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ABSTRACT
              Forty-three essays were delivered at a conference on
multicultural education held in 1991 and explore the ideas, beliefs,
research findings, philosophical roots, and direction of
multicultural education, along with its policy, practice, and
critical assessment. Selected essays and their authors include:
"History and Philosophy of the National Association for Multicultural
Education: Credit Cards and Blind Faith" (Duhon-Sells and Pritchy
Smith); "Toward Education that is Multicultural: Introduction to the
Proceedings" (Grant); "Multiculturalism and Education: A Conceptual
Relationship" (Bitting and Mutisya); "Culturally Responsible
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"Multicultural Education: The Outlook, Outreach, and Outcome for the
1990s" (Walker and Jacobs); "Ethnic Teacher/Ethnic Student: What Is
the Role of Shared Ethnicity in Achievement?" (Hodgden); "An
Inner-City Teacher Exchange: Teaching the Black Child in Great
Britain" (Haughton); "A Proposal for Cultural Diversity in Education:
The Minnesota Model" (Warring and Frank); "Developing a Plan for
Multicultural Education" (Foody, and others); "Multicultural,
Nonsexist Behavior Management: The San Jose State University Model"
(Grossman); "That of God in Every Person: Multicultural Education in
a Quaker School" (O'Grady); "A Study of the Educational Experiences
of Black Male Correctional Center Inmates Who Attended Schools in
Prince George's County, Maryland" (Reed); "A Multicultural
Perspective for School and Curriculum Reform: Cultural Literacy and
Infusion in Life Science" (LeBan); "Developing Teachers with a
Multicultural Perspective: A Challenge and a Mission" (Ford);
"Implementation of a Multicultural Education in a Teacher Training
Program" (Kraig); "Infusing Multicultural Perspectives Across the
Curriculum" (Burstein, and others); "Strategies for Effective
Multicultural Education Policy in Teacher Education Programs"
(Afolayan); "Collaboration as a Key to Enhancing Teaching
Effectiveness in a Culturally Diverse Society: Implications for
Public Schools and Universities" (Mantle); "Global Education for a
Multicultural Society: An Essential Dimension in Teacher Education"
(Matriano); "Multicultural Awareness: The Development of Blacks in
Children's Literature from Its Earliest Inception through
Contemporary Times" (Carver and Thompson); "Cultural Pluralism and
the School Library" (Nauman); "Strategies for Instructing Culturally
Diverse Students" (Person and others); and "Teaching Culture-Specific
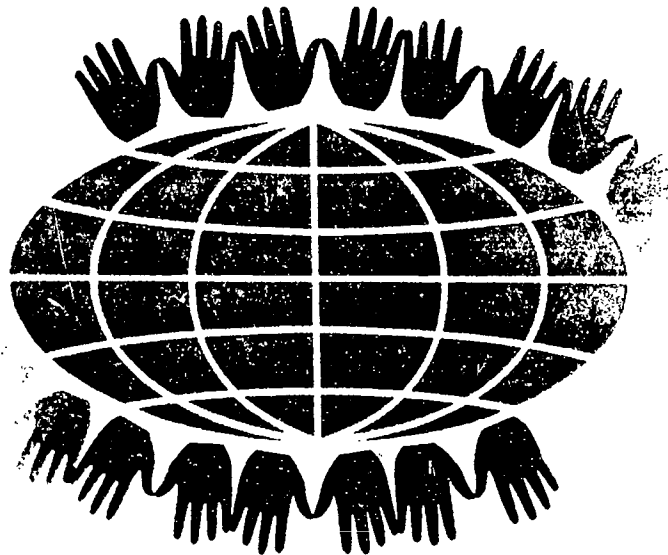Counseling Using Microtraining Technology" (Nwachuka). (GLR)

TOWARD EDUCATION THAT IS

MultiCultural

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PROCEEDINGS OF THE
FIRST ANNUAL MEETING

NATIONAL ASSOCIATION FOR
MULTICULTURAL EDUCATION

FEBRUARY 15-17, 1991

CARL A. GRANT
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TOWARD EDUCATION THAT IS MULTICULTURAL

Proceedings from the First Annual
National Association for Multicultural Education
Meeting, February 15-17, 1991

Carl A. Grant
Editor
University of Wisconsin-Madison

Contents

Section Four: Teacher Education

5

Section Five: Curriculum

Section Six: Instruction

6

7

Introduction and History

8

CHAPTER 1

History and Philosophy of the National Association for Multicultural Education: Credit Cards and Blind Faith

Rose Duhon-Sells and G. Pritchy Smith

NAME is a new professional organization committed to providing a national forum for educational professionals to debate issues, sh.. e knowledge, develop new knowledge, and promote research, scholarship and educational policy and practice in the field of multicultural education. For several years, individuals who were members of the Association of Teacher Educators' Special Interest Group on Multicultural Education talked about the need for a national professional organization that extended beyond teacher educators in colleges of education to bring together professionals with an interest in multicultural education from all academic disciplines and from multiple levels and types of educational institutions and occupations. We continued to talk, but never took action. At the 1990 Association of Teacher Educators' Annual Meeting in Las Vegas on February 7, Rose Duhon-Sells, a former chair of ATE's Multicultural Education Special Interest Group, invited several people to her hotel room and challenged them to work together and create NAME. Minutes of this meeting indicate that the following 17 people were present: James E. Anderson, H. Prentice Baptiste, Jr., Lesley McAvoy Baptiste, Charlotte R. Bell, Samuel Bolden, James Boyer, Glenn A. Doston, John Hendricks, Rose Marie Duhon-Sells, Tonya Huber, Alfread G. Mouton, Cornel Pewewardy, G. Pritchy, Helen Ralls-Reedes, Samuel E. Spaght, Maureen Vanterpool, and Doris C. Vaugn. By virtue of their presence in the room at this first meeting where NAME's beginning was planned, these people were designated the founding members of NAME. The decision was made that day to work toward launching NAME through a national conference to be planned to overlap with the pre-session seminars and clinics of the 1991 ATE Annual Meeting in New Orleans. Thus, the idea of the First Annual NAME Conference of February 16–17, 1991 was bor n. Perhaps it was an act based on blind faith that NAME was to be launched witl out membership, without funds, and without a formal governance structure.

Approximately 500 people attended NAME's first conference. They came from almost every state in the nation and from several countries. They were from many professions, academic disciplines and levels of education. They were classroom teachers; school, community, and college administrators; instructors; students; civil servants; and community organizers. Carl Grant from the University of Wisconsin-Madison and Geneva Gay from Purdue University delivered keynote addresses, and others provided over 150 workshops, symposia, and paper presentations. Exhibitors also made their contributions to the conference. The participants

9

1

became excited at the prospect of the creation of an organization that speaks for diversity. NAME's first conference was a momentous occasion. Hardworking, committed people came forward from across the nation to create NAME's identity and to shape its destiny. By the end of the conference, committees had been formed to govern and carry out the functions of this new professional organization

One of the founding myths that arose from this conference was that it was an organization founded on "Rose Duhon-Sells' and Pritchy Smith's blind faith and credit cards." As is true of most myths, this story is only partially true. It is true that blind faith and credit cards played a role in the creation of NAME, but it would be arrogant and disrespectful to others not to credit NAME's creation to literally hundreds of people who worked to make NAME a reality. NAME's creation cannot even be credited only to its founding members, much less to two individuals. It would be proper to name all of the individuals who planned and worked to bring the first conference to fruition, but due to the number it is not possible. An attempt to name all of these hardworking individuals from faculty memory undoubtedly would result in the omission of the names of many who would go unrecognized. In the future, it should be said that NAME's creation is to be credited only to ancestral memory, to all who wrote, thought about, and practiced multicultural education during the past 25 to 30 years that the term multicultural education has been used in professional literature. Indeed, more important than its origin are NAME's philosophy and future.

NAME is committed to a philosophy of inclusion that embraces the basic tenets of cultural pluralism. NAME celebrates cultural and ethnic diversity as a national strength that enriches society. NAME contends that the glue that forms the bond within and among societies is a commitment to understanding and respecting the multitude of differences reflected wherever humanity resides on the globe.

Due to the tendency of one group to amass and use power against other groups, justice is central to the philosophy of NAME. That is, NAME believes that multicultural education promotes equity for all regardless of culture, ethnicity, race, language, age, gender, sexual orientation, or exceptionality. Thus, fair and full participation in society's institutions is paramount as both means and end in NAME's philosophy. It follows that xenophobia, discrimination, ethnocentrism, racism, classism, sexism, and all other forms of bigotry are societal phenomena that are inconsistent with principles of democracy. These are harmful to the common good and lead to the counterproductive reasoning that differences are deficiencies. NAME recognizes that multicultural education is not only about diverse groups but also involves the individual's quest to understand and respect his/her own cultural heritage. Moreover, it involves the development of the knowledge, skills, and attitudes to become functional within other ethnic cultures in addition to the mainstream culture. Multicultural education enables the individual to believe in his/her intrinsic worth, to transcend monoculturalism and ultimately, to become multicultural. This developmental process is at the center of the individual's noble quest to define one's relationship and responsibility to the common good in an interdependent global society.

NAME recognizes that scholars and practitioners have not always been and perhaps never will be in complete agreement regarding the definitions and goals of multicultural education but that continuing debate is healthy. Despite these differences, however, six points of consensus regarding the goals of multicultural education are central to NAME's philosophy: 1) to respect and appreciate cultural diversity; 2) to promote the understanding of unique cultural and ethnic heritages; 3) to promote the development of culturally responsible and responsive curricula; 4) to facilitate the acquisition of the attitudes, skills, and knowledge to function in various cultures; 5) to reduce racism and discrimination in society; and 6) to achieve social, political, economic, and educational equity.

As a professional organization, NAME seeks to accomplish two broad goals. First, to establish a national network for scholars, researchers, teachers, practitioners, and advocates of multicultural education in PreKindergarten through higher education. Second, to provide a national forum for the debate of issues, the sharing of knowledge, the development of new knowledge, the promotion of research and scholarship, and the development of curriculum and instructional methodologies in the field of multicultural education.

Related to its broad goals, NAME has the following specific objectives:

1. To establish a governance structure, by-laws, and rules of governance.
2. To host an annual national conference.
3. To publish an annual yearbook of proceedings of the national conference.
4. To publish a NAME newsletter.
5. To publish *The Journal of Multicultural Education*.
6. To establish appropriate Special Interest Groups to meet the unique thematic interests of members.
7. To establish a clearinghouse for multicultural education resource materials.
8. To establish standards and policy statements for educational institutions and organizations.
9. To influence accrediting associations.
10. To seek external funds to support NAME projects and programs.
11. To develop a national clearinghouse for consultant services to assist educational institutions with multicultural training programs, research programs, in-service programs, curriculum development, and solutions, issues and problems related to the betterment of a multicultural society.
12. To facilitate initiatives to encourage culturally diverse individuals to enter the education professions.
13. To develop a full-fledged, professional organ ation with a national headquarters, executive director, staff and elected officers.

Membership in NAME is open to individuals regardless of national origin, race, creed, religion, age, or gender who have an abiding interest in multicultural education. The broadest base of membership is sought: PreKindergarten to grade 12 public and private schools, and higher education professionals including teachers, professors, administrators, psychologists, counselors, curriculum

specialists, scholars, theorists, researchers, private citizens, parents, school board members, and others. Whereas the organization's primary focus is upon American education, NAME recognizes that multicultural education is an international movement and, therefore, encourages individual memberships from other countries.

Today, NAME's board of directors has established the above goals and objectives to serve as a guide for the development of the organization. The degree to which these goals and objectives can be achieved is dependent upon the budget generated by membership fees and funds from the annual conference and upon the volunteer work of members. NAME is working toward the establishment of a national headquarters. Membership is increasing. The newsletter is being published, and NAME has been incorporated as a nonprofit organization. In addition, Association By-Laws have been written and a slate of nominees for the organization's first elected officers will be put forward at the 1992 Annual Conference in Orlando, Florida. The Annual Conference sites are tentatively scheduled for Los Angeles in 1993, Atlanta in 1994, and Detroit in 1995.

NAME's future is dependent upon its membership's will. For this and other reasons, NAME's future is promising. The historical moment has arrived to sustain a national organization of people of good will who wish to advance the concept of multiculturalism. Members are encouraged to come forward and participate in NAME's development. Ultimately, it will be the current and future members who will write the story of NAME.

CHAPTER 2

Toward Education That Is Multicultural: Introduction to the Proceedings

Carl A. Grant
University Wisconsin-Madison

On February 15–17, 1991, over five hundred educators from across the country came together in New Orleans, Louisiana to discuss multicultural education. These educators represented many different role affiliations within the education community—classroom teachers, textbook writers and publishers, professors, deans, principals, graduate students, state department educators, concerned parents, et al. These educators came to New Orleans not to showcase the trappings of their position or to be present because it was expected and it was the place to be, but to engage in a serious discussion on multicultural education. Most had questions, some had some answers, and a few had concerns, but all had a seriousness of purpose and perseverance. Their questions ranged from: What is multicultural education? Why is it an important issue in contemporary education? How can we prepare future educators to meet the challenge of student diversity? How can an educator plan a curriculum that is multicultural? What are some strategies for instructing culturally diverse students?

The National Association of Multicultural Education (NAME) was the organization that had enabled these questions to be brought together under one roof, and to be analyzed, debated, and reflected upon continually over a three-day period of time: breakfast as well as coffee break; lunch as well as dinner; fun time as well as serious time. There was little if any time during the Conference when multicultural education—its philosophical roots and direction, its policy and practice; its critics and advocates was not being discussed.

"Toward Education That Is Multicultural," was an appropriate and timely theme for NAME's first annual conference. "Toward" provided the direction explicitly, it meant that we are not there yet, that educational equality and equity have not been achieved for all students based upon their race, gender, socioeconomic class, and disability. "Education That Is Multicultural" explicitly meant that ALL of education must be multicultural; staffing and personnel no less than curriculum; instruction no less than counseling and guidance; primary language maintenance no less than the food served to students in the school's cafeteria; and the pictures and symbols throughout the building no less than the policies and procedures that give direction to the school system.

The conference generated a number of excellent essays on multicultural education. Many of these essays were accepted for formal presentation and discussion at the conference. The essays that follow are a part of the written record of the conference. They contain for the most part the ideas, beliefs and research findings that were presented in the more formal settings at the conference.

5

Perhaps, more important than a written record of the conference, the essays in this publication will become a "live curriculum" or a "curriculum in use" to help move educators "Toward an Education That Is Multicultural."

Section One of this book presents the history and philosophy of the National Association of Multicultural Education. Duhon-Sells and Smith discuss the history of how this fast growing, much needed organization got started and why. They tell what really happened to launch NAME. They discuss the philosophy of the organization and why the particular philosophy was chosen. Duhon-Sells and Smith also acknowledge and give thanks to the many people who established and continue to participate in and support NAME. Also included in this section is the keynote address by Carl Grant that examined the why, what, and how of multicultural education. Grant argues that several factors (e.g., economic and technological dominance, teacher professionalism, definitional ambiguity) other than demographic have played a major role in the great national interest in this concept.

In **Section Two**, entitled "Perspectives," the authors attempt to define multicultural education and provide insights into how and why education should better reflect cultural realism. Bitting & Mutisya focus on the conceptual clarity of multiculturalism and argue for the existence of a direct link between being multicultural and being educated. Similar to Bitting & Mutisya, Huber insists that diversity in our society demands culturally responsible pedagogy as she concentrates on the "wisdom" of multicultural education. In their paper, Walker & Jacobs describe the evolution of educational attitudes and practices toward cultural pluralism in the United States and how multicultural educational outreach can achieve success in the 1990's.

Apart from the personalized nature of each of the papers in **Section Three**, "Studying Multicultural Education," what is perhaps most interesting about these selections is the different facets of multicultural education that are explored. The question of ethnicity as being a central factor in motivating minority students is one that often arises. This question formed the basis of Sanchez Hodgden's study of 800 seniors in a school district with a large Mexican-American population. Hodgden presents the data from the study and suggests that teacher educators consider the use of a "retired teacher corps" in their programs. Haughton reflects on her experiences as a participant in a teacher-initiated teacher exchange. She describes the development of the exchange; discusses the issues and challenges that shape the lives of the teachers and students in the inner-city schools of Sheffield and Oakland, and provides recommendations for an effective multicultural approach to education. Warring & Frank argue that future educators do not receive the quality training needed to influence the development of global citizens. In their discussion, Warring & Frank outline the main points of the Minnesota Multicultural, Gender—Fair, Disability Sensitive Plan. In "Developing a Plan for Multicultural Education," the members of the Superintendent's Issues Analysis Team focus on their mission to review research and resources in order to create a system to infuse multicultural education into both the elementary and

14

middle level education programs. The team presents its findings from the research and draws several conclusions regarding the implementation of multicultural education. Grossman summarizes the San Jose University Model of Multicultural, Nonsexist Behavior Management used to train preservice and inservice educators. Through the use of this model, explains Grossman, teachers can learn both how to avoid classroom problems and how to effectively deal with them when they occur. In "That of God in Every Person: Multicultural Education in a Quaker School," O'Grady describes her investigation of the process through which a Quaker elementary school attempts to become a multicultural institution. She addressess issues such as staff resistance and implementation strategies. Forney presents the findings and implications of a study of discrepancies between teachers' expectations and the actual performance levels of six ethnic groups in language arts during the transition from eighth to ninth grade. Jacqueline Reed's report on the results of a study of the academic, social, and school environmental experiences of a group of young black male county jail inmates who last attended public school in Prince County, Maryland. Singh seeks to conceptualize and develop a value-sensitive socio-cultural model for training social work students. Singh includes concepts and techniques from neuro-linguistic programming that are used to sensitize social-work students and professionals to cultural issues. LeBan discusses a multicultural infusion program of the New Orleans Public School System. He focuses primarily on how this particular program relates to the infusion of life science instructional modules. A sample instructional module is provided.

The authors in **Section Four** urge universities and colleges with teacher preparation programs to develop multicultural education programs for prospective educators. This section also deals with strategies for preparing teachers to become agents of multicultural education. Daisy Frye Reed emphasizes the growing need for teachers who are specifically trained to teach minority students. Prospective educators, according to Reed, must learn instructional techniques for working with students of culturally and linguistically diverse backgrounds. The California Commission on Teacher Credentializing and the California State University System have proclaimed that multicultural education is a major aspect of the academic mission of schools of education in the preparation of public school teachers. Ford accentuates this need for multicultural teacher preparation for preservice and inservice teachers and provides a four-stage model used in California for helping teachers develop a multicultural perspective. Kraig also describes a model by which multicultural educational objectives may be implemented into teacher preparation programs. Kraig includes guidelines and checklists that are based on the California model. Hixson provides suggestions on how to prepare teachers to work in and create schools that reflect the expanded view of what a multicultural school should be. Instead of simply adding multicultural courses, Hixson argues that preservice institutions should rethink the overall goals and structures of the program and curricula that define them. Likewise, Burstein et al, discuss a model that was developed and implemented at a small liberal arts college located in a

culturally diverse area in southern California. This model infuses multicultural perspectives across the curriculum for all prospective teachers. Wright presents a definition of intercultural education as the bridge between multicultural and International Education. Afolayan explains that multicultural education depends on concrete administrational policy, and he provides possible strategies for implementing multicultural education policy in teacher education programs. Mantle thoroughly defines collaboration and suggests that it can be used to enhance teacher effectiveness in our rapidly changing society. Like Mantle, Matriano asserts that teacher education programs should continue to examine and improve their present curriculum in order to meet the demands of a global and multicultural society. Finally, Hart describes the goal, strategies, and objectives of the International Studies Teacher Enrichment center in Tennessee and how the Center helps promote cultural awareness of international issues.

In **Section Five**, the authors present various ideas on how to integrate multicultural education into existing traditional curricula. These authors favor an integratred approach to multicultural education because of its potential to create diversity throughout the entire curriculum. In Nation's ethnographic study, home cultural beliefs are linked to family literacy events and are compared to institutional values which direct the literacy lessons at school. Due to the rapid increase of the Hispanic population in the United States and the extremely high dropout rate from school, it is important to focus attention on young Hispanic students in order to understand how to provide them with an effective education. In Nation's ethnographic study, she compares how two Hispanic immigrant students develop literacy at home with the way they experience it at school. Counts describes a new course designed at Lesley College to attract and retain adult students from diverse backgrounds. The course, entitled "Lives in Context," exposes the students to varied cultural environments while accentuating the commonality of the human experience. Parenteau discusses research perspectives, the emergence of literacy, family pedagogical influences, and parents as teachers in her paper on family pedagogy. Charles examines how English professors can help students overcome the misunderstanding of the Native–American experience and suggests how they can combat the reinforcement and perpetuation of stereotypes through literature study. Carver & Thompson summarize the development of African–Americans in children's literature from the mid 1800's to the present, explaining the negative manner in which African–Americans have been depicted. They point out that good books that promote positive representation of African–Americans can help eliminate children's ill feelings toward African–Americans. Nauman briefly examines cultural pluralism and how the school library can appeal to cultural pluralism by providing students with an array of books that depict other non-Anglo characters. Stomfay-Stitz proposes that educators consider incorporating the story of the free people of color: "The Creole/Louisiana Connection" into the curriculum and provides suggestions on how to integrate this topic into their courses. Likewise, Hopkins focusses on the adoption of an Afrocentric perspective and what it would entail. **Section Five** concludes with a classroom activity that

compares and contrasts life on Barbados and the United States. The activity is designed by Maynard to help students understand the similarities and differences between the educational, economic, social, and political systems of the two countries..

Section Six, the final section of "Toward Education That Is Multicultural", addresses the critical challenge of educators to meet the needs of all pupils in the schools. In their paper, Bowen & Bowen present research that may give educators a better understanding of some multicultural students in order to be more effective in helping them learn. Forney & Forney explore how perspective as relates to the learning processes is used in multicultural education. Moreover, Forney & Forney examine how to take a multicultural perspective from theory into practice. Muskal also looks at theory and how it can be used to devise a sound multicultural education program. Person, Amos, & Jenkins describe the background, development, and implementation of an effective program designed to help educators become more sensitive to pupils of different cultures. They provide practical suggestions on how to employ particular instructional strategies to meet the educational needs of all students. Pitts also lists some strategies that all content teachers should use so that the discussions and activities appeal to all students. Harris and Blanchard attempt to nullify the prevalent negative stereotypes of African-American males through data collected firsthand from teenage African-American males. Nwachuka presents a case study from a preliminary examination of African/Igbo culture in order to illustrate the concepts of culture-specific counseling. She suggests that educators consider utilizing the methods presented in the report in order to generate a new set of theories more relevant to vast cultural groups. Lastly, Hayajneh & Eddy look at the relationship between the values of senior managers and the organization strategy process and present their findings.

17

CHAPTER 3

Multicultural Education:
Examining the Why, What, How

Carl A. Grant
University of Wisconsin-Madison

Today multicultural education is one of the hottest topics and issues in education: (1) it is at the center of discussion—a good deal of it heated—at colleges and universities, especially in schools of education and colleges of liberal arts and humanities; (2) it is receiving major attention in all curricular areas in K—12 schools; (3) it is causing state departments of education to re-examine their curricula and issue new curricula standards to take into account ethnic and gender inclusion; (4) it is causing corporate America to assess the impact of multicultural education on personnel and products; (5) it is causing some major foundations to examine their funding policies and practices, especially those related to education; and lastly, (6) it is causing parents and community groups to have renewed hope and expectation in the abilities of schools to meet the needs of their children.

Why Multicultural Education?

Demographically, the "browning of America" is often given as the major reason that multicultural education is receiving attention. The general population and the student population demographics are important to the multicultural movement and should be reason enough for race, class, and gender topics and issues to be discussed in all classrooms. However, there are several other important reasons why multicultural education is now a high priority subject. These reasons include the need for the United States to recapture global economic and technological dominance, issues of teacher professionalism, and the lack of conceptual clarity surrounding multicultural education.

Economic and Technological Dominance

The United States is looking for a way to recapture its global economic and technological dominance. Although many traditional educators believe that the best way to do this is by increasing attention to the "new basics," there are some that argue that some multicultural education is important to the acquisition of this goal. These educators argue that some multicultural education can probably serve as a vehicle to motivate students—especially students of color and students whose native language is not English, to enter the academic mainstream. Moreover, they hypothesize that multicultural education can serve as an educational life preserver to keep at–risk students afloat until they catch on to mainstream teaching.

Teacher Professionalism

Many teachers see their goal of true professionalism slipping away because they are receiving the lion's share of the blame for why Johnny cannot read, Jane cannot do math and Maria and Ho cannot speak English. Many teachers, therefore, are willing to see if multicultural education can serve as a partial solution to this problem. Also, an increasing number of teachers are beginning to realize than an understanding, acceptance, and advocacy of multicultural education can help them to become more effective while teaching their subjects.

Lack of Conceptual Clarity
Regarding Multicultural Education

Multicultural education often means different things to different educators. For example, some educators define the concept in a way that mainly supports assimilation and encourages students to enter the mainstream at the cost of their cultural identity and language. Defined in this way, multicultural education becomes a tool used to keep people of color, the poor, women and the disabled in their place, instead of providing them with the knowledge and skills to eliminate biases and control of their life circumstances. Others define multicultural education as process to achieve educational equity and equality. The multiple definitions of multicultural education allow educators to say they are "doing it," although their goals and objectives may be very different from one another and in some instances these goals and objectives maybe counterproductive.

What (Which) Multicultural Education?

What is our definition of multicultural education? Grant & Sleeter (1985), Grant, Sleeter & Anderson (1986), and Sleeter and Grant (1988) reported in their analysis of multicultural education in English-speaking countries that educators gave five different meanings to the concept and process of multicultural education. These meanings were: teaching the exceptionally and culturally different; human relationships; single group studies; multicultural education; and education that is multicultural and social reconstructionist.

Both from an ideology and a practice perspective, these five approaches often require different policy, curriculum, and instructional goals and objectives. It is important that educators define what they mean when they say "multicultural education" and be certain that the multicultural education that they choose provides students with the best possibility to control their life choices as well as to eliminate oppression.

How Multicultural Education?

In order to have multicultural education, (at least in terms of the last three approaches discussed by Sleeter and Grant, 1988) it will be important for a re-education to occur at all levels of schooling.

19

At the college level, multicultural education must start during the freshman year, the time at which many future teachers are taking courses in the department or college of liberal arts and humanities. When future teachers enter the schools of education, every course and field experience must have a multicultural foundation and structure. The college experience must also provide students with an opportunity to examine their present and past life attitudes and behaviors. Additionally, the total college experience and climate must show a warm acceptance and advocacy for multicultural education in all policies and practices.

Present teachers and school administrators must receive staff development in multicultural education. This staff development must be continuous throughout the school year and at a time during the day when teachers and administrators are most receptive to instruction. These in-service sessions must also include attention to staff members' behaviors and attitude as well as the curriculum and instruction.

The local community must be informed that multicultural education is part of the school's policies and procedures, and parents and other community members should be encouraged to participate actively in making multicultural education a working priority in their schools.

K–12 students and their life experiences and histories must become a valuable and rich part of the curriculum. These students must be encouraged to know and understand how they can fulfill their dreams of a productive, responsible, community serving, self-pleasing and parent-pleasing life.

Conclusion

Multicultural education alone will not solve all of the problems educators face. Alone, it will not guarantee that every student will learn, and that racism, sexism, classism, and benign neglect toward the disabled will be eliminated. Alone, it will not make certain that the rich cultural history and contributions of all Americans are taught and celebrated in schools. But if it becomes integrated into the attitudes and behaviors of all educators, multicultural education affords us the best opportunity to prepare students to have a United States where equity and equality are real for all people.

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12

Perspectives

21
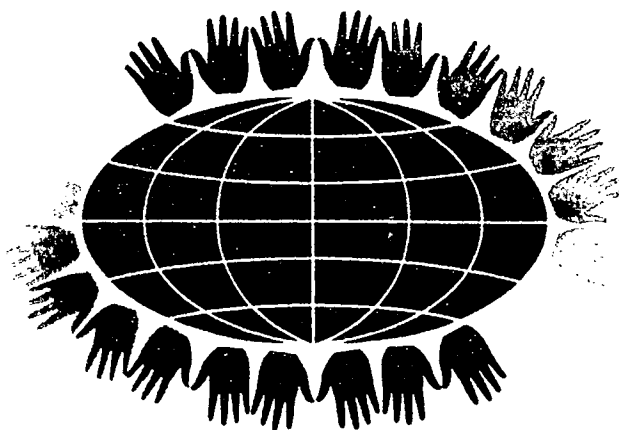
CHAPTER 4

Visions of Multicultural Education for the 21st Century

Rose Duhon-Sells

America is in an era of transformation. The traditional family is changing. Women are more politically inclined. By the twenty-first century, it is predicted that racial and ethnic groups in the U.S. will outnumber Whites for the first time. The "browning of America" will alter everything in society from politics and education to industry, values, and cultures (Henry, 1990).

The demographics of America have changed tremendously within the past decade. The increases by ethnic groups between 1980 and 1990 are as follows: African–Americans 16 percent; Asian/others 65 percent; and Hispanics 44 percent. (American Demographics, 1991)

Little by little, our educational experts across America are recognizing that these vast demographic shifts demand a new way of providing educational techniques on how to teach the culturally different.

The multicultural thrust will be a key element in the restructuring of the educational system in America in preparation for the twenty-first century. There is a need for a new paradigm in addressing the issues related to implementation of multicultural concepts in the education curriculum at all levels.

The culturally diverse population of this country should be utilized to strengthen the fiber of America. The richness of each ethnic group could contribute to creating a nucleus of knowledge that will be beneficial to all.

The federal government has allocated millions of dollars for the development of educational programs to effectively address educating an increasingly culturally diverse population. Many outstanding projects have resulted from national efforts. Unfortunately, much of the funds were awarded to individuals who meant well, but were not clearly aware of the magnitude of the problems associated with implementation of the multicultural thrust in the curriculum. The concept of multicultural education has often been misinterpreted by educators. Therefore, the real issue has been circumvented and ignored in search of a rationale to justify not embracing diversity by providing education that is multicultural (Grant, 1990).

Multicultural education programs are established in several forms and fashions. Some programs focus on foods, clothing, and entertainment of various cultures. Others create an argument or a plea encouraging individuals of European cultures to be sensitive and attempt to tolerate culturally different groups. The project approaches are so numerous that it would take volumes of books to list them all. Across America, educational institutions have hired professionals. The projects as described in the proposals are rarely implemented as discussed in the proposals.

22

Therefore, multicultural education issues are not addressed.

The major issue is providing an educational experience for all students that will help them learn more about themselves. The true historical backgrounds and major contributions of all cultural groups must be addressed positively in America's school curriculums. The primary reason youngsters need to study multiple cultures is to learn how to develop multiple perspectives. This capacity is essential to the development of intelligence (Edmund Gordon, 1991).

Policy makers are attempting to solve a modern problem with traditional solutions. This does not meet the needs of students in terms of knowledge about the contributions of various cultural groups that have contributed to the growth and development of American society.

The major goal of multiethnic education is to help students develop cross-cultural competency. This entails helping all students develop the attitudes, skills, and abilities needed to function effectively in their respective ethnic groups within the universal American society, as well as within and across ethnic groups.

Ethnic contributions must become an integral part of the general curriculum experienced by all stud`nts. According to Banks, multicultural education goes beyond an understanding and acceptance of different cultures, it recognizes the right of different cultures to exist as separate and distinct entities and acknowledges their contributions to the societal entity (Banks, 1979).

The current dilemma for policy makers in preparation for the twenty-first century is to develop a framework to structure a curriculum that focuses on the human attributes of the people, that recognizes the heros and heroines of this country (Boyer, 1980).

The administrators of America must discern a valid message to all policy makers of the education systems. The culturally diverse nature of this country is increasing. The present school curriculum has failed badly to educate this nation's children.

"The crisis of the common school, the American public school, is that all too commonly it fails to educa.e. By almost every measure, the nation's schools are mired in mediocrity and most Americans know it." (Shapiro, 1991) This problem will not go away. The approaches proposed to address this crisis are unrealistic. The students in today's classrooms are not being prepared to function in mainstream America at the level of first-class citizens. They are taught irrelevant educational concepts with which they cannot identify.

The America 2000 school and community initiatives seem to provide an opportunity for a major breakthrough. Consequently, the national goals for education totally avoid any comments addressing the root of the problem in America's schools.

The following are the broadly structured national education goals for the year 2000 according to President Bush: 1) all children in America will start school ready to learn; 2) high school graduation rate will increase to at least 90 percent; 3) American students will leave grades four, eight, and twelve having demonstrated

23

competency in challenging subject matter including English, mathematics, science, history, and geography. Every school in America will ensure that all students learn to use their minds well in order to be prepared for responsible citizenship, further learning, and productive employment; 4) U.S. students will be first in the world in science and mathematics achievement; 5) dedication to adult literacy and lifelong learning; and 6) safe, disciplined, and drug-free schools.

The National Goals for Education do not indicate equitable approaches for the distribution of funds. This may provide an opportunity to all Americans to function in mainstream society. There is no mention of a technique for dealing effectively with the blatant racism that exists in schools in the U.S. Homelessness and adequate health care are only a few of the major issues that must be addressed in the schools to ensure academic success for all students.

The visionary goals for Education that is Multicultural for moving toward the 21st century must include the following:

Goal 1: Readiness for school by the year 2000. All children in America will start school ready to learn. They will have positive sense of self, based on living in decent housing, their physical and biological needs will have been met with adequate health care from prenatal to five years old.

Goal 2: High school completion by the year 2000. The high school graduation rate will increase to at least 90 percent. The school curriculum will focus on teaching all children accurate information about their heritage and the contributions of their ancestors to building the America of today.

Goal 3: Student achievement and citizenship. By the year 2000, American students will leave all grades demonstrating competency due to being treated with dignity and respect by the total school personnel. This nation will create cirriculum that projects people of all cultures in a positive vain. The true origin of the African–American will be included in all textbooks focusing on the kings and queens from which they came, not reinforcing the myth that Africans originated from slavery. Native–Americans' and all other minorities' true origin will be included and all others. Racism will be eradicated from Americans classrooms by providing a body of knowledge for aducators that will help them to learn the truth about all students' heritage.

Goal 4: Science and mathematics by the year 2000. U.S. students will be first in the world in science and mathematics achievement. All scientist and mathematicians of color will be recognized and identified. Their contributions will not be kept a secret, they will be included in the books, on bulletin boards and counted among heros and heroines.

Goal 5: Adult Literacy and Lifelong Learning. By the year 2000, every adult American will be literate and possess the knowledge and skills necessary to compete in an economy that provides an equal opportunity based on a person's knowledge, not on the color of his or her skin.

Goal 6: Safe , Discipline, and Drug-Free Schools. By the year 2000, every school in America will be free of drugs and violence and will offer a disciplined environment conducive to learning. Students will be challenged and nourished in learning environments that foster a sense of belonging, positive self-esteem and a sense of self-worth. America will provide jobs with decent salaries that offer all individuals an equal opportunity to achieve success. This country needs all Americans to sucessfully proceed into the twenty-first century.

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25

CHAPTER 5

Multiculturalism and Education: A Conceptual Relationship

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Introduction

Academic debate is sometimes viewed by educational practitioners as other-worldly. We couch our issues and raise our questions in terms that are so esoteric that they appear to be far removed from the day-to-day concerns of those attempting to teach Johnny to read or Amani to express herself well. Thus, we who are academicians have contributed to a society which has generally intended to solve its problems without experiencing its questions. That is our genius as a civilization but it is also our pathology. Now that pathology is overtaking the genius, the teachers of Johnny and Amani are beginning to sense this everywhere. How questions are framed and discussed by academicians both reflects and helps shape how issues are approached in the real world, no matter how other-worldly academic debate may seem.

Academicians and practitioners addressing the issues and problems of what is now referred to as "multicultural education," have often lost touch with the fundamental questions while expending resources to generate the right answers. We mean particularly that the organizing questions for most of the past two decades have been, "Will multicultural education have a Particularist or a Pluralist structure?" (Ravitch, 1990.) "What is to be taught?," "Who is to teach it and what type of preparation and training should they have?" These are practical questions which are certainly worth asking, but in retrospect, asking such questions prior to asking essential conceptual questions is not the most efficient way to promote positive change.

The need for conceptual clarity became clear to us as the university we represent, in preparation for its National Council Accreditation of Teacher Education (NCATE) visit, began to address the need to multiculturalize the curriculum. Committees were formed, numerous discussions were held, and proposals were submitted. Many debates centered around the aforementioned questions, with others added, reflecting concerns over how it is to be included in the curriculum, i.e. should multiculturalism be infused into the courses presently offered or should there be isolated courses. As of this writing, little has been actually done and the debate continues. However, all is not lost for out of the continuing discussion has come a general consensus: few, if any, had a clear understanding of what it means to be multicultural and how such multiculturalism relates to the university's mission of educating all students. A new myth, we argue, emerged from the

discussions. A myth which is not indigenous to the university we represent but is actually quite prevalent in our time. That myth has proclaimed that the concern that educational experiences include more diversity is a minority concern. Catharine R. Stimpson refers to this as a "cultural democracy," i.e. a recognition that we must listen to a variety of voices in order to understand our culture and the entities which comprise it. Such concern as the myth continues, addresses only the problem of self-esteem and academic achievement of children from racial and ethnic minority backgrounds (see Ravitch, 1990). But it remains unclear as to why those of the "dominant culture" should consider such cultural democracy important to their development.

Given the prevalence of this myth, it will be our attempt to address it by raising the conceptual questions: What is multiculturalism?; What is a multicultural person?; What is an educated person?; How is being a multicultural person related to being an educated person? We will argue for the existence of a direct link between the ability to view entities of the world from a multiple of perspectives (being multicultural) and the development of an understanding of some considerable range of civilized meanings coupled with the disposition to live by them (being educated).

A Concept of the Person and Its Relation to Culture

Revolution occurs in a society when a gap develops between the culture and the social structure, leaving the institutions exposed and unsupported in the consciousness of the people and in their feelings, emotions and aspirations.

The culture of a society, as we are using the term, is that structure of meaning, the spiritual soil and climate on which people and institutions depend for their nourishment, health and vitality. We cannot simply create an institution at will without regard for the culture on which it must depend. Regardless of how badly needed, or how much our leaders may tell us that we are embarking on a "New World Order," a world government, for example is not now a possibility. There is no common worldwide perspective constituted by shared beliefs, attitudes, aspirations, and commitments to give life and spirit to such an institution and to sustain it in its work. Whenever the culture of a society ceases to support and to sustain its existing institutions, either they or the culture must be reformed, for social structures can be maintained by force only for so long. Like all dead things, they disintegrate in time.

Thus, the culture of a society is a structure of meaning on which people and institutions depend for spiritual nourishment, health and vitality. This requires some elaboration. For present purposes, imagine that meaning is in a way parallel with existence. We may describe a book, for example, by giving its physical dimensions: weight, color, number of pages, and the like. This is to approach it simply as a structure of existence. On the other hand, we may address it in terms of what is semantically in the book: the people, places, situations, issues, actions,

27

and the like. This is to deal with it as a structure of meaning. The focus is on what is semantically in the book in contrast to what is existentially in the book. To ask whether the book is fiction or biographical, and, if biographical, whether it is true, is to ask about whether what is semantically in the book is existentially in the world. Of course we can also describe the book by saying how many words, sentences, paragraphs, and chapters it contains, and by characterizing them; by talking about the concepts, statements, and questions in the book in terms of the properties (including relations) they exemplify; and so forth. This is approaching the book existentially but at a higher level where what exists is itself (or includes) a structure of meaning. The concern is with what is existentially present in that structure of meaning as distinct from what is present in it as meant. One may be concerned, for example, with whether a given word is transitive or whether it means transitive. The culture of a society, then, as we are using the term, consists most fundamentally of its ways of semantically relating to and appropriating the world, and secondarily the world as semantically appropriated in the shared experiences and aspirations of the people and their accumulated knowledge and wisdom. Thus a culture consists of the language, symbols, myths, rituals, pageants, religion, art, skills, ethics, history, science, mathematics, theology, and philosophy a society has developed or learned from others and is prepared to transmit to its new initiates.

It is clear that the culture of a society is most intimately related to the structure of the consciousness of the people. It was developed out of the long commerce of the people with reality. It may have begun in the dim past with beings not yet people who became human beings only at a certain stage of cultural development. Indeed one cannot be a human being, in the full sense of the term, merely by being biologically generated by human parents and physically maturing. A rabbit biologically generated and physically nurtured for a short time can go on to be :ome a mature rabbit without ever contacting another rabbit after birth, and he wi.. live the life of a rabbit. But a human being has to be culturally generated and nurtured. Under his own development, if he could physically survive, a man would, no doubt, come to have rudimentary experiences, memory, and imagination, and perhaps in a more advar._ed form than other animals because of a greater native intelligence. He would perhaps develop some rudimentary semantic tools, but not enough to extend his semantic powers to the point that he would have distinctly human modes of consciousness. Without language and symbols to deepen and to structure his subjectivity, without beliefs, myths, and theories to organize his consciousness into a unity and to form an image of the self and the world, one would not be an "I," a person capable of moral, religious and artistic experiences and intellectual thought. The human's center of gravity is not in its biological being, but in its selfhood. This is the truth underlying the claim that people are not animals among other animals, but a spiritual being and are thus culturally dependent.

From Culture to Multicultural

Donna Gollnick highlights a number of political and social changes of recent decades which reflect the recognition of the American way of semantically relating to and appropriating reality as being multiple. She reminds us of the 1964 Civil Rights Act passed by Congress declaring that discrimination based on race, color, national origin, or sex was prohibited. (Gollnick, 1991). She goes on to emphasize the inclusion of students whose first language was not English through the passage of the Bilingual Education Act. She continues, "legislation to support sex equity in the schools further extended the application of civil rights to another oppressed group. The Ethnic Heritage Act of 1972 supported the development of curriculum materials on different ethnic groups" (Gollnick, 1991).

As a result of hard fought battles over many decades, and the subsequent political and social changes, the multicultural nature of our society is now generally recognized as its organizing principle. We are now beginning to view variety as the spice of life. We are slowly learning that differences among groups in the United States are resources to be tapped, rather than a problem to be solved. Indeed, the unique feature of the American way of appropriating reality has been formed by the interaction of its various subsidiary ways of appropriating reality. Its language, symbols, myths, legends, art, music, ethics, normative social and political thought all show the effects of the commingling of diverse cultures in one nation. As Diane Ravitch (1990) suggests, "paradoxical though it may seem, the United States has a common culture that is multicultural."

What does it mean to say that the American culture is multicultural? What is being claimed here? At rock bottom we would say that this observation signifies the recognition of the existence of a variety of perspectives on reality. That there are multiple structures of meanings and that each structure can be viewed as correct from within its own perspective. Thus the existence of multiple-realities. Therefore, the designation of a culture as multicultural is to recognize that the selected between groups must be viewed as fundamental enough to be capable of producing values, beliefs, and dispositions that contribute to significantly different outlooks on the world.

With these conditions in mind, we may further identify what multiculturalism expresses. We can start with its descriptive use. As a descriptive term, multiculturalism refers to the co-existence of distinct groups semantically structuring meaning and appropriating reality in distinct ways, but within a common social system. Such a descriptive use makes no judgments about this situation for it is employed simply to record the fact that different groups are able to live together in a way that allows the society to accomplish the basic functions of producing and distributing goods, defining social arrangements and institutions which determine collective goals, and providing security.

But multiculturalism may also be used normatively to express a social ideal. Because education, in its distinction from schooling, is primarily a normative notion, as we will argue later, it is this use of multiculturalism which most interests

29

us here. As a social value, the concept goes beyond the descriptive sense to emphasize the individual and social value of freedom of association, the so-called "democratic ideal." That is, multicultural society is commonly portrayed as a cooperative venture for mutual advantage; everyone profits from a variety of groups expressing different structures of meaning. Thomas F. Green expressed this point most eloquently:

> "The view is that any society is richer if it will allow a thousand flowers to blossom. The assumption is that no man's culture or way of life is so rich that it may not be further enriched by contact with other points of view. The conviction is that diversity is enriching because no man has a monopoly on the truth about the good life. There are many ways diversity is further valued because it provides any society with a richer pool of leadership from which to draw in times of crisis."

Green develops this position by observing that the values of multiculturalism entail two further assumptions:

> "In the first place it means that there must be contact between the divergent groups in society. A household may be richer for including persons of different aspirations, values, dispositions, and points of view. But these differences will not be enriching to any particular individual unless he talks with, eats with, or in some way has an exchange of views with those who are different. The value of diversity implies contact between persons, and not simply incidentally, temporary, and casual contacts. Secondly, this fundamental value implies that the diversity which is enriching is not itself endangered by the contact which is valued. The diversity must be sustained through contact" (1966).

Thus, in its normative aspect, the concept of multiculturalism has a very real advantage over the monocultural system which allows but one set of norms. This advantage can best be seen by considering a concept borrowed from research into the nature of group interaction which we call situational leadership. According to this concept, different situations require different abilities from the person who leads the group, so that as the group moves from problem to problem, different members of the group will lead when their competencies are needed and make way for another member(s) when the situation has changed. In similar fashion, the multicultural person and, by extension, the multicultural society should be able to adapt to a changing environment more quickly than a monocultural person, in that a variety of perspectives are available to meet the new situation, rather than just one. However, Green's second point becomes crucial when one realizes that this advantage can be nullified unless the society and its institutions are constructed to allow these different perspectives to express themselves. Individuals within the society must be exposed to them in order to learn from them. If these various semantic structures of meaning have no influence in our institutions, if they cannot be heard, then their richness will be of little use to the individual and to the society as a whole, and the major advantage of multiculturalism will be lost.

We have thus moved from a concept of culture as a way of semantically relating to and appropriating the world and secondarily the world as semantically appropriated in the shared experiences and aspirations of the people with their accumulated knowledge and wisdom to multicultural as the acceptance of a

variety of ways of semantically relating to and appropriating the world. Such multiculturalism, we have argued, has advantages and thus should be fostered. But fostering the norms of multiculturalism is not a matter of genetics; it is a matter of transmission across generations. Therefore, the concept of education within the context of multiculturalism becomes crucial to our analysis.

The Concept of Education

Any analysis of the concept of education or the nature of an educated person must be addressed within the context of what William J. Bouwsma considers its social and cultural condition. Bouwsma points out:

> "The relativity of each ideal to its historic context may suggest at least one 'lesson of history': that any fruitful reflection about the purposes of education must now begin with a definition of our own social and cultural condition...If we are to reach agreement about the nature of our social and political arrangements, taking into account both their social structure and their capacity for change." (1980)

Taking our lead from Bouwsma this part of our analysis attempts to show how answering "What is an educated person" means also addressing it within the context of our previous analysis of the American culture, with its history and politics, as being multicultural both in the descriptive and normative sense. Philosophical questions like the one we pose for ourselves in this section of our analysis often suffer from exclusively philosophical answers. Here we try to demonstrate that even our educational ideals derive not solely from transcendent philosophical realms, but also from our very real and practical circumstances.

As a means of offering a beginning sense of direction, let us suppose that education has to do with shaping human dispositions (i.e. the aforementioned beliefs, attitudes, aspirations, commitments, actions or behaviors) through the use of meaningful materials and experiences chosen according to criteria of excellence. John Dewey also defined education as "a process of forming fundamental dispositions, intellectual and emotional, toward nature and fellow men." (1949) This is quite clearly a definition of education that aims at practical wisdom. Like Plato, Dewey developed his philosophical outlook around the idea of educating young people, and this definition, as he recognized, is equally an expression of the aims of philosophy. Both education and philosophy imply relating individual life to its larger social and natural context that is far-reaching in effect and radically practical.

What is a disposition? The dictionary defines it as "a predominating bent or constitutional habit of one's mind, as cheerful disposition." Education, according to Dewey, has the task of forming these constitutional habits or predominating bents, which are both intellectual and emotional. Dewey's definition stipulates that our dispositions must be directed toward nature and other persons. What does this mean? Quite simply, it means that all of us are formed by the relations we sustain to our social and natural surroundings. That is, as mentioned earlier we as persons are both biologically and culturally generated. As individuals we are in situations formed by our physical and temporal location and the meaning we make of such

situations is expressed through the way we have been culturally generated. My situation is not yours as yours is not mine, even though we may be approximately in the same location in space and contemporaneous in time. Our situations are formed by our inner selves as well as by the external world and the kind of disposition we possess shapes the character of the external world. The educated person, we argue is one who fully grasps the simple fact that his self is fully implicated in those beings around him, human and non-human and who has learned to care about them in ways that influence his behavior toward them.

Such a search for relationships with the fuller self and world is pursued in many ways. Understanding is the way to which education, at its best, is devoted. Thus, some comments about understanding are necessary. First, though the meaning of understanding varies with the subject matter understood, this variation is within what Ludwing Wittgenstein might call a single family of meanings (1958). One may, for example, understand a passage from a Shakespearean sonnet, a move in a game of chess, a moral act, or an explanation in trigonometry. But each would require a different kind of understanding. The family resemblance (common element) in each of these instances is a distinct logic or rationale which underlies them.

One understands the moral rightness of an act or the validity of a solution in trigonometry when one grasps the relevant reasons and meanings underlying support of such acts or solutions. There are reasons for saying an act is moral or an explanation in trigonometry is correct, but these are different kinds of reasons. When one understands the reasons, meanings, and/or language appropriate to that mode of understanding, he can be said to understand the subject under consideration.

One of the major meanings of being educated is to have grasped this range of reasons and meanings, the scope of the variety of ways to understand. This saves our analysis of education from being to cerebral. When Plato and the other Idealists argue that education has something to do with the mind, they are no doubt correct (see Mason, 1972). However, the word mind suggests too intellectual a notion of understanding. One comes to understand in a variety of ways.

We have so far argued that education seeks to awaken the students' understanding and dispose them to behave in ways relevant to that understanding. We have also suggested that understanding seeks as its goal essential meaning, and that one comes to understand meaning in a variety of ways. Thus, the educated person is one who has developed an understanding of a wide range of essential meanings and the disposition to live by them.

But our account of the conditions of "being educated" is still somewhat incomplete. R.S. Peters provides us with a clue for our final condition when he argues:

"...a man might be a very highly trained scientist; yet we might refuse to call him an educated man... What then is lacking which might make us withhold the description of being 'educated' from such a man. It is surely a lack of what might be called 'cognitive perspective.' The man could have a very limited conception of

32

what he is doing. He could work away at science without seeing its connection with much else, its place in a coherent pattern of life. For him it is an activity which is cognitively adrift...we do not use the phrase 'educated as a philosopher, cook or scientist.' for 'education' cannot be tied down in this way to a specialized competence. We can, however, ask the further question whether such people are educated men. To ask this question is at least to probe the limitations of their professional vision." (1980)

Our earlier analysis of the existence of multiple perspectives on reality, whether within the context of academic disciplines or simply lived experiences, makes it obvious that human behavior is not single-minded or single-sided. Peters appears to be reminding us that a sign of the educated person is the capacity to view entities in the world from a multiple of perspectives. The educated person is, thus, multidimensional. It would therefore be considered a serious educational flaw if social institutions and tendencies caused a decrease in our understanding of entities in the world other than those in our immediate situations and surroundings.

What appears to be missing in this sort of easy single-mindedness is a multidimensional model of the person and the environment. The multidimensional perspective allows, and even forces us to seek underlying meaning in a variety of ways, and from diverse viewpoints. The educated being, having appropriated this broad–based perspective, develops the disposition to approach differences in a healthy and mature manner. Not only does he respect differences of perspective, he actually seeks them out.

Therefore, the educator in social studies concerned with educating and not merely training her students can accomplish much in that direction by encouraging students to look for differences as well as similarities, both in their own behavior and attitudes and those of others. The educator in the school English department could emphasize and elicit from his students the different effects and interpretations that a particular poem may produce in different students. We then may discover that the most interesting aspect of the poem may not be what the author intended but the many possible effects it can have on the reader. Experiences of this kind lead to richness of insight. Such richness of insight seems consistent with the nature of the world we inhabit and is thus a central condition of the truly educated person.

We are now prepared to fully formulate our conception of the educated person. We have argued that to be educated is to have acquired a broad range of understandings, in its multidimensionality, coupled with the disposition to use that understanding in appropriate ways. To educate, we have suggested, is to engage students in activities which foster essential meanings. To be an educated person, we argued, means to have acquired some considerable range of civilized meanings and a disposition to live by them.

33

Multiculturalism and Education

Mortimer Adler reminds us that the basic problems of education are normative. This means, according to Adler, that they are problems in moral and political philosophy; and that they cannot be solved by the methods of empirical science (1977). We also see the normative nature of education being expressed through Peters' notion of "to educate" carrying with it the idea of "doing good to or for someone." (1980) Multiculturalism, we argued, also carries a normative aspect in which all profit from a variety of groups expressing different structures of meaning. We have argued that the goodness embedded in the concept of education can only be fostered within a context which is multicultural. Our analysis demands that different perspectives coexist with one another, having more than fleeting or casual contact, and that such contact will not be limited or endangered but will be enriched through the existence of multiple perspectives.

The normative condition of 'education,' we argued, is that all are enriched through contact with these multiple ways of semantically appropriating reality. Not to do so is limiting in outlook and adaptability which can be viewed as a flaw in one's education. But, in taking our lead from Adler and Peters, education by definition is good. Peters argues that the phrase "to educate" operates like the phrase "to reform." Just as it makes little sense to say that "X reformed Y but did not do him any good as a result," it also makes little sense to say "X educated Y but such education did little good." (1980) Thus, any experience which is truly educative (good) is always carried out within an environment that is also educative (good). Such environments, we have argued, are always multicultural. It is within such environments that understandings are fostered, meanings are enhanced, and dispositions are generated. If goodness means being multicultural in its most cultural sense, and if 'educated' should be understood as the exercise of the intellect; then only a little thing is needed to make a connection between multiculturalism and education. That little thing is a theory of human nature which says that what essentially and centrally, now and here, everywhere and always, makes human beings human is the intellect so understood. Naturally we can't quite argue that case in this paper, but we think we can show by examples that it is meant seriously and has serious consequences.

If we ask ourselves what sort of doctor we want to be treated by, what sort of officials we want to be governed by, and above all what sort of fellow citizens we want to live with, we see that there seem to be the following possibilities. They may be professionally competent, and technically proficient to the exclusion of all else. We know that in ordinary circumstances we would avoid mere sharpness of that sort like the pest in consulting a professional or electing our representatives. Or they may be bright and competent enough, but also possess a great deal of ordinary, unreflective decency. We would much prefer such a person. Or they may have both of those qualities but also manifest some sort of spiritual center, a belief or faith, and that would seem to us yet more confidence inspiring. But the human being we would wholeheartedly trust, whose advice we would seek, whom we

34

26

would wish to be governed by and, above all to live and work with, is the thoughtful human being. This person regards the world as having depths which are complex and multidimensional but which we humans were made to delve into. This modicum of deftness in so approaching the world, and even the directed disposition itself, depends on education. So the educated person seeks the meaning which underlies experience. He understands that there may be many approaches to meaning in experience as well as many possible meanings of an experience. Thus his understanding is enriched through his enhanced capacity to use his intellect in solving his problems and making his decisions in a variety of ways. This disposition is fostered within an environment where differences of perspective are not only sought but encourage and where such differences become a central part of all educative experiences. An environment which is in a word, multicultural. All, therefore, who are to be educated must be multicultural, and all who are to be multicultural must be educated.

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35

CHAPTER 6

Culturally Responsible Pedagogy: The "Wisdom" of Multicultural Education

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Those who have possessed wisdom
have been the teachers of Men
and the Directors of Culture.
Those who have possessed only knowledge
have been the War-Lords of Nations
and the Creators of Dark Ages. (Cattey, 1980)

Across political, pedagogical, philosophical and disciplinary lines, one theme continues to receive focal attention in education: a remedy for the apparent failure of public education in the United States. Given the diversity factors that appear at the root of many curriculum and instruction issues, culturally responsible pedagogy emerges as the most effective and appropriate response.

The responsiveness called for demands a reconstructionist vision of education while the traditional mass production model proclaims the virtues of an assimilationist orientation. Cultural democracy recognizes that the school culture, or scholastic ethnicity, to which students are exposed, may be culturally distinct from socializing influences in the home and community. The culturally democratic view emphasizes honoring these ties with home and community (SCTN 1978). What is culturally responsible pedagogy and how does it address the educational issues facing the United States?

The Melting Pot Myth

For the purposes of this discussion, the author will focus on the "wisdom" of multicultural education, the foundation of culturally responsible pedagogy. Equally important is the issue of multicultural content, or knowledge. For consideration of that aspect of culturally responsible pedagogy, consult Banks (1991); Bennett (1990); Tiedt & Tiedt (1990); Hernandez (1989); Duhon (1988); Cartwright (1987); and Banks & Lynch (1986).

The distinction between knowledge and wisdom is a critical one if American education is to meet the needs of her diverse student population. For too long, the focus has been on multicultural content, at best: Indian week in November, black history month in February, tacos on Tuesday. Ignoring diversity issues and learner differences has been facilitated by the melting pot myth. Multicultural awareness and understanding must permeate not only the content of curriculum but the method of instruction and pedagogical attitude to accomplish culturally

responsible pedagogy and maximize learning and democratic social development for all students.

"In a sense, every classroom in the country is crowded because each child brings not only himself but also his friends, his family, his community, and the culture into which he has been born and is being raised." (Gold, Grant & Rivlin, 1977) It is the reaction to these individual differences, not the differences themselves, that creates classroom conflict in the form of discipline problems, low achievement, poor self-esteem, failure and dropping out. American educators can no longer afford to cast themselves as the guardians of the status quo, of some idealistic view of mainstream America that ignore the diverse input of so many streams, tributaries and wells. The children who populate American schools come from many different cultural backgrounds. They are composed of at least twenty-four ethnic groups, six social classes, males and females, fourteen major religious groups and countless sects (Spindler 1987).

The diversity of the American population is emphasized by the National Education Association Reports on Ethnic Minority Concerns, a compilation of four reports on the education of Blacks, Hispanics, American Indian/Alaska Natives, and Asian and Pacific Islanders. The report on the Asian and Pacific Islander population identified ten categories, listed sixty specific groups, and fourteen major language groups (NEA, 1987). Similar data on American Indian and Alaska Native groups provide even greater indications of diversity. American Indian peoples represent approximately 200 languages and dialect groups. Thus, the 500 tribes, bands, and Native groups in the United States represent one percent of the people, but fifty percent of the diversity (Hodgkinson, Outtz & Obarakpor, 1990).

Students who are labeled "different" by virtue of culture, race, language or linguistic diversity, sex, income status, handicap or learning disabled or any student for whom education is an obstacle are learners at-risk. In twelve to thirteen years of educational experience, almost every learner fits this description and for many students, the experience of being at-risk is all they ever know. Schools function as front-line institutions in the ongoing effort to reverse the effects of economic deprivation and racial and cultural discrimination.

The number of school dropouts is a dramatic indicator of the degree to which schools are failing children. Every eight seconds of the school day an American child drops out of school (Children's Defense Fund, 1990).

Diversity Demands Culturally Responsible Pedagogy

While the overall national dropout rate is 30 percent, the rates for Blacks and Hispanics are higher than 50 percent in many urban school districts (Haberman, 1989). Longitudinal studies of U.S. high school students conducted by the National Center for Educational Statistics in 1986 produced the following national dropout rates by racial and ethnic groups: American Indian & Alaska Native 42 percent; Hispanics 39.9 percent; Blacks 24.7 percent; Whites 14.3 percent; and Asian & Pacific Islander 9.6 percent. By failing to educate such large numbers of students,

37

schools actively help to perpetuate disadvantage and contribute to multi-generational cycles of poverty. According to the Business-Higher Education Forum report Three Realities: Minority Life in the United States(1990), "about 3·1 percent of the nation's minority population, and roughly one in four of the working-age population" (p.10) falls into the "underclass" or poor category.

Minorities, along with White women and immigrants, will constitute almost 90 percent of the net growth of our workforce for the rest of this century. This is not an option but a necessity; and the need is not eventual, it is immediate (QEM, 1990).

To achieve in public high school, students who are non-White, non-middle class or non-mainstream must learn to adopt to the standard middle-class behaviors and values. Those who do not must find a way to reconcile the values and/or behaviors of their subcultures with those of the mainstream culture (Luetgart, 1977). Those who fail to assume the mainstream, traditional culture often dropout or are pushed out. The alternative to "acting white" (Fordham & Ogbu, 1986) is found in learning environments based on culturally responsive pedagogy. The absence of cultural awareness in the traditional model of education is targeted by Bowers and Flinders in their definition of "responsive."

The professional judgments of the teacher should be based on an understanding of how the students' behavior and thought processes involve, to a larger extent than is generally recognized, the reenactment of cultural patterns. Being responsive...thus means to be aware of and capable of responding in educationally constructive ways to the ways in which cultural patterns influence the behavioral and mental ecology of the classroom (p. 72).

Research suggests that people who share a common cultural background will also share common patterns of intellectual abilities, thinking styles and interests; ethnic groups, independent of socioeconomic status, display characteristic patterns of thinking styles that are different from others (Gardner, 1983; More, 1987; Dunn & Griggs, 1988). While these cognitive styles are not consistent enough to codify, they suggest differences to be acknowledged in a learning environment.

Teachers and administrators must recognize that students bring a variety of learning, cognitive and motivational styles to the classroom, and that while certain characteristics are associated with specific ethnic and social-class groups, these characteristics are distributed throughout the total student population. This means that teachers must employ a variety of teaching styles and expose students to content that will address the needs of diverse students. Concepts and content should be taught, when possible, through different strategies and approaches to ensure that students will have an equal opportunity to learn. Bowers and Flinders (1990) endorse the two fundamental issues that must be addressed in defining teaching as culturally responsive. First, teachers need to view students' behavior, in part, as the expression of patterns learned through membership within their primary culture. Second, the teachers' professional judgment should include a knowledge of how their own cultural patterns may both obstruct students' ability to learn and influence their own judgments about students' performance.

Cultural Influences on Learning

One of the most comprehensive efforts to address the issue of diversity has been the seminal work of the Quality Education for Minorities (QEM) plan, *Education That Works* (1990). A synthesis of nine hearings around the country and more than 300 testimonies identified the need for restructuring education based on patterns and systems that work on a micro-level and "can be emulated and incorporated into a much more diverse, decentralized educational system that promises to be far more responsive to the diverse population of the U.S. than the standardized mass production model now in place"(QEM, 1990).

In a review of the history and contributions of cross-cultural psychology to education, researchers at the Laboratory of Comparative Human Cognition (1986) identified the benefits of school/minority-child interactions based on a model wherein the existing successful systems mix, match and sometimes invent novel educational activities...a kind of planned syncretism where goals and experiences of the school as well as the community can meet. The review of the research opposes the earlier attempts to merely match teaching and learning styles.

Learning styles/cognitive styles research addresses issues of cultural diversity in the classroom in studies supporting the predominance of a learning style orientation for non-macroculture, low SES, minority learners that opposes the traditional scholastic ethnicity of American classrooms. (Stodolosky & Lesser, 1967; Witkin, 1967; Ramirez & Price-Williams, 1974; Ogbu, 1978; Davidman, 1981; Ogbu, 1982; Jordan, 1985; Osborne 1985; Garner & Cole 1986; More, 1987; Swisher & Deyhle, 1987; Anderson, 1988; Banks, 1988; Ross, 1989; Huber & Pewewardy, 1990; Bowen & Bowen, 1991). Specifically, Ramirez (1982) advised:

> not the least of the potential contributions of cognitive styles research to multiethnic education is a framework from which to look at and be responsive to diversity within cultures as well as between cultures ... a framework that will assist in implementing a program that respects individual differences and individuals' learning preferences as they may interact with subject matter, situation and educational staffing (p. 3-4).

Huber & Pewewardy (1990) conducted a review of literature (1980-87) to discover patterns and themes in ethnic/race/culture specific research on cognitive/learning styles. Based upon a search of the ERIC data base using "cognitive style," "learning strategies," "learning modalities," and other specific terms defining culture and ethnic groups as descriptors, the researchers developed a taxonomy of topical groupings. This taxonomy provides a cross-cultural frame of reference synthesizing curriculum and instruction components that might serve as part of the knowledge base for developing culturally responsible pedagogy. With a specific focus on the holistic tradition of Native–American learning models, Pewewardy and Huber (1991) identified effective instructional components essential to the knowledge base for teaching culturally diverse learners. The culturally responsible aspects identified from the review of literature support the pedagogy espoused by educators and philosophers from the holistic orientation to education (Miller, 1990;

Brendtro, Brokenleg & Van Bockern, 1990; Dewey, 1916; Froebel, 1893; Rousseau, 1762).

Some initial concerns must be raised about this body of accumulating research. Of the nearly one hundred studies involving American Indians/Native–Americans reported by Huber & Pewewardy (1990), nearly one-fourth were based on studies of the Navajo people. While the size of the Navajo Nation warrants emphasis (the Navajo are second only to the Cherokee peoples in population), the research findings themselves become skewed toward generalizations that are not truly applicable to all American Indian people. The differences which these research reports disclose will perhaps do much to finally dispel the myth that the native people of North America are homogeneous, a stereotype similarly being confronted by those involved with people of Central and South America:

> Mexican Americans, mainland Puerto Ricans, Americans of Cuban descent, Americans of South American origin, as well as the recent immigrants from troubled Central American nations are distinct populations. They differ in demography and history, face different issues in schools, and should, therefore, be understood as such (Suarez-Orozco, 1987).

Suarez-Orozco's (1987) concludes: "We need more comprehensive comparative studies exploring the different kind of school problems facing different kinds of minority populations" (p. 298). A comparison of the research reveals substantial differences between peoples grouped under the same minority heading. The stereotype that has been promulgated against Native Americans for so long has now been visited upon Central Americans and South Americans as well. Diversity within ethnic groups has thus far received insufficient attention.

Implications for Culturally Responsible Pedagogy

Jeremy Finn (1991), echoed the conclusions of the Quality Education for Minorities Project report in reviewing recent works addressing "How to Make the Dropout Problem Go Away" when he argued for the need to move beyond idiosyncratic program descriptors and research findings:

> every program is more a collection of specific tactics, each of which has been implemented to a greater or lesser degree, each of which may be pertinent to one or another student, than a systematic attempt to utilize general principles of learning or child and adolescent development (1991, p. 29).

The accomplishment of culturally responsible pedagogy at the macrolevel requires that the general principles of learning and of child and adolescent development be systematically explored within the multicultural parameters of the present social structure of America.

The research suggests that even beyond race, ethnic group and social class, a person's everyday life experiences impact significantly on cognitive development. The implication is that even for teachers of supposed homogeneous groups of students, each student must be viewed as a constantly developing individual member of a unique culture. Recognizing that each student "hears a different

drummer" is the first challenge; encouraging each student to "step to the music" will maximize learning for all students which is by far education's greatest chall?nge.

In her work defining "culturally relevant teaching" for black students, Ladson-Billings (1990) explained that teachers "need pedagogical skills that will help them in different teaching contexts. They need to discover the wisdom of veteran teachers who have developed methodologies for working effectively with black students" (p.25). This need is vital to the success of all students. For education to be successful, each student must be able to interpret "success" from a culture-bound perspective and appreciate that other cultures will possibly differ in this interpretation. "Acting white" should not be a requirement for success: "When trying to live in two different worlds, one is in peril of not belonging to either of them. One is left in a state of confusion" (Neira, 1988).

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43

CHAPTER 7

Multicultural Education:
The Outlook, the Outreach and Outcome for the 1990's

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The Outlook

Multicultural education in America began in the late 1400's on the mighty and majestic shores of America. This was the period in which the Native–American Indian first interfaced with European immigrants and Christopher Columbus.

The European immigrants journeyed to America to search for a place to practice their beliefs without suffering insidious discrimination and persecution. For many Europeans their quest had been realized. However, a countless number of cultural groups are finding their quest for acceptance in America muted.

These groups have blamed the dominant culture for causing a deliberate and vitiated assault on their cultural heritage and contribution to America and the world. The adage of, "that dreams that unite us are greater than the differences of opinions that sometimes separate us," seems only a distant chant away to these oppressed cultural groups.

The First Annual Conference of the National Association for Multicultural Education is a positive step in the right direction for developing a true culturally pluralistic society. The overall goal of the conference is to stimulate and sustain the multicultural education movement. The fruition of this conference and future conferences could be the "patriot missile or lighthouse" that rekindles our nation toward improved human relations in the 1990's.

The Outreach

Multicultural education for the 1990's can be viewed with both hope and concern. Hope because the talents and diversity of our nation have the resources to improve the understanding and acceptance of our culturally diverse society. Concern because these changes will be slow and the critics will launch a countless number of "scud missiles of misinformation." We must be able to respond in a timely and resounding manner.

Since the 1900's, the evolutionary pattern of our country has been characterized by an alternating movement toward assimilation and cultural pride. Ramsey et.al, (1989), stated that the educational evolution of our society is constantly evolving (See Table 1). They believed that these shifts in educational patterns have been in response to social, economical and political needs rather than the educational needs of children.

44

Table 1. The Evolution of Educational Attitudes and Practices Toward Cultural Pluralism in America.

Phases	Characteristics
I. The "Melting Pot" 1900	*Monocultural education dominated schools *Focus on assimilation *Curriculum content drawn from Western Europe
II. The push toward "Anglo conformity" 1920	*Monocultural Education *Focus on acculturation and similarity
III. A move toward desegregation 1950	*Intergroup education was promoted *Pressure to eliminate the separate but equal doctrine
IV. A move toward ethnic pride 1965	*Ethics education as a separate course or subject
V. The "Salad Bowl" 1975	*Multicultural approach to education appears

Source: Excerpts from Ramsey, et. al. 1989

The popularity of the Reagan-Bush and Bush-Quayle eras has ushered in a mood of conservatism that will continue in the 1990's. Conversely, the war in the Persian Gulf seems to be developing a new wave of patriotism and cultural pride. Given these prevailing conditions, it seems that these developments will lead to a continued growth of cultural pride and the focus of cultural pluralism at the same time (see Table 2). The heterogeneous focus on cultural pride, cultural pluralism, assimilation and acculturation (gumbo theory) seems to be the next evolutionary step of educational attitudes and practices in America. Regardless of the next evolutionary step of our educational attitudes and practices, multicultural education will be a vital and necessary component.

45

Table 2. A Suggested Depiction of Multicultural Education Focus in the 1990s.

Pride	Characteristics
I. A focus on cultural pride	*A focus on cultural pride and patriotism during the 1990s
II. The "gumbo theory"	*Multicultural education grows
	*A national multicultural education policy developed during the late 1990s
	*Heterogeneous focus on cultural pride, cultural pluralism, assimilation and acculturation

The scope of multicultural education is broad and is continuing to expand. (Wedge & Cowell, 1990; Ramsey et. al., 1989; Sleeter & Grant, 1988; Gay, 1983; and Gold et. al., 1984) have shown that multicultural education includes but is not limited to the experiences of racial groups, class, age, sexual orientation and religious groups.

Multicultural education advocates must be reminded that race and sex classification are the major focal points that have been used to impede the American Dream of many cultural groups. These two classification factors are required on a cadre of materials ranging from an individual's birth certificate to driver's license to death certificate.

Proponents of the above component of multicultural education are McCormick, 1984; Gay, 1983; Banks, 1979 , 1981. They stated that the civil rights and women's movements of the 1960's and 1970's gave birth to multicultural education. Subsequently, the development of non-racist and non-sexist curriculum provided the stimuli for the first multicultural education program.

A successful multicultural education outreach in the 1990's must be holistic in nature. All segments of our society must reflect the cultural pluralism of our nation. The changes must be more than rhetoric and deeper than food, fact and famous individuals of different cultures. A holistic approach could result in a positive change in the habits and behavior of our varied society.

Listed below are points of consideration for developing an educational system/society that reflects cultural realism.

1. Truthful cultural realism needs to be taken in context rather than in the abstract.
2. Multicultural education needs a holistic approach that goes beyond our educational system.

46

3. Multicultural advocates must be aware of the power structures that exert overt and covert influences on our educational processes.
4. Multicultural education needs a lobbying apparatus.
5. Truthful family values and religious practices of concrete action must be encouraged and cultivated.
6. Truth, courage and compromises will be needed in order to formulate a fair multicultural program that will benefit all groups.
7. Developers of multicultural educational materials need to be sensitive to the type of messages produced from teaching materials.
8. Use of folklore and literature of minorities as proposed by Sims & Martinez, 1981, should be considered.
9. Racism and sexism must not be overlooked.
10. Multicultural education must also focus on high academic and moral standards.
11. Multicultural education must not be implemented as an add-on to curriculums for minorities, it should be for all students.
12. Plans need to be developed to address the media's depiction of cultural groups.
13. Individuals who deal with students in a culturally diverse nation need to guide all children by kind words and noble deeds. They must not mistake a good child for a bad one.
14. Multicultural education needs a true and fair commitment on the part of those involved. We must not be like Mr. Chicken in the passage below:

> One day Mr. Chicken and Mr. Pig were walking along the road. They passed a sign that said, "Annual church ham and eggs dinner." The chicken said, "come on pig, let's go in and help out. We can each make a donation to the ham and eggs dinner." The pig replied, "Hold it chicken, I'm not going in because you would only be making a donation but they'd be asking me for a total commitment!"

In essence, the outreach of any viable multicultural education program must be based on fairness and truth. The truth should not be taken out of context.

The Outcome

U.S. Census Enumerators are predicting that by the year 2020, minority groups will comprise the majority group. Multicultural education will therefore be vital and necessary. Some of the possible outcomes of multicultural education focus in the 1990's will include: (1) a movement toward "cultural pride" while advocating cultural pluralism in our education system and other sectors of society; (2) the immigrants from the Soviet Hemisphere could play a pivotal role in the acceleration or deceleration of the multicultural movement.

Similarly, multicultural education advocates must follow the adage that says, "we must unite behind the American political concept of the two-party system and become a powerful force in both parties. Only then will we be able to gain a guarantee for the maintenance of the gains already achieved and negotiate a

47

continuation of the rise to total educational equality in our society." Those who say that education is not political do not fully comprehend the educational process. If multicultural education advocates continue to grow and unite, the outcome for the 1990's will be bright. However, it is up to us to make this happen.

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Studying Multicultural Education

41
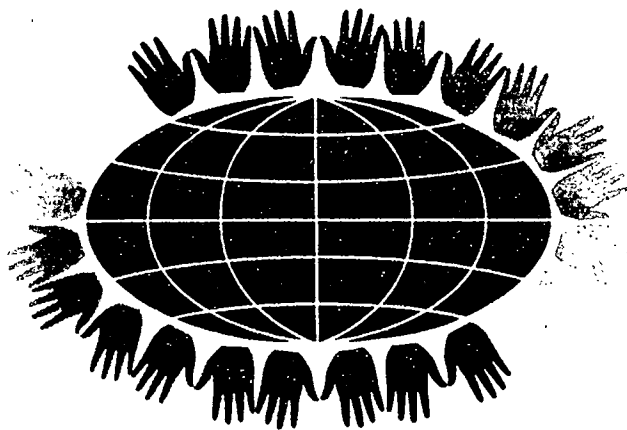
CHAPTER 8

Ethnic Teacher/Ethnic Student:
What Is the Role of Shared Ethnicity in Achievement?

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Initial interest in the role of shared ethnicity in achievement was sparked by my educational experiences; as a Mexican American I was taught by a majority of Anglo teachers. A close group of friends, ten Mexican Americans, revealed that they too shared the same experiences. An initial survey of these friends, all of whom were college graduates, indicated that they felt their educational achievements were not hampered by a lack of ethnic role models. I therefore decided to conduct an extensive survey in a large public school district with a substantial Mexican American population.

Educators have expressed concern over the consistent high dropout rates of Hispanic high school students. Some have suggested that an increase in the number of Hispanic teachers, who would serve as role models for Hispanic youth, could perhaps help remedy the problem. In fact, in an essay that appeared in the *Hispanic* (May 1990), former Secretary of Education Lauro Cavazos appealed to the members of the Hispanic community to consider the teaching profession.

Is ethnicity a central factor to motivating minority students to achieve in the field of academics? This question formed the basis of the study. Pishel (1973) states that our society views graduation from high school as a basic educational goal. In this study, achievement was defined as having reached the senior year of high school.

Once the population was selected (800 seniors from a school district with a large Mexican-American population), a survey instrument was constructed based on the Likert formula. A similar survey was distributed to 300 teachers. The results are based on the 741 surveys returned by the seniors and the 236 surveys returned by the teachers. Reactions to the teacher characteristics, other than ethnicity, were included, following a review of the literature (Freedman & Kravetz, 1968; Klein, 1988; Morgan, 1984; Morse, 1963; Nafpaktitis, Mayer, & Butterworth, 1985; Neisser, 1986; and Wright & Sherman, 1963).

The following tables show the results of the survey. The data was processed at the Northwestern Oklahoma State University Research Center, using the SPSS-11 System (Statistical Package for Social Sciences).

After evaluating the data from this study, some conclusions were drawn that can be interpreted only in a specific context of population and geography. This particular school population placed greater emphasis on the empathy and enthusiasm exhibited by a teacher than on his or her ethnicity. For the percent of the school population (less than 20 percent) that viewed ethnicity as an important factor, there

was a significant correlation with the gender and socioeconomic group (males, family income less than $10,000). It would appear, however, that a classroom teacher can serve as a catalyst in academic achievement provided that the students are made to feel a part of the learning environment. The teacher's concern for people, not just ethnic people, is what appears to be of utmost importance.

Multicultural education can serve as a vehicle in driving home the concept of global oneness. Perhaps we need to consider a "retired teacher corps" composed of retired minority teachers who would serve as consultants to schools of education in the various colleges and universities. One of my students in a Diverse Learners course commented on the importance of seeing things from my perspective. She is an Anglo student who had never been taught by a minority teacher. This "corps" could conduct seminars and workshops for the mainstream culture teacher candidates and acquaint them with minorities who have achieved academically. I asked the original group of ten friends if they would be willing to participate in such a program. Nine out of the ten replied affirmatively.

Table 1. Teacher Age Distribution (N=236)

Age	Relative Frequency
26–27	8.5
27–31	10.2
32–36	21.2
37–41	19.9
42–46	14.8
47–51	8.1
52–56	5.1
57–61	7.6
62+	0.4
Missing	4.2

Over half of the teachers are between the ages of 32 and 46. The age group correlates with the data following in Table 2, which shows that over half of the teachers have from 10 to 24 years of teaching experience.

Table 2. Years of Teaching Experience

Number of years	Relative Frequency
First year	5.1
1-4	8.1
5-9	16.5
10-14	21.6
15-19	21.6
20-24	10.6
25-29	5.5
30+	6.4
Missing	4.7

There is a discrepancy in the data from Table 4 and the district's own reports. While over 60 percent of the responding teachers have over 10 years of teaching experience, actual LISD breakdown is 600 out of 1,375 (43.6 percent) - teachers have less than 10 years of experience. The remaining 56.3 percent have over 10 years. This number is close enough to our survey results to indicate their validity. On the other hand, our sample showed teachers with over 30 years of teaching experience (6.4 percent), while the actual numbers in 1988 indicate 3.4 percent.

Table 3. Means Distribution—High School Seniors

V9: A teacher's attitude and enthusiasm are more important to the students than whether or not the teacher is of the same racial/ethnic background.
SD=2.0   D=3.1   N=12.0   A=32.3   SA=49.9
Mean=4.258   Standard Error=0.034

V11: It is very important to have teachers of the same racial/ethnic background as students.
SD=27.9   D=24.4   N=28.5   A=13.1   SA=5.0
Mean=2.422   Standard Error=0.043

V12: As long as the teachers are interested in the students, the racial/ethnic background of the teachers is not important.
SD=3.1   D=3.4   N=7.3   A=31.4   SA=54.5
Mean=4.313   Standard Error=0.036

V13: Good teachers can teach students from any racial/ethnic background.
SD=1.6   D=1.9   N=5.1   A=30.4   SA=60.3
Mean=4.469   Standard Error=0.030

Similar teacher responses were noted in Variables 10 and 13. These two variables measured the students' responses to teachers who displayed empathy regardless of ethnicity (Mean=3.922) and who inspired students to academic achievement regardless of ethnicity (Mean=4.149).

Table 4. Means Distribution—Teachers

V1.   The teachers I learned the most from were of my racial/ethnic background.
      SD=14.0   D=16.5   N=28.0   A=24.6   SA=16.9
      Mean=3.14   Standard Error=0.083

V6:   In teaching minority children, a minority teacher of the same racial/ethnic background is more effective than a teacher of a different one.
      SD=15.7   D=18.2   N=23.3   A=23.7   SA=18.2
      Mean=3.107   Standard Error=0.087

V7:   While shared racial/ethnic background may provide a common bond, teachers from other racial/ethnic groups can be as effective as the teachers from the same racial/ethnic group as the students'.
      SD=2.1   D=4.2   N=12.3   A=55.1   SA=25.4
      Mean=3.983   Standard Error=0.056

V10: A student will respond to a highly empathetic teacher regardless of the teacher's racial/ethnic identification.
      SD=0.8   D=6.8   N=14.8   A=51.7   SA=23.3
      Mean=3.922   Standard Error=0.057

V12: Students depend on good role-model teachers of their own racial/ethnic background to model themselves after.
      SD=3.0   D=25.4   N=25.8   A=36.0   SA=9.3
      Mean=3.234   Standard Error=0.067

53

CHAPTER 9

An Inner-City Teacher Exchange:
Teaching The Black Child in Great Britain

Fannie M. Haughton
Oakland Schools

Despite the social and political accomplishments of blacks, barriers still diminish the education of many black children. These obstacles in both the United States and Great Britain include lingering "rumors of inferiority," as well as bureaucratic and classroom practices that deny black children the necessary resources and opportunities to fulfill their potential (Crayton, 1989; Stone, 1981).

The "cultural discontinuity" experienced by many children in the schools (Ogbu, 1981), particularly in the inner city areas, has not been adequately addressed by the educational reform efforts. Schools in Great Britain and the United States have attempted to address the issues with various interpretations of multicultural education (Banks, 1981; Stone, 1981). Despite its broader terms of reference, the word *multicultural* has itself recently been subject to a variety of criticisms. It has been censured as being marginal to the mainstream educational debate, since it did not deal with the substantive educational issues. It has been pointed out that issues relating to the curriculum and knowledge systems have tended to be detached from the connections between knowledge and power (Willis, 1977). Although this position attempts to address the problem of racial inequality, it tends to subsume the problem of racial inequality under the general rubric of working-class oppression (McCarthy, 1988). Another set of criticisms of the term *multicultural* is based on the grounds that its history is embedded in a disadvantaged mode of analyzing the black community and this has tended to "pathologize" them. Hence it is argued that educational practices associated with this perspective are essentially concerned with the containment of student resistance to schooling.

The above discussion has a wide range of implications for future educational reform, curriculum change, and development. It seems to compound the general and specific issues in education that teachers in the United States and Great Britain have to cope with. Now teachers, the principle agents of educational change, must grapple with the conceptual and practical challenges posed by the increasing recognition that all students must be educated to live in a multicultural society. Nevertheless, many teachers receive inadequate initial preparation and training, and have limited opportunity for in-service education. This results in failure at many levels, which is perhaps most graphically summed up by L. Olson (1988):

> What we have essentially are irrelevant schools of education that don't prepare people to work in urban schools. I don't think they prepare teachers to work anywhere, but it is masked and hidden in schools where kids are willing to play along, and the truth of the failure comes out in schools where kids need teachers.

54

In view of the issues raised in the inner city-schools of the United States and Great Britain, teacher preparation is vital.

Teaching students whose lives are affected by inner-city situations, and particularly the African-American child of the inner city, is a challenge. Having grown up in the inner city, I have insight into the behaviors and innuendoes of the children, and this enables me to be an effective teacher.

In the summer of 1988, I visited Great Britain to investigate the process used by prospective educators when learning to teach. While there, I observed primary schools in Exeter, Liverpool, London, and Sheffield. At the University of Exeter, an in-service teacher who had recently moved from London to Exeter described teaching in an inner city school in London and in a suburban school in Exeter as being in two completely different worlds. She noted that she had become comfortable teaching in London and could not use the same methods in Exeter. During a visit to a school in Sheffield that was very similar to many inner-city schools in the United States, I was greeted by the head teacher, who seemed preoccupied with the behavior of two boys. She described the boys as two who chose to leave the school at will. The staff had resorted to removing their shoes when they entered school in order to keep them from leaving. The head of this particular school expressed that she was also concerned about the conditions of the old building in which they were housed. She took great pride in describing how she had gotten parent volunteers to assist in the repairs of the building because there were no funds allocated for the much-needed repairs. In the classrooms of this school, I saw the same little faces with runny noses that I saw at home. I observed children working in groups, some on task, others not, and some seeking attention in various ways. The teachers of this school expressed concern over the lack of training they received in their teacher education courses for working in the inner city. My interests in understanding teaching in the inner city led me to arrange a teacher exchange with a school in Sheffield.

Organization of the Exchange

This exchange, in which a teacher from Sheffield would teach my class and I would teach hers for a three-week period, was planned for the month of January. Schedules for the exchange were arranged so that she and I could teach together in Oakland on the first day and again on the last day in Sheffield. The teacher from Sheffield would stay in my home, and I arranged to stay with colleagues in Sheffield. The only cost for the events of the exchange was air fare, which was donated by local businesspersons. Planning for the events of the exchange would take place via telephone and mail. In September of the school year in which the exchange was to take place, the principal of my school approved the proposal. I then introduced the idea to school administrators and school board members, and also received approval from them. With the support of previously known colleagues in Sheffield Unified proposal Multicultural Education Service (SUMES), the exchange was introduced to the Local Education Authority and again received approval. SUMES then determined the criteria and procedure for selecting their

candidate—a ten year veteran teacher. I talked with parents, coworkers, and students about the upcoming events of the exchange. The parents became a great support system and although co-workers were hesitant at first, they proved supportive. The children, although initially confused about the meaning of the exchange, became the catalyst for the planning.

Setting

The two schools that took part in the exchange, where the conditions for education could be described as being in a state of crisis, were Howard Elementary School of the Oakland Unified School District and Ellesmere Primary School of Sheffield. Howard Elementary School serves a student population that is richly diverse. It is located in a city where there is a high unemployment rate among the African-American population. Nearly half of the students come from low-income households and receive Aid to Families with Dependent Children. The students who took part in the exchange experience were six and seven years old and had a wide range of skills. Ninety-nine percent of the twenty-eight children enrolled in the class were African-American. Their skills ranged from those of nonreaders to those of fluent readers and writers. Their mathematics skills varied as well. The classroom was organized into cooperative learning groups, and lessons were arranged around mathematics and science activities.

Ellesmere Primary School also serves a population that is richly diverse. The school is located in Sheffield, a labor town with high unemployment. The children were six years old, with varying abilities. The children were Afro-Caribbean, Afghan, British, and Pakistani. Only one child could read. Other students were beginning to put letter sounds together. The children had a keen understanding of mathematics concepts and engaged in open activities. There were fifteen children enrolled in the class, and a support teacher assisted in the classes three days a week.

This paper describes the development of a teacher-initiated exchange. It discusses the themes and events that structure and shape the lives of teachers and students in the inner-city schools in Sheffield and Oakland. Three themes—parent involvement in the school context, support services available for school sites, and teacher expectations and procedures—that emerged from the inquiry are investigated. Implications for preparing teachers to teach in the multicultural inner-city schools of the United States and Great Britain are presented.

Method

This participant-observer teacher research project involved schools, school administrators, children, parents, school board members, and community business persons. Planning for the exchange began with a questionnaire that addressed the issues of class size, curriculum, parent participation, and philosophies of education. Through telephone calls and letters, we discussed the responses to the questionnaire and scheduled follow-up discussions. Student lessons, classroom activities, and parent-involvement activities became part of the development of the exchange.

56

Although three weeks is not a long time to build rapport and trust with parents and students, I made a special effort to do so. I believe that both rapport and trust are essential for all teaching environments (Ladsen-Billings, 1990). I talked with parents and observed them in informal settings, such as on trains and in parks. In addition, I talked with custodians and attended local authority in-services.

In Sheffield I had to be totally involved to get a true picture of the inner-city school. I allowed questions to grow out of the culture and people. I did not impose my questions from the outside. I documented all experiences with journal notes and tape recordings. As the process evolved, I found the conversations with parents, colleagues, and administrators to be the most valuable, because they provided interpretations of the behaviors that I did not fully understand. I made an effort to validate my interpretations of daily events through formal and informal conversations while riding on public transportation and attending social events. Presentations that I made to groups of teachers and interviews done by Sheffield newspapers helped me to organize the information gathered and receive comments from colleagues in Sheffield before leaving. On my return to Oakland, I had a series of discussions with the student teacher whom the University of California at Berkeley had provided to work in my class. The student teacher began work a week before my leaving and continued for five weeks after my return. In addition to gaining information from the student teacher upon my return, I also had formal and informal interviews with colleagues, parents, and community members. Students' papers and classroom discussions were also used to obtain information.

The problems of the multicultural program in Sheffield were expressed in a question posed to me by the SUMES team: "Why is it that some of the children don't learn, even when the policies provide for all the need support systems?" This question influenced my investigation.

Findings

From the interviews and observations made in Sheffield, I have recorded the findings and categorized them into three areas: the classroom, school context, and curriculum and support services.

The Classroom

Teachers' beliefs and modes of presentation vary (King, 1985). This exchange provided examples of the wide range of beliefs and practices that teachers bring to the inner-city schools. I would describe the practices of the Sheffield teacher as being traditional, yet she had incorporated the reform ideas of the British educational system. She expressed great concern for the students at Ellesmere Primary School, based on her perception of their economic and social status. More specifically, however, she viewed them as "culturally deprived," due to their immigrant origins and lack of fluency in spoken English. In our planning conversations she focused primarily on the lesson and did not give much information about the students. I noticed this because my approach to teaching is

5

49

different. I create lessons that are flexible and geared toward the students' abilities. Thus, I am able to change the lesson at any time to meet individual learning styles. I don't see the children as being culturally deprived but rather as being culturally enriched, and I encourage a celebration of various cultures.

Teaching together on the first day of the exchange allowed us to share ideas about teaching and allowed me to introduce the students personally. I chose to focus on the students' personalities and needs rather than on specific academic concerns. The Sheffield teacher's approach was almost the opposite. She was concerned about academic task and did not give me much information about the Sheffield children. During her planning she gave me an outline of tasks to complete during the three-week period.

This innovative teacher exchange brought about a variety of student responses, which were quite informative. The children of Oakland were receptive to the idea of the exchange once they understood the concept. I thought they understood until a child described the teacher exchange as "you get to go to England and we get to have a substitute." After a vocabulary and geography lesson on the exchange and much discussion on how fortunate the students were to be able to participate in the project, they became excited.

In Oakland, student participation began with their questions about Great Britain. They wrote letters to the students in Sheffield. Some children drew pictures. They included photographs of themselves in the letters. The students introduced their school and community to their friends in Sheffield through student-developed projects. "I want to tell them about our playground," said a child when the class prepared community projects that described the school and the community. Map study sessions on Great Britain motivated the students to develop maps of their school and community to share with their friends in Sheffield. After sending introductory letters and pictures to Sheffield, the children were surprised to learn that many of the children from Sheffield looked like them, that many of them were black.

In Sheffield the initial response to the exchange, reported by my colleague, was also confusion. The Sheffield teacher reported that the students were excited about the American teacher and prepared drawings for their American friends. The teacher collected photographs of the Sheffield area and encouraged the children to tell about their school. The students in Sheffield responded in writing and drawings after they received the initial letters.

The student teacher and the exchange teacher reported that the behavior of the children began in a positive manner but deteriorated as the weeks progressed. A behavior modification procedure of star rewards for good behavior was tried, yet the principal, parents, and community assistants reported that the children tested the teacher every step of the way. The children reported that their behavior was not the best possible:"I got into a crayon fight with Juan, Wesley, and Jerome." "I got into trouble when Wesley gave me some crayons."

58

In Sheffield, I observed the support teacher work with the children on the first day. The classroom was organized into four learning areas. The majority of the children were not engaged in the activities that were arranged by the teacher. Most of the children were just running around the room during activity time. There were three art/messy activities and one mathematics puzzle. The children sat quietly while they had milk and biscuits, and some participated in the discussion while others were busy punching and talking. I took responsibility for the class the following day. Planning very carefully, I organized activities that were calming, that would allow them to explore things about America and inform me of their interaction styles and skills. I was told that reading was done only once a week. I proceeded with my lesson and found that I had to use behavior modification for the first time in my teaching career. I explained to the students that each of them could win a star for good behavior every two-hour period. The short time periods for awards allowed the students who had difficulties in the first period to have another chance after the break. I worked on building the self-esteem of the students. I wanted them to learn that they were all special. Group time and story time focused on the multicultural nature of America. I shared some stories and pictures of exciting people in the United States and asked the children to tell me about exciting people in Great Britain. The children who were Afro-Caribbean, Afghan, British, and Pakistani shared their knowledge of who they were but expressed an acceptance of the children of color, particularly the mixed-race children, as inferior. Mixed-race children were identified by the other children as "half-caste." This seems to be an accepted term to all the children, including the mixed-race children. I talked with the staff about this issue and was told that some prefer to say "mixed race" and others continue to use the term "half-caste." During discussions with the children, I was asked the following question: "Are there white people in America?" Another asked if I was going to teach them American. When I announced that we only had one more week together, another student responded," But we just got use to you."

School Context

The context in which children learn is represented by many thoughts and behaviors of the teachers and the community. Many of these thoughts and behaviors are positive, but others are negative. I have described the two schools as schools that have experienced crisis. Aspec . of the inner-city environment, along with special circumstances for each site, led me to identify the schools as schools in crisis.

In Oakland, the school district was reported to have a $10 million deficit due to improper handling of funds and other instances that put the district and school in a crisis. In Oakland, Howard Elementary School is influenced by district expectations, the California State frameworks, and teacher attitudes. Children are taught in self-contained classrooms in which the teacher determines the style of teaching. The staff at Howard are four African-American women, five white women, and three white men. During staff meetings general topics are discussed, but there is no collaborative planning among teachers. Teachers' attitudes toward

teaching and toward the students vary. There are those who work with the students but have little expectations of their abilities, and there are those who have high expectations of the students' abilities. There are those who misinterpret the behaviors of the students and subsequently label them as behavior problems. Interviewing a classroom assistant after the exchange, I learned that the exchange teacher was told, "Don't be concerned with the behavior of the children because they are the worst class in the school." In other interviews it was reported that the exchange teacher expressed concern that the class wasn't more "multicultural."

Parents at Howard Elementary School are very active in an advisory way. There is an active Dad's club, a parent advisory council, and a Parent Teacher's Association. Parents and community members planned a welcoming reception for the British teacher. During formal and informal discussions after the exchange, parents talked about the unique experience. They noted that the children expressed excitement, yet they also stated that they knew the children were not behaving properly. The student teacher reported that the exchange teacher made regular calls home to the parents of children who repeatedly misbehaved and always received a positive response from the parents.

Ellesmere Primary School was described as a school in crisis in April of 1989 in the report "School in Crisis as Terror Tots Rampage." The report describes a day at Ellesmere Primary School when the school had to be closed because the students got on the school roof following a time of walking out of lessons and ignoring the teachers. Following those unfortunate events, Ellesmere received a new headmistress and additional support from the Local Educational Authority.

At Ellesmere Primary School the curriculum is influenced by the national curriculum. The children are taught in an open activity-based classroom. The staff, which consist of British women and one male, plan collaboratively around a thematic unit for a semester. This planning gives teachers a chance to discuss lesson ideas and to share materials. I observed many learning areas, yet the children at year two were still not reading. Conversations with the teachers led me to believe that they did care about the students but saw them as "culturally deprived."

Parents at Ellesmere Primary School served on the newly organized governing board. They were beginning to provide input into curriculum design. During interviews they expressed a concern for what they described as the "low level of learning"and the methods being used, and stated that all they observed was children "playing." They were very disappointed with the process of education being used at Ellesmere. The interviews also reported a growing cultural awareness in the community that the parents attempted to incorporate into the school. Parents talked about the teachers' use of multicultural language but their lack of understanding of multicultural education. During the school celebration of the Chinese New Year, a parent pointed out that although the staff made great effort to celebrate the Chinese New Year, there was little done at the school on the cultures of the Pakistani, or Afghan and Afro-Caribbean children.

Support Service

School reform efforts have had an impact on both Howard Elementary School and Ellesmere Primary School. At Howard Elementary School the State of California State Frameworks and the drive to improve test scores have greatly influenced the education of the children. The reform efforts in California have not been much more than a revamping of the curriculum. Teachers at Howard Elementary School receive support on a limited basis. An instructional assistant is assigned to them for a small amount of time each week, and there is a special education teacher who works with those children identified as having special needs.

At Ellesmere Primary School the reform efforts and additional efforts of the Local Educational Authority have made it possible for the school to receive additional support teachers, so the class size was fifteen. Active educational social workers work with the staff to assist students who are not attending school and students who have special needs. A support team is available for the traveling children, those children who move from school to school due to their lifestyle. SUMES provides staff and in-service training on multicultural issues for teachers in the Local Educational Authority. Community resource centers and a support team linking the community with the schools is also available.

Implications

The findings I obtained during this exchange show that (1) in spite of the school reforms in Great Britain that provide for small class size and support services, the black children are not receiving an adequate education at Ellesmere Primary School, and (2) although the children in Oakland benefited from the experience of a British teacher, aspects of the school context put limits on the experience. This information supports the recommendations and procedures that direct schools to obtain a complete understanding of and appreciation for the cultures that the children represent. A broader definition and application of multicultural education should include the parents as an important source for cultural understanding. This multicultural approach to education should include parents on the governing boards of schools so that they are able to participate in the power relationships that direct school management. Further investigation and observation are needed on the experiences of the newly formed parent governing boards in Great Britain and Chicago.

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62

CHAPTER 10

A Proposal for Cultural Diversity in Education: The Minnesota Model

Douglas Warring & Kerry Frank

Introduction

Over the last thirty years, important movements calling for recognition of the rights and needs of people of color and women have surfaced in this country.

The women's movement and the civil rights movement have united individuals who are committed social change. Their focus has been on the inclusion of groups that have been previously omitted from the mainstream of American education. If we posit that persons concerned about the rights of others are also concerned about educational issues, it is appropriate to start our discussion with the classroom environment. Most educational endeavors have been void of course work on these issues, so it is apparent that many who are preparing to teach are insufficiently trained to assist in the preparation of future global citizens. Higher education has been a closed system.

Many reports and other indicators have called for educational reform. Among these are A Nation at Risk, A Nation Prepared, and current demographic changes. In the early 1970s, Minnesota enacted legislation mandating teachers and prospective teachers to take a course or series of competencies in Human Relations. The course competencies consisted of the following areas: to understand the contributions and lifestyles of various racial, cultural, and economic groups in our society; to recognize and deal with dehumanizing biases, prejudices and discrimination; to create environments that contribute to the positive self-esteem of persons and to positive interpersonal relations; and to respect human diversity and personal rights (Minnesota Department of Education, 1974).

As teachers we have an intellectual and ethical responsibility to provide our students with the most current and accurate information possible. A more inclusive education will have a number of important effects on students. It will expand their world view by exposing them to the life experiences of people both similar to and different from themselves. It will make them more cognizant of culture, ethnicity, and gender as important variables in everyday life. It will also make students aware of the significant contributions of members of groups who have been omitted from the American mainstream, as well as provide them with the skills to recognize and deal with dehumanizing bias, prejudice, and discrimination (Tiedt & Tiedt, 1990). This will help students to benefit from an increased appreciation of diversity in any of their future roles as parents, teachers, community leaders, co-

workers, employers, and citizens. This should facilitate the changes in climate necessary to ensure change.

Transforming the Curriculum

Elements essential for redefining categories and criteria are needed to develop (1) nonhierarchical terms and contexts for institutions, rituals, and action; (2) a respect for interaction and existence of both diversity and sameness; (3) a balancing and interaction between the individual and the group; (4) a concept of humanity emanating from interdependence of human beings on one another and the world environment; and (5) a concept of humanity emanating from a sense of self that is both abstract and concrete, individually and communally defined.

In order to meet these goals, it is best to integrate information about women and people of color into traditional courses to achieve culture and gender balance and to radically transform the entire curriculum. Ideally, diversity can be appreciated with different cultural values and practices accorded validity and respect. The integration approach will provide more legitimacy for the inclusion of diversity throughout the entire curriculum in a multi-disciplinary approach rather than the difference often noted with separate and distinct courses (Banks, 1991). This will lead to increased respect and empathy for the global concerns now being faced.

The Global Village

Since the world is shrinking each day, a greater knowledge of our world community is essential. Examining the world data should broaden perspectives and assist people in understanding the interconnectedness of society. The following statistics (World Digest, 1990) demonstrate the populations of the world today: 56 percent Asian; 21 percent European; 9 percent African; 8 percent South American; and 6 percent North American. Through a close examination of these statistics, we can gain a more realistic view of the global village in which we live.

Since religion also plays an important part in shaping our collective 'realities,' it is helpful to look at these data as well. According to World Digest (1990), the world population consists of the following breakdown by religion: 30 percent Christian; 17.5 percent Moslem; 12.8 percent Hindu; 5.5 percent Buddhist; 4.7 percent Animist; and 21 percent no affiliation or atheist.

Other significant factors affecting the world today are that 6 percent of the people control 50 percent of the total income; 50 percent of the people are hungry on a daily basis; 60 percent of the people live in shantytowns; 70 percent of the people are illiterate (World Development Forum, 1990).

Models for Education

As a model for education, we could utilize some of the current programs that are either in existence or being created at the local levels. Minnesota is in the process of moving in that direction for all of its K-12 programs. To that end, the Minnesota State Board of Education has adopted a plan for all school districts to have a

Multicultural, Gender-Fair, Disability-Sensitive (MCGFDS) curriculum and is working on the integration of global issues as well.

Years ago the State of Minnesota passed a law requiring all teachers in the state to successfully complete a Human Relations course. Continuing from that point, the school board in each district is now required to adopt a written plan to assure that curriculum is evaluated and developed for use in each district school and that it establishes and maintains an inclusive educational program. An inclusive educational program employs curriculum that is developed and delivered so that students and staff gain an understanding and appreciation of (1) the cultural diversity of the United States reflecting the wide range of contributions by and roles open to Americans of all races and cultures; (2) the historical and contemporary contributions of women; and (3) the historical and contemporary contributions to society by handicapped persons (Minnesota Board of Education, 1988). Minnesota now requires all K-12 school districts to have a MCGFDS plan for all curriculum areas.

Multicultural Education

Multicultural education has been defined as an idea, an educational reform movement, and a process (Banks, 1989). Banks states that the goal of multicultural education is "to change the structure of educational institutions to improve the chances for equal educational opportunity and academic and social achievement for all students." (1989)

MCGFDS education is education that values cultural pluralism. It reflects the view that schools should seek to not melt away cultural differences through forced assimilation, but should be a process of shared acculturation. Multicultural education programs for teacher, staff, and students must permeate all areas of the educational experience. This will create an inclusive program that accommodates the needs and styles of all learners.

Multicultural Gender-Fair Curriculum Process

This process involves work at five levels (Warring, 1991). Level one, Human Relations Skills, includes self-awareness, interpersonal communications, group process, cooperative learning, decision making, problem solving and learning styles. Level two, Cultural Self-awareness, includes understanding the meaning of "culture"; viewing culture as something everybody has; awareness and appreciation of one's own cultural background; and awareness and appreciation of cultural diversity in one's community. Level three, Multicultural, Gender-Fair Awareness, includes the understanding of prejudice, racism, sexism, stereotyping, and oppression; an awareness, and respect for differences in all people; a knowledge of the history and culture of ethnic groups in America (including women); and an analysis of divergent perspectives on current and historical events. Level four, Cross-Cultural Experience, can be accomplished through person-to-person contact with people of different communities; putting oneself in a place

65

where you are different from the norm; and listening, sharing, and being willing to learn and change. Lastly, level five, Social Action, focuses on the promotion of multiculturally sensitive approaches and interaction. These are to be integrated into the curricula at all levels on a regular and continuous basis.

Multicultural education is developmental and emergent. It is a process for impacting upon the totality of the educational enterprise. The salient feature of these programs is the use of a systematic approach to the design, development, and implementation of a pluralistic framework. This should provide a significant level of cognitive sophistication for all involved.

What is needed is to integrate concepts and to examine the impact of specific elements such as race, class, gender, and exceptionality. These are inextricably interwoven characteristics. Some of these status variables can be more successfully dealt with in modified learning environments (Cohen, 1990).

Since the State of Minnesota requires all prospective teachers, administrators, counselors, social workers, community educators, and school personnel to take course work in Human Relations, the Multicultural, Gender-Fair curriculum component for all school districts is a natural and necessary step. This needs to be evaluated regarding the significance of impact, and if it is shown to be successful, it should be implemented in all institutions of higher learning responsible for educating teachers. This will undoubtedly lead to significant changes in the attitudes and behaviors of those persons who are employed in higher education, thus creating a change in the climate and curriculum in higher education (Bronstein & Quina, 1988). This will in turn assist in the achievement of some societal goals, such as reducing prejudice and discrimination and providing equal opportunity and social justice. When the climate changes, the number of minority students entering colleges and universities should increase, creating a larger pool of qualified candidates for employment.

Instructional Strategies

Instructional strategies include the use of cooperative learning, with a basic understanding of values and differences seen as positive and brought out in the classroom. Specific pedagogical techniques are essential to integrating factual information about people of color and women into the classroom. A cooperative instructional system utilizes cooperative task structures in which students spend much of their time in heterogeneous groups earning recognition, praise, and rewards based on the academic performance of their respective groups (Johnson, Johnson, & Holubec, 1990). This helps to develop a cooperative mastery learning model.

The cooperative mastery model (Glatthorn, 1987) attempts to combine the advantages of both direct instruction and cooperative learning. Cooperative learning began with research and development and has spread throughout the schools. It is now being prescribed for the most challenging school populations (Cohen, 1990). Cooperative learning can help teachers teach effectively in socially,

58

66

academically, and culturally diverse classrooms (Cohen, 1990; Slavin, 1983; Johnson & Johnson, 1990; and others). Cooperative learning experiences, when compared with more traditional ones, result in higher achievement, increased levels of critical thinking, and more positive attitudes toward peers. This also applies to community education courses and settings.

Research on complex tasks and instruction has consistently found that positive interaction is the source of learning in group work (Johnson, Johnson, & Holubec, 1990). The average learning gains and processing skills will be increased through the use of cooperative learning. This is enhanced through utilizing other team members as valuable resources. One problem that needs to be addressed is the teaching of appropriate group interaction skills to eliminate the potential problem of one person taking over the group. Each member must have an equal opportunity to contribute to the group.

Why Educational Inequality Still Exists

There are many reasons why educational inequality still exists. Among the most significant are the lack of diverse educational resources; the fact that most teachers know very little about cultural traits, behaviors, values, and attitudes of diverse populations; most curriculum designs and instructional materials are Eurocentric; the school environments in which students live and learn differ significantly; and most educators do not teach students how to survive and succeed in schools. Guidelines for teaching MCGFDS content include the following (Banks, 1991):

1. Knowledge, attitudes, and skills of the teacher-teacher as an important variable
2. Knowledge about ethnic groups
3. Sensitivity to one's own attitudes and behavior
4. Convey positive images of all groups
5. Be sensitive to attitudes and beliefs of the students
6. Choose teaching materials carefully
7. Use supplemental materials
8. Get in touch with your own heritage
9. Be sensitive to the controversial nature of some materials
10. Be sensitive to the developmental level of your students
11. View all students as winners
12. Do not equate education with schooling
13. Use cooperative learning techniques and group work to promote integration and positive interaction
14. Make sure that school plays, pageants, cheerleading squads and school publications are integrated

Characteristics of MCGFDS Education in the United States include the following:

1. Eliminates stereotypes and biases
2. Uses inclusive materials (all cultural diversities reflected)

6 :

3. Is taught from perspectives and values of all groups
4. Fosters respect and appreciation for cultural diversity
5. Validates every individual regardless of race, gender, and ability
6. Is integrated into the various subject areas
7. Exhibits student sense of belonging
8. Reflects student achievement patterns equitable across race/gender
9. Utilizes cooperative learning techniques

Schools as Social Systems

We must remember that we are all members of social systems that operate in interesting ways in our schools. These systems create, maintain, and/or change culture. The essence of culture is how members of groups interpret, use, and perceive these elements. People within a culture usually view things similarly (paradigm). An appropriate paradigm to develop is one that utilizes a pluralistic, multidimensional process (Warring, 1991). This will in turn create a new culture that includes the gradually evolving knowledge and ideas that are accumulating as the society faces new problems or as it develops in anticipation of future survival problems.

A major goal of multicultural education is to change teaching and learning approaches so that students of both genders and from diverse cultural and ethnic groups will have equal opportunities to learn and succeed in educational institutions. Empowerment is key.

Summary and Recommendations

A major goal of the school should be to help students acquire the knowledge, skills, and dispositions needed to function effectively within the national macroculture, their own microcultures, and across other macrocultures (Banks, 1989). MCGFDS education seeks to reform the total schooling process for all students through changes in the curriculum and instruction program. The necessary steps are awareness of cultural diversity, acceptance of cultural diversity, and affirmation of cultural diversity. The elements of a differentiated curriculum include content, process, product, and learning environment. Lastly, the characteristics of the Multicultural School are as follows(Banks, 1989):

1. High expectations and positive attitudes for all students
2. Curriculum reflects diversity
3. Teachers use different teaching styles
4. Respect is shown for all languages and dialect
5. Materials used show diversity
6. Assessment and testing procedures are culture-sensitive
7. Hidden curriculum reflects diversity
8. Counselors have high expectations for all students
9. Parent involvement is high
10. Multicultural education is supported by all school personnel

68

When these are in place and functioning well, MCGFDS education will succeed education.

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69

CHAPTER 11

Developing a Plan for Multicultural Education
Superintendent's Issues Analysis Team,
Syracuse City School District

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Introduction

In the Syracuse City School District, the Superintendent's Issues Analysis Team serves as a valuable in-district resource for collecting, analyzing, and presenting the data necessary for sound decision making. The team members are appointed for a one-year term by Dr. Henry P. Williams, superintendent of the schools. Selection criteria for team members include willingness to serve in a voluntary capacity, interest in becoming an educational administrator, plans for obtaining administrative certification; ability to do highly professional research, ability to respect the legitimate needs of the superintendent of schools for confidentiality and demonstrated potential for educational administration.

Team members conduct research on a variety of topics in response to district needs as expressed by Dr. Williams. One such concern identified by the superintendent during the 1989–90 school year focused on disaggregated data and student achievement. Is there equity in academic performance among students of different racial and ethnic backgrounds? If so, what strategies can be utilized to address the inequities? These crucial questions provided the impetus for the team's charge as expressed in the following mission statement.

> To review research and resources in order to design a delivery system to infuse multicultural education in both the elementary- and middle-level educational programs.

The research process utilized by the team to implement this charge consisted of a literature review; data base searches; contacts with numerous school districts, including Atlanta and Portland; discussions with various state education department officials; and interviews with leading experts, including educators at local colleges and universities. Based upon this research, the team arrived at the following functional definition.

Multicultural education is the development of an educational environment in which people of different races, sex, cultural heritage, national origin, religion, politics, economics and social background will develop an awareness, knowledge, and respect for cultural diversity to ensure educational opportunity.

70

Analysis of Disaggregated Data

The team subsequently examined different sources of data in terms of the various ethnic and cultural groups represented in the Syracuse City School District. The two areas in which data were collected were student achievement as measured by Iowa Standardized Tests and ethnicity of students and instructional staff.

Measures of student performance are essential for assessing the effectiveness of schools. Data on student achievement were analyzed to determine whether proportionate numbers of students from various ethnic and cultural groups within the Syracuse City School District are achieving parity in reading and mathematics.

The results of the Iowa standardized tests administered in May 1989 were used to compare levels of achievement. The data displayed compares the scores of white, black, and Hispanic students. The percentile scores are grouped as follows.

*1–23 percentile: Students scoring in the low range of performance are eligible for remedial assistance.

*23–76 percentile: Students in this range are considered within the average level of performance.

*77+ percentile: Students scoring in this range are considered in the upper range of performance.

The disparity in math at both elementary and middle school levels can be seen in the following graphs and is repeated in the reading results of the IOWAs. (See Attachment A.) In both cases, as illustrated by the graphs, the percentage of black students needing remedial help is more than double the percentage of white students. The percentage of Hispanic students in the low range of performance is the highest of the three groups.

The disparity of performance at the upper range is even more dramatic. (See Attachment B.) The percentage of white students is nearly five times larger than the percentage of black students and three times that of Hispanic students. As stated earlier, a similar pattern emerges from an analysis of reading scores with very little variation based on grade level (middle vs. elementary).

The second source of data represents teachers, administrators, and teaching assistants. These staff members are mostly responsible for student outcomes. The interaction between students and instructional staff is, therefore, the core of the learning experience.

Classroom teaching continues to be a female-dominated profession, with males holding a significantly greater percentage of administrative leadership positions. The racial/ethnic composition of teachers and other professional staff is not comparable to the racial/ethnic distribution of the students concentrated in urban schools.

While not an answer in itself, proportionate racial/ethnic representation within the instructional staff is important to provide role modeling. Minority and disadvantaged children comprise an increasing percentage of the total public school enrollment. An analysis of the Syracuse City School District's

student/instructional staff is represented in Attachment C. The ethnic and cultural groups represented by the instructional staff were compared with the ethnic and cultural groups in the student population. It is apparent from the charts that the racial/ethnic composition of the student population is not mirrored by the instructional staff.

Recommendations

The team's research findings pointed to six areas that needed to be reviewed, revised, and refocused. These areas included Curriculum, Staff Development, Recruitment of Staff, Parent/Community Involvement, and Elementary and Middle Level Applications.

Curriculum

Current curriculum guides must be reviewed. Inaccuracies need to be corrected and exclusions rectified. It is imperative that sufficient and varied materials be available to support the goals of the revised curriculum. Careful selection of textbooks in accordance with multicultural guidelines is necessary not only for their ability to support the skill areas of the curriculum but also for accurate and visible inclusion of all groups of people. Support materials should be developed by the district in collaboration with knowledgeable community representatives of the ethnic and cultural groups.

Staff Development

Developing a multicultural education program requires a comprehensive staff development program. All teachers, administrators, and ancillary staff members share in the responsibilities of a growth-oriented system that allows for three stages of development: awareness, knowledge, and skill. Traditional teacher education programs have historically failed to give prospective teachers appropriate experiences in multicultural educational settings. Unconscious and stereotypical attitudes often influence the communication of accurate and objective information about ethnic groups in educational settings. The staff development program aims to bridge this gap at the awareness stage.

Because cross-cultural communication barriers hamper the development and integration of multicultural education into the school system, staff members must be knowledgeable about the many cultures that exist in the community. Educators have a professional obligation to strengthen their understanding of cultures and subcultures, with an emphasis on significant minority groups.

The third and final stage is skill. Since the skill stage is the most important, it requires a great deal of preparation in the awareness and knowledge stages. When mastering the skill stage, a staff member strives to become competent in a new area. Increasing knowledge and information about other cultures is basic to a staff member's ability to participate effectively in a multicultural program.

72

Recruitment of Staff

The recruitment of culturally diverse individuals should include two major components. The first component should be the recruitment of staff members from various ethnic and cultural backgrounds. The second component should focus on retaining staff members within the school district. The team also highly recommends the development of "grow your own" programs aimed at leading students into the teaching profession with incentives for returning to teach in the district after their education is complete (Sexton, 1986).

Parent/Community Involvement

The staff has a responsibility to become aware and knowledgeable about the cultures of parents, to be understanding of their point of view, and to be able to explain school policies that relate to the students. One of the concepts of multicultural education is mutual respect for all people. If there is respect, open communication and mutual understanding should result. Parents should feel that their opinions and cultures are valued. As parents are an important resource for an effective multicultural education program, so is the community at large.

Speakers from diverse cultural backgrounds, field trips to various cultural sites, and participation in cultural celebrations are integral parts of a multicultural education program.

Realizing multicultural education will be the catalyst to strengthen school/community bonds, the Superintendent's Issues Analysis Team highly recommends the development of a task force comprised of community leaders and citizens from diverse cultural backgrounds to brainstorm ideas to bring the diversity that exists in the community into the schools.

Elementary and Middle Level Applications

Multicultural education is designed to foster mutual respect, understanding, and harmony between all segments of society. Since multicultural education involves a change of attitudes, it is especially relevant to young children. Attitudes are formed at a very early age, so it is important that the concept of multiculturalism be introduced at the initial stages of a child's education. Therefore, the program at the elementary school level should be developed with this goal in mind.

Elementary curriculum areas should reflect a multicultural perspective. This includes the regular classroom program as well as special areas. Field trips, assemblies, special programs and activities, should also be organized around multicultural themes to increase students' background knowledge about culturally different people.

Multicultural education has great relevance for middle level education. It is during the middle school years that the teacher's influence on the development of self-concept and identity, especially of culturally diverse adolescents, is significant. It is during this transitional time that educators must recognize and assume

73

responsibility not only for students' intellectual and educational development but also for their personal and social development. It is our belief that if appropriate middle level multicultural educational experiences are provided, students will develop the awareness, knowledge, and respect for people of culturally diverse backgrounds. Middle level instructional programs should utilize an interdisciplinary approach to integrating multicultural education into the total school. A more intensive advisor/advisee and home-based guidance program should also be included. A focus should be placed on teaching strategies, cooperative learning groups, peer tutoring opportunities, and a mentor program to utilize community people. Increased feelings of self-worth and self-confidence at the middle school level are basic goal of multicultural education.

Conclusion

The Syracuse City School District recognizes the uniqueness and richness in the diversity of backgrounds of all children in the city schools. In implementing the New York State Regents' goal of having all students develop the ability to understand, respect, and accept cultural diversity, we feel that the time has come to make the educational environment a multicultural one. By infusing the curriculum with multicultural information, resources, strategies, and activities, students can learn to accept and respect themselves and others as having dignity and worth. This, in turn, will help to affirm the diversity that each child brings to the classroom. We, as educators, recognize the importance of making the classroom an exciting multicultural learning environment. When the curriculum reflects all groups, we send a message that we value children and the cultures they represent.

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CHAPTER 12

Multicultural, Nonsexist Behavior Management: The San Jose State University Model

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The past decade has seen increasing importance placed on a number of educational priorities. Among these are to provide all students in the U.S. with a culturally appropriate and nonsexist education, to reduce the use of ineffective aversive classroom management techniques and suspension, to avoid the overreferral of minority male students to special education, and to place behavior disordered students in the least restrictive environment.

For the past few years, San Jose State University (SJSU) has been using a model to train pre-service and in-service educators to: avoid most classroom behavior problems before they occur; employ multicultural, nonsexist, nonaversive techniques that will solve most students' problems that do occur while fostering their personal growth; and individualize their classroom management techniques with students for whom the typical approach is ineffective (Grossman, 1990). Regular education teachers are also prepared to utilize classroom management techniques that will reduce the inappropriate referral of students to special education and allow exceptional students to be mainstreamed into regular classes. Moreover, special education teachers are trained to use techniques that will allow behavior disordered students to be returned to regular education programs as quickly as possible. SJSU student evaluations of the model and anecdotal reports have indicated that this approach has achieved many of its objectives. The model was also used to provide in-service training in local school districts and received positive results as well. The following is a description of the model.

Avoiding Behavior Problems

Since it is often easier to avoid problems before they happen than to solve them after they have occurred, behavior management training at SJSU begins with training educators to use a variety of classroom management and instructional techniques to avoid behavior problems and reduce the likelihood of their occurrence.

Solving Behavior Problems: Five Strategies

Unfortunately even master teachers can not completely avoid behavior problems. When, despite teachers' best efforts, students misbehave, educators need to be able to handle these problems effectively. Teachers can employ certain strategies to deal with behavior problems. Among these strategies are: changing, managing, accomodating, tolerating, and preventing.

75

Changing techniques try to modify the attitudes, values, motives, beliefs, expectations, and self-concepts of students so they won't continue to misbehave. Helping a student who avoids new tasks because she is insecure about her abilities to perceive herself more accurately is an example of changing students. Changing is a suitable strategy for students with certain kinds of problems (i.e. emotional) because the cause of their behavior can be modified. While regular educators may sometimes find changing a useful strategy, it is especially appropriate for special educators who have fewer students and therefore more time to implement it. Unfortunately many special educators do not attempt to help their students change. As a result, these students are ill-prepared to return to the regular class. A high priority of the SJSU model is to train special educators to use changing techniques that prepare students to become mainstreamed.

Managing refers to techniques that modify the environment enough or support students enough so that they are less likely to misbehave. Managing techniques aren't designed to change a student, but rather to help the students exert more self-control. In the example above, telling the insecure student that you have confidence in her, that you will give her all the help she needs, or that you will give her a make-up test if she does poorly, won't change her poor self-concept. However, it may enable her to manage her anxiety and attempt the work despite it. Likewise, teaching a highly distractible student to clear his desk of potential distractions will not make him less distractible but may help him manage his behavior or he can stay on task longer.

Educators can often teach students to manage their own behavior. Teaching the distractible student described above to clear his desk on his own without being told to do so is an example of helping students manage their own behavior. Teaching an impulsive student to ask himself if he has read the directions before beginning an assignment, and to determine whether he really knows the answer before he raises his hand, are also examples of teaching students self-managing skills.

At times, when students are unable to manage themselves, teachers may have to manage them. Standing near a student who cannot resist the temptation to cheat on a test and telling students to remove everything from their desks before beginning assignments are examples of teacher-initiated managing techniques.

Teachers can use managing techniques that do not involve consequences. Standing near a student who is likely to cheat and telling students to clear their desks do not involve consequences. Teachers can also use consequences to accomplish the same thing. Telling a student who is tempted to cheat that he will fail the test, miss recess or be sent to the principal's office are negative consequences that can be used to modify students' behavior. Giving the students gold stars and praising them are examples of positive consequences.

SJSU encourages both special educators and regular educators to train students to manage their own behavior whenever possible because this will help the students

function independently and to succeed in mainstream classes. To help educators avoid the side-effects that can result from the excessive use of negative management practices, SJSU also trains teachers to use managing techniques that do not involve consequences whenever possible and to try to employ positive rather than negative consequences.

Teachers accomodate students when they adapt their classroom management approaches to their students' needs instead of trying to change or manage their students' behavior. In some cases, the causes of students' behavior problems are unchangeable. Developmentally disabled students and students with attention deficit disorders are unable to adapt to expectations that are perfectly appropriate for most students. In such cases, educators can help these students by accommodating routines, expectations, and management techniques to the unchangeable aspects of their personalities. Teachers can also accommodate their behavioral expectations and classroom management techniques to their students' culturally determined behavior styles, especially when students' behavior does not interfere with the rights of others.

Educators can create additional problems for students who are already having difficulty in school if they try to change the unmodifiable aspects of students' personalities or insist that culturally diverse students always behave in ways that do damage to their cultural identities. The SJSU model prepares teachers to determine when students' behavior is caused by cultural differences or unchangeable personality factors and to decide if and how to accommodate their behavior management techniques.

Because changing techniques do not work overnight and management techniques don't always work, there will be times when the wisest strategy for educators to employ is to tolerate students' misbehavior for the moment. When educators become more tolerant about behavior that is temporarily unchangeable or unmanageable, they avoid fruitless battles of wills and no-win confrontational situations. Since many expectional students, especially those who are behavior disordered or emotionally disturbed cannot control their behavior all the time, special educators need to learn when to tolerate their students' behavior. This is equally important for regular educators to learn. Unless regular educators can tolerate the occasional misbehavior of mainstreamed students, at least to the extent that the regular classroom situation permits it, such students will not be able to succeed in regular classes.

One of the goals of the SJSU training model is to help educators determine when it would be appropriate to tolerate behavior and to help them be more tolerant in such situations.

Sometimes students' misbehavior is intolerable. Sometimes it is necessary to prevent students from doing things that will harm themselves or others. Depressed students should not be permitted to harm themselves, angry students should be prevented from damaging or destroying things that others need to use; and

hyperactive students should not be allowed to seriously disrupt the class. Teachers need to know when and how to prevent handicapped students from doing such things, otherwise these students cannot be placed in their least restrictive settings. To provide educators with these skills is another objective of the SJSU program.

Research Based Techniques

In order to avoid behavior problems and to implement the five strategies described above when students misbehave, teachers need to have a variety of techniques at their disposal and need to be able to match them to the problems and students they are most likely to work with. Unfortunately many educators overuse a few techniques to deal with all their students and with all the behavior problems that occur in their classrooms. Too often the result of this is that teachers only solve those behavior problems with the techniques they habitually use and prove effective. A related problem is that educators often use management techniques that are much less effective than their proponents claim. In order to avoid these problems, SJSU trains teachers to use a wide variety of behavior management techniques and prepares them to select those that research indicates are likely to be effective with the particular problem and student they are working with.

Assessment

Teachers cannot match the strategies and techniques they employ to the causes and personalities of their students without determining the causes of their students' behavior problems and assessing their students' personalities. The SJSU model trains educators to use informal assessment procedures to obtain the information they require in order to select effective management strategies and techniques.

Multicultural Behavior Management

While it is still true that most Americans are white, the ethnic composition of the population of the U.S. has changed drastically in recent years. In 1980, 50 million or 21 percent of Americans were nonEuroAmerican. By the year 2000, non-EuroAmericans are expected to comprise one-third of the total population and well over one-third of the student population. NonEuroAmerican students are currently in the majority of twenty five of the largest school districts in the U.S. To be effective classroom managers, educators must use a multicultural approach with their culturally diverse students.

In order to work effectively with culturally diverse students teachers need cultural sensitivity. Cultural sensitivity can be defined as an awareness of the general problems culturally diverse students experience in school because of their cultural differences. These include how cultural differerences may cause students to behave in ways that are acceptable in their cultures but not in school, and how these differences may lead students to react in unanticipated ways to behavior management techniques.

Being sensitive to cultural difference in general is not sufficient. In order to accomodate the specific cultural characteristics of their students, educators also need to have an in-depth knowledge about the specific cultures that are represented in their classes. To accomplish this, SJSU places the highest priority on preparing educators to use a multicultural behavior management approach.

Nonsexist Behavior Management

The past decade has seen increasing importance placed on the need to provide American students with a nonsexist education. This is especially important in special education because of the overrepresentation of male students in classes for the behavior disordered and the emotionally disturbed and the underidentification and underserving of female students who are insecure, anxious, withdrawn and inhibited. The training model utilized by SJSU is designed to help teachers use nonsexist techniques when they assess students and manage their behavior by means of a three-step process.

The following is some of the information students are exposed to. Beginning in preschool and especially in math and science classes, teachers are more likely to respond to boys when they volunteer to recite, and listen to and call on boys more frequently than girls, especially African American girls. Moreover, they are more likely to use the boys' ideas in classroom discussions and respond to boys in more helpful ways. However, in reading classes, a course that has been traditionally seen to be in the female domain, teachers tend to spend more time instructing and attending to girls. This may contribute to the overrepresentation of males in programs for students with specific reading disabilities.

Teachers aiso give males and females different attention. They tend to give boys more positive feedback than girls, especially African Americans. They also give boys more praise and attention for high levels of achievement and correct responses. They praise girls more than boys for neatness, following instructions exactly, and raising their hands. Even when they give the wrong answer, girls are often praised for raising their hands and volunteering. To make the situation worse, many teachers avoid criticizing girls' responses even when they are wrong.

These gender and ethnic differences in teacher attention, feedback, and expectations can have negative effects on students. They may adversely affect their self-concepts and their performance in school. Moreover, they may help explain why females, at least EuroAmerican females are more likely than boys to react poorly to failure or the threat of failure, to attribute their poor performance to lack of ability rather than lack of effort and to feign helplessness in order to receive assistance.

Although all teachers want their students to behave in an acceptable manner, they tend to encourage somewhat different behaviors from the male and female students. Beginning in pre-school, teachers reward children, especially boys, for behaving in gender-stereotypic ways. They praise boys more than girls for creative behavior and girls more than boys for conforming/dependent behavior. This can

79

certainly cause problems for girls. However, although females tend to have lower self-esteem and less self-confidence than males, react poorly to failure, and are overly conforming and dependent, they are seldom referred to special education for help, perhaps because they do not behave disruptively.

Educators, especially EuroAmerican females, are less tolerant of male-typical behavior. When boys and girls begin school, boys are already more competitive, assertive, agressive and active. These are the kinds of behavior patterns that teachers tend to reject and punish; punishment for such behavior subsequently causes problems for the boys.

Besides being less tolerant of male-typical behavior, teachers criticize males, especially African American males, more often than females for misbehaving. They also reprimand male and female students differently when they misbehave. They tend to speak briefly, softly, and privately to girls, but publicly and harshly to boys. This is unfortunate since public and harsh reprimands are often counterproductive. Teachers use harsher disciplinary techniques, especially corporal punishment and suspension, with working-class, African American and Hispanic males than with middle-class EuroAmerican males in both regular and special education programs. These facts may help explain why males, working-class and minority males in particular, get into trouble in school much more often than females and are overrepresented in programs for the behavior disordered.

Strategies for both adapting classroom management techniques to gender difference and for eliminating gender differences, as well as research evidence regarding the effectiveness of each of these approaches are presented to the students. The model does not take a position about which of these alternatives, adapting to differences or eliminating them, is the most appropriate in relation to any specific gender difference. Instead, it presents the arguments for each approach and accompanying research. The model attempts to increase educators' understanding of the effects of each approach on students' learning, school success, and personalities.

Students participate in exercises that enhance their self-insight into their own views on gender issues. In these ways, they are enabled to decide which gender differences, if any, they prefer to accept and which they want to modify

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CHAPTER 13

That of God in Every Person:
Multicultural Education in a Quaker School

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Introduction and Background

In 1991, I spent four months investigating the process through which Baystate Friends School, a Quaker elementary school, is becoming a multicultural institution. Using a case study research approach, I investigated: the process the school is going through to achieve its goals; the way the teachers feel about this process; and how the Quaker values of the school are integrated with multicultural principles. This paper provides a brief overview of my findings.

My choice of this research topic is an outgrowth of my interest in how spirituality is integrated with anti-oppression social change efforts. The attempt to integrate issues of spirituality with issues of diversity and social justice in education and society has gained momentum in the last several years, judging by the array of writing on this topic (Brown, 1988; Butler, 1990; Chethimattam, 1984; Guttierez, 1984; Kennedy, 1984; Lerner, 1986; Macy, 1984; McGinnis, 1984; Purpel, 1989; Sarachandran, 1984; Welch, 1990; Westerhoff, 1987; and Zappone, 1984). It is my theory that a strong foundation in spiritual principles can enhance a commitment to social justice.

My choice of multicultural education as one form of anti-oppression social change stems from the work of, among others, Montero-Sieburth (1988), Suzuki (1979, 1984), and Sleeter and Grant (1987). Sleeter and Grant's (1987) "Social Reconstructionist" definition of multicultural education was used to provide a framework for analyzing the goals and achievements of the Baystate Friends School. It is my belief that multicultural education from this perspective can enable students of all ages to examine themselves and the world around them with more understanding and develop the ability to transform oppressive situations through action (Montero-Sieburth, 1988). The "Social Reconstructionist" definition for this research is particularly appropriate given the Quaker philosophy guiding the school, since the Society of Friends throughout its history has been noted for a strong commitment to issues of social justice.

For the purpose of my research, I chose to define spirituality in Quaker terms. Although Quakers are not uniform in their spiritual beliefs, there are several key principles that have characterized the Society of Friends since its beginnings in the seventeenth century.

At the heart of Quaker spirituality is a belief in "that of God" in every person. This belief connotes God's immanence in our lives and God's willingness to speak to

81

one who listens. Anyone has the potential ability to hear, understand, and act from the knowledge gained by listening to this "inner light." The ability to listen closely is refined through weekly silent Meetings for Worship in which members meet together in unprogrammed private prayer, without the aid of music, readings, or architectural or religious symbols. Harold Brinton, a well-known Quaker writer, describes the Meeting:

> Worshippers wait in silence, endeavoring to make themselves as open as possible to the inflowings of Divine Life and as sensitive as possible to the whispering of the still, small voice. They cultivate not only awareness of God but also awareness of their fellowmen.

Other characteristic Quaker principles include a commitment to honesty, belief in the equality of all people, simplicity in dress and manner, pacifism, and service to others.

The Research Setting

Baystate Friends School (BFS) was founded in 1961 by members of the local Friends Meeting house, who were concerned about their children's education. The site of the school is a multiracial working-class neighborhood in an otherwise affluent section of a large New England city. It was a conscious choice to locate the school in such a racially and economically diverse community because, as the founders stated in their brochure:

> ...it is symbolic of the challenge the school is attempting to meet—to provide a meaningful education for children by giving them tools for understanding and helping them to confront the problems of their community.

There is a low-to middle-class income housing project abutting the school property.

There are forty-two faculty and staff, and over 200 children in kindergarten through eighth grade. Classes are team-taught and curricula are developed by the teachers to suit the needs of that year's class. There are no department heads; following Quaker custom, the faculty and staff work cooperatively on administrative matters through consensus decision making. In many ways the school is run by committees, with committee members grappling with an issue or idea before presenting it to the full faculty. Faculty are involved in hiring decisions and serve on the board of trustees.

Although the school is still very much a part of the local Friends Meeting, currently only three staff members, including the head, are Quaker. As is true with many other Quaker schools, the majority of attending families are not Quaker. Of the forty-two faculty and staff, three are people of color, only one of whom is a classroom teacher.

In its mission statement, BFS affirms its commitment to being a multicultural institution. Because of our commitment to social justice and our conviction that a diverse student body gives the richest educational experience, the school welcomes students of all races, religious backgrounds and national or ethnic origins. Our admissions and financial aid policies seek to implement this welcome.

The Quaker philosophy of the school is also apparent in the mission statement in its description of the Quaker belief in the inner light and that of God in every person. The school affirms these beliefs as an expression of faith in the potential for growth within each individual student. Other Quaker principles are reflected in the silent meeting for worship held in each classroom one morning a week, the emphasis on simplicity in dress and manner, the de-emphasis on competition, and the involvement of students in consensus decision making about their own and group activities and about conflicts and their resolution.

Students are encouraged to think through the moral implications of their resolutions and to stand up firmly for what they believe, even in the face of opposition. In BFS, as well as all over the world, human beings need to learn to trust their inner rightness and to be unafraid to speak out. It is our belief that BFS helps to awaken within children an awareness of such spiritual strengths.

The curriculum includes language arts, social studies, science, mathematics, music, art and drama, computer instruction, Spanish, and physical education. A learning specialist, a school psychologist, and a reading tutor are on the staff.

Becoming a Multicultural, Anti-Racist School

Community responsibility quickly became important in the early days of Baystate Friends School. By locating the school in an urban neighborhood, the founders knew that BFS would be forced to have an active relationship with its surroundings. In response to vandalism by neighborhood children in the early days of the school, a neighborhood relations committee was formed, which had as its function interaction with the neighborhood community. Over the course of the next several years, the school took several steps to provide accessibility to its neighbors and to establish shared interests. These efforts included building a play structure for the use of school and neighborhood children; providing space for night classes of the Baystate Adult Education Program; and establishing a Neighborhood Tuition Aid Program to provide full tuition for one neighborhood child a year. These efforts and others are continually monitored by the school community and adapted to fit the changing needs of the neighborhood. Currently plans are underway, in conjunction with residents of the housing project, to establish a community garden space in a little-used corner of the school's playing field.

From the school's founding, teachers at Baystate Friends had been teaching about other ethnic and racial cultures. Starting in kindergarten, children would learn about their own cultural background and those of their classmates. In lower school, combined first and second grades, children might learn about Native American culture or about the Suomi of Finland. Middle school, combined third and fourth grades, would likely learn about India or China. In an early report to the state Independent School Association, the school explained the purpose of such immersion in a particular culture as being to "expose the children to another culture and lifestyle which inspires observation and dialogue about similarities and differences between cultures."

83

In the late 1970s, some members of the school community, most of them white, began to talk about the need for more diversity among the staff and student body. As one person admitted, "We began to realize how white we were." Organized as the Outreach for Diversity Committee, this group of concerned individuals pressed for more opportunities for the school to look at how White it was both racially and culturally. After much faculty discussion, in-service workshops were organized in which staff were given the opportunity to explore their own ethnic backgrounds and those of their colleagues, and to begin to explore the application of multicultural education to the classroom.

Based on this burgeoning interest in multicultural education, the school was invited in 1986 to become one of seven pilot schools nationwide to participate in the first year of the Multicultural Assessment Plan (MAP), being developed by the National Association of Independent Schools (NAIS). The MAP asks questions that teach a school where and how issues of diver: d multicultural education exist within its own corporate structure. Accor   to a recent NAIS Multicultural Update Newsletter, "The MAP is designed   arily to respond to individual and institutionalized racism as it is manifested ..n independent schools." The MAP consists of a self-assessment instrument completed by the school, followed by a team visit by teachers who are knowledgeable about multicultural education or have had prior experience with the MAP in their own schools.

In faculty meeting after faculty meeting, the discussion continued until consensus was reached and all staff agreed to participate in the MAP. The biggest obstacle to immediate acceptance of the idea was fear among many people that such a project would polarize the school. Among many of the white teachers was the anxiety of having to look within themselves and confront their own racism. As one teacher told me, "It's such a volatile issue, looking at your own culture, your own baggage, how you teach. I was afraid we would rip open at the seams."

In completing the self-assessment instrument, BFS had the opportunity to evaluate key components of the school. These included an analysis of the racial, ethnic, and gender distribution of the student body and staff; an appraisal of the school environment, from the pictures on the walls to racial attitudes among staff and students; an evaluation of the academic program, including the formal and hidden curricula; and an assessment of admissions and financial aid policies. Several of the recommendations of the MAP visiting team were acted on immediately. The Outreach for Diversity Committee was given the status of a board of trustees committee and renamed the Anti-Racism Committee, reflecting the anti-racist, rather than solely multicultural, approach that the school now took to build on.

Probably the most transformative experience for individual members of the school community as well as for the school as an institution, was the anti-racism awareness workshop attended by all staff. Held in 1988 over a two-and-a-half-day period and facilitated by skilled trainers, this experience may be the most powerful and intensive self-learning the school has done to date. Staff were divided into racially homogeneous groups and, because of the small number of black staff, black

84

parents of color were invited to participate in the people of color workshop. This experience was not made available to people of color other than African Americans. The reasons for this, I was told, were that black families represent the majority of families of color in the school and that there was a wish not to generalize to all people of color but to speak specifically to the experiences of African Americans in the school. Participants in this workshop subsequently formed a support group, which is open to all people of color.

The learning done in the MAP and subsequent workshops propelled the school through additional changes, including a concerted effort to attract more families of color (40 percent of the children in the 1990–1991 kindergarten class are children of color); a revamping of admissions and tuition assistance policies to ensure equity; the development of a five-year institutional plan that includes diversifying the staff composition; and the beginning of an organized evaluation of the school's curriculum with the help of a curriculum consultant specialized in multicultural and anti-racist education. The cost to the school for training and consulting in the last four years is more than $40,000, money which has been collected through donations from Quaker Meeting, from private foundations, through anonymous gifts to the school, and through financial support from the board of trustees.

Teachers Response to the Changes

When I asked white staff how they felt about their experience in the anti-racism workshop, I received the following responses:

> "It was really valuable because it just made me aware; I've become so much more aware of racism in particular and all the different ways it manifests itself."

> "Through all our work I have been trying to take some responsibility. I'm either part of the problem or I'm part of the solution, and which is it going to be?"

> "It was hard. It was hard, and it was something that really endures."

> "The hard part with this work on anti-racism is it's so hard to get through all these walls that we all have. And it's painful; it's not always fun."

The staff I interviewed (29 out of 42) all expressed support, and often enthusiasm for the overall changes the school is making. However, some also expressed concerns.

The language arts teacher, a white woman in her fifties, highly respected by her colleagues and well-liked by students, who has taught off and on at the school for twenty-four years, feels that since the anti-racism workshop there has been an increase in the feeling of divisiveness and factionalism. Now that the school is concerned with hiring teachers skilled in multicultural education, she wonders if she belongs at BFS anymore. "If I were applying for my job now, I probably wouldn't get it, because I am not the kind of person the school is looking for," she said. She also expressed the kinds of reservations about multicultural education that are very typical of white long-term educators who are highly knowledgeable about their own subject area:

85

I want very much to teach vocabulary and language and upscale, challenging literature. It's important to me. I really want to read things with kids that make them think, as well as discuss the concepts. And it's been very difficult to find literature by people of other cultures which gives that kind of challenge. And I know that part of it is that I haven't looked enough, although I have looked. ... I feel uncomfortable reading stuff that isn't very well written, just because it has to do with cultures or issues or races or whatever that we want kids to know about.

Her feelings, however, are more ambivalent than it would seem here. She says, "The workshop was exciting because it taught me something about me that I could do something about." But she worries that she is simply underqualified, as a white middle-class person, to teach literature of other cultures.

During my observations at the school, I had the opportunity to observe how the school maintained its commitment to anti-racism education. Sarah, a new music teacher who was hired in the fall, had very little experience with multicultural music but was, as she said in her interview, very interested in learning more. The music position is a central one in the school. Weekly assemblies are often attended by parents to watch their children perform, and a great deal of the spirit of the school is expressed through song and performance. As the school year progressed, it became apparent that Sarah's educational values differed markedly from those of the school. Most obvious to everyone immediately, given the raised consciousness of faculty to multicultural issues, was Sarah's ignorance of multicultural education, and even her sometimes blatant, though unconscious, racism. This racism manifested itself, for instance, during a play in which the lower school children were acting the part of various animals. In assigning roles to the children, Sarah had all of the black children wear monkey masks. But it was also her attitude to children that offended those at the school—an attitude described as condescending and which encouraged competitiveness when she would tell her class, "Only the strong voices will get to sing in assembly."

Sarah struggled to understand what the school meant by "multicultural" and "anti-racist." She was hampered by her extreme defensiveness and unwillingness to examine her own attitudes and assumptions. The school for its part tried to help her by providing a buddy teacher, sending her to conferences, and giving her support in a new teachers support group. But during Thanksgiving week, after numerous complaints to the head from parents, staff, and even children at the school, Sarah was asked to leave. She refused an interview with me. In this example it is important to note that the failure of this hiring lies not with Sarah, who is simply at a different place along the continuum of white racism awareness, but with the school's lack or clarity in the hiring process in defining its expectations about anti-racist teaching.

The Impact of Quaker Values

So far, in some ways I could be describing any predominantly white institution that is struggling to become more diverse. But the unique quality of this institution is that it is a Quaker school. When asked what it means to them to teach in a Quaker

school, nearly all of the teachers interviewed identified several core Quaker values that they feel reinforce the community of the school, and which they esteem. These core values both support and hinder the multicultural process.

The Quaker concern for others is the springboard from which anti-racism work for this school springs. The belief that there is that of God in every person, regardless of race, ethnicity, sexual orientation, physical ability, or class, is a hallmark of Quaker belief. Even those teachers in the school who say they don't believe in God chose this as one of the school's principles that was most meaningful to them. The head of the school, herself a Quaker, describes it as a school that has "a really profound belief in the importance of every person."

At the same time, this Quaker concern for others has had its drawbacks. A year ago a sabbatical replacement was hired in the lower school for the spring term. The black woman who was hired had over twenty years experience in the public school system. She came with glowing references and was the preferred choice of all on the search committee. During her first week on the job, when some of the children after three requests still would not clean up their projects and put their things away, Lucille told them that they would have to sit at the table with their heads on their arms until they could do what they had been asked to do. This mild form of punishment sent shock waves echoing throughout the school. Parents were aghast, children were upset, and Lucille was faced with an uprising totally new to her experience. In attempting to cope with this situation, the then acting head of the school worked hard to balance concern for the parents with concern for Lucille. This resulted, ultimately, in what Lucille perceived to be an undermining of her abilities as a teacher. Because the administration of the school did not stand firmly in support of her actions, she felt her credibility with parents was lost, and she was left wondering how she would be attacked next. The pressure on her in this situation was too great, and after becoming physically ill from stress, she withdrew from the school six weeks after starting. In reviewing this experience, some staff are sure that the parents' questioning of Lucille's actions would have been less likely to happen if she had been white. As the admissions director stated:

> I think there's a lot of nitpicking that goes on, and despite all or our multicultural embracing sort of rhetoric, I think some parents have a real fear of having a black person teaching their child, because there are all of the issues that nobody would admit to openly, but are sort of gnawing at the back of their mind. Did she get the job because she's black? Is she really qualified? Is she really competent to teach my kid?

This story was related to me by several teachers as an example of how the school's Quaker value of showing concern equally for all members of the school community backfired in an unfortunate and unintentionally racist way.

Consensus is one of the most obvious ways in which the school follows Quaker tradition. In principle, all decisions in the school are made by consensus. In practice, many decisions are made unilaterally by the head, or by the head in consultation with a few others (as in the case of Sarah). This is often done for expediency.

Consensus is both a strength and a weakness for the school. It is a strength in that each member of the group is invested in a decision, and all, in principle, have the opportunity to air their views. Consequently, once decisions are made, the power of the group is behind them. On the other hand, consensus when improperly applied often serves to mask dissent. Sometimes it is not considered appropriate by some members, or "politically correct," to voice a dissenting point of view. To do so would be to increase an already lengthy process and, possibly, to invite conflict, something many members of the school mentioned as uncomfortable for them. As one member of the administration told me, "We're trying to make practical decisions using a process intended for spiritual or philosophical things, and we don't have enough time." In addition, consensus can unintentionally be a way for a white or mainstream majority to maintain power over others (Welch, 1990). While most staff at BFS are committed to the consensus model, there is no ongoing discussion of whether consensus is culturally bound or whether such a mode truly enhances the power of all members of the community.

The Quaker value of cooperation is emphasized over competition. There are no tryouts for sports teams, and there are no grades for schoolwork. Contests are not part of life at BFS. But, as one of the black staff said, "This is part of how black kids can build their self-esteem, to have their work recognized and specially highlighted."

Cultural conflict has also been an issue in the school's emphasis on simplicity and on children's learning to think for themselves. Simplicity is expressed not only in the modest physical plant and casual attire of everyone in the school but also in the use of first names for teachers. Several African-American families have found it disturbing that their children refer to their teachers in this informal way. In addition, the school's emphasis is on helping children learn to think for themselves, which can result in children's challenging what adults say. For many white, middle-class families, this emphasis on individual thinking is highly valued. For some families of color in the school, such a thing is a challenge to parental authority. Not every child of color or working-class child who attends BFS is able to adapt and become bicultural. The school is only beginning to examine these kinds of organizational norms and their effect on individual children.

Meeting for Worship is a weekly event in each classroom and the only overtly religious aspect of the school. It is with Meeting for Worship that the spiritual base of the school, as well as the spiritual contradictions, can most clearly be seen. Many of the teachers at the school say they don't believe in God. One person called it the "G" word, saying, "Anytime you bring a spirit and god into it, it just shuts me down a lot." Yet another person said, "My belief in God is at the center of my existence... and everything that I do is guided by that." Consequently, Meetings for Worship vary tremendously from room to room. In the lower grades, children are asked to silently draw or write in a Meeting for Worship journal that is their private book. Occasionally in kindergarten children can work silently with clay. All the staff that I interviewed appreciated the idea of Meeting for Worship, but some of them did not know what to do with the time. In one third-and-fourth grades

Meeting for Worship, the teacher asked the children to think about why they come to Meeting. Among their responses were these: "To be together as a group," "To be relaxed and think about things we don't normally think about," and "To talk to God." The teacher of this class is a Quaker and is able to help the children understand the purpose of the Meeting. After I observed the Meeting in her classroom, she said to me, "It's misleading to say it was a good Meeting just because kids were quiet." Yet in other classrooms, where teachers see the Meeting more as a quiet time than a time for worship, there is a perceptible difference in the feeling of stillness in the room.

At its best, Meeting for Worship is a time for individuals to stop and think, to connect with the power that can move them forward, or connect with values that keep them going. I saw an example of this in a Meeting for Worship initiated by a staff member the day the entire school learned that Sarah (the music teacher) had left. In this forty-minute Meeting, various people spoke spontaneously, describing their feelings about this incident and what it meant for the school. In between these remarks the room settled into complete silence. Elizabeth, one of the last people to speak, described how Sarah had said to her that BFS was one of the most intolerant places she'd ever been at. She added, "Multicultural doesn't mean being color blind or tolerant. It calls for naming it when we see it, an intolerance or racism and other forms of oppression. It is painful. We have to keep that in mind, that we must name it." There was another moment of silence, and then the group joined hands to end the meeting. I wrote in my field notes: "I sense a definite feeling of closeness, a bond. It's as though some power has come into the room. The feeling is palpable." But I was ambivalent about this event. Throughout the meeting only support for the decision to fire Sarah was expressed. Others who I knew were at least ambivalent about it said nothing. As an observer, while I cannot deny the positive feeling I discerned of bonding and community building, I was also aware of an element of closing ranks, of a ritual slaying of the outsider, that I found disturbing. Still, Elizabeth is right. To be multicultural means that some forms of behavior are just not acceptable.

In my interviews I asked people whether they felt BFS was a spiritual school. Some said yes, if only because it is a Quaker school. Some said no but that the school community held strong ethical values. Others felt strongly that Quaker spiritual values really guide the school, whether everyone believes in God or not. As one person said when answering this question, and what she says is applicable to the multicultural work as well, "I think there's a constant striving. We're probably not in actual practice as good as we wish we were, or think we are. ... But it's the striving and working for it."

Another person was particularly clear about how multicultural education and spirituality are connected:

> I think a shared spirituality is critical to multiculturalism. If you can't develop a respect, not only tolerance, but real respect, for other people's spiritual beliefs… then no matter how multicultural we get we're not going to be multicultural. And I think that sometimes around here we have a tendency to sort of nullify the spiritual

aspect of our lives because we don't want to offend anyone. And so it becomes so offensive that it's innocuous. And so I think that [spirituality] needs to be a greater part of what we do, acknowledge the fact that in every culture there's some spiritual element, and look for the commonalities of that spirituality. (Linda)"

Summary

Baystate Friends has taken several specific steps toward becoming multicultural. Participating in the MAP solidified the commitment to change. Conducting racism awareness training for white staff, facilitated by professionals, was in itself a leap forward. Evaluating and changing admissions and financial aid policies, actively recruiting families of color, and examining curricula have helped the school realize some of its goals.

And, of course, there is still a lot to do. Staff speak of the need to involve more white parents in anti-racism training and of the necessity of increasing the number of faculty of color. The teachers hope to have a second round of racism awareness workshops, fondly called RAWII, to keep the momentum going. Perhaps most of all, the school community must continue to be self-monitoring, to observe its culture and whether that culture is inclusive, to evaluate which pieces of the school's culture are inseparable from the school's mission and which pieces will block efforts toward further change.

What everyone at the school agrees on is that this is a long-term process, with no quick solutions. As one of the librarians said to me:

"I think when we first started this work I thought we've got to get this all wrapped up together in a day or two because it's so horrendous that it's just got to change. [And then I was reminded] that, look, we've got about a ten- or twenty-year project here. Just relax. We're not going to solve it all right away."

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91

CHAPTER 14

Instructional Alignment Implications of Discrepancies Between Six Eighth-Grade Ethnic Groups' Language Arts Performance and High School English Teachers' Expectations

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Introduction and Purpose

Teacher expectation is a topic educators have discussed and argued about for years. We have tried to determine what it is, how it affects students, how it affects the educational system, whether or not it is a blatant form of prejudice, and we have even argued over whether or not it actually exists.

The purpose of this study is to look at teacher expectation in a new light, determine if it actually exists in the form discussed, and determine what its effect might be on the learner and the school if it does exist. In this study, teacher expectation was related to instructional alignment, which means that teachers begin a course at a point appropriate for the student's learning history.

Two issues were addressed. Do entering high schoolers have the necessary prerequisite language arts skills to meet high school teachers' assumptions of skills their entering students should have?

What instructional alignment problems are implied by observed incongruities and how might these problems relate to minority students?

It may be that if inaccurate teacher expectations of student skills precede a student's entering the next higher grade level, the student is apt to fail since incongruity exists between what the teacher expects the student to be able to achieve and what the student is capable of achieving. This problem may be compounded when the student's learning history is different from the norm.

Teacher expectation is usually thought of in terms of how a teacher reacts to a particular student or student group. For example, how does a teacher feel about the student who continually comes to school unbathed and wearing filthy clothes? Or what is the teacher's reaction to a group of minority students whose appearance or speech marks them as "different"? However, this study looks at another type of teacher expectation,one that affects all students, and has the most detrimental effect on minority students. This is whole-group expectation.

Whole-group expectation occurs when a teacher at a particular grade level develops expectations for an incoming student group. Often this expectation is based on past performance of groups from the school the incoming group attended. For example, in a school district having three middle schools, it is

common for one of these schools to be viewed as academically superior, one as middle-of-the-scale, and the third as academically inferior.

It is likely that students from the latter two schools will be classified as average or below-average students until they prove themselves otherwise. Conversely, those students from the perceived academically superior school are more likely to be assigned college-prep classes and seen as desirable additions to the classroom.

Based on these and other preconceived notions, the teacher will determine where to begin instruction. When this occurs, many students are doomed to failure while others face frustration that may lead to failure if they are unable to overcome the frustration.

Among the other preconceived notions are the standards set by the district or state for advancement to the next grade level. If those standards list twenty competencies an eighth grader must have before advancing to ninth grade, then the teacher is likely to assume that all entering ninth graders must possess those skills or they wouldn't have been promoted.

That being the case, the teacher will begin the class at a level appropriate for students who have mastered the required standards. Two problems immediately arise.

First, even if all students did possess those skills, we don't know at what proficiency level the skills are possessed.

Secondly, there is no plausible reason to assume that all students do have those skills.

Without investigating the student's learning history, it is impossible to know what skills are possessed and at what proficiency level. Without this knowledge it is impossible to know at what point or level to begin instruction.

The problems are intensified for students whose backgrounds and experiences are not from the cultural norm. Often these students are passed along, based not on skills they obtained at the lower grades but on the improvement made. This action, while laudable in some respects, cheats the student in the long run.

When a student enters a new class without the necessary prerequisite skills, failure is almost a certainty. When that student's background reflects learning experiences other than the cultural norm, chances for failure can only increase. All students are cheated, but the minority student may suffer the most.

Is the answer then to assume the students do not have the necessary skills and to begin each class at the lowest possible level? Absolutely not.

To take this course of action may create frustration for those students who already have the skills. It is no more desirable to lose students at the top of the academic ladder than to lose students at the lower end.

The answer lies in becoming more than a teacher or an instructor. It lies in becoming educators who first determine what a child needs, then give what is needed, and finally, send the child to the next school level prepared to succeed.

Achieving success in America's schools is not a reality for many minority and female students. Discrepancies in test scores, dropout rates, and college attendance attest to this problem. Black and Hispanic students average 50 points lower than white students on the Scholastic Aptitude Test (SAT). Female students average 50 points lower on the SAT mathematics section and 11 points lower on the verbal section than the male students (Simon-McWilliams, 1989).

Similar patterns are evident on the American College Testing (ACT) program. On the ACT the national average score for whites is 18.6, slightly higher for Asians, and ranging from 17.1 for Hispanics to 14.0 for blacks (Simon-McWilliams).

Why is there such discrepancy in learning success? Why is this discrepancy so visible among minority students? How can we achieve equal learning opportunities and outcomes for all students?

One explanation for these discrepancies in achievement might be the learning situation. For some minority students, school represents a negative environment for which dropping out is the most frequent solution. Most minority and disadvantaged student groups are overrepresented in disciplinary referrals, assignments to low-track curricula, grade retentions, and special education and Chapter 1 pull-out programs (Gay, 1990).

Hispanic students have a 45 percent dropout rate, are underrepresented in advanced courses, and have a low college attendance rate (Grant, 1990). In contrast, Asian-American students in California, where the largest percentages of Asian Americans reside, have a 17 percent dropout rate, with 64.2 percent going on to college (Haycock & Navarro, 1988).

Another explanation for minority student differences in achievement might be a lack of basic language skills. For example, English proficiency is a problem for a significant number of Asian-American students: Approximately 50 percent of all Chinese-Americans, 31 percent of all Filipino-Americans, 21 percent of all Japanese-Americans, 66 percent of all Korean-Americans, and 78 percent of all Vietnamese-Americans are language deficient (U.S. Commission on Civil Rights). However, this does not fully explain the problem, since Asian-American students seem to overcome their language problems and still achieve success in school.

Yet another explanation for differing success rates in achievement might be variations in school learning and what teachers expect the student to learn. Learning involves a behavior change, either in topography or rate, quality or frequency.

For students to learn a new behavior, certain prerequisite behaviors are assumed. The lack of those prerequisites prevents or delays learning and causes such "excess baggage" as low self-concept as a learner, negative attitudes toward instructional content, and discipline problems.

Bloom's Theory of School Learning

According to Bloom (1976), students' attributes prior to a learning task have much to do with how well and how quickly they learn the task, and how much help they

<center>94</center>

need to learn the task to a particular criterion level. Bloom proposed a theory of school learning that deals with student characteristics, instruction, and learning outcomes.

Three interdependent variables are central to this theory. These include the extent to which (1) the student has mastered the basic learning prerequisites (cognitive and entry behaviors); (2) the student is motivated to engage in the learning process (affective entry characteristics); and (3) the instruction is appropriate to the learner (instructional quality).

Two assumptions are made with Bloom's theory of school learning. First, the learning rate and amount are causally related to the family history, home environment, and other background influences on the learner. In other words, the student's learning capability is a function related to both affective and cognitive entry characteristics and is evident in aptitude for learning and motivation.

Second, a student's affective and cognitive entry characteristics are modifiable. That is, a student's aptitude can be modified by improving instructional quality that insures steady progress through sequential instruction units (Roid & Haladyna, 1982).

Bloom (1976) suggests that prerequisite content plus the prerequisite skills associated with cognitive entry behaviors in combination with affective entry behaviors on subsequent achievement explain about 49 percent to 64 percent of the variance in instructional outcome measures. Thus, cognitive entry behaviors may account for huge variations in student achievement while affective entry characteristics may account for about 25 percent of the variation.

Also, Bloom (1976) estimates that in combination, these two entry characteristics could account for at least 60 percent of the achievement variation on a new set of learning tasks, so that about two thirds of the variation in achievement at the end of a course may be determined before the course starts. Thus, students are, to a large degree, being judged more on the past learning or achievement they bring to a course, or their related learning history, than on their learning within the course.

Instructional Alignment

Teachers often assume that students entering their classes have master ' the prerequisite skills necessary to complete the next task in a sequence. If this assumption is correct, and the teacher begins the course at a point appropriate for the students' learning history, then instructional alignment has taken place.

Too often, however, teachers begin their teaching at the term's onset incorrectly assuming that nearly all students have the necessary skills to successfully complete the new course (Bloom, 1976). And although many teachers may claim they consider varying readiness levels for initial instruction, their teaching behaviors often demonstrate a subtle contradictory message such as criticizing low achievers more often for failure (Brohpy & Good, 1970; Cooper & Baron, 1977; Good, Cooper, & Blakey, 1980; Good, Sikes, & Brohpy, 1973).

Teachers, as well as students, need to be made aware of students' actual skill levels upon entering a new grade level. It is the teacher's duty to see that all students have or acquire the necessary prerequisite skills. It may be that in most instances, only if students acquire the necessary entry behavior can they attain the achievement criterion specified for the learning task (Bloom, 1976).

Academic preparation and learning history have a powerful effect on how students feel about learning, themselves as learners, and their achievement levels (Guskey & Gates, 1986). In a meta analysis of master learning effects in elementary and secondary classrooms, Guskey and Gates suggested that one explanation for differences in mastery across grade levels may be due to the less extensive student learning histories at lower grades than for students at the high school. In other words, students in the elementary grades have acquired fewer learning difficulties that need to be overcome. They have not dropped as far behind as older students, since they have not been exposed to education for as long a time period.

Limited continuity and sequence in curriculum may be another possible explanation for differences in mastery across grade levels. Sequential units and continuity in learning tend to be stronger at elementary levels and have a cumulative effect on learning. At the high school level, however, there tend to be fewer sequential and fewer ordered courses and units; hence, the chance for a cumulative learning pattern is reduced. However, this does not mean that high school courses are not meant to be sequential, only that they are not taught as sequential courses. Evidence does exist, though, that if courses are taught with continuity and with regard to what the student will bring from other courses, substantial student gains can be made (Guskey & Gates, 1986).

Determining which entry behaviors are necessary requires some skills evaluation form such as that derived from summative and formative tests. A tendency toward alignment is created when formative and summative tests emphasize clarity in learning outcomes. Alignment is more likely to be present in outcome-based instructional systems based on student performance of demonstrated mastery (Cohen, 1982). In other words, instructional alignment occurs when stimulus conditions match among intended outcomes, instructional processes, and instructional assessment; thus, congruency exists among these three instructional components.

Integrating curriculum, instruction, and assessment is one method of better aligning teacher expectations with student outcomes. Curriculum establishes ordered and intended learning outcomes; it provides teachers with shared knowledge regarding expected student learning outcomes within and across grade levels.

Entry-level skills are not unalterable if appropriate learning conditions are made available to the student (Bloom, 1976). Through diagnosis and correctives, the student's entry-level skills can be improved, thereby allowing the student to succeed.

In their interaction study with high- and low-achieving students, Brophy and Good (1970) concluded that if teacher treatment based on early expectations is consistent over time, and if students do not actively resist or change it, it will likely affect the student's self-concept, achievement motivation, aspiration levels, classroom conduct, and interactions with the teacher. Students' reactions will reinforce the teacher's expectations so that students will conform to these expectations more than they might have otherwise. This means that students are likely to perceive their ability to learn new skills in relation to previous experiences with teacher expectations and student skills judgments.

Teacher Expectations

Teacher expectations are likely to vary, depending on the teacher's beliefs about teaching and learning and specific teacher and student characteristics (Winfield, 1986). These expectations fall into three general types (Cooper & Tom, 1984).

First, teachers form expectancies concerning students' general competencies and how they perform in particular achievement domains. These student achievement expectations, and the implications of those effects, have been shown to be related to teacher-bias effects in classroom situations (Rosenthal & Jacobson, 1968; Claiborn, 1969; Jose & Cody, 1971; Fielder, Cohen, & Feeney, 1971; Sutherland & Goldschmid, 1974). Studies have also shown potential teacher-bias sources on student achievement to include teacher attitudes (Crano & Mellon, 1978) and psychological evaluation reports (Mason, 1973).

Second, teachers make predictions regarding students' academic progress over a specified period of time. These predictions have been related to (1) the amount of positive or negative interaction time or communication the teachers have with the students (Kester & Letchworth, 1972; Rothbart, Dalfen, & Barrett, 1971; Firestone & Brody, 1975); (2) the teachers' differential behavior towards students (Brophy & Good, 1970; Cornbleth, Davis, & Button, 1974; Martin, 1986); and (3) the teachers' use of stereotypically biasing information (Babad, Inbar, & Rosenthal, 1982) or achieved and/or ascribed information (O'Connell, Dusek, & Wheller, 1974; Clifton, Perry, Parsonson, & Hryniuk, 1986).

Third, teachers often over- or under-estimate students' performance levels. Often this is done in such a way that the student's performance is related to teacher expectations which are communicated to the students (Good & Brophy, 1974; Veldman & Brophy, 1974; Baksh & Martin, 1984).

Teachers' expectations of student prerequisite entry-level skills may be unrealistic, and if this is the case, several possibilities exist. Unrealistic expectations may result in lower achievement for students and frustration for both student and teacher. Teacher expectations that become apparent to the student may become a self-fulfilling prophecy that may result in lower student achievement. Unrealistic expectations may result from a teacher's limited understanding of school and/or district and state requirements, or from a lack of coordination between elementary and junior high school and between junior high and high school. Unrealistic

97

expectations, when formed, may affect all students, regardless of academic ability or background.

Most importantly, if alignment between teacher expectation and actual student skills does not exist, and if teacher expectations are lower than actual student skills, then teachers may begin their academic classes at a level much lower than desirable for all students. On the other hand, if teacher expectations are higher than actual student skills, then teachers who fail to adjust their instruction to that difference may be condemning those students to frustration and failure. Furthermore, when the teachers' and schools' expectations are not made clear to the students, the result may be aggravating to both the teacher and the students. The result may be even lower expectations for those students on the part of the teachers and the students themselves.

Research Question

This study analyzed the congruency between the acquired skills teachers indicated their students should have and the actual skills of students entering their freshman year. Specifically, this study asked: What are the differences between the skills teachers believe students should possess and students' actual skills in language arts?

Method

Sample. A one-school design was used in which the student universe was all eighth-grade students (N=151) enrolled in eighth-grade language arts classes at the end of the 1989 spring semester in an urban West-Coast junior high school. A total of 144 eighth graders participated in the study. All subjects were identified by gender and ethnic group: Asian (n=18), Black (n=3), Caucasian (n=59), Filipino (n=31), Hispanic (n=22), and Pacific Islander (n=3). Those students who did not fall into one of these six groups were classified as Other (n=8).

The teacher population included all English teachers employed in the district's two high schools (n=28). A total of 25 teachers participated in the study.

Measurements. Students' actual skills were tested in three language arts domains: composition, grammar, and reading comprehension. First, a district test, which determined actual skills for twelve grammar competencies using a construct-response format and five reading comprehension competencies using a selected-response format, was administered to the students. The measures on this test were identified by the school district as language arts skills that eighth-grade students needed to master before entering ninth grade. Second, the students wrote an essay from which actual skills for three composition competencies were determined using a Likert-type rating scale of 5 through 1, with 5 as the highest and 1 as the lowest possible score.

Using the Spearman-Brown prophecy formula, the reliability for the grammar test was estimated as rho = .90, while the reading comprehension test was estimated at

98

rho = .73. The Spearman rank-order correlation was used to determine inter-rater reliability for the test's composition portion and was estimated at rho = 1.00 for sentences, rho = .87 for paragraphs, and rho = .90 for essays.

Frequencies and percentages were computed for the correct and incorrect student responses for each of the twelve grammar and five reading comprehension competencies and for the scores on each of the three composition competencies. The frequencies and percentages of students scoring within five bands, i.e. 100–90 percent, 89–80 percent, 79–70 percent, 69–60 percent, or below 60 percent, were computed for each competency in the three domains. In addition, means and standard deviations were computed for the sample as a whole group, by ethnic group, and by gender.

In this study, mastery was defined as a score at or above the 80th percentile. However, within the school district used for this study, a student is considered ready to move to the next higher level with a passing score, that is, a score at the 60th percentile or above.

Teacher expectancies were determined for the students' prerequisite skills in composition, grammar, and reading comprehension, using a survey instrument. First, teachers identified which among the same three composition, twelve grammar, and five reading comprehension competencies they felt entering ninth graders were required to exhibit. Second, for those skills they determined to be necessary, teachers were asked what was the lowest percentage score they would accept as proof that the student knows the skill well enough to succeed in his or her ninth-grade language arts class, i.e., expected student skill mastery level at 100–90 percent, 89–80 percent, 79–70 percent, 69–60 percent, or below 60 percent. Frequencies and percentages were computed for both the teachers' responses to expected skills and their responses to expected students' skill mastery level.

Analyses. Four comparisons were made. First, comparisons were made between the frequencies and percentages of students' actual skill competencies, i.e., their correct/incorrect response scores for the twelve grammar and five reading comprehension competencies and the Likert rating scores (5 through 1) for the three composition competencies, and the teachers' agreement frequencies and percentages with the same twenty expected skill competencies.

Second, comparisons were made between students' twenty actual skill competency percentages for each score band and the teachers' expected student skill percentages at each score band.

Third, comparisons were made between the frequencies and percentages of students in each of the six ethnic groups who achieved mastery at 80 percent or above for the twenty language arts skills measures.

Fourth, these ethnic group comparisons were extended to a comparison of means between males and females for the twenty language arts skills measures.

A one-sample chi-square test of independence was used to compute the degree of statistical certainty for the first three analyses. First, the proportion of teacher

99

agreement to disagreement for the question of whether each of the twenty language arts skills was needed for ninth-grade entry. Second, the proportion of teachers assuming their students have mastered each of the twenty language arts skills at the 80 percent level or above. Third, the proportion of students achieving mastery at 80 percent and above and scoring below the 80 percent level for each of the twenty language arts skills measures.

Two analyses were done for the students' actual skill data by gender. T-tests were computed for the whole group sample to determine if there were significant differences between male and female scores on each of the twenty language arts skills. In addition, the effect size for gender for the whole group was determined for each of the twenty skill areas.

Findings

Teachers Expected Skills. All of the teachers surveyed identified as required prerequisite entry-level skills fourteen of the twenty language arts skills tested, including eight in grammar, four in reading comprehension, and two in composition.

For those six skill areas not considered prerequisite by all teachers, a one-sample chi-square test of independence significantly identified three additional skills—direct object, logical interference, and writing a five-paragraph essay—as necessary prerequisites. Only three grammar skills—adjective complement, noun indirect object, and objective complement—were not significantly identified by the majority of teachers as required skills for entering ninth-grade students.

For the twenty skill areas tested, the teachers demonstrated extremely wide disparity in their expectations for student mastery levels. While mastery of a given skill is considered to be achievement at 80 percent or above, teachers disagreed not only about what skills are necessary and the need to be mastered at the 80 percent level or above, but also if the skill should be required, and if so, to what degree.

For the twenty areas tested, there were only nine areas in which 50 percent or more of the teachers defined mastery at the 80 percent level or above and identified the skill as necessary for success in the ninth grade. Those areas included the six grammar skills: subject noun, action verb, pronoun, preposition, comma placement, and capital letter placement; two reading comprehension skills: main idea and factual knowledge; and one composition skill: sentence writing. Overall, teachers' expectations went from a high of 84 percent for mastering sentence writing to a low of only 16 percent for mastering adjective complement.

Significant chi-square differences were found for eight skill areas between teachers who assumed that their students should have mastered the skill and teachers who did not make this assumption. In each case, more teachers assumed their students should have the skill than not.

Students' Achieved Skills. In only two skill areas, comma placement and capital letter placement, did significantly more students achieve mastery at 80 percent or

above than those who had nonmastery. In addition, in all but four language arts skills areas, significantly more students had nonmastery over mastery. In only one grammar skill, fragments, and one reading comprehension skill, main idea, did the majority of the whole sample group show they had achieved mastery.

Comparisons by Gender and Ethnic Group. As a whole group, females had a higher achievement than males in eighteen skill areas. Males outscored females in objective complements and main idea only, although the effect sizes for these two areas were minimal.

T-tests indicated that there were no significant differences by gender in the twenty skill areas. However, in the areas where the whole female sample outscored the whole male sample, medium effect sizes were found for three of the grammar skill areas and all three composition skill areas. This implies that female writers in this age group are producing writing samples superior to their male counterparts, at least for those tested in this study.

By ethnic group, the majority (50 percent or more) of students achieved mastery (80 percent or more) for the following number of skill areas: Asian = 9, Caucasian = 5, Filipino = 2, Hispanic = 1, and Pacific Islander = 3. Overall, Asian students outperformed all other ethnic groups in thirteen of twenty skill areas.

Differences in mastery were evident between males and females. When means, frequencies, and percentages were compared by gender and ethnic group, females generally achieved higher levels and with greater frequency. Comparisons between males and females were made for Asian, Caucasian, Filipino, and Hispanic ethnic groups, but not for Blacks and Pacific Islanders because their limited sample size.

Within the Asian group, the majority of Asian females achieved mastery in twelve skill areas compared to only five skill areas for Asian males. Females had a higher mean than males in eighteen of the twenty skill areas, although in some cases there was a minimal difference. Asian males had a higher mean than Asian females in only one skill area.

Caucasians exhibited a gender difference similar to the Asian group. The majority of Caucasian females achieved mastery in seven skill areas compared to four for males. In eighteen skill areas, females had a higher mean than males.

The majority of Filipino females achieved mastery in four skill areas compared to three skill areas for Filipino males. Also, Filipino females had higher means in thirteen skill areas than Filipino males.

Both Hispanic males and females achieved mastery in two skill areas. Hispanic females had higher means than Hispanic males in sixteen skill areas.

Comparing Teachers' Expectations and Students' Actual Skills. Overall, congruency was not found between teachers' expectations and students' skills. Teachers exhibited wide disparity in their expectations for student mastery levels. They disagreed about what skills were necessary and needed to be mastered at 80 percent or above and about what skills should even be required. In only nine skill areas tested did 50 percent or more of the teachers expect mastery.

101

The majority of teachers expected mastery at 80 percent or above in only nine skill areas: subject noun, action verb, pronoun, preposition, comma placement, capital letter placement, main idea, recall factual information, and sentence. As a whole group, the majority of students reached the mastery level of 80 percent in only one skill area: capitalization. In this area, 80 percent of the teachers expected mastery and 86.1 percent of all the students reached that level. The worse case was sentence writing, where 84 percent of the teachers expected mastery at 80 percent or above and only about 22 percent of the students achieved mastery. In all other areas, whether viewed as necessary by teachers or not, the student sample as a whole failed to achieve mastery. Within the remaining skill areas identified by teachers as requiring mastery, the percentages of students who achieved mastery at 80 percent or above ranged from about 71 percent for comma placement to about 11 percent for action verbs. Therefore, while teacher expectations were low in most of the twenty tested skill areas, actual student skills were even lower.

Implications

This study's findings indicate that either teachers are not teaching the expected curriculum and meeting the students' entry-level needs, or they are teaching the expected language arts curriculum and the students are failing.

In practice, this misalignment between what the students know and what the teachers believe the students know could have disastrous results. Upon what are teachers basing their decisions concerning instructional starting points for incoming ninth-grade students? Certainly it is not the incoming students' skill level. As Cohen (1987) stated, what to teach is a more difficult question to answer than how to teach. If this misalignment exists, as the results of this study indicate, then the chances for student success in the ninth grade are substantially reduced. Cohen also pointed out that, unfortunately, instructional alignment is not in most teachers' skill repertories. It would follow that failure in ninth grade would lead to continued failure in the future, since the language arts skills learned in those classes depend upon prerequisite skills being mastered.

The misalignment between what the students know and what teachers expect can be even more disastrous in a multicultural student population. These students already bring with them characteristics such as limited language proficiency, which can influence their performance and teacher expectation of their performance. Their background differences will ultimately influence the knowledge and experiences they bring to the learning situation.

It is interesting to note that the Asian students in this study outperformed all other groups. While numerous studies have been done examining this phenomenon, further research may be called for concerning the impact of teacher expectations on Asian students' performance as well as on the performance of other students within the same classroom. Also, does the Asian students' performance have such an effect on teacher expectations that high school teachers use the Asian students' performance as the level to which all other students should achieve?

102

A second implication of this research is the apparent incongruity between what skills junior high school teachers believe their students need as those students exit eighth grade and the skills high school teachers believe are needed by entering ninth graders. Obviously, there is a serious communication gap between the two levels that must be addressed. The unanswered question is whether the high school teachers' expectations are too high or the junior high teachers' expectations are too low.

No student can learn if not given the opportunity. Students may be given information, but when they have problems understanding it, they are provided with very little incentive to continue to work toward understanding. To simply withhold that opportunity is reprehensible, but to actively ensure that learning has almost no possibility of occurring is beyond understanding. Such a system makes schools no more than distributors of a disposable, nearly worthless product. This problem may be compounded in the classroom where students come from diverse backgrounds. In addition, it may be a contributor to high numbers of minority students who drop out or fail in school. If this picture is not unique to the school district studied—and all the indications are that it is not—then the problem becomes all too clear that it is not our students who are failing, it is our schools.

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10

CHAPTER 15

A Study of the Educational Experiences of Black Male Correctional Center Inmates Who Attended Schools in Prince George's County, Maryland

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Introduction and Background

The educational and social problems experienced by young African American males has been documented by educators, social scientists, and individual communities. Much of the attention that has been paid to these young people focuses on chronic academic underachievement (i.e., low grade-point averages, low standardized test scores, and high dropout rates) and disproportionate rates of incarceration, homicide, and drug addiction. Indeed, numerous studies and reports have focused on the extent to which poverty, low academic achievement, drug addiction, arrest, and imprisonment contribute to the growing black underclass. Nonetheless, few communities have studied the impact of school experiences on jailed inmates who formerly attended the community's public schools.

Nationally, an ever-increasing amount of attention is being paid to the problems of poor academic performance among young black males who are overrepresented in state and local penal institutions and underrepresented in institutions of postsecondary education. Typically linked to such factors as lack of motivation, lack of self-esteem, lack of self-discipline, low academic performance, and drug abuse, these problems are sometimes viewed as consequences of greater social problems that confront today's youth irrespective of race.

Nevertheless, many educators view black males collectively as more likely than any other group of students (including black females) to have lower grade-point averages and higher dropout rates, lower test scores and higher rates of suspension. Black males are more likely not to attend college, but if they do attend, they are more likely to withdraw. National data also indicate that not only are black male teenagers unemployed at a rate almost triple that of white males, but also one out of every six black males will be arrested by the time he reaches age 19 (Mauer, 1990).

Like most public school students, black students in Prince Georges County are far more likely to see African American adults working in the cafeteria, driving a school bus, or maintaining the school grounds and building rather than working as principals, teachers, and central office administrators. Given the reality of our society, both black and white youth are more likely to see highly-visible role models in the fields of professional entertainment and sports. This is especially true for black males who tend to encounter few "same race" role models who, by virtue of their chosen professions, value academic achievement.

When one considers the disparity between negative versus positive educational indices that describe black male students, the call for action becomes even more compelling, since in the community studied:

-Black males comprise 90 percent of the 441 homicides committed in Prince Georges County and the neighboring

District of Columbia combined (Mauer, 1990).

-Black males constitute 31 percent of the adults and 36 percent of the juveniles admitted for drug and alcohol treatment in the Prince Georges County Correctional Center (Prince Georges County Correctional Center, 1990).

-On the other hand, when compared to White and Hispanic males, Black male inmates in Prince Georges County Correctional Center (PGCCC) have the highest level of schooling (11.3 grade level), yet the lowest reading comprehension scores (6.2 grade equivalent).

Cognizant of the need for a socially responsible plan for dealing with these academic and social problems, an Advisory Committee on Black Male Achievement was convened by the superintendent of Prince Georges County Public Schools. This committee was given the charge of studying the nature of underachievement among black male students, ultimately exploring recommendations that might enhance black male achievement. This advisory group included the presidents of the University of Maryland–College Park and Bowie State University, the president of the Council of Parent-Teacher Associations (PTA), the director of the Prince Georges County Correctional Center (PGCCC), representatives from the County Board of Education, a highly regarded member of the clergy, a former chairman of the local Chamber of Commerce, and local business leaders. The study described herein was commissioned by the PGCCC director in the hope that it would provide the school system with vital information on the educational experiences of incarcerated young black males who had attended county schools.

Description of Prince George's County Public Schools

Prince George's County Public Schools is the 17th largest school system in the U.S., and the largest school district (K-12) in the state of Maryland (Prince George's County Board of Education, 1990). The total enrollment of students is 107,575. Approximately half of the students were males (51 percent) and half females (49 percent). Sixty five percent of the students in Prince George's County Public Schools are African American, 27 percent are White, four percent are Asian/Pacific Islander, about four percent are Hispanic and four-tenths percent are American Indian. The school system consists of 173 instructional facilities, of which there are 16 types of magnet school programs in 47 school buildings. Prince George's County Public Schools is a "school system of choices," with such programs as Biotechnology, Creative and Performing Arts, French Immersion, and Science, Mathematics and Technology. An additional 19 schools are classified as Milliken II schools, a component of Prince George's system-wide desegregation efforts.

107

Schools designated as such have limited integration and therefore receive instructional enhancements and additional staffing. There are approximately 12,360 employees in the school system; its budget for fiscal year 1991 is and estimated $555 million. The system's $5,471 per capita pupil expenditure ranks sixth in the state (Maryland ranks eighth in the nation) (Hyatt, 1991), and some think that its numerous programs provide students with an excellent education.

Nonetheless, an internal school system review indicated conspicuous differences between the academic performance of Black males and all other students. These and other differences mirror various national academic trends. For example, nationally, Black males are under-represented among recipients of undergraduate and graduate degrees. However, more alarming are data provided by County correctional officials, demonstrating that locally, Black males compose an overwhelming majority of victims of violent crimes and criminals arrested, convicted and repeat offenders (Prince George's County Correctional Center, 1990). The Black males who were studied provide a view of education from the perspective of an incarcerated person whose reflections of the County's schools are as inmates in the County jail.

Prince George's County Correctional Center

The Prince George's County Correctional Center opened in February 1981 as a "New Generation" jail. "New Generation" is a term used by corrections officials to describe what is considered a conceptual shift in the architectural, psychological, and unit management approaches to jailed inmates. PGCCC is a "state-of-the-art" detenti n facility that is divided into twelve self-contained housing units, with the capacity to house 1,140 inmates, although the number has gone has high as 1,400 (PGCCC, 1990).

Unlike the nation's first penitentiaries in which officers routinely patrolled the corridors and hallways while inmates controlled the cells and common areas, officers of the PGCCC have direct supervision of inmates in a barrier free environment. officers are stationed among the inmate population and are responsible for setting housing unit rules and regulations that govern behavior and interactions among inmates.

Eighty percent of the inmate population is minority, the majority of whom are Black male. Approximately 10 percent of the population is female, with a racial breakdown similar to that of the males (PGCCC, 1990).

Methodology

Ad Hoc Committee members developed a 55 item interview instrument, retrospective in focus, that addressed the following areas: School Environment/Experiences, Behavior, Academics, and Self-Perception. The questionnaire was designed to obtain from the inmate his perception of his school/classroom experiences in general, focusing on his perception of his school performance. The following are sample items from the Academic and Self-Perception sections:

Academic

At the end of your last term in school, were your grades mostly:

( ) high - mostly A's

( ) above average - mostly B's

( ) average - mostly C's

( ) below average - mostly D's

( ) low - mostly E's and F's

Self-Perception

How would you rate your ability to:

	Well	Fair	Poor
Relate to others?	____	____	____
Make good decisions?	____	____	____
Set goals and meet them?	____	____	____
Handle disappointment?	____	____	____

Persons interviewed were from a group of pre-trial and sentenced inmates who met the following criteria: Black, male, 21 years or younger, and last attended school in Prince George's County.

Project interviews were conducted on February 23, 1990, from a sample of 1,219 inmates, of whom 71 were Black male inmates who met all of the criteria and consented to participate in the study. Interviews were conducted by fourteen interviewers provided by the Department of Corrections staff and the Board of Education. Inmate responses were tallied, from which frequency distributions were tabulated.

Results

The majority of those interviewed were between the ages of 19 and 20. Approximately 20 percent reported that they had completed high school, however the majority reported that they had completed 11th grade. Corrections center staff found these percentages interesting, having reported that it is common for inmates to report they have a high school diploma when in reality, they do not. An overwhelming majority reported that they devoted five or fewer hours a week to homework or study. Given this data, it is not surprising that most of the surveyed inmates described themselves as trying "less hard" than their peers. Conversely, almost one fourth reported that they tried harder than their classmates. The majority of the inmates reported that they had achieved "average" grades and slightly more than one fourth reported above average grades.

The majority of those interviewed reported that they had no role model while in high school. Among those who said that they had a role model, most reported that they looked up to a relative and that the relative was more often a female rather

109

than a male. Among those who reported that they had a role model, the majority listed such persons as "people with cars and money," drug dealers, Martin Luther King and Christ. One inmate who cited no role model said, "... that's probably the reason I am in trouble."

The range of school activities in which these inmates participated is as follows. Although the majority participated in sports as an extra-curricular activity, more than one third did not participate in any such activity. Interestingly, most surveyed inmates reported that grades did not prevent them from participating in extra-curricular activities; however, grades did prevent one third from participating.

The range of inmate suspensions from school is revealing. An overwhelming majority reported that they had been suspended from school at least once, and of that number, slightly more than one half, were suspended between 2-5 times.

At this point, the respondents' prior experiences with the juvenile justice system serve as an interesting interjection. Although one third of the respondents reported that they were never involved in the juvenile justice system, the majority had been. Among those first charged as a juvenile, slightly more than one-third had committed felonies and of that number, almost half had been charged with auto theft. Other juvenile felonies for which these inmates had previously been charged included: robbery, possession, distribution and/or manufacturing a controlled and dangerous substance, sexual child abuse, credit card fraud, and arson. Juvenile misdemeanors included such acts as assault, breaking and entering, unauthorized use of a vehicle, and trespassing.

The range of offenses for which these inmates were incarcerated at the time of the survey is as follows. Approximately three- fourths of the inmates were charged with either drug offenses or violent offenses (including murder, attempted murder, or assault with intent to murder). Those charged with having committed a felony as an adult were charged with either auto theft, robbery, breaking and entering, malicious destruction of property, or escape from a penal institution. Less than one percent were arrested for misdemeanors.

Most inmates reported that they have goals and future plans. The majority plan to work in such occupations as electrician, carpenter, computer technician, construction worker and barber. Others plan to join the military, start their own business or attend college. A small number reported that they will be incarcerated. One inmate responded that he would be dead.

Inmates were also asked for suggestions on their ideas for improvements that the school system might try. Some inmates thought that the system should maintain a dress code for all students, one designed to prevent peer pressure between the "haves" and the "have nots." Others thought that more counseling is needed; specifically, more one-on-one counseling. The public holds certain misconceptions about the attitudes of teenagers who get into trouble. Indeed, adults often appear to believe that delinquent teenagers prefer a life lacking in standards and values; that the existence of some of today's teenagers personifies the sociological concept of anomie. However, inmates in this section of the study report just the opposite.

110

For example, one inmate said, "...attendance and school homework policies should be more strict." Another inmate said, "[School] programs in drug education and treatment should be mandatory." One inmate reflected on troubled black male students and suggested to educators, "...don't give up on them. Support and encourage them to attend school and to do their work." No inmates blamed the school system for contributing to their current problems; most blamed themselves.

Conclusions

This study did not necessarily reconfirm some of the assumptions held by the public regarding those who are young, Black, male, have committed crimes and are in jail. Most thought of themselves as "average" students, yet spent fewer than five hours a week studying or doing homework. Although one third did not participate in any school-related extra curricular activity, some might be surprised that a third reported that grades did not prevent them from participating in such activities. Most had been previously arrested as a juvenile and at the time they were interviewed, all were charged with crimes for which they were arraigned as an adult.

One significance of this study is that it actually took place. It did so at the behest of a top corrections official who was a member of an independent committee of community leaders, appointed by a school superintendent, to examine strategies and recommend reforms to overcome the serious academic problems of Black male students.

A second point is that this study provided all persons involved in its process, those who conducted the interviews and community leaders alike, an opportunity to gain firsthand knowledge about the educational experiences of young men who are typically forgotten by the public. Poor grades, idle time, and behavior problems often lead to such crimes as theft, homicide, drug and alcohol abuse. Felonies and misdemeanors are often symptomatic of a form of programmed failure that some say begins early for black males. Regarding programmed academic failure, it has been noted that Blacks are already behind when achievement testing is initiated and continue to lag as they progress through school (Bridges, 1988).

The significance of the study was further enhanced when, following the presentation of the results, committee members were able to meet and talk with some of the inmates who had actually participated in the study. Some inmates asked for educational and employment advice and to their surprise, received it. This was particularly gratifying for those inmates seeking advice who were part of the 44 percent who were never counseled on career or college options.

Finally, it must be noted that as a result of this project, some of the school system and correctional center staff who were involved in this study are volunteering their time to develop innovative inmate education projects. These efforts will not only focus on the needs of the young Black male inmate, but also on the needs of the young Black female inmate as well.

111

Implications for Future Research

The present study opened a door with a view of one community's school system as seen by a specific young Black male inmate population. As far as this researcher can determine, few school districts and their communities are well-grounded in the interrelationships between the school system, the community and the local penal institution. A systematic effort should be made to develop articulated programs between school systems and correctional institutions to ensure that young inmates continue to develop their academic potential, a need made clearly evident by this study. Much research is needed if educators are to better understand this situation. For example:

-One line of research should document in more detail the actual educational level of young inmates, both male and female, including levels of academic skills, processes and attitudes about learning.Such data would allow program developers to propose models for inmates' different educational needs.

-Another focus should be to explore the extent to which school systems are tied to correctional institutions.

-Researchers should also study the female (minority andwhite) population to see if there are different needs, and if, given those differences, distinct approaches are warranted.

-This study dealt with a limited inmate population in a specific jurisdiction. Studies that allow comparisons with other legal systems and their school districts would enhance this body of knowledge.

In summary, it is clear that if we are to educate all of our young people, we must provide a way for those who have been disconnected from the formal school system to continue learning. This is a challenge we must boldly confront, or we will continue to face the consequences.

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CHAPTER 16

Improving Higher Education in the Social Sciences:
A Culture and Value Sensitive Model

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The world today is dominated by two great traditions: one developed in the East and the other in the West. The first grew several thousand years before Christ in the then highly advanced cultures of China, India, and other nations in Southeast Asia. It was basically an inner-directed culture with emphasis on self-discipline and self-introspection (Hall, 1983). It originated and evolved basically through the ancient traditions of Hinduism, Buddhism, Jainism, Confucianism, and Taoism. The latest off-spring of this tradition was Sikhism in India about 300 years ago. The Western culture, on the other hand, is based on a linear, cause and effect analytical thinking as basically propounded by the Greek philosophers. Later, it incorporated the Judeo-Christian ethics (Hall, 1983)

Recently, there has been an increased realization of the need for social workers to develop their understanding and expertise in taking into account clients' cultural heritage and dealing with the clients effectively through the use of a cultural-sensitive approach. Since social work deals with people's life-styles and emotions, it is always involved with individual and familial value systems; most of which are directly co-related to the value systems of society in which the individuals and families grow. The basic tenets of the social work profession are deeply embedded in humanitarian ideals. Some pioneer social workers including Biestek (1953), Bowers (1969), Keith-Lucas (1960,1971,1972) Siporin (1985), and Spencer (1956) have explored the religious and spiritual dimensions of humanitarian values and their impact on social problems. Wohl emphasized culture as influencing the helping process regardless of it being intra-cultural and cross-cultural (Wohl, 1989).

This paper proposes to conceptualize and develop a socio-cultural, value-sensitive model for training and sensitizing social work students to cue into their frame of mind and value orientation and to derive some concepts and techniques from the Neuro-Linguistic Programming (Singh, 1990). It will focus on the four intrinsic elements of the helping process, i.e. the therapist, the patient, the locale or setting, and the methods to be employed (Wohl, 1989). Thomas Szaz (1965) has used the metaphor of psychotherapy as a game with certain rules that control the conduct of the participant. Each patient has learned different games in his culture and has to be taught a new one. This must be based on a thorough evaluation of the impact of the services on the patients' sense of self and cultural identity and their attitude toward the services and the treatment process (Atkinson & Gim, 1989). Such an approach should eventually promote advocacy for a cultural competent social work practice (Chung & Singh, 1990). Based on the previous work on the value

113

base of psychotherapy, a cultural-sensitive approach to family therapy, and an integration of some concepts from Eastern psychology (Singh, 1990, 1989), this paper attempts to incorporate some concepts and techniques from NLP to sensitize social work students and professionals to cultural issues.

As per mandates of the Council on Social Work Education, which places a great deal of emphasis on a cultural-sensitive social work, most of the social work education programs both at the BSW and MSW levels have incorporated various culture-sensitive concepts through different courses. but the usual tendency has been "to add a bit here and a bit there" in a somewhat incoherent fashion. It is like a potpourri or a mixed salad; it is quite healthy but does not serve the needs for a full course dinner (Chung & Singh, 1990). We have not made any serious attempt to tease out the core elements that overflow into many other areas and, thereby, lessen the counter-productivity of a heavy pedagogical social work training (Coulshed, 1988).

A Value-Sensitive Training Model for Social Workers

Many studies (Giardono, 1974; Tseng & McDermott, 1975; Rabbin & Struening, 1976; Harwood, 1981; and Rabal, 1977) have shown that people from different value systems usually differ in the following six areas: 1) their experience of pain; 2) what they label as a symptom; 3) their way of complaining about pain or symptoms; 4) their belief about the cause of their illness; 5) their attitudes towards helpers; and 6) what treatment they desire and expect.

The perception of the problem and the pain attached to it differs based on value systems (Morse & Morse, 1988). The individuals' efforts to solve the problem or the failure to solve it are also culture and value specific. Values help reinterpret the situation and cope with them (Clark & Hovanitz, 1989). It's no wonder that the various theories of human behavior, despite the vast variations in their emphasis, have to deal with the value systems at one point or another (Singh, 1989).

Values constitute the cornerstone of human existence in the sense that they carve out our attitudes towards ourselves and others and furnish meaning and purpose to life. They provide us with a frame of mind to deal with the realities of life judiciously and equip us with an armamentarium of rituals and devices to cope with suffering and crises experienced during landmarks and transitions in life. Our values and attitude towards life may change due to early traumas in life such as death of a parent or sibling (Finkelstein, 1988). Values refer to stable preferences for certain patterns of outcomes to oneself and others (McClintock, 1978).

Let's examine what the word sensitivity means. According to Webster's dictionary it is a state of having a sense of feeling, or having the capacity of perceiving impressions from external objects. It is a state of having feelings easily excited; having feelings keenly susceptible of external impressions; readily and acutely affected. In physics, a sensitive object is one that is easily affected or moved, such as a sensitive balance; a sensitive thermometer that will measure accurately to the highest degree. In chemistry and photography, it is perceived as a state of readily

being affected by the action of appropriate agents, i.e. iodized paper is sensitive to the action of light.

Chaplin (1975) in the Dictionary of Psychology defines sensitivity as: 1) "The condition or ability involved in being receptive to stimuli"; 2) The degree of responsiveness on the par of an individual, animal, or instrument to changes of small magnitude; 3) A trait which makes the individual highly responsive to the feeling of others; and 4) The tendency to be easily offended.

Sensitivity rests upon two crucial facts: everything we know about the world around us, as well as, the inner world inside our mind and body. Both of these aspects of sensitivity are intrinsically intertwined, affecting our behavior in every situation. Any blockage in either of these areas of sensitivity causes sensitivity disturbance, which leads to reduced, exaggerated, or distorted sensitivity, either organic or functional in origin. The sensitivity disturbances could be various types including: anesthesia, a total loss of sensitivity due to nerve impairment or destruction, narcotic drugs, psychiatric disorder, or hypnotic suggestion; and hypesthesia, or hypesthesia, an excessive sensitivity to one or the other kind of sensory impression. The patients suffering from conversion reaction may go through other types of sensitivity disturbances such as: analgesia, the loss or impairment of pain sensitivity; hyperalgesia, extreme sensitivity to pain; and paresthesia, which includes various sensitivity distortions such as tingling, tickling or burning sensations (Goldenson, 1970).

Cultural Sensitivity

Let's explore the words culture, culture sensitivity and related terms. The classic definition of culture, which most sociological definitions have followed was stated by Edward B. Tyler, "That complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." An analysis of numerous definitions of Kroeber and Kluckohn, concludes that the consensus of most social scientists is that "culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts." The essential core of culture consists of traditional ideas and especially their attached values.

Cultural sensitivity, based on above definitions of culture and sensitivity, can be construed as a state of mind receptive to the knowledge, belief system, art, morals, laws, customs and other unique characteristics of a person from another culture. It consists not only in tolerating but accepting as normal the variations in life styles, behaviors, and symbolic aspects of life including art, meaning and purpose of life and everyday functioning as practiced by an individual group of people from another culture. The moment an individual is faced with the culture of another individual the following levels of transactions take place immediately: 1) The individuals' concept of his/her own culture; 2) The individuals' concept of the other's culture; 3) The knowledge of the other persons' culture; 4) Individuals

115

reception to others' culture including awareness, non-judgmental attitudes, willingness to increase knowledge about it; 5) An individual's willingness to make small changes in response to the newly learned cultural innuendoes; and 6) Continuous efforts made by an individual to accept the variations in the new culture as normal without labeling them as healthy/unhealthy or moral/immoral.

Neuro-Linguistic Programming and Culture Sensitivity

Let's now examine the Neuro-Linguistic Programming and its application to enhancing cultural sensitivity. Neuro-Linguistic Programming is the structure of subjective experience, including specific techniques for organizing and re-organizing the experiences of self and others in order to define and secure any behavioral outcome. Neuro-Linguistic Programming is not a theory but a "meta-model" with its primary focus being the neurological base of internal experience (MacLean, 1986). The theory was developed by John Grindler and Richard Bandler in the early 1970's. This theory has its origins in its expansion of Communications Theory (Bandler & Grindler, 1975), Cognitive Theory and Behavior Theory. It has also been influenced by Carl Roger's Client-Centered Theory, the Task-Centered Model and Perlman's Problem-Solving Model. It derives from the biological sciences in understanding how the brain works. It emphasizes the difference between the reality of the world and our experience of it (Bandler & Grindler, 1975). Messages that are transmitted socio-culturally through language and modeling have an impact on our perception of ourselves and others. We create a map or model of the world, which becomes the unconscious generator of our behaviors (Bandler & Grindler, 1975). We do not act directly on the world but rather through our model (perception) of the world (MacLean, 1986). It is based on the anthropologist Benjamin Whorf's view that the linguistic patterns themselves determine what the individual perceives in this world and how he thinks about it. Since these patterns vary widely, the modes of thinking and perceiving in groups utilizing linguistic systems will result in basically different world views (Fearing, 1954). People's upbringing in a specific culture, their world view, and attitude towards social problems color their perceptions and efforts to solve their problems (Chung & Singh, 1990). By sensitizing themselves to the clients' value systems as differently perceived in various cultures, the social workers can develop specific techniques of tuning into the clients' subjective experiences based on his/her way of organizing and re-organizing the perception of self and the world (Singh, 1990).

Conceptual Base for a Culture-Sensitive Approach

Based on the definitions of culture, culture-sensitivity and the Neuro-Linguistic approach, the following concepts for the development of a culture-sensitive model need to be explored in depth in their application to changing/modifying the students' sensitivity to cultural innuendoes.

116

1. **Differential vs. Universal Reality:**
   Despite the differential perception of reality by different cultural groups, there does exist a universal reality which, with some variations in being handled by different cultures, has universal implications. Basic human needs are universal but a particular culture may overemphasize one at the cost of another.

2. **Minority Problems vs. Social Systems:**
   While some specific problems may negatively affect some minority or culture groups, they similarly influence all social systems at large (Brown & Oliver, 1987).

3. **Integrative Micro-Macro Practice:**
   The model considers micro and macro social work practice with populations of diverse economic, socio-cultural, ethnic or racial backgrounds living in multi-cultural communities (Singh & Haynes, 1990).

4. **Symbolism:**
   Each culture and basically each human transaction is deeply embedded in symbolism. For the Hindu philosopher K. Coomaraswamy, symbolism is "the art of thinking in images." Fromm in his book, The Forgotten Language and Bayley in The Last Language of Symbolism, share the same ideas. Long ago, Goethe had asserted, "In the symbol, the particular represents the general, not as a dream, not as a shadow, but as a living and momentary revelation of the inscrutable."

5. **Time,** a significant variable in the treatment process constitutes a significant paradigm of human existence in different cultures. The studies on time limited social work (Singh, 1982; Simmons, 1967; Kiler, 1966; Barten, 1965; Reid & Shyne, 1969; Castelmiovo-Tedesco, 1965; Davenloo, 1980; Wells, 1982; and Malan 1976) indicate the variations in people's perception of time and the need to use its creativity as a dynamic therapeutic variable.

6. **Space,** a distancing phenomenon in human experience has always bothered human beings resulting in the culmination of modern explosion of the jet age.

7. **Information Processing:**
   Human beings and culture exist in basically an open system with a constant interflow of energy and information. These are, therefore, constantly changing and evolving over time, but an overall constancy or stability is maintained. The central nervous system can be viewed as basically an information processor with an elaborate feedback and loop system.

8. **Need for Contact and Cues and Norms:**
   Human nature is basically gregarious and interpersonal with a basic need to form a group of class associations. The process of interactions during the course of time result in evolving certain cues to interpersonal stimulus and responses that constitute the base of human connections with a particular group of people. Over a period of time, various norms of personal and interpersonal behavior also evolve to regulate relationships.

117

9. **Humans Have Unlimited Growth Potentials:**
   Limitations we face are the limitations of the mind, a self-fulfilling prophecy that hides our innate potentials under the degrading concepts of poor me.

10. **Blindness to one's own strength and potentials** leads to undermining those of others. Once we feel full from within and afloat with self-confidence, we easily learn to appreciate others.

Developing a Culture and Value Sensitive Model Based on N.L.P.

The aforementioned concepts constitute the cornerstone for developing a culture and value sensitive model for social work practice. It provides a general guideline, a mental road map for theoretical underpinnings and some viable techniques for cultural sensitive practice.

Conclusion

Dealing with the cultural and value sensitive issues is not only a delicate therapeutic task but also an integral part of effective social work practice. Not only that the client from a different culture might be apprehensive, but the social worker raised in a specific culture-value system may be quite at odds with himself/herself and may find it hard to utilize his/her full cultural potentials in helping the client. This model is based on encouraging self-exploration and utilization of the self in cuing in with the clients' self-system and problem solving process.

Due to publication limitations, the extensive Culture-Sensitive Model provided by the author was omitted. If you have questions regarding this model please contact Ram N. Singh.

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119

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CHAPTER 17

A Multicultural Perspective for School and Curriculum Reform: Cultural Literacy and Infusion in Life Science

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I am reminded of the book that my grandfather would always read to me about the lion and the great white hunter. Of course, the great white hunter would always kill the lion. One day I asked my grandfather, 'when will the lion win?' He said, 'when the lion starts writing books!'

Introduction

A multicultural perspective demands a comprehensive approach to minimize and possibly eliminate unequal power relations in educational opportunity as it relates to race, class, and gender as we interact politically, economically and socially.

A multicultural perspective for school reform is defined as a collaboration and consensus building among all cultural groups, including school site personnel, parents, community, board members, administration and central support staff.

A multicultural perspective for curriculum reform is defined as a transformation of the existing traditional, monocultural curricula perspective to curricula which will enable students to view concepts, issues, events and themes from a multicultural perspective.

The goals for school reform are as follows:

1. To establish school site governance teams which provide for the equal empowerment of all groups irrespective of race, class and gender.
2. To establish school site assistance teams to assure the highest quality of social, physical and academic life for all students.
3. To involve parents as instructional partners.
4. To provide opportunities for all students to succeed through community, parent and school site personnel collaboration.

Philosophy

The New Orleans Public Schools' Multicultural Perspective of Education is an educational approach designed to promote social equality. It seeks, through effective schooling, to create an academic environment that fosters equity for all students by advocating the elimination of race, class, and gender subordination in educational practice. It seeks to operationalize the belief that "all children can learn" by providing meaningful reflective learning experiences such that they acquire the skills and confidence to control their own lives and shape our future society.

121

Objectives

The objective os the curriculum reform component include:

A. to infuse into the existing curriculum accurate historical and cultural content representative of the ethnic and gender groups present in our society;
B. to assist students and teachers through dialogue to understand their own ethnic/cultural origins, as well as those of their peers and colleagues;
C. to stimulate learning with cultural diversity by making teachers, administrators, parents, and ultimately students, aware of the cultural differences present in our society;
D. to communicate to each student that he or she is a unique individual, has worth, and is capable of achieving his/her highest potential;
E. to assist teachers, administrators, and parents in identifying and exhibiting toward students the kinds of behaviors that transmit messages of perceived worth and esteem;
F. to create a learning environment characterized by openness, creativity, and freedom by encouraging students to research data and think analytically as well as critically;
G. to utilize classroom strategies that stimulate interaction and dialogue, teacher to student/s and student to student; to promote the development of behaviors that support equal opportunity; to model that learning is an active process of inquiring;
H. to select materials to stimulate learning processes that are built on real experiences and meanings from the students' own lives;
I. to create a physical classroom environment which invokes positive images of ethnic groups and provides resources for associated research;
J. to provide supportive field trip/laboratory experiences that extend multicultural studies beyond the classroom;
K. to initiate the instructional modules into the regular school day and to incorporate into additional written lesson plans/school activities, the objectives of the Multicultural Perspective for School and Curriculum Reform;
L. to enable students to successfully and confidently express through projects, debates, and written expression their understanding and constructive idea formations regarding race, ethnicity, gender and class;
M. to provide at the school level, systematic activities for parents as partners in extending the Multicultural Perspective of Education.

Yearly Implementation Process

Year one of the third level of infusion involves the initial modeling of the written lesson plans in the ten model schools (4 elementary, 3 junior/middle, and 3 senior high). This will occur in grades K and 5 for elementary and in specific courses for language arts/English, mathematics, science, and social studies in all secondary grades.

Year two of the third level involves the addition of 30 new schools (20 elementary, 5 junior/middle, and 5 senior high). These new schools will infuse African/African-

122

American content into the curriculum for the same grades and subject areas as the model schools did in Year one. The model schools will now proceed to development and implementation of lesson plans for grades 1,3, and 6 for elementary, and all remaining courses and subject areas at the secondary level.

Year three of the third level involves the addition of 45 new schools (20 elementary, 14 junior/middle, and 10 senior high). These 45 new schools will infuse African/African-American content into the curriculum for grades K,1,3,5,6, and all subjects at the secondary level. The 10 model schools will now proceed to development and implementation of lesson plans for grades 2 and 4. Note: at this point all secondary schools will have been incorporated with infusion in all subject areas. In the district,, this leaves only 36 schools, all elementary, still to be incorporated into the project.

Year four of the third level involves the addition of the remaining 36 elementary schools. These schools will infuse African/African-American content into the curriculum for grades K,1,2,3,4,5, and 6. All secondary schools will continue the process in all grades and subject areas, therefore completing the infusion process kindergarten through grade 12. At this time, the 10 model schools will revert to Phase one as they begin development and modeling of lesson plans for the next ethnic group.

Writing Science Modules

Robert J. Cottrol, in the article, "America the Multicultural" states:

> ...public schools, with few exceptions, presented a picture of the world that was relentlessly monocultural and, I might add, monochromatic. World history classes presented us with an impressive array of European heroes and villains, King John I (who I confess made a greater impression as the villain of numerous Robin Hood movies than as grantor of the Magna Carta), Charlemagne, Columbus, Louis XIV, Napoleon, Kaiser Wilhelm, Adolf Hitler, Winston Churchill, and the list goes on. Rarely did the standard world history class examine the lives of the great figures of Africa, Asia, Latin America, or the indigenous populations of the Americans.

Until the publication of *Blacks In Science - Ancient and Modern*, by Ivan Van Sertima in 1983 (New Brunswick, USA: Transaction Books), there were no works that gave serious treatment to the contributions of Africans in science and technology. Extant archaeological research has revealed a wealth of information regarding areas outside of Egypt in the fields of aeronautics, architecture, mathematics, medicine, metallurgy, navigation and other sciences.

Sertima asserts that "few Americans are aware of the major contributions of blacks to modern technology." A model system, the Atlanta Public Schools program explores the cultural contributions of Africa. Peter Schmidt's "Rediscovering A Lost Continent (Teacher Magazine, May, 1990)," writes:

> Many are leaving things that they - and their teachers - never had a chance to learn before. That Africans made great contributions to math, science, literature, and art; that African-Americans profoundly shaped the history of the United States; that African culture still influences much of what Americans say and do, today ... For

123

too long schools focused on Greece and Rome, omitting the influences of Egypt and the Congo.

Wade Nobles, a Professor of Black Studies at San Francisco State University states, "If the curriculum [of a school district] does not serve as a mirror for children, then the ability of the curriculum to stimulate their desire to learn is weakened."

Hence, science curriculum writers were to:

1. include "significant" historical data on the role that Africa played in early civilizations, ancient and modern;
2. emphasize individuals and their relationship to the total historical development of science and technology;
3. attempt to illustrate the "connection and movement" of African technology throughout the world;"
4. present cultural unity in science and technology between ancient and modern people of African descent;
5. illustrate that early African-Americans contributed to the development of science and technology prior to, during, and after the American institution of slavery;
6. avoid designating a curriculum which emphasized biases and stereotypes; and
7. design modules that are non-prejudicial, in which objectives are clearly defined, and enrichment activities provide opportunities for every student to achieve.

Also considered was E. Cain's "Multicultural Teacher Education: Guidelines for Implementation (Washington, D.C.: American Association of Colleges for Teacher Education, 1990)." Cain asserts:

Multicultural education recognized cultural diversity as a fact of life in American society, and it affirms that this cultural diversity is a valuable resource that should be preserved and extended. It affirms that major education institutions shouldstrive to preserve and enhance cultural pluralism.

Lastly, R.L. Garcia's *Teaching In A Pluralistic Society* (New York: Harper and Row, 1982) description of multicultural institutions are noteworthy. He states:

Multicultural institutions directly counte..s elitism, sexism, and racism in American public school teaching and learning.Multicultural institutions are the generic term for a broad-based educational encounter with unjust, exclusive, andexclusionary educational policies, programs, and practices.

Following detailed in-service activities, to include an "Educational Exposition" with Dr. Asa Hilliard of Atlanta as the keynote speaker, the committee to infuse African and African-American contributions to science and technology began to research non-traditional and seldom discussed topics on African and African-American contributions.

124

Life Science (Biology) Component

The Life Science component of the African/African-American Curriculum Infusion - Multicultural Perspective for Education, correlates to the fields of concentration in life science in both the Louisiana State Department of Education and the Orleans Parish School District. The domains and standards in each instructional module, indicated by a roman numeral and an upper case letter respectively, were extracted from the Essential Learner Objectives (ELO's) of the District.

Life Science instructional modules include:

-Select African and African-American Contributions to Scientific Methodology (7th grade)

-Select African American Contributions to Natural Science - A Focus on Dr. Ernest Just (7th grade)

-Select African and African-American Contributions to the Understanding of the Circulatory System (7th grade)

- Peanut Products and Dr. George Washington Carver (7th and 10th grades)

-Dr. Charles Richard Drew and Dr. Daniel Hale Williams (7th and 10th Grades)

-Ancient Africans and Early Americans of African Descent in Medical Technology (10th grade)

-Sickle Cell Anemia and Other Inherited Diseases (10th grade).

Instructional modules were designed to be used by the teacher to present the information as an enrichment to their regular science classes and also to serve as a model for teachers to develop additional work.

Each model is divided into the following components: topic, subject area, grade, ELO's, instructional module objectives, resources/materials, vocabulary, instruction/background, lesson delivery, evaluation, follow-up/enrichment activities.

Modules should be taught in conjunction with the domains and standards listed on each. The instructional period during which each module is taught can be determined by using the sequence of standards for the appropriate grade level.

The information presented in each module is designed to allow the teacher flexibility in how the lesson can be presented. Teachers are encouraged to modify and/or supplement each module with additional information, lesson delivery and enrichment activities, which will serve both teaching and learning. Teachers are also encouraged to develop additional modules using the Atlanta, District of Columbia, and the Jackson (MS) Public School District instructional modules. Particular attention should be given to the Portland (OR) Baseline Essays and other relevant resources.

It is further recommended that teachers structure their lessons using strategies which will encourage the development of critical thinking skills, problem solving techniques and cooperative learning. These skills should be emphasized in all areas of lesson planning and implementation. Decision making/problem solving skills should be an integral part of every lesson used by the teacher to enhance student learning.

125

Sample Instructional Module

Topic: Dr.Charles Richard Drew and Dr. Daniel Hale Williams

Subject Area: Life Science/Biology

Grade: 7th or 10th grade

Essential Learner Objective(s)/State Curriculum Guide Objectives:

XII F 128 Identify four major components of blood and state the function of each.

XII F 130 Describe the path of blood through the heart naming various chambers, valves, and connecting vessels.

Objectives: (1) develop an appreciation for the medical knowledge possessed by ancient African; (2) describe the impact of efficient storage of blood plasma perfected by Dr. Charles Drew upon health care today; (3) explain the significance of the first open heart surgery, performed by Dr. Daniel Hale Williams; (4) compare and contrast the lives of Dr. Daniel Hale and Dr. Charles Richard Drew.

Resources/Materials: books, articles, models of the heart, circulatory system for student manipulation charts, posters, diagrams, transparencies, and videos.

Vocabulary: circulatory system, blood plasma, red blood cells, white blood cells, platelets, right ventricle, left ventricle, right atrium, left atrium, corpuscle, blood vessel, capillary, cardiovascular, hematology, hieroglyphics, vein, thoracic, artery, blood pressure, aorta, blood bank.

Introduction/Background Information: The history of medicine in most books begins with a discussion of the Greeks Hippocrates (400 B.C.) and Galen (100 A.D.). Rarely reflected in modern history is the vast medical knowledge possessed by early Africans in what is now called Egypt. These early Africans lived along the Nile River. Ancient hieroglyphics reveal that their country was called Kmet which translates into the English equivalent of Black City or Black Village. There are three areas in which these early Africans made significant contributions. They were the world's first doctors and were highly proficient in the art of healing. Ancient Africans wrote the world's first medical literature. Early Africans also impacted upon Hippocrates and the evolution of medicine in Early Greece. Even when modern history addresses Egyptian influences on Greek medicine, rarely is mention made of this early African community. In fact, the Greek god of healing, Asclepios, was identified in Greek literature with the African, Imhotep, who lived in Egypt, and is generally considered the "Father of Medicine."

Our knowledge of black contributions to the early history of western medicine has been revealed in papyri (manuscripts written on a type of paper made from plants by ancient Egyptians) which indicate that they were written about medical practices at least 5,000 years ago. Approximately 10 of these papyri remain. The papyri gave a very detailed view of the huge storehouse of medical knowledge possessed by these ancient African physicians. Their diagnostic procedures appear to be remarkably similar to those employed by doctors today. Ancient African medical practitioners noted the general appearance of the patient; observing skin

condition and color, the color of the patients' eyes and face, smell of the body, etc. The urine and feces of the patient were also checked, a practice still employed today. Of extreme importance is the fact that the patient's pulse was taken and measured, indicating a knowledge of its role in circulation and hemodynamic functions. The papyri point to a working knowledge of the circulatory system's structure and function 4,500 years prior to the work of William Harvey in 1628. These ancients also recognized the relationship between the circulatory and respiratory systems. They were aware that the heart was the main organ of the circulatory system and named these various parts including blood vessels. In addition, they knew how the blood vessels were routed through all the limbs of the body. Amazingly, they wrote about many symptoms of diseases affecting the cardiovascular system such as heart palpitations, arrhythmias, and angina pectors. It is interesting to note that ancient African physicians in Egypt stood alone as the first practitioners of specialized medicine. Each physician treated diseases of a specific organ. In the United States, Dr. Charles Drew and Dr. Daniel Williams, two African-Americans, developed medical techniques which profoundly impacted the medical community. Both of these physicians did work related to the structure and functions of the circulatory system.

Dr. Charles Richard Drew (1904-1950) is responsible for saving countless lives as a result of a technique he pioneered for preserving blood plasma for periods of time, thus enabling it to be transported for extended use. His research served as a bases for the establishment of blood banks. Dr. Drew received medical and surgical degrees from McGill University in 1933. He had become interested in preserving blood for transfusions during his time there. After several teaching positions and internships, Dr. Drew began to test his theories on preserving blood at Columbus Presbyterian Hospital in 1938. He found out that blood plasma could be substituted for whole blood in transfusions. Prior to this, live donors were necessary since whole blood disintegrated so rapidly in storage. As a result of his work, the world's first large scale plasma program for Great Britain was established. This resulted in countless lives being saved during World War II. Because of his success, he was asked to serve as director of the American Red Cross Blood Bank. However, he resigned due to the organization's policy of separating the blood of the white and black donors. In spite of this, he continued his work in hematology. After working all day, Dr. Drew and several of his colleagues and students decided to drive to a medical conference down South. Although there are several versions to what happened, it seems that Dr. Drew fell asleep while driving. Dr. Drew was injured and was bleeding profusely. Ironically, he did not receive the blood transfusion necessary to save his life. He died in route to a second hospital that admitted people of African descent.

Dr. Daniel Hale Williams (1856-1931) is known as the world's first physician to perform open heart surgery. He finished his medical training at Chicago Medical College, receiving his diploma in 1883. Upon graduating, Dr. Williams opened an office in Chicago on the South Side. During this time, good medical care was often

12

denied to blacks. Surgical procedures were routinely performed in either the black physician's office or a patient's home, not the most ideal conditions for surgery. Dr. Williams realized his dream of opening a hospital where people of all colors could receive care, where a highly qualified staff of all races could practice medicine. In July of 1893, Dr. Williams was aced with an awesome decision, to risk his medical reputation and career by attempting a procedure which had never been done before to save a man's life. A patient had been brought in with a knife wound to the chest area and was suffering shock and internal bleeding. Dr. Williams opted to try to save the man's life. The surgery was successful, amazingly since there were no X-rays, anesthesiologists, electrocardiograms, etc., during the 1890's to help surgeons. In 1894, he was asked to head Freedman Hospital in Washington, D.C.,by President Grover Cleveland. He dedicated the remainder of his life to surgery and to develop training schools for black nurses and doctors.

Lesson Delivery: This instructional module should be completed in conjunction with, or immediately following your review of the circulatory system. Solicit form students a list of the procedures followed when a person receives a medical checkup. Demonstrate measuring the pulse in different locations. If available, demonstrate the proper use of a stethoscope. Point out to the students that ancient African physicians examined their patients in much the same fashion. Proceed with pulse taking. Ask students to describe the type of medical attention they would need if involved in a life-threatening accident. Focus on the need for blood transfusions and the problems associated with transfusions. At this point, introduce them to the work of Dr. Charles Drew and show a film on him.

Evaluation: Observation of student lab activities and projects; review of comple ed assignments and essays. Teacher can test students on vocabulary, Afri :an contributions to medicine, Dr. Charles Drew, and Dr. Daniel Hale Williams.

Follow-up Enrichment Activities: Invite a cardiologist to come in and discuss open-heart surgery. Also invite someone from the American Red Cross Blood Bank to talk with the class. Have students research hypertension or sickle cell anemia. Have students interview an African-American doctor in New Orleans and report back to class.

128

Teacher Education

129
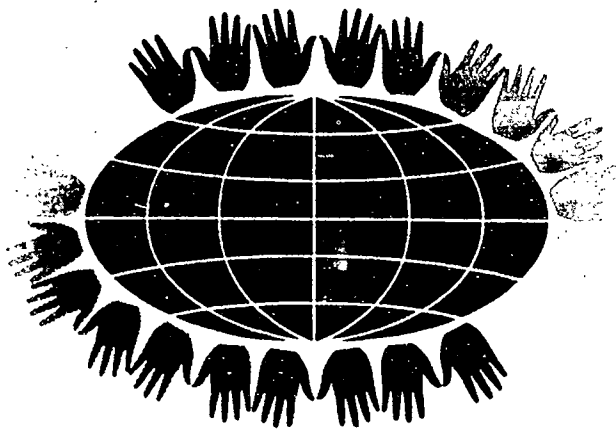
CHAPTER 18

Preparing Teachers for Multicultural Classrooms

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The purpose of this paper is to discuss the growing need for multicultural education in today's schools and to present the components of a multicultural education program for prospective teachers. Multicultural education is defined as an educational process that creates awareness, understanding, and respect for the various cultural groups in society.

Perhaps the most critical issue in education today concerns the increased need for multicultural education in the nation's schools and the increased responsibility of teacher educators to prepare people to teach in multicultural classrooms. As with other issues in education, this one seems to have been "recycled." Back in the 1960's and 1970's, multicultural education was a rather popular topic. It was then that the results of the desegregation of schools and the civil rights movement were having an impact. Educators and legislators came to realize that it was important that attention be given to the needs, interests, and cultural characteristics of minority children in order to preserve the ideals of the nation. It was then that groups such as Teacher Corps became leaders and innovators in teaching multicultural education.

Since that time, during the 1980's, there has been great decline in interest about and commitment to multiculturalism. It has been reduced from a major focus to a mere whim, something that is "nice" to do if one is so inclined. Multicultural education became nonessential in the minds of many. There seemed to be an underlying assumption that all was well, that there was no need for talk about culture and cultural differences, and that all problems related to race and culture have been solved.

Of course, this has proven to be a false assumption. Here at the beginning of the 1990's, we are all aware of the rising number of reports about racial violence on college campuses and the rising number of reports about racial violence in society. We are all aware of the growing concern about at-risk students and the growing number of school dropouts. New reports indicate that nearly a quarter of all young black men in America are in jails and prisons and that we are in danger of losing an entire generation of black men and their ability to lead productive lives ("Large Share," 1990). These problems and others have let us know that all the issues and concerns have not been remediated and that we must do something concrete and specific about them immediately.

In response to these problems, multicultural education must once again be brought to the forefront of educational thought and action. It can no longer be treated as a whim or be considered "nice" to do. It has become an absolute necessity, and

teacher educators must respond to this need. Prospective teachers must be taught to understand and appreciate the many cultures that exist in our society. They must be taught to value cultural diversity and to acknowledge that through their expectations, actions, words, and deeds as classroom teachers, they can foster acceptance and respect for all children. Moreover, they need to acknowledge that they have a legal, ethical and moral responsibility to provide the best education they possibly can to members of all racial, ethnic, and cultural groups.

This proposition becomes even more critical when we consider two phenomena that are occurring in American education today. One is the rapid increase in the number of minority children, especially Black and Hispanic, in public schools. The other is the rapid decrease in the number of minority teachers.

One report (American Council on Education, 1987) states that the number of minority children in public schools increased from 26.7 to 28.7 percent in a four year period, with Hispanics registering the greatest gains. At the same time, the elementary and secondary school teaching force was only 8.9 percent Black and 2.5 percent Hispanic. The rate of increase for the black and Hispanic school-age population was twice that of black and Hispanic teachers and indicates a severe shortage of minority teachers when compared to the growing number of minority students. In addition, Haberman (1989) states that by the year 2000, one-third of all school children will be members of a minority group while the number of minority teachers will have fallen to less than 5 percent Black and 1.9 percent Hispanic.

Another report (Southern Regional Education Board, 1989) indicated that the percentage of new minority teachers being certified at present suggests that the decline in their numbers will be greater i` the years ahead. It explains that today's black undergraduate college students ɔre no longer majoring primarily in education. In 1977, 22 percent of the bachelor's degrees awarded to black students were in education. In 1985, that number had decreased to 13 percent. Furthermore, Haberman (1989) reports that only 100,000 new bachelor's degrees are being awarded to minority students, and fewer than 10 percent of these are in education.

This increase in minority students and decrease in minority teachers continues even as great efforts are made to recruit more minority teachers. This has been an important trend for the past few years. Many educators believe that minority teachers have a great deal of influence on the self-esteem of minority children. Witty (1982) suggests that they also have a great deal of influence on "the perceptions of reality of white children" (p.8).

Reed (1986) explains that black teachers are needed to serve as role models for young black people, that they are needed to pass on black cultural heritage and instill a sense of black pride. Black teachers are also needed in white schools to promote racial understanding and to dispel misconceptions and prejudices among the teachers and students.

Graham (1987) expresses similar sentiments. She states that most teachers who teach today's children are white; tomorrow's teaching force will be even more so.

Yet, increasingly the students are not white. By the end of the century, perhaps 40 percent of American school children will be non-white. "It is important for black children to have at least some black teachers to provide valuable role models of successful black people who are contributing members of society. Black teachers are also vital models for non-black students who need to learn the same thing." (p.599)

There seems to be much agreement that more minority teachers are needed and that recruitment efforts should continue and increase.

However, the crucial point to consider and the major point of this paper is that if the current trend persists, nowhere in the foreseeable future will there be enough black (or other minority) teachers. There will not be enough black teachers to: serve as role models for both black and white children; to pass on cultural heritage; to promote racial understanding; to ensure a social reality for all children; instill a sense of black pride; and to dispel misconceptions and prejudices.

The Southern Regional Education Board (1989) predicts that if the downward trend in the number of minority teachers continues, it will be common for children of all races to complete kindergarten through 12th grade without being taught by even one minority teacher. They may never even see a minority teacher or administrator. This means that there will be no minority adults in the schools to serve as role models and motivators.

For these reasons multicultural education has become an absolute necessity, not a mere whim. We cannot rely on current recruitment efforts to provide enough role models for children. If the teaching force is going to be increasingly white, we must teach our white prospective teachers to be motivators for minority children. We must teach them about multicultural education and train them to function effectively in multicultural settings. These will be the people who must value cultural diversity and understand and appreciate various cultures. It is these individuals who must teach the children in their classes to accept and respect all racial, cultural and ethnic groups. It is quite possible that there will be no one else to do it.

For several years, this author has been the instructor of groups of white preservice students who are assigned to field experiences and student teaching in predominately Black, urban schools. Observing these students in classrooms, reading their journals, and discussing the problems these students encounter in their classrooms has led to the conclusion that three major components need to be included in a multicultural education program. These include: 1) the development of positive attitudes and behaviors toward culturally different children; 2) the knowledge of cultural characteristics of children which may have an effect on learning, and 3) the ability to select and use appropriate instructional strategies and materials.

First and foremost, teachers need to have positive attitudes toward minority students and need to behave in a respectful and accepting manner. Several writers

have suggested characteristics that teachers of minorities must possess. Wright (1980) says that black and Hispanic students need dedicated teachers who: respect children and youth, believe that students can learn if they are properly taught, and understand the types of homes and cultures from which the children come. Maeroft (1988) suggests that minority students need teachers who can inspire them, have a good rapport with them, have high expectations of them, and provide them with supportive environments which bolster their confidence. These teachers must also help make schools a place where students want to be by building a sense of community between teachers and students. They need the skills and time to talk with students about life and its problems.

Lincoln (1975) indicates that the successful teacher of disadvantaged, minority students is aware of the ethnic membership of the students and how this membership shapes the students' image of themselves and the world. The teacher is aware of the various family structures from which the children come and are cognizant of the danger of the self-fulfilling prophecy.

Twenty-five years ago McGeoch (1965) said that teachers of urban, disadvantaged minorities must have strength of commitment, clarity of purpose, and a positive response to challenge. This remains true today. These teachers must have a fine general education, specialized knowledge of the lives and learning styles of the minority child, first-hand experiences in urban schools, and an understanding of the children's community. Teachers also need such pedagogical skills as planning to promote desirable learning and organizing the classroom for effective discipline and control.

Watson (1984) writes that teachers must have high expectations of all students, both high achieving and low achieving (low achieving students are frequently minorities). Teachers can enhance learning by assuming that all students are capable because teacher expectations do function as self-fulfilling prophecies. If teachers expect and demonstrate through their actions that minority children cannot learn as well as other children, minority children will not learn.

Lastly, Betances (1989) believes that teachers of minority children must accept the humanity of the child, appreciate cultural differences, understand the value of bilingual education, and prepare the child for the future. Such teachers should be mentors who are loving, understanding, inspiring and who "reject rejections."

An important question to consider is: how can we develop positive attitudes in prospective teachers if they do not already have them? This is a difficult area for teacher educators, one that needs more study and research. However, one suggestion is being offered by Larke (1990): a mentoring program that pairs white pre-service students with black and Hispanic children in a mentor-mentee relationship for a two year period. The results of the study indicate that initially there were 81 percent perceived negative characteristics listed for minority children. This was changed to 84 percent positive perceived characteristics at the end of two years. These results indicate that cross-cultural mentoring along with

133

multicultural education and human relations training can change the attitudes of pre-service teachers.

Another program described by Burstein and Cabello (1989) has as its goal the facilitation of teachers' skills in working with culturally diverse students. As part of the program, teachers learn about the importance of beliefs and attitudes in educating these children. The results show that prior to training, 38 percent of the teachers expressed a cultural deficit perspective about minority children. After training, only 7 percent reflected this opinion. These two programs suggest that specific training can improve attitudes.

The second component needed in a multicultural education program is the understanding of the characteristics of children. This means understanding not only the physical, intellectual, social, and emotional characteristics, but also the cultural attributes that may affect learning. While all children share common developmental patterns, they may have some characteristics that are determined by their cultural environment. These attributes may have a great effect on a child's success and achievement in the classroom. Pre-service teachers need to be taught to understand cultural differences.

Anderson (1988) describes how cognitive styles differ among multicultural populations. He says that "because the social, cultural, and environmental milieus of ethnic and racial groups differ, one should expect these differences to be reflected in their cultural/cognitive styles" (p.4). He cites several studies that have been done on the differences in cognitive styles between African and European children, between Mexican-American and Anglo-American children, between Black-American and White-American children, and between disparate groups such as African and Mexican children versus Anglo-Europeans and White-Americans.

He found that there are two basic cognitive styles, Field-Dependent and Field-Independent. Field-Dependent learners emphasize group cooperation, value harmony with nature, accept affirmative expression, accept world views of other cultures, and are socially oriented. These learners do best on verbal tasks and learn material which has a social content and which is characterized by fantasy and humor.

On the other hand, Field-Independent learners emphasize individual competition, must master and control nature, limit affective expression, feel their world view is superior, and are task oriented. These learners also do best on analytic tasks and easily learn material that is inanimate and impersonal.

Through these studies, it was found that Western culture groups consisting primarily of Euro-Americans tended to be Field-Independent learners. Non-Western cultural groups tended to be Field-Dependent learners and consisted of American-Indians, Mexican-Americans, African-Americans, Puerto Rican-Americans, and other minority groups.

It can be implied from Anderson's work, therefore, that teachers of minority children in multicultural classrooms must understand the children's

134

cultural/cognitive styles and adapt or change some of their instructional techniques to accommodate these styles. Many minority children work best in cooperative groups, express themselves symbolically and affectively when speaking and writing, and learn math and science best when direct experience precedes discussion of formal concepts. This must be taken into consideration when planning learning experiences for these children.

Gibert and Gay (1985) have done an interesting study on the learning styles of black children that supports the findings of Anderson. They indicate that the learning styles of black children tend to be relational and Field-Dependent. This means that they tend to function better in cooperative, informal, and loosely structured environments, in which students and teachers work closely to achieve common goals. The learning itself should focus on concepts and general principles rather than on minute facts. Black children tend to work together for the benefit of the group rather than individual achievement and place great value on efforts toward achievement. Most often this learning style is in conflict with that expected by the school.

One feature of the interactional style that conflicts with that of the schools is the attention to "stage-setting" that precedes the performance of a task. This means that black children may not begin working on a task immediately after the teacher has given it. Rather, they must first prepare themselves and the environment. This may mean "looking over the assignment in its entirety; rearranging postures; checking pencils, paper and writing space; asking the teacher to repeat directions; and checking the perceptions of neighboring students" (Gilbert & Gay, 1985).These are necessary maneuvers for the student, but the teacher perceives them as avoidance tactics. In conflict with the values of the school, "stage-setting" uses valuable on-task time and results in negative feedback from the teacher.

Another area of conflict between black children and the schools is the speaking and listening style of black children. Spoken language is the primary mode of communication for black people, while schools stress written communication. Black culture places a high value on oral communication and many black children learn best by listening and they demonstrate their learning through speaking.

A further area of conflict is the amount of involvement black children demonstrate in the instructional process. They are accustomed to "participating in several different interactions simultaneously and to participating cognitively, affectively, and physically" (Gilbert & Gay, 1985, p. 135) The school usually requires that one person at a time participate in one activity at a time in one mode at a time.

Gilbert and Gay suggest that in order to ensure the academic success of black children, the school must develop strategies to meet its goals without ignoring the cultural heritage or identity of black children.

Interestingly, a study by Lee Little Soldier (1989) involving Navajo Indians offers very similar suggestions. The author offers seven recommendations that may be helpful to teachers of Native American pupils and to others who work with

135

students from culturally and linguistically diverse backgrounds. The following suggestions combine cultural attributes with instructional techniques.

1) Provide an open, relaxed, informal classroom with a supportive psychological climate.
2) Allow students to share the locus of control with the teacher.
3) Use cooperative learning techniques.
4) Use student-to-student dialogue and group problem-solving whenever possible.
5) Use culturally relevant materials and learning experiences which enhance the Indian pupil's self-concept and cultural identity.
6) Use encouragement and positive reinforcements in "liberal amounts."
7) Plan the instructional program to meet the needs of the pupils.

Little Soldier concludes by saying that in order to help Native American students succeed in school, educators must pay attention to the sociocultural context in which all learning takes place. A supportive context will enable Native Americans to make significant contribution to society while retaining their sense of identity within their own culture. The same plea for understanding can be made on behalf of all minority students.

Finally, when discussing cultural characteristics, we must be careful to not stereotype students. Qualifying terms such as "may," "many," "most," and "tend to" are used to indicated that all minority students will not possess these characteristics. Children are still individuals and should at all times be regarded as such.

The third component of a multicultural education program is helping students develop the ability to select and use appropriate instructional strategies and materials. At present, it is not uncommon for white pre-service students, having field experiences in predominately black schools, to prepare bulletin boards with pictures of only white people on them. This unfortunate practice does nothing to enhance the self-esteem and self-concept of minority children. It would also not prepare white children for the realities of society.

The following anecdote further illustrates the scope of the problem. This author was supervising student teachers in a predominately white elementary school. It was during February and the teachers in the school were emphasizing four major holidays for the month. These were Groundhog Day, Valentine's Day, Abraham Lincoln's Birthday, and George Washington's birthday. In all of the classrooms there were paintings, drawings, silhouettes, and stories on bulletin boards, walls, ceilings, and windows about groundhogs, hearts, Lincoln and Washington.

There was no indication that anyone realized that February is also Black History Month. Although there were black children present, there was no mention of black people anywhere in the classrooms visited. Then, by chance, this author passed another classroom where through the door could be seen a large bulletin board reading, "Do You Know Who These Americans Are?" On the board were pictures

136

of such famous blacks as Marian Anderson, Dr. Charles Drew, George Washington Culver, Jackie Robinson and others. In that classroom there was a black teacher, the only one in the building. In addition to the usual February holidays bulletin boards, she had put up a Black History bulletin board in an attempt to teach her class respect for the contributions made by black Americans.

Obviously, she should not have been the only one in the school providing this kind of instruction. Every teacher in the school should have been taught during pre-service to acknowledge the contributions of people of other races and cultures.

In fact, Tiedt & Tiedt (1986) present a February calendar that has several other multicultural events which should be of equal value in today's classrooms. Some of them are as follows: February 5 - Mexican Constitution Day; February 6 - End of the Spanish American War; February 10 - birthday of Leontyne Price; February 12 - Chinese Republic began; February 20 - Birthday of the Prophet Mohammed; February 22 - Birthday of Gertrude Bannin, Sioux author and reformer; and February 29 - Birthday of Mother Ann Lee, founder of the Shakers.

Tiedt & Tiedt (1986) recommend that teachers learn to use a multicultural calendar for each month of the year. They say that using such instructional techniques help develop children's self-esteem, motivation and feeling of connectedness. They say that multicultural activities help students to learn the value of diversity and to learn that being different is not the same as being wrong or deficient.

Several other writers offer suggestions about instructional materials and activities. Pasternak (1979) recommends developing learning centers on such themes as "Multicultural crafts" and "Multicultural Music." Baker (1983) makes suggestions for establishing positive classroom environments, which should include bulletin boards displaying pictures of diverse groups. In addition, seating arrangements should avoid racist and sexist patterns; books, films, filmstrips, slides, charts, and other audiovisual materials should present various cultures; and field trips should be planned to expose children to other forms of diversity.

Education and Society (Winter, 1989) presents several practical activities and descriptions of instructional materials related to cultural diversity. These include films, videos, booklets, posters, and books about black people, Jews, Hispanics and other groups.

Banks (1987) offers a wide range of instructional strategies that can be used to teach about various ethnic groups. The techniques and activities include using case studies, valuing exercises, research groups, timelines of historical events, map studies, data retrieval charts, role-playing and several others. It is also suggested that media be used, whenever possible, when teaching ethnic content. In addition, Banks presents detailed, annotated bibliographies about such groups as Afro-Americans, American Indians, Native Hawaiians, European Americans, Jewish Americans, Hispanic Americans, and Asian Americans. Further information about instructional techniques, materials, and content can also be found in a number of other sources.

Children who are taught to respect and appreciate people of cultures different from their own will be less likely to create or take part in racial violence on campus or in society. These children will be more likely to promote racial harmony in their communities and in our country.

Children who are the recipients of respect and appreciation will feel valued and have better self-esteem. They, too, will be less likely to create or take part in racial violence. These children will be better motivated and less likely to drop out of school. Perhaps they will also be less likely to go to jail. The high dropout rates among black and Hispanic youths are not just problems for black and Hispanic people. They become grave problems for all Americans when we consider the impact this has on the economy and on our national security. No country can afford to have large numbers of its people dropping out of school, being poorly educated, or ending up incarcerated. The economic impact of this is too costly.

The American Council on Education (1989) makes a cogent statement that supports this contention:

> "For the United States, minority advancement is a matter of enlightened self-interest as well as a moral mandate embedded in the Constitution. A strong democracy and a healthy economy demand a highly educated citizenry. If we allow current disparities to continue, the nation inevitably will suffer a comprised quality of life and a lower standard of living. Social conflict will intensify. Our ability to compete in world markets will decline, our domestic economy will falter, our national security will be endangered. In brief, we will find ourselves unable to fulfill the promise of the American dream."

One way to minority advancement and the American dream is to revisit multicultural education

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139

CHAPTER 19

Developing Teachers with a Multicultural Perspective: A Challenge and a Mission

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Multicultural education for both pre-service and in-service teachers is not new. It has been an integral part of teacher education for over twenty years and has been included in NCATE's *Standards for the Accreditation for Teacher Education* since 1979. This, however doesn't alter the fact that the inclusion of multicultural education in the curriculum remains an issue today. Being involved in multicultural teacher education and developing teachers with a multicultural perspective is both a challenge and a mission for teacher educators.

As a result of multicultural teacher preparation, pre-service teachers should be able to work effectively with all students regardless of their ethnic background, sex, age, socioeconomic level, or exceptionalities; and to teach from a multicultural perspective (AACTE, 1981). Teaching from a multicultural perspective requires:

1) awareness of one's own attitude toward diversity and its effect on the classroom;
2) recognition of the teaching process as an intercultural process;
3) awareness that teaching materials are culturally laden;
4) knowledge and understanding of students' cultures and cultural heritage;
5) recognition of individual differences;
6) ability to assist students in recognizing and valuing similarities and differences;
7) respect and appreciation of differences;
8) recognition of constraints placed on students by racism, sexism, classism, and ability to assist students in developing empowerment strategies to overcome these constraints.

Developing teachers who can work with a diverse population and have this perspective is necessary but difficult. Our society has not yet accepted cultural pluralism, and racism is still quite accepted. As the economy in this country becomes less solvent; the general population becomes more conservative, people become less tolerant, and racism becomes much more blatant. This has become evident on college campuses throughout the country, and is increasingly evident in teacher education programs. The challenges are numerous and complex in developing teachers with a multicultural perspective. These challenges give way to the mission of developing these teachers and has produced strategies and approaches which are effective and successful.

140

Challenges

Demographics

Rapidly changing demographics in California have schools and school districts unprepared to meet the challenge of educating a diverse multicultural and multilingual student population (EdSource, 1988). It has become the university's duty and responsibility to prepare both pre-service and in-service teachers to meet this challenge. This is further complicated by the fact that the overwhelming majority of pre-service and in-service teachers are Anglo-Americans, who perceive themselves as "monocultural." Demographics have changed rapidly in California as well as in the California State University, Fresno's service area. The enrollment in public schools is now majority "minority," with some Southeast Asian refugee's population more than doubling since 1983. The lack of knowledge of diverse cultures and the fear of the unknown has made multicultural teacher education a critical component of both pre-service and in-service education.

Anglo-Culture-American Culture?

With demographics changing as rapidly as they have, there has been little time for reconceptualization. There has been a history of resistance to a pluralistic approach to teaching and the curriculum. Many involved in education and coming into teaching have retained the assumption that "only that which is Anglo-American is American," (Banks, 1976). Anglicizing and assimilating students is perceived to be a quick fix, a way to use strategies, techniques, and content which in many cases is ineffective, historically inaccurate and inappropriate for educating not only non-Anglo students, but also Anglo students.

Faculty and Supervision Diversity

Although university faculty involved in teacher education is becoming more diverse and more attuned to the needs of the multicultural service area, supervision is provided by many retired teachers and administrators who have not had multicultural classroom or school experiences.

Providing appropriate field experience is another challenge which has resulted from changing demographics. The median age of area teachers is 53. Most are Anglo-Americans with little or no multicultural preparation, many of which only have on the job "coping" experience. There has been little personal or professional incentive to acquire the multicultural background or perspective needed to serve as role models, master teachers, or demonstration teachers.

Pre-Service Teacher's Knowledge and Attitudes

As a fifth-year credential program, students who have met their undergraduate general education breadth requirements with ethnic studies classes, seem to be much more open to the concepts of cultural pluralism, and better prepared to acquire and develop a multicultural perspective. Re-entry students (those who are

141

changing careers) tend to be especially resistant. These students tend to be an older population, between the ages of 26 and 50, and many romanticize the "good old days" of Dick and Jane. Schooling is so vastly different now, that having to become multicultural on top of everything else, often brings out open hostility, overt racism, sexism and classism.

Overcrowded Curriculum

For years, many have treated multicultural education as an add-on to the curriculum, as opposed to a perspective, which must be infused overtly and covertly into the curriculum. It is a way of thinking and teaching; a part of content and pedagogy. However, the debate concerning multicultural education and the overcrowded curriculum has been raised by curriculum leaders (O'Neill, 1990; Willis, 1990). It began with the cultural literacy campaign and is being fueled again by similar concerns.

Programs For At-Risk

A final challenge to developing teachers with a multicultural perspective is that of programs for "at-risk" students. Multicultural Education and all of its components are not compensatory programs. At-risk programs are. The current focus on at-risk students is superseding addressing multicultural education and the development of teachers who have a multicultural perspective. It has shifted focus to a deficit model, or view, of our diverse students. The negative is being highlighted and students are once again looked at as being deficient and/or disadvantaged.

The Mission

The mission is to prepare and develop teachers who are able to work effectively with diverse student populations and to teach with a multicultural perspective. This mission carries on throughout the 90's and into the 21st century. William Trent (1990) argues for the necessity of including scholarship on race and ethnicity as a core part of the preparation of teachers. He gives five reasons to support his recommendations: 1) demographics - increasingly diverse non-white majority population; 2) inability to compete in the modern world if one-third of our population is ignored; 3) trend in the composition of the teaching force-less minority, more white female; 4) professional competence - meeting the needs of all students; and 5) imperative to protect human and civil rights of the clients.

All of these undoubtedly contribute to the mission of developing teachers with a multicultural perspective. Trent describes a visionary and missionary quality embodied by teachers who had imperative to protect human and civil rights of their students. When one develops and teaches with a multicultural perspective, s/he is able to develop the informed and intimate knowledge of the students. This, in turn, contributes to that imperative, and ultimately leads to a culturally pluralistic and truly democratic society.

Developing Teachers
with a Multicultural Perspective

The model for developing teachers with a multicultural perspective encompasses four stages: 1) developing awareness; 2) building knowledge and skills; 3) providing experiences; and 4) providing resources and support. The model is developmental and as students develop at their own rate, they share many experiences at the same time in their programs. It fulfills credential requirements and meets accreditation standards, but is an evolving process. It recognizes that a course in multicultural education is not sufficient. Rhetoric is counterproductive. Being multicultural does not mean recognizing a few contributions from a few of the many cultures which compose the American culture, a few days of the year. It is a way of thinking, feeling, perceiving, and doing. It should be a way of life for educators. Since individuals develop and evolve at different rates, the model allows that to happen.

Developing Awareness

This stage is composed of developing awareness of: one's own culture or ethnic makeup and heritage; attitudes and knowledge of one's own and other cultures; different philosophies of education; demographics and their influence on schooling; and politics associated with schools and schooling. Students who take an introduction to teaching class are able to explore these topics and reflect prior to regular foundations and methods classes. All credential coursework seeks to develop awareness prior to the student teaching experience. Several block programs are offered, many of which are intensive credential programs. These blocks move groups of students through the credential program together. The faculty and district personnel plan the experiences and are able to design activities which infuse multicultural awareness development with the initial stages of the pre-service teacher education experience, and carry through the other stages within the block program.

Building Knowledge

Building knowledge is primarily done through coursework. The coursework includes components which will build the students' knowledge of the cultural aspects of the schooling process: activities, research, development of thematic interdisciplinary units, case studies and a foundation for multicultural exploration. Multicultural education is infused in all coursework and a multicultural perspective is also modeled by faculty. Knowledge of the psychological and sociological effects of racism, sexism, and classism are addressed and explored.

Effective teaching skills, communication skills, and assessment practices are taught and modeled from a multicultural perspective. Issues are explored and critical inquiry is encouraged.

143

Providing Experiences

Teachers will more than likely be teaching students whose cultural background is different from their own. Providing successful direct experiences in pre-service is essential. If pre-service teachers have acquired multicultural awareness, are developing their multicultural knowledge and effective teaching skills, they are also likely to be developing their multicultural perspectives. It is, however, extremely important that these students operate from this multicultural perspective. As Hilliard (1974) points out:

> If teachers are to work successfully with students from cultures different from their own, it is imperative that the training program provide for more than intellectualization about cross-cultural issues. Teacher growth in this area is possible only to the extent that the teacher's own behavior in cross-cultural settings is the subject of examination and experimentation.

Early experiences are invaluable. Undergraduate programs that offer students opportunities for tutoring and community involvement provide exposure and active involvement with multicultural populations in non-threatening situations. These are typically part of undergraduate liberal studies programs or ethnic studies programs.

As fifth-year credential candidates, pre-service teachers are required to have a multicultural student teaching experience. It is important that students are placed in settings where teachers are teaching from a multicultural perspective. Supervisors provide experiences for student teachers to examine their behavior in these settings. Pre-service teachers must not be allowed to take an observer role. They must take an active role in these multicultural classrooms in order to be effective and successful.

Minority teachers are not exempt from these experiences; they need the same experiences. Also, they can be instrumental in the seminars that accompany the field experiences. Often with Anglo student teachers, denial of racist attitudes and behavior arises from guilt and denial in the beginning of field placements. When minority students are involved, they can often share their own perceptions and experiences in the schooling process and offer another perspective. Likewise, it is important to have minority faculty and field supervisors actively involved in this process.

Seminars and workshops are crucial for teachers at this stage in developing their perspectives. These teachers should examine and reflect on their experiences. They should be able to connect theory to practice. School district personnel are utilized for articulation of needs and expectations with regard to their multicultural experiences, knowledge and perspectives.This tends to reinforce the importance of the pre-service teacher's behavior and actual diverse experiences as opposed to only establishing a philosophical position.

144

Providing Resources and Support

Teachers who have developed multicultural awareness, knowledge and skills, and who have had multicultural experiences need follow-through, continuing resource availability, and on-going support in order to grow as educators and maintain/enhance their multicultura' perspective.

Cohort groups established between the university and its service area actively participate in this on-going process. The California New Teacher Project is a vehicle that provides assistance for new teachers through this cohort relationship. The multicultural component is a major focus and facilitates follow-through for first-year teachers.

In-service and extended education classes are offered by the university and school district personnel. Since changes occurred rapidly, and will continue to do so, teachers who have developed their multicultural perspectives, understand that there is always something to learn. They need to continually renew, review and continue their professional growth.

The community provides some of the best resources for multicultural education. Teachers who have developed their multicultural perspectives understand that students, parents, care-givers, churches, and community agencies provide a wealth of information from which to learn and grow, and assist the educative process of their students. Teachers must be guided in the knowledge of availability and utilization of these resources either in pre-service, in-service or both.

When students have gained experience and success in teaching, they often want to continue their personal and professional growth through graduate programs in education. Graduate programs must then be able to offer programs from a multicultural perspective. The cycle continues, but teachers with a multicultural perspective who become administrators, specialists, or even university faculty, will have had the necessary experiences to overcome the challenges of developing multicultural educators.

The challenges of developing teachers with a multicultural perspective continue to exist and continue to be increasingly complex. Building a culturally pluralistic society, where all are able to share in the fruits as they share in the toil, is a vision and a goal which drives the mission. Our children and their future deserve that from their educators.

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145

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146

CHAPTER 20

Implementation of a Multicultural Education in a Teacher Training Program

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There is no question that the ethnic diversity found in California schools has increased over the past several decades and is expected to continue to increase. Ethnic groups that once constituted the minorities in our schools have now attained majority status in many districts. While this situation is more acute in California than in other states, the trend can be seen nationally. Even with this dramatic increase in the numbers of ethnic and cultural minority students, it is unfortunate that a great number of these minority children have not found the same academic success that has been achieved by many majority children. For that reason alone it is imperative that teachers and schools adopt a multicultural perspective in their materials, instruction, and outlook.

The California Commission on Teacher Credentializing (CTC) and the California State University System have in their official statements indicated that multicultural education is a major aspect of the academic mission of schools of education in the preparation of public school teachers. Therefore, trainers of current and prospective educators must prepare their students for the world of diversity that is found in the public schools. This will assist in the academic success of all students regardless of their cultural or ethnic backgrounds.

It is for this reason that this paper was developed. It is hoped that some of the ideas contained herein can either be adopted or adapted to the unique needs of any of the courses or programs within any given school of education. This work is not intended to be all-inclusive, and as such cannot address each and every course and program. However, it is believed that many of the ideas can be altered and molded to fit into various current and future offerings. A second purpose of this paper is to stimulate ideas and dialogue concerning multicultural considerations in student teaching, supervision of student teachers, course components, and materials.

The following definitions (which were adapted from the article "Multicultural Teacher Education in the State of California: The Challenge of Definition and Implementation," *Teacher Education Quarterly*, Spring 1988, Volume 15.) might help illustrate the definition of multicultural teaching.

Key Concepts

1. A Multicultural education is a multifaceted, multidimensional educational strategy which seeks to:
   a) create an educational environment in which a wide range of cultural groups, such as females, handicapped persons, and various ethnic groups will experience educational equity;

147

b) establish that knowledge of a student's family and cultural background is a prerequisite for designing sensitive, sensible instruction;

c) foster inter-cultural, inter-group, and inter-ethnic understanding and harmony in America's classrooms, communities and culture;

d) use the social studies and other content areas to systematically provide K-12 students with detailed knowledge regarding the nature of a variety of ethnic and cultural groups.

2. A Multicultural Curriculum is one that possesses the following critical characteristics, among others:

a) there is a major emphasis placed on ensuring that individual students, as well as various ethnic and/or cultural groups, have equal or nearly equivalent opportunity to learn in the school setting;

b) there is an emphasis on maximizing the academic success of individual students, as well as the academic success rate of various ethnic and cultural groups in the student population;

c) teachers are more adept at collecting and interpreting sociocultural data pertaining to their individual students;

d) parents and students are treated like clients, and the cultural, religious and ethnic values and requests of parents and students are respectfully received, evaluated, and "positively" acted on when these requests do not undermine the public school curriculum;

e) there is greater emphasis, particularly in the elementary grades, on home-school cooperation and cultural continuity;

f) students will gain in self-confidence, skills, and the historical and cultural knowledge which will allow them to function effectively as culturally literate citizens within their own communities, as well as a range of domestic and overseas cultures;

g) the selection of both content and instructional strategies for the K-12 social science, science, language arts, music, art and physical education curriculum will be informed by a multicultural perspective.

3. A Multicultural Setting is any classroom or other location where the students are receiving a multicultural curriculum. The ethnicity and cultural background of the students in the classroom is not what makes a setting, classroom or school multicultural.

4. A Multicultural Competency is one which enables teachers to design and deliver a multicultural curriculum. Some examples follow. The teacher will be able to:

a) collect and interpret specific student and family health, educational, and cultural data and to inform individual and group decision making pertaining to : classroom activity and reward structures; classroom curricula and instruction; and patterns of teacher/student communication to be employed;

b) plan and deliver units of instruction which are informed by a multicultural perspective;

c) select and utilize curriculum resources, content and teaching strategies which have great potential, or which have been designed to help ethnic, racial, female and male in general, LEP learners and learning disabled students develop the concepts, skills and attitudes which will help them to compete successfully in school and the larger society;

d) use his/her ethnic/cultural background as well as the students' ethnicity, cultural and linguistic backgrounds as resources for the design and delivery of a multicultural curriculum.

5. Multicultural Teaching is when the teacher uses a wide range of competencies to create a multicultural curriculum in his or her classroom.

Levels of Integration

James and Cherry McGee Banks (1989) have identified four levels of integration of ethnic content into the curriculum. These levels are often used simultaneously in classrooms; movement from the first to the higher levels is usually slow and cumulative. Teachers at any but the highest level should be supported, encouraged, and challenged to expand their content. The synopses of Bank's levels were adapted from California State University, San Bernadino's Multicultural Education Development/Implementation Manual (1990).

The first level is the Contributions Approach. This level is one of the most frequently used and "is characterized by the insertion of ethnic heroes and cultural artifacts... Individuals who challenged the dominant society's ideologies, values, and conceptions and advocated radical social, political and economic reform are seldom included in the contributions approach (p. 192, 193). Individuals such as Sacajawea and Booker T. Washington are studied and foods, fashions, music and holidays, such as Martin Luther King's birthday and Cinco de mayo are celebrated. This level provides a quick and easy way to integrate multi-ethnic content and requires very little knowledge about the ethnic group.

There are several limitations to this approach. First, students do not see the contributions of ethnic groups as being integral to society, but instead see individuals who are identified as being "special." If often glosses over "important concepts and issues related to the victimization and oppression of ethnic groups and their struggles against racism and for power" (p. 194). In addition, this approach often trivializes ethnic cultures and reinforces stereotypes and misconceptions.

The second level, the Ethnic Additive Approach, "is the addition of content, concepts, themes, and perspectives to the curriculum without changing its basic structure, purposes and characteristics." It is often accomplished by adding a book, unit, or course to the curriculum without really changing the curriculum (p.185). While Banks acknowledges that while this level can be the first phase of a radical restructuring of the curriculum, it is still inadequate because ethnic content is being interpreted from mainstream perspectives.

149

The Transformational Approach is the third level and is markedly different from the previous ones. While the first two represent the addition of ethnic content without restructuring the curriculum, this level:

> changes the basic assumptions of the curriculum and enables students to view concepts, issues, themes, and problems from several ethnic perspectives and points of view ... The key curriculum issues involved in multicultural education are ... the infusion of various perspectives, frames of reference, and content from various that will extend students' understanding of the nature, development and complexity of U.S. society (p. 196, 197).

Banks defines this process as "multiple acculturation" and characterizes this process as emphasizing "how the common U.S. culture and society emerged from a complex synthesis and interaction of the diverse cultural elements that originated within the various cultural, racial, ethnic, and religious groups that make up American society" (p. 198).

The Social Action Approach expands on all the elements of the previous level by "requiring students to make decisions and take actions related to the concept, issue, or problem studies in the unit" (p.198). The goals of instruction are to educate students for social criticism and social change, to empower ethnic students and help them become reflective social critics and catalysts for social change.

Steps an Individual Professor May Undertake

The California Commission on Teacher Credentializing (CTC) has developed two new standards of program evaluation that affect all of the schools of education within the state as their programs come under review. Specifically, these are standards 15 and 30. Both of these standards deal with the subject of multicultural education. These standards are:

> STANDARD 15. Prior to or during the program each candidate engages in cross-cultural study and experience, including study of language acquisition and experience with successful approaches to the education of linguistically different students.
>
> a. The prerequisites for program admission and/or the required sequence of courses includes consideration of cultural diversity, study and discussion of the major cultural groups in California and the effective ways to include cultural traditions in the instructional program.
> b. Each candidate experiences a variety of culturally different schools and classrooms prior to or during enrollment in the program.
> c. Each candidate examines principles of second language acquisition.
>
> STANDARD 30. Each candidate demonstrates compatibility with, and ability to teach, students who are different from the candidate. The differences between students and the candidate should include ethnic, cultural, gender, linguistic and socioeconomic differences.
>
> a. Each candidate encourages respect for human diversity through planned lessons and through personal interactions with students.

150

b. Each candidate exhibits understanding, appreciation, and sensitivity toward the cultural heritage, community values and individual aspirations of the diverse students in a class.

While it is true that these standards, as a program review apply only to schools within the state of California, the ideals behind the standards are applicable throughout the United States as well as throughout entire schools of education. These standards should be interpreted as pertaining to an entire program of education. Principals, teachers, and counselors alike share in the responsibility of providing a multicultural atmosphere for the public school population. Therefore, it becomes the faculty's responsibility to prepare students to do so. Thus, programs should be self-evaluated on both efforts and successes.

One of the program evaluators for the CTC has listed some of the guideline questions that faculty should ask themselves as they develop their syllabi to determine if their programs and courses are meeting these standards. These included:

Do the courses provide a global awareness?

Does your program actively seek affirmative action through the recruitment of minorities?

Do your teachers see the need for multicultural education?

Are students learning how language is acquired?

Are candidates instructed in how to solve disputes between students?

Are students urged to share cultural differences?

Are simulation and role-playing used to show cultural differences?

Are candidates aware of the differences between homo and heterogeneous grouping, the effects they have on minority groups, and do they believe these differences are worthy of note?

Do the candidates watch videos of their performance with students in order to see evidence of bias?

Are test scores monitored for differences among ethnic blocks?

While the CTC would not expect every course to answer affirmatively to every question, they do expect that every course will try to meet as many of these as possible within the natural scope of the course. It is each faculty member's responsibility to inspect his/her courses and determine what changes can be made to ensure compliance with both the letter and the spirit of these guidelines.

In light of this, it is urgent that each program that does not have such external guidelines, conduct a self-evaluation in this regard, and decide if there is some way that courses and programs need to be amended to meet these new demands.

Some modifications might be rather simple to implement on a course level. Two examples of undertakings illustrate how these principles might be applied at the course level. One particular instructor, believing that awareness of a problem must be the first step to solving it, instituted the following strategy into the field component of an introductory education course. The instructor had each student in

151

his class include as part of a classroom observation report, a section wherein the students were to complete a "Seating Chart Interaction Analysis." The students, as they were observing a classroom, were assigned to complete a seating chart observation analysis indicating the gender and ethnicity of each student and his/her location in the classroom. The students were then instructed to list each interaction (student-student, teacher-student, student-teacher) that they observed and to indicate if the interaction was positive, negative or neutral. After four hours of such observation, the students were asked to analyze the interactions to note if there were any differences in the frequency or nature of interactions along lines of gender and ethnicity. Even these beginning students generally note such differences in about 35 percent of the classrooms observed. This, then, became the subject of a classroom discussion on differential treatment of students within a classroom. Since the students themselves had tabulated the data, and had accepted its validity, the discussion became much more meaningful.

In another class the teacher wanted to show the students the effects that lack of understanding of the medium of instruction can have on LEP students. One day each quarter the teacher begins the class speaking only in Spanish and interacting only with the Spanish students. The teacher explains, in Spanish, that they should carefully note the behaviors of the non-Spanish speaking students as the class progresses, and then continues to present a class lecture in Spanish. This section of the class lasts only about twenty minutes. After that time, the class continues in English, and the students discuss what has transpired. The non-Spanish speaking students tend to talk about the frustration they felt by not knowing exactly what was being discussed. The Spanish speakers tend to note the behavior pattern of the non-Spanish speakers. They observe that generally the non-Spanish speakers first demonstrate frustration, then boredom, followed by restlessness, and finally by outright rudeness. The discussion then progresses to the similarity of their behaviors to that which most of the non-Spanish speakers have observed of LEP student in the English speaking classroom. The role-play seems a more effective way of illustrating these behavior patterns than does a lecture.

The Multicultural Education Committee of CSU-San Bernadino has developed guidelines for its own faculty that might serve to benefit other departments and schools of education. These are:

1. Always remember that you are one of the most important variables in multicultural education. Demonstrate and model knowledge about, sensitivity to, and concern for multicultural and multiethnic issues.
2. Stress the importance of including different perspectives in the curriculum. Make sure that you include a multicultural perspective in every lecture and topic you cover, and demonstrate materials and strategies that will enable students to do the same in their own classroom.
3. Examine your textbook. Does it include the contributions of women and minorities? Is it mainstream-centric or does it present multiple perspectives on issues?

152

4. Become familiar with literature by women and ethnic writers. Include it as much as possible in your courses. Require reading which emphasizes the contributions and perspectives of women and ethnic groups.
5. Design course requirements and assignments which force your students to examine multicultural factors and influences.
6. Increase your knowledge about class, ethnicity, and gender. Read a book about critical pedagogy, feminist theory/pedagogy, or a survey of the history of various ethnic groups in the United States.
7. Get in touch with your own knowledge, cultural and ethnic heritage. Encourage your students to do the same and share their stories with their classroom.
8. Be sensitive to your own racial and gender stereotypes and resulting attitudes, behavior, and comments which might be apparent in your classes.
9. Use cooperative learning techniques and group work to promote racial and ethnic understanding in your classes. Encourage your students to incorporate these strategies with the same goal in mind.
10. Point out racist and sexist content you encounter in textbooks and other materials. Discuss it with your students and present them with ways to counter it in their own classrooms.
11. Promote class discussions which elicit a variety of viewpoints. Stress the importance of multiple perspectives and interpretations and help students to accept and expect diverse perspectives in their own classrooms.
12. Use case histories and studies which illustrate the experience of a variety of people. Help students to explore their own attitudes about prejudice and discrimination and design a course of action to reduce these factors in the schools.

Preparation of Student Teachers

There cannot be much argument that with the ever increasing degrees of ethnic diversity in the public schools of this nation, it is crucial that student teachers, and thus future teachers have a certain degree of knowledge about the different ethnic groups within this nation and the world in general. Even more crucial is that these individuals have a certain degree of awareness and sensitivity for cultural pluralism. While some of this can be taught in classes within the teacher preparation program, interviewers for the student teaching program should examine the candidates to determine that these ideals have been met. Interviewers must determine if student teachers are aware of ethnic differences and if they are prepared to implement a culturally pluralistic/multicultural curriculum. While some interviewers do supplement recommended questions on the interview forms with questions designed to look for evidence of racial, ethnic, and gender tolerance, this does not appear to be a common practice. It is, therefore recommended that any current forms be amended to include such questions. These recommendations should not be considered as limiting, for follow-up questions, as needed, will be crucial to determine if the students are sensitive to these concerns. Suggested modifications for the interview process are included for consideration.

153

1. Present day classrooms are rich in their ethnic diversity. What positive, specific steps will you take, as a teacher, to ensure that each student, regardless of his or her ethnic background has the opportunity to achieve success up to his or her potential?
2. It is not uncommon to have a significant number of students in your classroom who are either limited in their proficiency in the use of English or who do not speak English at all. How do you propose to deal with these students in your classroom to meet their educational needs.
3. Some people suggest that all students should be treated equally, while others suggest that all should be treated equitably. What do you perceive as the difference between these two views?

While answers to questions should not, on their own, be causative of excluding a teacher candidate from a student teaching position, answers could be used to determine if candidates might need special attention to see if the needs of culturally diverse students are being met. These questions being used in an interview process could have an additional benefit as well. They might indicate, if there are numerous nebulous or unclear answers, that some additional training might be needed in the introductory courses on how to deal with these situations.

To assist student teachers in familiarizing themselves with some of the problems in dealing with a culturally diverse student population, some "gearing up" activities might be assigned to student teachers before actually taking charge of a classroom. The following are suggestions of assignments which the student teacher might be asked to observe:

1. The academic achievement level of the class and the student ethnicity, socioeconomic class, and gender of the class as compared to classes of different academic achievement levels.
2. Composition of classroom groups in relation to class gender and race.
3. The frequency of student-teacher interactions and the nature of said interactions.
4. The manner in which the teachers deal with the LEP students.
5. Seating patterns of students of different ethnic groups within the classroom.
6. The level of expectations demonstrated by the teacher for students of differing groups.
7. The levels of questions teachers ask to students of differing groups.
8. The amount of wait time allocated by the teachers for students of differing groups.
9. If classroom displays depict students or individuals of different groups.
10. If textbooks and other pedagogical materials employ a multicultural perspective.
11. Role-reversal. Visit a classroom in which a foreign language is the language of instruction. Try to participate as a student, not just as an observer. Immediately after the visit write down your reflections on the experience. How did you, as a student, cope with this environment? What feelings did you experience? How did the other students react to you? how did the teacher

react to you? Relate this experience to the experience of LEP students you may have in your classroom.

Conclusion

It should be clear that the schools of the 1990's are not the same as the schools of the 1950's. Therefore, it must be the duty of all professors of education, and all of those who are ultimately concerned with the education of the future teachers of this nation, to ensure that they are well-prepared to meet the challenges of teaching in a diverse society. We will know that our student teachers are at least minimally prepared when they can meet the following multicultural competencies in their teaching:

- can identify with the racial, ethnic and cultural backgrounds of each student in their classes;
- are able to conduct lessons from a standpoint which highlights the specific culture of students in their student teaching assignments;
- do not perpetuate the cultural hegemony which allows for lessons denigrating to the ethnic history of the students in their student teaching assignments;
- show a sensitivity to the academic achievement of all of the students by addressing higher order questions and expecting superior academic achievement from all students;
- are assertive in recognizing the dynamics of cultural diversity and assist students in developing positive role models.
- are able to demonstrate all four levels of Integration of Ethnic Content (Banks) in their lessons.

Will this occur tomorrow? No. But it will never occur if we do not start working towards it today.

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155

CHAPTER 21

Multicultural Issues in Teacher Education: Meeting the Challenge of Student Diversity

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Introduction

In general, the history of the multicultural education movement in the United States has been largely a reaction to two competing sets of demands: one for greater representation, inclusion and equity of treatment in the educational process, from the various minority groups who, in the past, comprised only a small percentage of the overall student population; and the other from the majority, who viewed the schools as a vehicle for assimilating immigrant and resident minorities into the mainstream of American culture.

These approaches resulted in an almost singular focus on multicultural education as a curriculum content issue for elementary and secondary schools, with little, if any, understanding of the equally important and broader implications for the manner in which we organize and manage instruction, and indeed, the whole of the educational enterprise.

However, over the last several years, there has been an increasing awareness and understanding that the contexts for schooling have permanently changed along several important dimensions. As a result, there is a pressing need for schools that are designed, and teachers who are disposed to accommodate these new realities.

First, the students who comprise the "clients" of today's public schools (collectively) are no longer overwhelmingly white and homogeneous with only sprinklings of minorities here and there. Harold Hodgkinson and others, for example, have noted that as early as the mid-1990's, the elementary and secondary student population will be 30 to 40 percent minority. In addition, most urban districts, and some states such as California and Texas, already, or will soon have a majority of "minority" students. In addition to differences in skin color, physical appearance, and language, today's students also bring to school different attitudes, perspectives, and approaches to learning that schools must both recognize and address.

Second, the world in which today's students will live and work is, and is becoming increasingly international, multicultural and interdependent. More and more, understanding the complexity and diversity of both American society and the world in general, is becoming an important goal for all students. In fact, contrary to the conventional wisdom that multicultural approaches to education are primarily important in schools with a significant percentage of "minority" students; such

156

knowledge and understanding is equally, if not more important for those students who have few opportunities for interaction with others different from themselves.

These changing realities require that educators at all levels rethink many of the fundamental assumptions that have guided both educational policy and pre-service training for most of this century. As a concept paper for a larger, more comprehensive examination of dimensions of reform in pre-service education, the primary purpose of this narrative is to outline a framework of issues and concepts to guide discussion about the increasing importance of multicultural content and approaches to education, and the implications for how we educate teachers.

More specifically, the paper suggests that we must fundamentally redefine what we mean by multicultural education; why it is increasingly important for all students; and the implications for teachers and teacher education programs. The paper also suggests that pre-service institutions must move beyond simply adding multicultural courses or "experiences," to rethinking the overall goals and structures of both their programs and the curricula that define them. In this vein, there must also be new standards for competency and certification that reflect the central importance of multicultural approaches to education for both current and future students and their teachers.

New Context for Schooling

Today's educators face a variety of permanently changed realities, the most obvious of which are the various differences in the students they teach. However, those are not the only changes that are affecting today's schools.

I have proposed elsewhere (Hixson, 1990) that there are five key strategic agendas that are reshaping/restructuring elementary and secondary public education in the United States. In that paper, I organized those issues using Mirman's (1988) metaphor of the process of education as a process of "teaching". It is within the context of these broad issues that new concepts and approaches to multicultural education must be developed as an integral part of the overall restructuring agenda for America's public schools. A brief discussion of these issues follows.

Why We Teach: Redefining the Roles and Responsibilities of Schools

Schools have always been designed to address the "needs" and realities of society at particular points in time. However, the dramatically changed realities of today's society, as well as the expected needs of tomorrows', have not been reflected in any substantive changes in the organization and structure of schools and schooling. There have been some changes, i.e. Chapter I, bilingual education, Headstart, subsidized breakfast and lunch programs, experiments with various innovations; but the essential of schools has remained largely unchanged. If we are to substantially improve the quality of American public education, the schools are going to have to be organized around the new realities of today's society; and not the illusionary "good old days" to which some continue to refer, yet few can

157

readily identify. Today's schools must be redesigned to reflect the implications of changed life circumstances for increasing numbers of students; new and diverse family structures; especially the increasing number of families headed by a single parent; the fact that most parents are employed full-time; the changed role of traditional community institutions and organizations; and, other circumstances that affect the "hearts and minds" of today's students. All of this means that schools must establish new institutional functions and partnerships with the communities which they serve, and the agencies within them.

Who We Teach:
Understanding the Schools' New Clients

We are all aware, largely through the work of Harold Hodgkinson and others, that the nature of the schools' clients has dramatically and permanently changed in fundamental ways. Not only are the schools' clients more diverse in easily observable ways such as skin color and language; but they are different in terms of histories, knowledge, and experiences they bring to school, and the life contexts within which their schooling occurs. An increasing number of today's students are also "at-risk" of educational failure; that is, failing either to complete, or benefit from, their elementary and secondary school experience. These new realities have significant implications for all aspects of how schools are organized and managed, and the responsibilities of those who work in them.

What We Teach: Redefining Curricular Goals, Content,
Organization, and Strategies for Assessing Student Progress

While it is important that schools be reorganized to reflect an understanding of the changes in society and their students; it is equally important that they develop new goals and outcomes for educations, as well as strategies for achieving them. It is truly a matter of understanding the need for new outcomes versus simply developing new procedures for achieving old ones. In general, there are three organizing constructs of this new framework for "what we teach:" "a new definition of learning," the "thinking curriculum," and multidimensional strategies for assessment (NCREL, 1990).

How We Teach: New Goals,
Models and Strategies for Instruction

In most schools, the primary goal of instruction is to ensure that students acquire a defined pool of information in the most efficient manner possible. The role of teacher as dispenser of knowledge remains the predominant one in most elementary and secondary schools, verbal commitments to "higher-order thinking," and some notable exceptions notwithstanding. Understanding student diversity as an instructional resource, and as the foundation on which instruction should be built remains a clearly minority point of view among the nation's teachers; a circumstance which is reinforced by the methods courses in most pre-

service programs. New models for instruction must be based equally on new priorities for what we want to accomplish, as well as, an understanding, and utilizing the strengths of the students we want to accomplish it (Irving, 1990). In particular, we need to create collaborative classroom environments that involve students as active participants in their own learning; classrooms in which teachers serve as coaches, resources and coordinators of the learning experiences, rather than the sole source suppliers of knowledge.

Where We Teach:
Restructuring the Organizational Context of Schooling

If schools are going to effectively serve new functions and roles in their communities, address the needs of dramatically changed clientele, and adopt new learning goals and instructional strategies; they must be organized and managed differently. In addition, schools must develop new relationships with the communities in which they exist. The boundaries of schooling must become more flexible, allowing for close interaction between the school and the community. Walker (1989) uses the term "semi-permeable" to describe this new interactive relationship between schools and communities, in which schools and communities become resources and support systems for each other.

The evidence is clear and compelling. Schools as they are currently structured cannot fulfill these new goals. We must rethink the norms, priorities, organizational structures, and the rationale for them, that describe today's schools. New organizational models for schools must be developed. These models must provide a new vision of how schools are organized and managed; the beliefs and norms that define their institutional culture; and the nature of the relationships between the people who work there, and the people, organizations and agencies in the broader school community.

While there are clearly other factors and forces that are shaping elementary and secondary education, these categories represent the predominant arenas in which fundamental change is most needed, particularly with regard to a new vision of multicultural education.

Redefining Multicultural Education

What then are the implications of this strategic framework for redefining multicultural education? In each area, the increasing diversity among students, their families and communities; the changing needs of society; and, the increasing international interdependence among countries, and indeed cities, provide the contexts, priorities, and rationale for new concepts of multicultural education. However, for the purposes of this discussion, focus will be placed first on the central importance of who we teach, what we teach them, and how we do it; and second, to rethinking our approach to multicultural education and the resulting implications for pre-service education.

159

Who

As mentioned earlier, the clients of America's schools, particularly those in urban areas, has permanently and significantly changed. As Harold Hodgkinson has noted, the trends are clear. The student population is becoming increasingly diverse: most students will be from various minority groups; more students will come from families in which English is not the first or primary language; more students will have parents with less than a high school education; and tragically, more students will live in poverty, or even on the streets. These new demographics however are not, as some would like to believe, simply a temporary aberration. There is no other pool of "better" students waiting in the wings. Who we have is who there is. These are the new clients for whom schools must be restructured to serve.

Though the predominant discussion in this regard tends to focus on the increasing number of minority students in American schools, the true diversity is reflected in students who bring to school more than differences in skin color, physical appearance or language. Today's students bring to school different histories, cultural perspectives on the world in general and schooling in particular, different patterns of experience and expectations, and diverse styles and approaches to learning and organizing information. Teachers who find themselves faced with this increasingly diverse student population are also confronted with new "belief systems" that govern students' motivation, interaction with teachers and other students, as well as their willingness or ability to successfully adapt to educational structures and teachers that were not designed or trained, to meet their unique, different, but no less legitimate needs (Hixson, 1989).

Future teachers must not only be "aware" of this increasing diversity, but must be attitudinally and practically prepared to be comfortable and confident in accepting it as an expected part of the context in which they will work. They will need to develop new "attitudinal infrastructures" and perspectives that recognize their fundamental responsibility to find a way to connect with "whoever shows up Monday." We can no longer tolerate teachers who have little respect for the students they teach, or who explain away poor student performance by simply condemning or lamenting the characteristics and/or circumstances of those students who come to school not prepared to adapt to whatever the teachers and school happen to be prepared to offer. Nor can we continue to tolerate the less offensive, but equally ineffective "missionary" teachers who spend more time being appropriately sympathetic, to the conditions of their students' lives; than to ensuring that students have the knowledge and skills to change them.

Their sense of efficacy must be tied to a belief system that recognizes and accepts the realities that all students can learn, and that the differentiating factor is the appropriateness and effectiveness of the instructional experiences to which they are exposed, rather than the characteristics of the families and communities from which they come, or the learning credentials they bring to the classroom. As Ron

160

Edmonds noted, "we can successfully educate all students whose schooling is of importance to us." This sense of perspective, confidence, and efficacy can most easily and reasonably be developed through their pre-service classroom and clinical experiences.

It is appropriate at this point to further discuss the concept of "at-risk" students. Throughout the country, educators faced with urgent demands develop strategies for meeting the needs of "students at-risk." However, in virtually all cases, these initiatives have resulted in "special," and usually isolated and/or ancillary programs, rather than fundamental changes in the structure and organization of schools. These programs have, for the most part, been essentially unsuccessful in changing the basic patterns of achievement.

This failure is largely a result of our having defined the "problem" incorrectly. The definitions that drive most at-risk programs are not definitions of the problem at all, but instead, are primarily descriptions of the students. We have defined the problem in ways that defy resolution, and that focus our attention on the student, rather than institutional factors; i.e. "at-risk" students are those who: have poor attendance records, have been involved with the law, are teenage parents, have alcohol or drug use/abuse problems, are performing below grade level, and so forth (Hixson, 1990a). An alternative to this approach is the following perspective:

> "At-risk" students are those who experience a significant mismatch between their individual circumstances and needs; and, the institutional capacity, or willingness of the school to accept, accommodate and respond to them in a manner that supports and enables their maximum social, emotional, and intellectual growth and development. As a result of this mismatch, they are more likely to fail to complete, or benefit from their elementary and secondary education in a manner that ensures they have the knowledge, skills, and confidence to: a) successfully pursue post-secondary education, training or meaningful employment; and b) to participate in and contribute to the broader social and political life of their communities and society as a whole.

The problem, therefore, is not something inherent in the students. It's not who they are or where they live, but instead, the mismatch between their needs and circumstances and the institutional capacity of the school. This approach drives us to focus on institutional resources and capabilities, rather than the characteristics of students, families, and communities. That is not to say that such factors are unimportant or irrelevant, but instead, that they need not be determinants of students' success in school.

Furthermore, understanding the various dimensions of student diversity would allow teachers to identify assets that students bring to the classroom that may not match the traditional profile of a "well-prepared" student, or the traditional definition of school readiness (Kagan, 1990). This is a particularly important consideration for teachers of minority students, or students whose backgrounds are significantly different from those of their teachers, regardless of the ethnicity of the teacher or the students. As Irvine (1990) has noted, in many schools "children's ways of doing and knowing often conflict with - indeed are opposite to- the ways

161

in which schools do and know." Such cultural mismatches in schools often create significant barriers to student success that are not related to their capabilities or other inherent characteristics, but rather, the fact that many schools are organized to serve a student population that is no longer in attendance. It is in these arenas that new definitions of multicultural education are relevant to addressing the needs of today's students.

What

Similarly, the content of our curriculum must also reflect the diversity of our students' background, and the contributions of members of diverse cultural groups to progress in all areas of human endeavor (Banks, 1988, 1989). However, this new curricular content cannot be relegated to the add-on units or isolated mentions of individuals that is the norm in most of today's schools. Instead, we must rethink how we conceptualize the essential elements of any curricular area. There are cultural components to the evolution of science: who chose to investigate what, why, and with what impact; much of the evolution of mathematics was rooted in the needs of ancient African civilizations; the growth and evolution of societies has typically been a clash between cultures and perspectives on the world, etc. Accordingly, the inclusion of the diverse cultural contributions and perspectives in all areas of study, must become the general standard for curricular development.

How

Lastly, how we teach must be tied to both who and what we teach, but particularly to whom. As classrooms become more diverse along numerous dimensions other than race and language, so too must the instructional strategies we employ. We must move beyond the ineffective and sometimes arrogant belief that there is simply good instruction that is equally appropriate for all students. It is a notion that largely derived from a presumed homogeneity of students, and the belief that education should be "color blind." a multicultural approach to instruction that requires that teachers learn how to assess and build on the personal, cultural, and social strengths and skills that students bring to the classrooms; that they help students build on those strengths, rather than replace them; and, that they help students see connections between curricular content, their current realities, and their future possibilities. In addition, the materials and artifacts that are used in the instructional process must reflect the diversity of the cultural history, backgrounds, and current realities of the students.

Multicultural instructional strategies should also help students become aware of, understand and respect different perspectives and views on issues and information. In most cases, what we teach in schools not as simple and clear and agreed on, as most texts and curriculum guides would have us believe. For example, virtually all American history texts have a chapter or unit on the "westward expansion/movement." This period is usually portrayed as a time when adventurous and courageous Americans set out to conquer the frontier.

162

Imagine the important content and instructional differences that would emerge if we took the Native American perspectives on this period. From that point of view, we might retitle the unit the "westward invasion/occupation," during which greedy and self-serving Americans sought to destroy whole cultures that had occupied the land for centuries.

These perspectives suggest that we must fundamentally redefine what we mean by multicultural education. It can no longer be seen as an addition to the normal or regular curriculum, but instead, as the foundation for the curriculum. We must expand our notions of what multicultural education involves in order to encompass all aspects of the teaching and learning process. A multicultural approach to education can no longer be simply an additional set of materials or curricular activities to be used once or twice a week, or only during certain holiday periods or celebrations, as the research by Grant and Sleeter (1988) suggests is currently the case. Instead, our concept of multicultural education must be expanded to include the whole range of education and teaching, that is, the multicultural approach must become the approach ... the way we "do education" in America.

James Banks (1988,1989) offers ten dimensions that help to define such a multicultural-based approach to education:

- the attitudes, perceptions, beliefs and actions of the school staff must demonstrate respect, knowledge and the importance of cultural diversity in American society, whether or not that diversity is represented among the school's students.

- the normative culture and "hidden curriculum" of the school must reflect a commitment to inclusion of all groups in the school community.

- the policies and politics must foster equality among student groups in the school, as well as an appreciation for, and commitment to, equality as a general principle.

- attention to different learning styles and therefore different teaching styles is the norm for instruction, and not seen as an aberration or concession to non-majority students.

- the multicultural nature of the instructional materials is a basic standard for whether or not such materials will be used at all, or at minimum, how they will need to be supplemented

- the organization, sequence and inclusiveness of the formula/required curriculum must all reflect the cultural, ethnic, etc. diversity of our society and the world, again, whether or not such diversity exists in the classroom or school.

- student assessment and testing procedures must be selected and used in a manner that takes into account the diversity of student strengths, reflects an appreciation for multiple intelligences, and the reality that there are legitimate differences in perspective on many issues-many

163

"right" answers on current standardized tests are only right from one particular point of view.

- the counseling program must promote respect, equality, and the development of non-racist, non-sexist, and non-discriminatory attitudes among students, staff and parents.
- the manner in which language is used to describe the school and its students must similarly reflect respect for cultural, ethnic, socioeconomic, etc. diversity, regardless of the make-up of the student population. Ethnic jokes and slurs are no more acceptable in an all-White school than in a racially mixed one.
- the strategies for inclusive community participation must extend to all segments of the community as virtually all people have something to contribute.

The implications of Bank's approach, or model, are clear. it is not simply a matter of counting the number of times a teacher uses multicultural materials or approaches it as only additions to the regular curriculum and strategies; but to the degree to which an understanding of, and appreciation for a multicultural approach to the entire educational process is evident in the school environment, the instructional delivery system, the behavior of the staff, and the school's relationship with its client community. As Banks (1983) noted, "we cannot produce multiethnic education simply by infusing bits and pieces of ethnic content into the curriculum. Reform of the total school is required, if educational equality is to become a reality.

Implications for Pre-Service Education

Based on this discussion of new perspectives and definitions of a multicultural approach to education for all students, the question becomes how do we go about preparing teachers to work in, or indeed create schools that reflect this expanded view of what a school should be?

Several suggestions that will admittedly require drastic alterations in the philosophy and configuration of most teacher education programs are as follows. First, we must disabuse ourselves and our students of the notion that multicultural approaches to education are something in addition to the "real" stuff. It is the real stuff, and it is the way we should do education. Second, we can no longer view multicultural education as important only for those who plan to teach in urban areas, or schools where there are a lot of minorities. It is at least as important for teachers to help the predominantly white students in rural Otsego, Michigan, to be aware of, understand, and appreciate the richness of America's cultural diversity, as it is for teachers in Atlanta's inner city to be sensitive to diversity in learning styles and backgrounds of their primarily black students. Third, most, if not all, separate courses in multicultural education should be phased out, in favor of incorporating broad-based multicultural perspectives, orientations, and content into all courses. Educational psychology, child development, mathematics and reading methods courses, as well as courses in classroom management, are as

amenable and in need of an infusion of multicultural perspectives, strategies, and content, as are the more traditional social science and history sequences. Fourth, we must socialize our prospective teachers differently than we currently do. It is no longer tolerable to allow teachers to believe that becoming a teacher includes the decision to learn how to teach only one type of student. Do we really believe that is appropriate for a teacher education program to say, in effect, that we only train teachers for white, middle-class, suburban students... especially if that university is supported by public monies.

In addition to these strategies, we must expand the focus of our pre-service education to incorporate broad-based and diverse clinical and practical experiences with all kinds and mixes of students and schools. Such a proposal will require that many pre-service institutions develop partnerships, or exchange programs with institutions and/or school districts that are not necessarily proximate to them. We also need to expand our concept of effective teaching beyond narrowly defined collections of skills and techniques. All teachers must have a rich repertoire of instructional strategies, as well as the ability to make reasoned judgments about which one to use with whom and when. A clear understanding of learning styles, dispositions, or patters ought to be a central theme throughout the curricula of any pre-service program.

Furthermore, we must reorient the thinking, behavior and formal expectations for all faculty, particularly those in the liberal arts who provide much of the content knowledge for pre-service students. Multicultural approaches to education are relevant to all courses and experiences. We need to move beyond a simple focus on the number of credits accumulated. The issue is not the number of credits, but the quality of the courses and experiences, and the students' subsequent ability to apply multicultural knowledge and strategies in the classroom, and the incorporation of multicultural perspectives throughout the curriculum.

Lastly, we must keep in mind the need to ensure that students' actually acquire useful knowledge and skills, and not simply go through exercise of putting in time in a course simply because it is required. After all, students cannot teach what they do not know or do not understand.

Diversity Must Become a Serious Institutional Priority

If we are going to promote an appreciation for diversity and equity in the organization and content of our programs, it must be simultaneously reflected in the make-up of our programs, both among students and faculty. Prospective teachers will be better prepared to help their students appreciate cultural diversity if they have learned, through experience, to appreciate it as a reality and not as an academic exercise.

Increasing the numbers of minority teachers must become as important a priority as seeking star athletes. Barriers to minority entry into pre-service programs must be carefully examined and directly addressed. For example, program entry requirements must be reviewed to determine if they are reasonably predictive of

16ᵕ

subsequent teaching performance, or simply a reflection of previous academic performance. Does it make sense to focus so much of our attention on the presumed expertise students bring to the program, rather than designing programs to ensure that students have the necessary competencies when they leave? Though clearl, the two are somewhat related, the balance in favor of selection is considerably out of proportion to its importance in the development of a truly effective teacher. Standards of excellence must be skewed more toward the experiences to which students are exposed, and the outcomes they achieve. "We have a moral obligation to admit students who can learn, and to remedy their deficiencies where it is in our power to do so." We must provide "remediation that works for these capable students who missed their opportunities" (Hilliard, 1988).

If we are serious about improving the diversity of the teaching force, then we must enter into new partnerships and initiate bold and aggressive strategies to expand the number of minorities going to college generally, as well as the number disposed to teaching as a career. Magnet high schools for the teaching professions (such as those in Los Angeles, Houston and Washington D.C.), summer internships, mentor programs, and scholarship support are just some of the options that are available, and must be pursued more seriously than has been the case to date.

In addition, we must explore new sources of pre-service students. Junior colleges, current teacher aides and other para-professionals, underemployed high school and college graduates, people returning to the workforce, and those interested in starting a second career are just some of the available pools of potential candidates to be investigated.

Simultaneously, however, we must not allow the drive to increase the number of minority teachers to obscure the pressing need for more teachers prepared and disposed to work with diverse student populations in urban areas and with the growing number of at-risk students, of whatever color or heritage. Though there are some innovative models around the country, they are remarkably few and far between. Multicultural competence must become as important an exit skill for pre-service teachers as knowledge of educational psychology, or skill in writing lesson plans, or scores on the National Teachers Exam. As Hilliard has observed, "If the outcomes of teacher education reform efforts are equity and excellence for students who are taught by the teachers we educate, then we will know that the reforms are correct."

Utilize Student Learning Agendas
Versus Course Distribution Requirements

Modeled after IEP's in elementary and secondary education, such learning agendas would be based on the concept of a multiculturally competent teacher. Such an agenda could be used to ensure students' exposure to thematic content related to the implications of the multicultural approach for new teacher roles and responsibilities in the areas of awareness and attitudes, knowledge and understanding, instructional and interpersonal skills, and curriculum design. Such

166

thematic content could be presented in individual courses, interdisciplinary seminars or embedded in various foundation, methods or subject area courses.

Geneva Gay (1983) suggested some of the basic elements of such a multiculturally focused agenda should include: basic information about ethnic and cultural pluralism; knowledge acquisition and values clarification about ethnic groups and their respective cultures; how to combat racism, linguistic knowledge of black students, competencies for perceiving, believing, evaluating and behaving in different cultural contexts; skill in translating theory into practice; competence in making educational objectives, curriculum content, and learning activities meaningful for the students; achieving congruence between teaching and learning styles; and understanding the psychology and sociology of ethnicity.

Establish a "Models for Schooling" Seminar

Such a seminar would be conducted throughout a student's pre-service program and could help students integrate various course content with new and changing realities in elementary and secondary schools; develop new metaphors to guide their thinking about schools and schooling, as well as new paradigms for the teaching and learning process; or develop perspectives for critical reflection on their roles and responsibilities as teachers.

Utilize Student Competency Resumes as Opposed to Traditional Exit Criteria

Based on the student learning agendas, such competency resumes could replace traditional transcripts as evidence of what the student has accomplished during their pre-service training. For example, instead of a listing of course numbers/names and the grades/credits received; a competency resumé would be constructed by the student and his/her major advisor or professor. Modeled after the portfolio approach to evaluation and assessment, such a resume might include: descriptions of students' philosophical orientation in a number of critical areas an assessment or description of specific skills and competencies, including those that relate to non-teaching roles they may be expected to play, a discussion of clinical and other related experiences, samples of writings, publications, and articles.

Establish a "Dimensions of Diversity" Research Project and Seminar Series

Such an initiative would establish a fund to support research around issues of diversity as they relate to teacher preparation for current elementary and secondary school faculty seeking Ph.D.'s, or current university faculty from any department. Also, this fund would be used to bring to campus ethnically diverse practitioners and scholars from around the country to discuss with faculty and students the implications of student diversity, and the need for multiculturally aware and competent students.

16 ‡

Develop New Program Approval Standards

In conjunction with AACTE, ATE, NCATE and possibly others, NAME should initiate a national initiative to review, and make recommendations for changes in the current NCATE multicultural standards, such that paper compliance is less likely, and implementation is a more meaningful experience for both pre-service students and faculty.

While there are potentially dozens of other recommendations that might be made, the message is that we need to shake the cobwebs out of our colleges and universities, as well as our elementary and secondary school districts.

One of the first changes needed is the way we train teachers: the overriding perspective that undergirds our pre-service education programs; the academic and clinical experiences we provide for our students; the opportunities for them to practice their skills and apply their knowledge; and the standards by which we assess their competence.

It is critical that multicultural education be portrayed as a visible, central and important element of the teacher education process and program. Evidence of the relative importance of multicultural education must be pervasive throughout the program, the facilities, and the materials that the students are given. If we expect students to take seriously the need to be multiculturally and pedagogically competent, then it is obvious that we must take multicultural education seriously and deem it important.

168

CHAPTER 22

Infusing Multicultural Perspectives Across the Curriculum

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The student population in public schools is more racially and ethnically diverse than in any previous generation in United States history (Today's Numbers, 1986). Moreover, this trend is projected to continue. For example, from 1970 to 1980, the White population increased only by six percent whereas the African-American and Latino populations increased by 18 and 61 percent respectively. In 1980, the minority population comprised 21 percent, but by the year 2000, one-third of the population will be non-white (National Information Center for Children and Youths with Handicaps, 1988).

In contrast to the rapidly increasing population of minority students in public school classrooms, the number of minorities entering the teaching profession has decreased. This proportionately diminishing minority representation in the teaching force will result in minority children continuing to be taught by teachers who are ethnically and culturally different from themselves. It is imperative, therefore, that these children be taught by educators of whatever backgrounds, who understand and respect cultures different from their own.

There are several ways in which teacher education programs prepare teachers to work with culturally diverse students (Baca, 1989). Three program alternatives are: 1) providing a special course(s) specifically targeting this population; 2) developing an optional program for prospective teachers interested in this population; or 3) infusing curricula related to the culturally diverse throughout a program of study.

The purpose of this paper is to discuss a model that infuses multicultural perspectives across the curriculum for prospective teachers. Through the infusion model, curricula related to multicultural perspectives are integrally incorporated throughout a program, at all conceptual and methodological levels. The term "multicultural perspectives" refers to curricula that address ways to function effectively in a multicultural society and in classrooms with students from diverse cultural backgrounds.

The model was developed and implemented at a small liberal arts college located in a culturally diverse urban area in southern California. An infusion approach was adopted so that the preparation of teachers to work with culturally diverse students would become an integral part of the preparation of all teachers at the College, rather than a special topic studied only by some students.

169

The model presented in this paper evolved from two projects that focused on infusing multicultural perspectives across the curriculum. The initial project, the Culturally Diverse Learning Handicapped (CDLH) Teacher Preparation Project, was designed to infuse curriculum related to the education of culturally diverse students across the Special Education Program at the College. A detailed description of this program is provided by Burstein and Cabello (1989). The CDLH Project provided the impetus for a second two-year project. The purpose of the second project, Project IMPAC, was to infuse multicultural perspectives across the curriculum of the Liberal Studies major which is the recommended academic major for elementary teachers in California and taken prior to or concurrently with their teacher preparation program. While the first project involved a single department, the second was interdisciplinary in nature, and required an all-campus effort.

The Infusion Model

The advantage of an infusion approach is that it is comprehensive; the perspectives being infused, in this case, multicultural perspectives, are incorporated across the curriculum. A disadvantage pointed out by Glatthorn (1987) is, "what is everybody's job is nobody's job" (p.67). Unless plans are developed systematically and monitored effectively, little or no infusion may actually occur (Glatthorn, 1987).

Components of the infusion model, common to both projects include: identification of competencies, faculty development, curriculum development and implementation, and evaluation. Each of these components was selected because of its importance in developing and implementing a new curriculum (English, 1983). Questions that guided the development of this model were:

1) what knowledge and skills are students expected to acquire to effectively teach culturally diverse students?
2) what will faculty need to be able to provide curriculum with multicultural perspectives?
3) how can curriculum development and implementation be facilitated so that multicultural perspectives are infused in a coordinated and comprehensive manner?
4) how can evaluation provide ongoing information on program effectiveness?

The development of implementation of each of these components is described in the following sections.

Identification of Competencies

An important first step in curriculum innovation is to have a clear idea of what students are expected to learn or to be competent in by the end of the program (Brandt & Tyler, 1983). In the projects described here, specific competencies that students were expected to attain were developed through comprehensive reviews of the literature. Each project focused on developing individuals who were aware of cultural differences, knowledgeable about their influence in classrooms and societies, and skilled in working with others from diverse backgrounds.

For the preparation of special education teachers in the CDLH Project, six major areas of study were identified: a) social and cultural influences to provide background and theory about cultural differences; b) language acquisition and development with a focus on the development and teaching of a second language; c) assessment, focusing on a variety of assessment tools and techniques and issues of bias in testing; d) development and adaptation of curriculum materials and instruction that reflect students' cultural backgrounds and experiences and ways to monitor the effectiveness of these; e) classroom management with a focus on interaction and management strategies reflecting cultural, socioeconomic, and language factors; and f) school and community relations to encourage teachers' involvement with students' home and community life (Baca, 1984; Center for Applied Linguistics, 1974; Harris, 1975; NCATE, 1982; Yates, 1982). For Project IMPAC, directed toward the Liberal Studies major, the competencies focused on three areas: 1) awareness of and sensitivity to own and other cultures; 2) knowledge and understanding of culture and its influence on individuals and cultural groups in our society; and 3) skills to recognize, analyze, and evaluate multicultural perspectives and issues (Baptiste, Baptiste, & Gollnick, 1980; Los Angeles County Schools, 1979; Long Beach Unified School District, 1979; Lynch 1986, 1989).

Faculty Development

Curricula innovation may be approached in two ways: "top-down," in which instructors are told and taught how to implement the curricula, or "bottom-up," in which instructors are involved with decisions about curriculum development and implementation. Teachers at all levels are typically more committed to a project which they help to create and shape (Unruh, 1983). This may be especially true in the case of institutions of higher education, where academic freedom and autonomy are highly valued. The approach selected for this project is "bottom-up." Faculty assumed an integral part in planning, developing, and evaluating the curriculum into which the multicultural perspectives were infused.

As a first step in their involvement, faculty discussed the competencies that were identified from the literature review. Since these would actually drive the curriculum, it was imperative that faculty agree with and support the competencies. These discussions also provided faculty with an opportunity to explore their own expertise in multicultural perspectives and to discuss areas in which they needed additional information and resources. In each project, faculty examined the competencies to determine objectives appropriate for their own courses. To ensure comprehensive and systematic attention to each objective, a matrix was developed, cross-referencing courses with objectives.

A needs assessment is an integral part of faculty development (Kaufman, 1983). This is a process for identifying gaps and selecting needs of the highest priority so that faculty are provided the support and resources necessary for them to develop and implement the curriculum (Kaufman, 1983). The second step in the faculty development process was the identification of support and resources needed by the

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171

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faculty in the infusion of multicultural perspectives in their course offerings. Different strategies were employed in the two projects to identify faculty development needs.

Many of the faculty in the CDLH project were adjunct instructors, who were selected because of their expertise in a particular area of special education and their work with culturally diverse students. Thus, unlike other programs in which faculty might need considerable support and guidance with the new curriculum, many of the instructors were already experts in their teaching areas. While faculty were comfortable with the subject matter to be taught, they indicated a need for resources (i.e. books, curriculum materials, videotapes, assessment instruments). These resources were discussed and subsequently made available to assist them in developing their coursework. Ongoing faculty meetings were held during each semester to share ideas about program development and to discuss activities with project consultants, who were specialists in multicultural education.

Unlike the many adjunct faculty involved in the CDLH project, most faculty involved in the IMPAC project were full-time faculty at the College, who taught courses for the Liberal Studies major and volunteered to participate in the IMPAC project. For Project IMPAC, a questionnaire was developed to assess faculty's needs in infusing multicultural perspectives in their courses. Faculty were asked to respond to the items related to their beliefs and knowledge about ways to implement multicultural perspectives into the curriculum. The questionnaire indicated that faculty believed that it was important to address multicultural issues, but were uncomfortable about teaching multicultural perspectives and lacked knowledge of: 1) contributions and perspectives of people of diverse cultures in their discipline; 2) ways to incorporate multicultural content into the curriculum of the courses taught; 3) research and literature in the specific discipline on minority cultures; and 4) non-print resources and materials (i.e. films, videotapes, photographs) portraying diverse cultures.

In response to the information from the questionnaire, an initial workshop was held to increase comfort level when discussing sensitive issues relative to culture and/or ethnicity in the classroom. Other workshops were planned to provide information about multicultural content in specific disciplines and resources to assist in course planning and implementation.

Curriculum Development and Implementation

The participation and support of faculty is essential for curriculum development and implementation. As Loucks & Lieberman (1983) emphasize, to enhance curriculum implementation, teachers must be provided time and encouragement to work together periodically, sharing ideas and strategies for solving problems.

Given the competencies, faculty identified those appropriate to their course(s) and wrote specific objectives incorporating multicultural perspectives in their syllabi. It was not intended that faculty address all the competencies. They selected those that "fit" their course content. In the CDLH Project, faculty met at least once a

172

semester to discuss the accomplishments of courses completed in the previous semester and to share plans for courses taught during the present semester. These meetings included the sharing of objectives and activities as well as feedback on the successfully covered competencies and the competencies that required further focus by future courses. Faculty members continually modified and refined their courses depending on the feedback derived from the ongoing evaluation described in the next section.

Procedures were similar for Project IMPAC. Faculty were provided with guidelines for developing and/or revising syllabi. Ongoing meetings were held to share objectives, content, and activities related to their work on course development or revision.

Evaluation

Evaluation processes can produce continuing and constructive change and renewal (Unruh, 1983). Ongoing evaluation became an essential component of each program. The evaluation was interactive, that is, while evaluation information was continually used to modify and enhance the program, the evaluation tools were also an integral part of the program's curriculum. The evaluation was designed around two major goals: first, to ensure that the programs' goals and objectives were implemented throughout all coursework; and second, to record and analyze the evolution of students over the course of the programs.

To ensure that the programs' goals and objectives were implemented throughout all coursework, three aspects of the programs were examined: faculty involvement, how the competencies were reflected in the course objectives and syllabi, and students' satisfaction with the program. Faculty were included as active participants in the evaluation process. For example, using the competency matrix, faculty identified those competencies which were appropriate to their course(s). They wrote specific objectives incorporating these into their syllabi. The syllabi and objectives were reviewed by the faculty as a group to ensure that objectives and curricula reflected multicultural perspectives.

To determine the implementation of the objectives, pre-post questionnaires in each class were completed by the students. These pre-post questionnaires were course-specific and developed by each faculty member to fit with the content of his/her course. Faculty were encouraged to keep these pre-post tests simple and short. During project/faculty meetings, instructors whose courses were completed would discuss the outcomes, reflecting upon their objectives, data from the pre/post questionnaire, and student performance. They discussed the strengths of the course and possible needed modifications. Based on these evaluations, the course was revised by the instructor, taught again, and re-evaluated.

Another major goal of the projects was to examine students' development in competency areas and ways in which their development was facilitated. Instruments included program questionnaires about students' perceptions of their competencies, and course data on grades and assignments.

173

In summary, an infusion approach requires that competencies be implemented across all courses in a program. To promote a coordinated and comprehensive program, an infusion model was developed for the program that included four components: identification of competencies, faculty development, curriculum development and implementation, and evaluation. The competencies identified what students needed to learn. Ongoing faculty and curriculum development provided support for faculty to stimulate their ideas, develop their expertise, and learn from each other. Finally, evaluation provided the necessary information to determine possible modification of the curriculum. A critical aspect of the model was the ongoing involvement of faculty throughout the project.

Results of the CDLH Project

Results for the CDLH Project are briefly summarized here to illustrate program effects using the infusion model. A detailed discussion of these results is provided by Burstein, Cabello, Hamann, & Siegel (1991). One cohort of nine students has completed the program. Results from the evaluation data indicate that instructors did implement their objectives, as indicated by syllabi and pre/post questionnaires. The program evaluation questionnaire, given to each cohort at the end of the first and second year of the program, asked students to rate their competencies. The data for Cohort one indicates that students perceived that their awareness of knowledge and skill in working with culturally diverse students increased.

Qualitative data were also collected prior to and throughout the program to trace teachers' evolution in working with culturally diverse students over the two-year program and include: a) an application letter on teachers' backgrounds, professional experiences, their interests and how they could contribute to the program; b) a pre- and post-questionnaire about their beliefs in working with culturally diverse students; c) reflective logs describing and analyzing their teaching experiences with CDLH students in the initial, middle, and end of their program; d) a strategies project; e) a case study on a CDLH student; and f) an interview at the end of the program on their teaching experiences during their two years in the program and influences on their teaching.

Qualitative data were analyzed using a parallel case study approach (Bogden & Biklen, 1982; Glaser & Strauss, 1967). Information on each teacher is organized into a case study with data summarized by searching for regularities and patterns within each of the four main categories: 1) beliefs about CDLH students; 2) knowledge about working with CDLH students; 3) ability to analyze educational practices; and 4) perceptions of the effectiveness of the experiential and reflective program components in developing their expertise to work with CDLH students. A constant comparison method (Glaser & Strauss, 1967) is being used to sort responses in each category. The procedures used to analyze documents and interviews were designed to ensure systematic, reliable coding of participants' responses by theme, as well as to capture holistic impressions over time for each teacher. Data were coded by two researchers and compared, recording agreements

and disagreements to check on intercoder reliability (Borko, Livingston, McCaleb, & Mauron, 1988). A second level of analysis for the individual cases involved cross-case analysis, investigating patterns and themes common to all teachers over all cases.

Provided below are excerpts from two case studies, describing teachers' evolution in the program in working with culturally diverse learning handicapped students.

Rosa

Rosa began the program with two years of teaching experience in a bilingual kindergarten. She applied to the program because she wanted to learn to work with students with special needs. She was particularly interested in and felt she could contribute to the education of culturally diverse students because of her own background:

> As a Hispanic, I am aware of the difficulties of being culturally diverse in this society, and it is this diverseness that has led me to want to educate myself in order to help students like myself to do their best ... I can deal with their needs based on my teaching experiences as well as on my memories of the difficulties I faced. The fact that many of these students also have learning disabilities highlights the need for dedicated educators in the field of learning disabilities (letter of application).

Rosa's beliefs about CDLH students remained consistent across the program; she attributes the problems faced by culturally diverse students in school to teachers' rather than students' inadequacies. Initially, she indicates that the cultural background of students was extremely important, saying that "how the teacher deals with cultural differences and accepts them will affect culturally diverse students' success in school" (response to prequestionnaire). After her first semester, she continues to support this perspective, "students do poorly because teachers are either not aware or don't take into consideration the interaction of cultures." At the end of the program, Rosa indicates that she is confident in her ability to work with "any" child, given her increased knowledge and skill in working with culturally diverse students. She is convinced that teachers can make a difference.

Mary

Mary was a first year Caucasian teacher who taught third grade in a primarily Africa·. American and Latino school in Southcentral Los Angeles. At the beginning of the program, Mary emphasized the negative influences in the environment that affect students' performance (i.e. parents do not care, gangs are in the neighborhood, and "correct" standard English is not stressed). After an initial course, Mary continued to emphasize the negative influence of the environment on student performance. "They do not know or have not learned about the new culture yet, so there is a deficit in the students' achievement. Through acculturation the deficit will decrease... once the student acquires the knowledge, skill, and understanding of the culture he is in, there is no reason he cannot achieve success" (questionnaire, end of first semester in program). She believes, then, that students are deficient because of their environment, not because they are incapable of

<center>175</center>

<div align="right">167</div>

learning, and to help students attain their potential, teachers must help students acculturate to their new environment.

By the end of the program, Mary continues to believe in the capability of her students. Rather than using her initial terminology of a "deficient" culture, she refers to students' "different" culture.

> Because with my kids, they live in a City and they have that stipulation, Oh, you're from the Inner city, you're not gonna be able to, you can't learn as well as Joe Schmo in the west side and I don't believe that because these kids are just as capable, they just have a different environmental background.

While Mary indicates that her beliefs have not changed during the program, she points out that the program has assisted her in being more sensitive to culturally diverse students' needs and more aware of different cultural backgrounds.

> The program made me more aware of different cultural differences in different ways ... I can use different techniques and not just stick to the basic, one technique that you learned through school. I think as a whole, it made me better, more aware of their needs and more aware of what I needed to give them than just a straight - I'm the teacher, you need to do what I ask you to do whether you like it or not ...

While her beliefs are consistent throughout the program, that any child can learn, there is an increased awareness of the importance to accommodate to students' individual needs.

These case studies provide some examples of students' perception of their increased knowledge and skills. Overall, they became more sensitive to children's individual needs and confident in their ability to work with culturally diverse students.

Implications of an Infusion Model

It is not possible, from the data collected in the CDLH study, to determine if an infusion model is more powerful than other models in preparing teachers to work with culturally diverse students. However, the data do provide support for an infusion model, indicating that ongoing incorporation of multicultural perspectives in each course and their subsequent comprehensive coverage, is effective in preparing teachers for culturally diverse classrooms. Given our failure in educating students from diverse cultural backgrounds, particularly those from low socioeconomic backgrounds, an infusion model has promise.

While the infusion model shows promise, it is a challenging model to implement. Much of its success depends on resources provided to faculty, its coordination, and, to some extent, institutional support. At this College, the grant projects provided financial support for faculty stipends, purchase of materials, guest lecturers, consultants, and staff to coordinate the projects. In addition to the grants, the projects were supported by other important sources. State regulations in California have recently mandated that multicultural perspectives be incorporated into the liberal studies major and teacher education. Moreover, the college had been committed to improving the education of students from diverse cultural backgrounds for a number of years.

176

Without some support, it is questionable whether an infusion model can be effective. It must be a coordinated effort, with faculty willing to participate and having the expertise to do so. Without coordination, the competencies may become lost or trivialized in courses, as faculty who may be more comfortable in other areas of their course content struggle to "cover" the already extensive course material. The advantage of a single or several courses on or in multicultural education is that little coordination is needed among faculty. Individual faculty with expertise and/or interest in teaching about multicultural perspectives can be selected for these courses. Such courses may isolate multicultural perspectives, but may be more effective than an infusion model where little support is provided to coordinate and support the model.

Can the impetus of these projects be sustained at this College once funding ends? Will faculty continue to infuse their courses with multicultural perspectives? How will new faculty, or those not involved in the project respond to these innovations? It is hoped that as the programs are implemented, enthusiasm for the projects will continue. In doing so, others will become involved and the infusion of multicultural perspectives will no longer be an innovation, but an integral part of the curriculum.

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17⌂

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CHAPTER 23

Multicultural/International Education and Teacher Training

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My philosophy of education is firmly rooted in the belief that learning is a proactive process eagerly sought by most individuals and that every child can learn. This philosophy is vividly expressed in the words of psychologist and educator Jerome Bruner. Bruner states that "any subject can be taught effectively in some intellectually honest form to any child at any stage of development." Physiologically our species is a learning organism. All one needs to do is to take a look at the size of our brain (Pribram, 1971).

Bruner also argues that among institutions having the greatest impact on cognitive growth is the western school. Teachers are conduits in the process of cognitive growth and are thus a vital element in what happens or does not happen during the learning process.

You may be asking yourself how this is related to Multicultural/International Education and teacher training. It is related on two levels; micro–and macro–cultural. The micro-culture consists of the classroom environment, the student-teacher interaction, and both the hidden and explicit curriculum. It also includes the school and community environment. Conflict between frequently overlapping cultural factors that interact in the classroom is not uncommon. This cultural discontinuity (Ogbu, 1983) has been linked to ineffective instruction and other academic ills.

Research on intellectual development and cognitive processes across cultures has found that at each stage of development the child has a characteristic way of viewing the world and explaining it to himself (Cole, Gay, Glick & Sharp, 1971; Harrington, 1979; Hall, 1983). Subsequently, the task of the educational institution vis–à–vis the teacher is to represent the structure of whatever subject is being taught in terms of the child's way of viewing things. In his work with Native Americans, Edward T. Hall found that Native American children performed as well as or better than their non-native peers until the fourth grade. At this point there was a drastic and rapid decline. He offers the following as a means of explanation,"...the school at this point is destroying the unity and integrity of the Indian child's world." The conceptual frame being presented by the teacher is unfamiliar to the student. Likewise, the students' conceptual frame is unfamiliar to the teacher; thus there is a lack of foundation for establishing meaningful communication.

Effective instruction, seeking long term cumulative results, dictates that there has to be congruence between a child's cultural worldview and the educative process.

179

The macro-level is the more expansive of the two levels. It includes the national culture, its values, belief systems, and structure. Educational institutions serve to reinforce national values. Schools are extensions of the societies of which they are a part. Positive correlations can easily be made between an institution's educational paradigm and the larger societal values. As a result of the Education summit held by President Bush, national education goals have been proposed. Among these goals are: 1) by the year 2000, all students in the United States will be number one in math and science; and 2) the high school graduation ratio will be increased to 90 percent nationwide. Two clearly evident factors in the above goals are excellence and retention, both of which are problematic areas for many of our nation's school districts.

In January 1990, the findings of a two and a half year long study (Quality Education for Minorities) conducted in nine urban areas, was released. Among its many recommendations were these: 1) the diversity and culture of all students in school should be respected and valued; 2) hom·   school partnerships should be developed to encourage parents to take an act·   le in their children's education; and 3) incentives should be provided to encc   ge the best teachers to work with disadvantaged students.

The Quality Education for Minorities project/research was conducted out of the Massachusetts Institute of Technology (MIT) and sponsored by the Carnegie Corporation. Such interest in educational reform in the private sector and at the federal level will undoubtedly have a significant impact on educational policy and practice at all levels. This leads us to some important questions that will have direct implications for teacher education: a) what competencies will teachers need to deliver effective instruction in a multicultural classroom? b) how do we diversify the curriculum and maintain the integrity of a discipline? c) can a teacher or school accommodate all the cross-cultural learning styles of a culturally diverse classroom?

Demographics indicate that 30 percent of the students in public school, some 12 million, are now minority. Today, 22 of the 25 largest central school districts in the nation have predominately minority and immigrant students. These students represent nearly one-third of our future adult population. I believe that we have a civic and moral obligation to find answers to the questions posed here.

Multicultural/International Education or the incorporation of its principles in teacher education curriculum can serve as an important means of finding answers to many of the questions confronting educators. It is also an effective means of training teachers how to represent the cultural world-view of their students in the curriculum.

The purpose of this paper is multifaceted: first, to define Multicultural Education and International Education; second, to provide an analysis of the relationship between Multicultural/International education and cultural influences on learning styles; and third, to present a model for effective Inter-Cultural Education.

If an educator seriously wishes to address the questions posed here, s/he must have a clear understanding of terminology and concepts related to the issues of diversity, multiculturalism, and internationalizing the curriculum.

Therefore, for the purpose of this paper, Multicultural and International Education will be defined as follows:

1. **Multicultural Education:** an idea, an educational reform, and a process whose major goal is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse racial, ethnic and cultural groups will have an equal chance to achieve academically in school (Banks, 1989).

2. **International Education:** the process by which people acquire a global perspective to explain events in recognition of the increasing interdependence of nations and cultures. This understanding is essential for effective citizenship as well as human survival (ICET, 1983).

At this point I would like to present my own definition of Intercultural Education, as a bridge between Multicultural and International Education and the accompanying instructional model which is still in the developmental stage. They have both evolved out of my own research, which focused on successful teaching strategies used with immigrant students.

Intercultural Education is the compilation of certain principles drawn from research in various disciplines, i.e. Education, Anthropology, and Sociology. The implementation of Intercultural Education denotes the use of these principles in a culturally diverse curricular paradigm with the express purpose of promoting cognitive and affective skills.

According to Tikunoff (1986), there are three competencies demonstrated by a functional proficient LEP student (this has been broadened to include culturally diverse students): participative competence, interactional competence, and academic competence. Participative competence requires that a LEP student respond appropriately to class task demands and to the procedural rules for accomplishing them. Interactional competence requires that a LEP student (culturally diverse student) respond appropriately both to classroom rules of discourse and social rules of discourse, interacting appropriately with peers and adults while accomplishing class task. Finally, academic competence requires that a LEP (culturally diverse student) be able to acquire new skills, assimilate new information, and construct new concepts. In doing so, the student must acquire academic language from each of the content areas and work at increasingly more complex cognitive levels.

The relationship between culture and learning styles, although not fully understood, is an important one. "Culture shapes the way we think (cognition), the way we interact (behavior), and the way we transmit knowledge to the next generation (education)," (Collier & Hoover, 1987).

The Intercultural Instruction model being presented as a concept is holistic and places students at the center. Each component is mutually supportive and

interrelated. This comprehensive perspective facilitates the elimination of cultural conflict between goals set at home and those at school. Students are not faced with a choice between school culture and home culture; parents are viewed as co-educators. The school, the family and the community become a tripodal support structure. Finally, with all factors in place, students can viably take a more active and participatory role in their education.

Intercultural Education Instructional Model

1. Assess students' learning styles and previous education. Careful study and comparison of the curriculum and teaching methods used in the students' previous educational experiences should be made when developing materials for immigrant and culturally diverse students.
2. Become as familiar as possible with the language (verbal and nonverbal) of immigrant and culturally diverse students. Familiarity with the students' native languages and cultural cues will enhance teacher-student classroom communication.
3. Provide a structured learning environment, but within that structure allow students creative choice. Many immigrant students, culturally different students come from a school system or home which is more structured than that of the traditional classroom in the U.S. Beginning with a structured environment will help students to adjust.
4. Minimize time spent on procedural tasks and maximize time spent on academic tasks. Students with limited English or no English-speaking ability may need more time initially to successfully complete the task.
5. Provide a supportive non-threatening academic environment where students feel valued and challenged intellectually. Culturally different children may find themselves members of ethnic groups which are devalued by the larger society. Teachers should address the need to prepare a learning environment that does not further devalue students.
6. Materials and class discussion should incorporate culturally relevant content. Select materials that are current and applicable to the students' daily lives. This makes the information more important. Lessons should be personalized so that each student feels that the lesson is relevant. This is a valuable tool in maintaining students' interest and attendance at school.
7. Expect and demand excellence from the students. Believe that whatever the ability level, the student can achieve. Provide genuine opportunities for successful completion of assigned tasks but should not be designed to give students a false sense of their ability. Course work should be at a level in which students can succeed. Although this is a viable strategy for all students, it is of particular importance to the immigrant students and special education students because often a deficit label has been attached to ESL and Special Education classes.

8. Utilize parents as a continual source of information and support (partners in education). Parents can provide information on how students learn and on their past educational experience.

In conclusion, the goal of the Intercultural Instructional model is that students will become more proficient in all areas (cognitive, affective, psychomotor), and that teachers will develop and practice conscious-level teaching. Teaching culturally diverse students requires a conscious effort daily. What the teacher says, and how s/he responds to students on a personal level, send messages to the students about the importance of school, and his or her role in school and perhaps the world.

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183

CHAPTER 24

Strategies for Effective Multicultural Education Policy in Teacher Education Programs

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Introduction

Education is a process of learning the useful skills that allow people to function successfully in a cultural society. Whenever learning takes place there is a contingent change in behavioral skills. Culture can be defined as a unique common characteristic that embraces the traditional heritage of people. Multicultural education is the process of learning to understand, accept, and respect the similarities and differences embedded in the tradition of human society. It includes the cultural characteristics that involve belief, custom, religion, art, food, music, clothing, race, and language. All human beings are unique within the cultural heritage.

The goal of teacher education cannot be reached without a thorough understanding of the cultural society. Teachers are perceived as leaders and role models for the young generation. The future of human society depends on transmission of essential skills propagated through effective teaching. The teacher's educational curriculum will be incomplete without multicultural learning and experience. Educational curriculum is the totality of the school's cultural skills. Therefore, it is important to recognize the role of multicultural education in the teacher education program and policy formation.

The Declaration of Independence says, "We believe this to be self-evident, that all men are created equal and are endowed by their creator with certain unalienable rights and among these are life, liberty, and the pursuit of happiness." The democratic behavior in American society demands respecting life, freedom, and happiness of another person or group of people within American territory. Multicultural education can be a good vehicle in reaching the democratic goal of American civilization.

Multicultural education in higher education depends on a concrete administrative policy. Policy is defined here as the principles or guidelines toward a multicultural program. The elements of multicultural educational policy can be identified as: philosophy, mission, goals, objectives, resources, activities, outcome, and evaluation. These elements are useful in designing a modest multicultural education policy in teacher education programs.

Philosophy

Philosophy of multicultural education may be defined as a systematic speculation and reflection about the nature of human beings within the universal cultural existence. What is the truth of multicultural education? How do we know about the truth of multicultural education? What is the value of knowing about multicultural education? These questions can assist in identifying the philosophical premise upon which realistic multicultural policy is built. Furthermore, one can ask, "Who is a human being?" All people are human beings, regardless of where they live or who they are. The cultural environment cannot reduce the fundamental status of humanity. All human beings have feelings. They can think and make decisions that can lead to action. It is a fact that every cause has an effect. Every antecedent has a consequence. For example, all human beings are born with life. All human beings can suffer disease. They have needs that must be met. Multicultural education is a process of understanding these basic similar human needs. It also allows for understanding the unique differences within human nature. All human beings do not think alike. They do not feel alike and they do not act alike all the time. Failure to recognize this can be detrimental to the co-existence of human beings. Ability to define a clear belief about human beings and culture is very important to the establishment of effective multicultural policy in education.

Mission

The philosophical definition can facilitate the focus of the institutional mission. The mission of higher education in the preparation of teachers is teaching, research, and service. A well-grounded multicultural mission will stimulate the teaching, research, and services in a multicultural context of education. The mission will depend upon the nature of the institution and the commitment it is ready to make within the institutional responsibilities.

Goal

Based on the identified mission of teacher education, the goal of multicultural education can be developed to meet specific needs of the society and teaching profession. These goals shall be clearly defined as they relates to race, gender and dynamics of cultural differences and similarities. Identification of multicultural goals should be flexible, objective, and purposeful. The cooperation of all institutional programs is needed for identifying realistic goals.

Objective

The concept of objective multicultural policy can be explained as concrete measurable behavioral actions that are necessary for achieving the identified goals. The systematic planning and concrete measurement of activities are very essential for evaluating and assessing multicultural policy.

185

Resources

Resources of the institution in the preparation of a multicultural teacher embrace personnel and financial support that are available for promoting a good program. The goal, objective, and resources should be combined within the visionary planning of any multicultural program. Specific cultural groups should be located, various gender issues should be identified, and various cultural experts should be involved in the planning and implementing within the available resources.

Activities

Various activities should be planned and designed for specific use of multicultural goals and objectives. Cultural needs should be centralized around specific cultural activities like food festivals, dances, presentations, and workshops. Efforts should be geared toward getting the people involved in the planning activities.

Outcome

The effectiveness of each activity should be weighed according to its outcome. The need to improve or continue a certain activity should be based on the measurable outcome of the planned activity.

Evaluation

The evaluation of various outcomes in multicultural programs should be based on the decisions to be made as time goes by. The commitment of resources and re-focusing of the goals and objectives should be realistically planned within the evaluation procedure. The effectiveness of multicultural education programs or teacher education should be carried into the practicum and the various campus activities of the students. The faculty, the staff, and the students should enjoy continuous multicultural interaction based on accepting, respecting, and understanding the commonality and difference within the institutional culture. The evaluation of multicultural programs should reflect the accreditation of the teacher education standards.

Conclusion

The role of principles and the ideas generated by many scholars who interpret philosophical assumptions are of great importance to the contemporary policy in multicultural education. It is essential for professional educators to become aware of and sensitive to the groups of children that seem to be at a disadvantage in the classroom. These children tend to come from the families that are culturally different who recently migrated to the country. Other groups include those who have learning disabilities related to physical and behavioral problems. Through the process of observing and questioning, teachers can sense the cultural, social, and economic differences among students. If the teacher has students whose backgrounds are socially or culturally different, s/he should find information about the specific cultural and socioeconomic factors for understanding them.

186

All of the schools of philosophy contain ideas and concepts that are relevant to the field of multicultural education in our contemporary civilization. It is important to perceive a situation from the different perspectives of truth and value. Education is the key to finding the truth that is often concealed by superfluous shrouds. The benefits of pulling relevant ideas and concepts from each of the philosophies and aggregating them into a comprehensive philosophy is a tool that can benefit the educational practice of multicultural teaching. The teacher who adheres strictly to one or another view, be it philosophy or opinion, may suffer educational myopia, and the repercussion of a teacher with this myopia may well be students who lack the ability to see things in their many dimensions. We live in a diverse society that is constantly changing. In order to meet the challenge of educating tomorrow's leaders, teaching must be just as adverse. The various teaching strategies and techniques are perhaps the best answer to this challenge. The philosophies are the basic tenets and principles that have implications for contemporary and future practice in multicultural education (Sleeter & Grant, 1988).

There are a myriad of problems educators encounter when challenged to teach the culturally deprived or the culturally different student. Some of these problems can be interrelated and overlapping. Cultural standards and the socioeconomic environment can determine the use of a language, values, and interaction with peers as well as teachers. It is mandatory that the educator take into consideration the beliefs, traditions, habits, and even skill levels of students to glean insights of their behavior or attitudes in the school environment (Rippa, 1984).

If a child enters school lacking in skills, he certainly does need to be able to catch up. States need to make a commitment to funding the remedial and compensatory programs at all levels. These remedial and compensatory programs should support the core of the curriculum and should provide skills for the next level. Children do need a common core of learning to which all can aspire (Webster, 1986). However, the curriculum can be modified to accommodate the needs of all students without diminishing the content. Courses that lack challenge are one reason a student may drop out. If overall standards are relaxed instead of making pertinent modifications, students can find themselves with too much free time that they are not equipped to handle. An overall lowering of standards in a California school caused the drop out rate to soar (Rile, 1986). In a South Carolina study report, after new and higher standards contained in the Educational Improvement Act of 1984 were implemented, the drop out rate decreased (Riley, 1986).

There is a need to take a new and enlightened outlook on the growing diversity in the school population. Educators must learn from their past experiences and realize that quality and equality in education must be provided for all, especially the culturally different and socially disadvantaged so that they might have the opportunity to achieve their goals. Through the use of new materials and strategies that are designed to acknowledge the presence of cultural minorities and to enhance their educational opportunities, educators can serve the culturally disadvantaged effectively. The real measurement of teaching ability comes not from

187

the success of those eager and ready to learn, but in the ability to motivate the disadvantaged through caring and understanding of those who have the greatest need (Ford, 1986).

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CHAPTER 25

Collaboration as a Key to Enhancing
Teaching Effectiveness in a Culturally Diverse Society:
Implications for Public Schools and Universities

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Present realities within the public schools clearly indicate that the field of education is now faced with perhaps its greatest challenge ever: educating children and youth in an increasingly diverse society where there is a proliferation of issues and concerns pertaining to practices in multicultural and multilingual education. for example, within a given classroom in California, a teacher is likely to be charged with educating diverse groups of children and/or youth who manifest a very wide range of abilities and disabilities, cultures, and languages using a given set of competencies to guide instruction. Demographic data indicted that historic reference to minority populations is becoming outdated in that the minority segment of school populations is evolving into the majority. This is seen in certain regions of California. According to the California Department of Education (1990), 23 years ago the state's K–12 student population consisted of 75.2 percent White and 24.8 percent minority students. Last year, the K–12 student population consisted of 47.1 percent White and 52.9 percent minority students. A drastic evolution has occurred.A recent report from the San Diego County Office of Education (1990) indicated that by next year, it is likely that White students in San Diego County will be less than half of the total student population, a shift that has already occurred in California as a whole. Further, data indicated that the percentage of Limited English Proficient students increased 16 percent in 1989. This is four times the rate of growth in the general student population. Two years ago there was a shortage of 514 bilingual teachers in California; next year's piojected shortage is 1,186. The statistics are staggering. The student achievement gaps between language–minority and English only students are also staggering. Fortunately, many schools are now placing more emphasis on instruction for the language–minority student.This continuing increase in minority student populations is being documented throughout the nation. For example, in a recent presentation of companion articles in the Los Angeles Times newspaper, Njeri (1991) (compared census data from 1980 with census projections for 1991. Clearly, diversity will increase in the United States population in coming years. Another **Los Angeles Times article,"Diversity: Past the Melting Pot"** featured Linda Wong, Director of California Tomorrow. Wong, with a sense of urgency, stated: California (eventually the nation, if the demographic predictions are correct) is a lifeboat. If the boat springs leaks because of inadequate and poor quality education, because of deepening poverty way of plugging those leaks and working together if they

value their lives. Wong also stated that while corporations and schools in California have begun to embrace this concept of diversity, it has not taken hold in other public institutions. In many instances, public school teachers and administrators have been stunned by the new wave in the composition of their student bodies. Undoubtedly, the challenges of providing quality education to children of many cultures, and often of many languages, have created struggles for the best of teachers. As Price observed (1990): Public schools haven't changed as rapidly as the children they exist to serve. At risk youngsters raised outside of society's mainstream feel estranged from the curricula of schools and alienated from staff members who are oblivious to the reality of their lives. While schools have been addressing the new wave in student populations over the last decade, university and college training programs have experienced both internal and external scrutiny. Findings from a massive five-year Study of the Education of Educators led John Goodlad and his associates to the conclusion that the necessary conditions for vigorous, coherent, and self-renewing teacher preparation programs are not in place (Goodlad, 1990). Goodlad is joined by others in his conclusions. As stated by Eubanks and Parish (1990): University professors are forever viewed by practitioners as ineffectual and detached agents who may know but cannot do; practitioners are forever viewed by university professors as people interested only in learning a technique or a practice rather than understanding the broader picture. Just so! But educators at all levels have known, written, analyzed, and talked about these facts for ages. Arthur Wise, President of the National Council for Accreditation of Teacher Education in Washington D.C., concurred with Goodlad's findings. In a response to his findings, Wise (1990) stated that Goodlad's analysis of teacher education is perceptive, accurate and devastating. He agreed that: 1) university faculty are not rewarded for educating prospective teachers. As a result, concerted programmatic planning does not occur; 2) authority over and responsibility for teacher education are diffused. Consequently, teacher education is a residual activity; a neglected enterprise; and 3) entry into teacher education is not a clear milestone. Thus, teacher candidates do not follow a program of shared, sequential activities. Additionally, legislative, regulatory, and bureaucratic intrusions periodically require the redesign of programs, creating for both university and K-12 education professionals an environment of disenfranchisement, demoralization, and disengagement. In a May 1990 Phi Delta Kappa article, Goodlad provided the following conclusions regarding teacher preparation programs based on findings from a sample in his five year study: 1) The social, intellectual and professional isolation of teachers begins in teacher education. 2) The rapid expansion of higher education, together with unprecedented changes in academic life, have left professors confused over the mission of higher education and their role in it. 3) The decline of teaching in favor of research in most institutions has helped lower the status of teacher education. 4) There are serious disjunctures in teacher education programs. 5) Courses in history, philosophy, and social foundations have seriously eroded (pp.700–701). Raywid (1990) stated that it is important to keep in mind that not all would-be

reformers share the same goals. She indicated that some seek largely to restore credibility to an institution under siege; others seek to change particular features of the system; still others target the system itself as to what must be changed. She made reference to three types of reform: pseudo-reform, incremental reform, and restructuring. A frequent example of pseudo-reform is the naming of task forces. Raywid reports that it seems convening the task force is the reform. Incremental reform, explains Raywid, is more ambitious in that it aims to improve educational practices. A major difficulty is that schools are much like jigsaw puzzles; everything is connected to everything else. Raywid indicates that it is impossible to modify one piece without altering those pieces connected to it, which in turn can require changing successively larger rings of pieces increasingly farther from where one began. According to Raywid, proponents of restructuring generally may propose changes in fundamental and pervasive alterations in the way in which public schools are governed and held accountable to the public. In concluding remarks, Raywid speculated on the possible outcomes of the nation's extended quest for excellence. One possible outcome she envisioned is that school policy makers will seriously explore ways to systematically decentralize authority in education; ways to give teachers, parents, and other citizens appropriate voice in school control; and, ways to better organize schools for instruction. The results could bring substantial change in school governance and operation. In spite of all the problems and challenges present in the reformation and restructuring of our public schools and teacher training systems, there is a level of excitement and renewal in evolving school and university communities. Unquestionably, there are numerous problems and concerns that the field of education must squarely address. The need is urgent. Prospective and practicing teachers need a strong foundation in numerous areas, and training in specific strategies and methodologies so they will be both confident and competent in their classrooms where diversity is becoming the rule rather than the exception. Many issues and concerns are complex. Few individuals or disciplines operating in isolation can generate solutions, provide directions, and, most importantly, provide effective leadership for, possibly, one of the greatest challenges ever in American education: the challenge of graduating competent, independent, employable young adults. Higher education faculty must not only keep abreast of these challenges, but must forge ahead into positions of leadership in concert with public school leaders on these matters. This leadership must emerge, providing encouragement and support to classroom teachers and teacher educators alike, so they willingly and earnestly engage in extensive collaboration and networking activities, at the grass roots level. Then, benefits of sharing information through exciting synergistic forces can be realized. New models for training teacher candidates and new teachers are sorely needed. Procedures and strategies for improving the skills of teachers, currently in the field, must be applied simultaneously if the challenges of multicultural and multilingual education are to be addressed effectively. The utmost challenge is that of preparing teachers to deal with the daily circumstances of schooling while redesigning their schools (Goodlad, 1990). Irvine (1990) stated that if we are to train

191

teachers efficiently and effectively, we must once again see the task as a single piece and not be satisfied to assign separate parts of the process to different levels; some parts to public schools and some parts to higher education. He proposed that neither the present organizational culture of school districts nor that of the university is entirely suitable for training prospective teachers. Further, he indicated that we need to work toward a new organizational entity capable of supporting a working culture that draws on the strengths of both the K–12 and university culture. Irvine also proposed that the best way to accomplish this goal is through collaboration. So, what is collaboration? Collaboration includes, but is not limited to, the following components and activities: 1) united efforts to solve joint problems and reach common goals, including mutual planning, implementation and evaluation efforts; 2) deliberate, cooperative interactions; 3) group solutions (Idol, Paolucci,Whitcom, & Nevin, 1986); 4) a cooperative spirit rather than a competitive one; 5) inclusion of technical, communicative, and problem solving skills (Idol & West, 1987); and 6) reflection of the present Restructuring and Reform movement. Collaboration is not a mere gesture of friendly cooperation consisting of a yearly task force meeting. Neither is it a promise of cooperation nor occasional advisement and consultation on an incidental basis. Thus, collaboration is the sharing of knowledge by one professional with another and unified efforts to jointly solve problems. Collaboration is particulariy important at this time for a multitude of reasons, including: 1) all students are not receiving a quality education and instructional needs are not being met for all 2) the level and breadth of professional expertise and technical skills required to meet the needs of our diverse population are not fully orchestrated; 3) growing frustration and confusion experienced by classroom teachers, teacher candidates, educators, parents, and students themselves, when issues of diversity surface; 4) need for significant reformation and restructuring in many teacher education programs; 5) shortage of successful models to support University faculty and school personnel in merging their creative talents; 6) lack of a supportive environment in which collaboration can gestate; 7) lack of ownership of the problem; 8) a need to devise economical, efficient modes of service delivery caused by existing fiscal and political conditions. Raywid's types of restructuring and reform somewhat parallel various levels of collaboration. Here is a comparison between types of reform and types of collaboration: Psuedo-Reform = symbolic gestures; Pseudo–Collaboration = symbolic gestures; Incremental reform = selected educational practices targeted; Incremental collaboration = selected project or activities targeted; Restructuring = fundamental and pervasive alterations in public school operations; Full collaboration = fundamental and pervasive alterations that permeate the educational system.

Fu l collaboration requires: 1) a clear understanding of current problems in school and teacher training programs; 2) understanding the dynamics of change within public schools and university systems; 3) a joint definition and sincere commitment by all those involved with the collaborations' missions and goals, including a set of common standards, procedures, and actions; 4) ability to

implement various types of collaboration or develop new ones as needed; 5) use of a systematic planning model; 6) clear definition/redefinition of roles and responsibilities; 7) an open and honest exchange of a broad array of information, resources, and expertise; 8) evaluation and research activities to substantiate actions and activities recommended by the collaboration team;9) leadership from public school and university personnel; 10) commitment and support from state agencies and private sector; 11) creativity, thoughtfulness and problem–solving capabilities. Without collaboration, it is likely that the education community will maintain the status quo; or, possibly, that greater ineffectiveness may be experienced by many teachers as the increased diversity in school populations results in even greater challenges. Peterson and Mantle (1983) discussed the following three barriers to collaboration: 1) barriers arising from personality and staff variables; 2) barriers arising from the governance and administrative structure of the collaborative effort; and 3) barriers arising from the mechanics of collaboration. A process schemata that more thoroughly depicts planning, implementation, and evaluation collaboration phases was also presented by Peterson and Mantle in their 1983 publication. It is recommended that at a minimum, the following fundamental tasks be implemented to assure a systematic, organized approach to identifying the challenges created by our growing diverse student populations. This will lead to the development and implementation of effective collaborative action plans designed to address cultural, linguistic, and ethnic changes and needs of student populations.

1. Conduct a comprehensive needs analysis relevant to multicultural education, including: the needs of students, teachers, educators, parents, and employers; fiscal requirements; existing talents, strengths, and resources available to public schools and universities.
2. Identify the potential benefits to collaboration.
3. Determine the potential barriers to each collaborative effort.
4. Once the benefits and barriers are identified, all involved parties jointly develop realistic action plans, including an evaluation component.
5. Commit to the collaborative activities.
6. Implement and monitor plans on an on–going basis. In her hook entitled *Planning and Organizing for Multicultural Instruction*, Gwendolyn Baker identified key components needed to develop effective collaborative plans to meet the multicultural challenges of diverse student populations. These included:
    1. Advocacy for multicultural education.
    2. A comprehensive approach to planning and organizing for every phase of implementation.
    3. Elimination of racism from the central administration.
    4. Establishment of an initial committee by the local school board consisting of community people, parents, and students organized by the local board of education for the purpose of exploring the needs and benefits of multicultural education.

193

5. Acceptance and/or modification of the definition of multicultural education by the school board.
6. Statement of commitment by the local school board to the goals and objectives of the approach be well-defined and documented.
7. Establishment of a local board policy that provides the direction in which the district must move.
8. Open support of the policy by the superintendent.
9. Plan of action submitted by the superintendent.
10. Development of a sub–plan by the central staff indicating their respective roles and responsibilities in restructuring their area of responsibilities.
11. Written commitment by the principal to the plan for staff, students, and the school community.
12. Teacher identification of areas they can immediately effect.
13. Teacher development of a list of the kinds of help s/he needs to develop instructional content and methodology.
14. Identification by support staff of things that can contribute to the process.
15. Invitation of parents and parent organizations to participate.
16. Encouragement of students to share information about their ethnic and cultural backgrounds.
17. Ideally, the catalyst for implementation comes from the state legislature.
18. State superintendent's response to the board by openly declaring his support.
19. IHE's follow a similar plan from the Board of Regents/Trustees and from the Chief Executive Officer.
20. Development of a statement of commitment by the dean.
21. Establishment of a committee for the purpose of assisting the dean in developing an implementation plan.

According to Baker (1983), imperative experiences for those involved in multicultural teacher training programs include: 1) examining one's own culture and understanding the importance of culture in individual development; 2) acquiring a keen perception of diversity in the U.S.; 3) encouraging the development of positive attitudes about ethnic/cultural diversity, thereby establishing a philosophy consistent with the objectives of multicultural education; 4) sharing experiences with individuals of differing cultures; 5) understanding the important role language plays in culture and the implications that bilingualism has for both learner and teacher; 6) familiarity with a second language and the culture from which the language emanates; 7) specializing in one or more ethnic/minority culture; 8) instruction in how to design, implement, and evaluate multicultural instructional materials; 9) acquiring the ability to analyze, evaluate, and select multicultural instructional materials; 10) developing teaching strategies that support culturally individualized teaching/learning environments (Baker, 1983).

Examples of possible contributions by college and university personnel to the collaborative process include: 1) identifying the needs of students, parents, and teachers; 2) co-developing, demonstrating and disseminating promising practices for diverse populations; 3) providing a resource bank of knowledgeable and

194

research-based professionals with expertise on a variety of topics; 4) conducting applied research on various methods and assisting documentation and reporting of promising practices; 5) assisting in supporting teachers to the new profession; 6) providing avenues for employing outstanding practitioners as part of the university and college faculties.

Examples of possible contributions by school personnel to the collaborative process include: 1) assisting with needs analysis and evaluation components; 2) co-developing, demonstrating, and disseminating promising practices for diverse population; 3) providing feedback pertaining to the practical application of proposed teaching methods and strategies; 4) providing a forum in which university faculty can observe/practice applied educational practices; 5) assisting in providing real world training for teacher candidates; 6) serving as adjunct faculty members and guest lecturers.

Irvin (1990) agrees that the most promising approach in the present environment is collaboration between K–12 educators and university faculties. He indicated that this can be achieved through a relatively simple reconception of teacher training, a redefinition of responsibilities for some individuals in the schools and universities, and a modification in funding. All educators should be updated on the status of movement toward reform and restructuring. As we analyze our past and present, perhaps it will be possible for us to envision an even brighter future where everyone can experience greater levels of success. A recent publication by Goodlad (1990), "Better Teachers for Our Nation's Schools", provided excellent perspectives on our history and suggestions for our future. The work of Goodlad and his associates will likely serve as a significant cornerstone for helping shape modern educational practices. Educators should not underestimate the potential of technology for bringing the education world closer together. Newly developed technologies, including computerized networks, enable teachers and their students to communicate in ways that are truly remarkable. Hopefully, all educators will venture in this area with great enthusiasm. In summary, educators should not lose sight of: the ideals that we must strive for in collaboration and networking activities; individual needs; identification of learner outcomes; providing individualized instruction whenever possible; the pursuit of interdisciplinary planning; the pursuit of interagency interactions; the interchange of ideas across all segments of public school and university systems; and identification of all available resources.

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195

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196

CHAPTER 26

Global Education for a Multicultural Society: An Essential Dimension in Teacher Education

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Introduction

I have chosen to write on the topic, *Global Education for a Multicultural Society: An Essential Dimension in Teacher Education* because globality and multiculturalism are ideals to which I am deeply committed in my profession for the past twenty years. I made a special effort to propose this session on global education for this national conference because presently the world is in deep trouble. My intent is to extend the concept of multiculturalism to a global vision as we experience a world that is imperiled by the gulf war and other ongoing conflicts that affect our lives in great measures. We are confronted with what is perhaps the greatest challenge of our lives as we continue to plunge deeper into our inevitable roles as stewards of planet earth. The fate of this earth which has become fragile from continued abuse, is in our hands; we must decide whether to preserve it or demolish it. If we choose to preserve it, then an educated stewardship to help save this unique earth should be our highest priority.

However, in spite of this current turmoil in world affairs, we must be steadfast in our resolve to welcome the year 2000 which is only nine years away from 1991 with a determination that it should mark a good beginning for the 21st century. The year 2000 can be a turning point in world history that can impact many aspects of our life. We must be bold in our efforts to meet our global responsibility and we should have an equal resolve in preparing teachers for the demands of the 21st century. The urgency and timeliness of a teacher education program that is global is closely linked to the everyday practice of our profession. Coming together in this First Annual Conference of the National Association for Multicultural Education (NAME) provides us with the opportunity, as educators from diverse backgrounds, to learn from each other and work together to figure out how to prepare teachers to deal with the highly complex world in which we live.

The globality of current events is seen and experienced by all every day in our living rooms. The daily reports on the gulf war and in other parts of the world clearly demonstrate the intercornectedness and interdependence of nations, cultures, and peoples. Educators are not spared from the affliction that the world suffers. Our responsibility to educate our students for global citizenship becomes more critical each day. It calls for a teacher education program that is bold and aggressive and that will train teachers to handle critical issues inside and outside the classroom. It is not possible anymore to confine teachers in the classroom and

197

prevent them from being connected to the outside world. Teacher education, like other forces in society, is actively engaged in the process of change. Education as a process of change and teachers who are agents of change should compliment each other in order to develop a world view. This world view should utilize the rich human resources from multiple cultures and powerful advances in technology that inevitably affect our lives significantly. Suitable adjustments in the environment which are crucial to survival and provide for a better quality of living must be made before it is too late. Perspectives and societal institutions, attitudes and value systems, as well as the fast changes in technology continue to revolutionize our lives. These changes impose a necessity for teachers to be prepared to face the challenges of this complex world and to continuously examine how the teaching profession can reeducate itself in globalizing education.

The task of reeducating ourselves is often a daunting one, certainly not comfortable and not always easy. Yet to engage the question of educating ourselves for a multicultural society requires familiarity with sources, methods, and literatures that were not a part of the training of many faculty. In addition, perspectives are being introduced which fundamentally alter the nature of curriculum and research. We cannot afford to be out of date with respect to the knowledge that is now emerging and its implication for teaching, learning, and research. Many more sources are available today to faculty who are interested in looking at their fields from new disciplinary and interdisciplinary perspectives, and increasing numbers of institutions are providing support to faculty to engage in this process (Smith, 1990).

Global Education for a Multicultural Society

Global education is education for world citizenship. It establishes a knowledge base about the culturally pluralistic world that we live in. It utilizes a process of inquiry that is aimed at the development of a network of relationships which emphasize the humane qualities among people and promotes transnationalism because it transcends the physical or geographical boundaries among nations. It proposes unity amidst diversity, and develops a mosaic of a rich pattern of human actions and interactions. It thrives in a multicultural society that endeavors to promote cross-cultural and cross-national cooperation. Individuals in this society are drawn to each other as human beings who respect and recognize in each other commonly held values and attitudes, whose perspectives make them aware of their mutual and common destiny. In light of the current world situation, teacher preparation in global education becomes a complex task.

During the past twenty years that Global Education has been seeking its rightful place in North America, there is enough evidence to show, which is ironic, that it has not developed very well because of the lack of global understanding which imperils this nation. A lead article on May 30, 1982 stated that "this nation is at-risk not because it has lost its competitive advantage in the world marketplace but because Americans have little understanding of the world outside the national

198

boundaries." Former Education Secretary T.H. Bell added, "the typical American even the well-educated American does not know enough about the world we aspire to lead." This was further reinforced by Ernest Boyer, President of the Carnegie Foundation for Advancement and Teaching, who added that "while America is experiencing the greatest wave of immigration in its history, our students remain enormously ignorant about language and culture of new Americans from the south. Such ignorance means national tension will increase." A number of surveys and research on this subject yielded data that American students at all levels have been found to be sadly lacking in knowledge and understanding of world affairs. The major roadblock in globalizing education in American schools was summarized in the NCSS Curriculum Guidelines which stated that "the knowledge utilized by the school has reflected the biases of the white middle-class and has distorted the role of the minority groups within our nation and of non-Western cultures throughout the world. Such practices are clearly inconsistent with the requirements of individuals who live in an increasingly complex, pluralistic society in an interdependent world" (Social Education, September, 1986). Yet the United States has a clear obligation to develop an informed citizenry that can produce leaders with the ability to serve the nation in world affairs both in public and privately. Education is responsible for producing public leaders who are proficient in world communications through multiple languages, cultural interaction, economic development and social relationships, and private sector leaders in the business world who are able to communicate across cultures within the economically interdependent marketplace. This responsibility can be fulfilled only through a nationwide emphasis on international/global education in our schools (NASSP Bulletin, January, 1990). One of the articles on the world crisis, entitled, "Knowing Hussein," pointed out that according to Arab experts, one of the causes of the gulf war was the failure of President Bush to understand Saddam Hussein (Cincinnati Enquirer, January 13, 1991). American education obviously is not measuring up to the expectations of global education and its leadership role in the world community which the following quote from a Phi Delta Kappa article addressed, "the fate of the United States is inextricably bound up with the fate of the rest of the world. Despite the realities of interdependence, education is not keeping up with the new view of the world. Yet it may be the single most important task we face, the authors suggest." (June, 1981) American educators refer to these characteristics as arrogance and ethnocentrism which have been recorded in the history of this country as the root cause of racism and other societal problems. I refer to this as a western civilization syndrome because we know fully well that world history has been dominated by western tradition, with a disproportionate representation of the eastern tradition in spite of the fact that the earliest seats of civilization were located in the east.

Teacher education programs suffer from this deficiency in global education. In many instances, teachers in this country become the victims of this deficiency. Let me share an experience I had that revealed this truth. In June, 1988, I chaired a

panel on "The Philippines in Transition: A Continuing Struggle for Democracy," in an international conference sponsored by NCSS in Vancouver, Canada. My paper was based on a study I conducted on how Philippine-American relations is treated in social studies and teacher education programs. It was disappointing to find out that there was almost nothing on Philippine-American relations in the instructional materials I reviewed. At the conference, having a group of around 40 social studies teachers (mostly North Americans) in my audience made me curious to find out how much they knew about Philippine-American relations. I gave them a ten item test on Philippine-American relations as a focusing attention strategy for my presentation. The test yielded similar disappointing results. Fifty percent of the forty teachers did not have the right answers for half of the questions. The results of this test support the contention that Americans have limited knowledge about other countries which in this instance happened to be the Philippines, a country which has a fifty year history of American domination and which up to the present time is closely linked to this country because it has the two oldest and largest American military bases—Clark Air Base and Subic Air Base. Incidentally, the negotiations on the American military bases in the Philippines are going on and the differences in perspectives of each country regarding money matters still needs to be straightened out. To the Americans, money given to the Philippines is foreign aid; to the Filipinos it is rent for the bases. These two opposing views puts a strain on Philippine-American relations, yet the Philippines represent American interest in the region. The first terrorist attack related to the gulf war happened in the Philippines which can be traced to the American presence in the country. Americans need to know more about other people not only for "oil," but also for the immeasurable human connections. On the other hand, as a result of colonialism, the Filipinos have learned a lot about this country which helps them immensely in their education for global participation and in the present struggle for its emergence as a new nation. The Philippine experience is only one of the many incidents that illustrated that ignorance or refusal to be educated in the affairs of the world can be very costly in terms of human capital, economic resources and environmental conditions which can take a heavy toll on this planet. The war in the gulf is the current prime example of the price we have to pay for lack of global understanding.

Although the attention of the world is on the gulf war, I have committed myself in this paper to include the impact of global education on the eastern region: Asia and the Pacific Rim. Before the gulf war and the unprecedented changes in Germany and Eastern Europe, the attention of the world was on Asia and the Pacific Rim region, which although at present has become a quiet phenomenon, it continues to gain grounds. A special report on "The Pacific Century: Is America in Decline?" (Newsweek, February 22, 1988) showed the emergence of a world region into the limelight of profound geopolitical shift focusing on the role of Asia and the Pacific Rim in the eastern region.

Experts are already referring to the emergence of Asia and the Pacific Rim countries as an era of rising power that should not be ignored as they continue to

200

play a positive and challenging role in world affairs. The development of this region is primarily economic; Japan is the leader and the world's most powerful economic actor. It has been predicted that by 2010 Japan can become the leading power in world politics unless the results of the gulf war can turn around. The hallmark of the rising economic influence of this region in the world market aside from Japan are the so-called four tigers of Asia or the newly industrialized countries (NIC) of South Korea, Taiwan, Singapore and Hong Kong which are being joined by China, a once, and perhaps again, future power player. In addition, Thailand (Newsweek, July 11, 1988) has emerged as Asia's new economic tiger. These newly industrialized countries of Asia are continuously asserting their role in the world market and it is expected that they may also influence Malaysia, the Philippines and Indonesia to join them in their NIC status.

If this is the ascending stature of the Asian and Pacific Rim region as the economic tigers in the east, what responsibilities do they assume in globalizing education? What is the corresponding responsibility of the other parts of the world in recognizing this shift in geopolitics that this region deserves? The answers to these questions can be valuable in designing a global education curriculum that should give due attention to this region as we prepare for what can still be, the 21st Century as the Pacific Century.

The Asians feel that they are now free from western colonialism and have the golden opportunity to develop an Asian model of Global Education suitable to their economic progress. They are proving their capacity for economic leadership and in their ability to contribute to a world market that is increasingly becoming dependent on them. In spite of the diversity of Asian cultures, Asians in general, are socially oriented and group directed people who build their strength on the spirit of cooperation and their community oriented abilities which the highly competitive western society can adopt as models for global community building.

Amidst all these achievements of Asians and the new stature they have gained in global community building which is primarily economic, there is an equally pressing need for balancing them with human virtues and a value system, as well as a behavior modification adaption that would match their stage of development and their potential to lead. Asians are generally quiet, unassuming, humble and less assertive compared with their western counterparts. There are qualities in the Asian culture that should be developed to a degree that they can be useful as they can affect their interactive relationship with people outside their own. Failure to develop these qualities can work against positive human interaction and progressive globalized behavior. It can result in a lack of understanding, problems of communication, and a failure to develop a humane quality of life.

For centuries, Asians have been isolated from one another because of colonization. At this time of the rising power of these countries, Asians should strive to know each other better in order to strengthen the eastern tradition instead of being influenced in the western tradition that perpetuates a colonial mindedness and models their respective colonial masters. They should learn to appreciate and take

201

pride in what they are as they assume their rightful place in the world community. A global perspective, developed from a knowledge base and a process of inquiry indigenous to their respective cultures, should reach the great mass of the Asian population, who are known to be docile, but if given the proper motivation and opportunity to learn can be equally globalized. Asian civilization, a major fraction of world history, is rich in all aspects of culture and can provide a solid knowledge base for global education.

Recommendations for Globalizing Teacher Education

A solid and balanced curriculum in Global Education for this multicultural society of ours should be the main focus of a teacher education program for the 21st century. This final part of the paper includes some recommendations for global education in teacher education which I developed from a knowledge and experiential base.

First, teachers should be provided with the opportunity to have an in-depth study of planet earth: its physical, human attributes and environmental conditions, and a balance of forces that can enhance the quality of life in this planet. This requires courses in physical and human geography designed to enable teachers to gain knowledge and understanding of different world regions as they have an impact on the geopolitics of the world. It was a sad revelation to me when I came across a teacher of Social Studies for seventeen years who was asked by a student where Egypt is and her answer was, "it is in Europe". This and other examples that I experienced prove the necessity of a fundamental knowledge of world geography. American students are found to be deficient in this too.

Second, teachers should be provided with the opportunity to become familiar with different world cultures; to accept that differences are not deficiencies but strengths and that similarities serve as a bond that unifies members of the human family. These opportunities should promote cross-cultural understanding and communication and help teachers develop an appreciation of the multiplicity of cultures. The study of the basic elements of culture (i.e. ethnic study of the Asian American, etc.) is fundamental to the understanding of attendant problems in society. For example, cross-cultural anthropology, cross-cultural studies, multicultural education, bilingual education, to name a few, should be included in a teacher education program. Likewise, these opportunities should provide the study of issues and problems of humankind such as racism, sexism, imperialism and other "isms" which are caused by ignorance or a feeling of superiority and power over others.

Third, teachers should be provided with the opportunity to deal with the problems of the environment and the human family on the individual, family, group and institutional level. We live in a world constantly torn apart by conflicts that destroy the human and physical environments. Our stewardship of planet earth requires training in basic and creative skills in order to be good stewards. Course offerings in environmental studies and human relations are crucial to the state of the planet.

Earth Day in April, 1990, should not be a single day of celebration. It should be an everyday conscious effort to do something to reverse the status of the environment.

Fourth, teachers should be provided with the distinct opportunity to learn about the nuclear age, its effects on human beings and the physical environments; the danger it poses and its direct relationship to the problems of nuclear war and disarmament. The possibility of chemical warfare in the gulf is the greatest threat to humanity in this global conflict. It is no longer a science fiction story, it is a reality. Courses in science, social studies and other related disciplines should include a study of nuclear and chemical products, nuclear and chemical warfare, the giant war machines and others that have taken a toll on humanity and the environment. If we remain passive and ignorant about the nuclear age, the end result might be a global disaster unprecedented in human history.

Fifth, teachers should be provided with the opportunity to be computer literate and should have adequate training in instructional media and technology for classroom and professional use. Literacy and training in these areas are inevitably becoming required for teacher preparation and increasingly so by the year 2000 when everything can be hooked up to a computer in the classroom and in the work place. For example, computer education courses are now being required in teacher education programs and instructional media and computer education are being offered as fields of specialization. In this world of technology and inventions, literacy (i.e. computer literacy) is imperative.

Lastly, teachers should be provided with opportunities to acquire a training in conflict resolution and peace education. Peace is a fundamental human value. It is basic in creating a world where people of all cultures live in harmony with one another. In the schools, attaining peace in the classrooms requires conflict resolution skills when confronting discipline problems. From the classrooms to the playgrounds, from group discussion into the board room, from diplomatic relations to ideological confrontations, conflict can evolve and peacemaking skills are essential in order to confront the difficult situation. War is a high level conflict that tears apart the institutions of society, the human family and the environment; the consequences of which are incalculable destruction and misery. The paradox in peace education which puzzles me is: those who engage in war and defense are called conservative while those who engage in peace education are called radicals. I became a peace educator because of the difficult, harrowing childhood experience I had during World War II. As a teacher, I strongly propose that conflict resolution should be incorporated into classroom management courses if discipline problems are to be minimized and the instructional climate is to be improved. Peace education is becoming an academic discipline in the schools and colleges and it should be incorporated into teacher education programs as well. Moreover, it may be worthwhile to look at existing programs and projects in peace studies, in addition to the work of peace organizations such as COPRED, IPRA, WCCI and others. It is only when peace education is given due recognition and teachers feel comfortable with it that it will succeed in helping each and every one of us attain this fundamental human value, PEACE.

203

In conclusion, I invite you to join me in this declaration that a teacher education program that seeks new direction and challenges for the 21st century, should continue to examine, improve, and redesign its curriculum in order to meet the demands of a global and multicultural society. It should be anchored on a rich cultural heritage and history; developed through an ongoing process of change and inquiry; and attuned to the fast changing times and projected towards a future that can meet the challenge of an increasingly complex and continuously threatened world community. We, as teacher educators, should always be ready to face this challenge through a continuing and lifelong education program for ourselves and the teachers we train. This First Annual Conference of the National Association for Multicultural Education is a step in the right direction if multiculturalism is to be closely woven into the globality of our task and the development of a world view. Our final objective is to prepare new generations of informed and intelligent adults who can work toward a peaceful and healthy world.

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204

CHAPTER 27

The International Studies Teacher Enrichment Center: A Model of School-College Collaboration in Tennessee

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The International Studies Teacher Enrichment Center (ISTEC) was founded at a workshop meeting held on Saturday morning September 14, 1989, at the Teacher Center of the Franklin County School system. I organized and led the three hour workshop and was assisted by Phyllis Adams, an instructor in the Communications Department of Motlow State Community College, and Mary Ann Gay, the director of the Franklin County Teacher Center. Fourteen teachers representing eight primary and secondary schools attended, along with three interested members of the community. One was a retired teacher, another a parent of a junior high student, and the third was the grown daughter of an elementary school principal, who had experience in foreign travel and currently works in the development office of a local private middle and high school.

Attendance was good for a Saturday morning three weeks into the school year. But it became clear in discussion that Saturday morning was probably not the best time for a meeting like this. Unfortunately, no better day or time could be suggested with confidence. Since then, our meetings and international studies classes have been scheduled for 4:00 p.m. on a week day. Attendance at three organizational meetings held since September 1989 has not matched the large turnout at the first meeting. However, attendance at all of the classes offered (more than twenty) has averaged ten and has been very encouraging.

An important accomplishment of the first meeting was the setting of a goal, and objectives and strategies for the attainment of that goal. We also had a lively discussion on the topic of effective teaching. The points made in the first meeting were listed on two sides of a sheet of paper and discussed at every subsequent ISTEC meeting. They form the basis for the success of the program.

Goal

"This alliance has been formed to improve the delivery of international studies education to students in southern middle Tennessee and thereby better prepare them for college work."

The alliance referred to is between schools and colleges. It recognizes the fact that colleges have the resources to offer international studies education and the experience to suggest ways to improve the preparation of students for college work. It is interesting for most college personnel with backgrounds in foreign countries to engage in this activity and it is in the best interest of the colleges to

205

improve the performance of the students they expect to enroll. At the same time, there are schoolteachers who have experience and training in international studies but find it difficult to introduce foreign language and culture studies into the curriculum. Finally, schools and colleges alike, bear the brunt of the criticism for what might be called international illiteracy among students of all ages.

There are two colleges in southern middle Tennessee; a private four-year school at Sewanee, the University of the South; and a two-year community college in Tullahoma, Motlow State Community College. The state institution has a "service area" encompassing seven counties and exercises its mandate as a "community resource" directly with steadily increasing enrollments at Tullahoma and at its branch locations in McMinnerville, Winchester, and Fayetteville. The University of the South is a liberal arts institution with competitive standards. It is owned by the southern dioceses of the Episcopal Church with a predominantly southern following. Its relations with the community are not strong, although there is a commitment from the administration to improve these ties.

Objectives

An important objective of the Alliance is "to identify the obstacles, shortcomings, and problems teachers face in presenting international studies." This exercise should be conducted at every meeting of the Alliance. This discussion provides therapy and support for participants who have struggled against administrators, school boards, county commissions, students, parents, textbook suppliers, and others for years. Identifying the problem is the first step to solving it. The identification process should be specific and measurable so that progress can be objectively noted.

A second objective of the Alliance if "to seek a comprehensive understanding of foreign cultures or civilizations, including the knowledge of geography, politics, economics, society, language, art, science, and diplomacy." International studies is properly interdisciplinary and global. It is thus challenging and satisfying to all who approach it. Individuals may specialize, of course, in one discipline or another. However, the goal of educated persons should be to develop a curiosity about other people, places, and times, and to acquire the ability and courage to do something about the curiosity.

The third objective of the Alliance is "to identify the resources available for accomplishing such a comprehensive understanding." The first resource to identify are the people living in the community who have lived in a foreign culture for an extended period or who have studied a foreign culture in depth. These can be faculty members in the colleges or schools or members of their families. They can be students who have spent some time, at least a semester, in a foreign environment. Interested members of the community who have foreign background and experience should also be identified and recruited for work on this project. Those who have spent only a short time in a foreign country should not be identified as resources, but should be kept in mind as prospective members of the audience for international studies projects.

Print and other media resources ought to be identified and catalogued. Searches in school and public libraries, retail stores, businesses, personal collections, etc., will reveal vast quantities of materials available for use in this project. In addition, the search will heighten awareness of our shrinking world and increasing global integration.

The final objective of the Alliance is "to determine a range of activities that will enhance the standard curriculum of international studies education." How do students come to learn about global affairs? How do they come to learn anything? Activities ought to be devised so that students participate actively, help plan and organize, think critically, express their observations and conclusions in a public forum, and enlist other students for the project.

Strategies

The strategies of the alliance include:

1) "To conduct a county-wide inventory of international studies resources."
2) "To establish a working group of teachers who will study the standard curriculum, discuss ways to improve it, and communicate its findings to the state and other educational authorities."
3) "To conduct curriculum enhancement activities in a way that encourages maximum participation of all students in a particular school and receives wide publication in the community."
4) "To hold regular meetings of international studies educators and interested community members for the exchange of ideas and experiences and to develop an esprit for the promotion of global understanding and cooperation."
5) "To take part in teacher training exercises, including field trips, research projects, and in-service and continuing education courses that enhance individual competency in particular subject areas relating to international studies education."

In relation to the first strategy, each school or college should designate a person or team of persons to plan and carry out the project in a certain period. The project should be coordinated by one person. The results of each inventory should be available in print in a format that allows for integration with all the other inventories so that a single resource directory can be compiled. The availability of word-processing and data base management makes an otherwise herculean task less formidable. Team members must have easy access to these.

The second strategy deals with forming a group of teachers who are willing to study the present curriculum and work to improve it. Curriculum committees are an on-going feature of educational life. Finding people who wish to serve on another such legislative task force is not easy, especially if it is not part of the officially sanctioned curriculum review process. The best that could be hoped for is that a regularly constituted curriculum committee, perhaps social studies, will take on international studies as part of its work. The outcome of this process can be a

207

clearer understanding of what areas of the curriculum can be utilized for an international studies focus or theme.

Regarding the third strategy, whatever activities are decided upon by the committee, schools should use the opportunity to broaden the participation of the student body and provide outreach into the community. This inclusiveness and outreach is at the heart of improving cross-cultural understanding whether within the country or around the world. No project should be the exclusive province of the Spanish language students, or those who can afford a field trip, or the gifted honor students. Anyone and everyone who is curious about another culture should be given an easy opportunity to satisfy that curiosity.

The fourth strategy must be achieved in order to ensure that the third is successful. If educators and community members can cooperate regularly, their example will affect the students and will be reflected in community awareness. This means that meetings need to be scheduled well in advance and must be run efficiently. Competence and enthusiasm must be evident in the leadership along with respect and patience. With this ingredient, the international studies project will not fail to make great strides in a short period of time.

Teachers are perhaps the least likely persons to ignore the dictum about the value of lifelong learning. Nonetheless, teachers need to be encouraged to pursue continuing education and ought to be rewarded for it directly. First, attending the courses should not be a burden or hardship. The teacher should be compensated for those unavoidable costs. Second, continuing education is evidence of continuing scholarship among already qualified people. Our society should pay people for choosing to use their time in this way. It benefits everyone. Third, the courses or field trip experiences ought to clearly satisfy the curiosity of the teachers and be evaluated on that basis. Fourth, teachers should keep a record of their training experiences and be prepared to make use of them in the classroom.

Activities

The first project of the Center was an unusual and exciting one. Twenty-eight Soviet citizens, including fifteen dance students from Siberia between the ages of eleven and sixteen, visited Franklin County in October 1989 as the guests of the Board of Education. The Soviets visited three county schools, performed at assemblies at two of them, stayed overnight in the homes of more than thirty teachers and other county residents, visited classrooms, tourist sites, businesses, and government offices during their four-day stay. They also performed in front of a full house at Guerry Auditorium on the campus of the University of the South. The visit was arranged with the help of Dorothy Douglas, who represents the Tennessee Peace Links in Johnson City. Nearly four thousand people, most of them youngsters, received a rare opportunity to meet their counterparts from the Soviet Union. They met them in their schools, on the playground, and in the performance hall. All of the events were free and open to the public and the response was overwhelming as was clear from the thorough press coverage of the event. As the

208

Winchester Herald-Chronicle remarked, "If world leaders could relate to each other in the same manner as the Soviet visitors and Franklin Countians shared their interests here two weeks ago, global peace would be closer to reality."

This fall, the Teacher Center again hosted a visit from the Soviet Union. This time, twenty teenage actors from Tbilisi, Georgia were accompanied by eight youth theatre and film directors. The activities in the schools reached approximately three thousand students and were judged to have provided another moving experience for them.

The International Arts In-Service Institute designed for school teachers interested in improving their understanding of international cultures, was an unqualified success. Eleven professors, eight from Sewanee, two from Motlow, and one from the University of Tennessee at Chattanooga, delivered eighteen three-hour classes on the history and culture of Asia, Western Europe, Eastern Europe, the Muslim World in the Middle East and Africa, the Caribbean, and Great Britain. Forty different teachers representing twenty primary and secondary schools in Franklin, Coffee, Marion, and Grundy Counties attended, along with twenty-four members of the public. Classes were held in the Lancaster Listening Complex in duPont Library on the campus of the University of the South. Evaluations were submitted by the teachers and professors were enthusiastic and were in general agreement that the institute should be repeated next summer. Positive comments from the Tennessee Humanities Council, who made the institute possible with a major grant, also indicated the possibility of continued support for the project.

In sum, the activities of the ISTEC include workshops, field trips, the hosting of foreign visitors to classrooms, the organization and enhancement of collections of audio-visual and print materials for school use, and a variety of in-service opportunities for school teachers in the four county area. The Tennessee Humanities Council, in cooperation with the Tennessee Board of Regents, has offered financial support for this year–round program. Activities of the Center are open to the public free of charge, and those who wish to become more involved in public education are especially encouraged to attend.

The Center is important because it helps promote an awareness of international issues among all area citizens, though particularly teachers and their students. Such an awareness will go a long way toward breaking down barriers of suspicion and fear which have contributed to harmful levels of interpersonal rivalry and prejudicial conduct locally as well as worldwide. It will also afford an opportunity for all students, especially public school students, to broaden their horizons and break out of the stifling atmosphere of provincialism and narrow-mindedness. It will challenge all local citizens to become curious about our neighbors in the world around us and do something creative to satisfy that curiosity. All of this will undoubtedly contribute to a greater feeling of peace and justice among the local population.

209
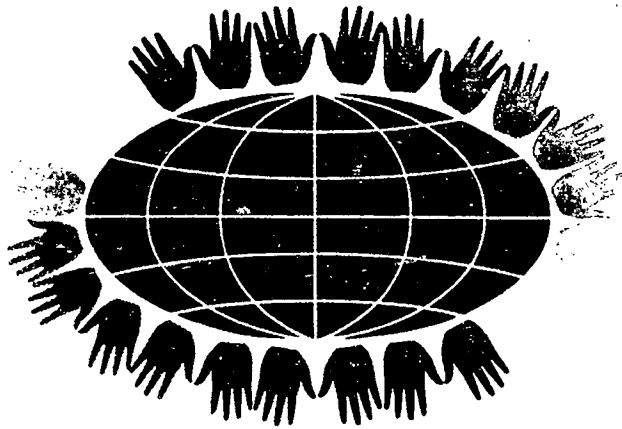
Curriculum

CHAPTER 28

Curriculum Choice:
A Key Ingredient for Promoting Literacy—Or Illiteracy

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Most literature regarding immigrant schooling focuses either on societal influences (macro–level research) or on classroom interactions (micro–level research) which affect achievement. In this ethnographic study, home cultural beliefs are linked to family literacy events and compared to institutional values which direct the literacy lessons at school. The purpose is to draw relationships between macro- and micro–level influences on literacy development, thus expanding the context for understanding variations in achievement. Results of the study suggest that a skills-based language arts curriculum, which is a product of institutional culture, inhibits or restricts literacy development in these students. However, by changing to a whole language curriculum, Hispanic students can incorporate home cultural values and literacy processes into the school context in such a way as to enhance existing literate behaviors and develop new ones.

The purpose of this study is to compare the way two young Hispanic immigrant students develop literacy at home to the way they experience literacy at school. This question has considerable significance since the Hispanic population in the United States is one of the fastest growing ethnic groups and has the highest dropout rate from school. In fact, for the southeastern state where this study occurred, the annual growth rate of immigrant and refugee students has risen from 13 percent to 25 percent in the last two years, and in the particular school district of the study, Hispanics represent the largest group receiving services from the English to Speakers of Other Languages (ESOL) program. However, in spite of a major educational reform act specifically meant to address the special needs of the state's culturally diverse school population, this study suggests that use of the state core curriculum actually inhibits or restricts young Hispanic students from full access to effective literacy instruction.

Theoretical Framework and Design of the Study

Cultural difference theorists (Vogt, Jordan, and Tharp, 1984; Moll and Diaz, 1987) and sociolinguistic researchers (Au and Jordan, 1981; Heath, 1983) primarily have considered interactions within micro–contexts to explain success or failure of ethnic students. In searching for culturally responsive instruction, they have focused on the interactions of teachers and students in classrooms and on family activities at home. Although these same scholars have acknowledged that other factors from macro–contexts also affect the immediate learning environments of children, they have usually targeted their solutions and suggestions for change within

micro-contexts. For example, they have designed culturally responsive instructional practices for the classroom or developed home intervention programs aimed at creating literacy events more like those found at school.

Conversely, resistance theorists (Giroux, 1983; Ogbu, 1987) have acknowledged individual human response within micro-contexts but have traditionally emphasized societal factors which determine academic achievement of immigrant and refugee groups. While these scholars have suggested solutions and proposed changes in macro-contexts which influence schooling, they have been criticized for not taking enough account of individual and intragroup variations in learning.

In this study, I have identified certain cultural beliefs and institutional values (emanating from macrocontexts) which have exerted considerable influence on the two primary microcontexts (home and school) in which two third-grade Hispanic boys develop literacy. By using the three components of activity theory (Cole, 1985; Wertsch, 1985a; 1985b)— motives, goals, and operations—as a framework for analysis, I have shown how these cultural influences either adversely or beneficially affect the literacy learning of these children in each context. In accordance with activity theory, cultural beliefs or motives impose specific parameters for what goals and activities adults and children engage in and how they operate to achieve their selected goals. In this case, literacy events and the way they are conducted represent the goals and operations respectively.

Ethnographic methods of participant observation, formal and informal interviews, audiotaping, and collection of archival documents were used to collect data over the course of one year. Data were gathered in macro-contexts (the state legislature and state and district educational institutions) and in micro-contexts (homes and school). Recursive analysis across contexts was used to identify institutional and cultural values and to explain their impact on specific language and literacy events occurring in each context.

Context of the Study

During the year of this study, I became a part of the social network of two Hispanic families who lived in the same urban community and sent their children to the same school. The Leon family immigrated from Mexico, and the Medinas were from Colombia. (All names of people and places are pseudonyms.) Both families had been in the United States several years, and their third-grade boys, Pedro Leon and Edgar Medina, had both attended Travis Elementary School since kindergarten.

Aside from my regular contact with the families at home, I also served as a volunteer aide in the third-grade classroom where Pedro and Edgar were students. About one-third of Travis' population consisted of ESOL students representing 30 different countries and 20 languages. Of the non-native English speakers, the largest single language group in the school was Hispanic, although they came from a variety of Latin American countries. Mrs. Perry, the boys' teacher, had recently been transferred from another school where she had been severely reprimanded for

212

not adhering rigidly to instructional practices and materials suggested by the state, skills-based core curriculum. For the first six months of the study, Mrs. Perry was implementing the core curriculum in a traditional manner in order to not receive comparable criticism at Travis. However, as will be discussed below, she became increasingly critical of the skills-based approach to literacy as an effective curriculum for her students, and she changed to a writing workshop during the last three months of the school year.

Results and Discussion

Results of the study show that there were at least four different sets of motives across the various contexts operating upon the literacy events of Pedro and Edgar. Each set of motives led to different language and literacy events used by parents and teachers. The various motives and subsequent mediation events also led to varying degrees of successes and failures for each by in his literacy development at school.

Leon Home Motives

For the Leones, there were two primary cultural motives: first, building and maintaining family and social networks; and second, orienting family activities toward enhancing present circumstances. These cultural orientations were characterized by family activities dominated by adult-child interactions. Whether working around the apartment or watching video-cassette movies together, adults consistently involved children in all endeavors. Even when relatives and friends came to visit from the suburbs, adults spent time talking with their young relatives, inquiring into their activities, interests and progress in school. Therefore, children were an integral part of the family network, which was the primary support system, and were valued for any contributions they made at home. Children were expected to help with the shopping, to watch younger children at play, and generally to participate in all household chores. However, their involvement in these activities was always guided by adults, who put an emphasis on members sharing responsibilities, effort, and expertise for the successful completion of any task. Children learned from success, rather than from mistakes. For example, as Pedro tried to build his electric battery circuit, his aunt carefully observed his progress and intervened only when he was about to incorrectly connect the wires. She explained the correct procedure and let him continue. The family generally placed great significance in helping each other become good employees and good students, each according to his or her role. Their cultural orientation gave them an assurance that by being the best they could be in their present roles, their efforts along with the support of the family network would take care of the future.

Leon Literacy Events

Freire and Macedo (1987) have suggested that literacy development is founded on learning to read, or gain meaning, from the world of objects, signs, and events of our daily lives. This concept best describes the language and literacy events of the

213

Leon family. Oral and written activities consisted of a continual narrative interpretation of ongoing events. The effect for children was that literacy was highly integrated with and supported by meaning stemming from the oral language and visual experiences which always accompanied writing. In other words, children saw and heard about present events as they wrote about them. For example, shopping lists were written in English by older children while the women examined the cabinets and refrigerator and discussed (usually in Spanish) what was needed from the store; Nintendo (the most popular video game) codes were negotiated and written down as adults and children played together. Adults had consciously decided that children must use English in order to learn it, even though most of the adults were monolingual Spanish speakers. Therefore, interpretation of ongoing tasks consisted of a blend of Spanish and English, where adults and children supplied whatever English they knew and filled in the rest with Spanish. In keeping with cultural motives then, literacy events had considerable adult-child interaction around ongoing activities of present concern to the family. Children seldom engaged in language or literacy events in isolation of others or stripped of a purposeful context.

Medina Home Motives

Although the Medinas and Leones have shared Spanish as a native language, they represented the individual variation within cultural groups that Ogbu's (1987) critics have noted. In fact, they supported Heath's (1983) findings that many subcultures exist within language groups. The cultural orientation of the Medinas included a belief that: a) they could control their future with their actions; and b) they must make good choices of actions and remain focused on future goals. Señora Medina, who was a single parent and the virtual head of this household which included no adult males, continually reminded her family that if they worked hard and made good choices about employment and school responsibilities, they would someday own a home and send the children to college. In fact, she was so adamant that she intended to achieve this for herself and Edgar even if other family members chose otherwise. Señora Medina's main strategy was to keep the family oriented toward becoming bilingual and bicultural so that they would have full access to the economic system that could provide the home and college education for them. For example, she kept Edgar involved in extracurricular activities like Boy Scouts, and she kept herself and the other women legally documented for employment purposes. In fact, while Señora Medina worked two and sometimes three jobs, she continually reminded Edgar that her absence was to help them reach their goals.

Medina Literacy Events

Commensurate with this cultural orientation, family language and literacy events took on similar characteristics. Since Señora Medina was the only bilingual adult but was absent from the family while she worked, Edgar (who was the most bilingual of the children) was responsible for much of the translating activities

214

required. Frequently his aunt had him translate school notices from English to Spanish and then translate her response back from Spanish to English. Similarly, Edgar translated and explained homework assignments for his cousins. The result was that Edgar had considerable experience comparing and contrasting expressions and linguistic features of the two language systems in a relevant and meaningful context. Bilingual events also featured the integration of oral and written language around these purposeful tasks.

Tannen (1987) has suggested the importance of dialogue in engaging the participation of individuals in any language or literacy event. Señora Medina effectively used dialogue with Edgar when she telephoned to check on him as he waited for her at home in the afternoons. At these times they negotiated his afternoon agenda of tasks, including homework assignments, and he told her about his day at school. These events allowed Señora Medina to orally interpret for him the meaning of his daily activities while monitoring his activities while she was absent. She explicitly and repeatedly told Edgar that his cooperation in helping at home and being a good student was critical in their partnership toward a house and college.

Institutional Motives

The institutional motives, originating from the state legislature and refined by state and district educators, can best be understood in view of Freire's (1970) "banking" model of education. In this model, students are "receptacles" which the teacher "fills" as he or she "issues communiques and makes deposits which the students patiently receive, memorize and repeat" (p. 58). In this study, legislators and state and district educators selected and designed a core curriculum based on two assumptions: a) children learn best from a progressive sequence of skills; and b) children's learning must be measured by independent accountability. As a result, curricula, materials, and instructional programs were designed from state to district levels to ensure that learning was primarily an independent act and was measured for success or failure before further skills were attempted.

Core Curriculum Literacy Events

Mrs. Perry's classroom implementation of the core curriculum epitomized institutional motives. Literacy lessons, whether they occurred in the form of large group instruction, independent seatwork, computer instruction, or compositions, emphasized a sequence of English linguistic skills acquisition in isolation of meaningful communication or relevance to real-world use. Most lessons consisted of the teacher talking, students listening, then students attempting to independently complete reading and writing assignments. The literacy process discouraged discussion, collaboration, and any understanding of the ultimate purposes for becoming literate. Thus, oral and written language were employed separately in a linear fashion making adult-child interactions minimal. In addition, almost all literacy lessons were purely verbal in nature and seldom accompanied by any visual aids or demonstrations related to some ongoing activity.

215

Student Achievement with the Core Curriculum

Needless to say, Pedro functioned very poorly under that institutional core curriculum which was in direct contrast to the content and process of home literacy experiences. Stripped of the support of oral language use in conjunction with written tasks, deprived of the collaborative (and often visual) mode of problem-solving used at home, and denied the use of his first language to negotiate meaning for English expressions, Pedro was seldom able, must less motivated, to complete many school assignments. The imposed school culture not only divested him of utilizing familiar strategies and experiences with language, but separated him from profound family cultural beliefs about the roles of adults and children in their interactions and the meaning of their activities.

Interestingly, Pedro did attempt to bring continuity to his home and school literacy ways. Whenever possible, he orchestrated collaborative, adult-led groups which guided him through school lessons, integrating oral and written language so that he could successfully complete his work. For example, he made excuses for leaving his desk to join me at the table in the back of the room where I tutored children. Here, he got me to paraphrase assignment instructions, which he had trouble reading, and he had me provide feedback to him each step of the way as he did the written exercises. However, he was limited in creating these opportunities to those occasions when Mrs. Perry was available to work with him or during my scheduled visits to the classroom. Consequently, for the first six months of this study, Pedro usually accomplished little during the language arts instruction and in effect, was denied real access and participation in literacy events by the very nature of core curriculum lessons.

Edgar, on the other hand, appeared to be a successful student. His home translating experiences provided him with a meta–linguistic awareness beyond that of most of his native English–speaking peers. He was able to see the significance of the linguistic focus of the core curriculum since he understood how miscommunications could result from imprecise linguistic expressions. Comparison and contrast of the two language systems not only had daily relevance to him, but enhanced his status as a "good" student, something so important to his mother. However, the family orientations toward biculturalism and responsibility for personal actions compounded with institutional beliefs of independent accountability combined to restrict Edgar's literacy development. He was so intent on adhering exactly to the criteria of school assignments that he seldom demonstrated abilities beyond those explicitly required or participated in any enrichment activities. For example, although he often planned compositions with rich, figurative, imaginative oral plots, the written product was a stripped-down version which exactly fit the one paragraph criteria required by the text or the five lines provided for writing in the workbook. Edgar consistently focused on completing assignments which "counted" in the grade book just as they were assigned.

216

Sociocultural Motive

Late into the school year, however, another set of school motives emerged which resulted in a change of the language arts curriculum and in the literacy development of Pedro and Edgar. As mentioned above, Mrs. Perry adhered rigidly to the state and district curriculum at first for fear of another poor professional evaluation. In addition, district personnel constantly admonished third-grade teachers about the relationship between the use of the core curriculum and successful performance on the state criterion-referenced test (CRT) required for student promotion to fourth grade. Thus, Mrs. Perry felt very responsible for her students' scores on the CRT.

During the first six months, though, two things happened. First, she became increasingly skeptical as to the effectiveness of the core curriculum in providing a meaningful literacy program, especially for her ESOL students. Secondly, as she got to know the people at Travis, she became assured that her principal intended for teachers to implement the school philosophy that instruction should be culturally responsive to this very diverse student body. Consequently, successful innovative practices were celebrated rather than criticized.

After the CRT in March, when curriculum choice could no longer affect test results, Mrs. Perry took courage in her growing convictions and her local school context to draw upon her own assumptions and experiences about children's learning. She evoked her own cultural motives which assumed that children learn best through meaningful and social activities. Therefore, she implemented a new instructional program compatible with these beliefs.

Sociocultural Literacy Events

Mrs. Perry implemented a completely new language arts curriculum: a writing workshop based on Graves' model. Through this approach, students wrote stories on topics of their own choosing for the purpose of sharing them with one another. As the children worked, Mrs. Perry constantly reminded them that they were "authors" and "editors," just like the authors and editors of the materials found all around the room. Thus, students had a sense of purpose in their story creations.

In the process of constructing these stories, students also had access to each other, Mrs. Perry, and myself for conferences to discuss their concerns occurring at any point from topic selection to publication. In addition, Mrs. Perry provided an abundance of various materials for student use to stimulate their thinking, to refer to for editing or research purposes, or to scrutinize as models of good writing. The difference in these lessons and the skills lessons of the core curriculum was their immediate relevancy to improving stories students wanted to share. Mrs. Perry selected skills based on writing needs she observed during her conferences with the students. For example, when she noted several children using run-on sentences, she had a lesson on punctuation to demonstrate how periods, commas, and question marks facilitate the reading and sharing of their stories. In this way, students understood how to employ knowledge of linguistic skills for becoming

217

better authors and editors. This was in direct contrast to previous literacy experiences of memorizing rules solely for the purpose of completing a series of boring cloze exercises.

Student Achievement with Sociocultural Literacy

The sociocultural motive which framed literacy mediation in writing workshop encompassed many of the same features found in family motives, especially regarding the collaborative nature of the literacy process. However, writing workshop also overlapped with the institutional curriculum in its explicit use of linguistic skills. In other words, by using a social and collaborative process toward a meaningful goal—in this case reading, writing, and publishing stories—writing workshop combined critical features of two family motives with a necessary feature of institutional motives. The result was to provide both boys with real access to literacy development which allowed them to work in familiar ways and to acquire new literate behaviors. In each case except one, the boys displayed the behavior for the first time during writing workshop, or they employed it more effectively than they did in conjunction with the institutional curriculum.

Pedro began to develop a new meta–linguistic awareness of both Spanish and English, and he used linguistic skills purposefully in his story construction for the first time. Edgar employed his already well-developed knowledge of the languages and their skills to write down and edit his rich oral stories. Both boys began to concentrate on reworking their stories over several days until they were satisfied with the final product, and both started to read unassigned books and to spontaneously write reports on them—an enrichment activity never observed before. Pedro extended his use of drawings from being visual aids, which helped carry the meaning of his text, to becoming illustrations which added humor and interest to a text already complete in its meaning. Edgar began to use drawings as a pre–writing tool for the first time, resulting in even more cohesive, imaginative plots.

In the numerous conferences encouraged in writing workshop, Pedro and Edgar both had discussions with peers to plan, elaborate, and edit their writing. In the process, Pedro took special advantage of conferences to regularly elicit feedback for himself on his writing, much as he did during his occasional orchestrated small group sessions in the core curriculum. For Edgar it was very natural to switch from the solitary oral narratives (so often observed during the core curriculum) to animated dialogue with peers for the purpose of improving his story construction. In addition, both boys began to read other printed matter and reread their own texts to help them select topics, revise, and improve their work.

Although Edgar had always willingly volunteered in classroom activities, in writing workshop Pedro began to share his work for the first time—and to an increasingly appreciative audience. By the end of the year, both boys considered themselves to be the authors and editors that Mrs. Perry said they were. Pedro declared that he "knows English" and Edgar often critically evaluated his "best

stories." Even the most casual observer could not fail to notice the boys' immensely improved writing, both in the quality of their stories and the quantity of pages they produced during the eight short weeks of writing workshop. Perhaps even more noticeable, though, was their heightened enthusiasm as they openly expressed their anticipation of writing workshop each day.

Conclusions

As the study demonstrated, a sociocultural approach to instruction had many beneficial effects upon the literacy development of these students. Langer (1987) and Heath (1985) have noted the advantages of a sociocultural model for helping culturally diverse students to become biliterate as they become bicultural. Although the findings of this study validated the arguments of these scholars, the study also demonstrated that a sociocultural approach was difficult to implement when antithetical motives from powerful macro–contexts dominate micro–contexts of learning and instruction. Mrs. Perry was willing to change her curriculum only after being relieved from the pressure of the CRT and after she was assured that she was safe from administrators' criticism for deviating from the mandated curriculum. In spite of her own beliefs, her previous successful teaching experiences, and the support of her new principal, Mrs. Perry was slow to set institutional motives aside to act upon her convictions. She, like many other teachers, allowed the institutional motives to dominate her practices until after the state tests.

Implementation of sociocultural mediation of literacy as a culturally responsive alternative for Hispanic and other ESOL students at present has been very dependent upon local school contexts and local educators. However, this study has shown that institutional motives and mediation sometimes have had an adverse impact upon non-native speakers of English. The core curriculum, although originally designed in the spirit of educational reform by state and district educators, provides little flexibility in the instructional programs for teachers to recognize and respond to cultural variations in learning. In view of the pressures and powerful influence that institutional motives have had on classroom interactions, it seems clear that these motives must be continually re–examined and rewritten to ensure that they accomplish their original intentions.

The results of this study suggest that the state curriculum be written as guidelines which allow considerable flexibility for teachers and local administrators. However, creating a culturally responsive curriculum for one group of students, as Mrs. Perry did with writing workshop, does not guarantee success for other groups, perhaps with very different backgrounds. From their research with Hawaiian and Navajo students, Vogt, Jordan, and Tharp (1984) have cautioned educators about applying strategies considered culturally matched for one group to another cultural group. They suggest that culturally responsive education must be locally considered and constructed to take the beliefs of each group and their ways of learning into account. Thus, state and district curriculum writers cannot

develop sociocultural instructional programs with the same detail that has traditionally been the case for the core curriculum. Doing so would result in another rigid context that favors one group, perhaps, but fails or restricts others. However, a comprehensive, flexible curriculum, similar to that of writing workshop which allows students to take advantage of home strategies for school learning, permits teachers to adapt instruction according to the culturally specific mediation processes familiar to students.

Furthermore, the study has implications for teacher educators. Designing, adapting, and implementing a sociocultural curriculum at the local school level necessitates that teachers be well-trained as critical consumers and as curriculum writers. This applies to mainstream classroom teachers, who often are responsible for the ESOL students more of the school day than ESOL teachers.

As Delpit (1988) has suggested, educators at all levels—classroom and institutional—must assume leadership to create the kind of effective, long-term change needed to achieve success in educating culturally different students. Therefore, the implication is that state and district curriculum writers develop instructional programs intended to be adapted and implemented by teachers trained to match curricula to the needs of their particular students. In this way, state and district personnel, together with teacher educators, redistribute the power for making final curriculum decisions back to local educational mediators. This redistribution is especially appropriate in view of the fact that classroom teachers already have the primary responsibility for mediating literacy for children.

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220

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221

CHAPTER 29

"Lives in Context"—A Multicultural Course

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This paper discusses an exciting new course developed at Lesley College entitled "Lives in Context," which has been successful in attracting and retaining adult students from diverse backgrounds. The course exposes students to the multiplicity of cultural environments while emphasizing the commonality of human experience. A sense of community is fostered by "Lives in Context."

Students read a wide variety of biographies and autobiographies chosen from an extensive bibliography reflecting a multicultural perspective. After reading about others' lives, students experience the biographical perspective through interviewing another person and exploring aspects of their own life story through writing a chapter of their own autobiography. For many adults returning to school, considering their origins helps facilitate their personal transition.

Group work is encouraged. A collaborative teaching style is employed in the class. Both faculty and students are engaged jointly in learning about a wide variety of lives shaped by diverse cultural contexts. "Lives in Context" establishes a multicultural perspective, which students transfer and apply to future work.

The goals of this course include: gaining a perspective of one's own individual life story through autobiographical writing; developing an understanding of how individual lives are shaped by cultural, historical, and political realities; exploring ways in which individuals can influence cultural, historical, and political realities; improving critical thinking, study, and writing skills; creating and participating in a support community for adults returning to school; and taking responsibility for one's own learning through self-directed study and collaboration. When I introduce this course to the students, I usually tell them that the course requires them to keep several balls in the air at the same time; reading autobiographies and biographies, doing a biographical interview, and writing their own autobiography.

Students are required to read five books and a variety of articles pertaining to autobiographical/biographical writing. Three of the five required books are preselected to reflect a multicultural perspective; two are free choice from the extensive bibliography we have compiled.

I usually begin with Eudora Welty's *One Writer's Beginnings*, a charming autobiography written by Welty at age 75, which consistently rekindles my imagination each time I read it. Welty introduces us to the context of an American childhood secure in the many nurturing relationships of southern small town Jackson, Mississippi: family, friends, neighbors, librarians, teachers, and Sunday school teachers. The relational quality of the work has made the book a favorite of feminist writers.

222

After Welty has hooked the students on writing about their lives, we turn to James Comer's wonderful book *Maggie's American Dream*. James Comer, an African-American psychiatrist at Yale and the hottest current urban educational reformer as a result of his extraordinary turnaround of the New Haven, Connecticut Public Schools, served as oral historian to his mother Maggie.

Maggie, a contemporary of Eudora Welty, grew up in southern Mississippi in extreme deprivation, in stark contrast to Welty's early years. Maggie, however in spite of her very difficult beginnings, fulfills her dream of raising a healthy and well–educated family. Her four children earned thirteen college degrees among them, and all are outstanding in their fields today. The book is particularly useful at Lesley College because the second half concentrates on James' autobiography, as well as his educational philosophy, which of course comes from his mother, Maggie. Many Lesley students are preparing to be teachers and human service providers and welcome the opportunity to learn about James Comer's educational ideas as well as about his life.

Thirdly, to balance the course with a second male life from another culture within the American culture, the students read *Hunger of Memory* by Richard Rodriquez. Rodriguez, a Chicano, was the scholarship boy of California, who went on to become a scholar at Stanford. He speaks eloquently about biculturalism, the experience of growing up in two cultures, his native Chicano culture and the dominant American culture. Rodriquez writes about the pain that educational achievement brought to his childhood, separating him from his Spanish–speaking parents and his cultural heritage.

Although I have chosen the lives of Eudora Welty, Maggie and James Comer, and Richard Rodriquez, various configurations of lives would serve the course as well, provided that they are selected with gender and diversity in mind. The possibility of continuously creating new constellations of autobiographies/biographies makes the course an exciting and ever–changing kaleidoscope of the diversity of the human experience. Students learn to both respect the differences in the human experience as well as understand the commonality which underlies all of our lives. In the words of one student:

> I learned more about the American way of life from this class. We Chinese think Americans don't have to worry about life, but then from this class, I learned this was not true. Because some of my classmates said they have to leave school for different reasons, I understand that people have a real hard time - still worry where they go, live and eat. Even if school is there, they can't always go.

For their free choices, students should be encouraged to choose lives quite different from their own in order to begin to develop or enlarge an already developed multicultural perspective. An interpretive framework for looking at lives is generated from students' interests. Interests range from intimate relationships to work choices. Understanding and articulating the values which motivate individuals is usually mentioned as a focus in interpreting the many lives under consideration. The historical-cultural context needs to be a part of the analytical framework.

223

The rich tapestry of subcultures, which makes up the American culture is evident in student choices. American culture is the creation of many groups of immigrants, Native Americans, and African Americans. Paradoxically, the United States has a common culture which is multicultural. A cross-cultural look at other societies also serves to highlight a common American culture.

Bibliography The following are some of the works that have been consistently popular in "Lives in Context." Annie Dillard, like Eudora Welty, paints a lovely picture of growing up in America in *An American Childhood*. A male counterpart is Russell Baker's *Growing Up*. Benjamin Spock's new autobiography, *Spock on Spock*, offers insights into the development of an individual who in turn had a major impact on the development of a generation of Americans. *The Road from Coorain* which describes childhood in the outback of Australia, by Jill Ker Conway, the former President of Smith college, and *Blackberry Winter* by Margaret Mead describe the struggles of women to achieve. Likewise, *American Cassandra*, the biography of Dorothy Thompson, an outstanding woman journalist, and the biography of Amelia Earhart, the daring aviatrix also tell of women and their accomplishments. Of the above mentioned books, *The Road from Coorain* has drawn raves from the returning women students in the course "Lives in Context."

As one student said:

> The book that I read for my biography assignment, *The Road from Coorain*, had a positive effect upon me. It didn't exactly make me see things differently, but rather it reaffirmed the power of motivation and determination. Embarking on my experience of returning to school, I needed a good dose of what this book offered. It was quite inspiring to be sure. Your class helped me to look at the world from a different perspective. Living in a small community and being involved mostly n such organizations as the P.T.A., it was refreshing to peek into some of the lives of others. It primed the pump. Even the bibliography was exciting because it offered such a wide diversity. Making a decision on which one to read was difficult, and I'm keeping it for future reference. So much of your class helped me to see that there is life beyond the P.T.A.

In terms of the African-American experience, Coretta Scott King's *My Life with Martin Luther King, Jr.*, and *The Autobiography of Malcom X* describe the lives of two of the great leaders of the Civil Rights struggle in the twentieth century America. Maya Angelou's five part autobiography offers excellent reading. Sara Lawrence Lightfoot has written a loving tribute to her mother, the first black woman psychiatrist in the United States, *Balm in Gilead: Journey of a Healer*. Another favorite is *Jazz Cleopatra*, Phyllis Rose's new biography of Josephine Baker, one of the most fascinating women I have encountered. Also, there is Zora Neale Hurston's *Dust Tracks on a Road: An Autobiography*. Hurston's life has been a source of great interest to several African-American women writers.

John Fire Lamedeer and Black Elk write movingly about the Native American experience. Few students remain unmoved by these powerful works.

The experience of growing up as an Asian American woman is beautifully described in *The Woman Warrior* by Maxine Hong Kingston. Haru Reischauer, the

wife of the former ambassador to Japan, has written a wonderful family history in *Samurai and Silk: A Japanese and American Heritage*.

In an historical vein, Lucy Larcom's charming book, *A New England Girlhood*, describes the life of a mill girl in Lowell, Massachusetts in an earlier century. Frederick Douglass' *An American Slave*, established the slave narrative as a genre of African American literature.

A variety of works bring a cross-cultural perspective: *Biko*, by Donald Woods; *A Mind of Her Own, The Life of Karen Horney*, by Susan Quinn; *Anna Freud, A Biography*, by Young Bruehl. The last two are particularly appropriate for students in the Human Services. Finally, one of my favorites, *Testament to Youth*, by Vera Brittain, the moving story of one of the first British women to attend Oxford University, only to be caught up in the outbreak of World War I and the horrors of eventual service in a French hospital on the front.

New biographies seem to appear in bookstores weekly. I'm constantly finding additions to our extensive bibliography. Biography is fast overtaking fiction as the favorite genre of late twentieth century readers.

Videos. The videos used in the course were chosen from the American Experience Series (Public Television). The American Experience series is a gold mine of previously unknown and untold stories in American history, which inspired the wonderful Civil War series. It combines oral history interviews, old film footage, photos, and music to bring historical experiences alive.

Eudora Welty tours her family home in Jackson, Mississippi and discusses the origins of her creative imagination as expressed in her writing. The context of Welty's life comes alive for students through this visual portrait of her surroundings as Eudora herself, quotes from *One Writer's Beginnings*.

Hearts and Hands looks at a wide variety of women's lives in the nineteenth century through their beautiful quilts. The quilts include: a slave quilt with indigenous African motifs used for signaling stations on the Underground Railroad; a civil war quilt made from old civil war uniforms; and pioneer quilts with Native American patterns observed by pioneer women on the road west. *Hearts and Hands* stimulates discussion about the importance of the cultural and historical context of women's lives.

Rosie, The Riveter is ideal for this class. It documents how World War II ripped open the social fabric of American and gave birth to both the civil rights and women's movements. *Rosie, The Riveter* shows how women's roles and lives are manipulated by social needs as American society tried to return to normalcy after the war.

Los Mineros covers the labor struggles of Chicano miners in Arizona, a valuable piece of Hispanic American history, which includes the war time valor of Hispanic men, who are the most decorated ethnic group in the United States.

The American Experience series includes other stories from which to choose, ranging from the Appalachian folk tradition to San Francisco's China Town entertainment industry. Different configurations are possible, all representative of

225

the country's many racial, ethnic and cultural groups, who have, in turn, transformed the national culture. The series seems to say that American culture belongs to all of us, and we remake it in every generation; whatever our differences, we are all human. The thread that binds us is our common humanity, transcending race, color, ethnicity, language and religion.

Written Assignments. Three papers are required in the course: two short papers (5 pages) and one long piece of autobiographical writing (10 page minimum). In the first required paper, students are asked to reflect on the process of doing a taped interview of another person discussing a particular episode from their past. The exercise exposes the student to the biographic perspective of trying to understand another life, a very different experience from reflecting on one's own life through autobiographical writing. In the second short paper, students apply the interpretive framework generated by the class, which was discussed earlier, to their biography of choice.

Mid-way through the course, students are allowed a choice: to continue in the biographic mode or to undertake a chapter of their own autobiography. Although several students choose to extend the interviews described above or to undertake another, the vast majority of students welcome the opportunity to reflect on their own experiences in autobiographical form. The decision to return to college for adult learners generally corresponds with a life transition of some sort, a change of job, career or possibly divorce or remarriage and thus, provides them with the opportunity to pause to consider where one has come from, a needed prelude before composing the future. Some students, however, prefer to share their thoughts and feelings about the process of writing a chapter of their autobiographies, an alternative for students who feel uncomfortable discussing their life in greater depth.

Papers. Although a few students have chosen to do biographic interviews of relatives, the vast majority of students have taken the opportunity offered in "Lives in Context" to write about a wide variety of episodes in their lives. Some students have chosen to deal with traumatic incidents, others with very happy times. Many focused on transitions: leaving home, moving to the states, the birth of a child, divorce and remarriage, the death of a parent. Difficult struggles with drug dependencies and alcoholism have been openly shared in autobiographies. Titles range from: *Remembering Dad, The Miracle of Robin, From Tatters to Triumph, Leaving Home, My Family's Transition, From Problems to Prosperity, Adolescence, Dependency at 21,* and the intriguing *My Life as a Martian's Wife.* Relationships, successful ones and those that failed have been the focus of many narratives.

The classes in which students present their autobiographies are quite powerful ones. Students are very respectful of each others' work, having struggles to express their own thoughts and feelings about their lives. The reflective process necessary for work on future Life Experience Petitions for which students earn college credit toward their degree has begun. Empowerment replaces anxiety as stories are told. It is a privilege to share with the students in this moving experience. As one

226

student expressed, "The course created a wide field of personal perspectives. It became clear that everyone has a story to tell, only the challenge is necessary. Thanks for the challenge."

Pedagogy. Central to the success of "Lives in Context" is a pedagogy based on collaborative learning. Study groups are created during the first class meeting and continue to meet throughout the class. Cooperative work is encouraged through several group assignments. For example, one of the biographies of choice represents a group choice. All group members must agree on the choice of a book and work out a strategy to present the book to classmates.

The groups function as a supportive network to help ease the anxiety of being back in college for adult returning students. Advice and helpful information are shared while cooperative tasks are accomplished. Groups allow for more intimate discussions about one's life than is generally comfortable in large class discussions. The bonding that takes place between students helps to create an atmosphere of trust which is conducive to the sharing of personal autobiographies presented at the end of the class.

In the words of one student:

> Sharing the personal autobiographies was an experience I will always remember. Every person shared something of importance with the whole class, and the level of communication and trust was very high. I think that what went on in the classroom then, and throughout the whole course, was a really important and positive reminder about the important things in life; learning that we all have common experiences, feelings and emotions, and learning to respect the things we have in common as well as the things we don't.

Students are encouraged to help each other with writing assignments through a peer-editing process. Students are instructed in how to give constructive feedback to each other, and class time is allotted for group work on writing assignments prior to submitting them to the instructor. We have found peer-editing to be particularly effective in helping adults to improve on their writing abilities.

Rather than the traditional role of faculty as expert, in "Lives in Context," the instructor constructs the learning experience and then joins it. The faculty and students are engaged jointly in studying a diversity of lives and expanding multicultural understandings. One ethnocentric belief system does not dominate the class. In this way, "Lives in Context" prepares people to live in a world of competing ideas and values and enables students to work with people of differing backgrounds and to be able to question their own belief systems.

Another student expressed his opinion of "Lives in Context:"

> This course has changed my focus in other areas too. I am much more aware of the commonality of the human experience. The readings, oral presentations and our own writings have opened many doors to awareness. These last few weeks have been very emotional. I was surprised and truly impressed by the trust and honesty shown by my classmates. In September we were a group of strangers, and now we are friends. I have never experienced a class like this.

227

Multicultural Education. Recently in a lecture, Sara Lawrence Lightfoot, the author of *Balm of Gilead*, one of the selections on our bibliography, talked about the need for more "stories." Too many people are still invisible in American society. There are many rich and various stories to be told in order to shape a new public vision. Particularly, Lightfoot believes that we must listen to women's voices, which honor care and connection in life. Much of what we hear is not historical and non-contextual according to Lightfoot. Stories need to reflect the socio-historical moment and attend to the whole person. Only in this way can we appreciate the cultural imprint, find the universal themes in human experience, understand life's values, and live productively in a multicultural environment (NAWDAC Conference, Boston, March, 1991).

A student in "Lives in Context" described the class in this way:

> This class was one of my first two courses at Lesley, after twelve years outside of academia. I found it stimulating and broadening to be reading, discussing and reflecting about people from different cultures. I was most moved by people's individual stories, shared at the end of class through our autobiographical pieces. I was struck particularly by how much things have changed for women in our society in such a relatively short time. The two books that affected me most profoundly were Coretta King's biography/autobiography, *My Life with Martin Luther King, Jr.* and *Lame Deer: Seeker of Visions*, written by a Sioux medicine man. I can't say I see things differently than before I read them, but I feel the struggles of Blacks and Native Americans in this country more deeply. Their impact on my being continues to resonate inside of me, and I imagine always will. All of the books you chose I really enjoyed too. I think the class helped me to open at a deeper level to the richness and diversity of cultures that exist here in this country. In that process, I find myself feeling awed, respectful, humbled, and sometimes ashamed at the American tendency to try to squash the diversity. I was very moved by the human struggle to not only survive but find ways to overcome difficulties and thrive."

In a similar vein, Maxine Greene, Professor Emeritus, at Columbia University, in a recent lecture on the Liberal Arts, called for more courses in which the thoughtful consideration of the nature of narratives and the significance of texts and the relation between and among different texts takes place. Greene says,

> I would like to see the kind of dialogue that moves persons to tell their stories, to write their stories, to create meanings, to open the texts of their lives. I would like to see them do so with an awareness of context, so that they can begin to identify themselves not only with regard to immediate autobiographical factors but with regard to social and economic forces ... It is when we tell our stories that our lives begin to make a kind of sense (Lesley College, Dec. 1990)

In designing multicultural curricula, James Banks warns against

> narrowly conceptualized programs... that rarely help students to develop... concepts about the characteristics ethnic groups have in common, about the unique status of each ethnic group and about why ethnicity is an integral part of our social system. Ethnic studies must be conceptualized more broadly and include information about all of America's diverse ethnic groups to enable students ... to fully grasp the complexity of ethnicity in American society (1975, p.9).

228

"Lives in Context" reflects this view. In fact, it has spawned a series of courses developed under the rubric of "Cultural Diversity in Twentieth Century America." After taking "Lives in Context" and reading *Maggie's American Dream*, a group of students approached me asking for a course on the African-American experience in the United States. We responded with "Cultural Experience." We are currently in the process of developing another course focusing on the Native American experience. Hopefully, others may follow.

Finally, Bob Suzuki, another scholar in the field of multicultural education, believes that effective multicultural education should help students to: learn to respect and appreciate cultural diversity' overcome ethnocentric and prejudicial attitudes; conceptualize a version of a better society and acquire the necessary knowledge, understanding and skills to move society toward greater equality and freedom (1984).

One student described the strength of the course:

> Our own autobiographies were powerful for me. The assignment enabled me to accept and appreciate so many people individually. The book *Maggie's American Dream* was quite inspirational and helped me to understand the hard and happy times of Blacks throughout history. What a horrible thing it is to see people discriminated against for their color as if they don't matter. I find myself more open to the possibilities of change in myself and within my generation and the next and the next...if we want it to change. I think women will continue to be a more powerful and significant force in our world by achieving our own independence.

In conclusion, as the many voices of the students indicate, "Lives in Context" is an ongoing delight to teach. Being exposed to the rich array of life stories is as enriching to faculty as it is to students. To quote Eudora Welty in *One Writer's Beginnings*,

> It is our inward journey that leads us through time - forward or back, seldom in a straight line, most often spiraling. Each of us is moving, changing, with respect to others. As we discover, we remember, remembering, we discover; and most intensely do we experience this when our separate journeys converge.

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229

CHAPTER 30

Family Pedagogy:
An Important Factor in Emerging Literacy

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Throughout the world, many researchers who study how young children become literate have begun turning their attention from school to the home. We now know that literacy learning is ongoing from infancy and strongly influenced by the children's social and cultural background (Taylor, 1983). According to Piaget, children acquire knowledge by interacting with the world or the environment (Piaget, 1929). Learning takes place as the child interacts with adults in social settings and conductive environments (Zygotsky, 1986). A plethora of scholarly research supports the belief that a child's early encounters with print at home have a tremendous effect on later development in school (Bettleheim and Zelan, 1982; Strickland and Morrow, 1988).

It is before the age of six that children are most likely to do their best and most important learning. Because the learning process begins at birth, parents are their children's first teachers. The quantity and quality of what youngsters learn will be in direct proportion to the quantity and quality of the teaching they receive. Young children need learning experiences that maximize their development. Parents need to actively provide opportunities for their quality education (Simmons and Lawrence, 1982). An infant is surrounded by oral language from birth, and verbal interaction with parents and family should be meaningful and encouraged. From the very beginning, interactions should be positive and pleasant in order to arouse feedback that rewards natural curiosity. Listening, conversing, reading aloud, and demonstrating writing are the four language processes that parents are able to engage in with their youngsters. Children brought up in this kind of environment will be good readers and writers.

In some extremely important ways, parents can help each young one reach his/her highest literacy potential. Parents do not have to be well-educated or wealthy to influence literacy development, but they must be willing to give their time and to share their experiences.

The development of literacy is a continuous succession of stages beginning when one is born; perhaps even in the womb. It is important that children be encouraged to experiment, practice and master listening, speaking, reading, and writing at each stage. Infants are born with the capacity to acquire the language around them. Babies understand a good deal of language long before they are able to produce it themselves.

During the early years of life, parents are the most important people in their children's lives. Home and family contribute greatly toward literacy development.

230

Parents provide opportunities for learning through seeing, hearing, feeling and touching. These experiences help babies learn about surroundings and also about their abilities.

The early development of speech in infants relies on imitation. At first, babies imitate sounds that are repeated to them without understanding. Through repetition and practice, they will come to understand the meaning of the spoken word (Abravanel and Sigafoos, 1984). Babies will be encouraged to try to talk by hearing talk around them. When they begin to talk, parents should further encourage them by attempting to understand what they are trying to say and respond to it. Infants need to be talked to and played with during that period before words are spoken. Parents who have spent time with their babies will know what their babies have experienced and what they want to say. Babies who spend little time in conversation with their parents will not get the same reinforcement and encouragement as babies who spend a great deal of time in the presence of interested parents. Language development at this time is important to infants' overall educational development.

Children who begin to learn early about listening, speaking, reading, and writing, and who grow up in a literate family environment in which daily reading and writing activities occur, have an advantage when they begin their formal education (Bissex, 1980; Trelease, 1983; Wells, 1986). Parents who provide these youngsters with opportunities for literacy from birth will instill a love for reading and writing in addition to a future successful school life.

It is obvious that parents' own literacy interest is very important. How many books parents own and how often their children see them reading and writing is important because children learn from the models provided by adult behavior. These models can be great incentives for youngsters to read and write themselves (Clay, 1986, 1987). A youngster who grows up with parents who read and write with them will learn that literacy activities are important. Reading and writing become habitual activities. Infants thrive on routines. Reading books and writing about their daily experiences become part of their world. These activities are anticipated with joy. In this manner, foundations for literacy become established.

Every day parents perform a series of reading and writing acts in front of their children. Adults look for information in newspapers, mail, books, and in the environment. They write notes, letters, checks and lists. Literacy acts witnessed by children often are not interpreted by parents as teaching literacy. These literacy acts help youngsters distinguish oral language, which is very important in beginning to read and write. Parents who read and write in their homes set examples for their children. The children will see these activities as enjoyable and rewarding. Moreover, participating in reading and writing with their parents is an important step in becoming literate. Children learn to read and write by reading and writing, by hearing stories read aloud and reading themselves, and by drawing and scribbling on paper. Children learn what print in the environment is used for long before they know and understand the alphabet.

231

When parents read to their children, they create a safe, warm atmosphere for language and literacy learning. Informal conversations that accompany the reading of stories help the children understand how ideas are communicated through print. Youngsters having loving, caring parents as reading models become more interested in books, stories and the mass amount of print surrounding them in their environment. Most important, children begin to view themselves as readers and writers like their parents (Clay et al., 1983; Taylor and Strickland, 1986).

Parents can help their youngsters learn new definitions for reading and writing that are based on communication and meaning. They can encourage them to read and respond to pictures, to describe events, to listen to stories, and to predict happenings in books. Familiarity with books and writing leads to spontaneous attempts at independent literacy activities, making it easier for children to learn to read and write. If books are present in the home, children will begin to "read" from them when they are very young. When parents read to their toddlers frequently, the youngsters begin to imitate the sounds of story reading before they know any of the story's words. The handling of books encourages children to model reading behavior. They are able to practice holding a book, turning pages, and looking at pictures. Also, it accustoms them to learn how a book is read; starting at the beginning, looking at the pages in succession and finishing at the end.

Parents can promote writing by providing pencils, pens, crayons, and different kinds of paper. Adults should remember that scribbling is a valuable beginning stage to writing and it should be encouraged. Children play at writing long before they learn their first letters, and they should be encouraged to write every day.

Children's minds are naturally exploratory. They want to learn the meaning behind the curious marks on print in the environment. This curiosity is nurtured in some children; the desire is there in all children and so is the exposure to written language. The attention to this environmental print should be encouraged.

Print appears everywhere in our environment. It is on billboards, traffic signs, restaurants, and television commercials. Young children frequently know the correct names of these familiar signs. Parents may not realize how valuable this contact with environmental print is for learning how to read and write, but it is the ideal beginning for literacy development.

When parents show interest and read and write with their children, they may not realize that they are developing literacy. Actually, they are making a positive beginning in preparing their children to becoming knowledgeable and literate. Children naturally emulate their parents and the examples set by them are very important to their literacy. The learning experience is one that will be valuable and remembered throughout their lives.

Educationally, the first six years in the lives of children are very important. The relationships parents establish with their children, and their continual involvement in their youngsters' education, are major factors affecting future success in school. Studies have shown that children who are encouraged and taught to read and

232

write by interested parents during their early years within their home environment become successful future students and adults. Literacy is the basis of all school subjects.

Parents can discover that involvement with their children's learning is not difficult. A little patience and a willingness to share time will result in the development of intelligent children.

There is a general agreement among researchers that the early years are the prime learning time. During this time, children are interacting with their parents in situations that abound with learning opportunities. Because parents so greatly influence the literacy development of their children, parents can benefit from information that will assist them in their youngster's education (Nicholson, 1980).

Parents are their children's first and most important teachers. Youngsters mentally ready will learn according to their environment and the guidance given them. Infants and young children need and benefit from interactions with their parents. These experiences will be most effective if the emphasis is on the level of the child's own interest and abilities (Painter, 1971). The family is the child's most important teacher and the home the learning center. Learning experiences at home have personal meaning, making them easier to assimilate. The home environment should provide a wide variety of reading and writing materials that are readily available to children. These may include children's books, magazines, and various types of writing instruments such as pencils, pens, crayons, markers, chalk, and plenty of paper. When parents read to their children during the early years, the experience is the first step toward learning to love books themselves. Motivating children to pursue literacy activities needs no great knowledge of reading pedagogy. The most important aspect is for parents and children to share and enjoy their encounters with print.

In the beginning, reading aloud with parents is mostly a memory lesson for children. They follow the words spoken and make mental associations. Gradually, youngsters look at the words. This goal is most easily accomplished when using a favorite story that has been reread many times (Holdaway, 1979). It is a good idea for parents to plan a regular time for reading aloud each day. Some children are more receptive to being read aloud during the daytime, while others look forward to listening to stories before bedtime. When parents find it difficult to set a specific time for shared reading, spontaneous reading can be just as effective and rewarding. Whatever time is chosen, the atmosphere should be relaxed to ensure that their children are learning the meaning of words and understanding the ideas expressed by the authors in a relaxed atmosphere.

When books are reread in an enjoyable, supportive environment, new language and new sentence structures are internalized. Familiarity with a wide range of books helps children acquire a more extensive vocabulary (Handy, 1986). Selecting and reading books before sharing them with their children may be helpful for it allows parents to become familiar with the stories, and it enables them to set the

233

mood and the tone of the selections. These joint reading ventures may be the start of a lasting relationship between children and their parents.

Parents who read aloud to their children will hear "Read it again." They may wonder why children do not get bored with so many rereadings of the same stories. Youngsters, however, love hearing their favorite stories again and again. Parents should consider this a positive sign, showing a definite interest and love of particular stories. Furthermore, the repetition helps them anticipate the words and meaning of the story. In time, children reach the point where they are able to read the stories almost word for word independently.

At this stage, children begin to focus on the print. As youngsters move from the reading aloud stage to a more printed language stage, their interest in reading increases and they become more thoughtful about the words being read. At this time, parents should introduce them to books with longer and more detailed stories, books that may have fewer pictures, books they can read silently.

Reading and writing go hand in hand. In early writing, parents should provide many opportunities and experiences for their children. If youngsters are not able to handle writing instruments, parents may write down what their children want to say. The main goal is to help children express their ideas effectively in print. Many times youngsters begin to write by drawing pictures. Drawing compliments writing and speaking by its composing process, and it compliments reading and listening because the interpretation of the pictures is receptive. Researchers have followed the developmental stages of drawing, and positively connected them to children's abilities to create basic gestalts in their drawing and the ability to read and write quickly (Goodnow, 1977).

Once children start writing their own stories, parents only need to encourage them. This is not the time to be concerned with correct spelling, handwriting and neatness. Parents should encourage inventive spelling, accept crossing out and messy papers as part of the writing process. As youngsters continue to explore writing, they will begin to pay attention to the details of print. They will start with letters, turn letters into words, words into phrases, and phrases will become stories. Keeping dated papers written by their children allows parents to track the youngster's progress. Reading sessions can be recorded, and pictures of their children reading can be documented and kept in a folder or incorporated in a scrapbook. What results is a useful record of each child's literacy experiences and achievements.

It is not difficult for parents to teach. All children will benefit when parents enjoy the uniqueness of each child. All children thrive on praise and encouragement from their parents. The most important thing for parents to remember is that they are and will be their children's most influential teachers.

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235

CHAPTER 31

Combating American Indian Stereotypes
Through Literature Study

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Rationale

Stereotypes of American Indians have a long history. They are persistent and apparently popular. Educators at all levels have played a role in the perpetuation of these stereotypes. College English professors can help their students overcome the misunderstanding of the American Indian experience, particularly of the American Indian literary experience, caused by stereotypes. If professors themselves understand the historical development of stereotypes of American Indians and can recognize them in individual literary works, in popular culture, or in the manner in which American Indian literatures are presented in anthologies, they can then take appropriate and practical steps to help their students avoid reinforcing and perpetuating the stereotypes. The present study defines and traces the development of stereotypes of American Indians. Focusing on the issue of curriculum, it also suggests criteria for guiding selection of content which will help English professors teaching survey literature courses achieve the goal of presenting American Indian literature in ways which neither reinforce nor perpetuate stereotypes of American Indians.

Baggage and Confusion

What baggage do students in a typical college literature class bring with them relative to the American Indian experience? If they were taught by elementary and secondary-level teachers trained during the late 1960's and 1970's, they are likely to suffer from "American Indian confusion." During the late 1960's and early 1970's, the heyday of the multicultural education movement, many high school English teachers attempted to sensitize their students to the realities of the American Indian experience through literature study. A few examples of literature by American Indians appeared in state-adopted textbooks. Typically, these included short song-poems treated as "primitive, repetitive image poems" (Theisz, 1977) or orations by famous Indian chiefs usually of the "surrender speech" genre (Chief Sealth's "This Sacred Soil," was, and continues to be, frequently anthologized). Novels and other works, most often written by non-Indians, with American Indian protagonists and thematic content were popular selections for in-class study. Hal Borland's *When the Legends Die*, for example, was added to many secondary-level English curricula. Vine Deloria, Jr. points out that American Indians were enjoying another cyclical period of popularity which occurs every fifteen to twenty years (Evers, 1978).

236

Students of the day read Dee Browns *Bury Me At Wounded Knee* and quoted Chief Joseph's "I Will Fight No More Forever" speech.

Often, however, literature teachers' efforts to raise awareness and sensitivity were undermined by colleagues in the Social Studies who lectured to students on the inevitability of westward expansion and the civilizing influences of the Bureau of Indian Affairs boarding schools and the activities of various Christian missionaries among American Indians. School administrators undermined efforts to increase sensitivity and awareness by tracking American Indian students into vocational and other "non-academic" classes. Elementary-level school teachers undermined the effort through continued "reenactments" of the first Thanksgiving (complete with paper headbands, cross-legged squatting, "hows" and "ughs"). An innocent afternoon spent watching old cowboy movies on television did further damage. English teachers subverted their own instructional objectives through the use of poorly compiled literature textbooks, textbooks which actually reinforced stereotypes of American Indians (Charles, 1987; 1989).

As the 1970's came to a close, the multicultural education movement sputtered as back-to-the-basics and accountability zealots called for an elimination of these "faddish frills" (substitute "ethnic and women writers") from the curriculum. This, coupled with the uneven and largely superficial treatment of American Indian content received in schools, effectively derailed hopes for widespread, meaningful and far-reaching improvement in the level of understanding of the American Indian experience.

Therefore, English professors, many the "products" of similar treatment of the American Indian experience in their own education, find confused students in class. Their students carry the heavy baggage of stereotypes with them. Possessing a vague, superficial, contradictory, and distorted understanding of American Indians, these students believe American Indians are "mystical and mysterious" yet "simple." They believe them to be "nearly extinct," but the few who are alive are "out west" somewhere probably "unemployed," "drunk," and not "real Indians" anyway because they drive pickup trucks and wear bluejeans. An understanding of the nature and historical development of stereotypes is a necessary starting point for teachers who want to help students come to grips with the reality of the American Indian experience.

Stereotypes

A stereotype, according to Allport (1958) is "...an exaggerated belief associated with a category. Its function is to justify (rationalize) our conduct in relation to that category" (p. 187). Brigham (1963) adds specificity to Allport's definition by underscoring the nefarious intent of stereotypes:

> Most researchers seem to have viewed stereotypes as generalizations, concerning trait attributes, made about members of a... group. A theme which recurs in most discussions of stereotypes refers to their undesirable nature—a stereotype is usually seen as a generalization which is, in some sense, undesirable (p. 206).

Historical Development of Stereotypes of American Indians

Berkhofer (1978) traces the historical development of stereotypes of American Indians back to the European literary and artistic traditions of primitivism and romanticism. He demonstrates how the stereotypic image of American Indians pervades scientific, philosophical, and cultural considerations of the American Indian experience as well as the impact of these misconceptions on governmental Indian policy, a policy marked by schizophrenic shifts from demands for assimilation to demands for American Indian self-determination.

Deloria (1973) critiques the wave of ostensibly sensitive works with American Indian themes and imagery produced in the late 1960's and early 1970's:

> Thus is that the cherished image of the noble redman is preserved by American society for its own purposes... The recent books reflect that there exists in the minds of non-Indian Americans a vision of what they would like Indians to be. They stubbornly refuse to allow Indians to be or to become anything else (p. 50).

And, as a result:

> Indians are unable to get non-Indians to accept them as contemporary beings. Non-Indians either cannot or will not respond to the problems of contemporary Indians. They insist on remaining in the last century..., reciting a past that is basically mythological, thrilling and comforting (p. 56).

Several researchers have examined the impact of popular culture on the creation, reinforcement, and perpetuation of stereotypes of American Indians. In his study of movies and popular fiction, Stedman (1982) maintains that stereotypes of American Indians dominate these media. He admonishes writers for perpetuating stereotypes of American Indians through the use of referents such as Buck, Half-Breed, Heap Big, Honest Injun, Indian Giver, Papoose, Scalper, Squaws and Wild Indian. Film–mmakers are no less guilty of stereotyping American Indians. Stedman lists the following misconceptions of American Indian life and culture which contemporary films reinforce and perpetuate: Indians talk like Tonto; Indians look, think and talk alike; Indians fight at night; Indians howl constantly during attacks; Indians torture their prisoners; Indians scalp the slain; all Indians worship a being named "Manitou"; Indians are expert outdoorsmen; Indians wander like nomads; Indians lust after white women; Indians cannot resist whiskey; Indians have no spouses of their own; Indians flounder when attempting to speak English; and Indians speak a common language called Indian.

According to Churchill, et al. (in Bataille and Silet, 1980), Hollywood produces films about Indians which are narrowly limited in thematic substance. Essentially, Hollywood productions depict American Indians in three ways: the American Indian as a creature of a particular time; American Indian culture as seen through white eyes; and "Seen one Indian, seen them all" (Bataille, and Silet, 1980). Friar and Friar (1972) offer similar analysis of Hollywood treatment of American Indians in films. They assert that, as film critics, they too are caught up in stereotypic images of the American Indian. Lyman (1982), in an analysis of the "scientific" and ethnographic work of the photographer Edwin S. Curtis, disclosed the use of

238

technical processes such as retouching, shadowing, and scratching by Curtis and his assistants to make American Indian subjects look more "Indian," to enhance the underlying message of Curtis' work—that American Indians were "the vanishing race."

These stereotypic images have deep historical roots. Beginning with the *bon sauvage* motif in European literature of the 18th century, continuing with American writers' depictions of Indians as both noble savages and warrior-savages, and persisting today with characterizations of Indians as hopeless people unable to cope with "life between two worlds," stereotypes fill the pages of American literature as well as television and movie screens. For non-Indians, it is difficult to distinguish between fact and myth when dealing with American Indians and their cultures. Tourists in Indian country, gawking at American Indian people, can be heard frequently asking, "Is that a REAL Indian?"

Stereotype Categories

Noble Savage. The European artistic movements of primitivism and romanticism gave rise to the noble savage stereotype. According to Berkhofer (1978),

> "primitivism postulated people dwelling in nature according to nature, existing free of histories, burdens, and the social complexity felt by Europeans..., and offering hope to mankind at the same time that they constituted a powerful counter-example to existing European civilization" (p. 72).

Out of this tradition flows the motifs of the noble, beautiful, and romantic savage. Early manifestations of these motifs can be found in the work of Longfellow, whose depiction of American Indian life in *The Song of Hiawatha* (1890) was so mythic that its readers scorned the factual treatment of Indian life and culture. More contemporary manifestations of this stereotype include the (usually teary-eyed) images of American Indians used in anti-litter campaigns and the "I can make it rain on the golf course" image of the recent United Airlines commercial.

The Savage. The savage stereotype depicts American Indians, not as beautiful or romantic, but rather as ruthless and blood-thirsty. Berkhofer (1978) notes that "...the American authors and artists of the eastern United States conceived of the Indian as noble [only] after that section of the country had eliminated its 'Indian problem'" (p. 88). The savage characterization of Indians, which portrayed them as sub-humans, developed as whites moved westward under the auspices of "manifest destiny," the expansion of the United States from east to west coasts. American Indians in the savage model murdered and scalped whites, and pillaged white settlements—all the result of something in the genetic makeup of American Indians. According to Merlock (1990), the character Blue Duck in the critically acclaimed and highly rated television mini-series *Lonesome Dove* (based on the Larry McMurtry novel) is the definitive example of the Hollywood/western stock character, the half-breed, an individual with too much American Indian blood in him to be tame, a monstrous and vicious villain. Another curious manifestation of this stereotype is the "lazy, shiftless Indian." Many criticize contemporary Indians'

239

use of bingo as a revenue source as "easy money and anti-traditional" means of achieving economic self-sufficiency. Indians' attempt at self-determination is ridiculed and undermined—"real, traditional" Indians did not play bingo; bingo is not a legitimate enterprise. Today, whites, who always seems to know what's best for Indian people, are attempting to regulate Indians out of the bingo business.

Generic Indian. American Indians are a singular people, sharing the same social, spiritual, cultural, and linguistic traditions according to the generic Indian stereotype. The most prevalent manifestation of the generic Indian equates all Indian cultures with those of the Plains tribes. As a result, all Indians wear feathered war bonnets, live in tepees, and greet strangers with the Lakota word, "hau" (defined "hello" in Mathieu, et. al., p. 11). For generic Indians "...even the visible cultural characteristics which tend to individuate tribal groupings begin to blend into an all encompassing haze" (Bataille and Silet, p. 37). The tendency for authors to engage in this kind of stereotyping has persisted since the mid 1850's when Longfellow in *The Song of Hiawatha* "picked up without recognition Henry Schoolcraft's *Algic Researches* and ommit[ted] undignified or non-heroic...elements found in the folk character upon which he based his poetic saga, [and] gave a legendary Algonquin hero [Manabozho] the name of an actual Iroquois statesman" (Stedman, p. 249). None of these mistakes seemed to matter to readers in whose minds all Indians melded into a single mythic entity. Today, tourists insist on seeing feathers, hearing bells, and witnessing the war dance when they visit Indian Country, whether or not feathers and bells and war dancing are aspects of the culture of the tribe they barge in on.

Living Fossil. Living fossil stereotypes characterize American Indian people as extinct or nearly extinct, both culturally and racially. Believers of this stereotype view American Indians as either totally assimilated or as feebly clinging to drastically altered remnants of their "once proud past." This stereotype became prevalent in the mid-nineteenth century, thanks in part to popular literature and art. George Catlin, the famous painter of American Indians, once moaned,

> Nature has nowhere presented more beautiful and lovely scenes than those of the vast prairies of the west and of the men and beast no nobler specimens than those who inhabit them—the Indian and the buffalo—joint and original tenants of the soil, and fugitives together from the approach of civilized man; they have fled to the Great Plains of the west, and there under equal doom, they have taken their last abode, where their race will expire and their bones will bleach together... (in Berkhofer, p. 89).

The anti-litter television commercial campaigns mentioned earlier rely on a "fossilized" depiction of American Indians. American Indian environmental activist paddle canoes and wear buckskins rather than drive pickups and wear bluejeans. The use of the living fossil stereotype underscores the message of these ads—"Unless you keep the environment clean, you will die out just like the American Indians did."

That non-Indians hold stereotypic, hence undesirable, views of American Indians is evident. Numerous studies document the supposed "undesirable trait attributes"

240

of American Indians. Agogino (1950) examined American Indian characters in comic books, pulp magazines, and films, and developed this composite stereotype of the American Indian:

> The general stereotype ... is that of [a man]... living by hunting and raiding. He shows no signs of humor. He is cruel if he is in a position of advantage, and a coward if he is not. He is weak willed and easily lead...Whether he is a chief or a brave, he is an evil person intent on harm. He is not to be trusted (p. 49-50).

Shaughnessy (1978) demonstrates that non-Indians tend to view American Indians as reserved, shy, superstitious, unscientific, strong, submissive, backward, inarticulate, unsophisticated, inferior, sensual, and stubborn. Stensland (1979) lists the following stereotypes of American Indians perpetuated by writers: noble red men, heathen savages, murderous thieves, idlers and drunkards, beautiful maidens, members of the vanishing race, and faithful friends and servants. Additional stereotypical characterizations of American Indians include: innocent children of nature, sub-human demons, stoic warriors, vanishing vestiges of the Stone Age (Josephy, p. 31). Other studies by Bean (1969), Otis, (1977), and Garcia (1978) have generated similar lists of stereotypes of American Indians.

Practical Suggestions for English Professors

Following an increased understanding of the nature, historical development and prevalence of stereotypes of American Indians, a second step in an English professor's drive to combat the reinforcement and perpetuation of these stereotypes is the selection of an appropriate curriculum content. Particularly for freshman and sophomore level survey courses where a literature anthology may be heavily relied upon, professors should present to students a representative set of American Indian-authored selections to be read. A truly representative sample of works by American Indian authors is balanced with respect to the criteria described below.

1. Oral (traditional) selections to include both song-poems and oral narratives, should supplement assigned reading. An analysis of *The Norton Anthology of American Literature* (3rd ed., Volumes 1 and 2, 1989) indicates and absence of American Indian literature from Volume 1. Such omission helps to perpetuate the notion that American Indians had no literature prior to the arrival of non-Indians on the continent. According to Lincoln (1983),

   The oral literatures or native cultures lie deeply rooted in America. Radically diverse languages, life styles, ecologies, and histories have survived more than forty thousand years 'native' to America...Their oral literatures are made up from a daily speech, a teaching folklore, a ritual sense of ceremony and religion, a heritage passed on generation to generation in songs, legends, morality plays, healing rites, event-histories, social protocol, jokes, spiritual rites of passage, and vision journeys to the sacred world. These cultural traditions evolved before the Old World discovered the New World (p. 15-16).

241

Scholars from the fields of anthropology, folklore, linguistics, American literature, and American Indian Studies have collected numerous examples of American Indian song-poems and oral narratives. According to Ruoff (1986):

> The oral literatures of Native Americans...include songs, frequently categorized by modern critics as poetry...songs can be divided into those which are part of communal ritual and those which are not. Expressing religious rites and supplications of the group, sacred songs utilize repetition and incremental development...Ritual songs represent the major events in human life; birth or naming, puberty; healing or purification; death and burial...Songs also express the personal experiences of the individual to express his or her own feelings...Special occasions are celebrated in song...Other kinds of songs include elegies, lullabies, women's work songs and love songs (p. 8).

In addition to song-poems, oral narratives (to include excerpts from tribal histories, tribal creation stories [myths], and stories of the lifeways of various tribes) should be included in any study of American Indian literatures. As Jarold Ramsey points out in his discussion of the narratives of Oregon Indians:

> Myths describe a primal world, peopled by animal spirits in more or less human form and by monsters and confusions of nature. The Myth Age flows into the Age of Transformation, during which a Culture Hero or Transformer orders the wold, turning animal people into animals per se, and other beings into natural landmarks. The Age of Transformation is followed by the Historical Age of human memory (in Ruoff, p. 5).

Excerpts from numerous works containing oral narratives and song-poems from various American Indian tribes representing various regions of the United States could supplement assigned textbook reading. Recent works characterized by thorough and sensitive treatment of American Indian oral literary genres include *Yaqui Deer Songs/Maso Bwikam* (1987) by Larry Evers and Felipe Molina; *American Indian Myths and Legends* (1984) edited by Richard Erdoes and Alfonso Ortiz; *Omaha Tribal Myths and Trickster Tales* (1981) edited by Roger Welsch; *Buckskin Tokens* (1975) edited by R.D. Theisz; *American Indian Mythology* (1968) edited by Alice Marriott and Carol Rachlin; and *The Storytelling Stone* (1971) edited by Susan Feldman. Reading such works helps to break down the living fossil stereotype by showing students that American Indian oral traditions are alive today, as are the people themselves. The lifeways of the people—their senses of values, morals, and humor—are perpetuated through contemporary examples of traditional literatures.

2. Both oral (traditional) and written (contemporary) selections should be presented to students. To accurately convey the diverse nature of American Indian literatures, English professors should spend adequate instructional time on oral (traditional) works. Many of these oral works have been transcribed into tribal languages and English. Sources of oral literature include *Yaqui Deer Songs/Maso Bwikam* (1987) by Larry Evers and Felipe Molina; *Spirit Mountain* (1984) edited by Leanne Hinton and Lucille Watahomigie; *Between Sacred Mountains* (1984) edited by Sam Bingham and Janet Bingham; *The South Corner of Time* (1981) edited by Larry Evers; and

Buckskin Tokens (1975) edited by R.D. Theisz. Use of such sources helps students realize that American Indians have traditions, languages, beliefs, and cultures which are traditional and intact. Coming to this realization helps students reject the living fossils stereotype.

There is a growing body of written (contemporary) work by American Indian authors. Any study of American Indian literature should include an examination of this written work. Anthologies, containing written works in various genres by writers of various tribes from across the country, make excellent sources for readings to supplement and complement those in state-adopted literature anthologies. Some of the anthologies include: *The Singing Spirit* (1989) edited by Bernd Peyer; Songs from *This Earth on Turtle's Back* (1983) edited by Joseph Bruchac; *Earth Power Coming: Short Fiction in Native American Literature* (1983) edited by Simon Ortiz; *The Remembered Earth* (1979) edited by Geary Hobson; and *American Indian Literature: An Anthology* (1979) edited by Alan R. Velie. Reading selections from the ever-growing body of contemporary written works by American Indian writers conveys to students that Indian people can speak for themselves, clearly and articulately, on the issues facing them as a contemporary people. The implied message that American Indians need whites to speak for them, an aspect of the savage stereotype, is thus destroyed.

3. Oral (traditional) and written (contemporary) selections should represent the variety of American Indian tribes and communities from various regions of the United States. *The Norton Anthology of American Literature* (3rd ed., Volume 2, 1989) contains nine selections authored by American Indians. Two of the nine selections are short stories, six are poems, and there is one transcribed autobiography. Of the nine selections, seven are authored by American Indians from the Southwest and two from the Great Plains regions of the United States. It can be argued that the text lacks adequate regional representation in its sample of American Indian literature. Using 1980 United States Census figures as criteria, the Southwestern region is over-represented, while both oral and written works by authors from the Plateau/Basin/California, Southeast, and Eastern Woodland, Northwest Coast, and Arctic/Subarctic regions of the United States are under-represented. This reflects the same tendency demonstrated by compilers of high school literature anthologies (Charles, 1987; 1989). By failing to counteract this misrepresentation, professors contribute to the perpetuation of the generic Indians stereotype. The percentage of the total American Indian population comprised by Indians within a region as indicated in Table 1 would serve as a useful guide for teachers trying to decide how many selections by authors from a given region they should have their students read (see Table 1).

243

Table 1. American Indian Population by Region, Regional Representation of Total Indian Population

Region	American Indian Regional Population	% of Total American Indian Population
Arctic/Sub-Arctic	64, 103	5
Northwest Coast	88, 118	6
Plateau/Basin/ California	307,552	22
Southwest	260,226	18
Great Plains	334, 609	23
Eastern Woodlands	207, 961	15
Southeast	157, 706	11
Other	2, 768	2
Total	1,423 043	100

Data from Edan L. Piasano and Karen A. Crook. "American Indian Areas and Alaska Native Villages: 1980." Suitland, MD. Population Division, Bureau of Census, 1984.

4. Contemporary (written) selections should reflect the range of genres produced by American Indian authors. *The Norton Anthology of American Literature* (3rd ed., Volumes 1 and 2, 1989), again, reflects the inadequacies of other literature anthologies. Of all the written genres, essays (and non-fiction, in general) drama, and excerpts from novels are under-represented (Charles, 1987; 1989). This lack of balanced representation reinforces the living fossils stereotype—it is assumed by many that American Indian writers do not concern themselves with contemporary issues, nor do they possess the necessary talent to produce artful fictional works of extended length. Students, thereby, are led to believe that American Indians are "trapped" hopelessly in the past and that American Indians lack the necessary linguistic facility to be considered anything other than "repetitive, imagistic poets." Contemporary poetry of American Indian writers is adequately represented in the number in the anthology. Supplementing the anthology with additional contemporary works will help teachers and their students avoid reinforcing the living fossils stereotype.

Conclusion

To this point, I have suggested that more careful selection of content for the typical American literature survey course will aid both professors and students in

244

overcoming stereotypes of American Indians as well as stereotypes of members of other American minority groups. Following the suggestions outlined in this paper, English professors can choose a more reasonable sample of literary works to augment the American Indian-authored selections included in literature anthologies. The criteria suggested provide direction for selecting course content which conveys to students a more balanced and more accurate representation of the diverse American Indian literary experience. In doing so, English professors can help to eradicate one of the most ubiquitous vestiges of racism in America—the stereotyped American Indian.

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245

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247

CHAPTER 32

Multicultural Awareness: The Development of Blacks in Children's Literature from the Earliest Inception Through Contemporary Times—The Critically Stereotyped To Positive Representation

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Good children's literature should authentically depict and interpret children's history; build self-respect and encourage the development of positive values; make children aware of their strength and leave them with a sense of hope and directions (MacCann and Woodard, 1985). Moreover, it should encourage and promote the ideal that every person should respect his/her ethnocultural identity and extend the same respect for cultures of others (Hernandez, 1989; Ramsey and Williams, 1989).

A reflection over several decades of writing and publishing for children gave impetus to this research as it relates to how Blacks have been depicted in children's literature. Not until the middle of the nineteenth century did authors consciously write for children by including many subjects and themes which had appeal to children - a contrast to earlier religious, moralistic and didactic emphasis - was noticeable progress made. The absence of children's literature including Blacks was even more appalling. As children's books were published, however, Blacks began to become part of the printed pages.

According to Tyler and Murphy (1974), slave narratives revealed that glimmers of joy for slaves during early American history were not in books, but rather in ring plays, kissing games and made up songs such as:

> Old massa's gone to Philiman York,
>
> and won't be back till July 4th to come;
>
> the fact of it, I don't know he'll be back at all;
>
> Come on you "fellers" and join this ball.

Some Black and White boys had fun while growing up as they played games while singing. An example:

> Marly bright, Marly Bright,
>
> three score and ten;
>
> Can you get up by candle light?
>
> Yes, if your legs
>
> are long and limber light.

It is no surprise, then that Blacks enjoyed *Little Black Sambo* (Bannerman, 1899) as did Whites; though stereotypical and an incorrect setting of India using a Black

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boy, the book was somewhat welcoming to see a Black as a main character of a story. Blacks, supposedly, enjoyed this work as young Puritans enjoyed, for lack of something on their level, the piecemeal reading of *Pilgrim's Progress* (Bunyan, 1678) which was not truly a juvenile book but still appears as a children's classic today.

Children are being exposed to many books that convey racist and sexist attitudes. When Blacks are depicted in a negative manner repeatedly in books and media, children's perceptions are distorted until stereotypes and myths about Blacks and other minorities are accepted as reality. It is difficult for a parent, librarian or teacher to convince children to question society's attitudes. However, when good books are written these pressures and ill-feelings can be somewhat eliminated (Rudman, 1976).

Blacks have generally been depicted in children's books which include derogatory implications. Some frequent stereotypes of blacks are the happy-go-lucky Sambo eating watermelon; or the fat, larger-than-life "noble" savage; or the contented slave; or the superstitious ignoramus; or the inherently rhythmic singer and barefoot girl or boy happy to be around; or the plaid or polka dotted mammy; or happy servants for the masters; or the happy dancer with no other dimension of character; or the newly created ghetto child, whose whole life is poverty and crime; or the super Black; or the exaggerated educated black; or the Black with bad dialect or language and irrepressible good humor, etc., (Rudman, 1976; Broderick, 1973).

Throughout children's books, Blacks have had an unfortunate plight as it relates to being depicted in a positive manner. Many spans of writing have included Blacks in a positive manner; but somehow "the holding on power" of traditionalists insists that to write about Blacks, inclusion of early history must be present. A case in point is *The Alabama Angels* (Warwick, 1989) where the cotton fields are inevitable. Many of the good books depicting Blacks are very noteworthy; we should salute authors and publishers for their bravery in bringing about positive changes in children's literature depicting Blacks. We hope this trend will continue throughout the 1990s and will become even greater during the year 2000 and after.

Titles included in this report are only a partial listing of retrospective and contemporary books with Black images in children's literature from the nineteenth century to the late twentieth century.

The 1800s

Bannerman, Helen. (1899). *Little Black Sambo*. N.Y: Stokes.

Harris, Joel Chandler. (1881). *Uncle Remus*. N.Y.: D. Appleton.

Pyrnelle, Louise-Clarke. (1883). *Diddle, Dumps & Tot or Plantation Child-Life*. N.Y.: Charles A. Scribner's Sons.

———. (1887). *In Ole Virginia*. N.Y.: Charles A. Scribner's Sons.

———. (1888). *Two Little Confederates*. N.Y.: Charles A. Scribner's Sons.

Twain, Mark. (1876). *Adventures of Tom Sawyer*. N.Y.: Harper.

———. (1884). *Adventures of Huckleberry Finn*. N.Y.: Harper.

The 1917s

Pyrnelle, Lousie-Clarke. (1917). *Miss Li'l' Tweetty*. Nashville: Fisk University, Black Heritage Library Collection.

The 1920

Edwards, Harry Stillwell. (1920). *Eneas Africanus*. Macon, GA: J.W. Burke Co.

Lofting, Hugh. (1922). *The Voyages of Dr. Dolittle*. N.Y.: A. Stokes Co.

Lindsay, Maud. (1922). *Little Missy*. Boston, MA: Lothrop, Lee & Shepard.

The 1930s

Braune, Anna. (1937). *Honey Chile*. N.Y.: Doubleday.

Credle, Ellis. (1935). *Across the Cotton Patch*. N.Y.: Thomas Nelson.

Evans, Eva Knox. (1935). *Araminta*. N.Y.: Minton, Balch & Co.

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Hogan, Inez. (1939). *Mule Twins*. N.Y.: E.P. Dutton.

Petersham, Maud and Miska. (1936). *The Story Book of Sugar*. Philadelphia, PA.

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Sharpe, Stella Gentry. (1939). *Tobe*. Chapel Hill.

Weaver, Annie Vaughan. (1930). *Frawg*. Philadelphia, PA.

The 1940s

Beim, Lorraine and Jerrold. (1945). *Two Is A Team*. N.Y.: Harcourt, Brace.

Hogan, Inez. (1942). *Nicodemus Runs Away*. N.Y.: E.P. Dutton & Co.

———. *Nicodemus and the Goose*. N.Y.: E.P. Dutton & Co.

———. *Nicodemus Laughs*. N.Y.: E.P. Dutton & Co.

Hayes, Florence. (1948). *Skid*. Boston: Houghton Mifflin.

Jackson, Jesse. (1945). *Call Me Charley*. N.Y.: Harper & Row.

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Meares, Florence Crannell. (1946). *Great Day in the Morning*. Boston: Houghton Mifflin.

Meadowcraft, Enid L. (1948). *By Secret Railway*. N.Y.: Crowell.

Tarry, Ellen. (1946). *My Dog Rinty*. N.Y.: Viking.

The 1950s

Bontemps, Arna. (1951). *Chariot in the Sky*. Philadelphia, PA: John C. Winston Co.

———. (1955). *Lonesome Boy*. Boston: Houghton Mifflin.

———. (1954). *The Story of George Washington Carver*. N.Y.: Dunlop.

Gates, Doris. (1951). *Little Vic*. N.Y.: Viking Press.

Hope, Laura Lee. (1950). *The Bobbsey Twins*. N.Y.: Grosset & Dunlop.

Sterling, Dorothy. (1959). *Mary Jane*. N.Y.: Doubleday.

Yates, Elizabeth, (1950). *Amos Fortune, Free Man*. N.Y.: Alladin Books.

250

The 1960s

Aardema, Verna. (1960). *Tales from the Story Hat*. N.Y.: Coward, McCann.

Aliki. (1965). *A Weed Is a Flower*. Englewood Cliffs, N.J.: Prentice-Hall.

Arkhurst, Joyce Cooper. (1964). *The Adventures of Spider*. Boston: Little, Brown.

Carlson, Lydia. (1965). *The Empty Schoolhouse*. N.Y.: Harper & Row.

Danty, Lou Ann. (1968). *Forten the Sailmaker*. N.Y.: Rand McNally.

Hamilton, Virginia C. (1968). *The House of Dies Drear*. N.Y.: Macmillan.

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Hill, Elizabeth Starr. (1967). *Evan's Corner*. N.Y.: Holt, Rinehart & Winston.

Hunter, Kristip. (1968). *The Soul Brothers and Sister Lou*. N.Y: Scribner.

Keats, Ezra Jack. (1962). *The Snowy Day*. N.Y.: Viking.

———. (1967). *Peter's Chair*. N.Y.: Harper & Row.

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Leipold, L. Edmond. (1969). *Famous American Athletes*. Minneapolis: T.S. Denison.

McGovern, Ann. (1969). *Black is Beautiful*. N.Y.: Four Winds.

Montgomery, Elizabeth Rider. (1968). *William C. Handy, Father of the Blues*. Champaign, Il: Garrod.

Patterson, Lillie. (1962). *Booker T. Washington*. Champaign, Il: Garrod.

Steptoe, John. (1969). *Stevie*. N.Y.: Harper & Row.

Sterling, Dorothy. (1964). *Lucrecia Mott, Gentle Warrior*. N.Y.: Doubleday.

Tarry, Ellen. (1967). *Young Jim: The Early Years of James Welden Johnson*. N.Y.: Dodd, Mead.

Taylor, Theodore. (1969). *The Cay*. N.Y.: Doubleday.

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Adoff, Arnold. (1973). *Black is Brown is Tan*. N.Y.: Harper & Row.

———. *Malcom X*. N.Y.: Crowell.

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Burchard, Marshall and Sue. (1975). *O.J. Simpson*. N.Y.: Putnam.

Clifton, Lucille. (1977). *Amifica*. N.Y.: Dutton.

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Cooper, Susan. (1979). *Jethro and the Junbie*. N.Y.: Atheneum.

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Feder, Paula Kurzband. (1979). *Where Does the Teacher Live?* N.Y.: Dutton.

Feelings, Muriel. (1974). *Jambo Means Hello, Swahili Alphabet Book*. N.Y.: Dial.

251

———. (1971). *Moja Means One, Swahili Counting Book*. N.Y.: Dial.

Feelings, Tom. (1978). *Something On My Mind*. N.Y.: Dial.

Fisher, Leonard Everett. (1970). *Picture Book of Revolutionary War Heroes*. Harrisburg, PA: Stackpole Books.

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Greenfield, Eloise. (1976). *First Pink Light*. N.Y.: Crowell.

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Mathis, Sharon Bell. (1975). *The Hundred Penny Boy*. N.Y.: Viking.

Meriwether, Louise. (1973). *Don't Ride the Bus on Monday, the Rosa Parks Story*. Englewood Cliffs, N.J.: Prentice Hall.

252

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Waldron, Ann. (1975). *The Integration of Mary-Larkin Thornhill*. N.Y.: Dutton.

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Adler, David A. (1989). *Jackie Robinson, He Was the First*. N.Y.: Holiday House.

Alexis, Deveaux. (1981). *Don't Explain: A Song of Billie Holiday*. N.Y.: Harper & Row.

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Lester, Julius. (1982). *This Strange New Feeling*. N.Y.: Dial.

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- 253

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CHAPTER 33

Cultural Pluralism and the School Library

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School librarians today, especially those in the southern and western portions of the United States, are discovering that there have been radical changes in the ethnic backgrounds of the students using their facilities and materials. Hundreds of Vietnamese children have joined those from embattled Latin American countries and China, and patois-speaking Haitians mingle with Cuban-Americans in Florida.

Our historical heritage in the United States has, from colonial times, been firmly rooted in the "melting pot" concept: the idea that everyone had to conform to the White, Anglo-Saxon Protestant ideal in order to succeed. All educational and social efforts were directed, both officially and unofficially, toward the assimilation and "Americanization" of the foreign immigrant and his family. Nativist elements demanded that everyone conform to the prevailing Anglo-Saxon norms of speech, dress, and religion, and to other cultural patterns, also firmly rooted in their own Western European heritage. Fifty years ago, here in Louisiana, young descendants of French-speaking Nova Scotians, the "Cajuns," were punished for speaking French, their mother tongue, in school. African-Americans were denied access to education and forced to assimilate into the majority culture. Native Americans were persecuted and denied access to their own heritage. Books written and published for children rejected these biases. Non-Anglo cultural influences were either ignored or belittled. Foreign national characteristics became unflattering and often ludicrous stereotypes: in their books our children saw the lazy Mexican sleeping under a tree; fat, ignorant African-American mammies; enigmatic, opium-drugged Chinese; blood-thirsty savage Native Americans; and so on.

In the 1950's, people began to realize that ethnic differences were not going to be eliminated; that the country was no closer to achieving a single national culture than it was in the 1920's. Unfortunately, children's literature did not immediately begin to reflect that awareness. Heroes of juvenile books continued to be, for the most part, WASPS, with minorities relegated to supporting roles, still within the framework of established cultural stereotypes.

In the 1960's, a decade of action and increased awareness worldwide, emphasis shifted from conformity to a preimposed set of norms, to stress upon diversity and what came to be called "cultural pluralism." The American Association of Colleges of Teacher Education defined cultural pluralism in a 1972 article:

> To endorse cultural pluralism is to endorse the principle that there is no one model American...(and) is to understand and appreciate the differences that exist among the nation's citizens. It is to see these differences as a positive force. It is a concept that aims toward a heightened sense of being and of wholeness of the entire society based on the unique strengths of each of its parts (From "No One Model American: A Statement of Multicultural Education." AACTE [1972], p.9)

255

Also during this period, the Civil Rights movement gathered strength while, at the same time, the aftermath of the Cuban Revolution sent great numbers of Spanish-speaking individuals into the United States. The children of those immigrants poured into the public schools in Florida and other southern states. We, as teachers and librarians, were suddenly and forcefully made aware of the fact that the needs of whole groups of children were not being adequately met by our methods and resources.

The 1972 Supreme Court decision in the *Lau vs. Nichols* case mandated that the schools had to take steps to help students who, in the Court's words, "...are certain to find their classroom experiences wholly incomprehensible because of a lack of facility with the English language." The result was massive Congressional appropriations for the Bilingual Education Program - up to $139.4 million in 1974 alone - which, along with other monies, funded bilingual teaching projects for more than sixty language groups. The ramifications for school librarians were awesome. They were faced, literally, with dozens of book-hungry little children whose families often could not afford that great reading substitute, television. Over-strained book budgets would not stretch to cover expensive imported foreign language materials, even if sources for them could be located. The next best thing was to try to find books which treated ethnic minorities fairly and realistically, only after breaking the bounds of ingrained racism and prejudice so prevalent in the United States prior to the Supreme Court decisions of the late 1960's and early 1970s. In some cases, as bigotry dies hard and cannot be legislated away, change had to wait for the retirement of some of the old-line holdouts at all levels.

One of the better and more pragmatic solutions to librarians' and teachers' problems in this area has been offered by the Council on Interracial Books for Children, based in New York, but operating world-wide, which regularly evaluates children's materials, trade books, texts, and other educational resources. (The organization has come under criticism recently as tending to perform as a censoring organ).

A major concern of school librarians during the early period of ethnic awareness was whether their obligation to provide books and materials for limited language ability children extended to the point of securing not only those materials providing either a positive, or at least not a negative, portrayal of minority cultures, but also of providing adequate materials in the representative languages, languages with which many librarians in the United States were unfamiliar: Spanish, French, Italian, Hungarian, Vietnamese, Japanese, Thai, Chinese, Farsi, and Laotian, to mention just a few.

Book publishers, being the cost cautious business people they are, were loath to leap too quickly into something which looked, at first glance, like an extremely lucrative new market; but, with federal tax changes and political inconsistencies, something which could have very quickly turned into a financial disaster. They were uncertain of the extent and permanence of the market so they waited to see what would develop.

Then there were those who immediately leaped on the bandwagon and began to produce low quality, superficially researched, and often even poorly written books which at best were patronizing ana mediocre, and at worst, over-priced trash. It fell to school librarians to respond to demands which were becoming more and more insistent and to make selection decisions based upon nothing more than "gut feelings." Great sums of bilingual grant money were poured into colleges and universities for teacher training. Librarians were, for the most part, ignored.

Where does that leave us today? We in higher education must accept our expanded responsibility for the training of school librarians for the cultural pluralism they will encounter in the 1990s and after the turn of the century. We must encourage the open, inquiring mind and give our students the bases for assessing the appropriateness and usefulness of materials for the children whom they will serve. We must encourage them to recognize and look for the elimination of racism, sexism, and cultural bias from all materials used by children in our schools. We must provide librarians with criteria for the selection of books including such concepts as the following:

1) authentic cultural perspective;
2) reflection of differences in lifestyle, socio-economic level, interests and abilities;
3) characters which represent positions in society apart from and uninfluenced by their ethnic heritage;
4) variety in geographic location of minority groups;
5) language which reflects the linguistic richness of the culture portrayed, with dialect used only as a positive differentiating mechanism, and not in any way demeaning or insulting to the characters who use it;
6) history accurately depicted, with differing viewpoints made available for discussion and comparison;
7) perceptive and experienced authors with good credentials;
8) accurate illustrations which truthfully depict the ethnic qualities of the characters and ones which avoid stereotypes, tokenism, and demeaning implications.

Dr. Masha Kabakow Rudman of the University of Massachusetts summed up the aims of children's literature designed to reflect cultural pluralism:

> Members of a particular group should be able to see themselves mirrored in literature with as many facets of their heritage as possible presented and developed. This can only occur if the shelves of a classroom, home, or library contain many books about many heritages (1984).

We, as teachers and librarians, must confront our responsibilities head on. We must develop an acute awareness of the needs of children whose features, skin color, languages, and beliefs may be radically different from our own. We must help them develop and retain a healthy respect for and great pride in their uniqueness while, at the same time, helping them to adjust to a very different culture and environment. We must help all children to understand and appreciate cultural

differences among their peers and to grow into adults who do not need to stereotype, who can look beneath the surface to find the soul within each of us, and who rejoice in their own unique beauty.

Criteria for Evaluating Children's and Young Adult Books for Multicultural Collections

Relevancy
1. Is the book relevant to the groups portrayed?
2. Are the main characters appropriate to the group?
3. Are the characters presented as foreigners rather than part of the culture as a whole?

Authenticity
1. Is the book authentic from the group's perspective?
2. What are the qualifications of the author?
3. Does the book compare the smaller group's culture with Anglo culture?

Racist Stereotypes
1. Are the people, relationships and culture stereotyped in a racist manner?
2. Are the illustrations of face, figure and/or setting stereotyped?
3. Are the clothes, appearance, speech, manners, etc. described in ways which lead to generalizations about the minority group?
4. Who are the leaders in the story? Who are the followers? Which are the characters with ideas or initiative?
5. If the story revolves around some kind of "problem," is the problem peculiar to the individuals portrayed or is it posed as being common to the minority group?

Sexist Stereotypes
1. Are the roles of women stereotyped in a sexist manner?
2. Are females in the book merely a part of the background for the important action of the males?
3. If females play significant roles, are they other than the usual stereotypes; patient mother, pretty, admiring girlfriend, etc.?

Language
1. Do the language and dialogue imply a putdown?
2. Is the minority group's language regarded as prestigious?
3. If foreign words and names are used, are they spelled correctly and used appropriately?
4. Is "broken English" used as a device to demean or stereotype the minority group?

258

History

1. Are the historical data accurate and in political perspective?
2. Do you as a reader or reviewer feel you have an adequate knowledge of the group's history and culture to accurately evaluate the information presented?
3. Are the settings, actions, places, dates, etc. accurate?

Ratings or Evaluation

1. Will young people enjoy this book? Do you consider it to be well-written and well-illustrated?
2. Will the child find positive story characters with whom to identify?
3. Would you consider this book to be racist? Non-racist?
4. Would you consider this book to be sexist? Non-sexist? Anti-sexist?

In order to efficiently and competently judge the quality of multicultural materials it is essential that the librarian have the opportunity to carefully read those books considered for purchase. It is not sufficient to rely upon the brief annotations in publishers' catalogs or upon the word of salespersons. Many universities provide examination centers for children's books, the larger public libraries usually purchase the newest materials and have them available for perusal.

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260

CHAPTER 34

Pride in Free People of Color:
The Creole-Louisiana Connection (1803-1865)

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Definition of Creole

No clear-cut definition of Creole has been formulated. Researchers and genealogists have taken issue with the fact that the name for a person who is: 1) usually of French origin may be applied also to 2) free people of color (Le gens de couleur libre), during the time of slavery in Louisiana.

The arbiter of definitions, *Webster's Dictionary*, defined the word "creole" as meaning "one born in America or the West Indies of European ancestors." Charles Gayarre, a historian at Tulane University in 1895, stated that the word originated from the Spanish "criollo" from the verb "criar" (to create). He claimed that the Spanish who occupied Louisiana as a province from 1779-1881, invented the term to distinguish their children from the original inhabitants. This definition considered the term "criollo" as a term of honor. Even up to the present time in New Orleans, "creole" is used to describe the finest quality of animal or food product.

The first definition is that of a native of French and Spanish ancestry in Louisiana, who settled there during the early 1700's.

The second definition is the one that we will be focusing on: "Creoles de couleur," or "le gens de couleur libre" (free people of color), the people who played an important role in the history of Louisiana, in spite of ever-present racism and discriminatory laws and customs. The intermarriages and relationships between whites and blacks occurred as early as 1724. As a result of the slave insurrection in Santo Domingo or Saint-Domingue in 1791, ten thousand refugees fled to New Orleans by 1809. This revolt of black slaves in 1791 had far-reaching consequences for a group of people of color who found refuge in Louisiana. Known by their original French name, "Les gens du couleur libre," free people of color, they made unique contributions to the cultural and social history of Louisiana. In addition, they can also be viewed as a group that was part of the unfinished human struggle for equality; a persistent, unfinished goal in American society.

The noted historian, Daniel J. Boorstin has warned the researcher of hazards in the interpretation of records and artifacts from the past. He stated:

> The historian-creator refuses to be defeated by the biases of survival...torn between efforts to create anew what...was really there and the urgently shifting demands of the living audience (Boorstin, 1987).

261

The story of the free people of color of Louisiana may be considered a strand of America's intellectual past that is truly hidden history, a fragile chronicle held together by a human struggle for justice. The evidence, though it has barely survived, consists of a few primary sources to document first-hand events through t'e eyes of black Creoles. Records should have remained, but they did not. Most of the re-creation of their life in early Louisiana has come from secondary sources. The persistence of students who researched parish and church records resulted in master's theses and doctoral dissertations that have become valuable sources.

In fact, it was only in recent decades that a serious study was made of the unique class, "gens de couleur libre" and especially with a focus on a free part-White Creole community in the Cane River region, who achieved privileged status not granted to part-Blacks in other areas of the country (Mills, 1977). It is also significant that it is only in February 1991, that a pioneering effort was made to assemble an exhibition at the Lafayette Natural History Museum that "focuses solely on Creoles of color from the entire state" as well as the rural Creole community in New Orleans and the Cane River-Nachitoches area.

For educators, especially those concerned with a new agenda for social studies or to prepare students for the 21st century, the story of the free people of color could fulfill several objectives. The first could be to develop an awareness of this group's cultural heritage within the context of our multiracial society. Second, a study would help make the connections for students between knowledge and the actions needed to bring about justice or equality (Bragaw and Hartoonian, 1988). A third goal would be to help students recognize that a new mindset towards those who are different is vital for citizenship in an interdependent, global society with conflicting technological, economic and political forces (Tucker, 1988).

The free people of color lived in an early colonial period of Louisiana when slavery was firmly entrenched, yet they formed a separate and distinct group or caste that had many rights in the community based on their socioeconomic class membership. Both law and social custom placed few hindrances on the free people of color.

Historical Origins of the Free People of Color

The 500th anniversary of the voyage of Christopher Columbus to the Western Hemisphere has turned our attention to the original landing, which was on Hispaniola, an island in the Caribbean. This is the western portion of the island of Saint-Domingue a jewel in the crown of French colonialism, their wealthiest colony. Here, a plantation aristocracy of both blacks and whites rivaled that of the South. In the 17th century, many products were grown, such as tobacco, cocoa, and indigo, but by 1789 sugar cane had become the leading crop.

The plantations required large gangs of slaves, a group of 400,000 with 35,000 white planters and 26,600 "free colored" as the historical records named them, also known as "mulattoes." With a shortage of white women, many marriages between the races occurred and were never prohibited by law.

- 262

Between 1791 and 1795, waves of revolt from the slaves as well as the mulattoes destroyed property and resulted in savage fighting. From 1794-1798, France endured the days of Revolution on the Continent that finally brought the new Republic with Napoleon Bonaparte in power. The French attempted to regain control of their colonies, but the mulattoes were then in power.

The reasons for the various slave revolts were many and complex. The white planters refused to join forces with the free people of color, adhering strictly to their ideology of racism. In the end, the free people of color fought alongside the slaves and forced whites to leave the island, putting an end to centuries of slavery (Foner, 1970). One interesting figure who led the revolt in 1791 was Toussaint L'Ouverture, who ended up in prison in France.

The French Revolution of 1798 was the spark for the civil war among whites and blacks on Saint-Domingue, but the final outcome was tragic with massacre and terrorism as the methods used to achieve power.

For several years, in the early eighteen hundreds, large groups of white and free people of color were able to escape the island, boarding British ships in the harbor. These ships took them to various ports along the Atlantic coast as well as to the Gulf coast and Louisiana. During the last struggle for power, a black leader, Dessalines, was enthroned and became the first of a long succession of black tyrants to exclude whites on the island (Stoddard, 1914). In fact, newspaper accounts in December of 1990 noted that a Jesuit priest, Jean Bertrand Aristide, was the first freely elected president of Haiti since 1803. Clearly, a new era of freedom has become an example of the self-determination of oppressed people, after long years of dictatorships and violent struggles.

Refuge in Louisiana

The free blacks who came to the New Orleans area, for example, formed a close-knit community and found work at skilled trades, including that of mechanic, carpenter, shoemaker, barber and tailor. Some even controlled the cigar industry and owned factories. Several even owned their own plantations. An interesting article on the tragic fights between two slave women with the murder of one, shed light on the grim story of life under Le Code Noir in slave antebellum Louisiana (Kukla, 1990).

In addition, the community of free people of color also opened schools and theaters and supported musicians, dramatists, artists and writers. By 1850, the mulattoes and others of mixed heritage formed about 80 percent of Louisiana's total free black population (Foner, 1970). Alliances between blacks and whites became an "accepted social practice" and in many cases, white fathers cared for their mulatto children, as well as the children's mother. These offspring were not considered slaves, but children "of a Frenchman." As on the island of Saint-Domingue, a scarcity of white women in the early years of Louisiana, resulted in the acceptance of alliances between races.

263

A vital document, *Le Code Noir* (Black Code of 1727) was the basis for governing slaves and free people of color in the French colonies of Louisiana. Any master over twenty-five could emancipate or free from slavery any of his slaves by his last will or by deed while alive. This Code included children born of a free person of color and a slave mother, if the father married the mother. Even the tutor to the children of a master could also be free. Therefore, both law and social custom placed few hindrances on the free people of color. Let's remember that at the same time that this separate group or caste lived in Louisiana, the plantation system was in full force with huge numbers of black slaves enduring a very different existence.

By 1769, Spanish control of Louisiana occurred and the system of extramarital alliances between whites and women of color continued, often for life, with a special term designated; an institution known as "placage." Financial support was given with even a whole family maintained at the same time with the white man having a second life in white society through marriage to a white woman (Stahl, 1942).

Historians assessing the demographic and cultural implications of these early attitudes toward a distinct mixing of the races stressed that the free people of color performed vital services in the slave system. For example, the whites depended on them for support of various kinds. Free soldiers of color formed defense militia that were notably heroic under fire. One band took part in the Natchez Massacre of 1729 against Indian attacks. In the war of 1812, General Andrew Jackson used a battalion of free men of color and was quoted as saying: "These men, sir, for the most part, sustain good characters. Many of them have extensive connections and much property to defend and all seem attached to arms" (Foner, 1970).

After the Louisiana Purchase of 1803, the free people of color achieved a substantial measure of freedom, but by 1850, however, racism and discrimination against them increased. Restrictions on their freedom became more widespread and in 1859, the Louisiana legislature encouraged "free people of African descent to select their masters and become slaves for life," but only if they wished. Other civil rights were allowed to continue (Foner, 1970). By the time of war, free people of color and the black slaves began to organize politically to fight for political gains in the post-war period. During the time of Reconstruction, however, most suffered economically, as a sad era came to an end.

Study of the free people of color is a unique story of a group of people in society. Even though short-lived, they offered a glimpse into an early social experiment in a racially mixed system. For decades, the Creole, "gens de couleur libre" were indeed provided with unusual freedom to participate in social and political life, protected even by civil laws. Yet, in the final analysis, the blemish of racism and class division overcame years of tolerance and acceptance.

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Several sample classroom learning activities for middle school and secondary students that link the language arts with a study of the free people of color as well as a resource directory follow.

1. Integration of language arts and literature with social studies. Writing could include simulated letters as well as simulated journal writing. Students could also have their own learning logs to record their notes for group reports, questions raised, or their own personal reactions to what they have read or discussed.

    A. Diary of a Refuge from the Slave Revolt of 1791. Students could read the first-hand account of a young French planter, "A Creole of Saint Domingue," who describes the sharp contrasts between the lives of the sugar cane plantation owner and the black slaves. Students should discuss the lives of both groups, describing and contrasting the work, homes, and social customs of the two distinct groups. Students could write a simulated journal entry, similar to the Creole refugee's diary from the standpoint of a black plantation worker. They could also write a verse of poetry, expressing the feelings and emotions of the two groups. Furthermore, students could write a letter to a family member describing how they felt as they were being sold into slavery.

    B. Literature: *Les Cenelles:* First Anthology of Poetry by Black Poets in America (1845). Sample Activity: Excerpts from the poetry of Armand Lanusse. *Les Cenelles*, a collection of poetry, deserves a prominent place in Louisiana-French as well as American literature. The poems were composed by seventeen Louisiana Creoles of color during an era of slavery. The name of the book was inspired by the "cenelle," the fruit or small berry of the hawthorn bush, which was described as "a thorny bush with both white and pink flowers." This anthology is especially remarkable because at that time there were severe constraints by law as well as prejudice in society. The poems have been described as a "triumph of the human spirit" at a time when education and cultural advancement were barred to masses of people of color. Literary critics believed that the "cenelle" represented "a bright aspect to their...destiny" and "the triumph of the human spirit over the forces that denied the education of non-whites at that time. Students could read a sample of poetry written by the talented teacher, Armand Lanusse, who was the director and teacher of a home for poor orphans in New Orleans.

266

C. Diary of a Refugee from the Slave Revolt of 1791. Source: *My Odyssey: Experiences of a Young Refugee from Two Revolutions by a Creole of Saint Domingue*. Translated and edited by Althea de Puech Parham. Baton Rouge: Louisiana State University Press, 1959. The author of this excerpt is a young white son of a sugar cane plantation owner in Saint Domingue. From his description, students should be able to discern the great differences between the lives of the black and white people living on the island.

Resource Directory

Louisiana/ Creole Resources

Clattoir Publishing Co., P.O. Box 3333, Baton Rouge, LA 70821. Publisher of Louisiana books.

Glen Pitre's 1991 Louisiana Catalog. Cote Blanche Productions, Inc. Route 3, Box 614, Cut Off, LA 70345. Books on Louisiana, videos, crafts, music, art, maps, foods.

Historic New Orleans Collection, 533 Royal St., New Orleans, LA 70130. Research center with manuscripts, books, prints, drawings, maps, photographs and artifacts on the history and culture of Louisiana and the Gulf South. Write for sample copy of their newsletter.

Louisiana State University Library, Baton Rouge, LA. Source for Louisiana Historical Quarterly journal articles and books available through interlibrary loan.

Louisiana State University Press, Baton Rouge, LA 70804. Catalog of Louisiana Books.

Pelican Press, 1101 Monroe St., Gretna, LA 70053. Catalog of books about Creoles/Louisiana.

Books on Haiti/Caribbean's Sugar Industry, Slave Revolt

Beard, Rev. John. (1923). *The Life of Toussaint L'Ouverture*. Ingram Cook.

Davis, H.P. (1928). *Black Democracy: The Story of Haiti*. New York: Dial Press.

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Rotberg, Robert I. (1921). *Haiti, the Politics of Squalor*. Boston: Houghton-Mifflin.

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267

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Northrup, Solomon. (1953). *Twelve Years a Slave*. London.

Multicultural/ Social Studies Resources

Black America Emerges, 1990-1991: Catalog of Seven Films. California Newsreel, 149 Ninth St./420 San Francisco, CA 94103. Includes civil rights and human rights struggles.

Center for Teaching International Relations. Catalog. University of Denver, Denver CO 80208.

Claudia's Caravan. Catalog. P.O. Box 1582, Alameda, CA 94501.

Defense for Children International. *In the Child's Best Interest: A Primer on the U.N. Convention on the Rights of the Child*. Third Edition. 210 Forsyth St., New York, NY 10021. Includes a summary of the Universal Declaration of Human Rights.

Harambee: The Book Club for African-American Families and Friends. Catalog. Harambee, P.O. Box 603, Wilton, CT 06897.

Interact. Middle School Social Studies 1990-1991 Catalog and High School Social Studies, 1990-1991 Catalog. Interactive learning units on Dr. King and American history simulations: Immigration, black studies, biography of slave and racial crisis. Interact, P.O. Box 997-990, Lakeside, CA 92040.

Optical Data Corp. (1990). *Martin Luther King Jr.* An interactive videodisc narrated in English and Spanish, including primary source documents. Optical Data Corporation, 30 Technology Dr., .O. Box 4919, Warren, NJ 07060.

Social Science Education Consortium, Inc. Catalog. 3300 Mitchell Lane, Suite 240, Boulder, CO 80301-2272.

Wingspread Journal. Write for placement on the mailing list to receive reports. Published by the Johnson Foundation, P.O. Box 547, Racine, WI 53401-0547. Frequent reports on Multicultural Conferences.

268

CHAPTER 35

Beyond Miseducation: A Global Analysis of African Education

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Manning Marable in his polemic work, *How Capitalism Underdeveloped Black America* (1983), continues a century old political analysis of the destruction of black education or, perhaps more appropriately stated, the destruction of the African American through education. His analysis focuses primarily on an historical treatment of the role of education in the subjugation of blacks (post slavery) and the current attacks on Black institutions of higher education. Similar to the historical work of Carter G. Woodson, *The Miseducation of the Negro* (1933), Marable's cyclical analysis states that the education process, including that which encompasses the preparation of teachers, is designed to maintain the current social order, the status quo. Manning's analysis, like that of Woodson, concentrates primarily on the condition of blacks in America rather than the conditions of blacks in an international context. It is the purpose of the proposed work to suggest that a global analysis of the state of education of people of African ascent would indicate a systematic underdevelopment of Africans in the United States, the Caribbean, as well as on the African continent.

This analysis, unlike those of Marable and Woodson, would focus on identifying comparable variables which suggest not only a global problem but which may also suggest that proposed solutions be global and that an international dialogue must be established to address and resolve these issues.

Perhaps the most critical variable in the reeducation of African peoples is the reconsideration of what is to be taught. The redefinition of what has been and is being taught represents the apex of the miseducation issue. Curricular redefinition (including the expansion of current topics, the correction of previously taught materials, and the inclusion of historically excluded information) goes well beyond the mere editing or revising of existing subject matter. The adoption of an Afrocentric perspective requires the review of current curricular goals and objectives and the information or content provided to meet these objectives. Both Manning Marable and Carter G. Woodson agree that the historic and ultimate educational goal of the American education of people of African ascent has been to create the equivalent of a service class at best, and an ever present underclass, at its worst. Both authors agree that it would be foolish to believe that it has been or is the purpose of an educational system designed and maintained by the state to serve as a liberating force for African people regardless of where that education is provided. What is to be taught to whom, therefore, is not only important in and of itself, it is important in terms of the results of these endeavors. Education, long

269

thought of as a vehicle for movement out of poverty, has perhaps been the most impoverishing factor in the liberation struggle of African people.

What is to be taught, alone, however, is not the curricular issue to be reexamined. It is doubtful that a new agenda can be met using materials designed to achieve and maintain current educational goals and objectives. Acceptance of an Afrocentric perspective (a perspective which focuses on the development of African people and the maintenance of their culture) would suggest that current materials must be reexamined to determine their contribution to this process. Curricular materials, such as textbooks and workbooks, may have been revised to meet a superficial multicultural agenda. The multicultural agenda is superficial in that its images have been expanded to include a broader representation of ethnicity without concomitant inclusion of broader cultural beliefs and values. The content has also been broadened to include in very limited ways the contributions of peoples of African ascent. The question raised here, however, is whether the reexamination and the resulting amended materials have been examined relative to their contribution to an Afrocentric agenda. The movement from the absence of African things in curricular materials to the inclusion of selected references must continue and must be perceived as a dynamic process. It is interesting that most children of African ascent, as victims of the American or Western educational system, are required to know European capitals and not those of Africa. Similarly, students are required to read the works of contemporary European philosophers and not those of African philosophers. Are there not great books written by African writers? An analysis of curricular materials without an Afrocentric agenda can be perceived as anachronistic as the celebration of African American history month. The celebration, in and of itself, is not problematic. it is the perception that this is when we focus on African American culture rather than this celebration being perceived as supplemental to an ongoing inclusion of African things and thoughts across the curriculum.

The natural extension of the reexamination of what is to be taught using which materials would be an examination of how the curriculum is taught and by whom. Statistics on school failure and school leaving (whether through an examination of the numbers of drop outs or push outs) suggest that current methodologies or strategies for teaching children of African ascent are damningly unsuccessful. Yet we continue to teach prospective teachers to educate children using methodologies which require no more data to refute their inappropriateness. Would our having done nothing been any less successful? Perhaps what we've proven through the decades of examining our failure to educate children of African ascent is not the inability of these children to learn but the conscious underdevelopment through education of the African global community. It is interesting how the growth and development of all children is still monitored in comparison to that of European models even though these models were proposed without consideration to the patterns or rates of growth and development of African children. For example, when and how do African children acquire language? Is this acquisition process significantly different from that of European children? It is not that these questions

: 270

have not been asked, and to a greater or lesser extent answered, it is that this perspective has not found its way into developmental theory, nor into teacher preparation, and therefore, not into the education of children of African ascent. Yet the failure of children of African ascent in the current educational arena is still perceived as the result of inadequacies of these children rather than their falling victim to a system never designed to foster anything but the results which we have achieved. The current educational system, when perceived from an Afrocentric perspective, has thus been extremely successful and that this success, regretfully, has not been limited to the African American community but has been globally visited on all peoples of African ascent. The result is that an analysis of curriculum content, materials, and methodologies from an Afrocentric perspective must be globally researched and applied, taking into account the unique characteristics and needs of differing groups of African peoples.

This global approach is predicted on an analysis which reveals similar profiles of underdevelopment linked directly to the nature of educational experiences available to and provided to people of African ascent. These profiles include an analysis of variables such as increasing numbers of children to be educated, declining physical facilities, increasing rates of school leavings, high levels of under- and unemployment, limited access to technology, decreasing numbers of teachers, and increasing competitive interests for limited resources. The separation by ethnicity or geographical location of this analysis may not take into consideration the similarities of problems, the origin of these problems or the universal underdevelopment of African people globally. The search for a resolution to this crisis in the miseducation of people of African ascent must be global.

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271

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Instruction

265
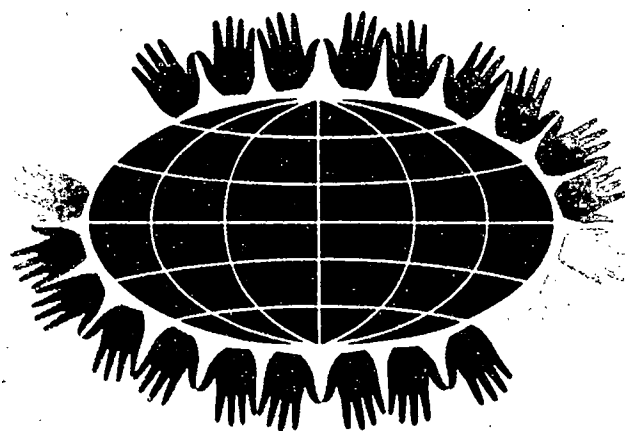
CHAPTER 36

Multicultural Education: The Learning Style Aspect

Dorothy N. Bowen and Earle A. Bowen

It may be that there are sections of the United States where multicultural education does not exist at the elementary or secondary level, but there are a few colleges or universities where multicultural education is not a fact of life. Our interest today is with post-secondary education and a few statistics would be in order. According to the *Chronicle of Higher Education Almanac* (September 5, 1990), 15 percent of students in higher education can be identified as not part of the white majority. Out of a total enrollment (1988) of 13, 043,000 we find that there are 1,130,00 Afro-Americans, 680,000 Hispanic Americans, 497,000 Asian Americans, and 93,000 Native Americans. In addition there are 361,000 international students. Of these students, 255,000 or over 70 percent come from countries of the two-thirds world.

All of us as educators are aware that international students and ethnic minorities face unique challenges in American higher education. Anderson (1988) has written, "When students of color enroll at predominately white colleges and universities, they are expected to adapt to the milieu of that environment. In fact, their capacity to adapt may significantly underscore their ability to achieve academically." He goes on to point out that in the American educational system, minority students are simply expected to conform to the teaching style which is used even if that mode does not meet the need of the minority students' learning style. American ethnic minorities may have an easier time doing that than internationals simply because they have been reared in America.

Let us note at the outset that the writers' learning style research has been conducted primarily in Africa with some limited research in Asia. The literature confirms that many similarities may be found in other two-thirds world cultures, and that American ethnic minorities are more similar to than dissimilar in learning styles. Our concentration in this paper will be on international students, but always with the understanding that writers such as Hsia (1981), Martinez and Norman (1984), Anderson (1988), and Ramirez (1982) have indicated the predominance of the same type of learning style for Afro-Americans, Hispanics Americans, Asian Americans and Native Americans. From here on we shall use the term multicultural to include all these non-majority students.

Let us point out that although we believe that there are many similarities in learning shared by many two-thirds world cultures, as well as by ethnic minorities present in the United States, we do not wish to say that they are all alike. We recognize that each individual has a unique learning style.

It is important that a culture not be stereotyped and its great diversity not be ignored. Speaking to this point, Ramirez (1982, p. 3-4) wrote:

Not the least of the potential contributions of cognitive styles research to multiethnic education is a framework from which to look at and be responsive to diversity within cultures as well as between cultures ... a framework that will assist in implementing a program that respects individual differences and individuals' learning preferences as they may interact with subject matter, situation and educational staffing.

Our purpose is to present research which may give a better understanding of some multicultural students so that we may be more effective in helping them learn.

Stewart (1990) points out that, "A growing body of research substantiates that learning-style-appropriate instruction makes it possible to more thoroughly and precisely meet students' unique differences." He even quotes research which concludes that not only academic achievement but also attitudes and behavior improve when teaching style matches the learning style of the individual learner.

It should be noted that some writers such as Claxton (1990) suggest that learning style theory needs to be used by all educators and not just those concerned with multicultural education. We would agree strongly with this, but would say that those involved in multicultural education have more reason to be concerned that the most effective methodology be used for the unique needs of their students.

In order to adjust our teaching strategies to multicultural students we must have an understanding of learning styles. Learning styles may be defined as individual ways of perceiving, remembering and thinking, or as distinctive ways of taking information and making it meaningful. One's learning style is the way she or he re-organizes experience. Dunn (1989) defines learning styles as," a biologically and developmentally imposed set of personal characteristics that makes the same teaching methods effective for some and ineffective for others...every person has a learning style - it's as individual as a signature." The literature supports the fact that when students are taught in ways which match their learning styles, achievement increases. From Dunn's definition, we note that one's learning style is partially inherited and partially developmentally imposed.

Anderson (1988) and Hollins (1982) both demonstrate from the writings of a variety of authors that one's culture helps to determine how one learns. Hollins writes, "Culture teaches one how to intake, output, store, retrieve, and attend to information, as well as how to interact with other human beings. These behaviors are learned through participation in the customs, rituals, folkways, and mores of a culture (1982, p.142).

In many two-thirds world cultures, children identify with the extended family, looking at aunts and uncles as mothers and fathers and at cousins as siblings. The group is important, and individual achievement takes second place. Learning is passed on from generation to generation in a modeling situation in the traditional style of education. Let us describe some of the differences which result from such a cultural experience by using the words of Archbishop Tutu:

It is an important digression to note the differences in the African perception and that of the westerner ... the westerner is largely analytical, whereas the African

267

tends to synthetical. The one—the westerner—breaks things up and the other tend
to see things as wholes. That is why westerners can be such very good scientists,
but they are not so good at putting things back together, and will often put asunder
what God had intended to be joined together. The African may be good at seeing
the wood but most often will miss the significance of the individual trees. The
westerner will tend to be cerebral ... whereas the African gives great play to his
feelings. The former, particularly in his worship, may be cold and intellectual,
while the latter might be emotional and warm, sticking loosely to intellectual
content. The westerner emphasizes the individual person, whereas the African will
give an important place to the community. The one encourages initiative - the
western view - and is concerned about individual liberties, whereas the latter tends
to stifle personal initiative for fear of being out of step with the herd. The westerner
will usually be lonely in a crowd, whereas the African comes into his own as a
communal being and would understand what King David meant when he spoke
about the "bundle of life" (Tutu, 1986, p. 163).

Andres and Ilada-Andres made a similar observation about their own Filipino
culture:

...the Filipino integrates rather than d   ; [sic] or separates. He is synthesis
oriented rather than analytical. He does   x divide body and soul...In this task of
integration, he finds himself as belonging to a family, group, society, country (p.25-
26). The Filipino is a "social being" (p.28). They do almost everything as a group
(p.44).

The literature indicates that much research conducted in the two-thirds world has
identified this type of person to predominate.

Various dimensions of learning styles have been researched, and most of them
have real importance to those working in a multicultural situation. The research we
conducted in Africa and the Philippines has been on field-independence/field-
sensitivity. This concept was first developed by Witkin in the late 1940's. He used
the terms field-independence/field-dependence. However, the term field-
dependence is offensive to some two-thirds world persons, so in agreement with
the Latin writer Ramirez (1982) the term field-sensitivity is being used in place of
field-dependence.

It was in the 1940's that Witkin began research in cognitive/learning styles. The
tests he first developed were perceptual in nature and dealt with the perception of
the upright in space. The Body Adjustment Test (EAT) was the first test developed.
In this test, the subjects were seated in a tilted chair in a tilted room and told to line
themselves up with the upright position.

In the second test, the Rod and Frame test (RFT), subjects looked at a luminous
frame and were told to align a rod with the gravitational upright. Subjects who
utilized the external visual field were said to be field-sensitive while those who
used the internal referent of their body were said to be field-independent. This is
the origin of the term "field" in field-sensitive and field-independent. It refers to
the environment or surroundings.

The third test, and the one more commonly used today, is the Embedded Figures
Test (EFT), wherein subjects are asked to find and distinguish a simple design

276

which is hidden within a complex figure. The results of these three activities are very nearly the same by the same persons. In other words, those who utilized the external visual field in the physical tests, are the ones who did the same in the embedded figures test. From this test, the Group Embedded Figures Test (GEFT) was developed to be used with many persons at the same time.

Witkin (1977) wrote of the general characteristics of cognitive styles. First of all, they help us to understand the "how" rather than the "what" of behavior. Then, one's style, be it field-sensitive or field-independent, tends to be stable over time. This means that even though one adapts various coping strategies, his/her learning style appears to remain the same after it is established sometime in the early teen years. Thirdly, one's learning style affects not only his/her learning, but also has social implications. Then, each dimension on the fi ld-sensitive/field-independent continuum carries with it very positive skills and characteristics, and there does not seem to be a difference in sheer learning ability or memory. Finally, it should not be thought that one style, field-sensitivity or field-independence, is superior or inferior to the other. The characteristics can best be understood as poles on a horizontal continuum and should not be pictured as "high" or "low" levels on a vertical measure. On the GEFT one can receive a score from 0 (field-sensitive) to 18 (field-independent). Many would fall somewhere along the continuum rather than at the extreme ends. However, these are not "high" and "low" scores. In Witkin's words, "Cognitive styles are value-neutral."

There are various problems with the Witkin materials, so other researchers have sought to develop other ways of looking at cognitive styles that will give a more well-rounded picture of the student. D. Bowen (1984) and E. Bowen (1984), working from Hill's model, developed a cognitive style inventory to be used in the two-thirds world. This inventory seeks to be totally value free and is easy to be used and understood by both teacher and student. D. Bowen (1984) quoting Hill, notes that:

> He defined an individual's cognitive style as "the way he takes note of his surroundings - how he seeks meaning, how he becomes informed." He asked questions such as : "Is he a listener or a reader? Is he concerned only with his own viewpoint or is he influenced in decision-making by his family or associates? Does he reason as a mathematician, or as a social scientist, or as an automotive mechanic?" He believed that many facets of human makeup are included in one's cognitive style and that family background, life experiences, and personal goals make each one unique.

A field-sensitive learning style is a holistic or global style in which learning is influenced by the learner's environment or surroundings (field). A field-independent learning style is an analytical or linear style in which learning is not strongly influenced by the learner's environment or surroundings. Some of the characteristics of these two styles are as follows. The field-sensitive person is: very sensitive to the judgement of others; responsive to social reinforcement; good with interpersonal relations, which are very important to him/her; happy in group situations; obedient to authority; conscious of culturally determined gender roles;

not analytical at problem solving; extrinsically motivated; and more anxious to be socially accepted than to gain autonomy. The field-independent person is: not strongly influenced by the judgement of others; not naturally good at interpersonal relations; happier working alone than with a group; analytical at problem solving; intrinsically motivated; and independent in decision making.

It should be noted that none of these characteristics deals with intelligence or ability. Witkin pointed out that each dimension carries with it very positive skills and characteristics. He said that there is no difference in learning ability or memory. As already noted, he said that learning styles are "value-neutral."

Approximately one half of Americans tend to be field-independent, while the other half tends to be field-sensitive. However, virtually all writers agree that the American higher educational system, has, traditionally at least, favored the field-independent student. (A possible exception here is the community college movement.) This is certainly true of educational systems exported from colonial powers to two-thirds world cultures as well.

Let us now look at research conducted by the writers. Two instruments were used to identify the learning styles of the two-thirds world students. The first was Witkin's Group Embedded Figures Test (GEFT). This test is made up of complex geometric figures in which simple figures are embedded. The test is used to assess the bi-polar dimensions of field-sensitivity/field-independence. (It should be noted that Witkin used the term field-dependence.) Because this test is non-verbal and had been used previously in the two-thirds world countries, the researchers did not find it necessary to attempt to adapt it for use in their research.

The second instrument used was a version of the Hill Inventory of Cognitive Styles which had been adapted by the researchers for use with two-thirds world students.

> The Hill Inventory consists of eight sets of statements, each set being made up of 28 statements. As an example, statement number six in the first set corresponds to statement number six in each of the other seven sets. The subject receives a tally sheet and is instructed to read each statement, decide if it pertains to him/herself "rarely," "sometimes," or "usually" and then put a tally mark in the appropriate column or the appropriate line (D. Bowen, 1988, p.407).

The following are examples of the statements: (1) I prefer lecture-type classes; (2) I prefer to read a newspaper myself rather than have someone read it to me. The Cognitive Style Inventory for Third-World Students (CSITWS) looks at 28 characteristics, or traits such as T(VL) - Theoretical Visual Linguistic, the ability to find meaning from words you see and Q(A) - Qualitative Auditory, the ability to perceive meaning through the sense of hearing. From these characteristics the subject's map is developed. This map is a word picture of his/her style. There is a large body of literature describing the successful use of Hill's inventory, especially in the American community college.

Hill gave instruction for adjusting his inventory for use in various cultures (Hill, 1973). His instructions were followed in adjusting the statements to fit the vocabulary and experience of the two-thirds world student. These adjusted

statements were verified by a panel of experts who had been trained by Hill and who had experience with his inventory. The modified instrument was field tested with a group of Nigerian and Kenyan students who were studying at the Florida State University.

Although such instruments are usually used for determining learning styles, Ramirez (1982) developed a method by which direct observation and classroom experience could be used for the identification of learning styles. A copy of his instrument is attached. (Table 1)

In one study by the authors of this paper, a total of 205 students from two colleges and two secondary schools in Kenya and from two colleges and one secondary school in Nigeria were mapped, using the GEFT and the CSITWS. Ninety of these subjects were tested in Nigeria and 115 in Kenya.

The scores of the GEFT showed a total of 90 subjects (or 100 percent) of those mapped in Nigeria to be field-sensitive and 97 subjects or (84 percent) of those mapped in Kenya to be field-sensitive. Of the entire group tested, only 18 (or 9 percent) were field-independent.

Scores on the CSITWS showed the African subjects to have a visual rather than an auditory orientation. They were found able to perceive meaning through touch, temperature and pain. They demonstrated a high personal self knowledge and showed the ability to employ both inductive and deductive reasoning. There were no significant differences between East and West African students.

All of our subsequent research has supported the fact that an overwhelming majority of African students are field-sensitive. Our research in the Philippines (1989) showed 73 percent of those tested to be field-sensitive. Li (1989) suggests this in her research on Filipino graduate students. Other research has found the same style to predominate among peoples of other two-thirds world cultures, such as Hispanics, many Pacific island peoples, and Hmong refugees in the United States (Martinez and Norman, 1984; Hansen, 1984; Worthley, 1987).

As noted in our definition of learning styles, teaching strategies appropriate for the field-sensitive student and those for the field-independent student differ considerably. A number of writers have identified preferred methods and strategies which seem best to facilitate learning for the field-sensitive student and others for the field-independent student.

The findings of our research, when examined in the light of student preferences, had led us to propose the following teaching strategies for use with multicultural students who are field-sensitive.

Teaching Strategies

1. Outline the entire course and give the outline to each student on the first day of class. Field-sensitive students learn from a class that is well outlined; however, they are not analytical and cannot easily construct their own outline. There is a need for a highly structured situation, and the outline can help to

bring this needed structure. This kind of organization will aid the student's performance.

2. Follow the outline in an orderly fashion or make the students aware of changes. Many multicultural students will learn best when the rules that have been laid down are followed. If a change in the prescribed order becomes necessary, the student must be informed before that change is implemented.

3. Provide and explain performance objectives. Clearly explained performance objectives will aid in making the purpose and main principles of the lessons obvious. This will strengthen the structure as well as make clear the teacher's expectations.

4. Construct test questions directly from written objectives. If the student knows what he/she is to learn and if he/she is tested on those items, performance will improve.

5. Present a holistic overview of a new topic before getting into the details of that topic. Field-sensitive students learn better when they know from the start where the topic is leading. Such a presentation will answer questions which may never be verbalized.

6. Give assigned reading. Many field-sensitive students are visual and find meaning from words they read. The student will need guidance in selecting appropriate reading materials.

7. Encourage cooperation rather than competition. The field-independent student thrives on competition. However, the field-sensitive student prefers cooperative efforts. His/her learning may be hindered by competition. The use of criterion-referenced grading will aid here, for the grade will be given on performance measured against the established criteria rather than against fellow students.

8. Allow written assignments to be done with partners. When written assignments are graded and used as part of the course grade, cooperative effort is often labeled cheating. Such assignments could be used as practice.

9. Specify assignment due dates and adhere to them. Field-sensitive students will learn to respond to this kind of structure.

10. Provide close supervision. The field-sensitive student wants and needs close supervision provided by the teacher.

11. Be available to the students. Multicultural students will profit greatly by contact with instructors outside of class. Between class periods, the instructor should be available to give needed help.

12. Give frequent feedback. Field-sensitive students benefit from frequent feedback and this feedback improves performance. Expressions of approval and confidence in his/her ability will be helpful to the multicultural student.

13. Make use of the overhead projector. The field-sensitive student perceives meaning through sight and is more visual than auditory. When a new concept is being introduced, the OHP will be of benefit in getting the material across to the students.

14. Make use of demonstration. The field-sensitive student likes a teacher who encourages learning through modeling. This student will learn from demonstrations. For example, when studying the use of a periodical index, a demonstration may be given which takes the multicultural student through each step from selecting the topic to finding the article.
15. Make use of filmstrips, slides, and/or videos. The visual characteristic of many multicultural students enables them to learn from these visuals. These should be prepared with the particular needs of this student in mind.
16. Use frequent illustrations to reinforce concepts and relate the illustrations to the experience of the multicultural students when possible. The multicultural students like a variety of examples to illustrate a point. Assignments should be relevant. A knowledge of the student's background is helpful here.
17. Enact simulations and use role-playing experiences. Many two-thirds world students are good at and enjoy acting. Role-playing experiences demonstrating various aspects of library use will be enjoyed and will enhance learning. For example, students could act out the various ways one could go about solving a problem.
18. Allow frequent class discussions. Many two-thirds world cultures use group discussion as a means of problem solving. Many multicultural students will learn from their peers.
19. Provide opportunities for small group interaction. The field-sensitive student learns from discussion with a small group.
20. When questioning students in oral discussion, take questions from assigned readings and from course objectives. The field-sensitive student dislikes impromptu questions, and while some experience with this type of questioning may be helpful, he/she will learn from knowing what is likely to be asked in oral discussion so that he/she can prepare thoroughly.
21. Provide experience with note taking from lecture. Because the field-sensitive student is not analytical and not strongly auditory, he/she has difficulty knowing what is important when listening to a lecture. Although it is recommended that the lecture method of teaching should seldom be used, occasional directed experience with note taking may be helpful. A handout outlining the lecture or giving key words is an aid here.
22. Provide hands-on experiences. For example, using a large library may be a new experience to the multicultural college freshman. He/she will benefit from being taken to the library, watching the librarian select a piece of microfilm, put it into the machine and view it. Then he/she should be given the opportunity to do the same. Many hours of classroom lecturing will not replace this experience for the field-sensitive student.
23. Provide field experiences. The student would benefit from going to another library in order that he/she can see that the newly learned skills may be applied to other situations.
24. Employ one-on-one instruction. In addition to learning that takes place in a classroom, the field-sensitive student will benefit from a tutorial situation.

281

25. Provide signs and handouts. This is not a crutch and is almost essential for meaningful learning to take place.

Some persons, especially those who are themselves field-sensitive, might react to these recommendations as obviously good teaching methods. This is not the reaction from many field-independent learners who find many of these methods laborious and unnecessary. As an example, the writers' daughter attended a two-thirds world college for half of her undergraduate education. In this college field-sensitive methods were often emphasized. Although she found the total experience very valuable, as a strongly field-independent student, she was often frustrated by the use of handouts, outlines, overhead projectors, etc. They were unnecessary to her mastery of the material.

Although some of the above methods would be helpful for all students, it should be remembered that one's learning style makes certain methods beneficial to her or him, while the same methods may not be appropriate for another style. The methods we have suggested here are recommended for use with those multicultural students who have been identified as having a field-sensitive learning style. Table 1 (Ramirez, 1982, p. 14)

FIELD SENSITIVE

Relationship to peers:

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

Personal Relationship to the Teacher:

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

Instructional Relationship to Teacher:

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

Thinking Style:

1) Functions well when objectives are carefully explained or modeled prior to activity or lesson.
2) Deals well with concepts presented in humanized or story format.

FIELD INDEPENDENT

Relationship to Peers:

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

Personal Relationship to Teacher:

1) Avoids physical contact with teacher.
2) Formal interactions with teacher are restricted to tasks at hand.

Instructional Relationship to Teacher:

1) Likes to try new tasks without teacher's help.
2) Impatient to begin tasks, likes to finish first.
3) Seeks non-social rewards.

Thinking Style:

1) Focuses on details and parts of things.
2) Deals well with math and science concepts.

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283

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CHAPTER 37

Perspective and Multicultural Education:
How Background, Orientation and Focus
Influence Learning

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Educating young people from diverse cultures is neither a new task nor a new problem in America's schools. Waves of immigrant peoples representing many different societies and cultures have entered the United States over the last two and a half centuries hoping their newfound freedom would help them reach their potential. In this attempt to obtain part of the American dream, the potential of many children has not been achieved and probably has not even been identified.

Part of this historic problem comes from limited attempts schools have made to incorporate students' past experiences and knowledge, which might be different from the cultural norm, into their new learning experiences.

Another part of the problem comes from constraints found in American educational institutions in breadth and depth of curriculum as it reflects human diversity. Knowledge needs to be inclusive, not exclusive. Curriculum content and the perspective in which that content is presented has the capacity to direct a student towards thinking critically in a fair-minded, objective, and committed manner (Marzano, et al., 1988).

Thinking patterns change as our understanding of the world becomes inconsistent with the emerging descriptions of reality. This reality indicates a need for greater sensitivity to increasing national diversity and global interdependence. We need to prepare students to live and work with people who have values, ideas, and backgrounds different than their own.

Until we blend content on human diversity into our curricula, we are doing a double disservice to our students. First, we are denying students from diverse backgrounds the opportunity to develop a knowledge and an appreciation for their own history.

Second, we have lost for all our students the opportunity to develop a multicultural perspective where human diversity is understood and valued.

In both cases, we are limiting the students' abilities to interact effectively and make positive contributions to their local community as well as to the larger global community.

Bloom (1976) suggests what a person can learn depends largely on the information he/she brings to the classroom. He further states that the initial perception of some aspect of learning will be related to previous experiences and history. Thus, acquisition of new knowledge is dependent in part upon what is previously learned.

285

All people exhibit traits which reflect their past experiences and history. It is through knowledge of one's origins and a sense of continuity that the individual develops personal and social meaning (De Vos, 1975). Thus, it may be that perceptions an individual has of him/herself and others are strong determinants of how well he or she understands and appreciates diversity.

These perceptions of diversity, in turn, influence the perspective individuals use to view their world. If a student is told to respect all people regardless of the physical attributes or race or the cultural phenomenon of religion and national origin, but has no understanding of other cultures, it is unlikely respect will develop.

It has become evident that the perspective we use to view our world must now extend beyond local, state, and national boundaries to a broader global perspective. Not only do we need to develop an appreciation and understanding for the multicultural diversity which exists within our own nation, it needs to be extended to the larger global community. This concept of a global perspective is summarized by Lamy (1983a, p. 19):

> ...it is our responsibility to expose our students to ideologies and assumptions that challenge our lifestyle as well as those that support American values and priorities. We all need to remember that the only perspective that is wrong is the one that claims to be the only perspective on how this world operates.

We need to move students away from a monological thinking frame that views the American model as dominant (Marzano, et al., 1988) to a sensitivity toward and understanding of the views of other cultures in shared social, political and economic views (Forney, 1989). This broader concept of a global perspective needs to evolve from a multicultural perspective. However, until students and educators understand diversity in America, how can we hope to truly develop global understanding?

Purpose

One purpose of this paper is to explore how perspective relates to the learning process used in multicultural education.

Perspective evolves from one's background, orientation, and focus. It forms the mental framework for how something or someone is viewed. This view can be very narrow or very broad depending on the breadth and depth of information upon which this framework is built.

If, as Bloom (1976) has suggested, the learning process is indeed influenced by the knowledge and experiences a learner brings to the learning situation, then the perspective of a student may also have a profound effect on how able s/he is to understand human diversity.

A student's perspective of his or her world reflects in part family values and attitudes. Perspective is also influenced by reference persons outside the family group such as peers, teachers, and employers. If these reference people relay attributes which include strongly grounded biases and prejudices towards people

286

unlike themselves, and an unwillingness to think differently than past experience has taught them, it is very likely the student's learning history will reflect these attributes. Thus, a student's ability and willingness to evaluate and assimilate future learning can be based in part on knowledge gained from experiences with other people.

Educators need to understand students' learning histories before effective multicultural instruction can begin. It may be that much "unlearning" has to be done before new learning can begin. Ideally, students who come to the learning situation without preconceived notions about diversity would move the quickest towards a multicultural perspective. This ideal situation does not exist. All students come with backgrounds which are going to influence to some extent, their willingness and ability to learn about diversity.

A second purpose of this paper is to support multicultural education as a forum for developing greater cross-cultural understanding for all students regardless of whether they share the same race, religion, national origin, or other distinctive characteristics of the people being studied. The ultimate goal should be to extend this understanding to obtain a truly global perspective.

Education's purpose is not to reproduce and reinforce a culture's inherited prejudices (Ravitch, 1990). Instead, if a student's background includes positive educational experiences where human diversity is valued, where ethnocentric, egocentric, and monological educational orientations are eliminated, and where the focus of learning is expanded to promote cross-cultural understanding, the student is bound to reflect this positive outlook through a multicultural perspective.

Until educators understand the role of background and its impact on the orientation and focus used by students in the world, it will be impossible for them to create a globally sensitive curriculum and effectively deliver that curriculum to their students.

Bloom's Theory of School Learning

According to Bloom (1976), students' attributes prior to a learning task have much to do with how well and how quickly they learn the task, and how much help they need to learn the task at a particular criterion level. Bloom proposed a theory of school learning which deals with student characteristics, instruction, and learning outcomes. Three interdependent variables are central to this theory and relate first to the learner's prerequisite skills or cognitive entry behavior, second to motivation in the learning process or affective entry characteristics, and third to receiving appropriate instruction or quality of instruction.

Two assumptions are made with Bloom's theory of school learning. First, the learning rate and amount are causally related to the family history, home environment, and other background influences on the learner. In other words, the student's learning capability is a function related to both affective and cognitive entry characteristics and is evident in aptitude for learning and motivation.

287

Second, a student's affective and cognitive entry characteristics are modifiable. Thus, it is possible to initiate change in the learning process.

Implicit in Bloom's theory is the attempt to regard school learning as a causal system in which present learning is an outgrowth of previous learning, and learning conditions and present learning have consequences for future learning. This theory suggests that school learning can be altered and schools and other conditions can provide more effective learning experiences for the vast majority of students. "If the theory is to be useful, it should enable educators to determine the conditions in students and in the schools which need to be altered if it is desired to alter both the level of school learning and the variation in individual differences in learning" (Bloom, 1976, p. 13).

This theory has implications for proponents of multicultural education. Gay (1990) suggests that unequal learning opportunities persist in American schools for students whose race, gender, nationality, cultural background, or social class are different from the mainstream norm to which most curriculum is geared. There is evidence that minority and economically disadvantaged students continue to represent the highest percentages of dropouts and academically poor performers in schools. "If the school can assure a history of successful experiences in school learning, especially during the elementary school period, the student's subsequent school history is likely to be positive with respect to both cognitive achievement learning outcomes as well as affective entry characteristics and affective outcomes" (Bloom, 1976, p. 105).

If the school is sensitive to the student's learning history which includes the student's culture and understanding of other cultures, and if the school fills the gaps in that history at a very early stage while the gaps may still be small, there is at least a chance for developing first a multicultural and second a global perspective. Stated another way, schools must become culturally sensitive before students can be taught cultural sensitivity.

Why a Multicultural Perspective?

American education has evolved from a need to meet specific requisites associated with industrialized societies. Thus, traditional curricula is often defined by the parameters of mainstream American lifestyle and culture (Forney, 1985).

However, the United States is rapidly becoming a country of multiple identities. Growing minority populations and increasing immigration are changing this country's demographic profile. Demographers predict that the new majority in the 21st century America will be the people of color (Njeri, 1990). These population shifts are triggering questions about how we define ourselves.

In addition, the world has become a place of interdependent social, political, and economic systems. Countries are no longer single-nation actors; yet, they have retained their own distinctive cultures and lifestyles. On these two fronts, increasing national diversity and growing global interdependence, there is a need to change the educational strategies we use to teach our students.

288

Changing educational strategies need to include a multicultural perspective which acknowledges, appreciates, and promotes understanding human diversity. Educators also need to see a multicultural perspective as a vast knowledge base which can be used creatively in helping all students better understand their own world and the many cultures responsible for creating that world.

A common thread throughout many American educational programs is teaching one right answer (Miller, 1989). Once that 'right answer' is learned, often there is no more time taken to explore other equally 'right answers.' The problem with this learning perspective is that life is neither explained nor is it lived according to one 'perspective' or 'right answer.' Diversity is a reality.

If we as educators do not acknowledge diversity and see its potential to make positive contributions to the learning process, how well are we preparing young people to address the complex problems and decisions they will face in their lives? How might we use a multicultural perspective to better prepare students to find a multitude of 'right answers' to their questions? How can we expand this multicultural perspective to a broader global perspective?

Understanding human diversity can make valuable contributions to how individuals perceive and interact with their world. Miller (1989) suggests when efforts are made to incorporate diverse viewpoints into decisions, the quality and quantity of decisions reached are greatly enhanced. A creative output of new ideas can be generated from fusing the knowledge and perspectives of diverse people.

Cross-cultural understanding and empathy often are not forthcoming from many people because of problems they have in relating to people different from themselves. "If the answer is right for me, it might be right for everyone," is the prevailing attitude. This problem arises when the framework used for understanding is based only in the context of one's own cultural background and experiences.

Ethnocentric, egocentric, or monological perspectives are neither appropriate nor desirable in any educational environment. A contemporary reality in education is the need for curricula designed with greater sensitivity to mankind's diversity (Forney, 1989). A multicultural educational perspective can provide an answer to this growing need.

How able one is to understand and relate positively to others depends upon the perspective used to interact with and think about others. An individual's perspective is formed through a combination of background, focus, and orientation. If an individual has a limited background, a narrow focus, and a prescribed orientation, then there is bound to be a monological perspective used in understanding human relationships. This becomes even more evident in multicultural settings where people's perspectives may be so diverse that grudging acceptance, let alone consensus, may be hard to achieve.

289

Background

Everyone is influenced by their background. This background is bound by the national, social, religious, economic, and political institutions and systems which describe an individual's present state. Background includes attitudes, values, beliefs, and expectations about self and society and these in turn serve as guides in day-to-day behavior. Background provides a sense of identity; it gives one an anchor.

Because an individual is aware of who one is through acknowledgement of his/her social participation and memberships (Stone, 1981; De Vos, 1975), people tend to interact most often with others whose background is similar to their own. This, in turn, is a reinforcing behavior which can link to how well one knows and understands others like and unlike one's self.

In educational settings, homogeneity is often the norm. Background differences are minimized during the learning process by expectations for students to act, think, and learn alike. Kolodny (1990) cautions that in any population, however homogeneous, there is always evidence of different intellectual talents and cognitive patternings. Thus, assuming homogeneity of learning process and style can be devastating for students whose learning background falls outside the norm.

If a student brings a background to the learning situation which is different from the norm, then how able is that student to adjust his or her learning? Do educators have the right to expect these students to adjust? (i.e., adopt the learning styles of the teacher?) Will these students face constant learning problems? Are we asking them to learn in an environment which does not recognize their background as having value? There needs to be more effort made by educators to look at students' attributes brought to the learning situation and how to better teach students from diverse backgrounds.

As the American educational system faces demographic shifts with greater student population diversity, it has now become a challenge to educators to respond adequately to the many facets of cognitive diversity. Kolodny (1990) states:

> ...that different cultural groups may emphasize one cognitive style over another - for example, reasoning by analogy instead of a strict linear logic; problem solving through an inductive rather than a deductive approach; learning through an empathetic identification with people rather than through abstract principles; or, as among certain Pueblo peoples, learning through hands-on apprenticeships in which children learn one aspect of a skill at a time before moving on to the next step.

These cognitive styles influence learning background.

What students learn also is 'homogenized.' This goes back to the 'one right answer' syndrome. Too often when we have students study people or cultures different from their own, we select a narrow definition of background for them to learn. Although it is interesting to be able to identify what types of food constitute a particular people's diet, what the main exports and imports of a country are, and

what traditional dress is worn, unless we also look at the reasons why these patterns are continued, if they are continued, the student may never really understand these people.

What is needed is a study of the living cultures making up a society. Cultures must be addressed as they exist. Only in this way can we show the impact one culture has on another, and only in this way can we demonstrate the futility of searching for the 'one right answer.'

Cultural background is shaped by two types of traits: intrinsic traits necessary for a culture's continuance, and extrinsic traits reflecting environmental adaptation (Gordon, 1964). Both types frame perceptions, support identities, and mold behaviors.

Intrinsic traits include religion, historical language, and a sense of a common past. These are required for a culture's continuation.

Extrinsic traits are visible reflections of one's environment and include name, language pronunciation, and residential, dress, and food patterns. These latter traits are easily changed, and this could be one reason why some students who are culturally different, but not racially different, may not be easily recognized in school settings.

Inquiry into human diversity needs to be extended to include understanding of the intrinsic traits which have contributed to the unique differences in people's backgrounds. This can then be extended to their extrinsic traits to show how people continually adapt to their environment.

Orientation

An individual takes various positions in new experiences in reference to their past experiences. To orient oneself is to set right or adjust to the facts of an existing situation or environment. This orientation towards new experiences in turn influences the direction an individual takes when future situations are encountered.

A student's learning experiences form the references for engaging in new experiences. One current and important educational concern is the continuing evidence of racism and bigotry in school environments. This is the result of a continuing ethnocentric orientation. In looking at how educators can combat racism, Pollard (1989) suggests that pluralism be honored, not only through recognition, but by incorporating non-European cultures as part of the student's total curriculum. Although students today may experience more subtle forms of racism and bigotry than in the past, these behaviors nonetheless exist (Grant, 1990). Why?

When a student is taught from the first day of school the cultural contributions of a single group, and contributions of other cultures are ignored or mentioned only in passing, three lessons have been learned. First, the student has learned a particular culture is valued above all others. Secondly, the student has learned all other

291

cultures have less value or no value at all. Obviously, the third lesson is that only this one culture has enough value to be worth studying.

If developing understanding of diverse people has not been a continual component in the educational process, then future learning orientations will view understanding human diversity as unimportant. Molnar (1989) identifies schools as a place where students need to address the interpersonal aspects of racism. to engage in activities which teach about minority oppression, and to acknowledge the strengths and contributions of minority group members and their cultures.

Curricula and textbooks are two areas where teaching can lead students either towards or away from an ethnocentric orientation. In other words, the focus of education and the learning process needs to be on a framework which encourages an understanding and appreciation of human diversity.

Focus

What a person focuses on becomes a selective process which identifies what aspect of a knowledge base, a situation, an issue, or a skill is most important at a particular time and place.

Not all people share the same focus because their backgrounds and orientations reflect different experiences. For example, in discussing education, Pertisati (1988) has argued that Native Americans focus on cultural preservation versus assimilation in the educational process while Blacks frame their educational discussions in terms of segregation/desegregation.

A school curriculum's focus has a major influence on the development of positive orientations towards cultural diversity. Providing a curriculum with a multicultural focus can contribute significantly to students' learning histories, i.e. backgrounds, and the framework they use to understand and relate to diversity.

Gay (1990) identified three stages of curriculum reform which have grown out of American school desegregation. The first stage focused on inclusion of racial minorities in curriculum areas where they had previously been excluded.

The second stage focused on access to equal status instructional processes for students who had previously experienced discrimination because of race, gender, class, ethnicity, national origin or language.

The third stage is currently in progress and emphasizes rethinking the school curriculum foundations with a focus on culturally pluralistic content, perspectives and experiences. In other words, a multicultural curriculum.

Gay (1990) further identifies several specific principles which need to direct this third stage of curriculum reform.

First, a monopoly on knowledge, learning, and humanity should not be held by any one group.

Second, there needs to be a reconceptualization of our views of American history and culture and the ways they are taught and learned.

292

Third, there is a need for unconditional equality and excellence in recognizing diversity as a characteristic of the human condition. Grant (1990) cautions that multicultural education programs need to move from looking at relatively few groups, such as Blacks, Hispanics, or Asians, to a more comprehensive perspective that includes various racial group combinations.

Cultural pluralism, then, is the focus American education must take to bring about educational equality and give all students a background preparing them to live with respect and sensitivity to diversity.

Pluralism and Multicultural Perspective

One major concern facing educators is agreement on the focus curricula should be given. In multicultural education this problem is compounded by the conflict associated with whether or not schools should teach pluralism or particularism. A basic difference between these two perspectives is the focus used in learning about diversity. As educators, we need to ask what type of learning process will truly benefit our students and provide them with a learning background which includes understanding and appreciating human diversity.

Ravitch (1990) suggests that the best approach to multicultural education is cultural pluralism which accepts diversity as fact. Cultural pluralism gives a broad interpretation of the common American culture. First, it recognizes there is a common American culture including a common civic culture, a commitment to democratic values, and an historical experience as a nation. Second, the American culture has been created by diverse groups which makes it heterogeneous and this in itself has set America apart from other nations (Ravitch, 1990). This is a very important point. In our enthusiasm for a multicultural perspective, we must not lose sight that one component of diversity is to understand the unique American culture.

Students need to continue to learn about the larger American society as well as its distinct subgroups. This perspective was recently supported by the Organization of American Historians which issued a statement that urges history courses to

> ...reject a history that asserts or implies the inherent superiority of one race, gender, class, or region of the world over another...[and that]...the multiple objectives of history education can best be served by curricula that afford students the opportunity in public schools to study both the history of minority groups and non-Western cultures (Winkler, 1990).

This perspective encourages a pluralistic learning process.

In defining a pluralistic approach to American culture, Ravitch (1990) sees American culture as:

> ...the creation of many groups of immigrants, American Indians, Africans, and their descendants. American music, art, literature, language, food, clothing, sports, holidays, and customs all demonstrate the combining of diverse cultures in one nation. Paradoxical though it may seem, the United States has a common culture that is multicultural.

29ᵓ

Njeri (1990) suggests that those who might argue against pluralism need to recognize the need to expand America's political, economic and social base with new blood, new ideas, and new cultural styles.

Pluralism combats ethnocentrism with a clear acknowledgment that the thread that binds us is our common humanity which transcends race, color, ethnicity, language, and religion. From this perspective, students learn to approach their subject with a critical eye, able to criticize its strengths and weaknesses (Ravitch, 1990). Thus, their learning background is not based on sectarian perspective.

Pluralism is in conflict, however, with those who argue for particularism. This latter approach stresses immersion in a particular group and developing attachments to ancestral homelands as the source of personal identity and cultural pride (Ravitch, 1990). Ravitch states (1990) that "...particularism has spurred a separatist ethic in higher education...students are taught to believe in the subject...not to doubt or criticize." Particularism does not contribute to a broad-based learning background which builds cross-cultural understanding.

A pluralistic perspective for multicultural education should be open to all avenues of inquiry. It should stress people's commonalities as well as their differences (Viadero, 1990). This is an underlying premise for developing a broader global perspective versus learning in isolation.

Therefore, stage four in curriculum reform needs to move from a multicultural to a global perspective. Using cross-cultural knowledge as the basis for understanding concepts and principles, a global perspective encourages students to recognize the complex and continually changing nature of global interdependence; to understand human commonalities and differences in meeting universal needs; to recognize culturally different perceptions, values and priorities as they relate to decision making; and to develop analytical and evaluative skills leading to critical and creative problem solving of global issues (Forney, 1989; Forney, 1985; Lamy, 1983b). This global perspective contributes to an enriched learning background as students build their knowledge and understanding of diverse people worldwide.

A pluralistic focus supports both a multicultural perspective and ultimately a global perspective. When these perspectives are included in learning backgrounds, students are better able to critically think about where, why and how there is human diversity and then to seek to understand and appreciate the positive attributes associated with living in a diverse world.

Moving from Theory to Practice

Education has the potential to greatly influence the evolution of a society and how its members will meet the demands of the coming decades (Tanguiane, 1983). In looking to the future, Crowell (1989) suggests that "we must change the way we view the world before we can find the best ways to prepare students for the future."

294

One of the main problems in implementing a multicultural educational plan for a classroom or an entire school is the need to change attitudes of educators as well as students, and to develop a knowledge base in multicultural education.

Gay (1990) sees a pedagogical revolution in the third stage of curriculum reform which employs a wide variety of alternative pathways to learning; an ideological framework where culturally different lifestyles, experiences, and heritages are given equal status and worth; and an action plan where the fundamental structure and dynamics of teaching and learning are redefined to include this multicultural perspective. How might educators develop a new framework for a multicultural perspective?

This redefinition of teaching and learning can come through curriculum integration as a means of developing a multicultural perspective in students' learning histories. Through integration all curricula content can be designed so there are active linkages between fields of knowledge. In this way, curriculum becomes more relevant with subjects viewed as connected rather than as isolated areas of study. An interdisciplinary curriculum stresses linkages, not delineations, and can be defined as: "A knowledge view and curriculum approach that consciously applies methodology and language from more than one discipline to examine a central theme, issue, problem, topic, or experience" (Jacobs, 1989, p. 8).

Ackerman and Perkins (1989) take the concept of an integrated curriculum one step further and look at it as a means of integrating thinking and learning skills across curriculum and across grade levels. They identify two levels: the curriculum and the metacurriculum. The curriculum contains substantive content, concepts, and knowledge deemed vital to the students' learning. In addition, the curriculum is about important topics and ideas, and the instruction which makes these topics and ideas come alive to the student, regardless of that student's age, developmental stage, and background knowledge. In this instance, the important topics and ideas could be based on greater understanding of cultural diversity.

The metacurriculum includes the learning skills and strategies which help students to : 1) acquire the curriculum content being taught, and 2) develop independent thinking and learning capacities. This metacurriculum is integrated with the curriculum and across subjects and focuses on three distinctions: thinking skills and symbolic skills, familiar and innovative skills, and teaching through practicing and through structuring. Using a multicultural perspective will help students develop new strategies in decision making and problem solving, new understanding of concepts, and refinement and integration of skills. The possibilities of new combinations of knowledge and skills in an integrated multicultural curriculum are endless.

A multiculturally integrated curriculum nurtures a different perspective with a focus on themes and problems of life experience (Jacobs, 1989). This perspective would provide students with a new focus, a broader orientation, and enhanced learning backgrounds.

It has been said the most difficult step of any journey is the first one. This is certainly true for multicultural education. It is difficult in the sense of getting educators to take it, and in the sense of making sure the first step is not a false step.

Educators at the elementary and secondary levels, as well as in higher education, are asking questions that must be answered before they can truly accept multicultural education and develop a multicultural approach in their classrooms.

It isn't enough to tell educators to be culturally sensitive in their approach to a subject. It isn't enough to tell them their curricula needs to be changed to avoid monocentrism. Educators are literally begging for concrete direction, a plan with which to implement the changes being called for.

It should be obvious that if educators already possess the skills necessary to implement a multicultural program, and if educators were already open to such a system, we wouldn't have a problem. The program would be in place operating smoothly.

In fact, despite claims to the contrary, there is little evidence that educators are accepting of the practice of multicultural education. And one has to view with skepticism those educators who say they are. What is their interpretation of multicultural? While it is not necessary for all of us to agree on a single definition, it is imperative we know which definitions to eliminate.

One has only to walk the halls of this conference or of most schools of education to see the problem. How many of us are in agreement on the definition of multicultural education?

Granted, there are those, who don't believe complete agreement is necessary. There are different ways to reach any destination, but the educational practitioner may point out that there is generally one way better than the others. It is recognizable because of the vast majority of people who use it.

So, what roadmap do we supply the practitioner? What is the best route to follow to reach our goal of a multiculturally sensitive educational system?

Our first step has to be defining what multicultural system means. In other words, explain to the practitioner why we want to reach that destination.

The next step is outlining how to reach the destination. Remember, the practitioner is interested in the best practice appropriate to his or her students and their learning environment.

Finally, the practitioner will want to know how to tell if the trip has been successful. How does one know a multiculturally sensitive system is successfully operating?

Questions such as these move us from theory to practice, and practice is where our focus should be now. When our trip is over, we don't want to talk about the flat tires, detours, and other horror stories. We want to talk about the joys of arriving safely at our destination and about the wonderful things we saw there.

So, our charge now is to stop discussing the trip and get underway. We have to be certain the road we take is the one which best suits each unique situation and that everyone involved knows and agrees upon our destination. If not, it's going to be just another bumpy trip.

The battle for multicultural education must be fought and won first in the minds of educators. Until their learning histories are examined and repaired, we can't expect success with the students they will teach. Leadership must come from higher education with institutional orientations which focus on developing backgrounds in multicultural education in the preparation of teachers and administrators. Finally, we must remember that developing a multicultural perspective begins with understanding the person sitting next to us and helping that person understand us.

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297

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298

CHAPTER 38

Building a Common Culture in the Classroom

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One reality of education is that the classroom is, or should be, a common culture. Ideas, understandings and intentions should all get communicated easily and clearly. Jurgen Habermas (1983) has labeled this kind of interaction as undistorted communication because it overcomes the distortions imposed by social class, gender, and cultural differences, among others. Although Habermas pursues a democratic political agenda, he touches on a typical classroom problem. Teachers, in some way, must build a common culture in the classroom if all learners are to share understandings of the curriculum and develop common purpose such as economic and political functionality. While the idea seems reasonable enough, there are many subtleties and problems associated with building a genuinely common culture where teacher and learner can communicate in an undistorted fashion.

Culture is a deceptively difficult concept to translate into instruction. Its wholeness, depth, and breadth appear boundless. There would seem to be no way to include everything, despite the best of intentions. At the same time, the subtlety and variety of a culture easily can be lost in trying to reduce everything into a manageable unit. The competing demands of wholeness, subtlety, and variation present a serious quandary to the teacher. Just how does one choose what to teach? How can the essence of any culture be captured in the classroom? How can the richness of social class and cultural variation be used to overcome distortion in communications?

One way to meet his challenge is to use theoretical frameworks—sets of ideas which can be used to raise questions and suggest directions. The insights derived from using theory can be used to organize a meaningful, personalized approach to multicultural education. A theoretical approach can generate curriculum appropriate to any classroom setting, provided that it is based on a sound understanding of multiculturalism in a pluralistic society.

Most approaches to multicultural education celebrate the virtues of traditional culture, emphasizing heroes, achievements, music and food. These all have a place in any program, but are too limited when compared to the variety and richness of life in a pluralistic society. What I am suggesting is that we have not examined the range and types of cultural membership each person possesses (La Belle, 1976). Until we come to some clear understanding of how multicultural each of us truly is, multicultural education will remain too limited to achieve its goals of understanding, appreciation, and acceptance of one's own and other cultures.

299

The plan of this paper is to explore the concept of culture in several ways and to suggest how theory can help devise a sound multicultural education program. One focus will explore how the everyday lives of teachers and learners can serve as the basis for a personalized multicultural progr n. This can supplement a "regular" program and help overcome some of its limitations. All of this will require some attention to teaching methods, goals and related curriculum areas. The starting point, however, is the examination of our own multiculturalism.

We all use our cultural membership in two quite different ways (Burnstein, 1977). The first of these is to draw us together as part of a common culture. We draw security and strength from our relatedness and similarity, from being part of a consensus. The teaching emphasis here would be on our similarities. For example, we might examine our membership in humanity, our human dignity, our sharing of the common culture of the classroom or school, or our need to deal effectively with the economic and political rules of American culture. While we all share some common cultural membership, each of us belongs to different cultural groups.

The second form of cultural membership is differentiating: that is, it distinguishes and marks us as different from each other. We may share a classroom culture and come from distinctive home cultures, for example. The variety of home cultures present in any classroom sets off its members in terms of their uniqueness. The teaching emphasis here would be on our differences, on the unique ways we express our culture. These differences may not, or perhaps even cannot, be understood easily; rather, they must be appreciated and accepted. Age, gender, social class, and one's home culture are examples of cultural membership which differentiate between persons in a classroom. Teachers and students are usually of different ages and often from different social class backgrounds.

One significant fact of multiculturalism is that each of us holds memberships in a complex of cultural groups. Some of these bring a group together, while others set us apart. Each type forms some part of our identities, so all are important and worth exploring in a multicultural education program. The range and variety for cultural memberships and characteristics which enrich our lives and shape our identities suggest some of the limitations of typical multicultural education programs.

Many multicultural educational programs now in use are based on limited conceptions of culture. When the full range of multiculturalism is not examined, a program is likely to be remote from the lives of learners. This lends itself to stereotyping. When we simplify the variety and complexity of a person's life to a limited number of understandings, we reduce that person to a simple, erroneous generalization. We trade the richness, complexity, and uniqueness of an identity for the comforting notion that cultures really aren't too different. We do share much in common, but some cultural factors cannot be understood fully by persons who do not share membership. These factors need to be accepted and appreciated as differences.

The idea of difference in American culture often implies deficiency. When we say something is different, we usually mean that it is not as good. Different means distinctive, but does not imply inequality. Unfortunately, we have no single word in our language meaning different and equal, though that is implied in the meaning of different. To put the matter another way, statisticians like to point out that we can't compare apples and oranges. What they mean is that apples cannot be measured as less or more than oranges. The statistical truth is that apples and oranges can't be reduced to a single, measurable dimension without making the measurement meaningless.

Now apples and oranges can be compared multiculturally. They have some similarities - both are fruits - and a range of differences. There are many varieties of each. For example, the similarities and differences can be compared to gain greater understanding, as well as appreciation and acceptance of the distinctive qualities of each. The statistical truth also holds in multicultural education. Comparisons based on deficit models, i.e., reduction to a single measurable dimension, are misleading and meaningless because they stereotype. They hide more than they illuminate. They reduce understanding rather than enhance it.

Obviously no single program can do justice to the full range of multiculturalism present in any classroom at any level. Typical programs may meet some needs, but the range and variety of cultural membership suggest that the everyday lives of learners are the fundamental base for any genuine multicultural program. Let's not overlook the fact that teachers are learners too, and I include them and their cultures as part of any program. Each learner's life becomes a valuable resource in the educational program. This has important implications for teaching.

First, the inclusion of a learner's everyday life as part of the curriculum is a form of official recognition that the learner's life is valued. It is an acceptance of the individual and a validation of his or her worth. This is important since ignoring a learner's culture means excluding it from the classroom. Inclusion effectively legitimates the learner's life, while exclusion denies its importance. Inclusion promotes the involvement of learners in the classroom; exclusion limits personal involvement.

Second, the use of everyday life as a curriculum source also suggests the educational importance of multicultural education. Learning about one's own and other cultures involves self-examination, the skills of raising and answering questions, and the ability to draw comparisons. When done in non-judgmental fashion, these are basic processes in inquiry. The learner must learn to research, to inquire, as one part of the program. Another part involves content, learning about the lives of others as a basis for understanding and communication.

Third, this places some simple, but significant demands on the teacher. The teacher must be willing and eager to reverse roles with the students. In terms of his or her own life, the student is the expert and must be aided in becoming a teacher. Conversely, the teacher must become a learner, especially since it is highly unlikely

301

that he or she has a substantive understanding of all the multiculturalism present in the classroom. Moreover, the teacher must be willing to share his or her everyday life with other learners. The learner's expertise, one's own life, is the core of a successful program; it is the subject matter which the teacher shapes into a successful curriculum. A program can begin with a few minutes a day and develop into an integrative curriculum which gives context and coherence to a complete instructional program. In other words, a program can be developed slowly and comfortably as teacher and learners develop skills. A major task of the teacher is to develop appropriate frameworks or areas of inquiry within which learners may aquire and develop information.

The task of coping with multiculturalism in an inquiring way may seem awesome, but Edward T. Hall's conceptualization of culture in *The Silent Language* (1959), provides a useful starting point for us. Hall conceives of culture as a set of overlapping message systems. Each message system, or Primary Message System, as he terms it, is a way in which we express and communicate our culture in everyday life. A small example is the handshake or sign of greeting. Native Americans may raise an open hand, while Anglos grasp each other's hands and athletes currently raise and bump their hands together in a "high five" maneuver. Each gesture expresses a different culture and may take on more distinctive meanings in social class relationships or other contexts.

These message systems are a way to analyze how each of us expresses and communicates our culture to the world. They are complex because they are inclusive and interact in many ways, yet each is narrower and more precise than the global, all embracing notion we usually associate with the term culture. They are a useful frame of reference or framework for the teacher to develop appropriate lines of inquiry for learners. A detailed explanation of the primary message systems can be found in chapter three of *The Silent Language*, but the following discussion covers the basic ideas of each with some curriculum suggestions.

Edward Hall's Primary Message Systems

Interaction deals with language generally. It includes slang, speech patterns, tonal patterns, abstract and expressive language, different ways we interact, etc. One useful way to deal with language is to compile a dictionary of slang and usage in a given class or school. Another area of interaction is nonverbal communication; gestures and body language, for example, might be compared to see if different meanings are attached to similar actions or how different actions have the same meanings, etc. An intriguing area here deals with names. Names have significance to parents, cultures, and individuals and are a form of interaction. Parents might be interviewed to find out the significance of names. This can be compared with the significance attached by the individuals with the names (Strauss, 1959).

Association involves the ways in which people organize their groups and group relations. Classes might explore peer groups, nuclear and extended families, classroom grouping, or friendships. Topics within association might include

302

comparing authority relations, sibling relations, friendship and being a stranger or becoming a friend.

Subsistence covers two broad areas: eating and work. Eating includes diet, food, behavior at meals, eating techniques, the meaning of eating together with friends or family, etc. Work may range from the value of work, work ethics at home, school, or among peers to prestige among different occupations or occupational types. Is working with the hands valued over working with paper? Other topics might include education and apprenticeships, the perfect job, why school is work, etc.

Gender. This message system deals with sex roles and the different value we place on men and women, different conceptions of masculinity and femininity, machismo, how we express our gender, or how we value it. This universal division can be explored at many levels from body language to dating behavior and clothing. It may include sexual preferences, unisex trends such as names, and the range or relationships divided and shaped by gender.

Territoriality. This system deals with the way we use space. Standing close is threatening to people in some cultures, while standing far away conveys aloofness to others. Urban people organize their space and vision vertically; rural people favor horizontal organization. Americans use much space for cars, roads, and cities, while Europeans use less. Americans organize their streets and buildings along a grid system. The French organize around a star system. The meanings and uses we put on personal space and boundaries are nonverbal messages of great importance which can be studied on the playground or in the classroom.

Temporality. Time is a factor which varies by culture and within it. Rural persons have a more casual attitude toward time than do clock-watching city folk. Work days and school days vary by age and culture; learners of all ages must cope with the demands of time.

Learning varies greatly by culture, social class, and even age. The self-examination of how one learns best, i.e., visually or by listening, can help the teacher improve instruction. In addition, there is a body of research and tests on learning modalities which can be used to increase understanding about how we learn.

Play is a marvelous area for comparison. Its meaning can vary from classroom to playground to peer group in the community. It may include an examination of humor in different cultures, how play is organized, and the world of sports. For example, some cultures show a marked preference for individual over team sports, or competitive over noncompetitive sports, or participant rather than observer sports. The inquiry into the meanings of play to various age groups would be quite interesting.

Defense means protecting one's view of the world. This can mean attachment to a particular religion, way of doing medicine, or forms of enforcement ranging from law to taboo or convention. Defending one's world view often entails denying another's world view, so defense is a major factor in impeding communication

303

across cultures. Some people simply see the world differently from others and feel the need to protect their view of the world. Some see land as a resource to be exploited, while others view their relationship to the land as one of stewardship, whereby both man and land benefit mutually. The philosophies of eastern cultures generally seek freedom from want, while their western counterparts search for freedom from scarcity. Defense can be explored through the myths we use to make sense of the world and our place in it.

Exploitation involves the use of materials to adapt to an environment. The ways we learn to make ourselves at home in a new living place, classroom, neighborhood, or school can all be examined. We might compare how each of us sets up personal space in a classroom or how we would decorate the room together, for example. Exploitation involves finding out how we manipulate our environments to achieve comfort, security, and familiarity in them.

The purpose of using the primary message system as a starting point is to raise basic questions about how a learner's life is lived. Answers to these questions will yield insight into the basic assumptions underlying how a person relates to the world. Inquiry into the nature of cultures present in any classroom suggest a certain among of care on the teacher's part.

The teacher's role is to structure an inquiry by helping learners raise probing questions about their everyday lives. Students may interview each other, teachers, parents, grandparents, or school personnel as part of the research. To work effectively, the questions and comparisons must be treated in nonjudgmental fashion if the cultures are to be genuinely investigated. A simple example dealing with friendship will illustrate the point.

Judgmental questions might include: Do some cultures treat friends better than others? Do children of some cultures make friends more easily than children of other cultures? Do some schools treat children better than other schools? Each of these questions is judgmental because it places cultures in competition with each other on some dimension. In other words, the questions are based on a deficit model which implies superiority and inferiority. Comparison, however, is not competition, and the two should not be confused.

Comparative, nonjudgmental questions might include: Do you treat your friends differently than you treat other people? How? What do you like best about your friends? The focus of these questions is on comparing the differences between friends and other people, not on determining if friends are better than strangers. These questions examine friendship rather than pitting one culture against another. One other framework needs to be considered and added to the primary message systems to complete the picture of each person's multiculturalism.

Home, School, and **Community** are the three main subcultures common to each learner's everyday life.

Home deals with the traditional cultural and class values transmitted by the family, the primary source for each learner's identity, one's cultural roots. Everything

normally thought of in the concept of culture is expressed in *home*. This may range from receiving a name, to language, child rearing patterns and sibling relationships, and one's first relationship with authority. *home* is where one's basic world view is formed. A learner's first experiences outside of home occurs in the community, or *community*.

Community culture includes everything from the *home* cultures of peers and friends to the environmental pressures of the neighborhood to the emerging subculture of peer groups in the middle grades. By junior high age, *community* is the dominant culture in the learner's life. Peer cultures vary greatly, but each includes some adaptation of *home* to peer relations, including sex role relationships, group or gang formation, and future orientation toward work. This is especially true where *home* is not the dominant culture in society.

School is the common culture all learners share as a new experience. It is most comfortable and familiar to those whose *home* is the dominant culture, but as Goffman (1963) has noted, school is the child's introduction to reality. Entry into school marks the movement from the security, familiarity, and cooperation of home into the insecure, socially competitive environment of *school*. *School* is a separate cultural entity in a young learner's experience.

These learners might profitably study the school exclusively as an introduction to a new culture, a representative of the larger community. For example, first graders might interview school personnel about strange school words like suspension, principal, custodian, etc. to find out what these words mean. They might compare the authority relationships at school with those within the family. Some students go to three or four different schools in their careers, so the idea of introducing *school* or aspects of the larger community as a topic may be repeated in the middle grades, junior high, and high school. Similarly, attention paid to the culture of an individual classroom, including the teacher's culture and his or her academic and behavioral expectations, can result in better learning and classroom management. The thrust of all these examples is that *home, school* and *community* are all cultural contexts that can be studied in terms of how the meanings of primary message systems change in each.

The possibilities inherent in examining ten primary message systems in the context of each learner's multiculturalism are virtually endless. Programs to meet any set of needs and interests can be developed and implemented in ways tailored to fit any class. The school can be examined as a common culture whose purpose is to train learners for economic and social-political participation. From the perspective of a pluralistic society, the school can also be compared with other vital cultures in the learner's life. For example, a single message system might be explored across a learner's multiculturalism. Consider the following example of how time and territoriality differ between *home, school* and *community*.

The basic theoretical matrix can be used to develop or evaluate a multicultural education program by combining Hall's Primary Message Systems with the three major forms of cultural membership each learner holds.

The following examples were developed by Mary Ellen Daly, a graduate student at the University of the Pacific. They we e developed for group discussion and raise a number of questions. The first exarrple deals with the Primary Message System of Temporality in *home*, *school* and *community*.

Temporality
SCHOOL:

What does the use of tardy slips say about the school's use of time?

How do schedules affect your behavior at school?

Why does the school run on strict schedules?

Do you have problems running on the school's schedule?

HOME:

When is being late a problem in your home?

Do you have a regular meal schedule? Is it flexible?

Do you follow any sort of schedule at home every weekday?

On weekends? What happens if you change your schedule?

COMMUNITY:

Do you specify meeting times with your friends?

What happens if you are late or don't show up?

What activities do you plan on a regular basis?

How flexible is the schedule for these activities?

Territoriality
SCHOOL:

How do you feel about a mandatory seating arrangement in class?

Where do you like to sit in a classroom? Why?

What does a permanent seating arrangement suggest to you about the classroom?

In what school room do you feel most comfortable? Why?

How close to the teacher do you like to be when you ask a question? When you're studying? Talking?

Do you feel comfortable when the teacher stands close to you? Why?

HOME:

What areas of your home are most comfortable to you?

Are there any areas you feel are your own? Which? Why?

Would it bother you if the furniture were rearranged?

Would your family mind if you wanted to change it? Why?

Do you have a regular seating arrangement at the dinner table? In the living room?

COMMUNITY:

Where do you most like to hang out with your friends?

What is it about these places that attracts you?

306

How do you stand when talking to your best friend? An acquaintance? A stranger? Why? How close is "too close?"

These examples illustrate some questions which can be used to compare cultural characteristics in group discussion.

In general, this paper has introduced the need to examine the full extent of each learner's multiculturalism as a basis for realistic inquiry into the meanings of culture. This conception of multicultural education goes beyond typical attempts to develop respect for various cultures to focus on the vitality and reality of culture in everyday life. Neither approach is wrong in itself, but each is incomplete and somewhat false without the other.

The range of curriculum materials available in multicultural education is wide, especially if those from affective education, classroom management, and inquiry learning are included. My position is that these are all part of multicultural education and can be used by the teacher.

The program sketched out in this paper uses the richest cultural resources available, the lives of learners in any classroom. A nonjudgmental, inquiring approach can develop personal and cultural self-respect in reaching the goals of multicultural education. Not all cultures are valued equally in our society, but no culture need apologize for its existence or accomplishments. Each has significant value to its members. It is this value which we explore to develop an understanding, appreciation, and acceptance.

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307

CHAPTER 39

Strategies for Instructing Culturally Diverse Students

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In recent years, much attention has been directed toward the improvement of teacher education programs for both pre-service and in-service teachers in American elementary and secondary schools. Recommendations by educational scholars and groups have focused on such factors as requiring more formal study in an academic or subject matter discipline; developing career ladders for the teaching profession to encourage good teachers to remain therein; providing more public recognition and rewards for excellent teaching; increasing requirements for admission into teacher education programs; implementing governance strategies to empower teachers; and developing more effective classroom management techniques (Boyer, 1983; Goodlad, 1984; National Commission on Excellence, 1983, Sizer, 1984).The general consensus seems to be that our teacher education programs are not adequately preparing teachers to meet the educational needs of all pupils as expected by the American society (Person & Handley, 1989).

The critical challenge to meet the needs of all pupils in our schools has been well articulated as a significant issue in teacher education reform. Indeed, several educational policy statements, philosophical position statements, educational journal literature, and major reform documents, such as those developed by the American Association of Colleges for Teacher Education (AACTE) and the National Council for the Accreditation of Teacher Education (NCATE), have clearly addressed the need to improve educational opportunities for the culturally diverse pupil population in our schools today. The extent to which this need can be addressed is clearly dependent upon the extent to which educators are individually and collectively willing to learn about the background, experiences, and needs of their pupils and, as a consequence, make positive use of this knowledge in their interactions with them.

The purpose of this paper is to describe the background, development, and implementation of a successful program designed to help educators become more sensitive to the culturally diverse pupils in their schools and implement appropriate instructional strategies to improve educational opportunities for their culturally diverse students.

Historical Background

During the summer and fall of 1988, oral history interviews were conducted with twenty-two selected African-American educators who were either teachers, counselors, or administrators in the State of Mississippi during the civil right movement period of 1960-1970. These were conducted in conjunction with a special

teaching project funded by the Office of the Provost and Vice President for Academic Affairs at Mississippi State University entitled "Recollections of Black Educators During the Civil Rights Movement in Mississippi: An Oral History" (Jenkins & Person, 1989).

In response to the question of whether or not the civil rights movement had resulted in improved educational opportunities for African-American students in the state of Mississippi, the majority of the participant indicated a qualified "yes." Specifically, the participants responded that those students who were part of that era have been quite successful in their careers. However, significant reservation was expressed about the current ability of elementary and secondary educational programs to adequately address the needs of African-American students. Problems identified by the project participants included the lack of proper role models, teacher apathy, the apparent lack of knowledge about the background and needs of students, and the apparent inability of many educators today to address these educational needs.

In January 1989, an opportunity to discuss the oral history project with the Mississippi State Department of Education officials in the Office of the Race Equity Coordinator was provided. Similar observations of the above problems had also been noted by the Office of the Race Equity Coordinator in school districts served by that office. Several additional meetings resulted in the decision to conduct a pilot institute in June, 1989, at Mississippi State University through the Department of Curriculum and Instruction.

The purpose of the "Strategies for Instructing Culturally Diverse Students" (SICDS) Institute was to enhance the awareness level of educators of the need to work more effectively with students from culturally diverse backgrounds. To date, two successful institutes have been conducted at Mississippi State University during the summers of 1989 and 1990 for a total of 40 Mississippi educators. Plans for a third institute are presently underway.

Development and Implementation of SICDS Institute

Participants for the SICDS Institute are selected in collaboration with the Office of the Race Equity Coordinator (OREC) in the Mississippi State Department of Education. School Districts where technical assistance has been provided during the school year by the OREC are requested to participate in the institute. Letters requesting the involvement of three participants are sent to the superintendents in the selected school districts. Following receipt of the participants selected by the district superintendent or other designated administrators, information regarding registration for the institute is forwarded directly to each participant. Maximum registration in each institute has been limited to 24 participants.

Conference housing arrangements are made for the participants in an effort to keep them in contact with each other as much as possible during the week. Participants are requested to arrive on the campus on Sunday afternoon in preparation for a banquet early Sunday evening which serves as the opening session for the institute.

309

In an effort to impress upon the participants the importance of their role as educators in the state of Mississippi, a person directly involved in the business community is selected to speak on the topic of the relationship between education and economic development in the state. Top level university administrators, including the Dean in the College of Education and his associates, and all area school district superintendents are invited to the banquet.

The remainder of the institute runs Monday through Friday from 7:30 each morning through 5:00 on Thursday afternoon. The closing session concludes at 1:30 PM on Friday. Four sessions are held each day for one hour and forty five minutes each with a fifteen minute break between each session and a one hour lunch break. At least two planned, informal sessions are conducted in the evenings for approximately two hours each.

Consultants primarily from the state of Mississippi are used to help conduct the institute. Resource materials such as related journal articles, movies, and other selected references are also used. Additionally, participants are provided a session on Monday where they identify critical areas for the development of collaborative plans of action for their individual school districts to implement instructional strategies. In a session near the end of the institute, participants are requested to assign specific strategies to each of the critical areas identified earlier during the week. Small group activities and group consensus strategies are used to facilitate this process.

The SICDS Institute is planned, developed, and implemented based upon the following assumptions:

1. Each child within each aspect of possible classification brings an element of cultural diversity to the school environment that is unique and must be respected as such in the provision of an equal educational opportunity.
2. Mutual respect and acceptance of each individual in the educational organization are necessary preconditions for maximum benefits to be derived.
3. Educators need to know that their role is vitally important to the improvement of the quality of life.
4. Educators need to be empowered to assume full responsibility for their role in the total development of their pupils.
5. Educators need to make continuous and hone self-assessments for both personal and professional development to take place.
6. Personal and professional development among educators enhances their willingness to be concerned with the academic and personal development of their pupils.

By using the above assumptions to guide our thinking, the directors of the SICDS Institute believe that we have made a positive difference and will continue to do so in the personal, professional, and academic development of educators and their pupils. This belief has been reinforced by the many positive comments made by the institute participants in their evaluation. Additionally, SICDS Institute participants have used materials to conduct related staff development programs in their individual school districts during the school year.

310

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311

CHAPTER 40

Promoting Content Literacy for the Culturally Different in the Secondary Classroom

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Jonathan Kozol (1985) in his book, *Illiterate America* found that approximately 23 million adults are functionally illiterate in our American society. Presently, much is being said about "going back to the basics." But what about the students from backgrounds other than "middle-class, white America?" The classrooms of America have changed drastically over the past several decades. Today's classroom is remarkably different from those of the past. For example, there is Johnny who is from the "other side of the tracks;" Regina, a single parent; Inauwa and Fatemeh, who are from Nigeria and Iran, respectively; Vonda, a Black American; Iris, who is the product of a teenage pregnancy; Heidi, who is from an interracial marriage; and the list could go on and on...

Literacy is defined in Webster's dictionary as "one who can read and write." Being able to read and write does not necessarily qualify a student to understand what is transpiring in the classroom. Communication in the classroom consists of its own language - vocabulary that is not used in neighborhoods or on the streets everyday. Consequently, it is imperative that the classroom teacher take an active role to ensure comprehension of his individual subject matter. The following ten steps are strategies that all content area teachers should employ so that the culturally different will feel "in" on the classroom discussions and activities involved.

Step 1. Make use of the culturally different's background by showing him/her how to relate the technical knowledge to information that they already know and use in their milieu; in other words, relating the familiar to the unfamiliar. Fetemah of Iran is having difficulty understanding the word "divan." Questions such as "Is there a formal room in your house where guests are entertained?" and "If so, is there a piece of furniture usually elongated and cushioned that these guests sit on?" This type of brainstorming activity continues until the student is able to derive at a conclusion that a divan is the same as a term that is used in her native language as a piece of furniture used to sit on. Not only does the student understand the definition more vividly now, but is equally motivated because she defined the word herself. Roe, Stoodt, and Burns (1991) state that "When students activate appropriate schemata, they can anticipate the author's ideas and information and make inferences regarding content (filling in missing ideas and information) when the author does not concretely explain ideas."

Step 2. Show the culturally different how to use the Language Experience Approach. The Language Experience Approach allows the students to use their own words as opposed to the author's or teacher's words. This is a good

312

opportunity to have the students do creative writing. Sharp (1989) believes that such an approach motivates remedial students (Lamincak, 1987; Fairburn, 1985; Reynolds et al. 1982). Bring some simple objects to class such as a flower, sculpture, and a paperweight. Pass these objects around so that they can be smelled, touched, and examined. Using one of several forms of creative expressions, i.e., song, play, essay, novel, poem, short story, direct the students to record what these objects mean to them. Encourage the students to use creative titles for their work.

Step 3. Set aside a cultural awareness day in class and have students give full reports on their native differences. For example, Inauwa, who is from Nigeria, could wear his native costume on the day of his report, bring pictures of other rituals found in his country such as weddings, feasting, funerals, and other ceremonies. On this day, known as "A Day in Nigeria," Inauwa would be the leader of the class. As a result of having something different to contribute to classroom discussion and acting as an expert for a day could undoubtedly have a positive influence on the student's self-esteem. Also, cultural appreciation will be at its zenith as a result of this shared knowledge. A comparison of the American culture to the individual cultures will provide a "kinship" for the students.

Step 4. Use the partnership approach in pairing students on various topics. Students learn from students. When learning involves both cooperation and collaborations, major gains may be achieved. Students who ordinarily are introverted because of different backgrounds have a tendency to "open up" and contribute to classroom discussions (Slavin, 1989). They feel at this point that they have something to say and are a part of a team (Wood, 1987). This feeling lends itself to an increased self-esteem. These are the same persons who perhaps don't have a voice in the home and their respective communities. Yet, the classroom teacher is providing an opportunity without being monitored for these individuals to speak up and speak out.

Step 5. Let students take a stance on issues. Basic training for this exercise would include current topics that appear in the newspapers and other media. Recently, the airing on the Senate Hearings of the confirmation of Judge Clarence Thomas was in the media daily. In fact, some viewers referred to it as a drama. In a social studies class, this type of viewing would make for an excellent practice in providing for differentiating between fact and emotion. Ask students to look at the alleged actions of Thomas as opposed to the man himself. Role-playing would teach students how to arrive at solutions to a problem objectively. Such questions as "If you were a senator on the Senate Hearings, how would you vote and why?" and "How would you define sexual harassment?" would give students something to think about and assess their feelings.

Step 6. Guide students through the levels of comprehension. The caption in the newspaper reads: "Louisiana Number 1 in Unemployment." This is an excellent way of brainstorming to find out how much the students know. There are four levels of comprehension: literal, inferential, critical and creative (Roe, Stoodt & Burns, 1991). Examining such a caption will allow students to move through these levels in sequential order.

313

Step 7. Work with students on developing a basic sight word list. Words that are frequently used should be written down daily. A number of activities can stem through the basic sight word list. For example, these words can be used as a warm-up drill during the first few minutes of class in the form of a spelling test. Later, students should be directed to writes sentences, or to divide the words. As the list expands, so will the students' vocabulary.

Step 8. Familiarize students with proper textbook usage. Develop exercises using the cover of the book, the title, the table of contents, subject headings, index and other book parts. This is an excellent exercise when meeting the students for the first few days. Often times, people go through weeks of work without realizing the importance of knowing how to use the textbook properly. Without placing emphasis on correct textbook usage, the classroom teacher is somewhat responsible for cheating. In the course Consumer Education, Mrs. Taylor raises the book and asks the students to make the following observations: color of covor, symbolic meaning of high-rise buildings, places where buildings are found, background experiences pertaining to buildings, relatives working in buildings, visits to buildings. A full discussion ensues. Next, the teacher writes the words "consumer" and "education" on the chalkboard and records whatever words are blurted out by the students under each word. At this point, Mrs. Taylor does not correct them for spelling or mispronunciation, but is only interested in motivating them and getting the whole class involved. Some words that students may call out are substitutions in their native language. The teacher will eventually work with them and who them how to convert their words into standard English. The relationship of the title of the course and the title of the textbook is now established. This connection sends a message to the brain and all of the activities performed in and out of class pertaining to topics will begin to make sense to the students. In other words, this is a simple technique, yet an effective way of "unloading" the teaching that occurs before reading (Vance, 1988).

Step 9. Introduce students to outlining. This will enable them to select the essential from the details. Outlining should be a gradual process. Let's look at how this is done. A seventh grade history teacher is introducing her students to outlining. First, there is a passage consisting of two paragraphs along with the correlating two-part format She focuses on attention on the main ideas and supporting details. Next, there is another passage consisting of three paragraphs, four, five, six... Finally, over a period of one week and upon completion of this entire exercise, she gives her students a blank sheet of paper and assigns them a chapter from the text. Too often when students are given an assignment, they don't know how to record the information in a systematic order. Consequently, the information does not make sense to them. This activity when repeated several times, will provide the students with specific cues for identifying and recording key words found in the chapter (Hansell, 1978).

Step 10. Assist students in developing good study skills. Every occupation has "tools of its trade." Being a student is no different. Many times students are ill-prepared in getting the work done because they don't know where to go to find the

314

information. This experience can be quite frustrating to the student who wants to finish assignments. Moreover, many students do not know how to budget their time. Thus, the teacher should aid the students in developing a schedule. This time sheet may be broken down into the following categories: personal, school, work, other. Under the heading "personal," the students will be advised to write down necessary obligations without having to divide them into minute details. Stress the importance of having family time to enjoy social activities. These types of engagements should not be ignored. Block time is recommended. Next, they will record the actual hours spent in school and work. It is the "other" that much emphasis should be placed. This block is often misused in that students have not been taught the value of using time wisely and actually breaking their usage of time so that they can fit in all of the activities of that day. Once they see in writing how the "other" time is being misused, they will begin mapping out a strategy for developing more study time. Next, the dictionary, word book, thesaurus, and grammar book should be introduced. Exercises such as book parts should be administered to the students periodically throughout the course in order to emphasize how familiarization of this process is never ending. Once students become independent, they will develop positive attitudes toward studying and school in general. But it is only through preparation that they can reach this self-reliant state.

Interculturation is big business today in the American classroom. To attempt to overlook the varied backgrounds would be a major mistake on the part of the classroom teacher. Illiteracy is evident in our society. Therefore, we must get on with the business of providing opportunities for all of our students without delineating what they have to offer in their own special way.

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315

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CHAPTER 41

A Select Group of African-American Males' Perceptions of Barriers to Successfully Achieving the Typical Male Familial Role—Implications for Educators

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The status of African American–males has the concern and attention of educators, scholars, researchers, politicians, and policy makers alike. Educators like Holland (1990) have developed programs aimed at maximizing the educational experience of African–American males. Other practitioners like Kunjufu (1985, 1986), have proposed instructional programs. Scholars and researchers like Staples (1982), and Gibbs (1988), have conducted quantitative and qualitative research, and analyzed statistical data offering some very thought-provoking insights into the status of this group of Americans. One of the primary goals of this new wave of research has been to move the research arena beyond that of the "blaming-the-victim" research perspective to that of attempting to understand the social, political, and economic factors which have played key roles in the devolution/evolution of the status of African–American males.

The primary purpose of this presentation is to allow African–American male teenagers to "speak for themselves." They speak for themselves because the information offered is drawn from data collected from teenage African American males. Also significant is the fact that the data was collected by an African–American male. The insights offered will help participants better understand this segment of the school population. Another goal of this paper is to strike a blow at the negative image of African–American males which is so prevalent.

An essential step in the march "Towards Education that is Multicultural" is a knowledge and understanding of students and their culture. This presentation will provide some helpful insights into a significant segment of the public school population: teenage African American males.

Suggestions, based upon an interpretation of the data, for getting the best out of African–American males in the classroom will be offered. Finally, a synopsis of two programs which attempt to move this data from theory to practice will be provided.

This research project: *Conceptions of the Male Familial Role By Black Male Youth Revisited* is a repeat of certain portions of a study conducted by Benjamin Rommel entitled *Conceptions of the Male Role By Black Male Youth.* The original study, conducted in 1971, was Rommel's doctoral dissertation in sociology at Mississippi State University.

317

Statement of the Problem

The purpose of Rommel's study was "to test the general hypothesis that young black males vary in regard to their conceptions of the black male familial role" (Rommel, 1971). In addition, information pertaining to the respondents' perceptions of barriers which prevented African–American males from achieving the "typical" male role was collected and analyzed.

The Significance of the Study

As suggested above, the crisis situation of young African–American males, as a group, is an accepted fact. It is reported that African–American males are almost unique in that they are the only group whose life expectancy is decreasing rather than increasing (Federal Register, 1990). Educationally, African–American male youth are leaders on all the negative indices, i.e., dropout rate, suspensions, and non-promotions (Garibaldi, 1988). Young African–American males are high on most negative indices and low on most positive ones.

This research project acknowledges the African–American male youth not only respond to social forces but they are also writers of history (Staples, 1987). Hence, if practical solutions to the problems currently impacting upon African–American males are to be found, they must be allowed to "speak for themselves." This revisit responds to the "research need" of allowing young African–American males to "speak for themselves."

The present study, a revisit of Rommel's study, has as one of its purposes that of determining if the perceptions of barriers of African–American male youth today approximate those of the respondents of Rommel's study.

Hypothesis

The hypothesis of the revisit is that there is a significant difference between the conception of barriers to success of the respondents in the revisit and those of the respondents of the original study.

Definitions

Rommel's definitions were retained for the revisit.

Typicality refers to perspectives or behaviors that theoretically fall within the range of the American Core Social Values. Also, "typicality" refers to the statistical mode, i.e., most often observed behavior or perspective which characterizes American society relative role and structure" (Rommel, 1971).

Low Typicality indicates an ambivalent situation, wherein "behaviors or conceptions of behavior are not clearly and positively within the range of typicality according to social values, i.e., the nuclear family with the male or husband as instrumental leader" (Rommel, 1971).

Atypicality is used to show a conception of behavior that varies markedly from the theoretical and actual socially accepted and prescribed model. In this sense, the one

318

parent family is considered "atypical" for the purposes of this research (Rommel, 1971). With regard to the revisit, caution must be exercised in defining the one parent family as atypical because according to a 1989 report by the Census Bureau, 44 percent of all African-American families were supported by a female with no husband present (U.S. Bureau of the Census, 1989).

Position and **Role** are used to refer to a set of expectations or acquired anticipatory reactions (position). Role is the dynamic aspect of position, i.e., what an individual actually does because of his/her position in society by his/her birth, i.e., the position of his/her parents, what s/he achieves, how s/he behaves and how others evaluate him/her" (Rommel, 1971).

Barriers for this study are defined social constructs and behaviors which impede the achievement of the typical familial role by African-American males.

Rommel defined **family structure** to include biological parents and significant others such as grandparents, stepparents, adult siblings, etc. (Rommel, 1971).

Research Procedures

Rommel collected the data for that portion of his research that is pertinent to this "revisit" from a county school system in central Mississippi (Rommel, 1971).

Rommel's data collection instrument was a questionnaire "structured to allow respondents to react to the male familial role as it should be, as he saw his father's playing of it, and as he perceived barriers to the playing of it by any black man."

Harris' data was collected from African-American males from various towns and cities in Louisiana and Mississippi. The same instrument used by Rommel was employed in the revisit. In addition, four focus group interviews were videotaped and transcribed. Most of the African-American males revisit respondents were participants at various workshops and seminars conducted by Harris. Instructions and assistance were provided by Harris.

The dependent variable used for this portion of the data analysis was the respondents' perceptions of "barriers to the black man's playing a "typical" male role (Rommel, 1971). Rommel's list of barriers is drawn from such authors as DuBois, Myrdal, Johnson and others (Rommel, 1971).

Using a scale similar to the Likert, Rommel attempted to measure the respondent's "perception of barriers of their playing "typical familial roles." The following is his description of the scale and the process used to analyze the data.

The responses included: 1) strongly agree; 2) agree; 3) undecided; 4) disagree; and 5) strongly disagree. The response alternatives were ordered so that perception of a barrier would receive the numerical score (5). The lowest score was indicative of disagreement that a specified barrier was recognized as such by the respondent. When the scores for all items were summed, the sum represented a respondent's score relative to perception of barriers. Ideally, a respondent could score one hundred and twenty five if he saw that each barrier presented was actually a block to his playing a "typical" familial role. Also, he could score twenty-five if he saw no

barrier or seventy-five if he made no choice at all (undecided) (Rommel, 1971). The same system of classification and scale was used in the revisit.

The Questionnaire

The same instrument used by Rommel was used in the revisit. Twenty-five statements "relative to social opportunity" were presented to the respondents. The twenty-five items are listed below.

1. Most black men cannot get good paying jobs.
2. Hatred and discrimination by whites is a large part of the black man's problem.
3. If a man works hard, he can make it regardless of his color.
4. Black women do not respect black men the way white women respect white men.
5. If a black man is honest, ambitious, and a Christian, he can make it in America.
6. It is easier for a black woman to get a job than it is for a black man.
7. If black people would clean up and dress better they would not have such a hard time.
8. If a man has a good education, he can make it no matter what color he is.
9. Most black women want more things than a black man can give them.
10. A black man cannot get a loan as easily as a white man can.
11. The law does not treat everyone fairly.
12. A black woman can borrow money easier than a black man can.
13. Laziness is the reason that so many people are on welfare.
14. Blacks will not organize and this helps keep them down.
15. Black people would get along better if there were more black lawyers, doctors, and politicians.
16. A man can do what he wants to if he is ambitious.
17. With all the opportunities present, a man's race does not keep him down in today's world.
18. Most black men who are successful must have some white man to back them.
19. The law protects all men if they respect it.
20. Education, ambition, and Christianity are not the answers to the black man's problems.
21. Any man can build his family a nice home if he works hard enough.
22. A black man cannot protect his family like a white man can protect his.
23. Things are not really getting any better for black people.
24. Many black people are poor because they cannot do anything about it.
25. More opportunity is what the black man needs to do better.

Focus Interview

Four focus group interviews (Patton, 1990) were conducted. They were done as a part of project care, a research project funded by the Lilly Endowment, Inc. Data pertaining to the research was extracted from the transcripts of the focus group interviews.

320

Limitations of the Study

As with all survey-questionnaire type studies, the honesty of the responses cannot be assured. Also, the researcher cannot be certain of, despite the help from him, the number of respondents clearly understood the questionnaire.

A major limitation is that the respondents in the revisit were different from those of the original study. Also, the number of respondents in the revisit was small compared with the number in the original study. This adds an element of risk in comparing the data from the two studies. Another limitation of the revisit is that the respondents were chosen from a select group: young African–American males who participated in various activities conducted by the researcher.

Also, despite attempts to let the data speak for itself, the experience of the two researchers also limited the objectivity of the research process.

With the interview, extreme caution must be exercised because the interviewer was playing various roles at the time of the interviews. For some, he was serving as assistant camp director for the young males; at other times he served as their minister.

Given these limitations, caution should be exercised in attempting to generalize the research findings. However, it is felt that some hypotheses with regard to the universal group of African–American males may be made based upon findings of this research project.

Presentation of Findings

Demographics. The median age of the high school students in the original study was 17.5 years. The median age of high school students in the revisit was 14 years. Rommel's respondents were from Mississippi while the respondents of the revisit were from Louisiana and Mississippi.

In the revisit 72, percent of the respondents were from homes with a significant adult male. Fifty percent were from homes with both parents and only 19 percent were from "mother only" homes. Thirteen percent were from mother/grandmother homes and four percent were from mother/adult sister homes. Two percent were from grandmother/father homes.

Summary Classification. The findings of this revisit differ significantly from those of the original study. A major difference is that while 73 percent of the original group saw some barriers only 17 percent of the respondents in the revisit saw some barriers. Despite the current plight which the revisit respondents seemed aware of, the respondents in the revisit saw fewer barriers to achieving the "typical" male role than did the males in Rommel's study.

Table one shows the number and percentage per classification. Note that while in the Rommel study 14 percent saw many barriers, 22 percent saw many barriers to achieving the typical male role in the revisit. Sixty-one percent of the revisit respondents saw few barriers and 13 percent of the original respondents saw few barriers.

321

Table 1. Perception of Barriers to Achieving the Male Familial Role

	Rommel		Harrls	
	No	%	No	%
Many	48	14	21	22
Some	250	73	17	17
Few	46	13	60	61
Total	344	100	98	100

Selected Item Analysis. The following is a review of selected items from the survey. Attention is given to those which seem most related to the teaching learning process.

More than 50 percent (53%) agreed or strongly agreed with the statement, "Most black men cannot get good paying jobs." The data from the interviews would seem to connect this to education. Several of the interviewees stated that even if they were successful in school, they were not convinced that they would get good paying jobs because they felt that racism would impede their progress in the working world. Although 87 percent of Garibaldi's (1988) African–American male respondents stated that they "should take advantage of all that school has to offer," the fact that over 50 percent of the respondents felt that most black men cannot get good paying jobs probably has educational significance. A part of the American educational ethos is that education prepares one for a successful job experience. If African–American male youth feel that racism hampers the "cashing of their educational check," it is probably valid to assume that they will not take full advantage of the educational opportunities that their schools have to offer.

In the nineties, 40 percent strongly agreed and 38 percent agreed that hatred and discrimination by whites is a large part of the black man's problem. Thus 78 percent of the respondents of this study felt that racism is a significant problem for African–American males.

How does this perception play itself out in the educational arena? Does it account for the inappropriate classroom behavior exhibited by African–American males? Is it a significant contributing factor to the high rate of suspensions and expulsions of members of this segment of the student population? This is especially important given that the majority of the instructors of African–American males are white (Graham, 1987). The relationship between racism and the ability of African–American males to get a good paying job is probably connected in the minds of these respondents. Thus, what was said about item one above is probably true for this item.

322

The above reflections must, however, be nuanced because 47 and 28 percent of the respondents of the revisit strongly agreed and agreed with the statement that "If a man works hard he can make it regardless of his color." I suggest that the challenge of the educator is to capitalize on this assumption by using it to reinforce the need for the African–American males to "take advantage of all that school has to offer" to them (Garibaldi, 1988). Suggestions for accomplishing this task are offered later in this paper.

The same can be said for the item: "If a man has a good education, he can make it no matter what color he is." The overwhelming majority of the respondents either strongly agreed (48 percent) or agreed (32 percent) with this statement. This perception or feeling could also be used as a catalyst to inspire African–American males to succeed in the educational arena.

A majority (29 percent strongly agreed and 34 percent agreed) of the young males in this study felt that in order to be more successful, African–American males needed more opportunities. The connection between education and exploiting or creating opportunities should be highlighted in the teaching learning experience of African–American males.

Despite the seemingly positive perception that the respondents have about the dissipation of barriers to success, over 40 percent either strongly agreed (14 percent) or agreed (27 percent), that things are not improving for African–American males. Surely, this attitude is impacting upon the education of African–American male youth. Serious attention should be devoted to developing ways and means of enabling African–American male students to achieve in school despite their perception of the likelihood of whether they will be able to overcome the barriers which hinder them from achieving the typical male role in our society.

Practical Applications

Below are several suggestions for educators of young African–American males. These suggestions, based upon an interpretation of the data, for getting the best out of African–American males are offered to those classroom teachers.

When, in the focus interviews, the young males were asked to state what they valued the most, some of them stated that the most important thing to them was education. One put it this way: "I want to learn in school. I want to get good grades, and graduate and get a good job so that I can make some good money."

In order to facilitate the achievement of this desire, the teacher must first know that it exists. Thus, the first suggestion is that teachers of African–American male youth must get to know them. Deliberate or not, the media very often presents African–American males in a negative light. The mass media has created an African–American male who knows nothing but drugs, drinking, and sexual exploits. One of the best kept secrets is that there are millions of successful African–American males.

323

Second, educators of African–American male youth must make it clear to these young males that they are valued individually and collectively. The young African–American male must be stroked for being an African–American male. He should not be made to feel that his stroking, his acceptance by the teacher, depends upon how closely his behavior approximates that of the white male/female youth. Teachers must be careful about the signals that they send out to this group of students. They must send out signals of acceptance, not just tolerance.

Third, the motivation of the African–American male is essential for classroom success. The educator must learn to "key-in" on those things that are of interest to African–American males. Teachers must learn to recognize and teach in harmony with the "feeling tone" of African–American males. A key component of the motivational process is enabling students to connect the classroom with his "out-of-school" life. As several of the interviewees put it, "They (the teachers) need to know where we are coming from." Do not forget that the real world for African–American males may be quite different from that of his middle-class non-African–American teacher. As the African–American male comes to an awareness that he is accepted and cared for by his teachers, his level of motivation will undoubtedly increase.

Finally, teachers of African–American males must develop instructional strategies that challenge these students to develop to their potential. Recall that over 75 percent of the respondents of the revisit agreed with the statement, "If a man has a good education he can make it no matter what color he is." This possibility should be held ever before African–American students. In almost every school district in this country, hundreds of young African American males are simply "faking it" through elementary and secondary schools. They are not being challenged to give the best that they can give. African–American school-aged males are more likely to be their best and give their best when educators make it clear to them that the best is expected of them. High expectations, coupled with a supportive environment and correct teaching-learning strategies, will go a long way in getting the best our of these students in the classroom.

Our research seems to suggest that despite the many educational problems African–American male youth were confronted with, a significant percentage believe that a good education is the key to success.

A Synopsis of Two Programs.

The following is a synopsis of two programs that seek to translate these research findings into practice.

One program that seeks to translate theory into practice is the African American Male Image Development Program. This is a three month program that provides eighth grade boys with an opportunity to enhance their self-image. While the role that self-image plays in one's approach to life is debatable, it is probably safe to assume that a positive self-image does not hinder school success. This program assumes that a positive self-image can make a positive contribution to school success.

324

This program meets once a week for twelve weeks. Such topics as African–American History, the story of males in one's family, and the story of significant males in the local community are studied. The child is also required to write his own story.

The young males are required to participate in reflection/study groups and other activities such as retreats, community service projects and small business adventures. The program ends with a public ceremony which includes a Rite of Passage.

The second program is Camp Manhood Development. The camp is a five day residential camp held at Chicot State Park in Chicot, Louisiana. The purpose of the camp is to help the participants develop positive masculine identities through a holistic program. Activities include academic enrichment exercises, field trips, drama and movement arts activities, reflection/study groups, motivational activities and sex education.

Summary and Conclusion

In summary, the hypothesis of the revisit, that there is a significant difference between the conception of barriers to success of the respondents in the revisit and those of the original student respondents, proved to be true. Despite the current plight of African–American male teenagers, this select group saw fewer barriers than another group of African–American males saw 20 years ago.

This raises some important topics and questions about the findings of the revisit. First, are they valid to the degree that they can be generalized to the universe of African American male teenagers? If not, a concerted effort should be made to repeat the study in a manner that would insure a more representative group so that the validity of the findings would increase.

This is essential if we are to allow African–American male youth to speak for themselves. If African–American male youth are to be saved they must be active participants in the process.

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325

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326

CHAPTER 42

Teaching Culture-Specific Counseling Using Microtraining Technology

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Counselor training and practice have long been described as culturally encapsulated (Wrenn, 1962). Jackson (1975), Pedersen (1988), and Sue (1981) provide useful critiques which have helped the counseling field move toward more multicultural awareness, but systematic frameworks for teaching new types of action for the interview are still in their infancy. This paper presents a new framework for applying the systematic mircotraining technology to cultural issues (Ivey & Authier, 1978; Ivey, 1988; Ivey, Ivey & Simek-Downing, 1987).

Most prominent theories of counseling (e.g. behavioral, client-centered, psychodynamic) start from a Euro-North American cultural frame in that they tend to be individualistic, support autonomous decision making, and in general take a linear cause-effect view of the world. Multicultural and cross-cultural approaches often seek to adapt existing Euro-North American theories and methods to new cultural frames. The problem with adaptation of existing methods is that it still starts with traditional theoretical assumptions, which are culturally based and biased.

Thus, adapting existing theory and practice may not be enough. As one example, feminist counseling (Ballou and Gabalac, 1984) has developed a more relational theory and practice which is distinctly different from traditional methods. Feminist theory starts with the experience of women and utilizes women's values and beliefs as the assumptive framework for a very different way of helping.

The culture-specific approach (Minor, 1983) claims that counseling theory would be enriched if theorizing began from the point of view of the host culture. Culture-specific training is designed to look at the client's behavior from the standpoint of the insider, specifically persons from the client's culture. This approach makes the counselor a learner of the client's cultural values. For example, it is well documented in Native–American culture that helping and individual solve a specific problem often occurs in the context of the extended family and community (LaFramboise and Low, 1989). As such, adapting traditional theory to Native–Americans is likely to be inadequate. What is needed is new theory and practice which starts from the assumptive world of Native –American values.

Microcounseling-oriented multicultural research provides a methodological grounding for investigation of the skills involved in the culture-specific framework (Berman, 1979; Kikoski, 1980; Roberts, 1982). Microskills research has found that White U.S. helpers tend to use more attending and listening skills while Black and

Lebanese populations tend to be more oriented toward a more active influencing type of helping relationship. Moreover, non-U.S. helpers tend to focus more on socio-cultural issues and matters of relationship. Gender differences complicate the pattern; e.g., women tend to listen more than men.

The "I" focus of counseling theory may be culturally inappropriate with some clients. With Black North American or Lebanese clients, it may be more helpful to focus on relationships or on the family rather than the typical person-centered approach. For the generation culture-specific methods, the next logical step would be to examine the natural helping styles of Blacks and Lebanese and then to generate techniques and theories from their frame of reference rather than from typical Western frames.

The present study focused on African-Igbo culture and extends previous microcounseling multicultural work with a new synthesis. The culture-specific approach and microskills together provide a model for construction of new training methods which: 1) start from the frame of reference of a target culture; 2) provide specific training technologies for learning important aspects of a different culture; 3) provide a rather straightforward and simple method of evaluating the effectiveness of the culture-specific training.

Towards Generating A Culture-Specific Theory

Culture-specific counseling asks such questions as "How does a particular culture view the helping relationship?" "How do they solve problems traditionally?" "Are there new specific counseling skills and ways of thinking that make better sense in the frame of reference of the culture than typical Euro-North American Systems?" The goal is to decrease negative stereotyping and generate a more complex understanding rather than over-simplifying other cultures. Culture-specific counseling begins with an understanding of the culture and then moves to the definition of concrete skills and techniques for implementing the theory.

Generating a culture-specific theory requires many complex steps, but the first step is to examine the natural helping style within a target culture. For this project, a review of anthropological and psychological research among the African-Igbos was undertaken as an example of how to build culture-specific theory (Nwachuka, 1989).

For the purpose of this study, Douglas' (1966) theory of cultural analysis, Harris and Moran's (1979) perspectives on cultural analysis and Habermas' (1970) critical theory were used in the review of the African-Igbo culture (Nwachuku, 1987). These theories emphasized the importance of the following elements of culture as essential to studying human behavior: communication and language (verbal, nonverbal, figures of speech, and quote behavior); rituals, symbols, and material artifacts; norms, values, beliefs and attitudes; dressing and appearance; food and feeding habits; rewards and recognition; child-rearing and relationships; sense of self and space, time and time consciousness; individualism and collectivism. Studying the African-Igbo culture from the above perspectives revealed that critical

328

value and life-style differences exist between this culture and Euro-North American culture. The Euro-North American helping tradition does not seem fully appropriate for the African-Igbo and other non-Euro-North American cultures as well. The following key behaviors, attitudes, and values from the African-Igbo culture were noted:

1) individualistic behavior is woven in group solidarity;
2) devotion to both the extended family and the community values results in a non-individualistic decision style:
3) child-rearing and early learning are responsibilities that are shared by members of the immediate family and the community;
4) although proud, clannish and competitive, Igbos are very receptive to change, value the aged, and respect elders;
5) African-Igbos are industrious, aggressive, and intelligent;
6) they have a complex communication and language system loaded with proverbs, figures of speech and quote behavior.

A review of these key ideals reveals that there are some major differences between the African-Igbo values and ᵤ.e typical Euro-North American mainstream values. Especially important among these natural values is the locus of decision making in the African-Igbo culture (the extended family and community as contrasted with the individual and nuclear family) and the need for a more directive, influencing style of helping. It may be possible to see that natural helping, counseling, and psychotherapy with the African-Igbo may benefit from being based in the home culture rather than direct importation of the Euro-North American individualistic emphasis. Even the newer family therapy approaches still fail to deal with the extended family involvement in decisions in the African-Igbo tradition (note values 1 and 2 above). The value of hierarchy and elder advice seems obvious (value 3). The competitive part of the African-Igbo culture may respond well to aspects of Euro-North American helping (values 4 and 5). Finally, given the importance of figures of speech, proverbs, quote behaviors, and metaphor in the African-Igbo culture, a more subtle and literate approach may be useful as contrasted with direct verbalization of problem definitions and solutions.

To prepare counselors for this approach, instruction and background in African-Igbo culture was provided. The model of generating a culture-specific approach can be at least partially generalized beyond the African-Igbo and to other non-Euro-North American cultures. Many cultures place less emphasis on the individual as the most important locus of control that does our traditional counseling theory. As such, these cultures tend to take a more directive approach to helping. This issue and many others clearly suggested the need for building some new theories of helping from various cultural value systems. Importing existing theory is not enough - new approaches based on the host culture need to be generated.

Given the complexity of generating culturally-appropriate theory, the present study is best considered a beginning. We are in the very early stages of realizing the Euro-North American theory and method is not the only way to conceptualize the helping relationship. As such, culture-specific counseling provides us with a new way to think about the helping process. It seems quite likely that present Euro-North American systems and theories of helping may be strengthened as we learn to take helping ideas from other parts of the world and revise existing individualistic and/or family approaches.

Method

The sample for this preliminary investigation involved 8 male and 12 female Igbo U.S. college students who are defined as "experts" and 13 males and 7 females in an introductory counseling course who are defined as "trainees." The limitations of the expert sample include such factors as a period of time away from Africa and their high educational level. However, this study focused on problems likely to-be met by Igbo graduates on their return to Nigeria. As such, data here may provide useful ideas for helping North American counselors in understanding how they may modify their approach to helping when working with African-Igbo clients, and perhaps other African clients as well.

Developing a Training Model for Non-African Counselors: A three-hour workshop presentation on key aspects of African-Igbo culture was organized. The workshop began with a written and videotaped pretest of knowledge on the culture and of counseling and problem-solving skills appropriate to that culture. This was followed by instruction in basics of Igbo culture and microskills practice in culturally-appropriate helping. The workshop concluded with a test to evaluate learning and ability to respond in a more culturally appropriate manner.

Included in the workshop were ineffective and effective modeling videotapes. For the ineffective tape, a Black non-African (U.S.) counselor with no culture-specific training met with an Igbo college client to discuss and important decision. The counselor demonstrates an excellent individualistic approach, listens well, focuses the problem and responsibility for decision clearly in the individual, and uses a classical exploration model of helping in a client-centered fashion. In the effective model tape, an African-Igbo helper develops the problem in more complexity. While some attention is given to the individual, the counselor maintains a multiperspective frame of reference, referring often to the family, particularly the uncle of the client (perhaps as important or even more important than the father in African-Igbo culture, especially when the father is absent or deceased). Community values and decision making are stressed and the need for harmony with that tradition is implicit.

During the role-playing practice session, trainees observed the videotaped microskills examples and reviewed assigned case vignettes in groups of three. They practiced the skills they observed, evaluated skills, refined skills, and provided

330

feedback to the group. Four short video vignettes depicting problems common to Igbo students were generated. Using microtraining technology pioneered by Berman (1979), an Igbo client would face the camera directly and present a problem to the observer. The task of the observer was to write down: 1) what they would immediately say to the client, and 2) how they would conceptualize the problem.

The vignettes were then shown to the 20 Igbo experts and classified according to: 1) whether they used attending or listening skills (c.f. Ivey, 1988); and 2) how they focused their conceptualization of the problem. Focus conceptualization followed the Berman (1979) model, but was changed to meet the cultural frame of reference of African-Igbos. For example, when conceptualizing a case, the individual could focus on the client, the topic, the nuclear family, the extended family, or the neighborhood and community values of the client. Again, microtraining research has found that White Americans tend to focus on the individual whereas Blacks and Lebanese tend to focus more on family and extended family.

Means and counts of the verbal responses and conceptualizations of 20 Igbo "experts" were computed. Classification of the responses revealed that they tended to use more influencing than attending skills and that they tended to focus problem conceptualization on the extended family and the neighborhood, while still giving some attention to the individual. This expert model serves as a base which can be used to compare counseling responses with training groups.

The video instrumentation provides a baseline of how the culture conceptualizes a problem and its mode of solution. This theoretical/empirical approach offers some advantages in that the target culture is generating the problems and the theory, rather than an external source from another culture. Over time, this type of instrumentation can become more sophisticated as a more comprehensive theory of helping among the African-Igbo is developed. A pre-post action research design was used to test the effectiveness of the training. Essentially, the issue is pedagogical: can a group of U.W. counseling trainees learn the basics of a vastly different conceptualization of the helping process in a brief workshop session? If so, the culture-specific model is viable for further development and more sophisticated evaluation. At the same time, it should be noted that the modes of evaluation are similar to those validated in past microskills cross-cultural research. What is new here is the addition of knowledge of the culture and actually finding out if helping behavior can be changed in a short period of time.

Evaluating the African-Igbo Culture-Specific Training

Can U.S. counselors learn an African-Igbo appropriate helping approach? The U.S. students were presented with the video case examples pre and post and were asked to write how they would respond to clients. The means and standard deviations of these key items are presented in Table 1.

Table 1. Group Means and Standard Deviation of Degree of Use of Counseling Skills and Focus of Questions

	Expert Model (Igbos)		Trainees (Pretest)		Trainees (Posttest)	
	Mean	STD	Mean	STD	Mean	STD
Attending Skills	.50	.88	1.80	.95	1.0	.80
Influencing Skills	1.45	1.19	.30	.47	.60	.82
Individual Focus	.70	.94	3.05	.80	1.00	.91
Topic Focus	1.30	1.14	1.40	.80	1.30	.80
Nuclear Family Focus	.60	.72	1.10	.67	.95	.79
Extended Family Focus	1.55	.95	.45	.75	1.25	.51
Community Focus	2.35	.97	1.05	.97	1.65	.83

A general review of the means in Table 1 reveals that after training, trainees changed significantly and moved their conception of appropriate helping leads toward African-Igbo values. On the important issue of focusing the question on individual values, they moved from 3.05 to 1.00, a significant change and closer to the expert value of .70.

Although not very significant, the trainees mean focus on nuclear family shifted from 1.10 before training to .65 after training. This minor shift tends to be in line with the expert group result of .60. The results with extended family focus are interesting. Here we find that the trainees had a mean focus of .45 in this area before training and a mean of 1.25 after training. Before training, they were significantly different from the expert group's mean of 1.55, but after training, they were no longer significantly different. Again, we find that training helped the American students become more aware of the African-Igbo culture.

More difficult for the trainees was the focus on community. In the African-Igbo culture, decisions need to be made within a full community context. The individual is a representative of the community and should not operate apart from this. The trainees found this cultural leap difficult and, while they improved their mean of 1.05 to 1.65, this was not statistically significant. The experts mean (2.35) on community values was the highest of all possible foci. This part of the evaluation is particularly important for the training. Clearly, more effort needs to be given in the training program to explain the importance of focusing on community. This move from traditional Western individual values to African-Igbo community orientation is a large one for counselors and Westerners in general.

332

The use of attending skills (which were often questions) by the trainee group before and after training, revealed a significant decline (1.80 before training to 1.00 after training), bringing them to a point where they no longer were significantly different from the expert group result of .500. Despite the fact that the training emphasized the importance of influencing skills such as direct advice, the trainees did not significantly change their scores and remained oriented to a basic listening style, significantly different from the expert group (from .300 pretraining to .600 after training and 1.45 expert group). Here again is an area where further emphasis in training is required.

Implications of the Culture-Specific Model for the Future

In this preliminary test, it is clear that a culture-specific model which focuses on conceptual understanding and the use of counseling skills modifies the thinking and behavior of counseling trainees. The model seems to offer: 1) a clear systematic framework for teaching conceptual cultural specifics of a group of people and, equally important, counseling behaviors appropriate to different cultures; 2) a way to build training in cultural differences into counseling and educational programs using well-known and established technologies of both microskills and workshop design; and 3) a specific set of evaluation technologies tied to the original conceptions of the culture. In short, theory, education/training practice, and research/evaluation are integrated in this model.

The same technology could be applied in many other counseling and psychotherapy situations. For example, it would be possible to take other cultural and ethnic groups (e.g. Cuban, Jewish, French-Canadian, Polish-American, etc.) and generate culture-specific theory, training technologies and evaluation systems so that specifics of counseling in that culture might be more readily available.

There are more educational implications for the systems as well. The second author of this paper, for example, now requires all students in a multicultural course to work through the above three-part exercise as part of a course assignment. For example, students take Irish-Catholic, Hindu, or any other cultural group and study that group and design training programs in consultation with the culture. The ideas are currently being extended to feminist counseling, gay counseling, and work with other specific populations. In each case, it is important that the investigator work closely with the cultural, ethnic, or religious group to ensure a broad understanding.

Research possibilities for the model seem numerous. One of the most important of these is the relationship between and among professional helpers and the lay public. In this research, we depended on the lay public rather than the professionals. What are the differences in cultures as we examine culture-specific counseling? What are the differences between African-Igbo lay people and African-Igbo psychologists/counselors? We have extensive data that paraprofessional helpers are as effective and sometimes more effective than professionals (c.f.

Anthony & Carkhuff, 1977; Ivey, 1982; Hattie, Sharpley, & Rogers, 1984; Suh & Strupp, 1982).

Is it possible that our own counseling and psychotherapy theory is so culturally encapsulated that we have placed our ideas of helping on the client rather than consulting the client to help him/her find his/her own culturally and individually appropriate solution? The issue of helper hierarchy may need to be challenged. In our zeal to help others, have we unwittingly been part of the problem rather than part of the solution?

Limitations of this preliminary test or model must again be stressed. First, it is important to repeat that the expert models in this study were all university-level individuals, perhaps overly encapsulated in the U.S. culture. But, nonetheless, they remain significantly different in their opinions and behaviors from the present counselor trainee sample. A better test of the model would be substantial research and instrumentation on the scene with a larger sample of African-Igbos, some of whom had U.S. and other Western experiences and some of whom did not.

There is likely a high test of reactivity in this type of research. The workshop, with its pre-test training, post-test design, involves "teaching for the test." Students hopefully knew the "correct" answer when they took the second test. For that was the objective of the criterion-referenced training.

Thus, the clarity of the educational objectives presents a somewhat complex research question - what we want students to learn and do should be clear from the training. This is where the model resembles microskills training research. Data are clear that microcounseling's criterion-referenced training does change the behavior of counselor trainees from pre to post test (c.f. Baker & Daniels, in press). The issue of generalization of training to the home situation is another matter. Microcounseling studies with transfer of training do seem to stick, but, like psychotherapy, learning can disappear over time. Unless transfer of training is planned, perhaps with relapse prevention (Marlatt & Gordon, 1985), all the training might wash out over time.

Despite these and other problems, it nonetheless remains clear that a useful system now exists for developing culturally relevant and culture-specific training programs. Perhaps the most important contribution of this method is that it starts with the client's cultural population with a minimum of pre-conceptions rather than with existing culturally encapsulated counseling theory.

However, the model is based on awareness that the "observer impacts and affects what is observed." It is not a simple, linear cause-and-effect frame of reference. This model requires that those who use it do so with some humility and awareness that their very framing of the problem impacts the result. This, of course, is true of all counseling and therapy theory and research. Awareness that our cultural blinders will inevitably impact what we do and what we say is critical. Armed with this awareness, we can perhaps be a bit more humble and remain aware that even good intentions such as this "culture-specific counseling" are only narrative, an attempt at description of the immensely complex world of human interaction.

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CHAPTER 43

Senior Managers' Personal Values and Organization Strategy: An Empirical Study of Executives in Jordan

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Posner and Schmidt (1984) referred to the lack of continuous research on the values of American managers. They also indicated that the values of American managers, especially those of top executives, usually get attention when a corporate scandal hits the headlines. News of a faulty product, bribes, pollution of the environment, or some other issue cause people to ask "What kind of people become aware of the influence that personal values have in business organizations?"

The objective of this study is to examine the relationship, if any, between the personal value systems of executives in Jordanian organizations. This study includes executives in private, public and mixed organizations.

Literature Review

Major factors affecting the strategic management process are: 1) personal values, aspirations and visions of managers; 2) social, political, regulatory and economic aspects of the organizational external environment; 3) organizational skills, competencies and resources; 4) opportunities and competitive forces in the industrial environment; 5) emerging threats to the organizational performance and its well-being; and 6) organizational culture, core beliefs, and business philosophy (Thompson and Strickland, 1986). Narrowing the discussion on personal values, a host of writers have argued that personal values of senior managers have a great impact throughout the strategic management process. Management values influence: the organization mission; goals/objectives; external environmental forces (threats and opportunities); resource and capabilities (strengths and weaknesses); the strategic choice; implementation process and evaluation means.

Strategy Formulation

Guth and Jaguiri (1965) have illustrated the impact of the personal values on corporate strategy. According to the authors, personal values consciously or subconsciously are one of the contributing factors in determining a manager's concept of what corporate strategy should be. Whether viewed as constraints or as criteria, personal values play a valuable role in strategy formulation.

336

The assertion of Guth and Taguiri (1965) has been supported in other studies. Learned et. al (1965) identify personal values and aspirations as one of several components of organization strategy. Steiner (1969) also argues that the values of top executives' values are reflected in the network of the aims of an enterprise. Whether written or not, these values have the strongest impact on the direction in which a firm moves and the way it operates.

Schendel and Hofer (1979) argue that in a balanced approach to strategy formulation, the environment resourc₁ and values are considered roughly equal in importance and are considered simultaneously. Thompson and Strickland (1986) also assert that most executives have their own concepts of what their organization's strategy is or ought to be. These concepts are certain to reflect a manager's own values and opinions, especially when he or she has a hand in formulating the organization strategy.

Organization Mission

In his discussion of the organization culture, Kelly (1964) refers to the pattern of value developed to facilitate the achievement of organization mission. He stated that an organization consists of a number of different layers, each with its own value system. The interaction between these mini-value systems make for conflict, but enables them to achieve a number of diverse goals. In a study of nearly 1500 executives and managers, Schmidt and Posner 91983) provided solid evidence that there is a relationship between top management values and organization mission.

Organization Goals

In most organizations, it will be the collective personal values of senior managers which will have the greatest influence on organizational goals. Cyert and March (1963) pointed out that the composition of an organizational coalition is one of the major factors that influence the organizational goal structure. In addition, the organizational goals change when membership in the coalition changes. Cohen and Cyert (1973) argue that the organizational goals must be accepted by individuals responsible for strategy implementation. The authors went on to state that "...if the organization is to function effectively, its goals must be in some sense an amalgam of the goals of the participants" (Cohen and Cyert, 1973, p. 394).

In a study of managerial values and organizational goals, Jacob (1973) examined the relationship between personal values and organizational goals. It was found that organizational goals were significantly related to values. In another study of personal value systems of managers and the operative goals for the organization, Roger (1972) found that the goals of business were strongly affected by personal characteristics of its managers. Similarly, in a study at a New York company, Manley (1972) found that operational goals of the firm were related to the personal values of its managers. Although the formal goals of the company were established as quality of service first and rate of return second, the managers operationally ordered the goals according to their own values, i.e. quality of service and employee welfare.

<center>337</center>

Environmental Scanning

A major role in which personal values may influence the direction of organization is in the assessment and analysis of the environment. Whether the features of the environment represent opportunities or threats, the recognition of these economic, social, political, and technological forces and their relevance to the firm is of critical importance. Personal values may affect the environmental analysis through the selection, filtering, and interpretation of information which is received (Sturdivant et al., 1985). However, England (1967) referred to this as a process of perceptual screening. Thus, the environmental analysis provides a set of premises for strategy determination as screened by the personal values of senior management.

Strategic Choice

Taguiri (1965) concluded that personal values are an important determinant in the choice corporate strategy. Guth and Taguiri (1963) also argued that personal values are criteria used in choosing from strategic alternatives once the manager has formed judgments about the likely results of these alternatives. Because the individual's personal values are an intrinsic part of his or her life and behavior, he or she will eventually have to use them as criteria in making his or her conscious choice.

Selznick (1957) had noted that the effect of this personal involvement on the rational choice of methods and goals was significant. A similar conclusion has been reached by Andrews (1980) when he stated, "we must acknowledge...the most sensible economic strategy for a company from the personal values of those who make the choice." Schendel and Hofner (1979) indicated that the values of both internal and external coalitions influence the choice of the strategy. Recently Thompson and Strickland (1986) asserted that there is a natural human tendency for managers to draw upon their own personal values, beliefs, philosophy, and ambitions when choosing among alternative strategies. Sometimes the important point is that the managers do not dispassionately assess the strategic choice, but they are often influenced by their own vision of how to make the choice.

Strategy Implementation

Cohen and Cyert (1973) have indicated that the variables of organization strategy have to be accepted by the individuals responsible for strategy implementation. Porter (1980) also noted that the personal values of key implementers of strategy have a significant influence on strategy implementation.

Strategy Evaluation

In this final stage, organizational performance has to be evaluated. Various researchers have examined the relationship between personal values and the evaluation means. Jackson (1976) found that managers' value systems affect their perception of the evaluation process and its means. Sturdivant et al. (1985) provided an empirical foundation. The researchers examined the relationship

between personal values of managers and the evaluation means. The results reported that therein based on a sample of 1438 managers of business firms and social activist organizations. In addition, 62 MBA students were used in preliminary scale construction and one phase of validation efforts.

Since managers possess many values, conservatism was selected as the construct for this investigation. A scale to measure conservatism was developed and its measurement properties were tested on several hundred executives. Two dimensions of corporate performance related to corporate strategy were selected for analysis: social responsiveness and financial performance. Empirical results were consistent with the hypothesis that conservatism among senior managers is negatively associated with the firm's social responsiveness and contained aspects of financial performance as well.

Method

A stratified random sample was drawn using national directories of managers in Jordan. Stratification was on the side of organization, level of management, and function. The percentage of usable return 47.4 percent (474 of 1000 questionnaires).

Values were measured using England's (1967) Personal Value Questionnaire (PVQ). This instrument measures the cognitive and affective properties of the values of managers to 66 concepts classified into five categories: organizational goals, personal goals, groups of people, ideas associated with people, and ideas about general topics. The cognitive property is the meaning (successful, right or unpleasant) assigned to concepts by managers. The affective property is the importance (high, medium, low) assigned to concepts by managers. Managers are classified into four categories. The first is a pragmatic manager. This is a manager who ranks most of the PVQ concepts as high importance and successful. Second, the moralistic manager is one who ranks most of the PVQ as high importance and right. Third, an affect manager ranks most of the PVQ concepts as high importance and pleasant. Lastly, the mixed manager is one who cannot be placed in any of the other groups.

Values are also classified into four categories: 1) operative values are those concepts that are rated by managers as high importance and fits his/her primary orientation; 2) intended values are those concepts which are rated by a manager as high importance but do not fit his/her primary orientation; 3) adopted values are those concepts that are rated as average or low importance and fit the his/her primary orientation; and 4) weak values are those concepts which are rated as average or low importance and do not fit the his/her primary orientation.

Strategy in organizations is a stream of strategic decisions (Jauch and Glueck, 1984). Managers' strategic decisions (strategy) were measured on five short simulation exercises. Following each exercises, several alternatives were ordered on a continuum except for the fourth problem which offered only two alternatives. Initial analysis of the values data consisted of separated principal factor analysis correlations matrices for each group squared multiple correlations as the initial

commonality estimate. Then varimax rotation was used for all factors exceeding the Kaiser criterion (Eigene values exceeding 1.0) for the responses of Jordanian managers to the PVQ. Responses on each of the five exercises of the significant factors (the independent variable), were regressed on the responses of the significant factors (the independent variable).

Results and Discussion

There were 20 factors generated from the data for the sampled managers. Ten of the factors were the most significant in terms of the large factor loadings. Using coefficient alpha, the reliability for scales of these ten factors indicated that five of the ten have above .70 alpha. Regression analysis indicated that there are four significant relationships ($p < .05$) between the personal values and the organization strategy process.

More than one significant relationship between the personal values of managers and the variables of organization strategy is required to test this relationship (Whitely 1979). Following Whitely's 91979) recommendation, the results of the multiple regression analysis provide evidence that there is a relationship between the personal values of Jordanian managers and the organization strategy process. The findings of eight significant relationships between the personal values and the organization strategy process far exceeds chance.

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340

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341

NOTES

In a World of Differences
Learning is the Common Ground

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343