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ABSTRACT

This paper describes the cooperative development of multi-cultural inservice courses by the University of Nebraska Teacher Corps and the Omaha public schools. A planning group with representatives from the university and from the local school district met to develop courses to meet the specific needs of teachers in the project schools which include two elementary, one junior high, and one high school. The special requirements of the university were also considered as the course proposals were being developed. Three five-week courses were approved: (1) Introduction to Education That Is Multi-cultural; (2) Teaching Ethnic Studies; and (3) Teaching in Multi-cultural Schools. The paper describes the first of these three courses. At the first class session, teachers from all grade levels were given an overview of the concerns of multi-cultural education, shared what they were presently doing in the area of multi-cultural education, and identified related concerns and problems. The teachers then identified activities, speakers, and resources that were included in the course. Much planning and coordinating went into utilizing community resources. The course was evaluated in several ways including assessment of teacher projects and pre- and post-tests. Evaluations were positive. The paper concludes with reflections and observations of the inservice coordinator. Appendices include course proposals, class schedules, evaluation forms and results, and selected planning documents. (Author/RM)

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MULTI-CULTURAL EDUCATION:

NEW PERSPECTIVES - NEW DELIVERY SYSTEMS

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Presented at the College and University Faculty Assembly, The National Council
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Multi-Cultural Education:
New Perspectives - New Delivery Systems

There are many definitions of global education. One frequently used would dictate that we include in global education all subjects that are truly global concerns and perhaps would best be dealt with on a total world basis.

For the first time in the history of our world, the majority of the masses of people are living in a closely interrelated world civilization. It is time, in fact, way past time, for us to take a good look at the world around us, develop our awareness and build understandings.

As a forming nation, the people of the United States adjusted reasonably well to the plurality of nationalities, religions, languages and cultural styles; now we must learn to adjust to worldwide pluralism.

In our beginning attempts to understand people of other cultures, our motivation was frequently based on narrowly conceived national interests. As a result, our approach has been largely ethnocentric. Task forces were created, which were supported by foundations and government funds and which produced crash programs. Crash programs which would increase teachers' and students' knowledge of the world. These efforts stressed the cognitive domain, often at the knowledge level; the curriculum materials developed tended to focus in on details--statistics, listings, pronunciation guides, etc. It seemed the theory was that if enough data could be provided, the teachers and students would know how to interpret them. This approach brought about a response of rating culturally different people rather than relating to them.

The study of world history has been basically chronological and western-centric. When we began reading names of strange sounding places in our headlines and hearing them in newscasts, we were forced to acknowledge that there was more

than just the Western World. Even though we have acknowledged the rest of the world, our approach has basically not changed and our frames of reference remain Western.

A contemporary motivation for studying other cultures has been a kind of current events relevance. News reports using terms such as "points of conflict," "trouble spots," etc., are frequently used to describe situations in areas other than the United States, thus implying that the rest of the world had become troublesome and the source of many problems. Using this context as a basis for understanding our contemporary world inhibits the development of empathy and insight.

The communications technology explosion has and is currently shaping our understanding of the world. Television, print and other media materials have brought the world into our homes and thus into our consciousnesses.

The Western World's contributions to education overshadow those of the Third World. However, it is recognized that the number of educational contributions being made by Third World countries has increased greatly. India's universities are among the oldest in the Third World (and) as in Europe and North America, the development of colleges and universities in India preceded the development of secondary and primary education. Raman, an Indian, received a Nobel Prize in 1930 for his work in physics. Nigeria's oldest university was founded in 1948 and has assumed a very cosmopolitan orientation by recruiting students and faculty on a national basis. By contrast, in Indian universities professional advancement is contingent on seniority rather than scholarship.

School enrollments in developing countries increase faster than job opportunities in the modern sector, giving rise to "educated unemployed" at increasing higher levels of education. This has been a persistent problem receiving sporadic

attention from Indian educators since the 1880's. Nigerian universities experience difficulty in keeping pace with manpower needs, and the aspirations of university graduates for highly remunerated employment are generally fulfilled.

Professors in Nigerian universities are encouraged to become involved in consulting and commercial pursuits apart from their teaching responsibilities. This is viewed as a mechanism for enlarging the pool of African entrepreneurial talent. The faculty regulations of most Indian universities explicitly discourage efforts to supplement the income of faculty. Don't we in the Western World share some of these same problems?

We, as human beings, are one species on one globe. Lao Tzu was right when he said "a journey of a thousand miles starts under one's foot." We have learned and are continuing to learn about how best to make a journey toward understanding our world.

Developing Multi-Cultural Education In-Service Courses
in Cooperation with a Local School District

James Dick
Debra Cates

As part of the Teacher Corps Project at the University of Nebraska at Omaha, a series of multi-cultural education in-service courses were developed cooperatively by faculty members at the University of Nebraska at Omaha and the staff of the Department of Human/Community Relations of the Omaha Public Schools. Improving multi-cultural education was one of the major program goals of the Omaha Teacher Corps Project; the other project goals were: establishing programs in community education, aiding teachers in dealing with children with special needs and the diversity of learners, providing educational personnel development systems, and enhancing the role of community members in the educational process. The Teacher Corps Project also was interested in encouraging cooperative program development between the University and the Omaha Schools to build a stronger relationship between the two institutions and to foster the institutionalization and dissemination of successful programs.

This paper will outline the procedures used to develop the multi-cultural education in-service courses, describe one of the actual courses, identify resources that were successfully used in that course, explain the efforts to facilitate the participants' involvement in the course, and present the results of the course evaluations. In the final section, the reflections of the in-service coordinator about various features of the total program will be presented.



Developing Multi-cultural Education Course Proposals

Efforts toward developing the multi-cultural education in-service programs were initiated in a series of meetings between the director of the Teacher Corps Project, the Project staff, and the multi-cultural education in-service coordinator. At these meetings, the goals of the Teacher Corps Project were discussed and clarified. Information was also obtained from the Project's Community Council, Steering Committee, Building Advisory Committees, and Policy Board. After these initial meetings, the multi-cultural in-service coordinator contacted the office of Human/Community Relations of the Omaha Public Schools to develop the following course proposals:

1. Introduction to Education that is Multi-cultural
2. Teaching Ethnic Studies
3. Teaching in Multi-cultural Schools.

Each of the courses would offer one hour of graduate credit or professional growth points for the teachers; if a teacher were to complete each of the five-week courses, he/she could earn credit equivalent to a semester-long graduate course.

As the planning group worked together, they attempted to develop courses to meet the specific needs of the teachers in the Project schools: Miller Park and Sherman Elementary Schools, McMillan Junior High School, and North High School. They also identified and evaluated instructional resources at the University, in the school district, and in the metropolitan area to be used in each of the courses. The special requirements of the University and the Omaha Public Schools were also considered as the course proposals were being developed.

The school district's statement, "Education that is Multi-cultural; A Definition of Terms," was used as a guide during the planning meetings. (A copy of this statement is included in the Appendices.)

The University representative prepared drafts of the course proposals that were submitted for further review by the planning group and the Teacher Corps staff. Problems, disagreements, and misunderstandings were aired; solutions and compromises were sought. (Copies of the course proposals are included in the Appendices.) After the planning group reached consensus, the proposals were reviewed and approved by the Staff Development Office of the Omaha Public Schools and the appropriate committees at the department, college, and campus level at the University. Following the approval of these groups, the courses were listed in the OPS directory of in-service courses and arrangements were completed so that the students could enroll for graduate credit at the University.

Creating a Community-Based Multi-cultural Education Course

The first course in this series of three courses, "Introduction to Education that is Multi-cultural," was offered during the Fall semester 1980. The course was scheduled at a Project school on Wednesday afternoons from 3:45 - 5:15. Fifteen teachers from a variety of grade levels and subject areas signed up for the course; approximately half of the teachers enrolled for graduate credit. By doing so, they earned significantly more professional growth points than the other teachers earned.

At the first class session, a general overview of the purposes of the Omaha Teacher Corps Project and the concerns for Multi-cultural Education were presented. Activities were used to help the groups become better acquainted

and to facilitate sharing what they were presently doing in the area of multi-cultural education, and to identify related concerns and problems. The requirements and procedures for obtaining graduate credit were also presented; samples of possible projects were presented and described.

During the remainder of the class time, the group identified activities, speakers, and resources that could be included in the in-service course. Small groups brainstormed ideas; then a master list was developed based on their reports. Following this, the class established priorities indicating which ideas, speakers, and materials were of interest to them; and therefore, should be included in the course. The in-service coordinator participated in the brainstorming sessions and in the final selection process; however, an effort was made to be certain that the group was engaging in legitimate planning and not merely accepting the coordinator's ideas. This planning session was quite successful, and most of the teachers' suggestions were incorporated into the course outline. The schedule for the course was also discussed.

After this initial planning session, the in-service coordinator contacted the various speakers, made the necessary arrangements, and developed the course outline. (A copy of the tentative schedule for Education That is Multi-cultural is included in the Appendices.) A variety of community representatives were invited to participate, including spokespersons from the largest minority groups in the Omaha area, professors from the University, ethnic studies curriculum materials developers, multi-cultural education specialists from the Omaha Public Schools, and representatives from several community agencies. A field trip to the Omaha Public Schools Multi-cultural Education Center was arranged as the final activity for the course.

Much planning and coordinating was needed to create a multi-cultural education in-service course utilizing community resources. Many phone calls to secure materials and equipment were necessary. While the Teacher Corps Project paid for the travel expenses of some of the presenters and provided honorariums, as well as paying the salary of the in-service coordinator; the overall budget for this course was quite modest.

In addition to scheduling the course at one of the Project Schools and using a great deal of participant planning, other efforts were made to facilitate teacher participation in the in-service program. A small library of textbooks, curriculum materials, and other resources was established in the classroom. Handouts, brochures, and catalogs were provided for the teachers. Assistance in developing projects, obtaining materials, and identifying and utilizing University resources was provided. Registration was conducted on site also. The course schedule was rearranged to avoid conflicts with major school activities, such as parents' night or conference days.

Evaluating the Multi-cultural Education In-service Course

The Introduction to Education That is Multi-Cultural course was evaluated in several ways. The projects developed by those teachers seeking graduate credit, provided one method of determining the worth of the course. The projects included using and evaluating commercially produced curriculum materials, developing curriculum materials, preparing annotated bibliographies and short research papers, reviewing appropriate research findings, and preparing slide/tape presentations. The in-service coordinator worked closely with the teachers to help to assure the overall quality of their projects.

At the end of the course, the teachers complete an evaluation form to determine the value of each of the presentations, and to provide feedback about what they liked best about the course and about what improvements they would recommend if the course were to be offered again. (A copy of the course evaluation form is included in the Appendices.) Virtually all of the sessions and presenters were rated as valuable or very valuable by the teachers. Those presenters who focused on materials for use in the classroom tended to get the highest ratings. Included among the responses to the question "What did you like best...?" were the following comments:

"Presenters were knowledgeable and gave us handouts for further study."

"The location and time were ideal. The planning and format were established and they were the best way to deal with such a wide variety of materials."

"The information I received from the class, especially my project, gave me a better understanding of how to approach education on a multi-cultural level."

"My purpose was to learn more about different cultures rather than planning teaching units about the cultures. My purposes were fulfilled."

Included among the areas for improvement were requests for more student involvement and suggestions that the presenters be more specific about racial and ethnic groups in the Omaha area.

As a part of the overall Teacher Corps evaluation design, the teachers were asked to complete the Stages of Concern questionnaire developed by the Concerns-Based Adoption Model Project at the University of Texas at Austin. This 35-item questionnaire was administered prior to the beginning and at the end of the course to determine the teachers' concerns about multi-cultural

education as a curriculum innovation, and to recommend follow-up strategies. Initially, the group profile indicated that the teachers in the course were interested in, but not overly concerned about, multi-cultural education. They were not using multi-cultural curriculum materials and teaching strategies in their classrooms. The post-course group profile indicated that the teachers had developed an awareness of multi-cultural education but also developed various degrees of doubt about potential resistance to this innovation; personal concerns about the innovation were quite strong. This second profile indicated that in a follow-up course, the teachers needed to confront their personal concerns about multi-cultural education if they could more fully adopt it for use in their classrooms. (Copies of the Concerns Questionnaire and the Stages of Concern Analysis are included in the Appendices.) Such a focus was adopted for the second course, Teaching Ethnic Studies, that was offered during the Spring semester 1981.

Reflections and Observations of the Multi-cultural

Education In-service Coordinator

Based on my role as the multi-cultural education in-service coordinator, I would offer the following observations and reflections on developing multi-cultural education courses in cooperation with a local school district.

1. The cooperative development of course proposals with persons outside of the University was more difficult and time-consuming than developing courses at the University. Public school people often had difficulty accepting that, while preparing the proposal was the formal means for obtaining university

approval, an instructor of the course would have a great deal of flexibility in determining the actual nature of a course when it is taught. Public school persons tended to want specific details outlined and confirmed in the course proposal. Obtaining their approval was more difficult than obtaining the approval of the various levels within the University.

2. The questions about academic turf increased when the University faculty member engaged in cooperative program development with outside agencies. In-service specialists within the public school questioned the involvement of the University representative in their area of concern and expertise; the qualifications of University personnel were also questioned. It was important to be working closely with the Assistant Superintendent for Human/Community Relations when questions such as these arose, for he could answer these questions for his colleagues and insure their continued participation.

3. It was possible to develop and deliver a multi-cultural education in-service course like the one described in this paper. However, it required that the University representative be willing to devote extra energy and resources to make the course a success. Identifying and staying in touch with presenters, delivering audio-visual equipment, and creating a resource library were just some of the tasks that had to be completed for this type of course.

4. Some of the teachers in the course had difficulty distinguishing between the requirements for professional growth points from the school district and graduate credit from the University. There was some hostility about the graduate credit requirements; as some teachers could not understand why active participation and few absences, the typical requirements for professional growth points from the school district, were insufficient for graduate credit from the University.

5. A course that is specifically designed for a group of interested teachers by a university representative may produce animosity among school district personnel in charge of in-service program development. Since the school district personnel have extensive in-service obligations, they do not have the time and/or resources to concentrate on one particular course. A university faculty member with released time can become aware of teaching strategies, community representatives, and curriculum materials that are new to the school district personnel. As a result, the teachers in this in-service course discovered their supervisors' limitations as they learned about a variety of multi-cultural education resources in the community. A university faculty member should plan to work closely with area specialists within a school district.

~~6. Problems about academic freedom can arise in such courses without the~~
traditions of criticism and freedom of expression that exists at the University. One experience at the end of the course illustrates this problem. A minority group spokesman was making a presentation to the teachers. His presentation, which had been discussed with the in-service coordinator prior to his appearance in the course, focused on the politics of discrimination. He was a powerful, challenging speaker; one who probably made the teachers a bit uncomfortable as he identified many examples of subtle racism at the national level. In the question and answer session that followed his presentation, he strongly condemned certain policies and actions of the local school board and the school superintendent as being very racist; he also called the school superintendent a racist. The reaction of the teachers was predictable; they wondered why such a speaker had been invited into "their" school to attack the local school system and its leadership. An extra meeting with school district personnel and

an exchange of several letters were necessary to deal with the teachers' concerns and to assure them that this was not a deliberately planned attack on the school system.

7. The Stages of Concern questionnaire is both an appropriate method of evaluating the impact of in-service programs and an effective method for planning follow-up courses and/or activities.

In this paper, the cooperative development of in-service courses by a university and a local school district has been described. The efforts of the Omaha Teacher Corps Project at the University of Nebraska at Omaha and the Omaha Public Schools to create a series of multi-cultural education courses have been outlined. One of the courses, Introduction to Education that is Multi-cultural, was described in more complete detail. Observations on the development process by the University coordinator were included also. Course proposals, class schedules, evaluation forms and results, and selected planning documents were included in the Appendices.

Appendices

EDUCATION THAT IS MULTICULTURAL--A DEFINITION OF TERMS

Educators, Board members, and persons interested in the educative process have been bombarded with a proliferation of terms and concepts. The Department of Human-Community Relations has, for the past ten years, been deeply involved with the evolution of the multicultural aspects of education.

This paper represents an attempt to provide a glossary of some of the terms currently in use, in order that educators, students, and others not be caught in the dilemma of the blind men and the elephant. It is imperative that members of the profession have a common base of understanding if we are to prepare students to successfully cope in today's world.

Americans and Europeans usually think in terms of Caucasians being the majority in their particular contextual setting. A statistical fact is that 5 out of 6 persons in the world are non-white. The speed of transportation has changed the world into a neighborhood of peoples. The present energy crisis has brought home to all the interdependence of nations. The efficiency of the implements of warfare underscore the need for human understanding and respect for people from different countries and cultures.

Multicultural Education vs. Education that is Multicultural

The Commission on Multicultural Education of the American Association of Colleges for Teacher Education describes multicultural education thusly:

Multicultural education values cultural pluralism. It rejects that view that schools should attempt to melt away cultural differences or that they should merely tolerate cultural pluralism. Instead, multicultural education stresses that schools should strive for the cultural enrichment of all children and youth with programs designed toward preservation and extension of cultural alternatives. Multicultural education recognizes cultural diversity as a fact of life in American society. The nation has grown and developed because of the unique contributions of people from different cultures.

The Commission states that multicultural education programs for teachers are more than special courses or special learning experiences grafted onto the standard or traditional program. It should permeate all areas of educational experiences provided for future teachers.

Multicultural education reaches beyond awareness and understanding of cultural differences. More important than the acceptance and support of these differences is the recognition of the right of these different cultures to exist. The goal of cultural pluralism can be achieved only if there is full recognition of cultural differences and an effective educational program that makes cultural equality real and meaningful. The attainment of this goal will bring a richness and quality of life that would be a long step toward realizing the democratic ideals so nobly proclaimed by the founding fathers of this nation.

Another definition of multicultural education comes from the National Council for Accreditation of Teacher Education:

Multicultural education is preparation for the social, political, and economic realities that individuals experience in culturally diverse and complex human encounters. These realities have both national and international dimensions. This preparation provides a process by which an individual develops competencies for perceiving, believing, evaluating, and behaving in differential cultural settings. Thus, multicultural education is viewed as an intervention and as an on-going assessment process to help institutions and individuals become more responsive to the human condition, individual cultural integrity, and cultural pluralism in society.

Education that is Multicultural

Grant defines education that is multicultural as an idea based on a fundamental belief that all people must be accorded respect, regardless of their social, ethnic, cultural and religious background. The melting pot tradition has not worked for all Americans. Education that is multicultural would: (a) consider staffing positions and patterns throughout the school district, at all strategies, that reflect the pluralistic nature of American society; (b) curricula that would integrate the contributions of all cultural groups throughout the curriculum; (c) acceptance of the languages of the various cultural groups as different, but not deficient; (d) instructional materials free from bias, omission, and stereotype--and portraying individuals from the different cultural groups in a variety of different occupational and social roles.

Cultural Pluralism

Although there are many definitions of cultural pluralism, two that are more commonly seen are offered here:

1. " A state of equal co-existence in a mutually supportive relationship within the boundaries or framework of one nation of people of diverse culture with significantly different patterns of belief, lifestyles, colors, and in some cases different languages. To achieve cultural pluralism, unity with diversity must exist. Each person should be aware of and secure in his own identity, and be willing to extend to others the same respect and rights that he expects to enjoy himself--How like the Golden Rule this sounds:
2. A briefer definition by Edgar Epps states: "Cultural pluralism involves the mutual exchange of cultural content and respect for different views of reality and conceptions of man. Pluralism assumes that ethnic groups have the right to preserve their cultural heritages and also contribute to American civic life."

The Melting Pot Theory

The "melting pot theory" developed in the early part of the twentieth century. Its name derives from a play by Israel Zangwill entitled The Melting Pot. This theory put forth the idea that the United States was a giant pot in which all of the various ethnic groups which arrived on its shores would be melted together--amalgamated--and emerge as "Americans"--a new breed which synthesized all of the inputs of the various ethnic groups. Despite the fact that the melting pot has not worked, there are some who cling to the theory.¹ These people usually do not anticipate a true cultural synthesis but rather hope for an Anglo-Saxon domination of American cultural traits such as language.

Bilingual Education

Bilingual Education is a comprehensive educational approach which involves instruction in two languages. Children are taught all cognitive areas first in their native language. Oral expression and reading are developed in native language arts courses, and English is taught formally as English as a Second Language. Once the children have learned to speak English, they are then taught to read and write it. Instruction through English in cognitive areas begins when a child can "effectively participate" in that language and experiences no academic handicap due to inadequate English language skills. Two types of Bilingual Education programs exist: transitional programs, which have been mandated by law and which continue until the child can effectively participate in English, and maintenance programs, which continue instruction in both the native language and English throughout the child's schooling. A major aspect of Bilingual Education is the inclusion in the curriculum of the child's historical, literary and cultural traditions--thus the term Bilingual-Bicultural Education.

English as a Second Language

In English-as-a-Second-Language programs, students are taught English, generally with no use of the child's native language. In cases where the native language is used, its function is primarily to help the student understand a language concept. An intensive ESL approach differs from a monolingual English program in the sense that all instruction is geared to second language development. While English as a Second Language falls under the umbrella of many bilingual programs, it is not a substitute for Bilingual Education.

¹Glazer, Nathan & Moynihan, Daniel P., Beyond the Melting Pot: The Negroes, Puerto Ricans, Jews, Italians, and Irish of New York City.

Racism, Sexism, Ageism, Handicapism, and Classism

These are nouns that describe the process of discrimination and/or exclusion which is based on the fact that the person (or group) being discriminated against is different in terms of race, sex, age, physical characteristics, or socioeconomic status from the person (or group) who is discriminating or excluding. These forms of discrimination are manifested in both covert and overt actions. In addition, all are institutionalized in our society in a variety of subtle ways.

Ethnocentrism

If one were to offer men to choose out of all the customs in the world such as seemed to them the best, they would examine the whole number, and end by preferring their own; so convinced are they that their own usages surpass those of all others.

--Herodotus, The Persian Wars, Book III, Chapter 38

What Herodotus has described is what anthropologists term "ethnocentrism" or a belief that one's own way of life is preferable to all others. Ethnocentrism is the mechanism that frequently leads people to the conclusion that one culture is somehow "better" than another and fosters discrimination against people who are different from oneself.

Ethnic Group

Individuals who constitute an ethnic group share a sense of group identification, a common set of values, political and economic interests, behavior patterns, and other elements which differ from those of other groups within a society.

Groups whose members share a unique social and cultural heritage passed on from one generation to the next are known as ethnic groups. Ethnic groups are frequently identified by distinctive patterns of family life, language, recreation, religion, and other customs which cause them to be differentiated from others. Above all else, members of such groups feel a sense of identity and an "interdependence of fate" with those who share the customs of the ethnic tradition.

Ethnic Studies

A vital ethnic studies program should enable students to derive valid generalizations about the characteristics of all of America's ethnic groups and to learn how they are alike and different, in both their past and present experiences.

Dominant Culture

The dominant culture in a society is that culture which is the strongest in terms of influence and power. Its values are presumed--incorrectly--to be the only correct values and its language is presumed to be the lingua franca, or common language of all those under its sway. Dominant cultures often maintain their pre-eminence through coercive and exclusionary practices.

Minority Groups

Members of minority groups possess unique physical and/or cultural characteristics which distinguish them from members of the dominant culture as well as from other minority groups. Often the groups to which they belong are a numerical minority of the total population, although this is not always the case. Women, for instance, are often described as members of a minority group since they are excluded from the predominantly male power establishment. Other minority groups, such as Blacks, Native Americans, Puerto Ricans, Chicanos, Japanese-Americans, and Chinese-Americans are indeed a numerical minority. Because minority group members can usually be easily distinguished from members of the dominant culture, they are often regarded as inferior and thus discriminated against.

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August 18, 1978

INTRODUCTION TO MULTICULTURAL EDUCATION

COURSE DESCRIPTION

This course introduces the concept of multicultural education, including the development of an awareness of cultural and ethnic groups. Participants will develop a multicultural perspective to the process of education.

PREREQUISITES

CREDIT: 1 hour Graduate

OBJECTIVES

1. The participants will be able to define the concept of multicultural education.
2. The participants will be able to display an awareness and understanding of different cultural groups including a historical perspective of various cultural groups in a pluralistic society.
3. The participants will be able to explain methods for integrating multicultural education into the curriculum.
4. The participants will be able to identify existing multicultural education community resources.
5. The participants will be able to review and evaluate multicultural curriculum guidelines.

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CONTENT

- I. What is multicultural education?
 - A. Definition of culture, cultural groups, ethnic groups, race.
 - B. Different philosophies of multicultural education.
- II. What is the nature of a pluralistic society?
 - A. Description of mono-cultural and pluralistic society.
 - B. Definition of stereotyping, racism, prejudice, and discrimination.
 - C. The social, psychological, political, and economic effects of stereotyping, racism, prejudice, and discrimination.
 - D. History of selected ethnic and racial groups in the Omaha area.
- III. What multicultural curriculum materials and teaching strategies.
 - A. Curriculum materials and teaching strategies.
 - B. Community resources
 - C. Teacher and administrator attitudes.
 - D. Integrating multicultural education into the curriculum.

TEACHING METHODOLOGY

A variety of teaching strategies will be used including lectures, discussions, guest speakers, media, visitations, student reports, demonstrations, and independent study.

PROJECTS

- I. Participant projects
 - A. Develop/adapt/prepare multicultural curriculum materials and/or teaching strategies.
 - B. Research paper--history of a selected cultural or ethnic group in the Omaha area.
 - C. Multicultural education resources file and/or bibliography.
 - D. Community interviews or survey.
 - E. Media presentation related to multicultural education.
- II. Projects will be evaluated according to the value and relevancy of ideas and/or materials presented.

COURSE EVALUATION

Project

40%



Research paper--"How to Integrate Multicultural Education into the curriculum	30%
Class attendance and participation	30%

The development of good interpersonal and intergroup relations is essential in the pluralistic classroom setting. It then becomes essential that class attendance and participation be considered in the evaluation process of this course.

OTHER

There will be 15 contact hours for one hour of graduate credits; the instructor and the students may agree to a flexible arrangement of the classroom time.

TEACHING ETHNIC STUDIES

C & I _____

Course Description

This course provides for the examination of a variety of ethnic studies curriculum materials and teaching strategies for use in several curriculum areas in both elementary and secondary schools. The evaluation and adaptation of existing materials and strategies, and the development of new materials and strategies are emphasized in this course.

Prerequisites: None

Credit: 1 hour graduate

Course Objectives:

1. The students will develop a knowledge of, appreciation for, and historical perspective of selected ethnic groups.
2. The students will be able to compare and contrast the roles of at least two local ethnic groups.
3. The students will be able to identify a variety of appropriate ethnic studies curriculum materials and demonstrate teaching strategies that are appropriate for their grade levels/subject areas.
4. The students will be able to develop ethnic studies curriculum materials that are appropriate for their grade levels/subject areas.
5. The participants will be able to infuse ethnic studies curriculum materials and teaching strategies into existing courses.

Textbook and Selected Bibliography

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Content

- I. A survey of local ethnic groups.
- II. An overview of existing curriculum materials and selected teaching strategies.
 - .. Resources available from publishers and interest groups.
 - B. Resources available in the Omaha Metropolitan area.
 - C. Resources available from the local school system.
- III. The development/adaptation of curriculum, materials and teaching strategies.
 - A. Curriculum development.
 - B. Demonstrations of teaching strategies.
- IV. Planning for the infusion of ethnic studies curriculum materials and strategies.
 - A. Infusion techniques and strategies.
 - B. Evaluation of infusion plans.

A wide variety of teaching strategies will be used including lectures, discussions, simulations, demonstrations, guest speakers, and student presentations. The development/adaptation of curriculum materials and the demonstration of teaching strategies will be emphasized.

Projects

- I. Student projects
 - A. Development/adaptation/preparation ethnic studies curriculum materials.
 - B. Demonstration of ethnic studies teaching strategies.
 - C. Preparation on a curriculum infusion plan.
- II. Projects will be evaluated in terms of the value and relevancy of the materials and strategies presented/demonstrated.

Course Evaluation

1. Curriculum materials development - 50%
2. Demonstration of teaching strategy - 35%
3. Infusion plan - 10%
4. Attendance and participation - 5%

Other

There will be 15 contact hours for one hour of graduate credit; the instructor and the students may agree to a flexible arrangement of classroom time.

OMAHA PUBLIC SCHOOLS
OMAHA TEACHER CORPS PROJECT

28

Introduction to Education That is Multicultural

TENTATIVE SCHEDULE

All sessions will begin at 3:45 and end at approximately 5:15
in Annex 5, Miller Park School.

Wednesday, October 15

Introductions
Orientation to Course
Group Planning

Wednesday, October 22

No scheduled class
Participants taking the course for college credit should be developing ideas
for a project.

Wednesday, October 29

"The Ethnic Iconography of Omaha" - Charles Gildersleeve, Associate Professor
of Geography, UNO

Wednesday, November 5

"Native American Curriculum Project" - Erwin Goldenstein, Professor of History
and Philosophy of Education, UNL
"Resources from the American Indian Center" - Wayne Tyndall, Assistant Director,
American Indian Center

Wednesday, November 12

"An Overview of the Sherman Community Center" - Mark Burns
"Resources from the Anti-Defamation League" - Barry Morrison
"Multicultural Education in the Omaha Public Schools" - Evelyn Montgomery

Wednesday, November 19

No scheduled class

Individual Conferences at Miller Park, by appointment

Wednesday, November 26

No scheduled class

Wednesday, December 3 (Meet at Howard Kennedy School, 2900 N 30th St.)

Representatives from Chicano Awareness Center, Asian American groups, Black Omaha, TBA

"OPS Multicultural Education Resources" - Evelyn Montgomery

Overview of Projects

Overview of Participants

Ethnic Dinner at nearby restaurant

INTRODUCTION TO EDUCATION THAT IS MULTICULTURAL

TENTATIVE PROJECT OUTLINE

Title:

Format/Scope/Length/Goals and Objectives, etc.:

Grade Level:

Resources Already Identified:

Resources/Assistance Needed:

CONCERNS QUESTIONNAIRE

Name (Optional) _____

Date _____

The purpose of this questionnaire is to determine what people who are using or thinking about using various programs are concerned about at various times during the adoption process. The items were developed from typical responses of school and college teachers who ranged from no knowledge at all about various programs to many years experience in using them. Therefore, a good part of the items may appear to be of little relevance or irrelevant to you at this time. For the completely irrelevant items, please circle "0" on the scale. Other items will represent those concerns you do have, in varying degrees of intensity, and should be marked higher on the scale, according to the explanation at the top of each of the following pages.

For example:

- 0 1 2 3 4 5 6 **7** This statement is very true of me at this time.
- 0 1 2 3 **4** 5 6 7 This statement is somewhat true of me now.
- 0 **1** 2 3 4 5 6 7 This statement is not at all true of me at this time.
- 0** 1 2 3 4 5 6 7 This statement seems irrelevant to me.

Please respond to the items in terms of your present concerns, or how you feel about your involvement or potential involvement with Multicultural Education. We do not hold to any one definition of this innovation, so please think of it in terms of your own perception of what it involves. Since this questionnaire is used for a variety of innovations, the name Multicultural Education never appears. However, phrases such as "the innovation," "this approach," and "the new system" all refer to your class in Multicultural Education.

Remember to respond to each item in terms of your present concerns about your involvement or potential involvement with Multicultural Education.

Thank you for taking time to complete this task.

	0	1	2	3	4	5	6	7
Irrelevant		Not true of me now		Somewhat true of me now			Very true of me now	
1. I am concerned about students' attitudes toward this innovation.	0	1	2	3	4	5	6	7
2. I now know of some other approaches that might work better.	0	1	2	3	4	5	6	7
3. I don't even know what the innovation is.	0	1	2	3	4	5	6	7
4. I am concerned about not having enough time to organize myself each day.	0	1	2	3	4	5	6	7
5. I would like to help other faculty in their use of the innovation.	0	1	2	3	4	5	6	7
6. I have a very limited knowledge about the innovation.	0	1	2	3	4	5	6	7
7. I would like to know the effect of reorganization on my professional status.	0	1	2	3	4	5	6	7
8. I am concerned about conflict between my interests and my responsibilities.	0	1	2	3	4	5	6	7
9. I am concerned about revising my use of the innovation.	0	1	2	3	4	5	6	7
10. I would like to develop working relationships with both our faculty and outside faculty using this innovation.	0	1	2	3	4	5	6	7
11. I am concerned about how the innovation affects students.	0	1	2	3	4	5	6	7
12. I am not concerned about this innovation.	0	1	2	3	4	5	6	7
13. I would like to know who will make the decisions in the new system.	0	1	2	3	4	5	6	7
14. I would like to discuss the possibility of using the innovation.	0	1	2	3	4	5	6	7
15. I would like to know what resources are available if we decide to adopt this innovation.	0	1	2	3	4	5	6	7
16. I am concerned about my inability to manage all the innovation requires.	0	1	2	3	4	5	6	7
17. I would like to know how my teaching or administration is supposed to change.	0	1	2	3	4	5	6	7
18. I would like to familiarize other departments or persons with the progress of this new approach.	0	1	2	3	4	5	6	7

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 R&D Center for Teacher Education, The University of Texas at Austin

	0	1	2	3	4	5	6	7						
	Irrrelevant	Not true of me now		Somewhat true of me now			Very true of me now							
19.	I am concerned about evaluating my impact on students.						0	1	2	3	4	5	6	7
20.	I would like to revise the innovation's instructional approach.						0	1	2	3	4	5	6	7
21.	I am completely occupied with other things.						0	1	2	3	4	5	6	7
22.	I would like to modify our use of the innovation based on the experiences of our students.						0	1	2	3	4	5	6	7
23.	Although I don't know about this innovation, I am concerned about things in the area.						0	1	2	3	4	5	6	7
24.	I would like to excite my students about their part in this approach.						0	1	2	3	4	5	6	7
25.	I am concerned about time spent working with nonacademic problems related to this innovation.						0	1	2	3	4	5	6	7
26.	I would like to know what the use of the innovation will require in the immediate future.						0	1	2	3	4	5	6	7
27.	I would like to coordinate my effort with others to maximize the innovation's effects.						0	1	2	3	4	5	6	7
28.	I would like to have more information on time and energy commitments required by this innovation.						0	1	2	3	4	5	6	7
29.	I would like to know what other faculty are doing in this area.						0	1	2	3	4	5	6	7
30.	At this time, I am not interested in learning about this innovation.						0	1	2	3	4	5	6	7
31.	I would like to determine how to supplement, enhance, or replace the innovation.						0	1	2	3	4	5	6	7
32.	I would like to use feedback from students to change the program.						0	1	2	3	4	5	6	7
33.	I would like to know how my role will change when I am using the innovation.						0	1	2	3	4	5	6	7
34.	Coordination of tasks and people is taking too much of my time.						0	1	2	3	4	5	6	7
35.	I would like to know how this innovation is better than what we have now.						0	1	2	3	4	5	6	7

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R&D Center for Teacher Education, The University of Texas at Austin

1. What percent of your job is: teaching _____% administration _____% other (specify) _____%
2. Do you work: full time _____ part time _____
3. Female _____ Male _____
4. Age: 20-29 _____ 30-39 _____ 40-49 _____ 50-59 _____ 60-69 _____
5. Highest degree earned:
Associate _____ Bachelor _____ Masters _____ Doctorate _____
6. Year degree earned: _____
7. Total years teaching: _____
8. Number of years at present school: _____
9. In how many schools have you held full time appointment?
one _____ two _____ three _____ four _____ five or more _____
10. How long have you been involved in Multicultural Education.
Not counting this year.
never _____ 1 year _____ 2 years _____ 3 years _____ 4 years _____ 5 years or more _____
11. In your use of Multicultural Education concepts,
Do you consider yourself to be a:
nonuser _____ novice _____ intermediate _____ old hand _____ past user _____
12. Have you received formal training in Multicultural Education
(workshops, courses) YES _____ NO _____
13. Are you currently in the first or second year of use of some major innovation
or program other than Multicultural Education:
yes _____ no _____
- If yes, please describe briefly.

In contrast to the profile represented in Figure 1, this profile depicts various degrees of doubt and potential resistance to the innovation. This can be clearly identified by the intensity of Stage 2 - Personal Concerns in relation to Stage 1 concerns. Personal concerns override concerns about learning more about the innovation. Participants are much more concerned about his/her personal position and well-being in relation to the change than he/she is interested in learning more of a substantive nature about the innovation. Personal concerns normally have to be reduced before he/she can look at the innovation objectively. The very intense stage 0 - Awareness concerns suggest that the participants are very much concerned about the innovation, however, in this case personal concerns prove to be an obstruction.

Again, management and consequence concerns show relatively low intensity. The tailing-up of Stage 6 - Refocusing concerns provides further information about the attitude of the respondents toward the innovation. When Stage 6 concerns tail up as in Figure 2, then one can infer that the respondents have other ideas that they see as having more merit than the proposed innovation. Any tailing-up of Refocusing concerns on a non-user profile should be taken as a potential warning that there may be some resistance to the innovation.

RECOMMENDATIONS

This interpretation was performed using group data. Obviously this data reflects the dominant high and low stages of the composite group. The group, however, was small in number, indicating that the data is more representative of individual scores.

Participants of the Multicultural Education class need to confront their personal concerns regarding the innovation. This can probably best be accomplished by discussion groups, informal talks or personal one-to-one discussion. Identifying and resolving these personal concerns may lead to more regard for consequence concerns.

FIGURE 2

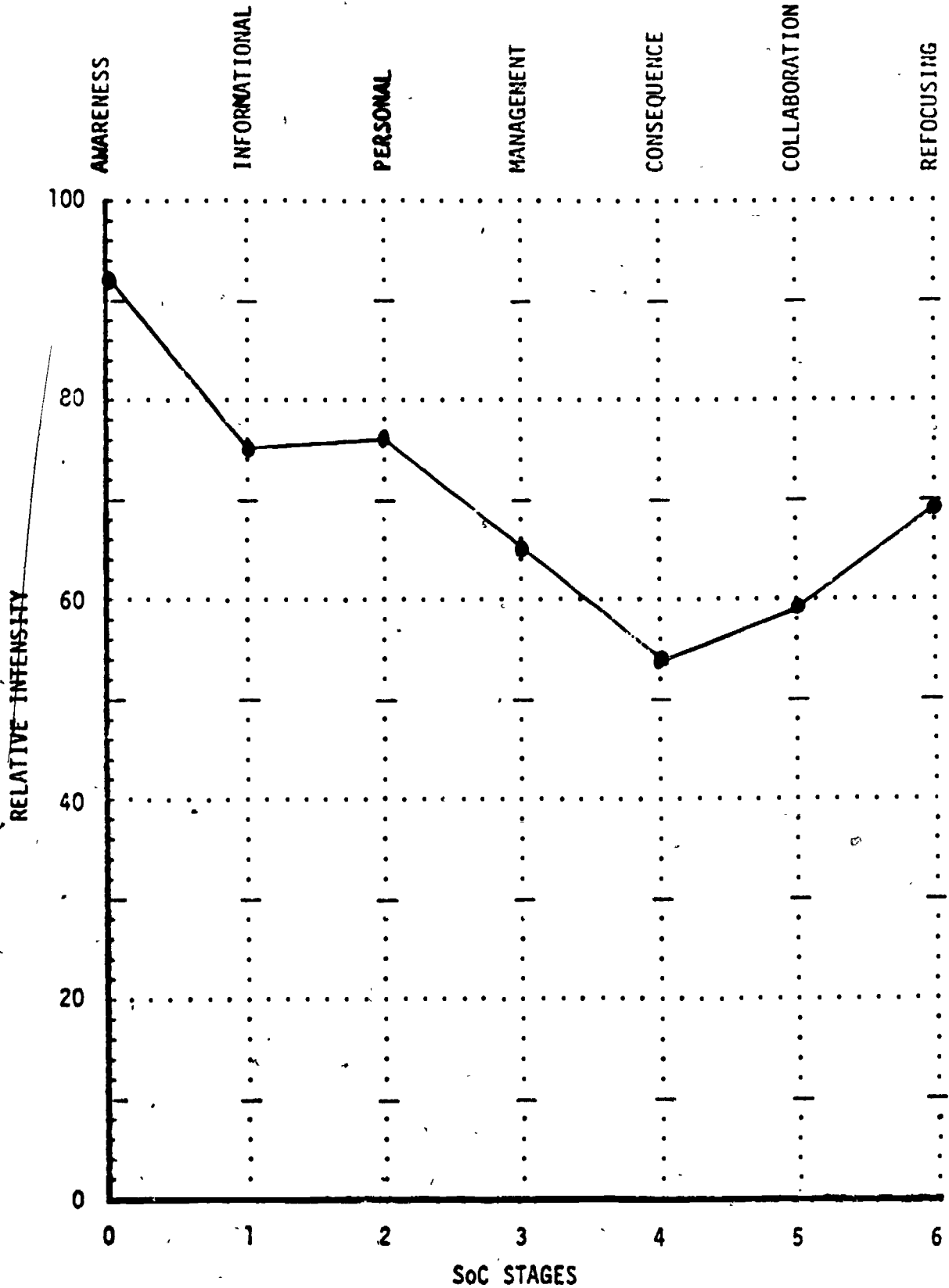
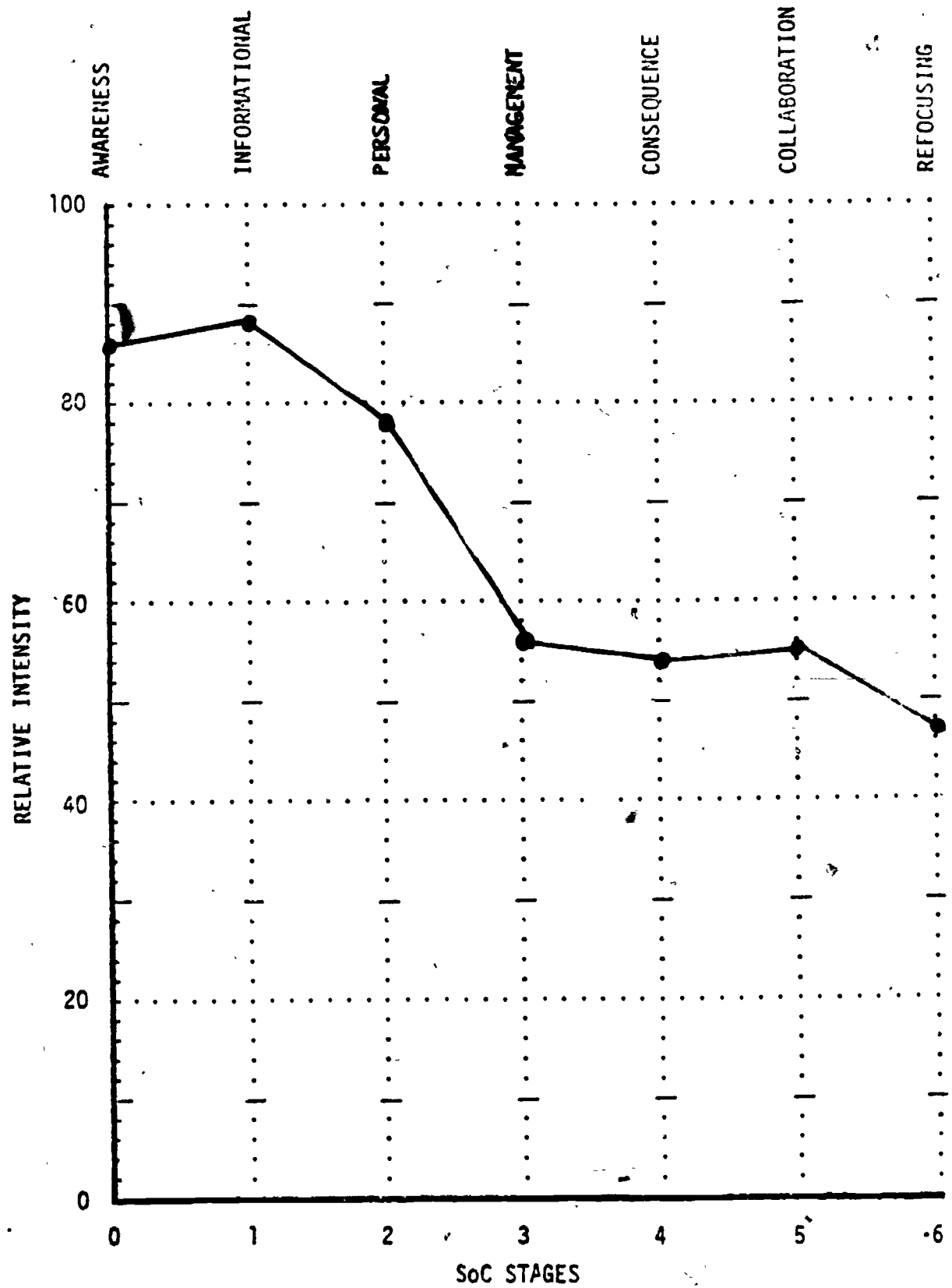


FIGURE 1



OMAHA TEACHER CORPS PROJECT
COURSE EVALUATION
INTRODUCTION TO EDUCATION THAT IS MULTICULTURAL
FALL SEMESTER 1980

DIRECTIONS: Please complete the following evaluation form to help me determine the value of this particular course and plan for future courses. Be candid--include written comments whenever appropriate. DO NOT SIGN YOUR NAME.

1. Orientation and Group Planning Session

Comments:

of little value  very valuable

2. The Ethnic Iconography of Omaha
Charles Gildersleeve

Comments:



3. The Native American Curriculum Project
Erwin Goldenstein
Carmen Worrick

Comments:



4. An overview of the Sherman Community Center
Mark Burns

Comments:



5. Multicultural Education in the Omaha Public Schools
Evelyn Montgomery

Comments:

of little value very valuable

6. Resources from the Anti Defamation League
Barry Morrison

Comments:

7. The Chicano Community in Omaha

Comments:

8. The Black Community in Omaha
Phil Secret

Comments:

9. The Asian American Community in Omaha
Jane Takechi

Comments:

10. Multicultural Education Resources at Howard Kennedy School
Theodora Meadows

of little value very valuable

Comments:

11. The overall format, procedures, planning, etc. of this course

Comments:

12. An overall rating of the content of this course

Comments:

13. An overall rating of the entire course

A. What did you like best about this course; this can include format, planning, location, time, topics, presenters, materials, etc., etc.?

B. If this course, or one that is similar or related to this course, were offered again; what changes would you recommend for improving it? Again, include comments on any related concerns.