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ABSTRACT

This guide accompanies one of a pair of videocases depicting educational life in Deming, New Mexico. The videocase includes 28 minutes of unstaged but edited videotape footage of teaching and learning in and around junior high and mid-high schools in Deming. The first section of the guide, "Teaching Note" (Todd Kent) contains a transcript of the videotape and questions designed to help instructors engage people in case-based discussions. In the teaching note section the videotape is divided into five segments: (1) Hank Dominguez, director of personnel for the Deming Schools, provides background on the district's practice of educating students from Mexico; (2) Paulette Quarrell, a teacher of junior-high school English, teaches a class on descriptive writing and reflects on her life as a teacher; (3) Ray Trejo conducts a bilingual class at the mid-high school for students from Palomas, Mexico, and describes his reasons for teaching; (4) students who live in Palomas, Mexico, and attend Trejo's class share some thoughts about going to school in Deming; and (5) Dominguez reflects on the complexity of the issue of educating students from Mexico in the Deming Schools--the public's attitudes, bureaucratic wrangles, and reasons for persisting despite the opposition. The second section, which comprises about three quarters of the guide, presents three critical perspectives on the video written by Mary E. Dilworth, Lisa Sparaco, and Roberta Maldonado. Each of these essays presents its author's own perspective in terms of her own experience, both personal and professional. Each essay addresses the issues, questions of professional knowledge, and suggested actions and possible consequences. (LL)

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Edited by
Joanne M. Herbert
&
Robert F. McNergney

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Edited by

Joanne M. Herbert
University of Virginia

Robert F. McNergney
University of Virginia

American Association of Colleges for Teacher Education
One Dupont Circle ▲ Suite 610
Washington, DC 20036
TEL: 202/293-2450 ▲ FAX: 202/457-8095

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David Imig and Elizabeth Foxwell of the American Association of Colleges for Teacher Education saw enough merit in this project to risk publishing a somewhat unusual project—the videocase, which is composed of a videotape and this accompanying guide.

Ernest Skinner, videographer, and Edward Damerel, sound technician, performed the technical work on the videotape. If memory serves, Ernest was the first to mention that Deming, New Mexico, might be a good place to do a videocase.

Most of all we thank the students, parents, teachers, administrators, and school board members of Deming, New Mexico, Public Schools. They let us take a slice of their lives and present it so others might think critically about teaching and learning. We are humbled by their generosity.

If there are errors or shortcomings in this work, they should be attributed to us.

— Joanne M. Herbert
Robert F. McNergney

Introduction

We suspect people often imagine life on the border between the United States and Mexico in exaggerated terms. In their mind's eye, some see the stark beauty of a Georgia O'Keefe painting or a scene out of a movie with a peaceful little mission and a flock of smiling, singing children. Others call up images of the evening news report on the cat-and-mouse saga of illegal immigration and U.S. federal crackdown or a television documentary on drug smuggling. If you do not live on the border, have any ties there, or possess any particular knowledge of the area, you might be tempted to think the environment is either hopelessly romantic or socially toxic—rarely anything in between. In either case, you would be wrong.

The videotape shows educational life as it is in this place, or at least as we found it when we were there.

Literally hundreds of children cross the international border from Mexico into the Deming, New Mexico, School District to attend public school each morning, and return home again each night. The Deming Schools bear the cost of educating these children. People on both sides of the border sanction the activity—they are even working to establish the first international school district. Perhaps nowhere else in the country could one find more sharply defined questions about concepts of public education and the maintenance and diffusion of culture.

Before we visited Deming, we imagined the schools to be at least in some ways among the clearest examples of "multicultural education" we were ever likely to encounter. We knew we would find two cultures separated distinctly by a border, where people moved back-and-forth across the line to influence one another informally and to live their educational lives together in the schools on the U.S. side. But we did not know what forms these interactions might take. The thrust of formal "multicultural education" might be to integrate and assimilate youngsters into the predominant culture on the U.S. side; or it might be to preserve and protect youngsters' identities as they and their parents defined them. Conceivably we would find that "multicultural education" was just an empty slogan.

Maybe the ebb and flow of people across the border would be so constant, so much a familiar part of daily life, that those who lived there would barely notice what happened around them in general, and particularly in the schools. Or maybe they would notice, but they would not perceive how different they were from people in other places—to behave otherwise, they might think, just wouldn't make sense. Would this be a place where culture was defined largely or only in terms of the language spoken? Or would Spanish and English simply be the more obvious indications of cultural influence? We did not know what to expect, but we were eager to investigate.

From the start, we worried that our physical and cultural distance from Deming might turn us into educational voyeurs—prying observers seeking the "offbeat," the "strange," the "unnatural" in this unusual situation. We try to focus here on the "ordinary" life in this place. We do so for two reasons. First, we think that what is often dismissed as "ordinary" or "humdrum" rarely is. When we are alert, the routines are much less likely to obscure our view of educational possibilities. Second, not until educators perceive educational life as it is, from others' points of view as well as their own, will they be able to imagine with any realistic sense of possibility how round and rich that life can be.

This videocase accompanies another, "The Case of Columbus, New Mexico: Educational Life on the Border." Columbus, a village three miles north of the border, supports one of the elementary schools in the district. When they are old enough, students leave Columbus Elementary for the junior high, mid-high, and high schools in Deming about 30 miles up the road. We have designed the pair of videocases to try to convey at least some sense of activity across the district. Make no mistake, however—the videocases are a thin substitute for being there, looking, and listening for oneself.

The Elements of a Videocase

These videocases are typically composed of three components: a videotape of unstaged, but edited teaching and learning in a multicultural setting, a teaching note for an instructor using the videotape, and a written set of critical perspectives on the video (Herbert & McNergney, 1995). This particular case conforms to the general model by including: (1) 28 minutes of unstaged video footage of teaching and learning in and around the junior high and mid-high schools in Deming, New Mexico; (2) a teaching note containing a transcript of the videotape and questions designed to help instructors engage people in case-based discussions about educational life in Deming; and (3) a set of three critical perspectives on the video written by knowledgeable professionals—credible people who compel us to think seriously about what they have say.

After a brief introduction, the videotape is divided into five segments. First, Hank Dominguez, director of personnel for the Deming Schools, provides background on the district's practice of educating students from Mexico. Second, Paulette Quarrell, a teacher of junior-high school English, teaches a class on descriptive writing and reflects on her life as a teacher. Third, Ray Trejo conducts a bilingual class at the mid-high school for students from Palomas, Mexico, and describes his reasons for teaching. Fourth, students who live in Palomas, Mexico, and attend Trejo's class share some thoughts about going to school in Deming. Finally, Dominguez reflects on the complexity of the issue of educating students from Mexico in the Deming Schools—the public attitudes, bureaucratic wrangles, and reasons for persisting despite the opposition.

The teaching note contains many specific questions about the videotape. The questions are organized into five general categories that encourage people: (1) to perceive problems and opportunities for teaching as they present themselves on the video; (2) to recognize values that drive people's actions on the tape; (3) to call up personal, empirical, and/or theoretical knowledge relevant to teaching practice as it might occur in this situation or a similar one; (4) to speculate on what actions might reasonably be taken in the situation; and (5) to forecast likely consequences of such actions. We think these five types of questions trigger people to reflect or to think professionally about educational practice.

The teaching note was written by Todd Kent, a graduate student at the University of Virginia's Curry School of Education. Kent is pursuing a doctorate in educational evaluation and specializing in the use of technology in teacher education and in classroom instruction. He currently teaches a course on the use of computers and other media to preservice teachers in the Curry School's five-year teacher education program. Kent has also been involved in several projects combining case-based instruction with telecommunication technology. Before coming to Virginia, Kent worked at the Bullis School, an independent school in Potomac, Maryland. During his career at Bullis, he headed the science department, taught middle- and high-school science, directed the summer school, and coached soccer, wrestling, and lacrosse. Kent also served as director of the upper school and served on the board of trustees for an independent elementary school in Barnsville, Maryland. Kent has a bachelor's degree in economics from Princeton University and a master's degree in social foundations of education from the University of Virginia.

Three professional educators wrote critical perspectives. Each is, in her own right, eminently qualified to comment on the content of this videotape.

Mary E. Dilworth is the senior director for Research and Information Services for the American Association of Colleges for Teacher Education (AACTE) and also serves as director of the ERIC

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Clearinghouse on Teaching and Teacher Education. Dilworth received a B.A. in Elementary Education and a M.A. in Student Personnel Administration in Higher Education from Howard University. She received an Ed.D. in Higher Education Administration from the Catholic University of America. She serves on numerous education advisory boards including the U.S. Department of Education's National Center for Research on Teacher Learning, the NAACP, the National Urban League, and the National Council of Negro Women. She has written many articles and reports, most notably, *Teachers' Totter: A Report on Teacher Certification Issues*, *Reading Between the Lines: Teachers and Their Racial/Ethnic Cultures*, and edited the AACTE/Jossey-Bass publication, *Diversity in Teacher Education: New Expectations*.

Lisa Sparaco, a graduate student in language, literacy, and cultural studies, College of Education, University of New Mexico, serves as a research assistant with a project called TEAMS (Teacher Excellence Appropriate for a Multicultural Society). She helps coordinate the inservice, preservice, and faculty development components of the program. Sparaco taught five years of special education in a Texas junior high school and three years of bilingual education and Spanish immersion in San Diego, California. Sparaco has served as a special education consultant for the Peace Corps in Ecuador, as a research associate for the Inter-American Indian Institute (a program of the Organization of American States), and as an academic liaison for the University of New Mexico in Mexico City.

Presently a member of a team that teaches a bilingual block at Casey Middle School in Boulder, Colorado, **Roberta Maldonado** teaches seventh-grade language arts. Maldonado has a bachelor's degree in art education and a master's in English; she is also a doctoral student at the University of Colorado in curriculum with an emphasis in literacy. She taught in traditional and alternative high schools for eight years, offering classes in art, language arts, journalism, and AP English. Maldonado also spent one year in Boulder working as an outreach specialist in early childhood education for a family resource school—a school that links services to schools in geographical areas of high need.

Some Instructional Options

We have designed this videocase to be used in different ways. Participants' needs, pressures of time, and instructors' personal styles make instructional flexibility desirable. We have used all the options below and do not necessarily prefer one over another. The audience and instructional objectives should dictate instructional strategy.

Teach One or Two Segments in a Session

The most common strategy for teaching a videocase in the context of a typical college or university course is to break it into segments and to teach it over two class sessions. The segments are denoted by codes in the lower right corner of the screen and by text slides interspersed among the video footage. On this videotape, there is a brief introduction followed by five such slides:

(1) "Hank Dominguez, Central Office"—Dominguez describes the controversy surrounding the education of students from Mexico in U.S. public schools, drawing particular attention to financial matters.

(2) "Paulette Quarrell, Middle School English"—Quarrell opens her class with the Pledge of Allegiance in both English and Spanish. Students continue the descriptive writing assignment on a family member which they began the previous day. Quarrell describes the nature of her job, her expectations for students, her beliefs about discipline, and what life is like as a beginning teacher in a small town.

(3) "Ray Trejo, Mid-High School, Bilingual Education"—Trejo talks about his reasons for becoming a teacher. He takes roll and opens the instructional session by asking students (all of whom have Spanish as their first language) to explain why they go to school. Trejo reflects on the need to help students develop socially and the importance of maintaining their native tongue.

(4) "Students in Ray Trejo's Class"—Students from Palomas talk about why they want to go to school

in Deming, what they want to do when they grow up, and what they like about school and about Trejo.

(5) "Challenges and Opportunities"—Hank Dominguez speculates about the influence of race in the debate about schooling. He describes the bureaucratic procedures required of Mexican students to come to Deming schools. He foresees more cooperation, not less, in the future.

Time required for instruction. To teach the entire case, we usually allot 1 hour for each of two sessions. The time required, however, depends greatly on the maturity and experience of the class members and on their willingness to share their thoughts. Rich discussion emanates from good questions and is sustained in an environment where people feel safe to speak their minds. Generally experienced educators have more to say than do beginners.

Group size. We have taught groups varying in size from 6 to 80. A group needs to be large enough to generate a discussion among members but not so large that people fail to have a chance to speak if they wish to do so. Usually we use a combination of whole-group and small-group discussions. We establish small groups of four to six people, assign a recorder to each group, and have the small groups report back to the whole group at various points in the session.

Instructional procedures. Although the order of the steps below might vary somewhat on occasion, as we note, each represents an important part of a case-based lesson.

(1) Post five large sheets of newsprint around the classroom, each labeled with one of the key words: FACTS/ISSUES, PERSPECTIVES, KNOWLEDGE, ACTIONS, CONSEQUENCES. (It is a good idea to have a couple of extra sheets ready in case you need the extra writing space.)

(2) Provide an overview of the case and explain to students that after they view a portion of the video, they will analyze what they have seen and heard by responding to some questions. Review the meanings of the key words that will guide the discussion.

(3) Show the introductory portion of the videotape and the first segment ("Dominguez, Central Office").

(4) Begin discussion of the first segment by asking students to describe what they saw occurring (FACTS/ISSUES). Ask students to address remaining questions represented by key words. Record students' comments on the sheets or assign a recorder to do so. (If you are concerned about having too little time, to keep discussion moving, do not record students' oral responses; merely use key words to guide discussion.)

(5) Show a second segment. Ask students to address each of the five questions. Record responses on newsprint. If using small groups, appoint a recorder for each group to take notes on people's responses and to present the group's ideas to the entire class using a "nominal group" technique. Using this technique, the instructor takes only one idea from a group at a time and then moves to the next group for another idea. For instance, the instructor might say: "Would group one please identify the single most important issue in the segment of video you just viewed? Remember, give me only one issue, and then we will move to group two to identify another issue." The instructor goes from group to group in this fashion until the ideas have been exhausted.

Pull some direct quotations from the critical perspectives. We often make overhead transparencies of particular pages and highlight selected lines to emphasize with the class. The entire perspective can be assigned as homework later.

(6) Closure. Ask students to consider: (a) possible explanations for similarities and differences in their thoughts about the videotape, and (b) reasons for examining a particular alternative way of thinking about teaching and learning in this situation. Have individual students write about their thoughts or encourage them to cooperate on a small-group reaction paper.

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Teach One or Two Segments in a Session

This strategy is designed to teach the whole videocase from beginning to end.

Time required for instruction. We have taught this whole videocase in slightly more than two hours, excluding time for reading expert perspectives. With three hours, there is time to proceed with a whole-group/small-group approach, discuss events and reflections, and even consider selected comments from the expert perspectives. Once again, the time required depends on the experience of the students—more mature groups often bring a wealth of practical knowledge to discussions. We strongly encourage people to experiment—show the events, frame discussion questions, take short breaks between such discussions, assign outside reading and writing relevant to a case, return the next day, and reflect on the previous discussions and readings.

Group size. We have held case-based sessions with as few as six people and with as many as 80. When students are organized so they have ample opportunity to participate in small and/or whole groups, so they focus on the five key ideas, and so momentum in discussion is maintained, a session will be successful.

Instructional procedures. (1) Post five large sheets of newsprint around the classroom, each labeled with one of the key words: FACTS/ISSUES, PERSPECTIVES, KNOWLEDGE, ACTIONS, CONSEQUENCES. Explain to students, as in Option #1, that after they view a portion of the videotape, they will think about what they have seen and heard by responding to five questions. Review the meanings of key words. (2) Show the introduction and two segments. Ask students to address each of the five questions. To save time, do not record students' responses. (3) Show the last two segments; again address the five questions, this time recording responses on newsprint.

Note that instructor questions need not proceed in linear fashion. For example, the instructor may deal with questions 1 and 2, move to question 4, then come back to question 3, and jump to question 5. As students work their way through the case and learn more about the situation, the instructor may need to focus less on the first two questions (FACTS/ISSUES, PERSPECTIVES) and more on the last three (KNOWLEDGE, alternatives for ACTION, CONSEQUENCES). (4) Introduce students to the concept of a "Professional Perspective." Do so by describing it as *one* professionally defensible point of view on the videotape. Provide one or more perspectives and draw particular attention to the identities of the writers. Ask what explicit and implicit aspects of the writers' backgrounds may be especially important to understand when interpreting their remarks. Because of the time required to read one or more perspectives, students will need to examine them outside of class time.

When assigning one or more critical perspectives, you might choose the one most at odds with your own point of view. If you do so, you can reinforce the idea that in education, as in other professions, there are often multiple acceptable points of view. Or you might select any two perspectives and have students report on the similarities and differences between them with respect to events viewed and discussed during class. Have students file the perspectives for future reference. (5) Invoke closure in the session. Ask students to consider: (a) possible reasons for similarities and differences in their thoughts about events depicted on the videotape, and (b) the strengths and limitations of the professional perspectives.

View the Videotape as a Documentary

Although the videotape is designed to be used to encourage the development of people's reflective powers through active consideration of the five types of questions as the situation unfolds, the instructor might run it from beginning to end as a documentary.

Time required for instruction. Showing this videotape and holding a brief discussion about its contents typically takes us about 1 hour—5 minutes to set stage for viewing by providing a brief overview, 30 minutes to view the video, and about 20 minutes or slightly more for discussion.

Group size. Because there is less emphasis on in-class analysis and discussion under this option, group size is relatively unimportant, governed largely by students' abilities to see and hear the videotape.

Instructional procedures. The videotape can be viewed from beginning to end with no pauses for discussion much as one would view a documentary film. To maximize the value of such a viewing, the instructor should provide background information on the contents of the tape —that is, foreshadow what will be seen and heard. If the instructor wants to focus discussion later on particular issues or events, he or she should alert viewers to be attuned to particular points of interest.

For example, the instructor might focus viewers' attention on opportunities for teaching and learning in a bilingual class by alerting viewers to particular aspects of Ray Trejo's class and to his students' comments. What particular concern does Trejo have about Spanish-speaking students learning English? How does he promote students' social development? What are some of the reasons students give for staying in school? Why do the students like Trejo? The students say they are given class time to concentrate on homework; if you were the teacher, would you allow this practice? Why or why not? These or other questions could be used to sensitize viewers to the material.

When the videotape is viewed as a documentary, it can be useful to assign one or more of the critical perspectives to be read after class. The perspectives encourage people to think about what they have seen and heard in relation to someone else's view. It is best to follow up later by asking students to respond to some questions, either orally or in writing, about the perspectives in relation to their own position or vis-a-vis one another.

Conclusion

Although we have designed this videocase to be used primarily with teachers, it can be used to stimulate conversations among other stakeholders in education. A colleague of ours, Rudy Ford, has used another videocase with administrators, parents, and students, as well as teachers. These groups willingly shared their thoughts about what they saw and heard—sometimes disagreeing on the finer points but more often than not agreeing on how to define problems and opportunities in schools. Involving others in discussions about school life seems worth both the time and effort if people want to build consensus for action in public education.

For example, the Deming case might encourage people with different points of view to air their opinions about "multicultural education" and to listen to one another in the process. What evidence do parents accept that education is occurring, to say nothing of that education being multicultural? According to students and their parents, how many and which cultures must influence a program before education might reasonably be termed "multi" cultural? What activities other than festivals, cooperative work groups, and assigned readings do school administrators believe teachers should use to promote mutual appreciation of cultures? And so forth.

A discussion about multicultural education among diverse groups today might well turn to questions about the many conceptions of "political correctness," or PC. Do people view multicultural education as a form of PC—that is, as an attempt to apply political criteria for acceptable public expression? Or do they think that multicultural education goals and behaviors characterized as PC are honest and reasonable attempts to redress the casual stigmatization of minorities? Do people think that what is termed PC behavior is just plain good manners? This videocase will not resolve these complex problems, but, in the hands of a skilled discussion leader, it could be used to examine them carefully and fairly.

We do not present the Deming videocase, and by inference the Deming school system, as a model to be emulated. Our goal is more modest. We hope people will think and talk with one another about this slice of life, and in doing so, learn something about the people and the schools in this place. Maybe students of the case will begin to see their own situations in a slightly different light—to think, talk, and behave in their own communities with a richer awareness of the people around them.

—Joanne M. Herbert
Robert F. McNergney

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Teaching Note

by Todd Kent

(University of Virginia)

Case Summary

This case focuses on Deming Junior High School and Hofacket Mid-High School, both located in Deming, New Mexico. These schools are bilingual and are located 35 miles from the border between the United States and Mexico. Nearly half the student population lives in Mexico, and these students attend the American schools free of charge. The case begins with a short description of the Deming community followed with commentary by Hank Dominguez, director of personnel for the Deming Schools. The second event depicts scenes from the classroom of Paulette Quarrell, an English teacher in the Deming Junior High School. The case then focuses on a high school bilingual class taught by Ray Trejo, and this segment is followed by some comments from several of Trejo's students. Additional commentary by Dominguez ends the case with a discussion on some of the politics and hurdles facing students from Mexico.

Transcript of Introductory Comments (1 minute, 10 seconds)

Narrator: Every day, more than 400 students cross the border from Mexico to the United States to attend public school in the Deming, New Mexico, district. Some of these children hold dual citizenship, some hold only Mexican citizenship, but all call Mexico home. Not since Pancho Villa crossed here in 1916, has there been so much public controversy surrounding U.S.-Mexican relations in this part of the world. This case is about money, about politics, about language, about teaching and learning, but most of all about people. People on both sides of the border will shape the culture that defines this southwestern community. Your instructor will encourage you to decenter, or to think about life here from others' points of view. You will explore the issues in the case and the values that drive people's actions. You will try to understand what it means to teach and to learn in a community like Deming, New Mexico.

Hank Dominguez, Central Office (2 minutes, 35 seconds)

In this segment, an administrator from central office describes the school communities. He then talks about the controversies involving the enrollment of students from Mexico in U.S. public schools. He also discusses some of the fiscal issues regarding these students.

Edited Transcript

Dominguez: There is an historical situation here in Luna County. Palomas, Mexico is about 35 miles from Deming. Since the early '60s, '70s, '80s, and '90s, there have been students from Palomas, Mexico, crossing the border. I feel that in the past 10 years, there has been an increase in numbers of students from Mexico. There are close to 450 students enrolled in grades K through 1(2) The K–5 students go to Columbus, which is only 4 or 5 miles from Palomas. Students in grades 6–12 are bused 35 miles into Deming. It is a controversial issue here. I am not going to deny that. But these are our neighbors; we are side by side. They use Deming, our community, for their shopping. I think letting their children attend our schools is just something that we can do as a district. We are being good ambassadors. We are not going to question where students come from. They show up at our door to be educated and we are going to educate them.

Controversy arises because as a district, we do not charge these individuals any tuition. We are subsidized by the state of New Mexico and we receive the funding formula for these individuals. It is true that parents of students from Mexico do not pay taxes in the United States, but they do come into the Deming community and add to our resources by spending money when shopping, etc. Critics feel that we should charge at least $3,000 tuition. If we charged $3,000 a year, we would have only a handful of students from Mexico. Currently, the state reimburses us for each one of these individuals; because they are in a bilingual education program, we get anywhere from $2,500 to maybe $3,200 per student.

Discussion Questions

(1) What are some of the facts and issues in this event?

- Who pays for the education of students from Mexico who attend Columbus and Deming schools? At what administrative level is this money allocated?
- Is the number of students from Mexico attending schools in Columbus and Deming increasing, decreasing, or staying the same?
- How long have students from the Mexican side of the border been attending U.S. schools in Luna county?

(2) What are some of the relevant perspectives?

- Why does Dominguez think it is a good idea for U.S. public schools to educate students from Mexico?
- Why might some U.S. residents argue against funding the education of students from Mexico?
- Why might some Deming residents argue that it makes financial sense to encourage ties between Mexican and U.S. communities?
- Why might a student from Mexico want to go to school in the United States?
- Why might some families in Mexico decide not to send their children to U.S. schools?
- What might students from Mexico think about attending a school in the United States?

(3) What do you know and what more would you like to know?

- How many families from Mexico might be able to afford to pay tuition for their children to attend U.S. schools?
- What percentage of the Deming school population is of Hispanic descent? How many of the students from Palomas are U.S. citizens because they were born on U.S. soil?
- How well do the students from Mexico speak English? How well do the students on the U.S. side of the border speak Spanish?
- What are the legal issues involved in educating non-U.S. residents in U.S. schools? How are California, Arizona, and Texas addressing these issues? What court decisions are relevant to this issue?

(4) What actions might you take?

- Can U.S. schools require families from Mexico to pay for all or part of the cost of their children's education? Should they try to do so? Why or why not?
- What steps might educators take to help integrate students of different cultures into the schools? Would you, for instance, include Mexican history as a required component of the social studies curriculum?
- How might you facilitate communication between school personnel and the families of the children from Mexico? Would you rely on written notes, word of mouth, or telephone calls? What are the advantages and disadvantages of each method?

- Would you make all school discourse (e.g., report cards, newsletters, announcements) bilingual, or would you use only English? Would you have separate Spanish mailings for non-English speaking families?

- How might you make the families from Mexico feel part of the school community? Would you make all school discourse (e.g., report cards, newsletters, announcements) bilingual, or would you use only English? Would you have separate Spanish mailings for non-English speaking families?

- Would you provide a means for holding parent conferences? Would you provide transportation for the parents? How could you assist teachers who did not speak Spanish to communicate with families?

- How might you use new technologies to lessen the social-psychological distance between Mexican and U.S. communities?

(5) What might be some of the consequences of actions taken?

- What might happen to the enrollment of students from Mexico if U.S. schools charged tuition to these families?

- What parts of the curriculum might be dropped or altered to make room for more multicultural subject matter?

- How would you know if all the families from Mexico were indeed receiving the information they needed? Would teachers think that communicating with families from Mexico was burdensome?

- Might local residents become annoyed with receiving bilingual material?

- What might local residents think about "special" efforts made by the school for engaging families from Mexico? What could be done to make all parents feel important to the school? What would you say to a U.S. parent who paid to take a bus to attend a parent conference, while a parent from Mexico was provided transportation at school expense?

Paulette Quarrell, Middle School English (10 minutes, 10 seconds)

In this segment, an English teacher delivers a writing lesson to middle school students. The students are writing a descriptive paragraph about someone in their family. The teacher uses a discussion of the five senses to introduce the lesson, and she asks students to consider a sixth sense (feelings). She also describes the nature of her job, her expectations for students, her beliefs about discipline, and what life is like as a beginning teacher in a small town.

Edited Transcript

Voice on intercom: There is a mandatory clinic today at 3:45 in the Mid-High gym for those interested in trying out for cheerleading next year. Be there. (Quarrell and class recite the Pledge of Allegiance in English and Spanish.) Thank you, everyone, and have a great Wednesday.

Quarrell: The first thing I would like for you to do is take out the writing that you started on yesterday. I want you to go through it and get some ideas because you were supposed to be thinking of a person to focus on today, someone in your family that you want to know more about or that you want to write about or tell me about. I am going to give you a couple of minutes to read over what you have. In that time if you want to make changes, go ahead. If you do not, that is fine; I just want you to read over what you have done so far.

> **Quarrell's Reflections:** This is my first year teaching here at Deming Junior High School. I am teaching five English classes, and each class has close to 30 students. I also have one homeroom. I decided to do a unit on families because all year I have really tried to put an emphasis on my students' expressing themselves. I think their family life, what they have done, and where they come from is very important. I

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teach the English block, and we are given a set of competencies that we are expected to meet. At the university I attended, we learned about whole language and holistic learning. I do like trying to incorporate that in my class, but I know we are not a whole language school. I have to meet the competencies.

Quarrell: You should already have in mind who you want to focus on, so on a new sheet of paper I would like you to write that person's name at the top and howthey are related to you. Let's first talk about the descriptive paragraph that you are going to write. What does it do? Why do you write descriptive paragraphs? It usually includes a description of one or more of your five senses. Tell me what the senses are.

Students: Sight . . . touch.
Quarrell: (writing on board) Okay, I heard sight and touch.

> **Quarrell's Reflections:** We are teaching in pods but unfortunately we do not have a common planning period. We are hoping next year that we can get together and maybe work on a thematic unit of some sort so that even in math and socialstudies we are all working on the same theme.
>
> When we are doing an exercise like the one we did today, where I keep emphasizing that it is personal writing and not to hold back, I do not like to call on the students. Whether they share their writing should be their choice.
>
> My class is primarily made up of Anglo and Hispanic children, but I do have a few Black students. We also have some learning-disabled children who are mainstreamed into our classroom, so we have a support teacher who comes in and works with us. We modify lessons for students, but when we do a writing assignment I do not modify it too often because I just want to get something out of them. If it is a grammar assignment, we will modify the task. I really want everyone to feel comfortable in my classroom. Here, and in the school in general, I do not think too much emphasis is placed on student differences. I think everyone generally accepts one another, which I think is important.

Quarrell: Now, there is another sense. Nick talked about it a little while ago, what was it?
Student: Feelings.
Quarrell: Yes, feelings. Good.

> **Quarrell's Reflections:** I added feelings to the five senses chart. I did so, because when you are writing a descriptive paragraph or a descriptive paper about a person, especially someone in yourfamily, I think you need to consider feelings.

Quarrell: What you are going to do with the topic that you have chosen, the person that you have chosen, is to make up a five senses chart of your own. And I want you to think aboutall of those things.

(Quarrell monitors student work.)
Quarrell: What were you telling me about your godparents?
Student: My great-grandfather. He is still alive. I'm going to write about him. He came from Germany.
Quarrell: Oh. Did he live in Germany?
Student: Mmm hmm.
Quarrell: Wow. [Camera focuses on information student recorded on her five senses chart: sight—black hair, hazel eyes, he's tall; sound—has a heavy voice; taste—tea (without sugar), anything chocolate, donuts; feelings—I love him very much and I wish he never leaves us.] This is excellent. Very good detail! I remember when I was about five years old, I used to wake up really early with my dad before he went to work, and I always smelled coffee. Now when I smell coffee, even though I do not live at home anymore, I think about him. So when you are older, you might think back on that.

> **Quarrell's Reflections:** I believe the students from Palomas are successful in here and really make an effort due to their family. Back when I first started this job, I was terrified about how I was going to handle this age level. I was not expecting to work with middle-school students. I am really glad I do now, because I love it. I am a lot

more confident about discipline than I used to be. I know that I can get the class under control when necessary. It is just a matter of constant communication, though. You have to set the ground rules and enforce them. You really have to establish your rules right at the beginning. I know a lot of my friends, there I said it, a lot of my students consider me to be their friends sometimes. They do not see me as their teacher. I want to be able to get along with my students,but I have to kind of back up and say, "Okay, I am the teacher." Right now towards the end of the year, I'm really struggling with that.

Quarrell: (to a student) So your dad's parents are Mexican?

Student: No.

Quarrell: They adopted him?

Student: My dad's not adopted. My dad's dad is adopted.

Quarrell: Oh.

Student: My dad's dad, wait. Yeah, my dad's dad was.

Quarrell: (Bell signals end of class.) Okay, keep these papers all together. We will be working on them some more tomorrow, so do not worry if you did not get it finished. Push in your chairs and you may go. What? Yes, you may work on it at home, but I'm going to give you time tomorrow to work on your papers in class.

Quarrell's Reflections: When I am not at school, I like to spend time with my family and my friends. We go to baseball games or any of the high school games that are going on at the time. We do not have a lot of things to do here in Deming. I think I am learning a lot more being around this area. I grew up here, but my family does not speak Spanish very often, they speak Spanglish: "Y luego, " he said, "Que iba a hacer esto to K-Mart?" I tell my mom, "You should have raised me speaking Spanish. That way I would already know it." She says, "I know." In a nutshell, family, is important.

Discussion Questions

(1) What are some of the facts and issues in this event?

- What flags do you see flying in Quarrell's classroom?
- What do you think about saying the Pledge in both Spanish and English?
- How are the start-of-day procedures handled in this school?
- How does Quarrell engage the students in their writing assignment?
- How does Quarrell use her time while students are working on projects?
- Can you describe the approach Quarrell uses for teaching writing and language skills?
- What methods does Quarrell describe for maintaining classroom discipline? How does she address the issue of keeping a professional distance while forging relationships with her students?
- How did students know that class was over? How did Quarrell conclude the lesson?

(2) What are some of the relevant perspectives?

- Judging from what you heard in the morning announcements over the intercom, what priorities might the administrators have regarding the beginning of each day?
- What do you suppose families from Mexico think about their children reciting the Pledge of Allegiance to the United States of America?
- Why might Quarrell have chosen families as a theme for the class writing projects?

- What are Quarrell's main objectives in giving out "personal" writing assignments?
- Some students view Quarrell as a "friend." How might this fact complicate her approach to discipline?

- What might be students' thoughts about sharing personal essays with the teacher? With their classmates? How does Quarrell show sensitivity to this issue?

- How confident is Quarrell in her own ability to speak Spanish? Does she consider herself at a disadvantage in her job by not speaking Spanish?

- Quarrell says she resists changing the writing requirements to accommodate special needs students. How might these students feel when they are required to do the same work but may not be able to perform as well as other students? What might the other students, especially ESL students, think when accommodations are made for other classmates?

(3) What do you know and what more would you like to know?

- Can teachers require students to stand quietly or to leave the room during the Pledge of Allegiance? (See *Goetz* v. *Ansell*, 197(3))

- Although Quarrell says she uses whole-language techniques in the classroom, she thinks her school is not completely a whole language school. What do you know about arguments for and against whole language programs?

- Quarrell says she teaches in "pods." What does she mean by this?

- There are several mainstreamed students in Quarrell's class. What do you know about mainstreaming? How is mainstreaming different from full inclusion?

- What is the value of having children describe their ideas in charts, such as the one Quarrell used, before they begin writing?

- What do you know about recommended ways to end a lesson? How might lesson closure provide continuity between class sessions?

- What do you know about more and less effective seat work and about the teacher's role during seat work?

- What does Quarrell mean by "Spanglish?"

(4) What actions might you take?

- If you were the school's principal, how would you begin the school day? Would you have students make the announcements? Would you send memos to teachers and have them read the day's announcements?

- When the bell sounded, Quarrell ended her class. What other ways could the class be ended? What would you do to help students prepare cognitively for the next lesson?

- Quarrell's writing lesson will span at least three class meetings. The lesson in the videotape seemed disrupted by the bell signaling the end of class. If you were an administrator, would you move toward block scheduling, where students work for longer periods of time on fewer subjects?

- Quarrell has a wide range of abilities in her classroom, including special needs students and students for whom English is a second language. If you were her, how would you accommodate this wide range of needs? Would you use a criterion-referenced or norm-referenced grading system?

- Quarrell says she tries to use a whole-language approach in her classes. Yet, her students must learn skills that appear on standardized tests. How could you work grammar, spelling, and other language skills into a lesson similar to the one in the video?

Would you correct student mistakes as you circulated around the room?

- If available, how could Quarrell use computers to promote writing in her class? Would you encourage students to use spell checkers? Would you use educational computer software for language skill "drill and practice" and save writing projects for a more "whole language" approach?

(5) What might be the consequences of actions taken?

- What is gained by having students read morning announcements over the intercom? What is lost by having students perform this task?
- What are the pros and cons of having the teacher, rather than a bell, determine the moment a class ends?
- What are some of the advantages and disadvantages of block scheduling? What kinds of students might benefit most from this type of schedule?
- What is the upside and the downside of using norm-referenced grading? Of criterion-referenced grading?
- What are the advantages and disadvantages of using computers as a tool for "drill and practice" type activities in developing language skills such as spelling? If students were allowed to use computers for writing, how might their attitudes and skills be affected?

Ray Trejo, Mid-High School Bilingual Education (6 minutes, 45 seconds)

This segment focuses on the teacher and students in a bilingual high school class. The event begins with Ray Trejo talking about his decision to become a teacher. His comments are followed by scenes from the classroom at different points in the school day. During the event, Ray Trejo expresses his opinions about why some students attend school and why others drop out. He also describes some of the frustrations encountered by bilingual students.

Edited Transcript

Trejo: My name is Ray Trejo, and I have been teaching for one year. I've done a lot of things. I worked at a gas company before I started teaching, before I went to college. Then I got laid off. I worked around the racetracks in El Paso shoeing horses. I could not stand El Paso, so I decided to go to college, which was something I had never thought about doing. When I got to college I talked with a lot of people, and they told me about teaching as a profession. I jumped on the idea.

Voice on intercom: There will be a meeting in the high school all-purpose room this Saturday, May 1(5) Staff members, there will be a staff breakfast hosted by First New Mexico Bank.

Trejo: Let's stand for the Pledge. Ready? (Trejo and class recite the Pledge of Allegiance.) Let's take roll. Sergio, Erika, Janeth, Arturo, Carlos, Rosa...Let's look at the last sentence on the board: "Why do we go to school?" I want you to answer that question, in a sentence. I want you to think about why we go to school, and I don't want to hear, "to see my friends."
(Trejo begins a lesson focusing on the difference between "never" and "always.") I am going to talk to you a little bit about how often people do things. What does that mean? ¿Qué significa?
Student: I never go to church.
Trejo: I never go to what? Church? ¿Iglesia? Okay, that's a good one. (writing on the board) I never go...
Student: You forgot the "r".
Trejo: Where? Oh, good. Who got me on that one? Good.

> **Trejo's Reflections:** I think these student have learned that they too can have the opportunities that they see on television and so forth. They get a lot of role models from television; and I think they see opportunities. I think that is why alot of them come to school.
>
> Pressure, pressure...I believe a lot of my students drop out of school because of the

pressure put on them maybe by their peers. A lot of them try and try and try and try, and they never are rewarded for anything. I think they just give up. I think an important part of teaching is that reward—that little reward keeps them motivated.

I told my class one of the most important things about school was being able to socialize. I know a lot of them have problems amongst themselves, so once in a while I like to throw them in a group with somebody they just do not get along with, and let them work it out. A lot of these students are second-language learners. You've really got to be delicate with them, because of the frustration level that can be reached. From day one, a lot of these students are under the impression that we, or I, want them to become monolingual speakers in English, and that's not right. I tell them that being bilingual is just so important, very important. I constantly tell them that they have to keep that Spanish language with them and never forget it. It is a monumental task to learn another language. I'm still learning, and these students help me. They teach me how to be a teacher. I have nothing against universities, but this is the best training anyone could have, being right here in the classroom with these students. The thing I worry about most is whether or not I am making any progress with my students. I think about that all the time.

Discussion Questions

(1) What are some of the facts and issues in the event?

- What events influenced Trejo's decision to become a teacher?
- What start-of-day routines are evident in Trejo's classroom?
- How long has Trejo been teaching?
- How does Trejo use humor to introduce his lesson? Do you think his humor is effective?
- How does Trejo handle his own misspelling of a word he wrote on the chalk board? What might this tell you about Trejo's attitude toward his students and toward teaching?
- What technique does Trejo say he uses to promote social development in his classroom?
- What function, according to Trejo, does television play in students' lives?
- What does Trejo say to Spanish-speaking students about learning English?

(2) What are some relevant perspectives?

- According to Trejo, what motivates most students to come to school?
- What are Trejo's thoughts about why many students drop out of school?
- Trejo says that many students find few rewards in school. What reasons might such students use to rationalize dropping out of school?
- According to Trejo, what importance does the social function of school play?
- How might a student who is not a native-English speaker think about learning academic subjects in English?
- Does Trejo think his teacher education was adequate?
- How might students' attitudes toward school be influenced by television role models?

(3) What do you know and what more would you like to know?

- What is the significance of the year 1824 printed on the Mexican flag hanging in Trejo's room?

- What are the differences between immersion and bilingual approaches to educating non-English-speaking students? Are characteristics of either approach evident in Trejo's classroom?

- What might be some of the objectives of Trejo's opening lesson on "why we go to school?"

- What percentage of students drop out of Trejo's school?

- What might a drop-out student do after leaving school?

- What does the school community think about bilingual classrooms in the public schools?

(4) What actions might you take?

- What might be done in a school to provide a better atmosphere for students who typically do not find school a positive experience? On what school areas might you focus (e.g. academic, social, cultural, extracurricular, occupational)?

- How might you encourage bilingualism in school, without making students feel they are being assimilated into Anglo culture? Would you offer academic classes in Spanish, or would you teach subject matter only in English? Would you alternate Spanish and English instruction?

- How might you educate students about the benefits of attending school? Would you encourage business and college representatives to visit your school? Would you foster school-business relationships and programs (such as internships) in the school?

- Trejo says that at-risk students need rewards from teachers. What kinds of rewards might you provide to such students? Would you use only verbal praise, or would you also include tangible rewards?

(5) What might be the consequences of actions taken?

- Might programs designed to engage weaker or at-risk students also be appealing to stronger students? Would substantial time and energy spent on at-risk students take resources away from other students?

- What might be gained by teaching academic subjects in Spanish to students who struggle with English? What might be lost with such an approach? How might Anglo students react to a mixture of Spanish and English in the classroom?

- What might be gained by exposing students to the business world while in school? How might schools profit from business-school relationships? What might be lost by giving businesses an active presence in schools?

- What is the danger of relying too heavily on extrinsic rewards? What are the pros and cons of using verbal praise with high school students?

Students in Ray Trejo's Class (1 minute, 55 seconds)

This segment of the videotape focuses on the thoughts of Trejo's students. Students discuss why they attend school in Deming. They also describe some of their goals in life and then comment on the homework given them at school.

Edited Transcript

Student 1: My name is Carlos Perez, I am 16 years old, and I live in Palomas.
Student 2: I like the language and English and ! very happy to learn our language and more opportunities to have a job in the United States of America.
Student 1: Better jobs and they pay more money. I told my uncle (he is a mechanic) I don't like that work because you get oil all over your hands.
Student 3: Secretary.

Student 1: Bilingual teacher.
Student 4: Bilingual secretary.
Student 1: A lawyer.
Student 2: I can work in Mexico; but here I get some more money.
Student 1: The first visit that I come, I'm afraid that I don't know nothing, no English. Now I know a little bit.
Student 2: I like to make friends that are living here like some Americans.
Student 1: They give us work orally so we don't have to write much. They should give us the homework and if you can finish it in the period, you finish. If you no finish you can take to home and finish. Trejo is my favorite teacher because he didn't give me alot of work, but I learned more English with him.
Student 5: Trejo is the best teacher for me, and I give thanks to him.

Discussion Questions

(1) What are some of the issues and perspectives in the event?

- What are some of the reasons the students give for being in school?
- What are some of the career opportunities that were of more and less interest to Trejo's students?
- What reason did the students give for wanting to work in the United States instead of Mexico?
- What were some of the fears students from Mexico had when they first attended schools in the United States?
- How does Trejo handle homework assignments?
- What are some of the reasons the students like Trejo?

(2) What do you know and what more would you like to know?

- What do you know about the average standard of living for students from Palomas, Mexico?
- How many of Trejo's students attend college?
- How many of the students find jobs in the United States?
- How well do Trejo's students do on American standardized tests?
- Is there a guidance counselor in the school to help students develop career plans?
- How do students learn about different careers?

(3) What actions might you take?

- Trejo's students say that they are given time in school to do their homework, and they take home what they do not finish in school. Would you provide class time for doing homework, or would you keep homework and classwork separate?
- Career opportunities appear to be very important to Trejo's students. Would you use class time to help educate students about different opportunities in different fields? Would you integrate such discussions into existing curriculum, or would you treat career opportunities as a separate subject area?

(4) What might be the consequences of actions taken?

- Students from Mexico travel 35 or more miles to attend their school. What effect might heavy homework loads have on these students?
- What can be gained by using class time to develop discussions about career opportunities? What are the disadvantages? What are the advantages or disadvantages of leaving such information to outside sources, such as guidance counselors or job fairs?

24

Challenges and Opportunities (4 minutes, 20 seconds)

In this segment, a central office administrator describes some of the political issues involving the students from Mexico. He describes the recent change to a student visa requirement and the impact of that change on enrollment. The discussion includes comments on litigation filed in response to the use of public funds for educating students from Mexico. The administrator also describes the politics regarding the district policy of educating students from Mexico.

Edited Transcript

Dominguez: For students to come to school here, they have to go through a systematic student visa program. They have to go through the channels. It is very difficult for these people to understand that this does not just happen. What they need to realize is that there is a handful of people that would be against them.

I would say that some people feel there is a racial issue. I sometimes wonder if we were on the border of Canada, and we had maybe the French, the French Canadians, or Canadians come across to Deming, New Mexico, if there would be so much opposition. Maybe ours comes because we have people coming across the border from Mexico. I'm not saying it's a contention with all, but I can say that it hinges on some racism.

You know, this situation happened 2½ years ago. Prior to that, the students had a border pass; they gave them permission. I do feel that it was a tactic to hold back the students from coming. I strongly feel that because there was no forewarning. The way that our district found out was the director from I.N.S. in El Paso, Texas, and Senator Bingaman called me and said this is going to happen, and you're not going to be notified until July or August of next year. Our school term starts in August. I put a bulletin out to the schools, saying that starting the fall of next year, they will be asking for student visas and if you do not have a student visa and you are not a United States citizen, they're not going to let you come through. We worked many, many hours into the night, because they were just lined up with their student visa papers, and we processed them. Then from there what they have to do is go to El Paso and go in front of their counsel there. They need to know that they have permission to come to our school. But I do feel that all of a sudden because there was not proper notification from the people here, that they were trying to stop students from crossing the border. It totally backfired, totally backfired.

We did not lose any students. We gained students. Because you see, you have two types of students. You have students from Palomas who are U.S. citizens. They were born in a hospital here in Deming, and then they went back to live in the community of Palomas in Mexico. Then you have the individual who lives in Palomas who is a Mexican citizen. The students that have to get those visas are the students who are not U.S. citizens. I'd say that last year we issued about 140 student visas. We just recently had a lawsuit in which the plaintiffs felt that the school district of Deming was misusing the public funds of New Mexico. We have the support from our legislators and from our congressmen. We have support from many local state legislators. We have support from the state department and our state board of education. You know we're doing a lot of things for other children in our community that are taking a whole lot more effort. They believe in the education of their children, they want them to do well. It's a slow process, and it's going to happen. But it's something great. There are just more opportunities for these students here, just greater opportunities.

Discussion Questions

(1) What are some of the facts and issues in the event?

- What are some of the obstacles students from Mexico face in trying to enroll in Deming schools?
- What does Dominguez say about the possibility of racial overtones in arguments against the idea of students from Mexico attending schools in the United States?

- What effect did the switch from border passes to student visas have on the enrollment of students from Mexico in Deming Public Schools?

- How did Dominguez respond to the change in visa policy?

- How many student visas were issued in the first year of the new policy?

- What was the basis of the law suit filed against the Deming Public Schools?

- What are some of the sources of support for Deming schools cited by Dominguez? What might be some reasons for such support?

(2) What are some relevant perspectives?

- What might be some reasons that state officials stopped requiring border passes and started requiring student visas for students from Mexico?

- Why does Dominguez think the new visa policy was a tactic to prevent the enrollment of students from Mexico in Deming Public Schools?

- Why might some people oppose the enrollment of students from Mexico in U.S. public schools?

- Why does Dominguez think attending American schools is beneficial to students from Mexico?

- For what reasons might some of the local residents support the presence of students from Mexico in the Deming schools?

- How might students from Mexico have thought about attending the Deming schools after a law suit was filed to stop them from doing so? How might they view the new student visa policy? How might these events affect their attitude toward school?

- What do Anglo students think about having students from Mexico attend the Deming schools?

(3) What do you know and what more would you like to know?

- What proportion of students from Mexico find employment in the United States?

- Are there counterproductive divisions between cultural groups in the student body of the Deming schools? Is there a strong feeling of community in the schools?

- Why did the change to a student visa policy result in increased enrollment of students from Mexico in Deming public schools?

- Do New Mexico residents outside of the Deming school district support the presence of students from Mexico in Deming schools?

(4) What actions might you take?

- If you were a central office administrator, how would you help shape public attitude toward the presence of Mexican students in the Deming schools? Would you invite the community to school events? Would you speak publicly to civic organizations? Would you write editorials to the local papers?

- After the state changed the visa requirement for students from Mexico, Dominguez believed the change was a tactic aimed to discourage the enrollment of students from Mexico. He issued a bulletin warning schools of the change before the official announcement had been made, and he also used school resources to help process the students from Mexico. What might be done to encourage a positive school atmosphere for students affected by attempts to prevent their enrollment in U.S. schools? Would you hold open meetings to address the issues raised in the case? Would you leave these issues to be addressed by individual teachers and principals? Would you send out notices to the entire school community?

(5) What might be the consequences of actions taken?

- What are the implications of having superintendents speak out publicly on political issues, such as the enrollment of students from Mexico in U.S. schools? What are the limits of a superintendent's responsibilities in the management of a school system?

- What effects might political and legal controversies have on students in the Deming public schools? Might increased attention to the needs of students from Mexico detract from other issues important to Anglo students in the schools? Might the student body become polarized by these political and legal issues? Might the presence of students from Mexico in U.S. schools create new or enriched opportunities for all students? Is it ever possible that education is not a "zero sum game"—that is, when someone gains someone does not have to lose?

References

Goetz v. Ansell, 477 F.2d 636 (2nd Cir. 1973).

Critical Perspective I on the Case:

by Mary E. Dilworth

(American Association of Colleges for Teacher Education)

I am truly convinced that an excellent education reflects the best of society. Because this society and its schools are racially, ethnically, and linguistically diverse, excellence can only be achieved if the teaching force, curriculum, and pedagogy reflect this diversity. In my view, being a culturally responsive teacher ought to be a goal of all teachers; regardless of background, all of us have something to learn. I frequently note, that because I am a member of a minority group does not necessarily mean I have a good understanding of how best to reach and teach children from groups other than my own. As an African-American educator, I am no more familiar with what might be best practice for Hispanic or Haitian-American youngsters than a Euroamerican teacher might be.

In my view, a greater understanding of how and where various racial, ethnic, and linguistic groups converge as well as differ is useful information.

As an educational research director, I have focused considerable time and energy collecting information to convince policymakers and teacher educators of the value of a culturally diverse and culturally responsive teaching force. There is a critical shortage of African-, Hispanic-, Asian-, and Native-American teachers in this nation, and many schools are left without educational professionals who can translate the cultures of the increasingly diverse student population into meaningful educational experiences for all youngsters. To capture some of what is lost, I continually search for information that places me in better touch with the practice and perspectives of teachers from groups other than my own. I look at the process as a validating experience. For instance, I look for indicators that suggest that teachers of color actually do a better job of teaching youngsters from their own racial/ethnic/linguistic groups and then attempt to discern why this is or appears to be the case. Is it a simple matter of role modeling, or possessing a common language or culture that seems to make some teachers more effective than others? What exactly do these teachers know that the majority of teachers, who are by and large white, do not know and/or need to know to ensure the educational success of an increasingly diverse school population?

I am a member of the "baby boomer" generation who was born in New York City and grew up in nearby New Jersey. We lived in the downtown area of the city, and my neighborhood playmates, who lived the apartment buildings nearby, were as diverse as one would expect for the time. Most were Irish-, Polish-, and Italian-Americans, and a few were Jewish- and Chinese-Americans. I was advantaged by having bright, conscientious working-class parents and a Catholic school education. I was raised to believe and remain convinced that *anyone* can achieve *anything* provided he or she works hard on good things in the right way. Because this philosophy of life has served me well professionally, I believe, possibly naively, it can work for others.

Learning how to be an elementary school teacher in an historically Black university, I think I have a fairly good grasp of the social and economic issues that negatively affect the academic progress of children who are dispossessed. One of my most broadening experiences was in a graduate class "Education and Minority Group Problems"

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where, as one might otherwise expect, we did not focus exclusively on issues of the African-American community. For instance, we heard firsthand accounts of the internment of Japanese-Americans during World War II and began to understand the historical common experience of bondage. There are numerous issues and incidents that relate various groups to each other, yet we seldom infuse this information into the standard curriculum. In my view, a greater understanding of how and where various racial, ethnic, and linguistic groups converge as well as differ is useful information.

In my teacher education experience, I also learned how a child can disguise ability and even genius so untrained, unsuspecting teachers do not recognize these characteristics. Coming from a fairly urban community I was familiar with inner-city culture. So I was not completely shocked to observe the phenomenon of the best math student in my first grade "running the numbers" in a neighborhood restaurant and beauty salon. During this period, before the legal state lottery, playing the illegal numbers was very much a part of inner-city, African-American culture. Respected members of the community—barbers and grandmothers—would wager nickels and quarters for the chance to "hit." As I recall, a penny wager on the evening's 3-digit number could yield $26. It never occurred to me to report what I had observed to the authorities, but I did feel an obligation to give this young man extra encouragement in the classroom. While his after-school job was less than desirable, at age 7 this youngster was able to calculate accurately and rapidly in and out of the classroom. His in-school performance indicated he had the ability to be the astronaut he wanted to be some day. I perceived my role as one of making his in-school experience as challenging as his out-of-school experience—in hopes he would always rather be in my classroom than in the streets.

I did not always see life clearly through my students' experiences. On one occasion, a student who typically did his homework came to school unprepared. When I asked him why he had not done the homework, he told me that as soon as he got home from school the day before, his family drove from Washington, D.C., to New York City and back (a 9–hour round trip). I was incredulous and chastised him for making up such a story. Several days later in the teachers' lounge, I learned that the child's father was a drug runner who may well have made frequent trips up and down the highway.

Like most people entering the profession, my commitment to teach was strong. As the oldest of five, I love children; and I think I am reasonably successful communicating with them. When I reflect on my early years of teaching in the District of Columbia Public Schools, as well as on my more recent experience as an adjunct faculty member at the historically black Howard University, I realize my students need to learn what will serve them best in the "real world." For this reason, I spent valuable class time teaching my all African-American first grade the little bit of Spanish I knew. Although Spanish was not a part of the approved core curriculum, the language was rapidly becoming a part of the children's neighborhoods and daily lives. In my view, the children needed to understand and appreciate Hispanic-Americans and other ethnic groups in their increasingly diverse community. (The extent to which my cooperating teacher and principal appreciated such diversions from the standard curriculum was another matter; yet I felt no remorse for deviating from that standard.)

Similarly, as a private teacher for a recuperating homebound fourth grader, I recall being appalled that she was unfamiliar with the names of the streets that surrounded her home. She lived in an affluent neighborhood and was driven virtually everywhere. She had no opportunity to become acquainted with anything beyond her front yard. One of our first local geography lessons, though not part of the mandated curriculum, was to learn what was around her. My tendency to tap issues outside the curriculum continues today. For example, when I teach graduate-level introduction to teaching and educational research courses, I try to place discussion, writing assignments, and projects against a backdrop of current issues, ideas, and people in the education news—the National Education Goals, the merits of Lee Shulman's writing on the knowledge base for beginning teachers, Asa Hilliard's thoughts about teaching African-American students, and so forth.

Teaching "outside the curriculum" is, of course, risky business, because these "other" issues are not used to calibrate standardized achievement instruments. Such additional contextual information, however, helps individuals, particularly those from disenfranchised groups, get ahead. My disposition about getting ahead in life through education, then, clearly influences my research and practice.

Issues

Teachers and administrators in Deming, New Mexico, appear to meld passion for education, love of community, and appreciation of heritage into their unique brand of public schooling. Viewing the videotape of Hank Dominguez, Paulette Quarrell, and Ray Trejo, affirms how teachers' personal beliefs and values influence instruction. Research supports the fact that teachers' expectations influence their students' academic achievement. Research also indicates that teachers generally hold low expectations for children from low–income and/or racial, ethnic, and linguistic minority groups. (Irvine 1990, Ladson–Billings 1994, Winfield 1991). The students pictured in these Deming classrooms appear to have positive self–images, nurtured no doubt by their teachers.

In this time of public discussion regarding standards and outcomes-based assessment, one must also ask how well students in this school arrangement achieve academically.

A number of issues emerge from the Deming case that display vividly the dilemmas educators face daily—dilemmas about whom is to be taught, what they are to be taught, and the conditions under which they will learn. The practice of teaching Mexican children in the Deming schools raises moral and ethical issues that probably confront teachers who teach immigrant populations elsewhere.

I am reminded of a strike by a local teachers' union. At the time, I was a long-term substitute and not a union member. I had become emotionally attached to my sixth-grade class, and I believed I should honor the principal's request to come to school and help out with several classes that would likely be left unattended. At the same time, I was raised in the highly unionized state of New Jersey by my parents to believe that unions were for working-class people, for us, and we ought never go against them. My home culture won over my desire to teach, and I did not cross the picket line that next day. I did not, however, feel good about my decision. I have to believe that educators in Deming must also have some mixed emotions about educating youngsters from both sides of the border. This commitment most likely requires them to engage in some political action during and after school, and it must add tension to teachers' lives. If a teacher from this community does not believe that accepting students from Palomas is appropriate, it is highly likely that he or she will be ostracized by certain members of both communities. It is also possible that a decision to exclude those students traveling daily from Mexico could be a decision that would work against a close family member.

The question of legal authority or school system control also pervades this case. Does this local community's desire to maintain what the press has termed a "binational" school system override any state or national resistance? On the one hand, the notion of a binational school or school system appears to compliment the recent NAFTA agreement between the United States and Mexico. Deming Schools seem congruent with the ethnic-immersion efforts elsewhere in the United States (e.g., French camps and international curriculum schools in Minnesota and publicly funded African-American immersion schools in urban areas such as Milwaukee and Washington, D.C.). On the other hand, the existence of such schools fuels the debate about equalization of school funding. Will benefits to students who are U.S. citizens be curtailed as enrollment of students from other countries increases? Does the tax base of this community fully support Deming's unique approach, or does it require state or federal subsidies? Will a binational school system require a greater number of bilingual teachers than the school district currently employs? Is there or should there be certification reciprocity for U.S. and Mexican teachers?

In this time of public discussion regarding standards and outcomes-based assessment, one must

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also ask how well students in this school arrangement achieve academically. Do the U.S. students do well? Do the Mexican students do well? National standards for achievement are increasing rapidly, but how prepared are youngsters to meet such standards? More important, do students meet local standards of excellence? Given the particularly high national dropout rate among Hispanic youths (approximately 28 percent in 1993), perhaps in this community completion of ninth grade is an achievement worthy of note. If so, would such "success" garner outside support?

While the video provides little indication of problems between U.S. and Mexican students, one must wonder whether students from both vicinities get along with one another, and if they work together. Both Quarrell and Trejo mention there are no serious problems among students. Their observations prompt me to wonder if there is "something" they consider not worth mentioning.

Relevant Perspectives

This case offers valuable insight into this rural New Mexico community. I perceive a sense of community that is atypical of many places in the United States. No doubt the schools have helped shape the character of the community. I get the impression listening to Dominguez that he does not operate in isolation, that there is some level of support to educate youngsters from both the state and local establishment as well as from the community. He speaks matter-of-factly about the funding formula for bilingual education—a formula that is being used here to support students from outside the United States. In many other communities, people would probably find this practice unacceptable and make their feelings known in various ways. As Sonia Nieto (1994) notes, "Messages about culture and language and how they are valued or devalued in society are communicated not only or even primarily by schools, but by the media and community as a whole" (p.401). Although there may be some dispute nationally and within the state of New Mexico about the value or propriety of a binational school or even bilingual education, this videotape suggests that in this community, school officials and students and teachers seem to be of like mind. I daresay if the situation were otherwise, students of all backgrounds would not be as proficient as they are in saying the Pledge of Allegiance in English and in Spanish.

As his comments regarding student visas suggest, the system administrator, Hank Dominguez, knows how to negotiate the system to the advantage of all children. It is also important to note that he is not naive to the implications of racism. He has kept his "eyes on the prize" of providing high-quality education to all students who enter Deming schools. Dominguez and the other administrators are important players here. They must sometimes feel as though they work both for and against the local and state educational systems.

The teachers in this case also appear positively disposed and committed to their students and the schools. For instance, Quarrell explains, rather than complains, that her six classes are typically 30 students each. This is well over the average U.S. 17:1 student teacher ratio (U.S. Department of Education, 1994). The tape also shows her grading papers after school hours in what appears to be her home. Neither Quarrell nor Trejo voices concerns about the composition of their classes, students' abilities, or their problems that one often hears from practitioners who work in schools with high concentrations of minority students. They also clearly embrace the value of bilingualism, with Quarrell noting she wished her parents had spoken Spanish to her, so she would have a better command of the language, and Trejo commenting on the merits of being bilingual. Although their classes are large, one gets the sense that students, particularly those who speak, seem to have a very good sense of the teachers' values and expectations. Research suggests that this is not always the case.

In many ways, Quarrell is typical of beginning teachers (Berliner 1988). She is enthusiastic about her class and her students, and she has her own notions about the school's curriculum standards. For instance, Quarrell realizes the school's approach to whole-language instruction is different from whole-language methods to which she was exposed in college. She comments about this situation when explaining her language arts lesson, but immediately posits that Deming Junior High is "not completely" a whole-language school. Perhaps the university's presentation of whole language theory was not thorough enough for Quarrell to recognize and apply it in a new setting. These eventualities are not surprising, as Maria De La Luz

Reyes (1992) notes there is frequent misinterpretation among teachers and researchers as to the difference between "whole language" and "writing process." Both concepts are based on constructivist views of learning and both rely on children's literature as a base for literacy instruction. Quarrell seems cognizant of this blur and does not detail her understanding of the issues. Reyes advocates that in embracing either approach, teachers must understand that each student brings a valid language and culture to the instructional context. Quarrell's unit on family appears to have been developed with such an understanding.

I also noticed that during her lesson, Quarrell had no qualms about adding a sixth sense, "feeling," to the standard list of five senses. As a neophyte teacher, I too amended the curriculum quite casually, even arrogantly, without seriously considering the consequences. Quarrell expresses some concern, however, in adding a unit on families—one which is not apparently part of the schools' curriculum. She knows students will be held to a standard other than hers.

Quarrell describes herself as wanting to teach in her home community, an attribute shared by the majority of teachers (AACTE, 1991). They can be very parochial, attending college fairly close to home, and wanting to return to the same or similar community from which they came.

Paulette Quarrell's sense of self shows clearly in her work; she promotes "family" as an essential ingredient in personal success. She organizes her lesson around family, asking the children to write about an individual in their families. Although it was not stated, one gets the clear sense that the students were to write positively about their family. I wondered if there were any students from families so dysfunctional that they did not want to share a story. She presumes, and possibly rightfully so, that particularly in her community ancestors are important. She also selects a topic that will have relevance to all students in her classes. If she represents a "typical teacher" in the community then one ought not question the willingness to teach youngsters coming to school each day from Mexico. There is a poster in her classroom that promotes the idea of community, "Put Yourself in Our Shoes," yet Quarrell's practice does not seem to reflect this notion in a significant way. Possibly this display is directed to visitors from outside the class.

When she reviews the assignment, her instructions are "tell *me* about your family member." I find this a bit unusual, because I assume students would want to share their writing with peers. Simply put, there does not appear to be much interaction. She asks students to read over the notes they had made, she asks a question, "What is a descriptive paragraph?" but then does not wait for an answer. I wonder if the students have come to realize she will answer questions herself. Is it a function of confidence in her ability to respond to an incorrect answer in a positive way, or it could be a matter of time management—no time to search for the correct answer? She focuses on herself. In another instance, Quarrell explains that she does not call on students because she wants them to be comfortable. Possibly this explanation reflects her own temperament and not necessarily that of the students. She does not want to amend the assignment for students' comfort, but again this appears to be her personal preference rather than students' preference. Does she fear losing control?

This segment of video does not demonstrate that Quarrell fosters sharing in her class. She is the focal point, quite possibly because she is uncomfortable being perceived by students as their "friend"—a relationship that complicates issues of discipline and respect. She struggles to be liked and loved as a friend or family, but she also wants to be respected as the authority figure. She lays out a particularly difficult road to walk, but again customary of beginning teachers.

Beginning teacher Ray Trejo, on the other hand, exhibits a greater level of confidence in the classroom. While they may have been told to be conscientious for the camera, it is noteworthy that Trejo's students were doing school work as the attendance was being taken. He had no problem being corrected at the board by students; it is possible he made the error on purpose to offer students an opportunity to correct him and feel good in the process, or to test their attentiveness. In the short video clips, he appears in control of his classroom, moving about freely. He works as though he has "eyes in the back of his head" (Kounin, 1970), seemingly knowing what his students are doing at all times even if he is not directly attending to them. We hear his students comment on their aspirations, and we learn that Trejo has positively affected their perceptions.

Ray Trejo is a "career changer" who apparently did not get adequate satisfaction from his work at the gas company. He expresses great fulfillment from teaching. He seemingly relates well to students. Trejo recognizes they often find role models on television, must contend with strong peer pressure, and feel sensitive to progress or the lack thereof. Trejo deliberately assigns students to work together who may not necessarily seek out each other, because he wants to encourage socialization among students who have difficulties in the system.

Trejo's emphasis on the importance of socialization in schools where the students are predominantly "of color" conforms to the professional literature. Reflecting on the earlier work of Annie Stein (1971) with New York City kindergarten teachers, Sonia Nieto states that, "In the schools with large Puerto Rican and African-American student populations, the socialization goals were always predominant; in the mixed schools, the educational goals were first" (p. 409) She further notes that "A kind of tracking, in which students' educational goals were being sacrificed for social aims was taking place in these schools, and its effects were already evident in kindergarten" (Nieto, 1994, p. 409). Although this research relates to very young students it suggests a cultural connotation to the socialization process. As I note in *Reading Between the Lines: Teachers and Their Racial Ethnic Cultures* (1990), teachers of color have of necessity learned to communicate and negotiate in more that one culture. They attend schools and colleges organized around mainstream knowledge and values. They return to personal families and communities that oftentimes are dissimilar in significant ways. The bulletin board in Trejo's room, "Success is an Attitude," is particularly telling in this regard. It may reflect Trejo's temperament. Given his experiences in the work world or elsewhere, he might even communicate a mercenary view of the value of education. His students, like most youngsters their age, aspire to high status, and/or well-paid careers. Does Trejo believe the primary reason students are in his bilingual classroom is to improve their economic condition? Regardless, his students apparently appreciate his approach and demeanor.

The students hold some high goals. It would seem that Trejo, and no doubt others, expect great things from them. Once again, we see the subtle effects that adults have on children by communicating high but reasonable expectations for success. Students complain about homework, but they seem to understand the relevance and importance of doing it. The students we see and hear have been nurtured to speak in English, and at least some did not appear to have any apprehension about doing so. Trejo's stated belief that the students help him be a teacher indicates his willingness to continue to learn—an attitude that most likely fosters student participation.

Professional Knowledge

A number of questions come to mind as I watch these teachers and the administrators in action. As I mentioned earlier, teachers bring their own personalities and values to classrooms, which in turn influence their styles of communication and pedagogy. Through the years, authors have suggested we tend to use the same teaching styles that we were used on us as students. If so, to understand what is happening in Deming, I would like to know more about the K–12 experiences, college backgrounds, and life experiences of Quarrell, Trejo, and Dominguez. Were they born in the United States? Were they educated in this region of the country and thus particularly sensitive to the conditions of the students? Have they experienced a bilingual education program? Even partial answers to these and other questions about the educators' histories would make me feel less like an outside observer and better prepared to imagine myself in such a situation.

Christine Igoa (1995) describes how her experience as an immigrant to this country influences her teaching. Reflecting on her experiences as a teacher of immigrant students, she states:

> Here the children and I were on common ground. Because I myself had come to the United States as an immigrant child, we all understood what it meant to have been uprooted and transplanted. We were aware of cultural differences, the loss of signs of the familiar, and the fragmented education experienced by many because of travel and relocation. Some of us had traveled through other countries and, in many cases, shared a war experience. (p.5)

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In her practice, she follows an approach to teaching immigrant youngsters that requires cultural, academic, and psychological interventions. She contends such an approach is appropriate for all children: "I have seen many U.S.–born children in cultural conflict with each other. I have seen children restless, fragmented, and in cultural conflict with themselves" (p.10).

In this videotape, we get the clear impression these students, like other students, wish to do well. We do not, however, see the obstacles they face daily in meeting their goals. We are informed that many must take long bus rides daily to and from school in Deming. This means they wake very early in the morning and likely have less time than many students their age to do homework, participate in after-school activities, relax, and socialize. We can also assume that these students have a level of resiliency typical of many youngsters placed at risk. In summarizing the literature, Winfield (1994) describes the characteristics of resilient youth in high-poverty areas who succeed despite their disadvantaged circumstances. These include "a wide array of social skills, positive peer interactions, a high degree of social responsiveness and sensitivity, intelligence (measured by IQ tests), empathy, a sense of humor, and critical problem–solving skills" (p.2).

If these students are doing well academically it may be attributed at least in part to the presence of a healthy sense of community. Researchers Judith Little (1993) and Linda Winfield (1994) suggest that political and legislative reforms in and by themselves, will not be sufficient to solve the problems of minority school failures if educators do not redefine their roles with respect to students and communities. Johanna Nel (1992) and Nancy Zimpher and Elizabeth Ashburn (1993) also indicate the need for serendipity between and among the values and goals of students and their teachers. Sonia Nieto (1994) when speaking of resilient students observes, "The positive features that have contributed to their academic success, namely, caring teachers, affirming school climates, and loving families have helped them face such odds" (p. 423).

Although Quarrell's desire to make students comfortable in their work sounds reasonable, some comfort-producing approaches may have unintended consequences. Bell hooks (1993) writes of psychological "safety" in college classrooms, yet her observations seem unusually pertinent here:

> Many professors have conveyed to me their feeling that the classroom should be a "safe" place; that usually translates to mean that the professor lectures to a group of quiet students who respond only when they are called on. The experience of professors who educate for critical consciousness indicates that many students, especially students of color may not feel at all "safe" in what appears to be a neutral setting. And that it is the absence of a feeling of safety that often promotes prolonged silence or absence of student engagement (p. 93).

Research supports peer interaction as a valuable component of learning, particularly for "minority" students. Kathryn Au and Alice Kawakami (1993) note "[P]eer relationships and peer group norms may play an important part in classrooms with students of diverse backgrounds of all ages." They caution further that "Teachers may inadvertently work counter to peer group norms in ways that cause students to resist or oppose school activities" (p.23).

None of my commentary should lead the reader to infer that either Quarrell or Trejo is a poor or insensitive teacher. On the contrary, they each show characteristics of culturally responsive teaching that are necessary but absent in many classrooms. Their performances on the videotape are analogous to what Ladson–Billings (1994) describes as culturally responsive teachers who are "conductors" and "coaches." She suggests such teachers strive for excellence rather than aiming for slight improvements. Ladson-Billings asks us to visualize an orchestra conductor who commands the attention of the musicians and has full control over their actions. "So powerful can the personality of the conductor be that the audience and the musical critics describe the quality of the performance in terms of the conductor's performance, even though the conductor did not play a single note" (pp. 23–24). "Conductors," like Quarrell, "believe that students are capable of excellence, and they assume responsibility for ensuring that their students achieve that excellence" (p. 23).

"Coaches," like Trejo, also communicate high expectations for their students, however, they are comfortable sharing responsibility for learning with students, parents, and community members. "Coaches understand that the goal is team success. They know that they do not need to gain personal recognition in order to achieve that success. Coaches are comfortable operating behind the scenes and on the sidelines" (Ladson-Billings, pp. 24–25). My hunch is that everyone remembers teachers who were conductors and coaches. Although conductors may have seemed strict and coaches demanding, we probably learned the most and the best from them.

Actions and Consequences

In the case of Quarrell, I would focus greater attention on student interaction than was exhibited in the videotape. For instance, although she seems to embrace an element of constructivism—using her students' prior knowledge, in this situation about family, as the point of departure for teaching—we do not observe her encouraging students to build on that knowledge by developing and sharing their information with peers. One simple way to do so would be to form groups where students could contribute to a pool of descriptive words for each of the six senses. The small group could then use these words to develop their individual family-member profiles. In this way, students' vocabularies would likely expand, and each person could consider differences and similarities among their families. Although we do not know what Quarrell's follow-up lessons on creative writing will be, student groups might write fictions about the individuals profiled. Each group could then share its story with the whole class. Many students might also be challenged to define, spell, and use words their classmates provide.

We see very little of Trejo actually teaching. I would guess, however, that his students would gain from an emphasis on the importance of acquiring knowledge for its own sake. They could do so by practicing language skills in both English and Spanish, or for that matter in any language. Language skills that promote effective communication also contribute to the quality of people's lives. I can imagine lessons in the use of sign language and computers as instruments of communication that might help students perceive the importance of language and its effective use.

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Critical Perspective II on the Case:

by Lisa Sparaco
(Albuquerque Public Schools, Albuquerque, New Mexico)

People teach for many reasons. Some are called to teaching as if it were a vocation or a response to the needs of the community. Teaching provides an individual with opportunities for personal growth, professional development, and at least some security. Teaching can seem like just a job when the working conditions do not support people to face what seem to be overwhelming challenges. In many ways, teaching is like volunteer work; most teachers invest time and resources for which they are not adequately compensated. For me, teaching is all these things and more.

There are times when I am inclined to see my involvement with teaching in one way more than others. For the most part, however, teaching defines my identity—it has become a part of who I am not just what I do. I believe this is true for many teachers.

In the United States, we have mandatory public education until the age of 16 and a school system designed ostensibly to meet the demand. All children must receive some form of schooling that conforms to certain guidelines established by the public, professional educators, and government officials. Parental and community involvement in public education vary greatly from place to place, but students generally fall at the bottom of the decision-making apparatus.

Most schooling is patterned on a "one-size-fits-all" model. Adults provide instruction geared to a standardized curriculum and supervise learners' progress. This has been the traditional way of "being schooled" throughout our country's educational history. I experienced the approach firsthand from the time I started school in the early 1960s through the completion of my bachelor's degree in special education in 1978. But much of what was once considered traditional and appropriate is undergoing massive change, including people's reliance on a largely unchallenged canon of knowledge underlying the system. For instance, educators now consider such factors as primary and second language acquisition abilities and learning styles as they rethink grouping practices, vary adult to student ratios, and employ culturally-sensitive curricula.

Today, the public education system represents an amalgamation of knowledge, problems, countless critiques, and efforts at reform. As I return to my own studies in pursuit of a doctoral degree in multicultural teacher education, I find many of the practices and beliefs I was once taught being reconstructed. Personally, I am happy to see much of it go. I am delighted to participate in such transformations, although the results can be disorienting.

At present, the social, cultural, economic, and political dimensions of schooling itself are as hotly and openly debated as at any other point in our educational history. Power is at the heart of much of the debate—who holds it, how they acquire and wield it, if, when, how, and with whom they share it. Power is manifested and explored by analysts not only in traditional terms of financial and political control, but in patterns of discourse between and among students, teachers, and school administrators. As people have drawn inferences about the nature of power in traditional top-down organizations, reforms have encouraged participatory democracy, shared decision making, and site-based management. Scholars see further evidence of "paradigm shifts," or major changes in the way people interpret the world and their place in it, in reconceptualizations of learners, teaching, curricula, school management, and indeed every aspect of education.

I feel anxious about the present state of American education, but at the same time I am hopeful about the changes. I cannot pretend to be representative of all teachers. Quite the contrary. My experiences are amazingly limited compared to many others in the field. I am an individual, and I have made specific choices that have shaped the course of my life. I tend to look at teaching as a vocation that embodies an important element of community service. Although some view the term "vocation" as interchangeable with "occupation," or what one does for a living, I prefer the Webster's definition: "a summons or strong inclination to a particular state or course of action." I further define the "action" in terms of social action and a sense of commitment to the community as demonstrated through work with children in schools.

Over the years, I have heard many of my colleagues claim they were apolitical; that politics should stay out of education, and vice versa. When I was a beginning teacher, I thought they were talking about involvement with teachers' unions and local elections. But as I gained more experience working with families and communities, I began to understand politics in much broader terms—that is, as a reflection of one's social commitment.

For example, my first teaching job as an early childhood special education teacher was in a segregated, nearly all-Black public school in Port Arthur, Texas. I worked in the only racially integrated program in the school. As a new teacher, and as a union member, I was active in both the local PTA and the local teacher's association. To me, that was political. I was often the only white person present at PTA functions, even though most of the teachers were white. When employees from around the district were brought together for staff development, I saw how many of them tacitly supported the system by simply never discussing the fact that the schools were not integrated. Many years later, I learned there are arguments for and against integration on many levels and on many sides. To deny that one has a position is also political. And to ignore the relationship between one's politics and one's practice is to be naive.

If we accept the definition of a profession as "a calling requiring specialized knowledge and often long and intensive academic preparation," then new teachers begin a personal process of intellectual growth and skill development in addition to community service. Our degrees in education combine studies of content, curriculum, pedagogy, human development, and much more. Yet, many refer to us as "professionals" only when discussing issues of accountability. Perhaps our expressions of concern about working conditions, pay scales, and the need for community involvement, make us seem somehow less professional in their eyes than either physicians or lawyers.

Not everyone views teachers the same way. When I went with the Peace Corps to Ecuador and worked in public and private elementary schools, teachers there were held in high esteem. The relationship between teachers' social commitments and the amount of respect the public paid them as professionals became even clearer to me as I worked toward a master's degree in Latin American Studies. For the two years I lived in Mexico City on an internship with the Inter-American Indian Institute, I learned about critical pedagogy from Latin American Indian teachers. Those brave professionals struggled for their own forms of bilingual and liberation education—all against amazing odds. I often ask myself, how can a society like ours that places such emphasis on mandatory education, be so hesitant to acknowledge teaching as a profession? What can we teachers do to improve the image and role we play in our communities?

One thing we can do is to avoid taking unfair advantage of our position of authority. The professional challenge is to know where the line should be drawn between accepting responsibility and becoming an authority figure. We can only respond professionally to the challenge by conversing with those around us—listening to what they say, and sharing power to make decisions when and where appropriate. I intend, through my doctoral study, to focus on appropriate methods of establishing dialogue to help the restructuring underway in many public schools.

My personal preference for learning—both for my daughter and myself—would be a dual-immersion program, where the language abilities of diverse populations are brought together in a bilingual, multicultural environment. This environment would be managed by teachers who were well-versed in alternative methods of instruction and classroom management, and who would allow for learners to help design their own programs. Decisions about instruction would be made at or very near the site of teaching and learning, not far away. People would participate in an ongoing dialogue that revealed learners' needs.

Issues

Deming, New Mexico, is located some 35 miles from Palomas, Mexico. More than 400 students cross the border each day to attend school in the Deming School District. Those in kindergarten through fifth grade go to nearby Columbus, and the others attend the public junior high, mid-high, and senior high schools in Deming. The video addresses the needs and experiences of these students, as well as the issues of local communities in educating students from Mexico.

As the videotape suggests, the definition of "citizenship" goes well beyond one's national origin.

The brief narration at the beginning of the tape orients the viewer by providing brief background about the educational situation in Deming. The narrator explains that some students coming from Palomas, Mexico, hold dual citizenship, and some hold only Mexican citizenship. The question of citizenship and its attendant rights are at the center of much debate over immigration, legal and otherwise. Ultimately the courts will decide such questions. As we have seen with the recent voter approval of Proposition 187 in California, and many battles before over bilingual education around the nation, these issues often play themselves out in schools.

As the videotape suggests, the definition of "citizenship" goes well beyond one's national origin. How we think about citizenship will govern how we define ourselves as a nation in the 21st century. Will the United States be open to peoples of all racial backgrounds and nationalities, or will immigration be even more restricted along racial and ethnic lines than it is now? Answers will determine not only the demographic make-up of the country but our national identity as well.

The narrator suggests that, regardless of their citizenship, students coming to the Deming schools continue to consider Mexico home. To my way of thinking, that is another way of saying that even though people from Mexico value U.S. public education, they do not diminish the importance of their Mexican heritage or culture. The narrator warns viewers, appropriately in my opinion, to remain open to others' experiences and sensitive to local perspectives on teaching and learning. Simply by describing the community as "southwestern," he evokes a context rich with history and cultural contact between the United States and Mexico. The people in the video, we are told, are involved in shaping culture through this ongoing contact.

These observations seem congruent with cultural studies of contemporary U.S. society that demonstrate the influence of history on our values and on our everyday lives. Such studies also emphasize needs for sensitivity to and inclusion of others' voices in public education—voices of those who have long been ignored and silenced. Modern education reformers draw attention to the importance of including in curricula the contribution of peoples previously excluded from study. The video reinforces the saliency of this concern.

Some of the broader policy issues are introduced at the beginning of the tape, and revisited again at the end, by Hank Dominguez from the central office. He, like the narrator, emphasizes the importance of money. We are told the state of New Mexico subsidizes the education of students from Palomas, Mexico, to the tune of $2,500-3,200 per student, because these students participate in a bilingual program. As Dominguez notes, those opposed to immigration generally, and to the education of immigrant children more specifically, often use the economic argument to justify their position: "These individuals don't pay taxes." This charge is often followed by the call for Mexican families to pay the average per-pupil expenditure, if they send their children to the Deming schools.

Dominguez counters that Palomas families do pay taxes when they shop in Deming. He also contends that the importance of commerce and the exchange of services across the border should not be underestimated. Mexican shoppers in the United States boost economies and strengthen social and familial ties between peoples. I would add that immigrants, documented or not, contribute to the economy by accepting low-wage service jobs and by providing a necessary source of labor, particularly in agricultural communities. Mexican nationals may file for unemployment, worker's compensation, and/or social security, but taxes to support such programs are deducted from their wages. Moreover, when Mexicans and Mexican-Americans own property on the U.S. side of the border, they pay property taxes, just like anyone else.

Debates surrounding the relationship of power to culture and the historical struggle over ownership of the land become more critical as our society becomes increasingly "multicultural." The classroom in many ways is a microcosm that reflects the broader society. Although the more complex problems cannot be resolved in the schools alone, the dialogue so vital to the more inclusive forum can and probably should begin in the more intimate environment of the classroom. Young people can experience tolerance and learn communication techniques they need to participate fully in a democracy. To be sure, adults can benefit from modeling tolerance and effective communication for children as well. Another issue, then, is how we proceed to create such opportunities.

I believe racial intolerance is an issue in this case and elsewhere in our society.

At the end of the videotape, as Dominguez explains the process of applying for student visas, he wonders aloud if opposition to educating students from Mexico in U.S. schools can be explained by racism. Would opposition exist in the North if French-speaking Canadian students attended U.S. schools? I believe racial intolerance is an issue in this case and elsewhere in our society. W.E.B. Du Bois is as correct today as he was in the 1920s when he observed that the major issue of the 20th century in the United States is race. The inability of the U.S. public to address openly our history of racist policies and practices may be our greatest weakness. Fear and ignorance fuel racism, discrimination, and violence. Only education can replace hate with tolerance and mutual respect.

It is interesting to listen to Dominguez describe his perception of the politics involved in enforcing the new policy for student visas required from non-U.S. citizens coming from Palomas. Previously only a border pass had been required of both the U.S.-born Mexican students and the non-U.S. citizens. I get the impression that the lack of "forewarning" about the change in policy was a political tactic aimed at blocking students' entry into the United States. One can sense Hank Dominguez's satisfaction in beating the system—that is, sending word to the community in time to have more than 140 students from Palomas register appropriately for the next school year. Dominguez also takes pleasure in the support the district received from the State Department, certain members of Congress, and many community members when the Deming School District was accused of misusing state funds. Clearly, there are issues of politics and power beneath the surface of the video.

Perspectives

The videotape presents various cultural and pedagogical perspectives for viewers' consideration. Although it is difficult for me to separate "issues" from "perspectives," when we observe classroom activities and listen to people's comments and concerns, I begin to perceive how the two are related.

Consider Paulette Quarrell, a Hispanic teacher at Deming Junior High School. After briefly describing her workload, Quarrell shares her personal feelings and professional thoughts about her work. Although one cannot assume she is more sensitive than are other teachers to the cultural and linguistic needs of the students from Mexico, I believe her ability to meet these students' needs is enhanced by her own personal experiences and ethnic background. Students' perspectives on success can be influenced greatly when they see a significant representation of educators from their own communities in their own schools.

Quarrell and Trejo, another Hispanic teacher on the videotape, make evident the importance of developing and preserving both Spanish and

English language abilities. Sadly, the experience of Spanish-speaking populations with regard to the use of Spanish in schools anywhere in this country is not so positive. Generations have been forced to remain either on the margins of mainstream society, or to forgo their language entirely, and thus lose a great deal of their culture.

The importance of language to the survival of a culture is enormous. Those involved in the struggle to defend the right to speak more than one language argue that it is no longer acceptable to defend the elimination of other languages while learning English. Theorists and practitioners from around the world contend the best way to learn English for a non-English speaker is by first learning to read and write in the learner's primary language. The question in the minds of these people is how best to do so.

There are policy and pedagogical options to the sink-or-swim, total English-immersion model for learning the language. Likewise there are many ways speakers of other languages can retain their mother tongue while they learn English and achieve genuine biliteracy. Some propose separate, bilingual programs that nurture the special language and cultural needs of a particular ethnic or cultural group. Others offer integrated and dual-bilingual approaches, bringing diverse linguistic and cultural groups together to learn English as well as a second language. As the videotape suggests, there are also advantages of having native Spanish speakers as models for learning Spanish as a second language—advantages that might outweigh educational expenses in meeting learners' language needs.

Quarrell expresses concerns about the meaning and practice of "whole-language" approaches. She has structured her homeroom activities around the theme of family. She integrates language activities to stimulate student writing and to reinforce student self-esteem and identity. She realizes the school is not a whole-language school, and students must meet certain competencies not directly related to whole-language development. Nonetheless, she wants to use methods of whole-language teaching which she learned in college.

Quarrell seems ambivalent or even confused about whole-language learning vis-a-vis student demonstration of competencies. The issue deals with both teaching and assessment. A solid whole-language program can help students meet the competencies of a skills-based program, but maybe not in exactly the same order, or during a particular period of time. Sometimes assessment is not designed or administered properly to detect the variations in learning that whole-language instruction produces.

In raising the whole-language issue, Quarrell forces us to consider if whole language might be appropriate for English-language learners and certain ethnic or cultural groups and less appropriate for others. Issues of differential expectations and variable effects are being debated at many levels. Unfortunately, whole language is often interpreted inappropriately as conflicting with the needs of diverse learners. Learning grammar and the phonetic sounds of a language are not somehow separate from journal writing and reading for comprehension. They are complex skills, however, that require much teacher planning time and coordination among team members if students are to integrate them successfully. Apparently, the "pod" arrangement Quarrell mentions will help teachers find common planning time and encourage them to coordinate their efforts on thematic units.

During the writing lesson on family, Quarrell opens with a brainstorming session on the five senses and adds "feelings" as a sixth sense. We observe the importance she places on the feelings and personal experiences of her students. When the group of learners is as heterogeneous as Quarrell's class appears, the teacher needs to be especially sensitive to the affective domain. She also expresses concerns about discipline with this age level. She explains how her effort to gain the confidence of her students could create potential challenges to her position of authority. Such challenges are prevented, she explains, by clearly establishing rules from the beginning and by communicating regularly what is acceptable and what is not.

All teachers need to be able to communicate their respect for students' personal feelings and experiences without sacrificing students' respect for them. Because Quarrell is Hispanic and shares a common cultural background with many of her students, her abilities to understand them are enhanced. Many teachers today do not understand and appreciate the cultural habits of the diverse students they face. The good news is they can

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learn—they can develop awareness and sensitivity and demonstrate these capabilities by trying alternative methods of instruction and assessment. As Quarrell does, they can also recognize the importance of family in their students' lives.

Ray Trejo, the Deming Mid High School teacher presented in the video, describes himself as someone who did not plan to go into education. After growing tired of El Paso and being laid off from his job, he decided to become a teacher and live in a small, rural town.

The piece on Trejo's classroom opens with his asking the students to discuss why they go to school. Although the scene seems a bit staged, the viewer can see how comfortable the students feel with their teacher. The teacher translates freely for the students when necessary during the discussion, and they feel comfortable with the idea of correcting him as well.

. . . it is important to consider how race and ethnicity can affect the debate about educating students from Mexico in the New Mexican public schools.

Trejo perceives the importance of school for his students in terms of the opportunities it provides for enhancing their lives. (The difference between Trejo's and Quarrell's views may be due in part to the fact that he is teaching older students.) He talks about the pressure on the young people. Apparently many of them drop out of school because of pressure and the lack of reward for their efforts. He also mentions the importance of peer pressure and socialization on the students. Trejo believes teachers need to provide more incentives to encourage and motivate students. The frustration of second-language learners is great, according to Trejo, and thus he believes strongly they need to be encouraged to continue learning in both English and Spanish.

Like Quarrell, Trejo is Hispanic. This fact helps him understand the students coming to Deming from Mexico. He comments on how much he has learned from his students; he even states that the best training is in the classroom. Trejo worries out loud about how much progress he is making with his students.

Trejo's students from Palomas offer yet another perspective on school life in Deming. They reinforce his comments on the importance of educational opportunities for young people. One young man is motivated by the improved job opportunities he expects to have in the United States if he learns English and succeeds in school. This view is shared by another student as well. Some students report that their initial fears of learning English were replaced by confidence as they experienced some success. When asked, individuals say they hope to become a lawyer, a bilingual teacher, and a secretary. These students' comments suggest they experience a level of comfort in the school environment; or at least, they do not appear to be uncomfortable because they feel different or in some way inadequate compared to other students in the system.

Professional Knowledge

We know from the outset of the videotape that this case centers on those students of dual citizenship and of Mexican citizenship only who live in Mexico and attend the Deming Public Schools. When the teachers speak of the culture and language skills of Hispanic students, however, we do not know for certain if they are also speaking of Hispanic students from New Mexico. Perhaps because I perceive such an overlap in the issues and needs of these communities I am overly sensitive to this issue. Nevertheless, if I were a teacher in Deming, I would want a more complete understanding of the similarities and differences among these communities.

Quarrell mentioned there were a few African-American students and some Anglos in their programs. The tape only shows a few of the Anglos. Again, I would want broader knowledge of all the groups involved in the school and community before determining what programs would best meet the needs of any of the groups.

For others like me who are not native to New Mexico, it is important to consider how race and ethnicity can affect the debate about educating students from Mexico in the New Mexican public schools. I assume both Quarrell and Trejo, and probably Dominguez as well, are representatives of the New Mexican Hispanic population, which is the majority population of New Mexico. That is not to say that all New Mexicans of Hispanic descent think alike. Quite the contrary. There is significant diversity of opinion and belief among the Spanish-speaking communities, and their descendants, in New Mexico.

Some claim direct lineage from colonial Spain. They maintain they have never identified with Mexico and therefore are not "Mexican-Americans." These people disagree among themselves about the amount of past and present Native American influence on their culture. Often these disagreements vary greatly by geographic regions from the northern New Mexican communities to the small towns, such as Deming, along the southern border with Mexico. With the Treaty of Guadalupe in the late 1840s, the people of this region became citizens of the United States without having much voice in the matter. Many protested. And to this day, they resist vehemently any attempts by Anglo culture to become dominant. Others embraced the separation from Mexico; their political legacy survives side-by-side with those who are also called "Hispanic" but who do not share the same political values.

Current economic problems and heightened tensions about immigration exacerbate some of these pre-existing social, cultural, and political divisions in the state. As in other parts of the country, not all people of Hispanic descent favor an open-door policy to immigrants from Mexico. We are often surprised at how little can be taken for granted with regard to how people identify themselves on issues such as immigration and economic development. Yet, there is a tendency to believe that Hispanics, Mexican-Americans, and Latinos in general, are mostly sympathetic to the needs of newcomers from Mexico and from other Spanish-speaking parts of the world.

This case is a vivid demonstration of how technology might be used to broaden students' outlooks on the world.

If anything, I believe they are usually more understanding of the needs and often more apt to defend the rights of immigrants. I am not Hispanic or from New Mexico, nor have I studied these issues in depth. These are my observations based upon personal experiences and limited research. But as I become more involved in the education system, both as a graduate student and as a parent, I see the need to understand the dynamics of local and state politics.

How people perceive these complex issues is often a reflection of how they identify themselves. Some in New Mexico, regardless of ethnic or racial identity, feel threatened by newcomers, while others express a sense of solidarity with them. Some communities welcome development; others challenge it. Recently some of the more troubling conflicts in the area occur between native New Mexicans of Hispanic descent and Anglos who differ in terms of their cultural priorities. And I have not even mentioned the issues and factors affecting the large and equally diverse Native-American community of New Mexico. The history of New Mexico continues to be revised to include the experiences of an increasing number of diverse communities. As I view the videotape, I remind myself to avoid oversimplifying a complex situation.

Besides the ethnic composition of the student body, I would be interested in knowing how the teaching force reflects the demographics of the state. There are, for example, far too few Native American teachers for the number of students in the system. This fact might impinge on my own effectiveness as a teacher in a particular system. New Mexico's population is growing, and many teachers are coming from other parts of the country. What strengths do my colleagues bring that complement or supplement educational programs? How do schools and communities help new teachers adjust to the realities of life in New Mexico? What local professional organizations and support networks exist for me as a teacher? If I were teaching bilingual education, how and where would I find an appropriate curriculum for my students? Finally, if I didn't speak Spanish, I would want to know where and how I could start learning immediately!

Suggested Actions and Possible Consequences

Trejo, Quarrell, and their students struggle for the right to be bilingual in an English-dominant society. Whatever a teacher's own language and ethnic background, in this community and others like it, she or he needs to become familiar with the history and issues of bilingual education. As I noted above, teachers' understandings of social and cultural dimensions of such education shape the design and implementation of programs. Fortunately, today's teachers need not filter their understanding through lenses of archaic literature and homogeneous human experience. They can join in the postmodern debate about the construction of knowledge and its place in our increasingly multicultural society.

When people address these monumental tasks of community involvement and site management, an entire school culture gradually becomes transformed.

This case is a valid demonstration of how technology might be used to broaden students' outlooks on the world. The teachers here and in other rural areas need to learn the language of technology for the good of their students. With all the opportunities to go online today, and the relatively low cost of hardware, even the smallest, most rural of schools can leap into cyberspace. Once there, students will get a glimpse of a future well beyond their own community—a future in which they will participate, but only if they are prepared.

Developments in technology and communications will be accompanied inevitably by the recognition that monolingual English speakers must learn other languages, particularly Spanish. I wonder how many of the native New Mexican students in the Deming schools speak Spanish; and how many are interested in learning. When one considers how important it will be for others to learn Spanish, the presence of students from Mexico in Deming schools can be seen as purely beneficial. These native-speaking language models, as Trejo knows, could help everyone learn.

Technology and the prevalence of foreign-language speakers in schools will force teachers to behave in certain ways. Students must be versed in both to participate fully and effectively in the 21st century. Teachers in a district like Deming must work especially diligently to stay on top of innovations in these areas. Teachers will also be forced by circumstances to deal with multicultural curricula. Even though independent publishers and bookstores are dwindling to near-extinction, multi-cultural literature for young children and adolescents is flourishing, especially in New Mexico where the Hispanic and Chicano cultures have expressed themselves for many years through literature and the arts.

To meet the needs of all students in the Deming schools—those who reside in the United States and those who live in Mexico—school leaders need to sponsor an on-going dialogue in their respective communities with all stakeholders. If the system is to maintain community support for their programs, educators need widespread confidence and participation. Formal meetings and conferences, as well as frequent informal contacts, between school personnel and community members can encourage people to maintain their involvement in the system. Keeping people invested in public education is a difficult but necessary proposition. Political trends at state and national levels pose serious challenges to the kind of international cooperation occurring in this community. Educators might be wise to network with other communities experiencing similar problems and opportunities.

Special efforts could be made to bring community members into the schools. When "community" is defined to include people from another town in another country, this task could seem daunting. Unless the families and students who live in and around Deming can work side-by-side on common tasks with the Palomas families, however, it is unlikely the needs of Palomas students will be met and even less likely people will ever think of themselves as one community. To leave the social-psychological bridge-building up to teachers, even if they are teaming with one another, is simply too much to ask. If community members from Palomas are unable to come to the Deming schools, then educators could try to establish some structure for Deming people to cross over into Mexico. Without such contact, it is difficult to imagine how a lasting relationship can be established.

When people address these monumental tasks of community involvement and site management, an entire school culture gradually becomes transformed. With so many diverse learners and an evolving multicultural, interdisciplinary curriculum, such transformations will by necessity encourage teaming. We teachers must be willing to relinquish some control over our time and space in exchange for the support of a partner or two. We must be willing to accept some new realities in classrooms.

As Quarrell notes, one way to encourage collaboration among teachers is to group them in "pods." Teachers in pods can collaboratively address the issues of English-language learning, and second-language acquisition, if the curriculum is divided among several individuals instead of left up to one. Certainly there are other ways to support teaming too, but regardless of the strategy, team teaching requires patience and practice. I think less-experienced teachers will find it easier to collaborate than will veteran teachers. Old habits are hard to break.

In a case like the one presented in the Deming Junior High School, where English and Spanish are the two primary languages spoken, a dual-immersion program offers something to all students. For native New Mexicans of Hispanic descent, having opportunities to learn Spanish as fully as English is a major victory for bicultural and bilingual rights. Non-Hispanics in New Mexico can also benefit from having the chance to improve their language skills in no small measure because such improvements will enhance their employability. Those students coming from Mexico, regardless of their citizenship or plans for the future, will gain confidence when their language is valued; by serving as peer role-models in a dual immersion program they will undoubtedly develop their self-esteem. The greatest benefits will be realized over time as communities of adults learn to communicate and live with one another as neighbors.

The border can be a door to all of Latin America through which people and materials pass. Possibilities for cross-cultural exchanges are many. Classroom teachers on the U.S. side can find materials in Spanish nearby. They can visit communities and practice the use of the language. Teachers from Mexico could, of course, do the same in the United States. Programs of exchange could be established with neighboring schools in Mexico. Sister schools could even be set up that might eventually lessen some of the stress caused by the students needing to cross the border for a better education. These might be connected in spirit and by technology.

Classroom teachers like Quarrell and Trejo need to explore the various ways they can connect their students with students around the state, indeed around the world. International networks exist that can build on and extend definitions of multiculturalism in these particular classrooms. The technology is so powerful and so increasingly available that teachers as individuals might well take the initiative to get students online. Teachers can and must assist students in this process.

For those like Hank Dominguez in administrative positions, the challenges may be even greater. Current political trends in all the states bordering Mexico indicate that schools and communities previously supportive of education policies that serve immigrant students will be seriously challenged. Even if attempts at eliminating services and programs for immigrants and their children are blocked by the courts, as has happened with Proposition 187 in California, effects on public attitudes must be addressed.

How people treat each other in the schools and on the streets will indicate what needs to happen in classrooms. If administrators and policymakers cannot strengthen their support for bilingual and bicultural programs in the years ahead by pooling their human and economic resources, they may lose what few gains they have made. Contradiction abounds: popular philosophy and demographics suggest the importance of attending to issues of cultural diversity, while politics seems to narrow people's views. Despite criticism of public schools, they remain our best hope for educating our children and for ensuring fairness in our dealings with one another.

Critical Perspective III on the Case:

by Roberta Maldonado
(Boulder Public Schools, Boulder, Colorado)

I was born in 1954 in Southern California's San Gabriel Valley. At the time, my parents were living comfortably in a tiny bungalow in a middle-class suburb of Los Angeles. Through the years, our lifestyle continued to improve but not without hard work and sacrifice. The story of my family's struggle became a defining feature of my upbringing; related to me in precious fragments, that narrative inculcated the cultural and historical perspective missing from my formal schooling. It also stimulated my lifelong interest in language, personal narrative, story telling, writing, and literature.

I cannot imagine telling my own story, then, without including information about my family's history. My maternal grandparents and great-grandparents, who were born in Mexico, came to the United States during the Mexican Revolution. From what I understand, their war-torn life in Mexico, their flight across the border, and the part they played in the establishment of Mexican (as opposed to "Spanish") barrios in Southern California was similar to what Victor Villaseñor (1991) described in *Rain of Gold*. A historical footnote that has been largely ignored is the bravery of women, such as my mother's grandmother, who fled across the border with her children in hopes of finding a better life. My great-grandmother was a respected schoolteacher in Mexico; once in the United States, however, her education and professional standing were of little consequence. Obviously she believed life in the United States was worth the trouble and sacrifice. My mother's father actually crossed the border twice, the second time when he was barely a teenager, carrying a younger brother who was in need of medical attention. Such stories make me realize that wars rip families and countries apart; a circumstance we need to remember when considering ways to work with recent immigrants.

Although both of my maternal grandparents had limited formal schooling, both were literate in Spanish. From what I understand, my grandfather used to write poetry. Unfortunately, he suffered from a genetic hearing impairment and from psychological damage. Thus, my grandmother, who was fluent in English, was the financial head of the household. She was able to purchase a series of houses in Los Angeles (probably because she was a fair-skinned redhead) and to renovate them with my grandfather's help. Income from the sale of these houses and from a number of odd jobs allowed my grandmother to support nine people.

I do not know much about my father's family, perhaps because their history is less dramatic. For example, identity was not an issue for my father; coming from an "old" New Mexican family, his standing in the community was not questioned the way it was for Mexican immigrants. One of his grandmothers was born in Santa Fe, and from the photos, is obviously mestiza or Native American; she married a Spaniard who may have come from Colorado. My other great-grandmother lived in El Paso, where she raised a family alone and ran a cantina. I'm not certain where our family land came from, but at one point there were hundreds of acres in Las Cruces, New Mexico, where family members raised cattle and crops. (I own a cattle brand of the period.)

During the Depression and postwar years, my father's parents, like many New Mexicans, migrated to California. This historical juncture is described in a classic Chicano novel, *Bless Me, Ultima* (Rudolfo, 1972). As for my grandparents, they returned to Las Cruces for extended periods of time. Consequently my father has happy memories of hunting, bathing in acequias (irrigation ditches), and working his family's land in New Mexico. Today, two of my third cousins raise green chiles and cotton on 80 acres of that land. During my childhood we often visited these cousins and my great-aunts and uncles in New Mexico; I remember my father's joy during those times. Like my father, I identify strongly with New Mexican culture, and I love the land like a relative.

Both my parents lived in East Los Angeles, where they attended the infamous Garfield High School, site of Jaime Escalante's "Stand and Deliver" math program. I find it amusing that Garfield figures so prominently in my family's oral history. I also realize the school has changed a great deal since my parents were students there. My mother, who is dyslexic, dropped out in ninth grade after suffering countless humiliations. At the time, learning-disabled children, polio victims, developmentally challenged, and any other "irregular" students were lumped into what my mother says were obviously the "dummy" classes. My father, on the other hand, was an excellent student, particularly in mathematics and science. Nevertheless, when he expressed interest in attending college, his adviser suggested he learn a trade instead.

At the age of 15, my mother and father had met on opposite sides of a candy counter. My mother says even then my father "thought big" and bragged about his plans for the future. A year after they met, she began to work in a Los Angeles sweatshop doing piecework for the clothing industry. Her income helped to support her parents and younger siblings and, after she married, enabled her to put my father through school. Factory work continued until my birth. Surprisingly, my mother does not talk about this experience with rancor. As a seamstress, she worked with incredible speed and characteristic perfectionism. (Because of her high energy, I suspect if she were a student today, my mother would be labeled both as "learning disabled" and "hyperactive.") She was paid "by the piece," and thus recalls "making good money." Her expertise also earned her the privilege of sewing designer clothing—clothing she would someday be able to afford for herself.

As it turned out, World War II would both interrupt and facilitate the achievement of my parents' dreams. My father enrolled in undergraduate school at the New York Merchant Marine Academy. After the war, the GI Bill allowed him to attend medical school at the University of California-Los Angeles. This particular time period is a fascinating point in Chicano history. The Mexican-American people (mainly men) who attended college in the '50s were few in number, but powerful. My mother's brother, for example, attended college, acquired his Ph.D. in botany, and became a university professor. Both my father and uncle were instrumental, in their own ways, in mentoring other Chicano students and professionals. I grew up with positive role models and the belief that Chicanos could excel academically. At the same time, I received the somewhat conflicting message that my most important role in life was to manage a household and to have several children.

Quite naturally, my father believed almost religiously in the "American dream." He was politically conservative, eternally optimistic, and impatient with whiners. I believe he had mixed feelings about the Chicano power movement of the '60s and '70s. While he understood Chicanos' concerns, probably more than many of the protesters, the stridence of Chicanos' demands seemed exaggerated to a man who had managed to overcome so many personal obstacles.

Meanwhile, I reached adolescence, that critical point in so many children's educational histories where things often take a turn for the worse. It has taken me nearly three decades of personal soul-searching, as well as extensive training and experience to understand what went wrong with my education. I believe many ethnic minority and female students still experience some of the problems I encountered. An anecdote might illustrate what I mean.

I am 15. I have attended mostly public schools serving primarily white, middle-class students. My parents, after all, have finally achieved a position of relative privilege. They decide to send me to a parochial school to end my educational malaise. I am an enigma to my teachers and to my parents; I score with the upper 5 percent on language achievement tests, but I perform less well in mathematics. I get passable grades with a minimum of effort. I manage to do well in advanced French, for example, probably because I've already learned another foreign language (Spanish). In history, I look at pictures in the textbook and make stories out of historical events. English poses no problems, because narrative conventions are second nature to me. I perform with ease and illustrate my work beautifully. Although math is not easy, I'm not a complete loss; geometry in particular appeals to the artist in me and looks a lot like those tissue paper patterns my mother spread on the floor. Though I am painfully bored, I do not apply myself to anything with conviction or excitement. I am, after all, a typical teenager. But then one day, I stumble on Ezra Pound's translation of the Chinese poem, "The River Merchant's Wife."

Some suggest literature has almost magical power; such individuals might say literature "found me." Although I don't altogether disagree, I am less esoteric. I believe literature symbolizes the human condition. I also believe literature, and the development of literature, has the potential for maintaining the status quo. When I was in school, I do not believe my experiences and needs were deemed significant. When I read "The River Merchant's Wife," the fact that the main character was a yellow-skinned, black-haired, traditionally-raised, teenage female, was terribly important to me. I have never forgotten my reaction to this piece of literature that so vividly described a young woman's feelings. More important, the poem encouraged me to read and to write poetry, and I have not stopped writing since. I was also compelled to earn a master's degree in creative writing, which has served me well in the classroom. I encourage my students to develop their writing skills; to do so, I use a process approach to teaching literature and writing, with some important reservations I will discuss later in my analysis of the Deming videotape.

In retrospect, I see now that my professional path has paralleled and criss-crossed my personal one in other ways. While I was studying art and minoring in English at the University of New Mexico in 1976, a faculty member suggested I enter the art education program. At the time, I was exploring how to combine text and visuals, and New Mexico's combination of Hispanic, Native-American, and Anglo cultures provided ample material. During student teaching, I thought about the ways knowledge and learning are culturally mediated. I also had my first contacts with monolingual Vietnamese students in Albuquerque schools.

I was an advocate, as I am now, for bilingual education. After all, bilingualism had been a part of my upbringing. When I graduated from University of New Mexico, I taught art for a year in an American bilingual junior-high school in South America. When I returned to the States, I often argued for bilingual education by asking why the cultural and economic elite of other countries promote multilingualism in their private schools and we do not. Through the Eighties, as new waves of immigrants arrived in the United States, I was targeted as an English as a second language (ESL) teacher because of my Spanish surname and ability to speak Spanish. Not having ESL training or a degree in English, I felt terribly unqualified for such a position. While the school system might be criticized for their staffing decision, educators at least realized they had to try to meet the needs of diverse learners.

It has taken decades to develop adequate training for bilingual teachers and to establish quality bilingual programs for students. Issues of educational equity have also stimulated the inclusion of second-language learners in regular classrooms. At this point, there is little excuse for teacher educators to resist or to ignore the inevitability of their graduates dealing with diverse populations. I am excited by educators' efforts to work with ESL students in our schools; their tactics are quite different from those of teachers who smacked my parents' hands for speaking Spanish in school.

The need for our students to express themselves is universal. Whether I've been teaching "at-risk" students creative writing at a public alternative school; seniors Advanced Placement literature; ninth and tenth graders journalism; or bilingual seventh graders theme-based language arts, I can count on the power of language to motivate. The teacher's tasks are to recognize, draw out, and strengthen the capacity for expression.

Introduction

At the beginning of the videotape, the narrator directs us to "decenter" — useful advice for anyone entering unknown territory. Essentially, to decenter means to go beyond ourselves, to look at life from others' points of view.

Consider for a moment things which make us feel secure and stable. As we conduct our lives, we tend to take many of these things for granted. Within our communities, for example, rules of conduct are second nature to most of us, and our expectations of others are usually fulfilled. We learn to depend on countless predictable environmental features and to minimize areas open for negotiation. Rarely are we challenged to "shift" our position, to step out of or beyond our habitual ways of seeing, believing, and acting. Yet this is exactly what "decentering" forces us to do.

The Deming, New Mexico, school district and its binational student body are an excellent metaphor for good teaching. Good teachers expand their boundaries and facilitate the exchange of knowledge—knowledge to which *everyone* is privy. Good teaching often means loosening (not losing) control. Holistic, collaborative teaching philosophies soften the borders between teacher and student, classroom and community, cognition and experience. Successful implementation of such philosophies requires teachers to assess their beliefs about power and authority. It makes sense that the next step might be literally to cross the artificial line keeping two neighboring nations separate.

A critical issue, then, is what professional position teachers will adopt vis-a-vis the nontraditional student.

Issues

Not surprisingly, Deming's efforts to educate students from Mexico is extremely controversial. People must accept the program if it is to succeed; and school employees are bound to be important spokespersons and liaisons. Although the opposition's view is not represented on the videotape, it is important to consider alongside supporters' arguments. Recent developments in California indicate that states deal differently with border "problems" and that their "solutions" affect schoolchildren. As child advocates, teachers may find themselves trying to balance practical public sentiment with their own humanitarian instincts. A critical issue, then, is what professional position teachers will adopt vis-a-vis the nontraditional student.

Once public schools admit, through choice or by default, language-minority students, does it automatically follow that school programs must accommodate the needs of second-language learners? Some contend schools have no responsibility to these students beyond traditional curricular offerings. If teachers reject this position, they must consider ways to restructure their classes, to alter instruction, and to present content to an increasingly diverse student body. A second issue is to determine which bilingual education model most effectively promotes second-language acquisition while maintaining academic rigor.

The choice of a bilingual model generates a subset of related issues. If we assume that "watering-down" curriculum harms both native English and Spanish speakers, what portion of the standard curriculum should second-language learners be expected to cover? And which teaching methods will enable them to succeed in schools? These are difficult questions. Ultimately, answers depend on people's views of culture, power, and privilege.

The featured middle school teacher, Quarrell, teaches the "English block." This may refer to a dual literacy program or to a maintenance program (terms explained later). In either case, the implication is that at least some of the students in her class are taking a "Spanish block" language arts class as well. It should be noted that at no time does the teacher use Spanish with her students. What does this convey to students about the status of Spanish as a language of knowledge? Some programs have strict language separation policies; that is, classrooms are designated Spanish-only or English-only, with teaching occurring entirely in one or the other language. Does allowing two languages to develop side-by-side in the same room increase the possibility of confusion and resistance? What if a school with second-language learners lacks the resources to schedule separate classes?

A third issue is the efficacy of "whole language" and "holistic" approaches to teaching and learning, particularly with language-minority students. In general, these students perform less well than their age peers on standardized tests and are more prone to drop out of school. Quarrell is aware that her students (some of whom are language-minority students) are expected to meet "a given set of competencies." She voices her reluctance to adhere strictly to progressive philosophies she learned in college for fear her students will not perform well on formal assessments. When she modifies lessons, is she restricting students' opportunities to learn?

Ray Trejo does not talk about students' performance relative to "competencies," but he does wonder if he is "making any progress" with his students. This raises a fourth issue: to what end does the teacher of culturally and linguistically diverse students teach? What should Trejo's instructional goals be for this group of high school students on the threshold of adulthood? Should his expectations be the same as they would be for any other student at his school?

These teachers' "perspectives" are often framed as concerns, the main concern being a desire to meet students' needs.

With this last question, teachers confront critical issues of curricular relevance. Is it cultural condescension to teach standard forms? Should educational ownership and self-esteem come before academic achievement? Is it possible or desirable to separate them? Should teachers be aware of and openly discuss difference, or is it more equitable to ignore it? Might a teacher become so sensitive to differences in her students that she inadvertently withholds information vital to academic and professional empowerment?

Relevant Perspectives

Both teachers seem quite confident that the Palomas-Deming exchange is worthwhile. They are eager to do what they can for students, regardless of their place of origin. Like all committed teachers, they have moments of doubt about their effectiveness, but they clearly take responsibility for their students rather than blaming shortcomings on policies, class sizes, or language barriers. These teachers' "perspectives" are often framed as concerns, the main concern being a desire to meet students' needs.

Quarrell also worries about discipline; although she says her classroom management has improved, she still wonders if student and teacher roles should be better defined. Many first year teachers will ask similar questions of themselves, and by the end of the year they will have established a management "style" with which they are comfortable. They will fret less about being too friendly with students, understanding that their relationships with students will vary by individual. Trejo also seems to be on very friendly terms with the students but does not express worry. I wonder if his ease with the students is related in any way to his age or his gender.

As noted earlier, Quarrell hints she might like to use more of the holistic teaching she was trained in and be less constrained by district proficiencies. She indicates that she and other teachers have talked about developing cross-disciplinary thematic units, but they have not yet discussed a strategy for accomplishing this goal. Being a newer teacher and probably recently graduated from a teacher training program, up-to-date teaching methods and current middle school theories are probably still fresh in Quarrell's mind. Unfortunately, something is preventing her from practicing the full range of her skills, and one senses that she is "holding back." This is not the case with Trejo, who neither discusses his teaching methods nor expresses dissatisfaction with the broader milieu. He appears to be using traditional ESL methods, translating lessons into comprehensible units of information. Based on the approximately 7 minutes we see him interacting with his students, Trejo seems to stress oral expression more than written expression. He also wonders aloud if his efforts are beneficial to students.

Trejo values bilingualism, stating bluntly, "Bilingual education is important *to me*." He says this to counter what he perceives as the students' and the community's impressions that he wants students "to become monolingual." Quarrell also expresses a personal investment in bilingualism; she bemoans the fact she was never taught fluent Spanish by her Spanish-speaking parents.

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Trejo's comments also suggest that he allows students to direct much of their learning and to influence his teaching. He claims that the "kids teach me how to be a teacher." Like most teachers, he has found that the "best training anyone could have is in the classroom with the kids."

Multiculturalism is not mentioned by either of the teachers, although Quarrell alludes to not placing too much emphasis on differences— "Everyone accepts each other, which is important," she says. Ray Trejo does not talk specifically about differences among students, but he does say he must be "delicate" with his Spanish-speaking students, because they are easily frustrated.

Quarrell expresses the wish for greater cooperative and/or collaborative learning opportunities when she speaks of theme-based team teaching. Ray Trejo also obliquely refers to sometimes putting students "with someone they don't get along with real well." He does not explain his reason for doing so. Both teachers seem to intuit that students' working in groups is desirable, but they do not explain their methods for organizing and evaluating such activities.

Professional Knowledge

Deming School District hosts about 400 students from Palomas, Mexico every day. Per-pupil expenditures (money allocated for educational services divided by the number of pupils to be served) are between $2,500 to $3,500, the lower amount most likely being spent at the elementary level. Compared to other school systems, this is a minimal sum of money, and suggests Deming is primarily a working class and blue collar community. Jonathan Kozol, among others, has described inequities in funding formulas for U.S. schools. In *Savage Inequalities* (1991) Kozol noted that per-pupil spending in Texas, for example, "ranges from $2,000 in the poorest districts to some $19,000 in the richest" (p. 223). Of course, from the perspective of Deming residents struggling to raise families on small budgets, the $1 million or more allocated to area schools is a big chunk of taxpayers' money.

So often, people exhorting citizens to give up their hard-earned dollars for education are higher-paid professionals. Based on Dominguez's comments, this appears to be the case in Deming, where the binational program has the support of "school officials, legislators, congressmen, and state board of education members." I wonder how ordinary citizens think about educating the children of non-taxpaying families. And if taxpayers are negative, how do we as teachers respond to their concerns? Can we sincerely act as the "good ambassadors" the tape asks us to be?

Dominguez observes that many people cross over from Mexico to make purchases in Deming. Given the conversion rate of pesos to dollars, it is likely that Mexican citizens doing their shopping in the United States are capable of spending quite a lot of money. Employees of grocery, clothing, and other retail facilities in border towns can attest to the hundreds of dollars spent per visit by Mexican nationals. Furthermore, it is impossible to account for the number of individuals crossing the border with or without papers to work in the United States. Their cheap labor translates into more spending power for American employers. Some childless persons with "green cards" are indeed paying taxes, yet receiving none of the benefits of a citizen. Taken together, might these dollars not offset a portion of the amount spent on those 400 students? What will those students, armed with two languages, an excellent education, and appreciation for American democracy eventually contribute to their Mexican communities and to strengthening their own country's economy? Towns on both sides of the border are bound to benefit. The value of good neighborly relations is inestimable.

Having accepted and hopefully been inspired by student diversity, districts, schools, and individual teachers will begin to make programmatic decisions based upon some undergirding philosophy. If a school organizes a pullout ESL program, but all other classes are English-immersion classes, then clearly the school's goal is to get students speaking English as quickly as possible, even at the loss of fluency in students' native languages. The affective results of this can be devastating, and academically, such programs do not take into consideration the long-term educational value of bilingualism. Such approaches run counter to research suggesting reading and writing in one's native language is foundational to acquiring second-language literacy skills (Cummins, 1981).

"Transitional" bilingual programs are more closely aligned with recommended practice in that they use students' primary language as a bridge to English-language instruction. Over time, however, instructors' use of a student's primary language is curtailed. In contrast, "maintenance" bilingual programs focus on the development of students' skills in both their primary and secondary languages. Consequently, students read and write in both languages. Yet a third model—the "two-way immersion program"—includes both students who want to learn English as a second language and native English speakers who wish to develop fluency in a foreign language (Peregoy & Boyle, 1993). Students in such programs are generally placed in classes conducted wholly in the second language to practice speaking, reading, and writing in the content areas. In addition, students can receive instruction both in their native language and in their second language.

It is important to remember that each of the above programs implicitly affords a certain value to a student's primary language (and thereby to that person's culture). In the most extreme example, English is deemed "the only legitimate medium for learning and instruction" (Reyes, 1992, p. 431). Those who believe this to be true may adhere to a "deficit myth," automatically labeling language-minority children as being "at risk" (Flores, Tefft-Cousin, and Díaz, 1991, p. 369). More often, children's use of their home language is simply diminished, because it is not valued in the classroom. The message is essentially consistent — "English and literacy [are] synonymous" (Reyes, 1992, p. 432).

Interestingly, this has been the case even in programs meant to be inclusive, not exclusive; in particular, whole-language programs have come under fire as being elitist at core, despite their egalitarian aims. The conspicuous absence of attention to ethnicity and culture in process-based, whole-language, and literature-based theories, was at first taken to mean that all students, regardless of background, would be well-served by them. Statements such as "whole language stands *for* justice, democracy, and empowerment and *against* injustice and a stratified society," (Edelsky, 1992, p. 325) clearly argue for serving traditionally marginalized students. It should be noted, however, that some whole-language advocates qualify their "alternative view" of learning by contending that after noting the conditions under which oral language acquisition normally proceeds, we ask whether the same conditions are present when the time comes for literacy instruction. In fact, second-language learners do *not* learn either the oral or written forms of the new language under familiar, homelike conditions or circumstances; taking this critical difference into account dramatically shifts the view whole-language leaders would project onto all learners.

Although writers addressing ethnic minority and second-language learners' needs point out shortcomings in whole-language and other process-oriented approaches, their concern is *entirely* misplaced (Barrera, 1992). For example, even more than most children, Mexican and Mexican-American students have been shown to be motivated by environments facilitating cooperative work (Reyes, 1991). Au (1993) suggests that for children experienced in home cooperation and sibling caretaking, a "composite" classroom culture incorporating peer work groups is effective. The mutual responsibility and community spirit fostered by peer editing is in fact a distinguishing feature of whole language and one that works well with many ethnic students. But expecting one ESL student to act as sole peer editor for another ESL student without a good deal of teacher assistance is unrealistic and ultimately inequitable. Although the team approach of whole language seems the right one for Mexican students, at the editing and revising stages of the writing process the teacher will need to do some direct instruction on a regular basis (Reyes, 1992; Delpit 1991).

Assessing student learning is the logical next step after establishing a philosophical framework and designing curriculum. Instruments favoring "holism over analysis" which replace forms of assessment "grounded in the standards of the cultural knowledge of one group — white, middle-class, native English speakers"—are a good choice for the Deming schools (Gomez, Graue, & Block, 1991, p. 621). In the whole-language junior high school classroom, portfolios containing a representative range of work illustrate student achievement and progress over time. Samples must be collected early in the school year, so the teacher can immediately start compiling data on students' strengths and weaknesses. Students keep running records of misspelled words and grammatical errors. In this way, the student is also able to see evidence of growth and attend to problem areas; teachers need not rely so heavily on class-wide tests which do not necessarily address students' individual needs.

Student assessment can also be informal, as Trejo suggests by wondering aloud if he is doing the students any good. He might actually have the students provide feedback. In the videotape, students do so orally. Written teacher evaluations and self-assessments are also quite valuable (Paraguay & Boyle, 1993).

Because Trejo's Mexican students have such well-defined professional goals in mind, it seems reasonable to be directed by their wishes and to begin immediately preparing them for employment rather than to be overly concerned with state proficiencies. Trejo might consider contracting individualized educational goals with his students, with built-in, mutually agreed-upon assessments. As in the case of this mid-high school classroom, it is most useful if "the performance of [second language learners] be compared in the languages in which students are literate to provide a more accurate picture of their academic potential" (Reyes, 1991, p. 23). Reyes also suggests that evaluations of writing samples might be more objective if examined by bilingual consultants rather than by classroom teachers.

Teachers of second-language learners should remember that "an ordinarily simple task in one's native language becomes a cognitively demanding chore in the second language when it exceeds the student's current skills" (Reyes, 1991, p.22). Nevertheless, educators must consider not just process, but also district proficiencies students will be expected to demonstrate (Reyes, 1991). Moreover, Delpit advises that teachers acknowledge the unfair "discourse-stacking" our society engages in, and make explicit the conventions of standard English. She calls this "power code literacy" (Delpit, 1991, 1992). In future years, high school retention and college admission rates will be used to assess minority student achievement in "power code" curricula.

However, lowering dropout rates and increasing representation in higher education will take more than teaching minority students a decontextualized set of skills. In 1991, the National Council of La Raza (NCLR) reported only about half of Hispanic adults were high school graduates, compared to 80.5 percent of non-Hispanics: between 1975 and 1990, high school completion rates dropped 3 percentage points for Hispanic students. Possible reasons are that Hispanics are more likely to be held back in school, thereby setting them up for continued failure, and Hispanics tend to be enrolled in "tracks" preparing them neither for college nor for stable employment. Also significant is that less than 3 percent of U.S. elementary and secondary school teachers are Hispanic, thus lessening the number of positive role models available to young people (NCLR, 1992). The same report shows less than 1 in 10 Hispanics graduated from college compared to 22.3 percent of non-Hispanics. Despite these grim statistics, Bernardo Ferdman (1990) notes that the educational system is promoted as the "great equalizer."

Ferdman suggests that rather than behaving as if "fairness means measuring each individual by the same yardstick ... another way to think about equal opportunity ... is to emphasize the differences among people—in particular, those differences rooted in culture and therefore in group membership (p. 183). In this alternative view of equal opportunity, fairness involves choosing a yardstick appropriate to the person and group:

> Which texts and which writing tasks does the student engage in as "ours" and which as "theirs?" When a child perceives a writing task or a text and its symbolic contents as belonging to and reaffirming his or her cultural identity, it is more likely that he or she will become engaged and individual meaning will be transmitted or derived. (p. 195)

The power of educational ownership should not be underestimated. Several means of fostering this have already been mentioned—whole-language strategies with adjustments made for second language learners, cooperative learning strategies, and authentic, student-driven assessments. In addition, schools might design curricula that reflect students' experiences, values, and needs; in order to do so, school staff must be not only deeply committed but also well informed about various multicultural models.

Sleeter and Grant (1993) describe five different approaches to multiculturalism:

1. "Teaching the Exceptional and Culturally Different" aims at helping nontraditional students fit into the mainstream culture. More specifically, students taught by this approach are to develop the "cognitive skills, concepts, information language, and values required by American society in order to hold a job and function within society's existing institutions and culture" (p.42).

2. The "Human Relations Approach" strives for improved relations between students of differing backgrounds. Among program emphases are lessons on stereotyping and on significant contributions to society by minority group members. Ethnic fairs and special celebrations fall under this category; many schools adopt this approach.

Despite its unique proximity to the border, Deming schools are not uncharacteristic of what a beginning teacher might encounter anywhere else in the country.

3. A "Single-Group Studies" approach focuses on a particular group, such as women, Asian-Americans, Hispanics, African-Americans, and people with disabilities to promote "social equality for and recongnition of the group being studied" (p.123). The approach has been criticized, however, for promoting cultural separatism and for leaving the regular curriculum unreformed. Moreover, implementation of Single-Group Studies in schools may promote stereotyping because lessons about groups tend to be superficial (Sleeter & Grant, 1993).

4. The "Multicultural Approach" is designed to reform schooling for all children, rather than for particular groups. "It is for everbody, and it seeks not only to integrate people into our existing society but to improve society for all" (p.184). Those using this approach regularly introduce diverse perspectives, experiences, and contributions of all cultural groups and both sexes.

5. "Multicultural and Social Reconstructionism" is more overtly political than any of the other approaches, as it deals more directly with oppression and inequalities in society. School goals are to "prepare citizens to work actively toward social structural equality; promote cultural pluralism and alternative lifestyles; [and to] promote equal opportunity in school" (p.211).

I wonder which, if any, of these approaches is already practiced in Deming Schools. There are many levels at which "difference" can be played out in schools — it may be personally and quietly expressed through a whole-language curriculum; it may be discussed by students of differing backgrounds studying literature and history; it may be analyzed via reading, writing, and talking with classmates; or it may be acted upon by students exploring their hopes for the future, who then carry their vision into the community.

Giroux (1987) claims that all curriculum and pedagogy are "historical constructions" embodying particular interests except those of students. To make student experiences an integral part of curriculum and instruction, he recommends:

> [W]e redefine curriculum not as a warehouse of knowledge merely to be passed on to waiting customers, but, more importantly, as a configuration of knowledge, social relations, and values that represents an introduction to and legitimating of a particular way of life ... [Taking] the notion of student experience seriously means developing a critically affirmative language that works both with and on the experiences that students bring to the classroom ... Student experience, like the culture and society of which it is a part, is not all of one piece, and it is important to sort through its contradictions and to raise the question: *what is it this society has made of me that I no longer want to be?* (pp. 176, 177, 178)

This is another example of the "Social Reconstructionist" view which Sleeter describes. Instead of automatically dismissing these theories as far-fetched and impractical, educators might keep in mind the statistics cited earlier—when it comes to our children's welfare, better a "project of possibility" than an exercise in futility.

Teaching Focus, Suggested Actions, and Possible Consequences

Despite its unique proximity to the border, Deming schools are not uncharacteristic of what a beginning teacher might encounter anywhere else in the country (NCLR, 1991). Spanish-dominant student bodies abound in California, Texas, Michigan, New York, Chicago, and Ohio. Of course, classrooms may also include students from a variety of other ethnic and cultural groups (e.g., Cambodian, Thai, Hmong, Chinese, French Haitian, Russian, Bosnian) brought to American shores by various means and for a multitude of reasons. Teachers may be both excited and overwhelmed at the prospect of working with students with different backgrounds. In all likelihood, teachers will adapt and innovate as they go along, filling the gaps in their professional education with on-the-job training. These teachers will undoubtedly perceive discrepancies between practices learned in teacher education programs and what might be required in their less-than-perfect, real-world classroom.

Quarrell alludes to this important point when she explains how she has had to modify her "whole-language" philosophy to meet district competencies. By all indictions, the accommodations she has made have not negatively affected her classroom, and there are additional approaches she could try which would not conflict with what she already has in place.

As she models a lesson from her unit on families, Quarrell demonstrates one of the most important features of whole-language, process-approach programs — writing which evolves from students' personal experiences. She asks students to focus on one member of their family, and has them list the sound, taste, odor, sight, and touch they associate with the individual they are describing. To the five senses she tells students to add "feelings." Students' responses are rich and surprising. One describes her subject's voice as "heavy," and lists "tea without sugar" and "anything chocolate" as characteristic tastes. Intimate conversations between teacher and student about personal history are a natural outgrowth; the teacher shares her childhood reactions to waking in the morning and smelling coffee. Sensations, emotions, and experiences are valued here.

In addition to this "workshop" approach, other whole-language strategies and features could easily be integrated into the classrom, if they are not already, while actually fulfilling some competencies along the way. By organizing cooperative, peer-editing teams with teacher-designated "experts" in spelling, punctuation, topic sentences, and creative expression, the teacher is free to circulate among groups. Rearranging students' desks so they face one another facilitates group work and teacher movement. It also redistributes authority; rather than being the center of attention, the teacher acts more as a coordinator and guide, offering feedback and support to students. When she needs to have everyone's attention, she simply makes the announcement that everyone should turn and face her.

The teacher will, of course, act as editor, although somewhat further along in the revision process. Many students benefit tremendously from hearing their work read aloud in the voices of their fellow students. As they place more and more credibility in their peers' opinions, they also gain confidence in their own. Having unclear or outstanding points in the composition noted by a reader underscores their developing concept of audience as well.

Discussion of this type is also a springboard for the student critic's own writing. She may return to her own piece with new insights allowing her to elaborate what was previously only a sketch. If, for example, a peer editor reads an essay which includes information about extended family members living in the household, she may realize that similar details would enrich her own work. Students should be told at the outset that "borrowing" ideas is not only acceptable, but encouraged, provided they are able to transform borrowed ideas into something of their own. This is a valuable lesson in how real-life authors, scientists, artists, and other creative professionals develop their personal visions. It can also be an illustration of the interdependence of disciplines which lays a foundation for a richer understanding of history. If the school already implements an interdisciplinary, team-based approach to learning, there will be ample opportunities for cross-over of this kind. If not, it is up to the teacher to create them.

Throughout this process, writing units should be supported by literature of a similar genre or related topic. (Being careful to relate oral discussions and literature to the lesson and the lesson's goals, helps a teacher stay on track, while allowing a lively interplay of resources.) Literature-based language arts programs share some features of, but are not identical to, whole-language and process-approach programs. What all three have in common are the aims of providing "authentic" language experiences, and of empowering students by acknowledging their personal backgrounds. Diverse family structures, religious beliefs, economic circumstances, and cultural backgrounds are welcomed, respected, discussed, and studied in the context of lessons; they are also evident in the books children read.

Finding classroom materials and developing curriculum that reflects the lives of non-mainstreamed students require effort. Language arts teachers should take the presence of multicultural literature in their classrooms very seriously, because the students certainly will. Students need to learn that many published authors are people of color, that more and more are bilingual, that they may have overcome difficult circumstances in their communities and schools, and that most write, to some extent, from personal experience. Conversely, if diversity is excluded from the curriculum, another set of powerful, destructive messages is conveyed (Barrera, Liquori, and Salas, 1992).

In general, literature is the language arts teacher's most valuable resource and teaching tool. It is a ready-at-hand model for students' writing. Just as the product of any other discipline must be continuously attended to and absorbed by students (imagine music students being expected to compose concertos after they've only been exposed to jingles!) so must writing students learn from the "masters." Literature written for middle-school students can be rather shallow in theme and simplistic in style; fortunately, the '90s have seen a surge in well-written multicultural literature. Although students should be encouraged to read "high interest" books geared to adolescents, those readings should be supplemented by more artistically, intellectually, and emotionally challenging selections.

A teacher does not have to have everyone read a difficult novel cover to cover. If we regard literature first and foremost as "story," then we expand our notion of literacy activities to include the oral. One or two carefully chosen, exciting chapters read and/or listened to together as a class can hook reluctant readers, who may very well request the opportunity to read the entire book later. More advanced literature will require more pre-reading activities, more tie-in to previous readings and personal experience, and more teacher-moderated discussion. The extra effort and time are well worth it. As students become involved in, comprehend, and discuss good literature, they earn multiple rewards. They understand that narrative forms may vary from linear and chronological to fragmented and overlapping. They internalize grammatical conventions and spelling. As they listen to literature expressively read aloud, they become aware of sentence structure, dialogue, narrative patterns, voice, and tone. In response journals, they are encouraged to discuss the story's relationship to their own lives, and they practice writing about a by-now familiar topic, easily using new vocabulary and concepts. During discussions, they engage in critical thinking, make comparisons and contrasts, and connect the "reading" (even if they haven't themselves done the actual reading) to their own writing.

Of course, some sensible modifications need to be made to holistic, process-approach, and/or literature-based language arts programs when they are used with second-language students. Presumably the middle-school classroom we see in the tape has limited English speakers. It must also include native English speakers reading and writing below grade level. Although these students should certainly be included whenever possible in whole-class activities, they cannot possibly be expected to work at the same rate or in quite the same way as their mainstream peers. For individualized reading, it is helpful to have chosen several books written to at least three different reading levels, but all following a basically similar theme. Although they may not be able to read more advanced selections on their own, they can listen to tapes and read along. Simpler picture books on related themes may be assigned to second-language students. To the extent they are verbally able, students can join in small-group and whole-class discussions around themes common to the books.

"Reading Response" projects which do not necessarily entail writing, but encourage creative and personal reactions to books, often yield exciting results (Karolides, 1992). Make clear to students that projects should demonstrate their thorough understanding of the book and their feelings about it, to avoid uninspired dioramas. Eschew the traditional book report, by all means.

Second-language students enjoy the power of pooling their resources. It works well to have them writing some pieces together; those stronger in grammar take the writing lead while others generate ideas, possibly in their first language. For example, creating a script from a story students have all read gives differently-abled students the chance to contribute to a group effort. By sharing their impressions of the story, giving ideas for how events should be scripted, and by being assigned an agreed-upon role to play, they practice several types and levels of language. They should also at times be teamed with English-dominant students (who have themselves been assigned to teams according to gender, ability level, and personality traits) both for purposes of multicultural exposure and for temporary immersion in standard English.

This is actually the more "classic" cooperative learning approach, developed by Johnson and Johnson, Kagan and others, in large part to facilitate mainstreaming and integration efforts. Cooperative learning theorists have designed quite a few highly structured programs for various disciplines that are worth exploring. For example, a cooperative strategy called "jigsaw," where every member of a team is given primary responsibility for a piece of a larger task, works well when students are learning to do research (Reyes, 1991). The prospect of writing a research paper is less threatening when done in partnership.

As a culminating writing unit activity, "publishing" students' work and displaying it accomplishes several things at once: 1) it completes the holistic language arts cycle with a proud display of students' efforts, legitimizing the "student as author;" 2) it shares classroom work with families and communities, thereby extending an invitation to get involved in their children's education; and 3) it is "finished" work which can be put in a portfolio to show student progress and to replace traditional assessment instruments.

The Mexican students have a rare chance to become not only bilingual, but bicultural.

How much of any of the above can be applied to Ray Trejo's mid-high school class? Probably very little, which only proves that each classroom is a unique community with unique requirements. Trejo's students are highly motivated and unusually mature teenagers who know that bilingualism enhances their employment possibilities. Yet their expressed professional aspirations are rather limited; and like most teenagers, their plans show some shortsightedness due to simple inexperience. These students could benefit from exposure to a wider range of career paths, which in turn may require specific types of academic preparation. It might be helpful, for example, if the teacher were to inform himself about Mexican law school requirements to best direct the student who plans to attend one. Those students who name "bilingual secretary" as their future profession might be prodded to consider long-range planning for higher education and a business major; certainly, working as a secretary can be fulfilling, but it is the teacher's task to "hold visions of students that they cannot imagine for themselves" (Delpit, 1992). All the students could begin immediately acquiring a working vocabulary related to their interests. Bilingual professionals should be brought into class to speak to the students and to give them the most realistic outlook possible. These students are also wonderful candidates for "service learning" and other hands-on educational experiences beyond the classroom, once they have developed enough self-confidence to venture out.

The Mexican students have a rare chance to become not only bilingual, but bicultural. They will potentially be in the powerful position someday to mediate between two worlds. Therefore, openly discussing the features of each culture, contrasting and comparing, and when appropriate, criticizing, generates higher- order thinking even before students are able to read or write in English. They could listen to literature written by Chicanos that deals with border themes, and share work published in Mexico that looks at the border from the Mexican perspective (Anzaldua, 1987; Gomez-Pena, 1988; Acuna, 1988).

Trejo says he stresses oral English and does not discuss whether he plans to introduce reading and writing. For his students to be fully bilingual, they should be urged to become proficient in all three. Meanwhile, it will be very important that students be reading and writing in their native language throughout second-language instruction. If they are not taking a separate Spanish-language arts class, then opportunities to practice and develop native language-literacy skills must be incorporated into the class they do attend. It will take students five to seven years to achieve complete oral fluency, with proficient reading and writing in English occurring toward the end of this period. Neglecting reading and writing in the first language for that long is not only a waste of valuable time, but may actually hamper the students' chances of becoming fully literate in the second.

Because he is the older, more experienced adult, and because Mexican students afford high status and respect to their teacher, Trejo is in an excellent position to act as broker among all available learning resources, his students' goals, and his own common sense. The role of teacher has changed from leader to facilitator. Really, teaching is evolving and responding to the conditions of today's schools. A growing body of literature supports what teachers in "real-world" classrooms in communities like Deming are doing—creating student-centered curricula based on personal experience that fosters authentic learning opportunities.

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AACTE
One Dupont Circle, Suite 610
Washington, DC 20036-1186
TEL: 202/293-2450 ▲ FAX: 202/457-8095