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ABSTRACT

This instructional resource presents ways in which teachers participating in a lesson bank exchange program for an ongoing research project have applied J. A. Banks' typology of ethnic identity development and related curriculum goals to literacy instruction. Banks' definitions of the stages of development and the curriculum goals for each stage are provided. Strategies for engaging students in the process of developing multicultural literacy through the use of relevant content and classroom discussion are provided in samples of lesson plans designed by participating teachers. The purpose of the instructional resource is to provide concrete examples of instructional material and the facilitation of classroom discussion and activity that is relevant to critical issues of ethnic identity development as they relate to multicultural competence and the development of multicultural literacy. Contains four figures. (Author/RS)

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# Teachers' Applications of Banks' Typology of Ethnic Identity Development and Curriculum Goals to Story Content and Classroom Discussion: Phase Two

Louise M. Tomlinson

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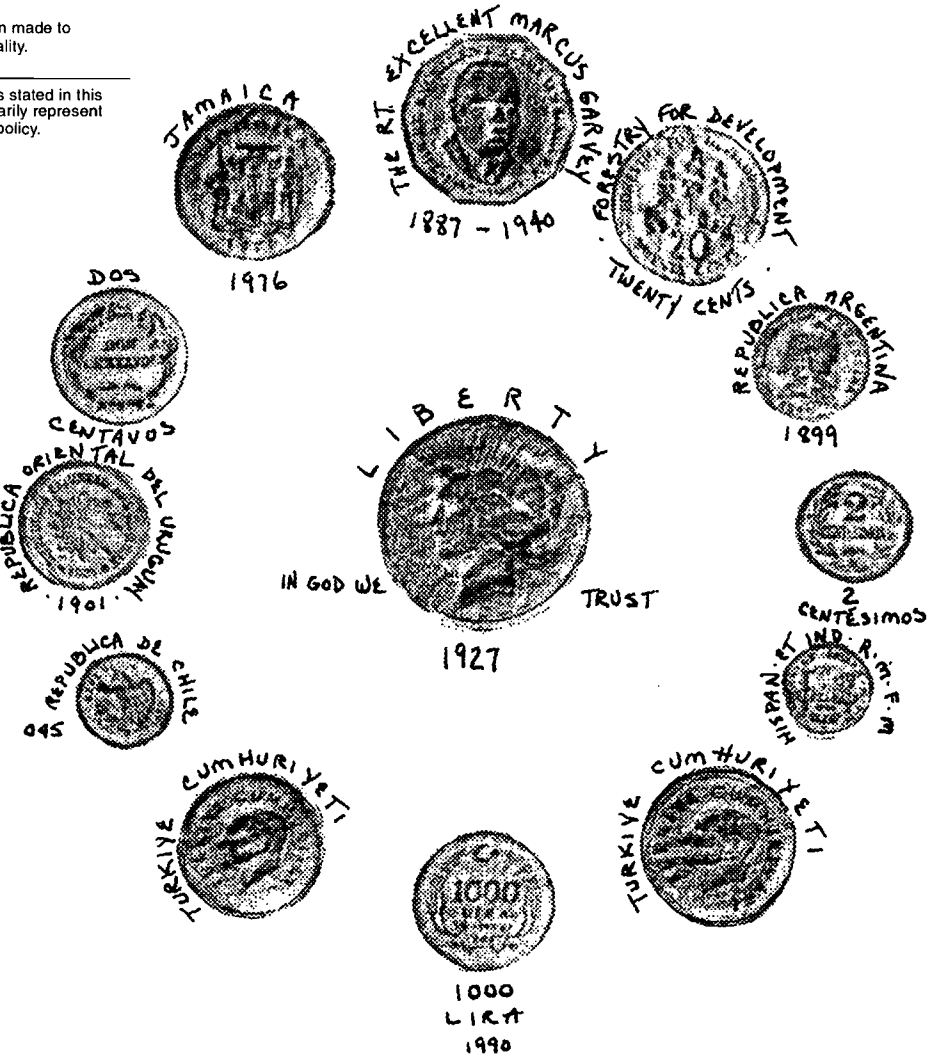


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Instructional Resource No. 35
Fall 1996

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Louise M. Tomlinson
*University of Georgia*

INSTRUCTIONAL RESOURCE NO. 35
*Fall 1996*

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**Louise M. Tomlinson** is a former Assistant Professor in the Division of Academic Assistance at the University of Georgia and a principal investigator with the National Reading Research Center. She is currently an independent consultant. She has taught reading and English composition in high school, developmental reading at the college level, analytical reading for students in pre-medical preparatory programs, study skills for veterinary medicine students, and teacher education for undergraduate and graduate students preparing to teach beginning reading in the primary grades. Dr. Tomlinson's research has focused on literacy instruction and multicultural issues in education. She has published widely on related topics. She has served as National Faculty for the Kettering Foundation's National Issues Forums Public Policy Institutes and as a Regents Administrative Fellow at the Board of Regents Office of the University System of Georgia. She also has been a convenor of the "Imperative Educational Network Conference: Parents, Teachers, and Concerned Individuals," with a mission of encouraging parent involvement, exchanging ideas on strengthening parent, educator and community networks, and generating strategies for improving achievement levels of youth. Dr. Tomlinson has been active in several national and international organizations including the review boards of the *Journal of Adolescent and Adult Literacy* and the *Reading Research Quarterly*. She has also authored NRRC Research Report No. 44 entitled "The Effects of Instructional Interaction Guided by a Typology of Ethnic Identity Development: Phase One," and NRRC Instructional Resource No. 24 entitled "Applying Banks' Typology of Ethnic Identity Development and Curriculum Goals to Story Content, Classroom Discussion, and the Ecology of Classroom and Community: Phase One."

# Teachers' Applications of Banks' Typology of Ethnic Identity Development and Curriculum Goals to Story Content and Classroom Discussion: Phase Two

Louise M. Tomlinson
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National Reading Research Center
Universities of Georgia and Maryland
Instructional Resource No. 35
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***Abstract.*** *This instructional resource presents ways in which teachers participating in a lesson bank exchange program for an ongoing research project have applied Banks' (1981) typology of the stages of ethnic identity development and related curriculum goals to literacy instruction. Banks' definitions of the stages of development and the curriculum goals for each stage are provided. Strategies for engaging students in the process of developing multicultural literacy through the use of relevant content and classroom discussion are provided in samples of lesson plans designed by participating teachers. Finally, the teachers' bibliography of references related to their lesson plans will be listed. The purpose of this instructional resource is to provide concrete examples of instructional material and the facilitation of classroom discussion and activity that is relevant to critical issues of ethnic identity development as they relate to multicultural competence and the development of multicultural literacy. The focus of this instructional resource is based on the assumption that culturally relevant literacy instruction which is guided by sound and generalizable theory (Banks, 1981) that transcends celebratory and additive approaches can enhance ethnic identity orientation toward one's own ethnic group and toward others. It is also assumed that there is a synergy between levels of reading engagement, self-esteem, exposure to and interest in other ethnic groups, positive attitudes or increased value sets regarding other ethnic groups, motivation for increasing one's knowledge base regarding other ethnic groups, and, ultimately, achievement level (Tomlinson, 1995). The information which follows has been collected and developed from the NRRC research project, entitled "An Investigation of the Effects of Instructional Interaction Guided by a Typology of Ethnic Identity Development: Phase Two: Teachers' Perceptions and Conceptualizations."*

The purpose of this instructional resource is to provide specific examples of links between theory and practice in multicultural literacy or the development of multicultural competence for classroom teachers and their students. (For purposes of the discussion in this resource, multicultural literacy and multicultural competence will be defined as follows. Multicultural literacy shall be considered knowledge accumulated about another culture, such as facts about the history of a culture, its traditions, customs, languages, religions, music, attire, artifacts, and foodways. To have multicultural literacy is to have factual knowledge of these aspects of a culture. In contrast, multicultural competence shall be considered the ability of individuals to interact with people of other cultures on the basis of the knowledge that they have accumulated [multicultural literacy] about other peoples, their ability to navigate successfully with and among people of cultures different than their own, or the ability to appreciate,

empathize with or see similarities where differences exist between cultures. Multicultural literacy and multicultural competence are not mutually exclusive. Instead, they are interdependent to the extent that multicultural competence does require some degree of multicultural literacy, although multicultural literacy does not assure multicultural competence. Thus, the terms are not interchangeable, and as such will frequently be mentioned side by side.) Classrooms in every state in the nation are becoming increasingly diverse in terms of students' ethnicity and cultural backgrounds (Education Commission of the States, 1988). As a result, the development of multicultural competencies and developing literacy in multicultural contexts has become a greater priority in school curriculum and curriculum reform.

Although cultural background and heritage are largely influenced by the child's first learning environment—the home—the classroom at school becomes a pivotal environment from which prior learning can be reinforced and expanded. Unfortunately, in many instances, the classroom becomes a place where learners' cultural backgrounds are submerged or invalidated because there is not sufficient attention given to cultural issues or because the culturally relevant learning experiences that are provided are not culturally relevant to the learners or to the other cultures in their immediate communities. Although considerable impact is made on young learners through the school environment (in terms of classroom artifacts, the style and tone of interaction between teacher and students, and the overall cultural climate of the school), the nature of literacy instruction plays a significant role in the ways in which teachers and learners develop multicultural competencies.

This instructional resource has been developed in an attempt to present an important link between theory and practice in multicultural literacy and multicultural competence for classroom teachers and their students. Projections for the twenty-first century forecast the increasing challenge of diversity among students in our classrooms. The challenge of diversity has become a global concern, but our efforts toward multicultural education reform cannot be effectively implemented for all students by addressing multiculturalism on a global level if it is not addressed first at the level of the lives of the students that we attempt to teach.

Nationally, education reform goals and objectives transmit the need for making the teaching and learning process more multicultural in content. However, the goals and objectives are frequently unclear or nonspecific in suggestions for going beyond what is too often a superficial sampling of a variety of cultures. Even though multicultural movements in education have spawned many positive and illuminating contributions to theory and research, there is still an urgent need to improve the links between theory, research, and the most important end-product which is practice.

Literature-based classroom instruction is a particularly powerful way in which issues of ethnic identity and multicultural competencies are addressed and developed. Three critical aspects of curriculum development in response to culturally relevant literacy instruction that is literature-based are story content, classroom discussion, and related activities. These aspects of curriculum development can be made more

culturally meaningful with the application of a theory such as James Banks' (1981) typology of stages of ethnic identity development and curriculum goals related to each stage. Banks' typology of stages of development is universal in principle and generalizable to individuals of all age groups and cultural backgrounds.

Banks' typology of stages of ethnic identity development help us to understand the various perspectives from which we view, react to, and think about our own cultural or ethnic group and other groups. (The various perspectives include our level of understanding of the history of our own culture, our perceptions of other members of our culture, our self-esteem as it relates to how others view our culture, the ways in which we view people of other cultural groups either positively or negatively, and the reasons why.) This stage theory outlines an aspect of psychological development which, according to Banks, may progress from thinking in ways that are characteristic of narrower or more limiting perspectives of one's cultural or ethnic group, at any point in life, to other stages (either through actual experiences and exposures or vicarious instruction) and toward ways of thinking that are characteristic of broader and deeper views of one's culture and other cultures. To accompany each stage in the typology, Banks provides curriculum goals and suggestions for assisting teachers and learners in a process of multicultural literacy that is useful for understanding and resolving hostilities and suspicions held about one's own cultural or ethnic group as well as other ethnic groups. The curriculum goals and suggestions provide a framework for developing greater appreciation for one's own group that can stimulate appreciation for others.

Teachers' efforts in developing multicultural competencies for themselves and their students can make a positive impact on other aspects of the affective domain including self-esteem, confidence, motivation, and thus improved engagement in learning activities (Tomlinson, 1995). Although we have entered an era of technological revolution that allows us to acquire and manipulate information in many new ways, reading engagement still remains a critical aspect of literacy. Engagement in literature based instruction can provide a vast array of opportunities for the exploration of culturally relevant activities which have great potential for creating reciprocal enhancement in the learning experience—one that renders both reading engagement and multicultural literacy as mutually beneficial processes.

This instructional resource is designed to provide its readers with Banks' definitions of the stages of ethnic identity development and curriculum goals for each stage; teacher's perceptions on the typology of stages of ethnic identity development and the challenge that it creates in application; strategies for engaging students in the process of developing multicultural literacy as illustrated in samples of lesson plans designed by teachers participating in a lesson bank exchange; and finally, the teachers' bibliography of references related to their lesson plans will be listed.

The purpose of this instructional resource is to provide specific examples of instructional material and facilitate classroom discussion and activity that is relevant to critical issues of ethnic identity development and relevant to multicultural competence and the development of multicultural literacy. This instructional resource is based on the premise that culturally

relevant literacy instruction which is guided by sound and generalizable theory and curriculum goals (Banks, 1981), beyond celebratory and additive approaches, can enhance ethnic identity orientation toward one's own ethnic group and toward others. This instructional resource has also been developed on the basis of the assumption that a synergy exists between levels of reading engagement, self-esteem, exposure to and interest in other ethnic groups, positive attitudes or increased value sets regarding other ethnic groups, motivation for increasing one's knowledge base regarding other ethnic groups, and, ultimately, achievement (Tomlinson, 1995).

The author and contributing teachers hope that readers of this instructional resource will find useful examples and new directions for addressing issues of ethnic identity development within an instructional agenda that aims to make multicultural literacy more relevant and more meaningful. This resource creates a link between the general guidelines of theory and the specific examples of relevant practice that can contribute to making the development of multicultural literacy or multicultural competence more meaningful, more empowering, and more oriented toward enlightened social participation rather than a superficial acquisition of knowledge about self or about others.

## Theoretical Background

Banks (1981) presents a theory of stages of ethnic identity development which he describes as an ideal type construct. The typology is based on existing theory and research and his study of ethnic behavior in several nations (Banks, 1978) and is generalizable to individuals of all ethnic groups and ages. Banks does not indicate that there is a sequential progression of development like those of the stages in theories of cognitive development. Instead, he indicates that an individual may progress or regress across stages at various times, depending on their experiences. However, the very nature of the elements of each stage seem to indicate that a balanced foundation in the earlier stages can enhance the advancement of development into the later stages (just as it is suggested in bilingual education theory that a comprehensive foundation in the basic grammar of one's first language facilitates mastery of other languages; Tomlinson, 1995).

Six stages are identified in Banks' typology and each stage is accompanied with suggested curriculum goals as follows:

**Stage 1**: *Ethnic Psychological Captivity*—looking at victimizing social myths and ideologies perpetuated by society, media, and schools in monoethnic content in ways that can help readers with their own ethnic identity through moral development and decision-making skills.

**Stage 2**: *Ethnic Encapsulation*—providing curricular experiences that accept and empathize with ethnic identities and hostile feelings toward outside groups and help cope with hostile feelings in constructive ways.

**Stage 3**: *Ethnic Identity Clarification*—reinforcing emerging ethnic identity and clarification, accepting glories as well as shortcomings, with an emphasis on values clarification and moral development.

**Stage 4**: *Biethnicity*—helping with ideas related to another ethnic group from the perspective of that group and comparing one's own group to another in ways that foster positive attitudes toward both.

**Stage 5**: *Multiethnicity and Reflective Nationalism*—developing a global sense of ethnic literacy about diverse groups within a multiethnic cultural environment by examining moral dilemmas and case studies and exploring values needed for living in a multiethnic community and global world society.

**Stage 6**: *Globalism and Global Competency*—including knowledge, skills, attitudes, and abilities that students need to function more effectively within their own ethnic group, nation, and world. A major goal is helping learners to understand how to determine which particular allegiance—whether ethnic, national, or global—is most appropriate within a particular situation.

For additional explanations of the relevance of the typology and its generalizability as compared to other similar typologies, see Tomlinson (1995).

### Teacher Perceptions of the Typology

Three teachers participating in the lesson-bank exchange project shared their views of the challenges of applying Banks' theory of the stages of ethnic identity development and related curriculum goals to lesson development and classroom instruction. Two of these teachers teach middle school classrooms, one teacher Puerto Rican American and the other Arabic American, with students from their own ethnic background. The third teacher, a Nigerian American was teaching pre-schoolers of a variety of ethnic backgrounds.

These teachers were participants in Phase One, the first year of this research project (Tomlinson, 1995, 1996), and had already developed a cursory knowledge of Banks' theory of stages of ethnic identity and curriculum goals. At the end of their first year of involvement in an orientation to Banks' typology and after making their contribution of core reading lists and of tape-recorded lessons containing discussions of cultural content in the stories that their students read, they volunteered to participate in Phase Two (reported here). The incentives provided were the opportunity to practice their skills in designing lessons guided by Banks' typology and benefit from the intergroup exchange of lessons as well as intergroup feedback on their own contributions.

Although there were other teachers who were newcomers to the project at Phase Two and who did not remain involved in the second year of activities for the duration, the three teachers whose voices are present here inadvertently happen to be from three different ethnic backgrounds. These teachers participated for the duration of Phase Two and presented lesson plans that were both relevant to the issues of the stages in Banks' typology *and* relevant to the ethnic backgrounds represented by the students in their classrooms.

Each teacher was asked which stage they found most difficult to address with their students. They were also asked which of the lesson plans that they received from another teacher they would most likely be able to adapt for instruction with their own students. The teachers were provided the questions in print and asked to prepare responses that they would subsequently share during teleconferences including all participants simultaneously. Three teleconferences took place over a span of 4 weeks after the teachers had all progressed through a first round of lesson development for Stages 1, 2, and 3. The teleconferences were

conducted during evening hours that were prearranged. The following responses were provided by each teacher.

*Ms. Elou*: Stage 1 is the most difficult for development with a monolingual and mono-ethnic group [like mine]. They are ashamed and don't want to bring these concepts out. If possible, the teacher must share how he or she feels also. For example, some of the things that can be discussed are stereotypes of terrorists, religion, and dress. (*Ms. Elou indicated that she could readily adapt the Stage-1 lesson that another teacher developed for an African-American focus to help students verbalize their negative feelings.*)

*Ms. Atobi*: Stage 1 is the cornerstone. It be comes very easy to deal with, once understood. However, Stage 2 needs [much work] for presentation. [You] have to look inside [your] self. After seeing what society sees of you, you must consider what you think of yourself. Stage 2 must provide real experiences that can be difficult. [You] cannot say that you are better than other groups. You must start thinking differently. This is not in the general curriculum. Teachers must go beyond and develop their own lessons. Stage 1 is therapeutic, catharsis. Stage 2 then becomes very challenging. You must be creative and children must be concretely involved. For example, some of the concepts that can be addressed are ethnocentrism (e.g., Afrocentrism) in terms of superiority and arrogance, apprehensions about other people of color (e.g., African-Americans' perceptions of Africans), and habits of dress and living. (*Ms. Atobi chose to adapt another teacher's lesson designed for the Puerto Rican ethnic focus on a family tree, food, and music festival since this content would be easily transferrable to her pre-school group.*)

*Ms. Irales*: Stage 1 is the most difficult. Stu dents do have a point of view about themselves and what others perceive of them depending on misconceptions. When you try to understand others' misconceptions, it is difficult. You have to see yourself as a part of one group. You have to use critical thinking. Students may not be mature enough. We assume that they have a concept of identity. Some students are in denial. At the end of your discussion you must present something positive. You must be delicate. For example, some of the concepts that depend on the teacher's aptitude or knowledge are low motivation, illegal immigration, language differences, psychological needs, and the assumption that Hispanics are monolithic. (*Ms. Irales indicated a preference to adapt a lesson developed by one of the other teachers that was designed with African-American students in mind. The lesson addresses students' preferences for Black or White dolls. She was particularly intrigued by the observation that many students demonstrate a desire to assimilate rather than to appreciate their own cultural features. She indicated that she would add another objective to this lesson, for her students who are older, by asking them to identify the physical characteristics of the man or woman that they might like to develop a permanent relationship with and explain their reasons. Students would be encouraged to use newspapers or magazines to select celebrities or other individuals as examples.*)

## Teachers' Conceptualizations of Lessons Guided by the Typology

It should be noted here that in the process of lesson plan development, it became apparent to the researcher that the first three stages did, indeed, present the greatest challenge to teachers who were engaged in designing lessons that could be used with their students. Conse-quently, it was decided that after completing the design of a Stage 3 lesson, the participating teachers would develop another set of lessons for Stages 1, 2, and 3, instead of proceeding through Stages 4, 5, and 6. It should also be noted here that Stages 4, 5, and 6 are not considered unimportant but happen to be the stages for which perspectives are addressed more frequently in units of multicultural instruction at all grade levels and which frequently lead to what is "merely a superficial sampling of various cultures . . . [rather than] empower[ing] all students to understand social issues as they relate to their own cultural groups" (Tomlinson, 1996, p. 2).

The lessons presented here were developed by the teachers in response to the curricular goals suggested by Banks' stage theory and in some instances may reflect practices or approaches to student engagement that were not a part of each teacher's usual classroom routine. (For further elaboration of findings related to their experiences in the lesson bank exchange project, see the Research Report entitled *An Investigation of the Effects of Instructional Interaction Guided by a Typology of Ethnic Identity Development: Phase Two: Teachers Perceptions and Conceptualizations*.) It is hoped that other teachers may find the flexibility to indulge in modifying and incorporating some, if not all, aspects of the examples provided here into their students' classroom experiences.

Ms. Atobi has contributed lessons for Stages 1, 2, and 3 that illustrate action research in progress (particularly in her Stage 1 lesson), the inclusion of concrete and physical activities (particularly needed in early education), and the use of picture books and poems for reinforcing concepts of ethnic identity and motivating early reading engagement. The young learners in her class were engaged in seeing, hearing, enacting, and reciting information about self-concepts, intergroup relations, and specific role models from the literature of the civil rights movement.

*Stage 1*: **Cultural Psychological Captivity**
*Grade*: Pre-School/Head Start
*Ethnic Focus*: African American
*Objective*: 1. To help children verbalize the negative feelings that they might have acquired directly or indirectly.

2. To help children develop a positive sense of self.

*Background*: I purchased two Cabbage Patch boy dolls from a national chain toy store. Everything about the dolls is the same except the skintone. Before the arrival of the children, I placed the dolls in a doll crib and set it beside my circle-time chair (covered).

*Warm Up*: After shared greetings, I announced to the class that I brought two new friends with me today. I then asked them to guess who they might be. After many guesses, I brought out the two dolls. Their faces lit up.

I asked the children, individually, which of the dolls they would play with. All of the

African-American boys in my class picked the White doll, but the girls picked the Black doll. (*The following conversation takes place.*)

*T*: Why did you pick this doll?
*Ss*: It is a better doll.
*T*: Why is it a better doll?
*Ss*: No response.
*T*: What is the same about the dolls?
*Ss*: Same clothes.
*T*: What is different about the dolls?
*Ss*: No response.
*T*: What about skin color? Is it the same as yours?
*Ss*: Yes.
*T*: Show me. (*The African-American boys show me the palm of their hands.*)

I called on some children to come up front and compare skin tones among African Americans, Hispanic Americans, European Americans, and Vietnamese Americans. We talked about the differences in hair texture, eye color, and facial features—those that are the same and those that are different. I pointed out to the children that the differences do not make one person a better person than the other one. Then I asked again which is the better doll. Some of the children were now puzzled, but the response was the same—the white doll was a better doll. However, an Hispanic-American child blurted out "No one is better! They are the same." I reaffirmed what this boy said and ended the lesson for the day. The dolls were made available to the children to explore and play with during work-time (free-time) and the rest of the day.

We recited a poem by Eloise Greenfield—Honey I Love. During story time, we read "The Land of Many Colors."

(It should be noted here that, although the lesson formats are presented verbatim of the written plans that teachers submitted for this project, Ms. Atobi did verbalize some observations that explain her choice of topics for Days 2 and 3 of this Stage 1 lesson. She indicated that she witnessed exchanges of prejudiced and negative comments between and among the children about each other's racial or ethnic backgrounds, in addition to some of the sentiments of negative self-concepts reflected in Day 1 of the lesson presented here.)

DAY TWO: Feelings—Anger

*Circle time*: Today we are going to talk about feeling angry.

*T*: Show me a happy face, a sad face, then an angry face. (*Earlier in the year, we had discussed different feelings using the second step of nonviolent curriculum.*)
*T*: What kind of things make you angry?
*Ss*: When someone called me a name—a pig.
When someone called me fat.
When my friend hurt me.
When my Mom won't let me play outside.
When I have no friend to play with me.
*T*: If someone makes you angry, what will you do?
*Ss*: I will hit the person.
I will stomp my feet.
When someone calls me fat, I will be quiet.
*T*: If you hit the person who makes you angry, then what will happen? (*I discussed the implication of hitting which might result in fighting and someone getting really hurt.*)

I explained to the class, when someone makes us angry we need to take a deep breath (I explained that we inhale deeply); breathe out

(exhale deeply); count 1,2,3; and then go to the person and tell him or her how you feel:

- I feel angry when you call me fat or a pig.
- Mommy, I feel angry when you don't let me go outside to play.
- I feel angry when you don't let me play with you.

The children were encouraged to role play a couple of times.

*Story time*: I read the book *What Does It Mean? Angry*. After the story, I asked the following questions:

- What happened?
- What was the problem?
- How was it resolved? How was the problem fixed?

DAY THREE: We continued to talk about feelings. I showed them pictures of children with different facial expressions. We discussed each picture and then role played each feeling.

*Observation*: A week later, I brought out two Barbie dolls that were dressed alike. One was Black, one was White.

*T*: Which is the bad doll?

*Ss*: An African-American girl pointed at the Black Barbie.

*T*: Why is she a bad doll?

*Ss*: Her hair.

*T*: Why is her hair bad?

*Ss*: I don't like braids.
(*This particular doll's hair was not in braids. However, the girl who responded wears her hair in braids.*)

*T*: (*I pointed out how many of the students, including her, wear their hair in braids.*) Braids do not make people bad people. As a matter of fact, (*I told her*) I like your braids.

The following day she stated that she liked her braids.

*Books*:

*All About You*, Catherine and Lawrence Anholt.

*All I Am*, Eileen Roe.

*Everybody Has Feelings (Todos Tenemos Sentimientos)*, Charles E. Avery.

*Families Are Different*, Nina Pelligrini.

*Honey I Love and Other Poems*, Eloise Greenfield.

*The Land of Many Colors*, The Klamath County YMCA Preschool.

*Something On My Mind — Tom Feelings*, words by Nikki Grimes.

*What Does It Mean? Angry*, Susan Railey.

*Reference*:

Committee for Children. (1991). *Second Step: A violence-prevention curriculum. Preschool–Kindergarten (ages 4–6)*. Seattle, WA: Author.

*Stage 2*: **Ethnic Encapsulation**

*Grade*: Pre-School/Head Start

*Ethnic Focus*: African American

*Objective*: 1. To develop positive self-esteem.
2. To affirm ethnic pride.

*Background*: The class is discussing African Americans who have made positive contributions to better the lives of other people.

*Warm Up*: The teacher sets up a hypothetical, unfair situation or unfair rules and asks the children how they feel about it. For example:

- Only girls can play in the block area. Is that fair?
- Boys get stickers when they raise their hands and girls don't.
- Only people with braids get to play outside.

The teacher discusses with the children why the rules are unfair and then introduces the following activity.

*T*: Today we are going to learn about a very special lady named Rosa Parks. (*The children are shown a picture of Rosa Parks. The story of Rosa Parks is told. The children are then engaged in role playing this Civil Rights story. The children are told how Rosa Parks protested the law or rule that Black people had to sit in the back of the bus.*)

*Senario*: Set up a bus scene. Appoint a bus driver, Rosa Parks, and a police person. Use the clothes in the doll house for props. Walk children through the scene. When people start getting on the bus, the driver asks some of them to sit in front and sends others to the back. (For the purpose of the role play, divide the children into two groups—people with braids are to sit in the front of the bus, and those without braids are to sit in the back.) When Rosa Parks gets on the bus she takes the last seat, close to the people with braids. One more person with braids gets on the bus and there is no place to sit. Then the driver asks Rosa Parks to give up her seat. When she refuses, the driver calls the police person who orders her off the bus. Some of the bus passengers are so upset about Rosa Parks treatment and the "bad law" that they also get off the bus. All kinds of people protest the "bad law."

DAY TWO: The focus is on Dr. Martin Luther King, Jr. To help tell the children the story of Dr. Martin Luther King, Jr., we read his biography and discussed his role in helping to change "bad laws," leading marches, and joining hands with people singing the Civil Rights song "We Shall Overcome." The class reenacted the protest march. We marched around the classroom carrying previously made placards and singing the Civil Rights song. The children were very enthusiastic about the protest march.

I like me, no doubt about it,
I like me, can't live without it,
I like me, let's shout about it,
I am Freedom's child.
You like you, no doubt about it,
You like you, can't live without it,
You like you, let's shout about it,
You are Freedom's child.
We need all the different kinds of people we can find,
To make Freedom's dream come true.
So, as I learn to like the differences in me, learn to like the differences in you.
I like you, no doubt about it.
You like me, can't live without it.
We are free, let's shout about it.
Hooray for Freedom's child!

*Figure 1*. "I Am Freedom's Child" by Bill Martin, Jr.

The children are told that after many, many days of marching, the unfair/bad law was changed and because of Rosa Parks, Dr. King, and many other people, bad laws were changed. They are told that both Black and White people can sit anywhere they like on the bus, and go to the same restaurants and schools. More importantly, they are told that, as a result of the Civil Rights Movement, children of all races are able to be in our classroom. Also, they are told that, because of the work of people like Rosa Parks and Dr. King, their life is better today. Emphasis is placed on

the idea that the children can use their words and positive actions to change unfair rules or situations.

*Poem*: Children recite "I Am Freedom's Child" (Figure 1).

*Books*:

*A Picture Book of Martin Luther King, Jr.*, David A. Adlar.

*Happy Birthday Martin Luther King*, Jean Marzollo.

*Martin Luther King, Jr.: A Biography for Young Children*, Carol Hilgartner Schlank and Barbara Metzger.

*Reference*:

Derman-Sparks, L., & A.B.C. Task Force. (1989). *Anti-bias curriculum: Tools for empowering young children*. Washington, DC: National Association for the Education of Young Children.

*Stage 3*: **Ethnic Identity Clarification**

*Grade*: Pre-School/Head Start

*Ethnic Focus*: African American

*Introduction*: Kwanzaa is an African-American holiday based on an African harvest celebration. It starts on December 26 and ends on January 1. Kwanzaa in Swahili means "first" which means the first fruit of harvest. Kwanzaa is based on seven principles—Unity, Self-determination, Collective Work and Responsibility, Cooperative Economics, Purpose, Creativity, and Faith.

*Objective*: 1. To share a special holiday that honors African-Americans.

2. To increase children's awareness of the values, beliefs, and customs of the African-American community.

3. To expose children to other important holidays.

*Warm Up*: Kwanzaa items were introduced to class during circle time as follows: Kinara-candle holder; set of seven candles, three red (color of struggle), three green (hope for the future), one black (African-Americans); straw mat; vegetables and fruits (artificial or real). Children were allowed to explore these items and any questions that they had were answered. The items were used to create an interest center. Other items included were batik cloth, African arts masks, and carvings.

*Activities*: The following day, the first candle was lit. During small-group, the children collectively glued a collage of pictures of both famous African Americans and everyday people of all ages on butcher paper. Also included in the collage were pictures of animals and maps of some African countries. The finished collage was used to decorate the classroom door. During the activity, the children recognized important faces such as Martin Luther King, Jr.

DAY THREE: The second candle was lit during circle time. The principle of self-determination was discussed with a focus on making choices in situations like deciding where to play and whom to play with during free play. We also discussed people who helped bring about changes to create a free and fairer life. People like Martin Luther King, Jr., and Rosa Parks were mentioned.

In small-group, the children made paper chains using red, green, and black strips of construction paper. Later, the individual chains

were linked together to make a longer chain which was used to decorate the classroom.

*Days Four, Five, Six, and Seven*: The candle for the day was lit. Children were engaged in activities like weaving paper place mats. On the last day, the class made an African dish; a Nigerian dish, to be specific. The dish is known as Akara which consists of pureed black eye peas fried into pancakes. The mood was set for a feast by arranging the place mats and settings. The children listened and danced to African-American music while at least three types of African drums remained on display in the classroom.

*Books*:

*My First Kwanzaa Book*, D. M. Newton Chocolate.

*Moja Means One*, Muriel Feeling.

*Jambo Means Hello*, Muriel Feeling.

*Abiyoyo*, Pete Seegers.

*Reference*:

Committee for Children. (1991). *Second Step: A violence-prevention curriculum. Preschool-Kindergarten (ages 4-6)*. Seattle, WA: Author.

Ms. Irales has contributed lessons for Stages 1, 2, and 3 which illustrate the engagement of students in a variety of creative activities using a variety of reading resources. The students were involved in collaborative group and individual work using worksheets, poems, and encyclopedias to enrich classroom discussion and inspire creative authorship related to critical issues of ethnic identity. Class participation was elicited in response to reading materials that inspired the production of venn diagrams, semantic maps, and acronyms illustrating and reinforcing the ideas of self-concept, coping mechanisms, and cultural pride.

*Stage 1*: **Ethnic Psychological Captivity**

*Grade*: 6th

*Ethnic Focus*: Puerto Ricans

*Objective*: 1. To identify the negative societal beliefs about Puerto Rican people before the United States intervention.

2. To identify the ethnic group and its characteristics before and after U.S. intervention (see Venn diagram, Figure 2).

3. To recognize the misconceptions of our Puerto Rican identity that come from others and from our own subculture in New York.

4. To identify future goals and decision making to choose better role models and to gain pride about our identity.

*Materials*:

- semantic maps to clarify the concept of "Jibaro" de Manuel Alonso, a Puerto Rican poet, about being born and raised in P.R. and about Puerto Rican people that are born and raised in New York.
- Venn diagrams of "The Jibaro" and of an actual Puerto Rican.
- Venn diagrams of a Puerto Rican and a Newyorican.
- guide questions to discuss the poem.
- students ideas.

*Procedure*: For a warm-up activity using semantic maps, ask the students about the characteristics of Puerto Ricans that are born and raised in Puerto Rico and of others with Puerto Rican backgrounds like Newyoricans.

*Poem*: Read the poem "El Jibaro" by Manuel Alonso (Figure 3).

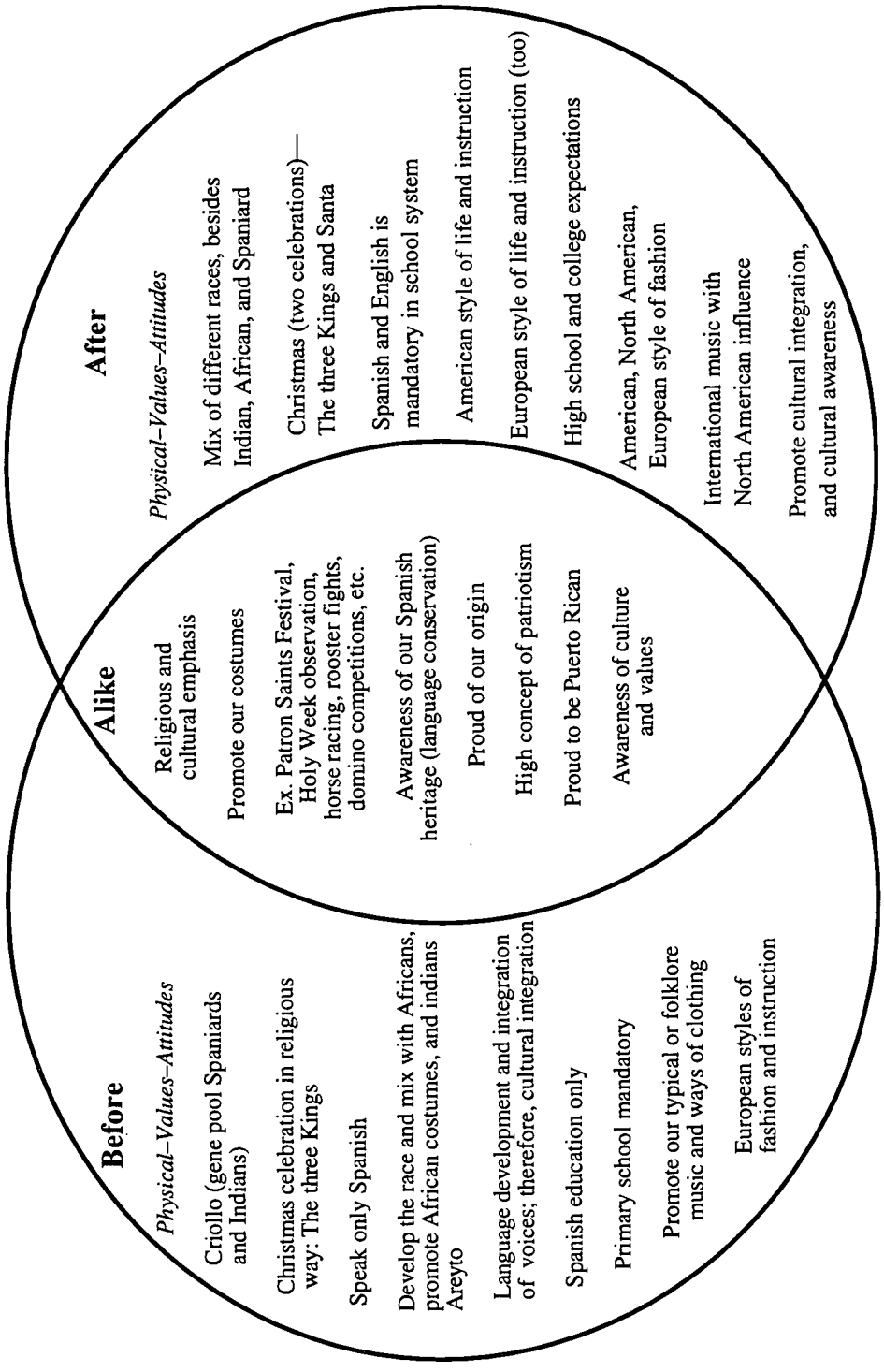


*Figure 2.* Venn diagram, Jibaro before and after United States intervention.

Color moreno, frente despejada,
(*Dark skinned, relaxed*)
Mirar languido, altivo y penetrante,
(*Looking for tranquility, proud and profound*)
La barba negra, palido el semblante,
(*Dark bearded, fair skinned*)
Rostro enjuto, nariz proporcionada.
(*Rich complexion, sculpted nose*)
Mediana talla, marcha compasada,
(*short in stature, rhythmic walk*)
El alma de ilusiones anhelante,
(*The soul is full of hopes and dreams*)
Agudo ingenio, libro y arrogante,
(*Very bright, free spirited and confident*)
Pensar inquisto, mente acalorada.
(*Always curious and vibrant*).
Humano, afable, justo, dadivoso,
(*Humanitarian, considerate, just, dedicated*)
En empresas de amor siempre variable,
(*Loves intensely and passionately*)
Tras la gloria y placer siempre afanoso,
(*Seeks glory and works diligently*)
Y en amor a su patria insuperable:
(*And there is no comparison to his patriotism*)
Este es, a no dudarle, fiel diseno
(*This is, without a doubt, a real reflection*)
Para copiar un buen Puertorriqueno.
(*For the model of a good Puerto Rican*).

*Figure 3*. "El Jibaro" by Manuel Alonso, with English translation in italics.

*Guides*:

- Identify the physical characteristics, genetic pool, values, and attitudes of el jibaro.
- Compare these characteristics with the Puerto Ricans and Newyoricans.
- Add your ideas to the semantic maps.
- Consider what other cultures think about us (as Puerto Ricans), about their experiences with us, their feelings, and their beliefs.
- Identify possible reasons why other groups have these points of view.
- Define our characteristics as Puerto Ricans in Cleveland and give examples of leaders or role models that are famous in Puerto Rico and in America.

*Evaluation*: Cooperative or individual learning takes place in a variety of ways including creative writing. For example:

- writing in different literary styles such as poems, composition, descriptive paragraphs, narratives, as well as expository, persuasive, or propagandistic styles, or autobiographies, rap, acronyms, comic strips or plays.
- tape recorded interviews (to improve oral expression, listening skills, and conducting interviews as well as social skills including cultural integration) on the following topics:
  - -misconceptions about my race and my real identity
  - -how related experiences and classroom experiences help me to cope with the other's point of view about my race and clarify my values or identity
  - -why I am proud to be a Puerto Rican

*Extension Activities*:

1. The students will identify other groups' cultural influence and how and why we assimilate.

2. The students will identify positive role models in our community and make a framework or workbench to share in Puerto Rico

Week or Hispanic Month. (They will interview the leaders of Cleveland and become authors or co-authors of their findings.)

3. The school library will develop a Research Center.

4. The school will develop a Multicultural Newspaper to promote cultural integration and cultural identification in order to increase self-respect and respect, awareness, and pride for Cleveland's cultures and sub-cultures.

*Stage 2*: **Ethnic Encapsulation**
*Grade*: 6th
*Ethnic Focus*: Puerto Ricans
*Topic*: Racism, Prejudice, and Ethnocentrism
*Objective*: 1. The students will be able to define the concepts of racism, prejudice, and ethnocentrism; develop an awareness of and reduce racial pressures and tensions in school.

2. The students will identify the elements that contribute to prejudice and ways of coping with negative feelings in a constructive way.
*Materials*:

- chalkboard, colored chalk, pen, notebooks
- World Book Encyclopedia and worksheet on "Tales of the Prejudice"

*Procedure*:

1. Brainstorm on the board to define the following terms:
   racism
   prejudice
   ethnocentrism

2. Discuss the concepts for clarification and compare with the World Book Encyclopedia definitions.

3. Write the following words on the board and discuss their meaning:
   *racial tension*—a straining of relationships between various races
   *bi-racial*—a result of mixing of different races
   *cultural awareness*—having knowledge of the customs and traditions of a group of people

4. Divide the class into groups to read the worksheet and review the directions for "Tales of the Prejudice"

5. Ask the students the following questions:
   -Why do you think some people think that their color is best?
   -Why do you think people say cruel things about someone's color?
   -Has anyone said something cruel about your color? How did it feel?
   -How do you think our families influence the way we choose our friends and social groups?

6. Ask students about racial tensions that they have seen in their school.

7. Have each group discuss some positive and/or negative reactions to the situations listed below and share with the class.
   -interracial dating
   -being denied service of any kind due to race
   -being denied employment due to race
   -being ignored because of your race

8. Complete this activity by asking for some ways that students can cope with and improve racial issues at school. Discuss some good strategies that might also reduce conflicts and fights resulting from racial tensions and pressures.
*Activities*:

- family tree and picture contest
- food and music festival

- cultural newsletters
- a resource bank of different ethnic groups that have given something of value to our society in the last 10 years

***Stage 3*: Ethnic Identity Clarification**
*Grade*: 6th
*Ethnic Focus*: Puerto Ricans
*Objective*: 1. The students will develop a sense of clarified ethnic identity through a focus on their ethnic and national heritage from Puerto Rico.

2. The students will use their creativity to make an acronym that expresses the positive points about their nationality, the characteristics of their country, and its people.
*Materials*: Chalkboard or notebook and flip chart, pens, chalk, and magic markers.
*Procedure*: 1. Students will collaborate in small groups to brainstorm the positive characteristics of the island of Puerto Rico, of its people, and of their contributions.

2. For each letter in the words "Puerto Rico" students will link a phrase that expresses a characteristic that they have brainstormed.

3. Each group will read their acronym to the rest of the class (see Figure 4).

Ms. Elou has contributed lessons for Stages 1, 2, and 3 which draw on a variety of reading resources in current events media, such as newspapers and magazines, as well as video presentations. A social science focus on historical aspects of geography, politics, and religion related to controversial issues of ethnicity was developed through the use of a literary dramatization in dialogue format. Students were engaged in discussions based on critical responses to cultural images and stereotypes; collaborative group work to record personal reactions; and individual library assignments to capture, in written summaries, the positive elements of their ethnicity found in the literature.

**P**ueblo humilde, pacifico
(*Humble Pacific town*)
**U**nico en la historia
(*Unique in its history*)
**E**n todo lugar admirado
(*Admired by the whole world*)
**R**iqueza interior, lleno de
(*Full of its own riches*)
**T**alentos sin fin y
(*Unlimited talent and*)
**O**ficialmente ciudadanos americanos.
(*Officially American citizens.*)
**R**azon, porque tenemos
(*The reason, because we have*)
**I**qual derechos que Estados Unidos
(*Equal rights of the U.S.*)
**C**omo Estado Libre Asociado
(*As a Commonwealth*)
**O**portunidad bien merecida.
(*Well deserved [because we fought in all the U.S. wars]*).

*Figure 4*. Example of acronym activity.

***Stage 1*: Ethnic Psychological Captivity**
*Grade*: 6th
*Ethnic Focus*: Arabic Americans
*Objective*: To identify negative societal beliefs about Arabs.
*Materials*:

- videotape
- newspapers
- magazines

- papers
- pencils

*Introduction*: Start making a web on the board by writing Middle East in a circle. Ask students what they know, hear or watch about this part of the world (answers may vary—such as war, terrorism, bombs, peace making, etc.).

*Procedure*: 1. Show students news reports on T.V., in newspapers, and in magazines covering different parts of the Middle East.

2. News reports should show terroristic affairs all over the world, war, and interviews with leaders and citizens.

3. Discuss with Arabic students their feelings about the videotape.

4. Divide them into groups and ask them to list all negative feedback that they hear from the media and other ethnic groups in the community.

5. Allow all groups to discuss the results with their classmates.

*Evaluation*: Ask groups to compare and contrast their feelings before and after reading, viewing, and discussion.

***Stage 2*: Ethnic Encapsulation**

*Grade*: 6th

*Ethnic Focus*: Arabic Americans

*Objective*: To engage Arabic and English speaking sixth graders in an understanding of Middle Eastern people and beliefs.

*Materials*:

- illustrations of Arab building mosaics, mosques, clothing, and writings from the text "The World Today"
- chalkboard and chalk
- paper and pens

*Procedure*: 1. Students were asked to describe the mosaic, told the Middle East is called a "mosaic of peoples, religions, cultures, and nationalities," and asked to write an interpretation.

2. Groups read and discussed their work.

3. Arabic students discussed their nationality, language, and religion.

4. The teacher noted similarities and differences while students identified the prevalent language, right to left use of alphabet, and wrote students' names in Arabic.

*Example*: Arabs' Muslim and Christian faiths were related to effects on traditions, cultures, and Middle Eastern laws. Students were asked why it is difficult to define Arab. "Is it based on nationality, language, or religion?" Overlap of these factors and the countries involved were illustrated by creating a web.

*Evaluation*: Evaluation was based on students' identification of similarities and differences.

*Follow-up*: Students of other ethnic groups were asked to find a brief article on any Arabic culture or tradition and Arabic students were asked to wear traditional clothing and bring in a traditional dish.

***Stage 3*: Ethnic Identity Clarification**

*Grade*: 6th

*Ethnic Focus*: Arabic Americans

*Objective*: 1. To learn about the Arab contributions to the world so that Arabic-American students overcome the misconceptions and short-comings of their ethnic identity.

2. To develop a positive self-esteem and affirm ethnic pride.

*Material*:

- Handout on "Arab Contributions to Western Civilization" from *Arab World Notebook*.

*Procedure*: 1. Read the handout on Arab contributions with the students.

2. Encourage students to discuss how they feel about their ancestors who contributed a lot to the world in the fields of Philosophy, Mathematics, Medicine, Astronomy, Art, Music, Literature, and so forth.

3. Ask students to share information about any famous or well respected Arabic person that they have heard about or know from their family, community, or people.

*Evaluation*: Divide students into groups and tell them to compare and contrast their feelings before and after reading and discussing the handout.

*Closure*: Ask students to: (1) go to the school or public library to find an article or book that speaks positively about any person, place, or event in the Middle East—something to be proud of; (2) write a summary of the article or book; and (3) be ready to share it in the classroom.

## Conclusions

The lessons provided here are examples of powerful and empowering ways in which issues of ethnic identity and multicultural competency can be approached. The contributing teachers have used story content, poems, dramatic dialogues, newspapers, magazines, and student developed semantic maps, Venn diagrams, and acronyms to explore and express cultural issues both negative and positive. They have selected materials and related discussion and extended activities with the guidance of Banks' typology of ethnic identity and curriculum goals.

The presentation of lessons here has been focused particularly on Stages 1, 2, and 3 because these stages have been found more challenging to address in either ethnically diverse or ethnically homogeneous groupings of learners—where teachers either are or are not of the same ethnic background. The challenge exists in all situations (as indicated by teachers' comments provided above), more so than for Stages 4, 5, and 6. Banks' typology and curriculum goals have been useful in assisting these teachers with the delicate maneuverings in addressing critical issues of ethnic identity development that often remain overlooked when units of multicultural literacy instruction are attempted.

The lessons presented here illustrate ways in which multicultural literacy can be made more relevant, more meaningful, more empowering, and more enlightened in the way of critical thinking and constructive social participation for learners of all ages from preschool onward. The participating teachers have demonstrated degrees of freedom and courage in these lesson designs that reach beyond the traditional and limited scope of multicultural units that are simply celebratory (heroes, holidays, customs) and authentic in scope and quality to a deeper approach which engages learners in the kind of thinking that engenders positive self-esteem, constructive social action, and ultimately greater motivation to be engaged in learning about self and others.

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