific version of the same test we had developed. The Boehm Test of

basic concepts consists of 50 pictorial multiple-choice items involving concepts of space, quantity and time. Black teachers and graduate students translated the concepts and objects into language familiar to the Black children. Examples of the basic concepts in standard and in culturally specific versions are as follows:

	STANDARD VERSION	
(1)	Space: Mark the toy that is behind the sofa.	Mark the toy that is in back of the sofa.
(2)	Quantity: Mark the apple that is whole.	Mark the apple that is still all there.
(3)	Time: Mark the boy who is beginning to climb the tree.	Mark the boy who is fixing to climb the tree. (Variations such as starting to, getting ready to, etc., may be used.

The results of the study showed clear-cut differences. The average scores on the culturally specific version were significantly higher than those on the standard version. The findings also suggest that the standard version of the test did not activate the child's linguistic systems to the extent that the culturally specific version did. The results further suggest that the Black child may develop a unique cognitive-linguistic system rather than show a deficiency in this area. The present traditional tests and curriculums neither capture Black children's interest nor maximize their learning opportunities. Through culturally specific tests I hope to stimulate the Black child's interest in academia by using language and material familiar to Black children. Although most tests are based on classroom content, I want to reverse the procedure. I want educational programs to adapt to the child rather than the child

adapting to the programs.

Using designed tests to catch the Black child's interest, I hope to put the burden on the schools to maintain this interest--to create appropriate learning experiences in the classroom that will relate to the Black child's background experiences. In this way I want to achieve a closer similarity between tests and school curriculums for the Black child.

Another goal has been to produce a good predictive testing tool for Black children. In doing extensive research on the predictive qualities of tests, my associates and I at the Institute of Black Studies in St. Louis noted that the relationship between ability tests (the "predictor") and scholastic performance (the "criterion") influences the predictive power of tests. When there is a good match between the two, the predictive power of ability is higher, and vice versa. One of the reasons that traditional tests have not been good predictors for Black children is that ability (or achievement) tests actually rely heavily on what one has learned. These tests, administered within the first few days of school, do not necessarily determine what the Black child has learned from 0-6 years of age. There was virtually no match between the traditional test and the Black child's learning experiences. Therefore, if my culturally specific instruments actually identify this knowldege, they could be considered good predictors of and measures of future academic and vocational success.

Later in my research I introduced the notion of "moderators," or factors that influence or interfere with the predictive quality of tests (not just culturally specific tests but all tests). These moderators are sex, race, socioeconomic status, interest, motivation, anxiety, compulsivity and sociability. When these moderating factors are absent, then the predictability is lessened. For instance, take the case of

a student taking a fair test of what he has learned, but who is very tense because a parent is hospitalized. Wouldn't his score be lower than if he had only the test to concentrate on? Moderators then can affect scores in varying degrees.

Psychologists and educators have referred to Black children as "deficient" in language ability and consequently in thought patterns. I do not think that Black children are cognitively different from White children in their capacity to discriminate, recognize, identify and manipulate the processes in the world around them. The Black child is not deficient, but merely labels his cognitions differently. Also, the use of the Black language does not seriously impair Black communication in the school system. Does the Black child perceive a spatial relationship differently from a White child when one says,"the book is under the table," and the other says, "the book is up under the table?" In referring to an animal with four legs, a tail, and a bark, is the German child deficient when he calls this animal "chien?" Or a White middle class child who calls the animal "dog?" Or a Black child who calls the animal "puppy?" Remember, children become aware of an object and then attach a certain sound (a word or label) to it. Children are able to communicate their thoughts to others in the environment who recognize the concepts the words represent.

Thus, it was imperative that I identify Black speech patterns in order to validate the language of the Black child and also to repudiate the pejorative labels (i.e., "deficient," "deprived," etc.) applied by some educators and psychologists to their language. Since language is the vehicle for a vast amount of what we call "intelligence," I assembled a Black vocabulary, identifying the words by which Blacks express themselves. To offset the pejorative labels of "non-standard speech," "Black English," and "slang,"

I coined the term "Ebonics" (Ebony or Black + phonics or speech sounds) which is in wide use today. A few examples of Ebonics and their standard English equivalents follow:

I don't know what page you are on.
(I don't understand what you are saying.)

The hawk is definitely not jiving.
(It is extremely cold outside.)

Getting over like a fat rat in a cheese factory.
(Being extremely successful in ones undertakings)

This research has resulted in the publication of Ebonics: The Language of Black Folks, a book on Black creative speech expressions in both verbal and non-verbal forms. We now use Ebonics in the design material of my research and culturally specific tests.

The Black Intelligence Test of Cultural Homogeneity

My major goal was to design a Black intelligence test. The major objectives of the test are to identify early intelligence indicators in Black children and to use them as moderators in traditional tests. In devisirg the BITCH, we selected a list of 100 items drawn exclusively from the Dictionary of Afro-American Slang, from an article in the American Personnel and Guidance Journal, and from the personal experiences of myself and others have who lived and worked in the Black community.

Here are a few items from the BITCH to be defined as Black people use the words and expressions:

1. Alley apple
   (a) Brick
   (b) Piece of fruit
   (c) Dog
   (d) Horse

2. Get it together
   (a) To go to jail
   (b) To do something
   (c) Cordially invite
   (d) Corrupt

3. Jump sharp
   (a) Well dressed
   (b) Angry
   (c) Bitter
   (d) Get the point

4. Oreo

(a) An intellectual
(b) An Uncle Tom
(c) A cookie
(d) A White liberal

It was interesting to note the reactions of the Black and White students on standardization tryouts of the BITCH. The Black students became intensely interested in the test and made comments like: "Man, this is a bad test." "This is really hip." "It's outta sight." The White students, on the other hand, seemed quite challenged. They sighed, appeared tense, and showed other signs of discomfort. Some of the White students even questioned the validity of the test.

Twenty-eight Black Neighborhood Youth Corps high school dropouts were administered the California Achievement Test (CAT) and the BITCH. The CAT results indicated grade levels that were substantially below average for the age group tested. The results on the BITCH were precisely at the level expected, showing that a test which is fair to the population it attempts to assess leads to more representative findings. In addition, it confirms the sensitivity of the BITCH to "intellectual indicators" not usually found in conventional tests.

Since the BITCH is a culturally specific tests and the CAT is not, the correlation between the two tests was low. The subjects who scored low on the CAT did not necessarily score low on the BITCH, and vice versa. Some of the low CAT scorers were among the high BITCH scorers. If they were measuring the same thing, examinees would receive high marks on both tests. These findings suggest that the BITCH and the CAT are measuring different phenomena.

The cross-validational study of the BITCH was done by Nathaniel McNeil of the Minnesota Metropolitan State University. McNeil compared the performance of

74 Black students (37 male and 37 female) to 155 white students (76 male and 79 female) on the BITCH and the Lorge-Thorndike Intelligence Test. On the Lorge-Thorndike Test, the average score for the White students was 13.08 or 3.95 points higher than the average score of 9.13 for the Black students. On the BITCH, however, Black students averaged 18.05 points higher than the White students. The disparity between the averages was construed as favorable for the Black students since, as McNeil argues, Black students must learn how to deal both with their immediate environments from which the BITCH is drawn and with the dominant values of White middle class culture reflected by the Lorge-Thorndike. There is, however, no compulsion for Whites to understand Black culture which differs markedly from theirs in many ways.

Similar findings were reported by Joseph Matarazzo and Arthur N. Wiens of the University of Oregon Health Science Center. Their study compared the BITCH and the Wechsler Adult Intelligence Scale (WAIS) scores of 17 Black and 66 White police applicants. They report considerable overlap in the distribution of WAIS scores but a bimodal result for the BITCH. Additional analyses revealed no correlation between BITCH and WAIS scores. Again, the BITCH may be picking up information not usually measured in traditional IQ tests.

BITCH can also be used as a measure of sensitivity to the Black experience. Horace Mitchell, former Director of Black Studies at Washington University, conducted a study which examined the relationship between White counselors' sensitivity to the Black experience and their counseling effectiveness with Black clients. What the study revealed was quite interesting. The average scores of the White counselor trainees were quite low--suggesting a general insensitivity to the Black experience. Eighty-eight percent

of the white counselors scored below the level indicative of meaningful sensitivity to the Black experience. The findings suggest a dire need in counseling training programs to make White counselors more aware of the Black experience, expecially those who are likely to work with Black populations.

The culture specific BITCH represents a different approach to intelligence testing in that it attempts to assess what Black students in particular have learned. If a child can learn in one environment, he can also learn in another and master those aspects of the elementary school curriculum requiring this dimension or ability.

In conclusion, I am reminded of the story about the father who read stories to his son about man fighting the lion, the king of the jungle. Although the lion was the king, he always ended up losing to man. One day the child wondered aloud about this contradiction: How can the lion be king of the jungle when he always loses his battles? The father very wisely replied: "As long as man is writing the stories, the endings will always be the same. When the lion learns to write, the endings will be different."

"Res Ispa Loquitor." (The situation speaks for itself).

XRAYing a Multi-Cultural Society to Look at the Future

Frederick L. Goodman

The exercise presented is not designed to predict what the future holds for those concerned with multi-cultural matters. Rather, it offers an opportunity for people to experiment with a variety of futures, thereby offering a chance to reflect on alternatives.

Two ideas lie at the heart of the exercise:

1. A single society (as contrasted to a population of people organized into several societies) is a society because there are some important decisions made within the society which affect everybody in that society.
2. To the extent that a society is composed of several groups, each of which has values that are more or less distinct to that group, the society can be described as a multicultural society.

There is an obvious tension between these two ideas. If decisions made by a society impinge on groups within that society that value different things, sooner or later the major question is going to be: How are the decisions made? To the extent that this question is answered "in a decentralized fashion," we can say that the groups are disassociated from one another and make their own decisions. Thus, the single, multicultural society dissolves into a number of separate societies. To the extent that a system-wide decision rule binds everyone in the several groups, even though they value different things, a single, multi-cultural society exists.

The challenge is to make decisions that are fair

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to all those involved without either regressing to a decision-making level which involves only people of similar values or homogenizing peoples' values so that everyone involved in the larger organization is assumed to value the same things.

To experiment with this hallenge one can play a modified form of BINGO. The modifications (which parallel the two ideas noted above) are:

1) More than one "bingo ball" is drawn each time, so players must somehow decide which one "counts."

2) The "bingo cards" are specially designed so that some players tend to have only very low numbers on their cards, others only high numbers, etc., thus creating groups of people who tend to value the same things, e.g., very low numbers.

These rules are sufficient to launch many experiments for example:

1) Start with several minority groups valuing relatively low numbers, part way through the exercise, add new people to their groups so that people who were formerly in the minority are in the majority.

2) Use decision rules other than plurality voting to decide which ball "counts," e.g., use "probability voting" which allows decisions to be made in a way which reflects minority interests.

These two examples illustrate phenomena which may well occur in the future: a change as to who is in the majority, and the advent of technology which facilitates different voting techniques. No doubt other ideas for experiments will emerge as people participate in the exercise. The exercise is named XRAY instead of BINGO to suggest that it is a device for studying the underlying structure of the body politic. Just what is to be XRAYed is up to those using the technique.

The exercise itself is played as follows by groups of 30 participants:

Identify three "minority" groups as Groups I, II and III with three people in Group I, four in Group II, and five in Group III. Identify twelve people as members of Group IV. Four players should be "set aside" to join the "minority" groups later on to give Groups I, II and III a majority during the second half of the game. Table 1 shows how cards can be laid out so that each group will tend to coalesce around certain numbers more than others. Players should be provided with XRAY CARDS made by dittoing a large 4 x 4 matrix with the letters XRAY at the top (See Figure 3) and the numbers copied onto each card from Table 1. Players in Groups I, II and III should get one card each; players in Group IV should get two cards each (on the rationale that members of the "majority" often have "more ways of winning" than members of "minority" groups.) NOTE THAT THESE ASSUMPTIONS CAN AND SHOULD BE CHANGED BY THOSE RUNNING THE EXERCISE--TO SUIT THEIR INTERESTS, BELIEFS AND NEEDS. Provide each player with a handful of "tokens" (perhaps simply slips of paper) to numbers that are called.

The game director should then draw numbers from a grab bag (analogous to drawing bingo balls from a mixing device). These can be slips of paper (or, for example, blocks onto which stickers have been affixed) containing the numbers listed in Table 2. THREE NUMBERS SHOULD BE DRAWN AT ONCE and the decision as to which one "counts" is to be made by the entire group. This decision should be made initially by a simple plurality vote, i.e., the number receiving the greatest number of votes is the number that players should cover. The number slip is put aside and the two not chosen should be mixed back into the grab bag. This procedure should be continued until someone "wins" by getting "four in a row" (vertically, horizontally or diagonally).

It should be noted that much discussion is likely

to take place among the players prior to the first "win". Members of the majority are likely to express concern over "voting" on numbers that don't affect them directly. Should they do so to help members of their groups? Why? Is their motive to earn the support of other members of that group in the future? Is that fair? How does it feel to watch others' cards fill up while you sit by powerless as a member of Group I? Should Groups I, II and III try to stick together? What is going to happen when the four other people held in reserve join Groups I, II and III? Should some other decision method than "plurality voting" be used?

The game director should make variations in the procedure as he/she (or the group) desires. An obvious next step is to bring in the four new players, e.g., two to Group I and one each to Groups II and III.

Somewhere along the line it is highly desirable to introduce the concept of "probability voting," a little known but important idea in the history of decision theory.[4] The simplest way to do this is to have another grab bag available in which a set of slips numbered 1 through 30 representing the 30 players (all of whom are now assigned numbers). Instead of voting on the three XRAY numbers (bingo balls) directly, draw one player's number from the bag and LET THAT PLAYER SELECT WHICH NUMBER COUNTS. This is tantamount to letting each person mark a ballot with his/her selection placing them in a bag and drawing one to determine the one which counts. The point is that a minority is served exactly in proportion to its strength over that time. One's vote always counts, in the sense that it increases the odds that the wishes of that person will be honored. This notion is to dramatize the point that there are alternative decision rules that are in some ways more fair than those with which we are familiar. Then comes the question: Is the desire to consider

such a "fair" rule related to the erosion of one's position as a member of a majority group? Even without raising this point, there is a question of how "ex-minority" persons should behave upon finding themselves members of the majority? How do they perceive their own behaviors? Do they try to gain retribution or avoid treating people in ways that were not deemed proper when "the shoe was on the other foot?"

There are countless variations of the exercise. Representatives of each group can be selected to make the decisions about "what counts" for their constituencies. This is sure to add new twists to problems already experienced in the exercise. Sophisticated decision rules can be used which distinguish between one's preference for an alternative and the importance assigned to the choice. (It is not within the scope of this description to describe such schemes.) The theoretical work that lies behind this exercise is devoted largely to such techniques and is summarized in Merrill M. Flood's "Let s Redesign Democracy," Behavioral Science, v. 23, 1978, pp. 429-440.

TABLE 1

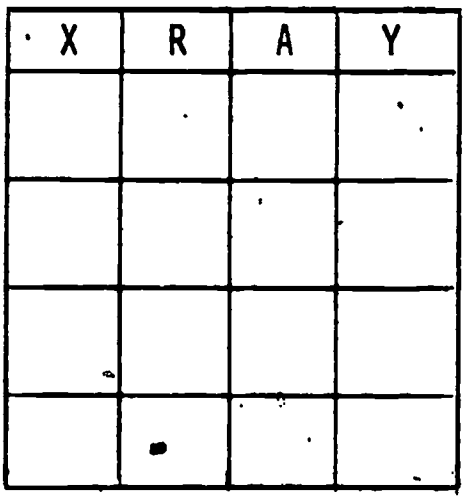
I				II				III				IV			
X	R	A	Y	X	R	A	Y	X	R	A	Y	X	R	A	Y
5	1	2	3	19	21	22	24	45	40	39	43	63	64	36	62
14	4	8	6	26	30	23	18	56	47	41	18	68	67	65	66
15	7	11	12	33	35	28	29	57	48	42	44	78	72	71	73
19	16	71	13	34	83	36	32	60	49	50	54	84	80	74	76
14	4	8	6	25	20	23	24	46	47	41	44	68	67	65	37
5	7	9	12	31	27	22	29	17	48	42	54	78	72	74	62
17	16	10	13	34	30	39	32	56	49	50	18	87	80	81	66
97	20	11	18	79	35	28	37	57	51	52	55	94	85	92	91
14	4	2	3	19	20	23	29	46	48	42	38	78	80	74	62
15	7	9	12	26	21	28	24	56	49	50	43	79	83	81	18
17	20	10	13	79	27	36	32	61	51	52	54	84	85	89	66
19	47	11	18	33	35	39	38	57	58	53	55	94	90	92	73
5	1	2	3	26	21	22	29	56	47	41	43	61	72	89	66
17	7	8	6	31	30	28	32	57	40	39	44	68	80	92	37
97	16	10	18	33	27	39	18	45	58	42	59	69	83	93	88
19	20	11	13	34	35	36	37	46	51	53	54	78	98	96	91
5	4	2	12	31	21	23	38	45	40	42	43	78	80	65	66
14	7	10	13	33	27	22	29	60	49	50	59	60	85	84	82
97	16	8	18	79	30	36	37	17	51	53	44	84	90	86	88
19	47	9	6	34	35	39	32	57	58	52	55	87	98	93	91
				33	35	28	18	57	49	41	38	63	67	61	62
				34	27	22	24	45	51	39	43	15	16	89	82
				26	21	36	32	46	58	42	44	87	70	92	88
				25	20	39	38	61	48	53	45	94	95	96	91
IV				IV				IV				IV			
X	R	A	Y	X	R	A	Y	X	R	A	Y	X	R	A	Y
63	67	65	76	69	64	36	66	63	[illegible]	36	73	69	64	36	73
78	80	36	38	78	72	65	37	97	83	65	18	78	72	81	76
97	90	71	77	15	16	74	82	78	85	71	88	84	16	96	77
94	95	74	82	94	80	86	88	79	95	86	91	87	90	99	82

IV				IV				IV				IV			
X	R	A	Y	X	R	A	Y	X	R	A	Y	X	R	A	Y
78	64	71	66	69	72	71	62	63	70	86	77	63	67	86	38
68	80	75	88	60	16	89	73	68	72	89	82	78	70	92	66
79	85	81	91	97	83	92	82	15	80	93	88	87	95	96	77
84	95	86	59	84	90	96	88	87	98	99	91	94	98	99	88
87	70	82	73	63	72	75	62	94	95	36	66	63	70	75	73
60	72	36	37	79	83	81	18	87	90	86	77	69	80	93	76
15	80	92	77	61	90	93	66	79	72	96	88	78	90	96	82
94	83	96	82	87	95	99	91	78	16	99	91	87	95	99	91
68	80	75	77	15	64	74	73	68	83	92	59	69	67	74	62
94	85	81	82	60	85	86	76	78	85	93	62	60	83	75	59
97	90	86	88	68	90	96	77	79	90	96	82	87	85	81	77
87	95	89	91	84	98	99	88	84	95	99	88	84	16	86	82
69	67	92	62	63	80	74	59	94	67	71	66	87	64	74	73
78	70	96	82	69	83	75	62	97	85	74	73	68	67	81	77
79	90	36	88	78	85	92	76	79	95	89	76	15	98	86	82
84	98	99	91	79	90	93	88	60	98	99	77	63	95	36	88
78	64	65	76	61	72	65	62	15	72	65	73	61	80	65	73
63	85	71	77	69	80	74	73	63	83	87	82	94	83	81	77
60	94	81	18	94	90	89	82	68	90	86	88	63	90	96	82
79	98	86	88	84	95	92	91	69	95	89	91	87	95	99	88

TABLE 2

X 5	X56	R 1	R49	A 2	A52	Y 3	Y54
X14	X57	R 4	R51	A 8	A53	Y 6	Y55
X15	X60	R 7	R58	A 9	A65	Y12	Y59
X17	X61	R16	R64	A10	A71	Y13	Y62
X19	X63	R20	R67	A11	A74	Y18	Y66
X25	X68	R21	R70	A22	A75	Y24	Y73
X26	X69	R27	R72	A23	A81	Y29	Y76
X31	X78	R30	R80	A28	A86	Y32	Y77
X33	X79	R35	R83	A36	A89	Y37	Y82
X34	X84	R40	R85	A39	A92	Y38	Y88
X45	X87	R47	R90	A41	A93	Y43	Y91
X46	X94	R48	R95	A42	A96	Y44	
	X97		R98	A50	A99		

FIGURE 3



A NEW FOCUS ON MULTIETHNICITY

H. Prentice Baptiste, Jr.
Margaret L. Ford

This paper examines James Banks' fifth stage of ethnicity, multiethnicity.[1] Multiethnicity is, conceptually, the ideal state to be attained in one's attitudes towards diverse ethnic groups. The implications of multiethnicity are explored as they impact the optimization of individual potential for ethnic minority students. Though Bank's reference is to citizenship identity within a world society, this paper explores its implications in the school.

Multiethnicity

Banks defines multiethnicity as "...the idealized goal for citizenship identity within an ethnically pluralistic nation."[2] The multiethnic individual shares in the values, symbols, and institutions of several ethnic cultures.[3] The multiethnic individual has a "clarified ethnic self-identity, positive attitudes toward other ethnic and racial groups, and is self actualized."[4]

Banks measures one's level of multiethnicity in proportion to one's pan humanistic behaviors towards other ethnic groups. He defines an ethnic group in the following manner:

> An ethnic group is a cultural group with several distinguishing characteristics. An ethnic group shares a common ancestry, history, tradition, sense of peoplehood, and is a political and economic interest group. An ethnic group is also an involuntary group, although individual identification with the group may be optional. This definition suggests that groups such as Polish Americans, Irish Americans and Anglo-Americans are ethnic groups. Afro-Americans and Jewish Americans are ethnic minority groups, a specific type of ethnic

group. Members of an ethnic minority group have unique physical and/or cultural characteristics which enable members of other groups to easily identify its members, usually for purposes of discrimination.[5]

The ideal goal within the educational setting is for administrators, teachers and students to become more multiethnic in their approach and thus become more effective in their interactions with persons of other ethnic groups.

Implications of Multiethnicity: Optimization of Individual Potential

Banks' ideal, multiethnicity, can optimize the potential of many individuals within the school setting. Students can benefit from such a focus because multiethnicity recognizes a "No One Model America."[6] concept. This concept places emphasis on the significance of each individual ethnic and cultural group in the school.

Students of a different language or ethnic background can benefit from a focus on multiethnicity. For example, according to the 1970 census, 33.2 million Americans, or roughly 16 percent of the population, speak a language other than English as a native tongue.[7] This further illustrates our country has a rich variety of ethnic backgrounds and languages. One large urban school district survey of different native tongue languages spoken by their students revealed 122 spoken languages. Surveys conducted in Texas and Pennsylvania have identified 30 and 52 ethnic/cultural groups, respectively, within their borders.[8,9] Each of the school classrooms reflects a modicum of diversity that exists within the American society.

The inequities of a monocultural attitude and thrust in educating Mexican American students was illustrated in the 1974 United States Commission on

Civil Rights report. The report indicated the following:

-Chicanos are instructed in a language other than the one with which they are most familiar;

-The curriculum consists of textbooks and courses which ignore the Mexican heritage;

-Chicanos are usually taught by teachers whose own culture and background are different and whose training leaves them ignorant and insensitive to the educational needs of Chicano students;

-And when Chicano pupils seek guidance from counselors, they rarely can obtain it and even more rarely from a Mexican American counselor.[10]

The statements extracted from the report illustrate a monocultural attitude in educating Mexican American students which has led to the following results:

-Forty percent of all Mexican American students in the Southwest will fail to graduate from high school;

-three of every five 12th graders in the Southwest will be reading below grade level

-sixteen percent of all Mexican-American students in the Southwest will be required to repeat the first grade for failure to perform at an acceptable academic level.[11]

Ramirez and Castaneda note that throughout the Southwest in 1960, the Mexican American adult population was too poorly educated to participate effectively in modern American society. Statistics on Mexican American schooling show the highest number of years is 8.6 in California and the lowest is 4.8 years in Texas -- only slightly better than functional illiteracy.[12] One can cite similar data regarding the educational plight of other Hispanic groups as well as Afro-Americans, Asian Americans and Native Americans.

In the classroom setting, the teachers i the best purveyor of multiethnic attitudes. The multiethnic

teacher is one who not only identifies with members of the personal ethnic group, but who also understands and identifies with two or more other ethnic groups. The multiethnic teacher has a clear ethnic self-identity and knows and appreciates the values, mores, customs and symbols of several ethnic groups. The multiethnic teacher is a self actualized person who is not threatened by a class of ethnically diverse students. His or her attitudes may lead to the following results within the classroom:

- -Fewer ethnic relat. classroom conflicts;
- -An ethnically rich learning environment in which the students of each ethnic group are encouraged to share cultural and ethnic experiences;
- -The development of a self actualized ethnic pride in all students;
- -A greater understanding of other ethnic groups.

Teachers should begin modeling multiethnic attitudes and behaviors because teacher attitudes will influence those of students. Because the teacher is generally the transmitter of knowledge, attitudes and beliefs in the classroom, he or she has a significant impact on the developing attitudes of students. The student, desirous of exhibiting multiethnic behaviors, will continue to perpetuate the ideal of multiethnicity. Thus, emphasizing and practicing multiethnicity in the classroom is of great importance. The multiethnic attitudes of students can lead to the following:

- -A genuine respect for students of other ethnic groups;
- -The effective participation in the activities of other ethnic groups;
- -An appreciation of differences;
- -A lessening of conflicts based on ethnic prejudice and racism;
- -Greater self-esteem and pride in one's personal ethnic group.

Multiethnic behavior should be modeled by the teacher. Some students may also effectively model multiethnic behaviors in classroom situations, but it is considered more effective if initiated and practiced by the teacher. The following diagram illustrates the transmission of multiethnic attitudes from one source inside the classroom to another. The sources are: teacher to students, students to teacher, or students to students.

STUDENT

TEACHER

STUDENT

Diagram: Three-way Transmission of Multiethnic Attitudes and Behaviors

Because the classroom teacher has a significant effect on the attitudes assumed by students, it is of ultimate importance that the teacher exhibit attitudes that will promote more meaningful relations with others. The Three-way Transmission of Multiethnic Attitudes and Behaviors Diagram assumes that the teacher has a genuine interest in becoming multiethnic in attitude and approach. The transmission of multiethnic behavior can be initiated by the teacher or student. Whatever the flow, multiethnicity can lead to greater harmony within the classroom, broader - more diverse interpersonal relationships and finally, more effective communication across cultural and ethnic lines.

With the reflection of multiethnic appreciation inside the classroom setting, teachers and students are able to feel proud of their ethnicity. Further, teachers who have internalized multiethnic attitudes will be able to put them in operation and more effectively design instruction to meet the needs of all students.

NOTES

[1]James A. Banks, "The Implications of Multicultural Education For Teacher Education", eds. Frank H. Klassen and Donna M. Gollnick, Pluralism And The American Teacher (U.S. Office of Education, 1977), p. 20.

[2]Ibid.

[3]Ibid.

[4]Ibid.

[5]Ibid., p.4.

[6]The principal statement on Multicultural Education by AACTE (American Association of Colleges for Teacher Education, 1972).

[7]Norman R. Yetman and C. Hoy Steele, Majority and Minority (Boston: Allyn and Bacon, Inc., 1975) p. 10.

[8]People 5: September-October 1975. Published by Institute of Texan Cultures, San Antonio, Texas.

[9]Pennsylvania Ethnic Studies Dissemination Project, Bloomsburg State College, Bloomsburg, Pennsylvania.

[10]Norman R. Yetman, op. cit., pp. 507-508.

[11]Ibid.

[12]Alfredo Castaneda and Manuel Ramirez III, Cultural Democracy, Bicognitive Development, and Education (Santa Cruz: Academic Press, 1974), pp. 1-2.