

DOCUMENT RESUME

ED 199 993

EC 132 593

AUTHOR Nazzaro, Jean N., Ed.
 TITLE Culturally Diverse Exceptional Children in School.
 INSTITUTION ERIC Clearinghouse on Handicapped and Gifted
 Children, Reston, Va.
 SPONS AGENCY National Inst. of Education (ED), Washington, D.C.
 PUE DATE 81
 CONTRACT 400-76-0119
 NOTE 117p.
 AVAILABLE FROM The Council for Exceptional Children, 1920
 Association Dr., Reston, VA 22091 (Query source for
 price).

EDRS PRICE MF01/PC05 Plus Postage.
 DESCRIPTORS Bilingual Students; Blacks; *Cultural Differences;
 *Disabilities; Elementary Secondary Education; Ethnic
 Groups; *Gifted; Individualized Education Programs;
 *Minority Groups; *Multicultural Education; *Student
 Characteristics
 IDENTIFIERS Limited English Speaking; Obscenity

ABSTRACT

Five author contributed papers focus on helping teachers work more effectively with culturally diverse handicapped or gifted children and their parents. The first chapter, "Understanding Where the Students Are Coming From" by J. Nazzaro and M. Portuondo considers the need to develop a multicultural perception, barriers to parent involvement in the schools, and suggestions for facilitating parent involvement. "Special Problems of Exceptional Minority Children" (J. Nazzaro) looks at Asian Americans, Black Americans, Hispanic Americans, and Native Americans in terms of identification of exceptionality, special problems, and values and learning style. This chapter includes a table for each minority group in which relevant characteristics of specific conditions are related to characteristics of a culture and the possible implications. A. Ortiz considers "Development and Implementation of IEP's for Exceptional Bilingual Children" in a chapter which includes sections on needed resources, special considerations for linguistically and culturally diverse students, parental participation, placement alternatives, and instructional strategies. The next chapter, "Understanding the Use of Abusive Language," by A. Sullivan defines abusive language and provides a functional analysis of nine types of profanity. The final chapter by H. Bessand-Byrd is titled "Competencies for Educating Culturally Different Exceptional Children" and identifies competencies in the areas of values, philosophy, and traditional and contemporary life styles, human growth and development, assessment, and the learning environment. (DB)

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ED199993

Culturally Diverse Exceptional Children in School

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A Product of the ERIC Clearinghouse on Handicapped and Gifted Children
The Council for Exceptional Children
1920 Association Drive
Reston, Virginia 22091

EC 132 593

A publication of the ERIC Clearinghouse on Handicapped and Gifted Children. Publication Date, 1981.

The Council for Exceptional Children, 1920 Association Drive, Reston, Virginia 22091



This publication was prepared with funding from the National Institute of Education, US Department of Education, under contract no. 400-76-0119.

Contractors undertaking such projects under government sponsorship are encouraged to express freely their judgment in professional and technical matters. Prior to publication the manuscript was submitted to The Council for Exceptional Children for critical review and determination of professional competence. This publication has met such standards. Points of view, however, do not necessarily represent the official view or opinions of either The Council for Exceptional Children, the National Institute of Education, or the Department of Education.

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Consultants for this publication are members of The Council for Exceptional Children's Minority Groups Committee, which is a standing committee in the CEC organizational structure. Representatives from each of the recognized minority groups serve on this committee as advocates for minority children and minority individuals. Other responsibilities of this committee include providing direction and recommendations to the organization in planning and decision making regarding services and programs reflecting cultural diversity.

Preface

Twenty-seven years have passed since the U.S. Supreme Court handed down its landmark ruling in Brown v. Topeka Board of Education. This decision outlawed racially segregated systems of public education as inherently unfair and unconstitutional.

In 1974, a class action suit, Lau v. Nichols, was brought before the Supreme Court on behalf of 1800 Chinese children. The plaintiffs claimed that the San Francisco Board of Education failed to provide programs designed to meet the linguistic needs of these non-English speaking children. They argued that since the children could not understand the language used for instruction, they were deprived of an education equal to that of other children, and were, in essence, doomed to failure. In a unanimous decision, the Court stated that "under state imposed standards, there was no equality of treatment merely by providing students with the same facilities, textbooks, teachers and curriculum; for students who do not understand English are effectively foreclosed from any meaningful education." The Court further stipulated that special language programs

were necessary if schools were to provide equal educational opportunity.

The following year, in 1975, Congress passed the Education for All Handicapped Children Act, Public Law 94-142. One of the major precepts of this mandate is the provision of a free and appropriate public education for all handicapped children.

Since the Brown and Lau decisions and the advent of P.L. 94-142, significant progress has been made in providing educational opportunities for minority group and handicapped children. While desegregation and free and appropriate education for the handicapped remains the law of the land, educational equality still eludes millions of children. The school drop out rate for Blacks has improved steadily in recent years; however, Blacks still lag 12% behind Whites. Statistics for other minority groups are equally alarming. In 1978, the U.S. Department of Commerce and Labor reported that 45% of Mexican American children drop out before the twelfth grade, and as many as 55% of American Indian youth do the same. In addition, the Census Bureau reported that 10% of Black students ages 16 to 17 were at least 2 years behind grade level for their age. Studies continue to suggest that there are disproportionately large numbers of minority group children in classes for the handicapped and disproportionately low numbers in classes for the gifted and talented.

Few will dispute the contention that educators face numerous problems in their efforts to provide appropriate educational programming for exceptional minority group children. The major problem is no longer in motivating teachers to meet the needs of these children, but rather in providing them with the skills to do so.

No single publication can provide all the answers concerning how best to teach exceptional minority group children. Occasionally, however, a publication does emerge which provides unique and refreshing approaches to working with children. Culturally Diverse Exceptional Children in School is such a publication. It is not a cookbook; it does not purport to have all the answers; and even if the reader follows each suggestion religiously, success cannot be guaranteed. What this book does do, however, is give the reader some unique and valuable insights toward a better understanding of these children and their parents. The opening chapter provides some helpful suggestions to assist in understanding students' backgrounds. A number of valuable suggestions can also serve to enhance parent-teacher relationships.

The second chapter provides helpful insights into typical characteristics and behaviors found in different minority group children. While reading this chapter, caution must be exercised to avoid overgeneralizing and expecting to find all of the described behaviors and characteristics present in any particular child or group of children.

Alba Ortiz provides some excellent suggestions for developing IEP's for bilingual children. The key to developing the appropriate IEP for the culturally and linguistically different child is in understanding the unique needs and nature of the child so that the appropriate educational program can be prescribed. This chapter, and the book as a whole, contains numerous insights which will help the teacher identify student needs as well as the appropriate attitude or mind-set to do so.

Few teachers have been spared the frustrations associated with student use of abusive language in the classroom. Such language is often viewed as an affront to the teacher and as a threat to the teacher's control of the classroom situation. Allen Sullivan offers some helpful insights into this problem which education methods courses usually fail to address. While Sullivan offers no pat answers on how to control all abusive language, he does provide the reader with an understanding of underlying causes, which ultimately can provide teachers with better control of the situation and of themselves when the problem arises.

The final chapter by Helen Bessant-Byrd addresses teacher competencies for those teaching culturally diverse exceptional children. This chapter should be particularly helpful for teacher educators and those involved in inservice training. However, teachers will also find this chapter useful in determining which competencies they

already possess and which competencies they still need to develop.

Some of the behaviors and characteristics described in this publication may or may not have a bearing on the children with whom you are involved. No two minority group children are exactly alike, any more than any two children from the majority group are alike. However, understanding that all children share many common characteristics, while none share identical characteristics, helps one to understand the importance of the concept of meeting the individual needs and differences of each child, and better enables us to provide them with the free and appropriate education which they deserve and to which we as educators are committed.

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1. Understanding Where the Students Are Coming From

Jean N. Nazzaro and Maria Wilson Portuondo

Responding effectively to the needs of minority children who are handicapped and gifted requires that educators know where each child is coming from with regard to culture, values, and learning style, before they can understand how these factors may affect identification and placement.

Many children are referred for assessment simply because they are somehow different from what the teacher is used to. Many more Black and non-English speaking children are referred for special education than should be expected on the basis of demographic data. Our ethnocentrism encourages us to measure the behavior of others against our own internal standards. Teachers must learn how to look at a child within the context of that child's own cultural setting before any conjecture is made about ability or behavior.

DEVELOPING A MULTICULTURAL PERCEPTION

Discovering the context from which individual children come can be an exciting and rewarding experience. It doesn't have to be just one more thing a teacher has to do. It can be an adventure for the entire class. Gregory J. Trifonovitch (1978), Assistant Director for Program Affairs of the East-West Culture Learning Institute in Hawaii, suggested that teachers and students learn together about their own and each other's roots, with the goal being to develop a true multicultural perception.

Begin with the cultures that are present in your own school Students can look at their families and their daily routines, patterns, habits, etc., then develop the freedom to share these findings with their peers in the classroom. Young children are surprisingly perceptive to cultural patterns It is extremely important for the teacher to provide the students with new experiences which would help them identify certain aspects of their own culture and then later discuss learning

We can no longer teach facts, figures, geography and history of particular cultures and hope that it is sufficient for the students to gain a kaleidoscopic knowledge of facts about other ethnic groups and nations. It is our responsibility instead to provide them with a mechanism through which they can become cultural detectives, to provide them

with a model for perceiving and learning other cultures.

It is also our responsibility to help our students become "multicentric" instead of "monocentric" (ethnocentric), to be able to see and perceive the world from many different points of view and be able to transport themselves from one center to another. It is so easy and interesting to learn facts about other cultures. However, it is extremely difficult to be able to transport ourselves from our own culture into other cultures that we have studied and to be able to perceive the world of reality from their points of view. (p. 14)

Developing an understanding of the ethnic groups within one's own community may be facilitated by strengthening relationships with students' families, and when possible participating with them in their own cultural activities. Once rapport has been developed with parents, they may be willing to include teachers and other students in special ethnic and religious activities.

One of the biggest mistakes that can be made is to over-generalize about a group of people and to attribute characteristics to individuals that have been used to describe the culture as a whole. Vast differences exist among individuals of the same ethnic group. Discovering an individual's values and traditions embedded in a local setting must be done with great sensitivity, lest it appear to be snooping. It is at

this level that a partnership needs to be formed between parents and teachers so children can be better understood and appropriate educational programs planned. The initiative for developing this partnership lies with the educator, but there are barriers to establishing communication.

School systems and human service agencies have often expressed tremendous frustration at the lack of or strained communication with parents of bilingual culturally different and economically disadvantaged students. Another prevalent complaint is that parents fail to participate in school activities or in programs designed to provide special needs students with supportive services. Poor communication and poor records of parent participation have led many to assume that parents lack interest and concern for their children's academic or emotional success or progress. Generally, nothing could be further from the truth. Maria Wilson Portuondo, former Assistant Director of the Bilingual Multicultural Special Education Project, Massachusetts Department of Education, describes some of the barriers to cross-cultural and cross-class communication, and suggests some considerations to facilitate communicating with parents in a school setting.

BARRIERS TO COMMUNICATION

Many state and federal programs that encourage or require parent participation are aimed primarily at the economically

disadvantaged, and are not designed for specific minority groups. Generally, these programs have not involved parents in the design or planning stages. As a consequence, many parents do not view these programs as capable of responding to the needs of their children or of their community. Where relevant programs do exist, they may be taken advantage of only by those parents who have access to and knowledge of the system, while others, who may actually have greater needs, may be overlooked.

In order to work, parent programs must be accessible, but frequently funds have not been set aside for transportation, babysitting, or followup activities. Many families do not own a car or live near public transportation. If the family does own a car, it may be needed by the working parent. In some instances, the father may be at work and the mother may not be allowed to go out by herself, especially at night. However, she may be permitted to participate in a program if transportation is provided.

Lack of babysitting services poses another very real deterrent to parent participation. Many families cannot afford to pay a babysitter or will only leave their children with members of the extended family. If persons who usually babysit are not available, the parent is forced to stay home.

Followup activities are needed to establish trust and friendship between the school and the community. Such

activities also help to reinforce new concepts and provide parents with an opportunity to raise questions after discussing the issues or events with other family members or neighbors.

A large number of minority families are living at a survival level. There are so many immediate needs to attend to that education and school become secondary. These families live under tremendous and continuous stress. Child care problems, health problems, and the demands of a special needs child are among the most stress producing factors. A special needs child is a drain both emotionally and financially. Such children may create in the parent feelings of shame or guilt about the child's difficulties. Parents may feel anxious or worried about the child's future, and distressed that constant supervision may be needed. Parents may also be experiencing severe behavior management problems.

Many non-English speaking parents do not understand the concept of parents' rights or parent participation, because such things did not exist in their native countries. Even if parents are familiar with the concept, they may lack thorough knowledge of their legal rights or may be misinformed. Parents may also lack knowledge about available services, including referral and appeals processes. As a consequence they do not demand the necessary and appropriate services for their children.

For many minority parents, asking for special services may be very difficult. Some reasons for this difficulty are listed below.

- They may have come from authoritarian countries or areas where questioning is discouraged.
- They may fear leaving the security of their house and immediate neighborhood.
- They may lack sufficient fluency in English to converse comfortably with school personnel.
- They may feel anxiety, frustration, and anger when there are no bilingual personnel to help them with services they have been promised.
- They may become confused or angered by poor translations of notices and educational plans.
- They may feel that social workers, truant officers, and welfare case workers are trying to usurp their control.
- They may fear that they are relinquishing their rights when they are asked to sign forms such as those required for psychological evaluation.
- They may repress complaints because they are afraid of deportation.
- Although they may be aware of some resources, they may lack the knowledge of how to gain access to them.
- They may not have the confidence to participate in certain activities such as IEP meetings.
- They may be fearful, defensive, or ashamed when school authorities contact them about a problem.
- They may feel their privacy is being violated when school personnel attempt to learn more about the child's home environment.

- They may view support services and extracurricular activities as a waste of time, especially if their own education was limited to basic skills.
- They may be embarrassed or angered by a suggestion that mental health services are needed.
- They may question the school's ability to educate their children, especially if problems are recurrent or if the school in the country or area from which they came had no complaints.

Suggestions for Facilitating Parent Involvement

Parents need help in understanding what the school is trying to accomplish. They need to be encouraged to ask questions about things they don't understand. Sometimes having a friend or relative along at meetings is helpful.

Meetings need to be scheduled at times and places accessible to parents. Non-English speaking parents are more likely to go where bilingual personnel or interpreters are available; where treatment is warm, pleasant, caring, and attentive; and where services are delivered competently.

Parents need information about educational resources and legal rights. They may need more than written information. Support systems already operating within a community should be used to help provide information and training.

Parents need a forum where they can express themselves about issues important to them and the reality of their lives. There needs to be a place where parents and educators can begin to bridge the culture gap.

Suggestions to Teachers for Discovering Where Individual Students are Coming From

Involving parents. Find out what things were like in the family's native country, and what satisfactions and dissatisfactions they have with the present school system. Try to get an idea of parents' expectations. This may be done as part of the educational assessment, before developing an individualized education program. For example, ask what they expect from schools in terms of programs and goals (immediate and long range) for their child.

If the school and home expectations initially seem very different, try looking at the issue from the perspective of what was normal 20 or 50 years ago. Many differences of opinion may be caused by old fashioned ideas. For example, some parents may not allow their children to go swimming or may not permit their daughters to wear pants.

Establish contact with parents before a crisis develops. From the start of the school year, encourage support and include parents in the planning. If "cultural discovery" is to be part of the curriculum, involve parents from the very beginning. Have them identify major events in the cultural or religious calendar that may be appropriate for field trips or discussion. Suggest meeting with them at locations other than school—places where they may feel more comfortable and secure. Be sensitive to a family's pocketbook before requesting such things as ethnic foods or other items that may strain their budget.

Involving students. In developing a multicultural perspective, it is important to look at the ties that exist between and within cultural groups. Students could develop a series of booklets about the cultural heritages represented in their class, school, or community. Features of the general history could be documented, followed by individual or local departures from the generalized cultural or ethnic patterns of the group.

In cases where students are too young or too disabled to participate in such a project, teachers may choose to develop these resources for their own information. One such model booklet exists in a publication by Tam Thi Dang Wei (1977), prepared for the Illinois State Office of Education and available from the ERIC Document Reproduction Service, P. O. Box 190, Arlington, Virginia 22210 (ED 167 281). This 98 page Handbook for Teachers of Vietnamese Refugee Students describes core features of Vietnamese culture, identifies conflicts Vietnamese children may face as students in American schools, and provides suggestions for accurate school records, grade placement, assessment, and instruction in English.

Part I outlines religious beliefs and practices, indicates basic values (filial piety, family loyalty, respect for education, love for learning, affective sensitivity, and concern for the ethical aspects of interpersonal relations),

and briefly describes personal characteristics and holiday customs.

Part II specifies traditional expectations for children's behavior at home and at school, recounts features of Vietnamese educational institutions, pupil orientations, and practices, and explores the world of the Vietnamese child in the United States in terms of emotional, social, cultural, and educational conflicts and adjustments. Seven short case studies illustrate problems with coeducation, food habits, climate and clothing, illnesses and medication, adjustment, motivation, and the language barrier.

Part III indicates the Vietnamese naming system and birth dating practices. Culture-sensitive assessment practices for determining grade placements are described. Aspects of learning a new language and English as a Second Language (ESL) programs are explored. Several selected lists of published materials and readings on the Vietnamese are appended.

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RECOMMENDED READINGS

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2. Special Problems of Exceptional Minority Children

Jean N. Nazzaro

Culturally different children who are also handicapped or gifted face a special set of problems. Not only do these students have to cope with the common problems faced by minority individuals, but they must carry the additional burden of being physically or mentally different from their own ethnic or racial group. In the case of an exceptional minority child, the discovery of where the student is coming from requires a look at some very specific variables, including the educator's own attitudes toward race, ethnicity, social class, and exceptionality. Although the topic of teacher attitudes is not dealt with in depth, studies are presented that clearly illustrate how expectations affect judgments about pupil abilities.

Parent attitude is another variable that should be considered when assessing the needs of the culturally different exceptional child. There is considerable variation in the ways different cultural groups view exceptionalities. Although it is important to recognize that each family will respond in a unique way to having a handicapped or gifted child, it is also helpful to have some idea of any general cultural attitudes that may exist.

Cultural values and learning styles also influence how students approach learning situations. Again, every student is unique in this regard, but certain generalizable factors have been identified for different cultural groups that may serve to help teachers better understand the special problems of exceptional students who are members of those groups.

This chapter describes some of the traditional characteristics associated with four major cultural groups: Asian Americans, Black Americans, Hispanic Americans, and Native Americans. Where known, reactions of families to specific handicapping or gifted conditions are reported. The interface between culture and exceptionality has not previously been explored in any depth; therefore, many of the suggested implications remain speculative. Caution must be used to avoid making generalizations about individual children. The purpose of this chapter is to stimulate thinking about how culture and exceptionality may interact and to provide teachers with some clues for interpreting the behavior and responsiveness of various ethnic groups.

ASIAN AMERICANS

The traditional Asian family was highly structured, with father as the head and mother as the heart of the household. The traditional Asian child held his parents, and older people in general, in high esteem and avoided anything that would cause them embarrassment. Public exposure of personal problems or needs was considered a cause of shame. Needy individuals were taken care of by family and friends and public assistance was generally not practiced.

Schools in Viet Nam (Wei, 1977) are authoritarian in nature and teachers are treated with the utmost respect. Parents do not interfere with curriculum, and groups such as Parent-Teacher Associations do not exist. High academic achievement and obedient, courteous behavior are normal expectations.

Although most Asian American families are no longer "traditional" in the strict sense, old values are not lightly put aside. Furthermore, because of the recent Indochinese refugee influx, there may be a large number of families who closely hold the traditional values of their culture. It has been observed, however, that many Asian families who have immigrated in recent years have made an enormous effort to Americanize their children and themselves as quickly as possible.

Identification of Asian American Exceptional Children

In a culture where people believe that the exposure of personal problems is a reason for shame (Wakabayashi, R., Ayers, G., Rivera, O., Saylor, L., & Stewart, J., 1978), it is very hard to establish open communication about children who are having difficulty learning or behaving appropriately.

Consider the requirement for parental permission to evaluate a child. Without a proper understanding of how Asian parents might feel about having a child with a problem, let alone having to discuss it with strangers, it would be very easy to misinterpret parental reactions.

In an effort to reduce parental anxiety, schools may seek to have a staff member who shares the same cultural or ethnic background talk to the parents about the child's problem. But this strategy could also inadvertently create a problem. On the one hand, parents may develop trust more easily with a person who is ethnically familiar, but they may also feel greater shame exposing their problems to a person who better understands their value system (Wakabayashi, et al., 1978).

Special Problems of Asian Refugees

It is difficult to say how the newest wave of Indochinese refugees, "the boat people," fit into this discussion. In the struggle to survive, families have been separated and human dignity has suffered a devastating blow. Many of these people are from rural areas where education and other

amenities of modern life were not available or even known. Sorting out these children's educational needs as they relate to educational deprivation, lack of English language, emotional and physical trauma, and handicapping conditions will be one of the most difficult tasks ever faced by educators. Much patience and experimentation will be needed to devise effective learning environments for these children. Determining the appropriate financial assistance program to help pay for these children's education will also be a challenge.

Values and Learning Style

Children who have attended school in Viet Nam and most other Asian countries are used to a more structured, lecture-oriented environment than we have in the United States. School in the United States can be a real shock to many newly arrived Asian youngsters who are not even used to attending coed schools. They do not know what to make of the friendliness of teachers in American schools because they are used to a much more formal setting. The lack of structure on playgrounds and in open classrooms may confuse them, producing a range of inappropriate reactions varying from withdrawal to overexuberance due to lack of understanding of limits (Wei, 1977). The orthography of Asian languages is visually memorized, a skill developed by rote rather than reason. Physical education, requiring changing

into gym suits, taking showers, and participating in coed programs is embarrassing to many Asian girls. Sex education is not in the curriculum in most Asian schools and may also be a source of embarrassment for these students and offensive to their families. Traditionally, Asian children are expected to comport themselves with obedience, inconspicuousness, industriousness, and modesty.

Table 1 presents some of the relevant characteristics of selected exceptionalities vis à vis related cultural characteristics. Possible implications concerning the interaction between these variables are also suggested. The table is designed more to stimulate thinking about how culture and exceptionality may interact than to set any hard and fast rules about how they actually do interact. Information about Relevant Characteristics of Condition comes from Langley, 1980, and Woodward, 1975. Descriptions listed under Relevant Characteristics of Culture were drawn from Berk & Hirata, 1973; Chinn, 1974; Hisama, 1980; Kitano, 1974; Sata, 1974; and Tucker, 1972.

TABLE 1
ASIAN EXCEPTIONAL STUDENTS

<u>Exceptionality</u>	<u>Relevant Characteristics of Condition</u>	<u>Relevant Characteristics of Culture</u>	<u>Possible Implications</u>
Visually Impaired/ Blind	Passive learning style, especially in early childhood Dependent on others for direction	Passive learning style Dependent on authority for direction	May need extra encouragement in developing independence.
Communication Disordered	Nonverbal Gives the impression of understanding directions and questions but does not Fails to hear some sounds Unable to answer general information items because of different acculturation patterns related to deafness Uses other senses for communication, e.g., sign language	Inconspicuous, nonverbal Skilled at watching and imitating Non-English speaking child fails to hear sounds not in native language Unable to answer general information items because of different cultural experiences Facility for rote visual learning, e.g., complex written language	Others may not realize problem exists Others may think child understands when s/he does not May confuse communication problems stemming from a handicap with problems stemming from lack of familiarity with English May wrongly assume that inability to answer questions is due to one of these reasons when it is really because of the other or a combination of both
Emotionally Disturbed/ Behavior Disordered	Anxiety, psychosomatic complaints, hysteric blind and deaf reactions; school phobia resulting from not being able to satisfy achievement demands of home and school Suicide Delinquency Anxiety, depressive reaction Aggressive, acting out, challenging, militant	Traditionalist child inhibited, conventional, subservient to authority Suicide Youths refuse to give unquestioning obedience to parental views Youths may become angry at racial barriers then feel guilty for denying their own ethnicity Desire to assert ethnic identity	Requires special understanding by educators of traditional cultural expectations Japanese culture once reinforced this alternative as a way of ending a shameful situation. Less traditional youths may use crime as a statement of rebellion Requires special effort to reduce racial barriers so youth will not desire to deny ethnicity May be particularly shame producing for more traditional parents
Mental Retardation	Limited level of educational achievement	Social class and self esteem determined by level of education	May have poor self esteem; family may feel shame
Learning Disabled	Achievement below ability Faulty perception of sounds, words, etc. Hyperactive	Value placed on high academic achievement, industriousness Failure to perceive unfamiliar sounds; or remember words out of context for non-English speaking children Self controlled	Child may try to compensate for disability by working extra hard, memorizing material, etc., so as not to bring shame on family May lead to confusion in diagnosing problem Behavior may be a source of shame to parents & self
Gifted	High academic achievement	Expectation of high academic achievement	Risk that gifted child may be taken for granted and not identified as special

BLACK AMERICANS

The historical background from which we must consider the education of Black children is one of racism, bigotry, oppression, and economic deprivation. While 'things are getting better with each decade,' each advance made in behalf of full citizenship for Black children and equal educational opportunity has been by struggle in the streets and courts.

(Johnson, 1976, p. 162)

It has been over 350 years since Black Americans first stepped on the soil of this land and they are still striving to be recognized as first class citizens. It has been over 100 years since the signing of the Emancipation Proclamation and Blacks still do not consider themselves free. Today's Black youngsters are the first generation to have come up through a legally desegregated school system. Because of economic factors, however, many Blacks live in ghetto neighborhoods where school morale and motivation to achieve are low.

The conditions which large numbers of Blacks are forced to endure continue to be at the root of much of the impairment and disability which Black children suffer. The three main problems among Blacks as a group are poverty, ignorance, and disease. Because of these factors the kind, extent, and degree of impairment and disability among Blacks may be more severe than among other populations.

(Johnson, 1976, pp. 162-163)

Identification of Black Exceptional Children

According to the 1970 Report of the President's Committee on Mental Retardation, the rate of placement of Negro children in special education was four times higher than the Anglo rate (Jones, 1976). Although this situation has improved over the past decade, mainly through the efforts of the courts, factors that cause Black students to be referred for special education continue to affect teachers' attitudes and expectations. One of the main factors seems to be Black dialect. In spite of recent efforts to explain, justify, and legitimize Black language, even the slight differences of tone or rhythm affect the way a student is perceived.

Harber's (1979) extensive review of the literature on teachers' attitudes toward Black English shows that non-standard dialects are perceived negatively and mark the user as inferior to members of other groups. The remainder of the material in this section is drawn from Harber's review.

Woodworth and Salzer (1971) asked urban and suburban elementary school teachers to rate reports which had been read onto audio tape by Black and White sixth graders. White children's reports were consistently rated superior to Black children's reports, although the content of the reports was identical. Furthermore, urban teachers tended to rank all reports higher than suburban teachers. Woodworth and Salzer (1971) concluded that teachers "identified

the Black child's voice with his racial background and they associated such a background with negative achievement expectations" (p. 171). According to the authors, the Black students read the Standard English stimulus materials as written; they did not alter the syntax, substitute dialect lexical variants, or deviate substantially from conventional pronunciations of words. Therefore, the authors concluded that the teachers picked up sufficient paralinguistic clues (e.g., intonation patterns) to identify the race of the child.

In a similar study, Crowl and MacGinitie (1974) audio taped Black and White ninth grade boys speaking identically worded answers to typical school questions. They presented the recorded answers to 62 White experienced teachers and found that the teachers assigned significantly higher grades to the answers when spoken by White students than when spoken by Black students. Teachers who were most susceptible to vocal stereotyping could not be differentiated on the basis of sex, age, number of years of teaching experience, most frequently taught grade, or percentage of Black students most frequently taught.

Granger, Mathews, Quay, and Verner (1977) investigated teacher judgments of functionally equivalent speech samples obtained from middle and lower SES Black and White children. They found that middle SES children were rated more positively

than lower SES children and White children were rated more positively than Black children by their sample of preschool and primary grade teachers. Their results suggested that the teachers were attending less to what a child said than to how he or she said it. Thus, there is evidence that teachers are not totally objective in their evaluations of children's performance but are influenced by the speech patterns of children. This finding suggests that teachers should be trained to develop an understanding of the fact that their attitudes toward a child's speech may hamper their ability to evaluate the child objectively. As Granger et al. (1977) stated, teacher training programs should include training teachers to look beyond a child's speech patterns in evaluating his or her ability and/or performance.

Blodgett and Cooper (1973) administered a questionnaire on attitudes toward Black English to 134 White and 65 Black elementary school teachers in Alabama. Analysis of the results indicated that 53% of the White teachers and 26% of the Black teachers viewed Black English speaking children as less intelligent than Standard English speaking children.

In summary, there is considerable evidence to suggest that speakers of nonstandard English dialects in general and speakers of Black English specifically are evaluated as inferior to speakers of Standard English by their teachers. Furthermore, the findings of Bickley (1972) suggest that morphosyntactical features are more powerful in evoking

negative attitudes in teachers than are phonological features of nonstandard dialects.

Teacher expectancy has been found to influence children's achievement (Rosenthal & Jacobson, 1968) and, specifically, culturally different children's achievement (Buford, 1973; Henderson & Long, 1973; H. Miller, 1973; Newland, 1974; Rist, 1972). Thus, the opinions teachers form of students on the basis of their nonstandard speech patterns may be partially responsible for the poor academic achievement evident among many Black children in our schools.

Values and Learning Style

Family members—mother, father, grandmother, grandfather, brothers, sisters, and others who may be part of the household—are all very important people in the life of a Black child. Family life is a private matter and children are expected to protect that privacy. Young children may not know how to respond when asked to talk about their families or draw pictures of their home life. Youngsters learn very early that the family described in the standard primary reader may be very different from their own family and they are reluctant to expose those differences (Hilliard & Smallwood, 1974). A child faced with an assignment that involves disclosures about the family may simply not do it or may pretend not to understand what is required. Some teachers may view the child as indifferent or defiant while

others may think the child is slow. Ignorance of what makes children behave in certain ways can lead to misconceptions about the children themselves.

Black children may be suspicious of interest shown them by teachers and other school personnel. These suspicions may stem from parental attitudes. Many of today's parents who grew up in the early days of desegregation may have few good experiences upon which to build positive attitudes toward schools. Yet most Black parents are very anxious for their children to learn and get ahead. For many Black children, school is not the most comfortable place to be. It is a place where their language may be criticized and their life style demeaned. Although educators do not do this intentionally, such attitudes can be expressed subtly through the teacher's body language and the way things are said in textbooks. The response to these messages may be hostility or withdrawal on the part of the child.

It is sometimes difficult to distinguish between hostile behavior and the interactive style used by many Blacks. There are a number of cultural practices unique to the Black community that are often misunderstood by Anglos. For example, there is a tendency in Black culture to demand continual verification of role and authority. Students who frequently interrupt and question what is going on may simply be engaged in an interactive process practiced in their community (Smallwood & Taylor, 1974). Along this

same line, it is a common practice for Blacks to vocally affirm what a speaker is saying. Enthusiastic students may spontaneously speak out in positive response to a teacher's remarks. Teachers who are not familiar with this kind of interplay may view such behavior as rude or disrespectful. The use of wit, hip language, or "running a game" is a culturally valued device for self protection. A Black student may employ this type of response to build self esteem among his peers. Teachers who do not understand the use of this strategy may take it as a personal threat to their authority.

Economically disadvantaged Black children may have developed some unique strengths as a result of their living conditions (L. Miller, 1973). Because children from poor homes are called upon to do a variety of tasks not likely to be expected from middle class children, many have become highly resourceful. A positive spirit of competitiveness is often found among these youngsters. As a result of adjusting to chronic crises, defeats, and sacrifices, Black children tend to develop a sense of realism. Through the efforts of Black leaders there exists a sense of racial pride and dignity. Black children share a rich heritage, and the accomplishments of modern African nations further contribute to the pride of Black Americans. Finally, the talents and gifts of Black American artists, musicians, and writers help build a positive esthetic identity.

Table 2 presents some interactions that may exist in the experiences of Black exceptional students. Relevant Characteristics of Culture were drawn from Gay & Abrahams, 1973; Hilliard & Smallwood, 1974; and Smallwood & Taylor, 1974.

<u>Exceptionality</u>	<u>Relevant Characteristics of Condition</u>	<u>Relevant Characteristics of Culture</u>	<u>Possible Implications</u>
Visually Impaired/ Blind	Dependent on others for stimulation in infancy	Early independence encouraged; dependence on siblings for child care	Adequate stimulation may not occur
	Dependent on oral modes of communication	Sensitive to verbal tone and inflection	May be sensitive to subtle implications of language
Communication Disordered	Nonverbal	When there are many children in the home, children often speak for each other	Others may not notice child's poor communication skills
	Poor use of language	Language is a valued and specialized part of the culture	May be rejected, ignored, isolated by other group members
	Gives impression of understanding but does not	Skilled at interpreting body language	Others may think the child understands when s/he doesn't
	Fails to hear some sounds	Dialects and Black English do not use some sounds	May confuse communication problems stemming from a handicap with problems stemming from use of dialect
	Unable to answer general information items because of different acculturation patterns related to deafness	Unable to answer general information items because of different cultural experiences	May wrongly assume that inability to answer questions is due to one of these reasons when it is really because of the other or a combination of both
	Uses other modes of communication	Uses posture and gesture in communicating	
Emotionally Disturbed/ Behavior Disordered	Delinquency	Youths may rebel against system where they believe they have little hope for success	Antisocial behavior may be used to achieve status when it cannot be achieved within the system
	Drug and alcohol abuse	Youths may become drug or alcohol dependent in environment where narcotics are commonly used as an escape	Requires special effort of community to combat abuse
	Aggressive, acting out, challenging, militant	Desire to assert racial identity	Needs to be directed into positive channels
Mental Retardation	Limited level of educational achievement	Historically received little or no schooling	Family may give up on schooling
	Slow thinking	Tolerance for broad range of abilities	May not be perceived as disabled except related to academics
	Poor performance on tests of intelligence	Poor performance on tests normed on non-Black populations	Misdiagnosis: parental hostility and defensiveness
Learning Disabled	Achievement below ability	Ability often misjudged because of test bias	Students with learning disabilities misdiagnosed as mentally retarded
	Faulty perception of sounds, words, etc.	Words not spoken with familiar intonation not paid attention to	Child believed to have auditory perceptual problems when there is simply a failure to recognize meaning without the cues of dialect
	Hyperactive	Interactive style	Child engaged in interactive process may be viewed as hyperactive
Gifted	Creative thinking	Good at problem solving	May be an area of excellence
	High academic achievement	Does poorly on tests	May be overlooked if selection is based on test performance
	Special talents/gifts	Culture supports athletic excellence as way out of poverty	May neglect one dimension, e.g., intellectual, because another, e.g., athletic appears to have greater payoff
	Leadership	Socially organized around leaders	Identification of gifted leaders may be better accomplished outside school setting

HISPANIC AMERICANS

As a matter of perspective, it must be realized that the United States has the fourth largest Spanish speaking population in the Americas. At least 25% of our Spanish speaking people are living below the poverty level. Unemployment is high and the school drop out rate ranges from 50% to 85% (Padilla & Ruiz, 1973). Negative attitudes on the part of many teachers and a lack of understanding of the child's values and language make school an unpleasant experience for many children. Many Hispanic adults remember a time when children were actually punished for speaking Spanish in school (Aragon & Sierra, 1974). Common to all poor people, there is a high level of health problems including malnutrition and congenital defects (Wakabayashi et al., 1977). Coupled with this is a lack of responsiveness on the part of service agencies to provide health care in a way that is acceptable to the people.

Traditionally, Spanish speaking people considered the family as the most important social unit. Each member of the family had a unique status and role. In the traditional Chicano family it was important that each family member know his or her responsibilities to the others, and what could be expected in return. The family was in no way limited to blood relatives. The spirit of La Raza fosters the belief that all Mexican Americans are united

by a common spiritual bond and have a responsibility to help each other (Wakabayashi, et al., 1977). In this spirit people tended to rely on the extended family for help rather than on some impersonal institution or agency.

The father is the head of the household and is responsible for providing for the family and accounting for the behavior of family members both in and out of the home. In a traditional family the mother devotes herself to her husband and children. The birth of a handicapped child holds the potential of disrupting the system, thus producing a serious crisis. For example, if the mother is forced to go to work in order to help pay for treatment for a child, the father's role as provider is challenged and he may be personally devastated. This in turn could lead to despondency, alcoholism or other behavior on his part which would affect the degree of respect others could have for him. With the help of the extended family, however, disabling conditions may be sustained without trauma (Wakabayashi, et al., 1977).

Identification of Hispanic Exceptional Children

Language is the major problem in the identification of exceptional Spanish speaking children. Test translations pose major problems. Vocabulary differs for various Hispanic groups and subgroups. Words have different frequencies and potencies in different languages. Context is also a problem; many seemingly harmless English words translate into Spanish

swear words. Literal translations represent a complete denial of cultural differences. Even if an adequate translation could be found, the test would have to be renormed because populations differ markedly from the standardization sample.

The term "bilingual" is currently being used to describe populations whose primary language is other than English. The American Heritage Dictionary defines bilingual as "able to speak two languages with equal skill." For a significant number of "bilingual" children, this skill for both languages is at a very low level. In other words, some so called "bilinguals" lack fluency in either language. It takes a skilled diagnostician to separate the youngster who is weak in both languages from the child who is learning disabled, mentally retarded, or even hearing impaired.

Values and Learning Style

In his study entitled "Value Clarification in the Bicultural Classroom," Guinn (1977) summarized the value differences between the Mexican American and the Anglo American as follows:

Mexican American's Value:

Being rather than doing
Limited stress on material possessions
Present time orientation
Simple patterns of work organization and group cooperation
Central importance of the family, personal relations
Fatalism, accommodation to problems
Tradition

Anglo American's Value:

Doing rather than being
Material well being
Future orientation
Individual action and reaction
Impersonal relations
Man's mastery over the universe
Change

Being rather than doing. According to Castaneda (1976), Mexican Americans have a humanistic orientation that results in a commitment to help others and leads to the development of sensitivity to the needs and feelings of other persons. This sensitivity is critical in both the verbal and nonverbal realms of interpersonal relationships. It permits the individual to read and understand another person's feelings without forcing him to embarrass himself by pleading for help. "A person who has the capacity to help assumes the role of helper, knowing he can expect others in turn to extend the same courtesy when he is in need of assistance" (Castaneda, 1976, p. 186). Teachers must be sensitive to the child's feelings, remembering that a child centered rather than a task centered approach is more effective with traditional Mexican American children.

Limited stress on material possessions. Although this value has a much broader social implication, one example of its application is in the choice of rewards. Rather than using tangible reinforcers such as stars or candy to reward work well done, a chance to work more closely with the teacher or a note to the parents stating how well the child is doing may be more effective methods of reinforcement (Castaneda, 1976).

Present time orientation. In general, the Mexican American culture is not oriented toward working fast. What one is doing at the present moment deserves full attention. This characteristic can result in poor performance on timed tests or other tasks that measure rate (Sierra, 1974). Furthermore, this characteristic, combined with a sense of fatalism, promotes an attitude of "enjoy today, for who knows what tomorrow will bring."

Simple patterns of work organization and group cooperation.

Achievement for the family appears to be generalized as cooperation. To strive for individual gain is selfish. Individual competition is seen as destructive because it hurts family, community, and ethnic unit Mexican American children are more likely to adopt cooperative modes than Anglo American children . . . which helps to explain why Mexican American children are often described as not motivated or

achievement oriented. Many suppress individual gain in favor of family, community, or peer group gain. Teachers could utilize this characteristic preference for a cooperative mode by assigning group projects which require children to work together.

(Castaneda, 1976, p. 185)

A real conflict may be presented when a Spanish speaking person who is psychologically prone to accept support and cooperation is placed in a treatment plan that emphasizes self reliance and individualism. The potential fear of being lost or disregarded by social, medical, or rehabilitation service agencies often overrides the person's desire for those services (Wakabayashi et al., 1977).

Central importance of the family, personal relationships. The traditional Mexican family and community structure develops in the individual a strong sense of identity with and loyalty to his family, community, and ethnic group. Since personal identity is so strongly linked with the family, a desire to achieve for the family is developed early in the child. One immediate implication is that it is critical that Mexican American parents be involved in the educational process. Parental involvement strengthens the idea in the child that scholastic success is important to the family. Parents place as much emphasis on social roles and behavior as they do on academic matters. They are often confused when school personnel do not seem to

understand that a child's duties at home, such as caring for younger family members, are just as important as his education. Because of this emphasis on personal relationships, the teaching style that is most successful is modeling. The child learns to "do it like the teacher" and wants to become like the teacher. It is important, then, that the teacher relate personal anecdotes and be willing to interact with the child outside the classroom (Castaneda, 1976).

Fatalism, accommodation to problems. The Spanish speaking community accommodates disabled members by altering expectations and roles for the individual in accordance with his abilities. The individual's status, acceptance, and prestige is based on his ability to assume those altered roles and responsibilities which contribute to the common good of the household (Wakabayashi et al., 1977).

Tradition. By incorporating the traditions of the community into the curriculum, the Hispanic child can develop a sense of belonging to the school. Many traditions are centered around religious practices and holidays. Involving parents in the planning of special events and units helps children develop greater respect for their own heritage. It should be noted that sex roles are clearly defined in Hispanic communities. Men are considered to have more status in business and politics, whereas women have more status in religion, child rearing, and health care. Teachers should be cautious about forcing children from

traditional families to perform tasks that contradict their sexual roles (Castaneda, 1976).

Table 3 offers some possible interactions between specific exceptionalities and the characteristics of Hispanic children. Relevant Characteristics of Culture are drawn from the writings of Castaneda, 1976, and Wakabayashi et al., 1977.

TABLE 3
HISPANIC EXCEPTIONAL STUDENTS

<u>Exceptionality</u>	<u>Relevant Characteristics of Condition</u>	<u>Relevant Characteristics of Culture</u>	<u>Possible Implications</u>
Visually Impaired/ Blind	Dependent on others for stimulation in infancy	Many supportive people around to stimulate infant and young child	
Communication Disordered	Nonverbal	Highly verbal	Early recognition of communication problem
	Poor use of language	Bilingual child may have poor language skills	Bilingual situation may mask true communication disorder
	Gives the impression of understanding but does not	Skilled at understanding needs and feelings from nonverbal cues	Sensitivity may substitute for hearing and problem may be masked
	Fails to hear some sounds	Hispanic doesn't hear all English sounds because they do not exist in Spanish	May misdiagnose communication problem stemming from a handicap with problems associated with bilingualism
	Unable to answer general information items because of different acculturation patterns related to deafness	Unable to answer general information items because of different cultural experience	May attribute failures to wrong cause
	Uses other modes of communication	Uses gestures in conjunction with language	Many gestures are integral parts of language
Emotionally Disturbed/ Behavior Disordered	Depressed, anxious, withdrawn	Conflicted when forced into a role that contradicts values	May not be able to cope; may drop out if situation is too uncomfortable
	Delinquency	Youths may rebel against system when they believe they have little hope for success	Antisocial behavior may be used to achieve status when it can't be achieved within the system
	Drug and alcohol abuse	Youths may turn to drugs or alcohol in situations where family roles and responsibilities have broken down	Requires special extended family and community effort to combat abuse
	Aggressive, acting out, challenging, militant	Desire to assert cultural identity	Needs to be directed into positive channels
Mental Retardation	Limited level of educational achievement	Historically received little or no schooling	Drop out rate high, even among nonhandicapped
	Slow thinking	Adapts roles and expectations to abilities	Person assured of place in community in spite of limitations
	Poor performance on tests	Most tests not appropriate; timed tests especially bad	Frequent misdiagnosis
	Noncompetitive	Noncompetitive	Best to use team or cooperative approach to learning
Learning Disabled	Achievement below ability	Weak skills in both English and Spanish	Problem determining nature of learning problem
	Faulty perception of sounds, words, etc.	Many English words sound alike to Spanish speakers	Problem determining cause of misperceptions
Gifted	High achievement	Reluctant to set self apart from peers; willing to achieve for the family	May be reluctant to show ability
	Leadership	Those who are capable are expected to help	May not be recognized as anything special

NATIVE AMERICANS

Native Americans, including American Indians, Eskimos, and Aleuts, are the most diverse minority discussed in this chapter. They come from hundreds of different tribal groups or nations, each with its own language and culture, yet they do share one basic characteristic: the desire to preserve their culture and tribal identity. Native Americans have tenaciously clung to their languages and cultures in spite of hundreds of years of attempted acculturation by the United States government. Not until 1924 were Native Americans granted U.S. citizenship.

In spite of some recent efforts to restore cultural identity, there remain many barriers to equal opportunity for individuals belonging to these groups. According to Wakabayashi et al. (1977), the average income of the Indian is still approximately \$2,000 a year; unemployment averages 40% overall; and the 500,000 federally recognized Indians (representing over 260 tribes and 215 Alaska Native villages) are spread very thinly over 26 states where Indian populations vary from about 425 in Louisiana to 180,000 in Oklahoma. These figures do not include Indians living in integrated settings. Diseases related to poverty and malnutrition, as well as crippling accidents and an abnormally high rate of ear infections (10% to 34%, depending on the group, compared to 1.2% in the general population)

contribute to a disproportionate number of handicapped children among the Native American populations.

The vast majority of Indian children attend boarding schools, either on their own reservation or in other locations. According to several reports (Bergman, 1968; Bryde, 1967; Pepper, 1976), conditions at many boarding schools contribute to a very poor state of mental health. The children's language and culture are regarded as valueless and the youngsters are discouraged from following the traditions of their people.

Indian children attending public schools often feel isolated in these predominantly White institutions. Poverty, discrimination, institutional neglect, and culturally alienating school systems leave many children with feelings of social and emotional isolation which, according to Bryde (1967) and Pepper (1976), account for drop out rates as high as 60%.

Although tribal structure and values differ significantly, there are a number of characteristics that are common among most groups. Indian life style is in harmony with nature. Traditions are followed religiously and tribal knowledge and mores are passed from elders to children by means of the spoken word. Generally, physical punishment is not used. Parents, relatives, and other tribal members share in the raising of children.

Alaska Natives have some particularly difficult problems to cope with. Nachmann (1969) identified a number of factors that may interfere with the intellectual development of some students who live in remote areas. Lack of varied sensory input resulting from the barren Arctic landscape and the meagerly furnished home environment tend to deprive children of the early stimulation believed critical to intellectual development. Prolonged separation from parents and family because of boarding school or frequent hospitalization (15% are hospitalized each year) interferes with emotional development. Often the school curriculum has nothing to do with life in the village, and there is a sharp discontinuity between school and other meaningful experiences. Many teachers go to Alaska for their first teaching assignment, and lack of experience and professional and social isolation account for many problems that arise between teacher and children.

Identification of Native American Exceptional Children

There are several significant barriers to identifying exceptional children from Native American populations. Because the people are spread out so thinly across the United States and Alaska and the agencies that serve them have not systematically recorded disabilities, there is little dependable data on number, location, and type of handicapped individuals. To further complicate matters, there are no clear

understandings of what it means to be handicapped. Native Americans tend to be far more accepting of deviance and able to absorb the handicapped and other "different" persons into the structure of their society. For example, many Navajos who are deaf become sheep herders, a valued occupation and one not really affected by deafness (Wakabayashi et al., 1977).

Some tribes believe that individuals have the power to make prenatal choices of how they wish to be born, so if a child is born with a handicap it is not regarded negatively, but rather as the individual's wish. In view of this attitude, the family may simply ignore the problem (Wakabayashi et al., 1977). Although extremely tolerant of most handicapping conditions, Indians may ridicule the use of prosthetic devices such as eyeglasses or hearing aids. Because of this, a person may choose to try to adjust to his disability rather than attempt to remediate the condition (Wakabayashi et al., 1977).

Among traditional Navajos, seizures are a cause for alarm or disgust, for they are believed to be brought about by incest or haunting by the dead. Sometimes individuals with seizures are believed to be witches. Children with this condition are invariably ostracized, but they often use their disability to terrorize those who shun them (Wakabayashi et al., 1977).

Values and Learning Style

Pepper (1976) provides the following insights into the learning style of Indian children in her list of characteristics that are closely tied to value systems.

1. Many children need to learn English as a second language. More than one half of the Indian children between the ages of 6 to 18 use their native language. Approximately 300 different Indian languages are in use today.
2. Indian students may use shorter sentences and omit adjectives.
3. They have trouble using the correct English verb.
4. Indian children have not lived in a vacuum, but have been influenced by the anxieties, taboos, mores, aspirations, religion, and behavior patterns of their culture.
5. After Indian students have met with continual failure, they tend to drop out.
6. The Indian's concept of time affects his school performance in four ways—as outlined by Joe Sando (1974):
 - a. Attendance may be lowered, particularly where school bus schedules increase inflexibility.
 - b. It may be harder to command children's attention according to teacher designed schedules.
 - c. Differences in time orientation probably affect scores on any test or test-like assignments which are timed
 - d. Time orientation may be related to willingness to plan ahead and delay gratification. (pp. 61-62)
7. Indian students socially withdraw when they are unfamiliar with acceptable behavior, compliance versus aggression and self-assertion versus anonymity.

8. Indian students learn more through observation or visual means rather than verbal.
9. Indian children are taught to listen and to wait until their years of experience have prepared them to learn enough and to be influential enough to attract listeners. (In the Indian way, you may be 35 years old before the tribal members will listen to you.)
10. Due to the years of training as an observer and listener, Indians often commit things to memory and may be able to relate the stories and prayers they have heard.
11. Indian students prefer a quiet or private type of recognition rather than a public announcement.
12. Most Indian children have a low self-image. (p. 140)

Although the following list would be modified somewhat for different Indian groups, Zintz's (1970) comparison of Pueblo and Anglo values serves as a good summary.

<u>Pueblo</u>	<u>Anglo</u>
Harmony with nature	Mastery over nature
Mythology	Scientific explanations
Present time orientation	Future time orientation
Work to satisfy present needs	Work to get ahead
Time as infinite	Efficient use of time
Following ways of elders	Climbing ladder of success
Cooperation	Competition
Anonymity	Individuality
Submissiveness	Aggressiveness
Humility	Striving to win
Sharing	Saving for the future

Harmony with nature. Indian students may not feel comfortable participating in some activities required in biology and other science classes. Destruction of life for the sole purpose of examining an organism may not be tolerable (Sando, 1974).

Mythology. Care must be taken not to ridicule legends and folk myths when teaching scientific subjects. Mythology is part of the history of a people and as such deserves to be respected, preserved, and explored.

Present time orientation and time as infinite. Lack of attention to schedules may create a number of problems at school. Children may fail to complete assignments on time or may do poorly on timed tests. Attendance may be lowered, especially where school bus schedules increase inflexibility (Sando, 1974).

Work to satisfy present needs. Attention to events beyond the seasonal cycle is considered by some groups as unnecessary or even dangerous. Such an attitude is incompatible with commitment to a long range curriculum (Sando, 1974).

Following ways of elders. It has often been taken for granted that Indian youths naturally wish to improve the conditions under which they live. Although this assumption is probably true, the image of an "improved" condition may be very different in the minds of the Anglo and the Indian.

Indian youths may have no interest in climbing the corporate ladders of the outside world. but may prefer to continue in the more traditional roles of their native community.

Cooperation. Although some groups encourage individual competitiveness, most value group achievement through cooperation. The community tends to utilize the talents of all levels to accomplish the tasks at hand. In recent years, tribal leaders have learned the importance of cooperation among different Indian nations in order to maximize political power.

Anonymity. Boasting and loud behavior are discouraged by most Native American societies. Children are taught to be seen and not heard in the presence of adults. The child's role is to observe rather than participate. Admiration as a reward for a job well done is appreciated more than some public display of recognition.

Submissiveness. This is not a trait that would be common to all groups. A natural reaction, however, of many Native American children when faced with a situation in which they either do not know what is expected or they anticipate failure is to become nonverbal, passive, or shy.

Sharing. A trait that is valued most highly is generosity and giving to each other. This characteristic may be capitalized on by using peer tutoring in the classroom.

Table 4 suggests some possible interactions between specific handicaps and the more general traits of some Native Americans. Relevant Characteristics of Culture are based on the writings of Pepper, 1976; Sando, 1974; and Wakabayashi et al., 1977.

NATIVE AMERICAN EXCEPTIONAL STUDENTS

<u>Exceptionality</u>	<u>Relevant Characteristics of Condition</u>	<u>Relevant Characteristics of Culture</u>	<u>Possible Implications</u>
Visually Impaired/ Blind	Passive learning style Dependent on others for stimulation in infancy May be corrected or improved with lenses	Passive learning style Culture very dependent on visual learning Tendency to ridicule use of eyeglasses	May have added difficulties adjusting to disability Poor vision may not be corrected
Communication Disordered	Nonverbal Poor use of language Gives the impression of understanding but does not Fails to hear some sounds May be corrected or improved with hearing aid Unable to answer general information items because of different acculturation patterns related to deafness	Children expected to be quiet and observant Bilingual child may have poor language skills Much communication occurs at a nonverbal level High incidence of Otitis Media causing hearing loss Tendency to ridicule use of hearing aid Unable to answer general information items because of different cultural experiences	Condition may be masked Bilingual situation may mask true communication disorder Hearing problem may not be recognized People accustomed to hearing loss and may tend to ignore problem Poor hearing may not be corrected May attribute failures to wrong cause
	Uses other modes of communication Tends to associate with deaf subcommunity	May use gesture to supplement language Community accepts wide range of disabilities and accommodates them within work hierarchy	May not be motivated to develop verbal skills Disability may not be perceived as tremendous handicap
Emotionally Disturbed	Depressed, anxious, withdrawn, suicidal Delinquency Alcohol abuse Militant	Feelings of unworthiness, due to conflict of values Inability to succeed may lead to rebellion Alcohol abuse Desire to assert cultural identity	Common syndrome; may not receive attention Ridicule may be more effective deterrent than other punishments Requires special extended family & community effort Need to be directed to productive channels
Mental Retardation	Limited level of educational achievement Slow thinking Poor performance on tests Noncompetitive	High drop out rate, social promotions Community adjusts to wide range of ability Most tests not appropriate; timed tests especially bad Noncompetitive	Academic achievement not a primary value-high dropout rate Person assured role in community in spite of limitations Frequent misdiagnosis Best to use cooperative approaches to learning
Learning Disabled	Achievement below ability Faulty perception of sounds, words, etc.	Weak skills in both native language and English Auditory loss from ear infections	Problem determining nature of learning problem Needs careful diagnosis to separate hearing loss from other perceptual problems
Orthopedically Impaired	May have deformity or loss of limbs	Importance of body. Tendency to scapegoat on individuals with this type handicap. Culture 'takes care of its own.'	Adjustment may be very difficult or may be assimilated with no problem
Epilepsy/ Brain Damage	Seizures	Some groups fear & disgusted by seizures. Others accept this as quirk of nature.	Individual ostracized; normal social adjustment is dependent on view of tribe
Gifted	High achievement Leadership/Talent	Anonymity, passive learning style Display of leadership ability in youth may not be sanctioned in tribe except in arts & sports	Individual may mask ability so as not to be singled out May have few opportunities to develop abilities. Talent may be ridiculed or promoted depending on tribe

SUMMARY

The material presented in this section is offered as food for thought to teachers who may be experiencing uncertainties about students who are culturally different from themselves. When faced with the question of whether or not to refer a student for special education evaluation, it may be helpful to read over the material that is relevant to that youngster and to review the child's behavior in terms of learning style and value system.

When planning a parent conference, teachers may gain some insights by examining the common perspective of the particular subgroup. And when planning an individualized education program, it may be desirable to specify certain approaches to be used that are congruent with the child's way of life.

Once again, it must be emphasized that not all minority children fit the standard profile of their cultural group, and to stereotype in this manner may be worse than not paying any attention at all to the child's cultural affiliations. It is only by developing a multicultural perspective that teachers will be able to understand where each student is really coming from.

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3. Development and Implementation of IEP's for Exceptional Bilingual Children

Alba Ortiz

An emerging concern of public school educators is the appropriateness of services offered to linguistically and culturally different children who have special education needs. Questions have been raised about assessment procedures, overrepresentation in classes for the handicapped, instructional services provided, and the nature and extent of parental participation in decisions affecting their children's education. Attempts to address these issues highlight a myriad of complex variables which must be examined in order to provide appropriate special education for children who have limited English speaking abilities.

RESOURCES NEEDED FOR DEVELOPING THE IEP

The Education for All Handicapped Children Act of 1975 (Public Law 94-142) is federal legislation which mandates a free, appropriate education for all handicapped children and youth between the ages of 3 and 21. A critical feature of this law is the requirement of an individualized education program (IEP) tailored to meet the unique needs and abilities of each handicapped child. The individualized education program is a written statement which includes documentation of decisions reached about the objectives, content, implementation, and evaluation of the student's educational program. By law, the individualized education program must include the following components:

1. A statement of the student's present level of educational performance.
2. Annual goals describing the educational performance to be achieved and short term instructional objectives which are measurable, intermediate steps between the present level of educational performance and annual goals.
3. A statement of specific educational services needed by the student, including special education and related services.
4. A description of the extent to which the child will participate in the regular education program.
5. The date when services will begin and the length of time the services will be given.
6. A list of the individuals responsible for implementation of the student's program.

7. Criteria and procedures for annual review of the IEP.

To develop appropriate individualized education programs for students who have limited English speaking abilities, school systems must have the following minimum resources:

- Adequate assessment data which yield information about the student's linguistic and cultural background and other unique characteristics, as well as the effects of these characteristics on educational performance.
- Admission, review, and dismissal committees which include representatives who are knowledgeable concerning the effects of bilingualism/biculturalism on performance and behavior.
- Procedures to facilitate parent participation in the development of the child's education program.
- Placement alternatives which include opportunities for interface between bilingual education and special education programs.
- Instructional staff who have the necessary skills and competencies to work with exceptional children who have limited English speaking abilities.
- Materials, media, and other resources which are linguistically and culturally relevant for the student.

Additionally, teacher behavior and the characteristics of school programs must be analyzed to determine their influence on pupil performance.

SPECIAL CONSIDERATIONS FOR LINGUISTICALLY AND CULTURALLY DIVERSE STUDENTS

Present Level of Educational Performance

Efficacy studies have indicated that minority children are well represented in special education classes. Dunn (1968) estimated that 80% of the students in classes for the mentally retarded in the United States are minorities. Mercer (1973) supported this finding in her study of special education practices in Riverside, California. She found that three times as many Mexican Americans and 2-1/2 times as many Blacks are identified as candidates for special education than would be expected from their representation in the general population. The primary criteria for special education placements are failure to achieve academically and/or failure to adjust to the school setting.

Professionals continue to be critical of the practice of testing ethnic/linguistic minorities with instruments normed on White, middle class individuals. Conventional procedures often discriminate against minorities because of heavy emphasis on items which essentially yield an assessment of English language verbal skills and/or knowledge of the culture of the dominant society. Prerequisite to developing an individualized education program is the gathering of data that accurately identify handicapping conditions and provide an interpretation of the child's performance in

light of his or her linguistic, cultural, or other unique characteristics.

For educational planning, the assessment data must include characteristics manifest both in school and out of school, including family and environmental situations which may influence a child's learning or behavioral patterns. Specifically, assessment must provide an interpretation of how a different language, culture, lifestyle, or experiential background affect performance. Assessment data must also include a measure of the effectiveness or degree to which an individual meets the standards of personal independence and social responsibility expected of his or her age and cultural group, both in and away from school. The inclusion of adaptive behavior measures will eliminate the "six hour retardate," the child who experiences social or academic difficulty in the school but who is an independent, self sufficient individual in the community.

The Decision Making Team

P.L. 94-142 requires that interpretation of assessment data and subsequent determination of the student's education program and placement be made by a team of persons knowledgeable about the student, the meaning of evaluation results, placement options, and personnel available to provide services determined necessary to meet the unique needs of the child. The team includes a representative(s) of appraisal, a

representative(s) of administration, the parent, and the child, if appropriate.

For exceptional children who have limited English speaking abilities, the team should include a representative(s) of the local education agency, other than the child's teachers, who is qualified to provide and/or supervise the provision of special education and bilingual education services. This individual(s) must have the authority to insure that the recommendations of the team are implemented and that both bilingual education and special education resources will be committed to meeting the student's educational needs.

The team should also include a representative who has training and experience in both special education and bilingual education. Because of the lack of bilingual/bicultural special education personnel, the team should include not only a special educator, but also a bilingual education specialist who can provide insight into linguistic and cultural factors that influence student achievement and who can suggest teaching strategies and materials that can be used in planning and implementing linguistically and culturally relevant interventions. Ideally, the bilingual educator should be the individual with direct responsibility for implementing the child's individualized education program.

Parental Participation

Historically, many parents have simply given consent for their children to receive special education services after the placement decision was made. P.L. 94-142 establishes procedures that require increased parental participation in this process. Parents must be provided information, assistance, and/or counsel to insure that they understand proceedings, deliberations, and the significance of the decisions made.

Every effort should be made to encourage parents and the child to participate in the IEP meetings. This includes providing all written communications in the parent's native language (for parents whose native language is other than English), and advising parents that they have the right to bring someone to meetings who can serve as their advocate in the deliberations. This advocate should be someone who is familiar with special education and who can assist the parent in understanding information presented.

Educational Planning Considerations

It is not possible to address the content of IEP's for all handicapping conditions within the scope of this chapter. However, there are several areas of common concern in educational planning for children from linguistically and culturally diverse backgrounds.

Language. One of the first questions asked is, "What should be the language of instruction?" It is a common misconception to assume that because handicapped children are likely to experience difficulty in mastering language skills, the language of instruction should be English to insure that they can communicate in the language of this country. The literature in language acquisition and bilingual education does not support this rationale. Unless the children first dominate their native or primary language, they will have difficulty developing second language skills and will in all likelihood experience difficulty in cognitive skill development. Assessment procedures should have determined the child's native or dominant language. That should be the language of instruction. When no clear dominance has been established, other variables may need to be taken into consideration, including the child's age, language preference, motivation, previous language experience, and the attitude or wishes of the parents. The language of instruction should be the language in which the child learns best, based on a review of all these factors.

Oral language development must precede academic skill development. The child must be able to communicate ideas effectively before being expected to master skills such as reading and writing. To begin instruction in these skills before the child has a sound linguistic base will confound the instructional process because the child will likely

require remedial instruction in basic skills, a problem created by the lack of language skill. It is an impossible task for children to read or write a language they do not comprehend or speak well.

There are many programs available for teaching English as a second language. There are fewer materials available, however, for development of the child's primary language. The teacher must have a firm understanding of the child's native language so that oral language instruction can be provided in a logical, sequential manner. The teacher must also be able to determine when a child has developed enough language skill to profit from academic instruction in that language.

When the child has mastered native language skills, instruction in English as a second language can begin. The sequence of instruction is the same. The child must first develop English oral language skills before academic instruction in English is begun. Instruction in English academic skills should not be initiated if the child is experiencing difficulty mastering these skills in his or her native language. This is an indicator that the child is not ready to make the transition from native language instruction to instruction in the second language. Making the transition prematurely will again create a situation where further remedial instruction is required.

Culture. Instructional strategies and materials must be culturally relevant. What is culturally relevant will depend upon the environment in which the child is being reared; therefore, an analysis of family, lifestyle, community values, and other relevant variables should be made. Too often, commercial materials specially prepared for minorities present cultural patterns that do not really reflect a child's experiences. For example, it is often assumed that Mexican Americans eat such foods as "chorizo con huevos" and "tortillas" for breakfast. However, because many mothers are required to work outside the home, it is not unusual to discover that Mexican American children eat cereals for breakfast. This simple example illustrates the need to be sure that materials accurately reflect the child's experiences.

Teachers must also understand the "culture of poverty" and its effects on school performance. Students will not profit from instruction unless basic needs for nutrition, clothing, and shelter are first met. It may be necessary for school personnel to assist the child's family in accessing social services. The curriculum should reflect the child's experiences, which are often far removed from the experiences reflected in a middle class school curriculum. Adherence to the principle that you proceed from the known to the unknown is critical. Concepts presented in terms of experiences children have not had will not be mastered.

Cognitive style. Children have different cognitive styles which affect performance in school. It is therefore necessary to determine the manner in which each child learns best and to achieve a match between teaching and learning styles. The absence of such a match is frequently the reason why children experience school failure. Ramirez and Castaneda (1974) suggested a process for determining cognitive styles by examining those socialization practices that affect the development of cognitive style. Socialization practices that reflect cultural values naturally differ from culture to culture. Teachers need to be alert to recognize different cognitive style elements and adapt instructional materials to meet the unique needs of individual children.

Ramirez and Castaneda suggested that teachers assess the cognitive style of the child, assess their own cognitive style, and then consciously use them both in teaching. The child should first be taught in his own preferred style and then introduced to other styles. This process assures that children will learn to use behaviors appropriate to their own and to the school environments. Children will continue to experience school difficulties if the cognitive styles reflected in the curriculum are different from their own styles.

Instructional materials. Few materials are available that are specifically designed for handicapped children from linguistically and culturally diverse backgrounds. Teachers must adapt materials or create new materials to meet the unique needs of such children. To be effective, materials should reflect the child's language, culture, socioeconomic status, background experiences, and cognitive styles. Bilingual educators and special educators working as teams can facilitate the development, testing, evaluation, and modification of materials, media, and teaching strategies appropriate for handicapped students.

Situational variables. In order to enhance opportunities for school success, the environment in which a child will be required to perform must be evaluated. Traditionally, educational plans have focused on the child and on strategies for changing or improving his or her behavior. For certain children, school failure may be the result of variables such as pupil characteristics or teacher-pupil interaction patterns operating within the class or school and affecting performance.

School difficulties for many children are primarily due to school programs which do not accommodate individual differences (Adeboyan, 1970). For example, research has shown that individuals labeled underachievers or handicapped become victims of lowered expectations for achievement which further affect their social, educational, vocational, and economic performance. A perusal of literature related to teacher

expectations and self fulfilling prophecies illustrates the potentially devastating effects of these labels on pupil performance and achievement. Merton (1957) observed that the self fulfilling prophecy is a mechanism whereby the original error, whether it be in judgment, prediction, or evaluation, yields the very condition erroneously believed to exist.

Jackson and Cosca (1974) surveyed 494 classrooms located in the southwestern United States. The study was designed to measure whether the ethnicity of students influenced the quantity and quality of teacher verbal interactions. In particular, the possible disparity between Mexican American and White children was emphasized. The authors reported that teachers praised or encouraged White students 35% more than they did Mexican American children, and accepted or used the ideas of White students 40% more than those of Mexican Americans. It was concluded that Mexican American children received substantially fewer positive interactions with their teachers. Jeter and Davis (1973) and Rist (1970) found equally astonishing evidence of the effects of teacher expectations for pupils.

Interestingly, the fact that some youngsters are labeled handicapped has also been shown to influence the way in which these children interact with regular or special education teachers. Not only does the label affect teacher

perceptions and expectations, but it also has been demonstrated to create stereotypes which can be detrimental to the academic and/or social development of particular children (Salvia, Clark, & Ysseldyke, 1971).

These conclusions are significant when considered in the context of research evidence indicating that minorities often lag far behind their peers in educational achievement. For example, the U.S. Commission on Civil Rights (1974) reported that only six out of ten Mexican American students who enter first grade in the southwestern states graduate from high school. These students are three times more likely to have repeated a grade than their Anglo peers. Only two out of five Mexican American students reaching twelfth grade read at grade level. In another Commission study (1975), evidence was presented that Mexican American students score more than three years below national norms in reading, math, and verbal ability by the time they reach twelfth grade. Therefore, Mexican Americans are more likely to be labeled underachievers and/or to be referred for special education services.

The data suggest that diagnostic and remedial intervention needs to be directed as much toward teachers and programs as toward children.

Placement alternatives. Once the individualized education program is written, a decision must be made as to

the placement(s) or program(s) in which the goals of the IEP can best be met. In reaching this decision, the local education agency must identify the "least restrictive environment" which insures that

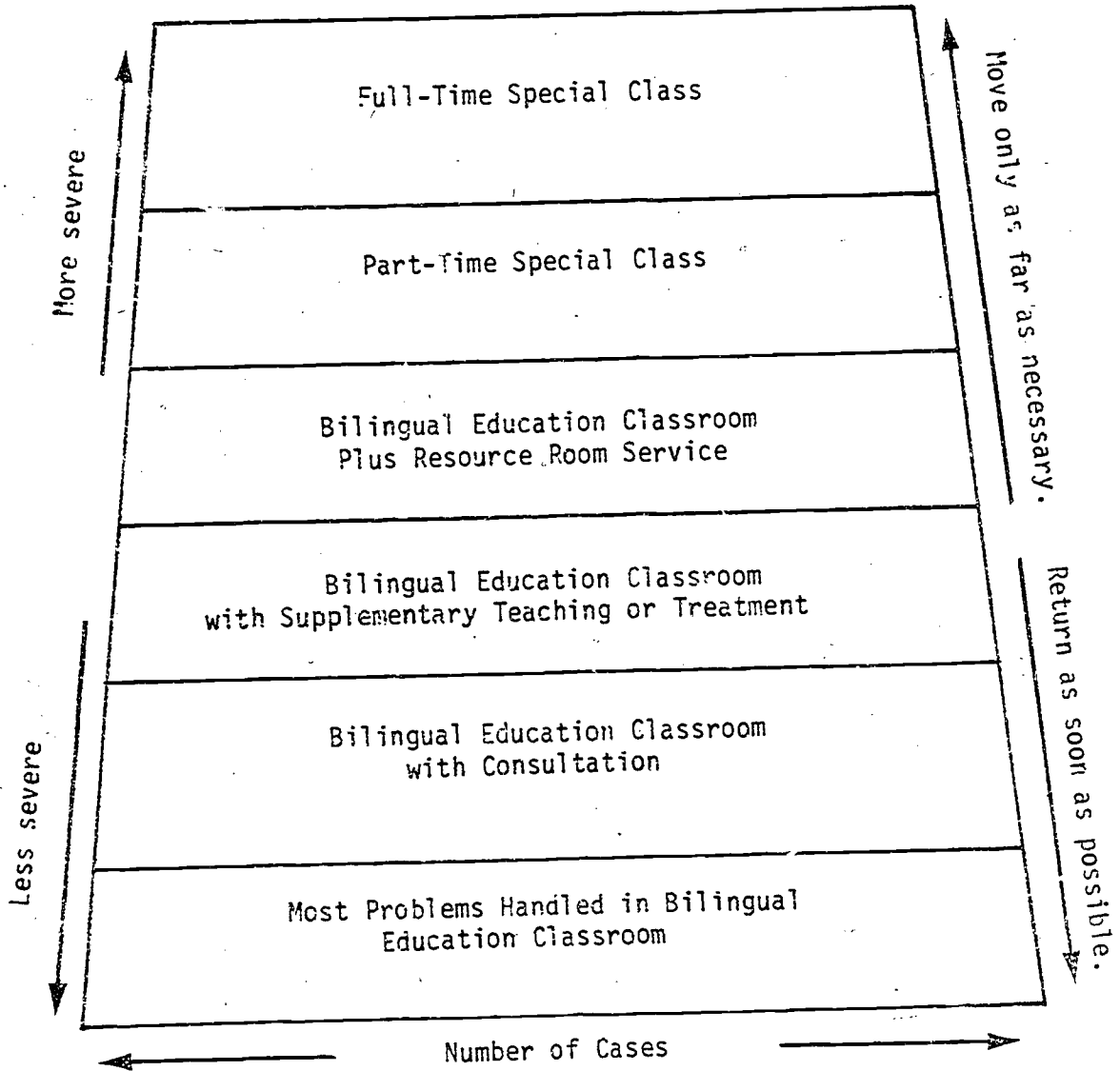
. . . to the maximum extent appropriate, the handicapped child is educated with children who are not handicapped and that separate classes, schooling, or removal from regular classroom environments occur only when the nature or severity of the handicap is such that education in regular classes with supplementary aids and services cannot be achieved satisfactorily. (P.L. 94-142, Final Regulations, Section 121a. 550)

Frequently, the concept of "least restrictive environment" is ignored when the placement decision is made for children who have limited English speaking abilities. Students are placed in bilingual education programs on a full time basis in the hope that putting the child in a class with a teacher who speaks the child's native language will, in and of itself, remedy deficit conditions. This is not the case for children who are indeed handicapped.

Figure 1, adapted from Reynolds' continuum of placement alternatives (1962), illustrates the possible placement options for limited English speaking students. It is critical that the child be placed in the program which provides the highest likelihood of success. The continuum illustrates

Figure 1

SPECIAL EDUCATION PLACEMENT ALTERNATIVES



Source: Reynolds, 1962

two critical concepts in educational programming for handicapped children:

1. The most severely or profoundly handicapped students will be furthest removed from bilingual education programs; the mild to moderately handicapped children are most likely to be found in bilingual education classrooms on a partial or full time basis.
2. The goal of the educational program should be to return the handicapped child to the bilingual education classroom on a partial or full time basis as soon as possible, but only as appropriate.

When children are mainstreamed into bilingual education programs, teachers must receive training and/or assistance from special educators to provide educational interventions which will help handicapped students achieve their potential. If the handicapped child is to be successfully integrated into the classroom program, teachers must be trained to adapt or modify aspects of the bilingual education curriculum. This is an important but not an awesome task, given the typical range in student abilities found in bilingual education classes.

One of the most significant components of the IEP is the statement of educational services needed by the child. This is to be determined without regard to the cost or availability of the service. For handicapped children of limited English proficiency, this component provides the assurance that services provided will be linguistically

and/or culturally appropriate. If a child requires instruction in his or her native language, bilingual materials, or other such support services, the school district is required to provide them, or must contract for the services through other school districts, private agencies, public agencies, or individuals. Contracting the services must be done at no expense to the parents if such services have been determined to be integral to the provision of an "appropriate" education. Under the law, no longer can the school system fail to provide linguistically/culturally different students appropriate services because of the lack of personnel, resources, or the costs involved. The school must seek the required services and pay for them.

EXAMPLE OF EDUCATIONAL PLANNING FOR A HANDICAPPED BILINGUAL CHILD

Unless educational planning considerations discussed in the previous section are incorporated into individualized education programs, the child will continue to experience school failure and may not profit from special education services.

The following example, by suggesting interventions in the areas of oral language and reading, illustrates how information about a child's language, culture, and learning style can be used to develop instructional programs appropriate to the child's unique needs.

Name: F.T. Age: 8-4 Grade: 2 Language: Spanish-dominant

Present Level of Performance

F.T. has been in a traditional monolingual English classroom for 3 years. Both Spanish and English language skills are characterized by errors in vocabulary usage, syntax, and grammar. He does not make articulation errors in Spanish. English speech errors are characteristic of Spanish speakers who learn English as a second language (e.g., substitution of sh for ch as in shair for chair and substitution of s for z as in sipper for zipper).

Language of Instruction

Because F.T. is Spanish dominant and does not seem to have profited adequately from instruction solely in English, the language of instruction should be Spanish. He should also receive structured, sequential instruction to help him develop English language skills.

Learning Style

F.T.'s cognitive style is characteristic of a field sensitive learner. A strong orientation toward family and peers influences behavior and decision making. He is motivated to do well, "so my family will be proud of me." To capitalize on his orientation toward sharing and cooperation, small group instruction is recommended. Instruction should emphasize

social relationships. If F.T. is to be able to work independently, he must be taught how to do so. He requires organization and clearly stated rules and directions. He profits from examples, modeling, and demonstrations. Because F.T. holds authority figures in high regard, he may frequently request assistance from or seek the approval of his teachers. Frequent feedback concerning progress on tasks should be given.

Instructional Strategies

1. Teach oral language and academic skills in his native language. Provide English as a second language instruction.
2. Use small group instruction, but also teach him to work independently.
3. Cultural characteristics specific to F.T.'s family, community, lifestyle, customs, and traditions should be incorporated into all instructional strategies and content. For example, when the concept of "family" is used, the cultural phenomenon of the extended family should be incorporated.
4. A structure should be provided for language usage, both oral and written. Basic sentence patterns should be taught, and structured drills should be used to reinforce sentence patterning. One pattern

should be introduced at a time, with each new pattern containing some aspect of a previously learned pattern.

5. Vocabulary should be selected for immediate need or usefulness (e.g., family, home, school, or the language of subject areas). If vocabulary is not a part of F.T.'s experience base, the experience base should be provided.
6. Before continuing formal reading instruction in Spanish or English, F.T. must demonstrate the ability to spontaneously tell a story about a picture, expressing relationships between characters and objects in the picture, and giving relationships of time, place, and cause-effect.
7. A language experience approach to the teaching of reading is recommended (e.g., Van Allen's Language Experience in Reading materials), incorporating those vocabulary and language structures which have been mastered in oral language instruction.
8. Correct pronunciation of English speech sounds should be modeled, and correct responses should be reinforced. Although F.T.'s errors are characteristic of Spanish speakers who learn English as a second language, such errors may influence the judgments of others relative to such factors as intelligence. He should not be

referred for articulation therapy, but assistance should be provided to help him master correct pronunciation of English sounds. This should not, however, be the primary focus of intervention.

Recommendation for Placement

F.T. should be placed in a bilingual education program. Bilingual education personnel should provide instruction in the native language as well as English as a second language instruction. Special education personnel should assist the teacher in modifying the bilingual education classroom program to integrate F.T. successfully into ongoing activities. Any special education services provided in a special education resource room should support and reinforce instruction provided in the bilingual education classroom.

If parents should refuse placement in a bilingual education program, alternative intervention strategies should be explored. If the school has bilingual special education personnel, they should assume responsibility for development of native language skills, for academic instruction in the Spanish language, and for English as a second language instruction. Assistance should be provided to regular education classroom personnel so that they can also assist in the development of English language skills prior to requiring mastery of other academic skills in English.

If no bilingual personnel are available, then special education intervention requires that the child be provided a structured English as a second language program and that intervention initially focus on development of language skills necessary to function in a totally English language curriculum.

SUMMARY

The 1980 Census figures confirm the magnitude of the responsibility educators face as they attempt to focus, adjust, and adapt educational programs for linguistically different children. Although the task is a difficult one, it is clear that schools must successfully provide the needed services in order to meet humanistic, legal, and educational mandates. The development of individualized education programs which are tailored to the unique characteristics of the child, including linguistic and cultural differences, is a major step toward accomplishing this mission.

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4. Understanding the Use of Abusive Language

Allen Sullivan

From time to time every teacher is faced with the problem of how to handle abusive language in the classroom. The normal reaction to profanity in a school setting is shock, followed by the need to respond to such outbursts with some appropriate controlling response. The extent to which this kind of behavior is tolerated depends very much on the setting and the type of child involved. For example, teachers who work with youngsters diagnosed as emotionally disturbed or behavior disordered have been trained to expect such behaviors from some students, whereas most regular class teachers have not had any training in how to cope with profanity from students. It is important that all teachers be aware of some of the reasons students use what is perceived as abusive language. The use of profanity as a regular part of conversation varies considerably from one social class to another and from one age group to another. This chapter examines some of the reasons certain "profane" utterances may be made by students and provides teachers with a more realistic perspective from which to respond.

Although this topic is somewhat far afield from the general focus of the book, its inclusion seems warranted because the social background of so many exceptional children differs from that of their teachers. Most of the examples presented here are drawn from experiences with Black students. But these examples should serve to heighten awareness about "abusive" behavior in general. By better understanding the motivations behind certain types of objectionable behaviors, teachers can become better equipped to avoid unnecessary confrontation.

9

DEFINING ABUSIVE LANGUAGE

In discussions with teachers concerning the use of language in school, the conversation invariably turns to the topic of abusive language. Teachers often view themselves as the object of this abuse. But there are many different purposes for abusive language, and a functional analysis of these verbal responses should enable teachers to reduce the furor generally associated with the use of profanity.

Almost everyone uses profanity to some degree. Some people may not regard the phrase "gosh darn it" as a curse, but profanity isn't necessarily what you say, but how you say it, where you say it, to whom you say it, and how it is perceived. For example, you hear people using "Christmas," "fudge," "sugar," etc., as "repressed profanity," which is generally recognized as such when it's used. This is often called acceptable, unofficial, or quasi-offensive profanity. Some definition of terms is therefore important to any discussion of profanity. Profanity by definition means irreverence, defilement, debasement, contempt for sacred things, commonness or vulgarity, or misuse of anything that should be held in reverence or respect. It is this latter perception that teachers most frequently have when responding to profanity in the school setting.

Profanity from a Historical Point of View

The evolution of language in terms of word changes and their meanings is very obvious to adults who work with children in schools. Because teachers are not always aware of the meaning of slang words, a communication gap often exists between teachers and students. All language, including profane words, is subject to evolution, and teachers must become aware that what was considered obscene in their youth may not be so now.

Let's go back, hypothetically, to the origin of profanity. Consider the first caveman trying to move a large rock with a stick. The rock rolls back on his toe, followed by his anguished scream of "Ugh!!"—the first curse. Then imagine this same caveman exploring the flame of a fire. He discovers much to his amazement that this phenomenon not only looks funny, but when touched it also makes you say "Ugh!!" Imagine the caveman killing an animal for food, only to have another caveman carry it off. The only sound he can make to indicate his basic displeasure and to let the other person know that this behavior is unacceptable is—you guessed it—"Ugh!!" Thus, profanity is an extension of a basic primal scream of pain, a natural communication of anguish. It finds new applications when used to communicate feelings in other contexts.

Swearing in antiquity was proscribed and socially condemned because it was often regarded as subversive of social

and religious institutions, as, for instance, when the names of gods were profanely invoked (Montague, 1967). Not too long ago we witnessed a public uproar when former President Nixon used expletives in expressing his feelings to a small group of his advisors (New York Times, 1973). A psychological explanation of this behavior is provided in Montague's (1967) summary:

Swearing has always been censured as a weakness in the swearer, a lack of restraint and good taste, an illicit or irreverent coercion of the Great Powers and, at the same time a defiance of the powers that be. Thus while weakly swearing, the swearer has found himself defying those very powers that, under normal conditions, he would not dream of abusing. It is in this fashion that weak men have often passed for strong ones by the frequency and boldness of their oath. (p. 19)

Swearing from a Psychological Point of View

Vetter (1969) analyzed some of the social and psychological factors involved in society's treatment of profanity. He observed that our society, by the nature of words considered to be taboo, reflects in its language a hostile attitude toward sex and the body. According to the Whorf-Sapir hypothesis (Whorf, 1956), language not only mirrors culture, but is instrumental in shaping it. Although the issues presented by the linguistic relativity hypothesis are far from

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settled, we can readily identify an integral tie between societal attitudes toward taboo words and what those words represent. For example, there is a need to express the idea of copulation in a short, concise term. All languages have such a term, but few are so threatened by it as to invoke taboos as strong as those found in the United States.

Though obscene words are subject to intense taboos in our society as a whole, there are some circles in which such words are exalted. In male groups such as the armed forces and adolescent peer groups, one of the criteria used to judge a person on such qualities as ribaldry, masculinity, and sophistication is the number of times he uses "dirty" words in conversation.

Prudish attitudes toward taboo words can have detrimental effects on society. The very real harm of prudery can be demonstrated by the covert and even overt resistance to printing or speaking the words "syphilis" and "venereal disease." Efforts to reduce the large numbers of people afflicted by this disease were hampered by this prudery (Fryer, 1964).

Because of embarrassment or exaggerated propriety, parents often fail to provide instruction for their children in matters of sex and excretion. At an early age, therefore, children learn from their peers that these shunned topics have names that are forbidden in everyday

usage, and these words acquire an emotional charge. The forbidden characteristics of the words come to be associated with the objects themselves.

Obscene words that children learn outside the family often have extremely negative connotations, such as "scum" for "semen." Children who learn terms associated with such negative emotionality have a hard time acquiring wholesome, uninhibited attitudes toward sex. In this case language molds attitudes, yet the words are taboo because society has previously forbidden them. Since the beginnings of language acquisition correspond with the Age of Innocence, children are not apt to discover the meanings of taboo words from their own experience. Instead, the meanings are imposed upon them. From that point on, ideas about taboo areas are already negatively established by the language. This can be seen as a cycle: society molds the language, which in turn molds society, and the beginning and end of the process are extremely ambiguous (Vetter, 1969).

Attitudes toward profanity, as well as interventions used to manage profanity, may thus have a profound effect on the psychological development of youth. The problem is further compounded in those children who already have distorted self images. When certain words are allowable by law, there are also legal implications in the interventions used by schools in reaction to utterances of obscene or

profane words. Considerable controversy exists concerning the definition of obscenity from legal and social science points of view (LaBarre, 1955; Read, 1934).

More often than not, profanity observed in schools serves an unrecognized function. One major assumption that must be made is that all behavior is purposeful, although the purpose is not always obvious to the sender or receiver of the message. In our own minds, we make the distinction between legitimate and illegitimate communication. Legitimate communication is considered to be expressing what's on your mind in a tactful or nonoffensive manner. Illegitimate communication is expressing what's on your mind using taboo verbalizations or language which is perceived as offensive by the receiver. The message that the sender is attempting to communicate is often diffuse and misinterpreted. The following real life situations are used to illustrate that profanity is one legitimate way to communicate feelings.

A FUNCTIONAL ANALYSIS

Profanity functions as an effective tool in attempting to get a person to do or to stop doing something; to feel or to stop feeling a certain way; or as a way of commenting on the feelings or behavior that a person generates in you.

Examples are as follows:

Institutional Cuss

Jimmy Smith lives directly across the street from a large sprawling inner city school. One snowy morning he ran across the street and attempted to enter the school by the closest door, only to be told by the teacher on hall duty, "Jimmy, you know the rules of the school. You are supposed to come in the door nearest to your homeroom. Now you go back out and around the building to the correct door."

Jimmy kept walking past the teacher and said, "Bullshit."

The teacher got extremely upset and took Jimmy to the office for swearing at her. Jimmy smiled as he was being taken to the office. When asked why he was smiling, since he was obviously in trouble, he said, "Shit, I'm in, ain't I?"

Jimmy's verbal behavior may be called an "institutional cuss." He was really saying that the rule didn't make sense, especially under the prevailing conditions. The teacher, on the other hand, didn't make the rule, but was merely enforcing it. Thus the dilemma: Jimmy was taken to the office for cussing at the teacher rather than for challenging the institutional rule that didn't make sense to him. There was no exploration of the basic issue, thus escalating conflict and reducing communication and trust between student and teacher. It seems odd that the school setting which supposedly attempts to develop independence, self reliance, and increased self confidence, does not trust a student to

go to the correct room without institutional restraints. Thus, an institutional cuss is an attempt to point out rules or regulations that are regarded as ambiguous or without a meaningful purpose.

Instructional Cuss

In presenting some individualized materials to one of my students, I said, "If you have any questions or problems with the work, let me know." She looked at the work, crumpled it up, and threw it on the floor, saying, "I ain't doing this shi..". I picked up the paper and said, "You mean this is too difficult for you?" She said, "Yes." I asked, "Which examples are too difficult?" and she pointed to three. I responded by saying, "You don't have to do them. Do those you feel you can do." She said, "Okay," and proceeded to do the work. Just a short time before, I would have taken her to the principal's office for cussing.

This behavior, labeled an "Instructional Cuss," is really declaring that the educational expectations and activities the teacher is using differ from the way the student sees himself. Teachers are likely to hear this type of cuss when the student considers the assignment to be "baby" work, as well as when it is perceived as too difficult.

This student was eventually able to restate her feelings, indicating that the work was too difficult, rather

than making use of profanity. The major focus should be response to the issue, rather than to the language used.

Interracial or Intercultural Cuss

Statements that refer to a student's racial identity are often heard in desegregated schools, sometimes in combination with other cuss words (e.g., "that white bitch").

Many teachers get upset about statements with racial referents because they thought the social climate had progressed beyond racial confrontations. Teachers must guard against overreacting in these situations, since students often use racial descriptions as a means of identifying a particular person in a racially mixed group.

Ingroup or Intraracial Cuss

Children may use what sounds like a derogatory racial label when talking to their peers (e.g., "you lazy nigger"). This practice is often used, however, merely to convey a spirit of comradeship. The phenomenon confuses many teachers because, although children from within the peer group may tease each other in this fashion, individuals outside the group will evoke an angry response by saying the same thing.

Insulting Cuss or Name Calling

Farb (1974) summarized the research done by Winlow (1969) concerning derogatory epithets used by children. Almost all examples of name calling by children fall into four categories:

1. Names based on physical peculiarities, such as deformities, use of eyeglasses, racial characteristics, and so forth. A child may be called "flat top" because he was born with a misshapen skull; or, for other equally obvious reasons, "fat lips," "gimpy," "four eyes," "peanuts," "fatso," "kinky," and so on.
2. Names based on a pun or parody of the child's own name. Children with last names like Fitts, McClure, Duckworth, and Farb usually find them converted to Shits, Manure, Fuckworth, and Fart.
3. Names based on social relationships. Examples are "baby," used by a sibling rival, or "chicken shit" for someone whose courage is questioned by his social group.
4. Names based on mental traits, such as "clunkhead," "dummy," "jerk," and "smartass."

Other examples of the phenomenon of the insulting cuss can be found in the work of Labov (1972).

One strategy often used by adults when they are the objects of insult profanity is to feign ignorance and carry out their activities as if they heard nothing. If the student actually has the goal of insulting or aggravating the adult, however, this strategy will only escalate the amplitude and frequency of the behavior rather than reduce it.

Impulsive or Spontaneous Cuss

The sudden discovery of a solution to a problem or hearing some astounding news may occasion spontaneous exclamations

such as "damn" or "shit." This reaction of wonderment should not be considered offensive, although teachers should try to help students learn to monitor their spontaneous expressions more carefully and choose appropriate words. Occasionally a person will respond impulsively in a situation where he or she is especially enthusiastic or flustered. The most common blunder is to say something that is acceptable among peers but not appropriate with others (e.g., "Teacher, I would like you to meet my bitch"). Disrespect is not the intent of such remarks.

Inquisitive Cuss

A student enrolled in a "special" class for the mentally retarded once asked, "Do teachers shit?" When asked what he was talking about, he said he had never seen a teacher leave class to go to the bathroom, so he wondered if teachers ever did use the bathroom. The Inquisitive Cuss is usually the most direct form of cussing, because it requires some sort of answer and, if used correctly, can clarify issues. The swear word used may be either an idiom or part of the content of the question. "What the hell is wrong with you?" is another form of the Inquisitive Cuss.

Immobilizing Cuss

This type of cuss is used in an attempt to stop a person in his tracks. For example, "Get off my damn back," or "Cut

the shit," can be used as a "cease and desist order" meaning, "Stop talking, you're really aggravating me." When this strategy is used, the person to whom it is directed often misinterprets the speaker's intentions, believing that he or she is just trying to get attention. For this particular cuss to be effective, the speaker has to be fairly certain that the person to whom the cuss is directed will withdraw. Thus, before a full bloom immobilizing cuss is used, there is usually a check to see if the person finds cussing aversive.

Instigating or Impact Cuss

The intent of this cuss is the opposite of the immobilizing cuss. It asks the recipient to explore his or her attitudes or behaviors. Comments such as, "When are you going to get your shit together?" or "I wouldn't take that bullshit if I were you," are examples. In essence, they are a call to action. If the feigned ignorance strategy is used to counteract, you have really missed the message.

SUMMARY

The forms of abusive language discussed in this chapter do not exhaust the varieties of profanity used in schools. Certainly the more experienced and proficient cussers can put together all kinds of combinations with many purposes. Seasoned teachers will listen with the "third ear" as

suggested by Theodore Reik (1965) and respond to the issues rather than the intonation and invectives of the presentation.

Most of the profanity used in school can be understood and responded to effectively by the reduction or elimination of the root causes that produce frustration and, consequently, profanity. There may also be some legal implications involved. Children have constitutional rights of freedom of expression that very well may be breached by the way that schools respond to their expressive language. With legal proceedings increasing as students and parents question school policies, practices, and procedures, it would be appropriate to establish actions consistent with the law and sound pedagogical practices. Euphemistically, treatment of profanity in school is referred to as "discipline." Much more serious consideration should be given to this matter, because present practices concerning the treatment of profanity in schools frequently escalate rather than reduce conflict.

Expressions of frustration or discontent are not used exclusively by individuals with acting out or behavioral problems, but are also used in some fashion by a significant number of individuals of all races and social classes—the only difference may be in intensity and frequency (McGinnes, 1949; Montague, 1942). Profanity is an act of fundamental communication. If responded to correctly, the frustration which precipitated it can be diminished and positive relationships between student and teacher can be enhanced.

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5. Competencies for Educating Culturally Different Exceptional Children

Helen Bessant-Byrd

The most critical determinants in the education of children, beyond themselves, are their teachers. It is the teacher who creates an environment in which children either blossom or wither. It is therefore imperative that attention be given to what abilities teachers should develop and what programmatic efforts are needed to foster those abilities.

Instruction of exceptional persons, with their varied and special needs, requires distinctive skills on the part of teachers. Educators must not only understand typical patterns of human growth and development, but they must also understand the variations that occur in handicapped and gifted persons. Teachers must learn how to personalize or individualize instruction in order to be responsive to each learner, recognizing deficits and accentuating strengths.

Likewise, the education of culturally or racially different learners requires a skilled departure from curricular content and techniques designed for "mainstream" American society. To meet the needs of these special populations, teachers also need to have a particular perspicacity. This chapter examines competencies relating to values, philosophies,

traditional and contemporary life styles, human growth and development, assessment, and the learning environment.

VALUES

The teacher demonstrates knowledge of the role of a value system and is able to analyze and evaluate its influence on behavior. This competency is listed first because it must serve as the foundation for the teacher's mastery of subsequent competencies. The teacher who works with exceptional minority children should have a good self concept. The teacher cannot be confused about his or her own identity. Secure feelings and mature thinking are requisite traits as well. Exceptional minority children need teachers who exude warmth and openness—teachers who will not embarrass them or ridicule them as they wrestle with the conflicts between the values of their subculture and those which they experience at school.

Emphasis should be placed on developing a child's self esteem, and the values of all subcultures should be treated with respect (Wakabayashi, Ayers, Rivera, Saylor, & Stewart, 1978; Wolfe, n.d.). Teachers should not arbitrarily impose their own values on children. Rather, they should accept the reality of society and help the children to do the same. Children should also be helped to learn how to take control of the direction of their own lives (Arnez & Anthony, 1972).

Tasks for developing this competency include:

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1. Know your own value system.
2. Analyze the effect of your value system on behavior.
3. Know how to resolve conflicts.
4. Be able to modify your own value system.

PHILOSOPHIES

The teacher demonstrates knowledge of the philosophy of various cultures and exhibits, through observable personal behavior, an interest in expanding that knowledge. This task requires teachers to develop a better understanding of and a greater sensitivity to the belief systems of minority cultures. This is critical to the adjustment of the culturally different child (Chinn, 1979). Teachers must also evince a positive attitude toward the diverse individuals with whom they work.

The literature is replete with articles addressing teacher attitudes toward exceptional children. Although some of the research findings are equivocal, they generally concur on a significant direct relationship between teacher attitudes and learner performance. It has been documented that regular education teachers have lower expectations of children who are labeled as handicapped than they do of unlabeled children with identical traits (Gillung & Rucker, 1977). Research on values of Black people (Bessant-Byrd, 1980) corroborates the conclusion by Hobbs (1975) that

"attitudes toward racial differences can influence rapport and thus may have a deleterious effect on the child's test scores and general performance" (p. 239). Wakabayashi et al. (1978) concluded that:

If professionals . . . are going to increase their efforts in serving the handicapped Black, they are going to have to examine and change some of their attitudes. It is impossible to objectively help the handicapped Black develop to his fullest potential if prejudiced attitudes are not recognized and dealt with by the educator himself. (pp. 435-436)

Tasks for developing this competency include:

1. Investigate the philosophy of various cultures from a historical perspective.
2. Study contemporary thought of various cultures.
3. Evidence interest in various cultures through voluntary choices of activities.

TRADITIONAL AND CONTEMPORARY LIFE STYLES

The teacher uses relevant information and materials characteristic of both traditional and contemporary life styles of various cultures for developing curriculum content. It is important that teachers possess a basic knowledge of similarities and differences within and across cultures. Indices of culture, such as styles of verbal and nonverbal communication, the role of time, and social value patterns

should be well understood (Hall, 1976; Longstreet, 1978). The teacher ought to have a basic knowledge of mainstream American culture, major ethnic and racial groups, and specific unique customs indigenous to the community in which the teacher works.

The index of culture which probably receives the greatest amount of attention is verbal communication or language. Failure to speak standard English often serves to cast an individual into "second class" status. Cultural differences regarding the concept of "time" can also create major problems. Certain Blacks and other ethnic groups may place little value on promptness. Instead of recognizing this as the cultural difference that it is, many Anglos view it as a form of rebellion (Asbell, 1963).

Teachers need to know the heritage of various American ethnic groups, including their roots in the countries of their origin and their history since their arrival on American shores. Additionally, teachers should understand the chronology of events in the history of education as it pertains to minorities in America. Knowledge of traditional life styles of various minority groups and the adversities they have suffered provides the necessary basis for understanding contemporary life styles and the scars that remain for many.

Educators and others, however, must recognize the broad scope of life styles which may be observed within any given cultural or racial group today. We must not conclude that all Blacks, Spanish speaking people, or Indians are poor, nor that all of the poor are Blacks, Spanish speaking, or Indians. There are multitudes of poor White people in America as well as many other minorities.

It is a widely held belief that the values or life styles of impoverished or disadvantaged people are inadequate, are out of synchrony, or have nothing to offer the dominant culture. Every effort should be made to correct misconceptions concerning racial, cultural, and ethnic differences. Wolfe (n.d.) commented that

Many who are economically disadvantaged come from homes where emphasis is placed on such middle class values as honesty, self-reliance, initiative, cleanliness and neatness, civic responsibility, and education as preparation for adulthood . . . [Many also] have developed unusual responsibility for others and loyalty in their groups. Their humor, physical or manipulative skills, and pragmatism are virtues to be emulated and respected. Indeed the qualities which make for healthy personality and maturity are not the exclusive monopoly of any culture group. (p. 1)

It is also important that teachers know the history of special education in America. Like the education of Black Americans, the approach to educating the handicapped has proceeded from no education to "separate but equal" (which was not really equal) to full integration (which has not yet been realized for either population). Teachers should actively seek opportunities to participate in the social and cultural activities of the populations with which they work. Such experiences provide the basis for developing relevant curriculum.

Tasks for developing this competency include:

1. Know the cultural relevance of existing curricula.
2. Be able to design relevant instructional materials that complement existing curricula.

HUMAN GROWTH AND DEVELOPMENT

The teacher understands different patterns of human growth and development within and between cultures. For a teacher to interact appropriately with exceptional minority children, it is necessary to understand their codes of conduct and their cultural milieu. Knowledge of typical human growth and development, in the context of information about specific cultural practices, is prerequisite. For example, many Black children hardly speak in school. It is often assumed that these children are deficient in innate ability, but it is far more likely that their nonverbal behavior is

a response to negative attitudes of teachers toward their nonstandard dialect.

The learning characteristics of the Black child have most often been evaluated from the perspective of a cultural pathology model which presumes the learning characteristics of White children to be the norm (Taylor, 1974). From this perspective, Black children may indeed lack some of the cognitive skills of White middle class children; on the other hand, the reverse may also be true. It is important to recognize that children may not be in synchrony with teacher expectations because the children are different, not because they are deficient. The concerned teacher seeks information from the community and makes overtures to the children and their parents that demonstrate awareness and sensitivity. It is all too easy for minority families to become distrustful and develop feelings of alienation (Comer & Poussaint, 1975).

Tasks for developing this competency include:

1. Know basic milestones of human growth and development.
2. Identify anticipated cultural differences related to social, physical, cognitive, and emotional development.

ASSESSMENT

The teacher recognizes potential cultural and linguistic biases in the composition, administration, and interpretation of existing assessment instruments. The content and

use of standardized tests in the assessment of exceptional Black, Spanish speaking, and other minority children has been a primary concern for some time. Barnes (1974) stated that:

For too long, tests have been used in a psychologically damaging way with disadvantaged, and especially poor black people. They have been used to exclude rather than include; they have been used to paint a picture of an inferior being, biologically or socially, or both. (p. 143)

The literature is replete with evidence of the unfair treatment of minority persons through use of standardized tests. Children are penalized for differences in dialect, pronunciation, and experiential background. The Education for All Handicapped Children Act (1977) seeks to address this issue. The regulations stipulate that "testing and evaluation materials and procedures used for the purposes of evaluation and placement of handicapped children must be selected and administered so as not to be racially or culturally discriminatory" (§121a.530). "Except when it is not feasible, tests should be given in the native language or other mode of communication of the child" (§121a.532)

Several attempts have been made to modify existing instruments and to devise new ones. Research by Mercer and Lewis revealed that "sociocultural factors account for 19-27% of variance within the Black population . . . Black

and Spanish surname children from sociocultural backgrounds similar to the Anglo majority perform as well on intelligence tests as the norm population" (p ix). Given this information, along with other findings, Mercer developed a battery of instruments, including an abbreviated form of a conventional intelligence test and a newly devised sociocultural scale, for which norms specific to several cultures were established.

Some states have ruled the use of individual intelligence tests illegal. Some modifications have been made in existing instruments, and new instruments continue to be developed to assess exceptional minority children. Efforts to obtain nondiscriminatory information on student abilities continue.

Tasks for developing this competency include:

1. Know the linguistic patterns of various cultures.
2. Recognize biases in linguistic styles of assessment instruments.
3. Identify cultural biases in existing assessment instruments.
4. Recognize the cultural and linguistic constraints involved in the administration of assessment instruments.
5. Understand the standardization process.

THE LEARNING ENVIRONMENT

The teacher demonstrates the ability to provide a flexible learning environment which meets individual needs of learners from various cultural groups. Armed with the significant background of knowledge previously discussed, teachers are challenged to provide educational experiences which best help exceptional minority children exercise their learning potential. Listed below are some specific pointers for teachers of Black children. Many of these items are applicable for other minority groups as well.

1. Model the behavior you expect in your students.
Children read clearly the conscious and unconscious messages sent by the teacher (Grier & Cobbs, 1968; Tiedt & Tiedt, 1979).
2. Make your expectations known in a friendly, calm, and confident manner (Comer & Poussaint, 1975).
3. Do not overreact to hostility, since the child's distrust, testing, and fear will disappear as soon as you demonstrate that you are fair and working in the best interest of the child (Comer & Poussaint, 1975).
4. Focus on the rich cultural heritage of Black Americans, giving the child an identity base; foster a feeling of pride in ethnic group membership and an awareness of mutual gain through cultural diversity (Christian, 1974).
5. Help the child to learn to speak and write formally while you respect his informal language (Comer & Poussaint, 1975).

6. Have the child keep a record of individual progress toward established goals. Help the child to become goal oriented and motivated through establishing routine activities (Comer & Poussaint, 1975).
7. Praise what is praiseworthy while pointing out errors (Comer & Poussaint, 1975).
8. Accentuate the positive; use the abilities of Black children, such as keen sense of the dramatic, joy in dancing, creative imagination, memory of the lyrics of popular songs (Palmer, 1979).

Many publications are available which outline specific instructional activities designed to promote understanding and appreciation of one's own and other cultures (Banks, 1975; Jarvis, 1974; Seelye, 1974; Tiedt & Tiedt, 1979). The ideas they offer can be applied in the context of instructional strategies and techniques for educating exceptional children (Gearheart, 1980; Reynolds & Birch, 1977; Turnbull, 1979).

Tasks for developing this competency include:

1. Know the factors that comprise a sound learning environment.
2. Recognize and analyze variations in the components of the learning environments.
3. Design learning environments appropriate for individual learners.

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