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ABSTRACT

Focusing on multicultural issues, this collection presents essays and syllabi for courses in the fields of teacher education, composition, psychology, music, public health, and counselor education/college student personnel designed to prompt educators to make those courses more inclusive in both content and methodology. The essays and syllabi explore service learning, teaching and learning styles, case study methodology, transcultural immersion, and representative assignments, texts, and references. Three of the essays address effective attraction and retention programs aimed at traditionally underrepresented populations. Essays and syllabi are: "Interactive Phases of Curricular Re-Vision: A Feminist Perspective" (Peggy McIntosh); "Interactive Phases of Curricular and Personal Re-Vision with Regard to Race" (Peggy McIntosh); "Dynamics of Teaching in a Pluralistic Society" (Frederick J. Baker); "Multicultural Implications of Society: A Service Learning Course" (Stuart C. Lord); "Teaching and Learning Styles from a Multicultural Perspective" (Judith C. Reiff); "Literacy Learning and Cultural Differences: Case Method Instruction" (Phyllis Metcalf-Turner); "Multicultural Issues in Higher Education" (Robert Caruso and Earl Bracey); "Transcultural Immersion: Public Health Leadership Management Practicum" (Diana D. Hankes); "Cultural Diversity Breeds Tolerance in the Multiversity" (Edith M. Baker); "Culture and Self" (Gerry Becker); "Music Appreciation for a Large and Diverse Student Population" (Elizabeth Potter Jordan); "Module for Asian Studies: The Impact of Culture on Business Behavior" (Barbara Barrett-Schuler); "Integrating Asian Film into Film Studies and Film Production Courses Using Examples from Yasujiro Ozu (Japan) and Zhang Yimou (China)" (Diane Carson); "The 'Black Ships' and 'Sakoku': Commodore Matthew C. Perry's Expedition to Japan (1853-1854)" (Theodore Finkelston); "Introduction to Japanese Language and Culture" (Susumu Kasai); "Module for Asian Studies: Latin American Civilization" (Marco A. Romero);

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"Curriculum Module for Asian Studies: Chinese Mythology: Background and Influences" (Linda VanVickle); "Module for Asian Studies: The Short Novel" (Susan Waugh); "Community College Programs and Services for Special Populations and Underrepresented Groups" (Yvonne Singley); "Minority Student Achievement Series: A Cooperative Approach to Increasing Minority Student Retention" (Mary Jo Hall and Magalene Sudduth); "Attracting Minorities into Teacher Education: A Model Program That Works" (Judith Williams Lyles and Freddie A. Banks, Jr.); and "Dispelling Myths: Gradual Emancipation" (Jim Strnad). (RS)

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Multicultural Prism:

Voices from the Field

Volume 3

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MULTICULTURAL PRISM:

VOICES FROM THE FIELD

VOLUME 3

Edited by
J. Q. Adams
Janice R. Welsch

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J.Q.A.
J.R.W.
August 1997

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"The problem is not whether schools should participate in the production of a future society . . . but whether they should do it blindly and irresponsibly or with the maximum possible of courageous intelligence and responsibility."

—John Dewey

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INTRODUCTION

Many college and university professors, whether in two- or four-year institutions, are hearing and reading about the need to examine their courses, and, indeed, their entire curricula, in light of the multicultural challenges of the 21st century. We have become familiar with the phrases "inclusive curriculum," "curriculum reform," and "curriculum transformation." A significant number of faculty have begun the process of creating courses that represent more fully and more equitably the multiple perspectives and contributions of diverse national and international populations. In doing so we have become more conscious of the many phases and levels at which we can engage this process.

James A. Banks (1988) has identified four approaches to multicultural curriculum reform that seem to exist on a continuum. On one end is "the contributions approach" with its focus on individual cultural elements like "heroes and holidays"; on the other is "the social action approach" with its emphasis on personal responsibility, socially relevant decision making, and meaningful action. In between these are "the additive approach" that changes courses or curriculum by adding units, texts, or perspectives on formerly neglected people, cultures, and issues and the "transformation approach" that, as its name implies, involves fundamentally restructuring courses so diverse perspectives and content are presented equitably, with attention to the varying cultural frameworks and values informing them.

Banks assures us these approaches are all valid and often intersect and blend, but in describing and illustrating them, he presents them on an ascending graph with the contributions approach as level one, the additive approach, level two, transformation, level three, and social action, level four. Each presents greater challenges to traditional mainstream curricular thinking and structures while demanding a greater commitment to the comprehensive integration of multiple perspectives and cultural knowledge of diverse societies. Multicultural educators might readily aspire to the social action approach but many, especially those most closely identified with mainstream culture, are unlikely to do so without incorporating the previous approaches into their efforts. We may not want to stop at the contributions or additive approach, but faculty just starting the process of curricular revision are likely to begin there.

Like Banks, Peggy McIntosh, whose two articles on "Interactive Phases of Curricular [and Personal] Re-Vision" introduce the syllabi that comprise most of this edition of *Multicultural Prism*, has thought deeply about how new perspectives and new or previously neglected knowledge can be integrated into existing curricula. She is even more reluctant than Banks to think in terms of levels, choosing instead to focus on "interactive phases of personal and curriculum change." Yet, like Banks' approaches, her phases suggest a progression: from curricula that excludes many cultural groups (e.g., women, African, Arab, Asian, Latino, and/or Native American, and/or gays and lesbians) to curricula that includes heroes from these groups, to that which treats them as "problems, anomalies, absences, or victims," to their being honored and integrated on their own terms, to curriculum "Redefined and Reconstructed to Include Us All."

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McIntosh's essays are eminently germane given the continued resistance of faculty who see no need for change and the slow progress of faculty who recognize the need but must rethink and retrain if they are to contribute effectively to a more inclusive curriculum. Not only must we focus on our courses in this process, but as McIntosh suggests, we must "reconceive" ourselves as individuals whose own cultures are specific and circumscribed rather than normative and pervasive. Only then can we "ground [our] teaching in cultural pluralism" and weigh our own and others' perspectives, values, and world views equitably.

McIntosh indicates that she cannot actually envision a curriculum "Redefined and Reconstructed to Include Us All," involving as it does "an as-yet-unthinkable reconciliation between our competitive, hierarchical propensities and our contingent and relational propensities." Perhaps we will enjoy brief glimpses of such a curriculum as we continue to work toward authentic and honest transformation of our courses, but given the enormity of the challenge and the pace of the work, we are likely to be helping establish the foundations for that curriculum rather than building its complete structure. *Prism* contributors who are sharing syllabi or discussing specific course units in this volume, illustrate a variety of ways we might begin laying or strengthening this foundation.

McIntosh's primary focus is multicultural; this is also the focus of many of the syllabi we've gathered for *Prism*. Teacher education, composition, psychology, music, public health, and counselor education/college student personnel are among the disciplines represented, but many of the ideas the authors share can be adapted to other fields. The explorations of service learning, teaching and learning styles, case study methodology, transcultural immersion, and representative assignments, texts, and references will, we hope, stir readers to revisit their own courses and prompt them to make those courses more inclusive in both content and methodology. That readers discuss their own successful insights and strategies with colleagues is just as important.

Collegial interaction was an essential element in a curriculum revision initiative undertaken at St. Louis Community College-Meramec with the support of a U.S. Department of Education Title VI grant. Fifteen faculty participated in a semester-long seminar on Asian and Pacific Rim cultures before creating related modules for their core courses, seven of which are published here. As part of a larger Global Studies Project, the courses introduce students to global perspectives and expand their understanding of different world views, communication patterns, and culturally defined expectations and goals. Modules in composition, literature, creative writing, history, business, economics, film, interior design, and sociology as well as new courses in *Japanese Language and Culture* and *Modern Asia Through the Arts* were developed. As evident from the modules published here, faculty approached this work in different ways, but all took the opportunity to study in-depth aspects of Asian cultures new to them. To learn more about the project, contact Diane Carson, Susumu Kasai, or Mary Angelides at SLCC-Meramec (11333 Big Bend Blvd., St. Louis, MO 63122; Ph. 314/984-7500).

Since an important aspect of multicultural and cross-cultural education is making sure students from traditionally underrepresented populations are in our classrooms, we are including several essays that describe effective attraction and retention programs. Like the

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course descriptions, these may help sharpen the focus and reinvigorate the efforts of others. One further contribution to this *Prism* is a student essay on the role of Quakers, and Quaker minister John Woolman most specifically, in the abolition movement. We see it as one example of research students might pursue as they engage in multicultural studies.

A persistent challenge when creating an inclusive curriculum is that posed by language. How do we avoid devaluing or marginalizing cultural groups when our language automatically does so? How do we present issues honestly when the words we have at hand distort them? How do we explore ideological assumptions fairly when our language thwarts those efforts? Neither we nor our contributors have found completely satisfactory answers to these questions. We, therefore, advise caution as you read these essays. Be alert to the contradictions and complexities evoked by words and phrases like America, minorities, non-Western, and African, Arab, Asian, Latino, and Native Americans (especially when European Americans are designated Americans). The realization of an inclusive curriculum, a curriculum "Redefined and Reconstructed to Include Us All" depends on our continued commitment to creating a language that is inclusive and equitable.

The views expressed in this volume are those of the authors, not the Illinois Board of Higher Education.

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INTERACTIVE PHASES OF CURRICULAR RE-VISION: A FEMINIST PERSPECTIVE

by
Peggy McIntosh

I want to speculate here[1] about a theory of five interactive phases of personal and curriculum change which occur when new perspectives and new materials from Women's Studies are brought into a traditional curriculum or a traditional consciousness. After a number of years of work in curriculum revision involving Women's Studies, I found that my colleagues and I were frequently making judgments without having made the grounds of our judgments explicit. That is, we were seeing some efforts of curriculum revision as better than others, more advanced along a spectrum of curricular possibilities which had not yet been described. My theory is an attempt to describe the spectrum.

Such theories have their dangers. Typologies scare me because abstract schema have so often left out most people, including me. Stage theories in particular are dangerous because they can so easily reinforce present hierarchies of power and value. Nevertheless, I want to speak in terms of curricular phases here, partly because colleagues in Women's Studies on many campuses are making similar analyses, speaking and writing about the process of curriculum change as if we could see in it identifiable varieties and types of change. "Such and such a course still has a long way to go," we say. A long way toward what? This is what I will try to spell out here. I like the tentativeness with which others interested in stage or phase theories in this field have drawn their pictures. D'Ann Campbell, Gerda Lerner, Catherine Stimpson, Marcia Westkott and the faculty development team of Arch, Tetrault, and Kirschner at Lewis and Clark College have developed theories that do not entail ranking and labeling of a sort which perpetuates oppression and exclusion. I take them as models.

For my own analysis, I have adopted, instead of the word "stages," the phrase suggested by Prof. Joan Gunderson of St. Olaf College: "interactive phases." Initial phases of perception do not disappear, but can be felt continually in the mind or the discipline, as one moves toward or away from a more inclusive body of knowledge, a more active process of learning, and a greater ability to see the dominant modes of thought and behavior which we wish to challenge or change.

I begin also with a sense of indebtedness to many other colleagues, including especially the women and men who have taken part over the last four years in the Mellon Seminars at the Wellesley College Center for Research on Women. These seminars are focused on liberal arts curriculum re-vision in two senses: **re-seeing** and **re-making** of the liberal arts curriculum. Each year, the Mellon Seminar participants meet together once a month for five hours to consider each of their academic areas or disciplines in turn. The questions we ask in that seminar for each discipline are the same: "What is the present content and scope and methodology of the discipline?" (Or, to use a phrase of Elizabeth Minnich's:

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"What are the **shaping dimensions** of the discipline at present?") And then, "How would the discipline need to change to reflect the fact that women are half the world's population and have had, in one sense, half the world's experience?"

The phases in curricular revision which I will describe owe their conceptualization in part to the work of the seminar. Sometimes after a presentation, a member of this group will say, "We really can't get any further in my field on this question." Or "I think you can get further ahead in Religion than we can in Philosophy; we can't make most women's experience visible, given the self-definition of the field." There is a sense among the seminar members that degrees of change do exist in the process of curriculum transformation. I will trace here what I think are the types of curriculum corresponding to five phases of perception.

In naming the five phases I will use history as the first example. I call Phase 1 Womanless History; Phase 2 Women in History; Phase 3 Women as a Problem, Anomaly, or Absence in History; Phase 4 Women As History; and Phase 5 History Redefined or Reconstructed to Include us All.

Analogously, we can have Womanless Political Science, then Women in Politics, then Women as an Absence, Anomaly or Problem for Political Science (or in Politics); next, Women as Political, (the study of women's lives in all their political dimensions, or, to use a phrase from Elizabeth Janeway's, *The Powers of the Weak*, or the politics of the family, the school, the neighborhood, and the curriculum, the politics of culture, class, race and sex); and finally, Politics Redefined or Reconstructed to include multiple spheres of power, inner and outer.

Or we can have Womanless Biology, followed by (great) Women in Biology. Here, Phase 2 tends to be about a few of the few who had access to lab equipment, a handful of women still remembered for their work. In Phase 3 we have Women as Problems or Absences or Anomalies in Biology, for example as analyzed in the collection of essays called *Women Look at Biology Looking at Women*. In Phase 4 we have women taking the initiative to do science in a new way, on a differing base of assumptions and finally, we can imagine Biology Reconstructed to Include us All.

The Phase 1 syllabus is very exclusive; Phase 4 and 5 syllabi are very inclusive. Individuals and courses do not, as I have said, exist in fixity in given phases, but will show points of dynamic interaction among several of the phases, if the teacher or researcher is conscious of the magnitude of the problem of women's invisibility, and of the many forms of the problem. I think that superficial curriculum change gets arrested in what I have called Phases 2 and 3.

In proposing these phases of curriculum change, I may seem to be creating yet another ladder of values and arranging things so that Phase 1 is the bottom and Phase 5 is the top. This is not quite so; in one respect it is the reverse of what I intend, and what I see in my mind's eye. For Phase 1 thinking reinforces what we have been taught is the "top" and Phase 4 corresponds to what we have been taught is the "bottom" according to present hierarchies

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of knowledge, power and validity. Phase 5 puts what we were taught to devalue and to value into a new revolutionary relation to each other.

For me, the varieties of curriculum change in order to be accurately understood need to be set against models of the larger society and should be overlaid on an image of a broken pyramid. This image has come for me to stand for our culture as a whole. In my imagination it represents our institutions and also our individual psyches. I want to spend some time now developing this image of the broken pyramid and setting what I see as phases or types of curriculum development against the background of that image.

The upper part of the broken pyramid consists of peaks and pinnacles, peaks and pinnacles particularly in the public institutional life of nations, of governments, of militia, universities, churches, and corporations. Survival in this world is presented to us as a matter of winning lest you lose. We are taught to see both our institutions and ourselves within this framework: either you are a winner or you are among the losers. The winners are few, and high up on narrow bits of land which are the peaks; the losers are many and are low down, closer to the bottom. Institutions, groups, and individuals are seen as being on their way to the bottom if they are not on their way to the top.

The mountainous and pyramidal form of our society and of our psyches is a social construct invented by us. The shape of the pyramid was not necessarily inherent in the human materials but developed in our minds, and has now become reified, not only in our minds but in our institutions and in our behavior. We are taught that civilization has a clear top and a clear bottom. The liberal arts curriculum has been particularly concerned with passing on to students the image of what the "top" has been.

Both our public institutions and collective as well as innermost psyches have taken on the hierarchical structure of this winning-versus-losing kind of paradigm. Those who climb up get power; we are taught that there is not power for the many but there is power at the top for those few who can reach the peaks and pinnacles. College liberal arts catalogues, which package liberal arts education for sale to incoming students and to parents of students, make the claim that colleges help students to realize themselves, to discover their individual uniquenesses and to develop confidence which will lead to achievement, accomplishment, and success in the world outside the university. Most of this language masks, I think, the actual liberal arts function which is, at present, to train a few students to climb up to pinnacles and to seize them so as to have a position from which power can be felt, enjoyed, exercised and imposed on others. Images of upward mobility for the individual pervade the admissions literature of most of our colleges and universities today. We are taught that the purpose of education is to assist us in climbing up those peaks and pinnacles to enjoy the "fulfillment of our potential," which I take to mean the increased ability to have and use power for our individual selves.

As I have said, we are taught that only a few will be able to wield power from the summits. Behind the talk about scholarly excellence and teaching is hidden a voice that says: "The territory of excellence is very small. Only a few will be allowed to gain the peaks, having had access to excellent teaching and having earned excellent grades." A few will be

"winners," perhaps featured in the subject matter of future courses, as winners in the history of the world—those worthy of the limelight. A few will be tenured and promoted in the pyramid of the college or the university or in the pyramids of legal, medical, financial, and governmental institutions, but the rest in some sense or other are made to be or feel like losers. The words "success," "achievement," and "accomplishment" have been defined in such a way as to leave most people and most types of life out of the picture.

Now, Womanless History is characteristic of thinking which reflects the society's pyramidal winning-vs-losing mentality. Phase 1 curriculum in the United States reflects only the highest levels of the existing pyramids of power and value. Womanless History specializes in telling about those who had most public power and whose lives were involved with laws, wars, acquisition of territory, and management of power. History is usually construed, in other words, to exclude those who didn't possess a good deal of public power. This kind of history perfectly reinforces the dominant political and social systems in that nonwhite males and women, the vast majority of the world's population, are construed as not worth studying in a serious and sustained way, and not worth including in the version of reality passed on to students.

Womanless History, in other words, is about "winning" and has been written by the "winners." Feminist analysts of that version of reality have come to realize that a privileged class of men in western culture have defined what is power and what constitutes knowledge. Excluded from these definitions and hence from consideration in the traditional History curriculum are types of power and versions of knowledge which this privileged class of men does not share. Hence a corrective is called for if the definitions of power and knowledge are to become more complete.

At first glance, the Phase 2 corrective, Women in History, appears to be an improvement over Phase 1, but Phase 2 History is very problematical for me and for many of my colleagues. I have come to think that it is worse than the traditional curriculum, worse than Womanless History in that it pretends to show us "women" but really shows us only a famous few, or makes a place for a newly-declared or a newly-resurrected famous few. It is problematical to argue **against** Phase 2 history at a time when many are concerned that young women have something up there on the pinnacles for them to look at and when many others want to restore to women of the past a historical record which has been taken from them. But Phase 2 is all too often like an affirmative action program which implies that institutions are model places which need only to help a few of the "inferior" Others to have the opportunity to climb onto these pinnacles with their "superiors." Affirmative action programs rarely acknowledge that the dominant group can and should learn from the Other. Phase 2 curricular policies, like most affirmative action programs, assume that our disciplines are basically functioning well, and that all that women or Blacks or Chicanos could need or want is to be put into higher slots on the reading list. In other words, the World Civilization course just needs a little attention to Africa, as a disadvantaged culture, giving Africa the time of day but from a position of "noblesse oblige."

In Phase 2 History the historians' spotlight is simply trained a little lower than usual on the pinnacles, so that we see people like Susan B. Anthony trying to scramble up the

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rocks. Anthony is featured as a hero in that she tried to make it into men's territory and succeeded. And she gets on the silver dollar. But there were all the other women on behalf of whom she was speaking whose lives remain completely invisible to us. That's the trouble with Phase 2 History. It conveys to the student the impression that women don't really exist unless they are exceptional by men's standards. Women don't really exist unless we "make something of ourselves" in the public world. Phase 2 History or Literature or Science or Economics repeatedly features the famous or "notable" or salaried women. In the American Literature course on 19th Century America, Emerson's friend Margaret Fuller may get added to the syllabus but all the women of Emerson's family, as representative of the women whose unseen labor made possible that transcendental obliviousness to daily life, get left out. You never see in English courses anything about all the women who were preparing Emerson's meals while he wrote "Self Reliance." In Phase 2 History we particularly see consorts featured. Sometimes they are neutered consorts like Betsy Ross who is seen as a sort of asexual "forefather." Sometimes you see a woman who is both a public figure and a consort, like Cleopatra, or a consort manqué, like Queen Elizabeth. But very rarely do you get a sense of all that substructure of the culture composed of women who didn't "make it" into the spheres of power, and who did not furnish material for myths. And almost always (or quite often) the women who did "make it" are devalued in the historical record by being portrayed chiefly in terms of sexual relationships. Phase 2 thinking never recognizes "ordinary" life, unpaid labor, or "unproductive" phenomena like human friendship.

Phase 3 takes us further down from the pinnacles of power toward the valleys. It brings us in touch with most women, and makes us realize that curriculum change which addresses only discrimination against women or "barriers" to women hardly begins to get at the major problems we have faced and the major experiences we have had. Phase 3 introduces us to the politics of the curriculum. We can't simply "include" those who were left out, who were "denied opportunity" to be studied. It's not an accident we were left out. And as Marilyn Schuster, a Dean at Smith College, has said: "First you study women to fill in the gaps, but then it becomes more complicated because you see that the gaps were there for a reason."

Phase 3 curriculum work involves getting angry at the fact that we have been seen only as an absence, an anomaly or a problem for History, for English, for Biology, rather than as part of the world, part of whatever people have chosen to value. There is anger at the way women have been treated throughout history. We are angry that instead of being seen as part of the norm, we have been see, if at all, as a "problem" for the scholar, the society, or the world of the powerful. People doing scholarship in Women's Studies get particularly angry at the fact that the terms of academic discourse and of research are loaded in such a way that we are likely to come out looking like "losers" or looking like pathological cases. A teacher at one of the Claremont Colleges has eloquently asked, "How can we alter the making and the finding of knowledge in such a way that difference needn't be perceived as deprivation?" Phase 3 work makes us angry that women are seen either as deprived or as exceptional. I think that the anger in Phase 3 work is absolutely vital to us. Disillusionment is also a feature of Phase 3 realizations, for many teachers. It is traumatically shocking to white women teachers in particular to realize that we were not only trained but were as teachers unwittingly training others to overlook, reject, exploit, disregard, or be at war with most people in the

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world. One feels hoodwinked and also sick at heart at having been such a vehicle for racism, misogyny, upper class power and militarism.

Phase 3 challenges the literary canon. We ask who defined greatness in literature, and who is best served by the definitions? We ask the same in Religion—who defined "major" theology, and "important" church history? In Music and Art, who defined greatness and whom do the definitions best serve? Both the definers and those best served by the definitions were Western white men who had positions of cultural power or who fared fairly well within cultural systems.

In Phase 3, scholars rankle against statements like this which as freshmen they might have taken for granted: "The quest for knowledge is a universal human undertaking." "Economic behavior is a matter of choice." "Man has mastered the environment and harnessed the resources of the planet." We may laugh today, but as freshmen, we didn't laugh. We just absorbed these ideas.

Once when I was a Freshman, the present personality in me, then a hidden part of the psyche, below the winning and losing part, spoke up—just once, six weeks into a freshman social science course on the History of the Church in Western Civilization. I suddenly blurted out something I hadn't meant to say at all. It was that voice which is now speaking to you directly today, briefly speaking then, 26 years ago. I was in a small discussion section which accompanied one of the Harvard lecture courses. The "section man," who was a graduate student, was running a discussion on fine points of theology, and on the governance of bishops and kings. Joined with him in this conversation were two dazzling freshmen; one was Reinhold Niebuhr's son, who knew all the fine points of theology; the other was from Pasadena, a tall, godlike man, with a tan and a tennis racket; I remember him as wearing a cream-colored cable sweater with the two blue and red stripes, and knowing all the fine points of theology, too. I couldn't understand what was going on in any of this course. I had not even begun to learn about the medieval feudal system until I took this course. Then suddenly one day, in the middle of a discussion, I blurted out: "I don't see why the serfs stood for it."

We hadn't even been talking about the serfs. You can imagine the dilemma of the teacher, hearing this utterly irrelevant freshman comment coming from someone who hadn't said anything for six weeks. He said gently, but in a very somber voice, "I think you had better see me in office hours." I was of course too scared to go see him in office hours; as one who had not yet noticed how the pyramids of power work, I was afraid of those in authority, and I always hoped that the professors wouldn't notice me. I was humiliated by my comment. I assumed that the others in the class understood how the feudal system worked, and that I was the only one who didn't understand "why the serfs stood for it."

I went through four years at Harvard thinking that everyone else had understood medieval social systems, but then in later years, after I had done some teaching, I began to see further dimensions in that uncontrolled comment. It was coming from a "serf," a freshman girl who was asking not only "Where are the serfs, and where are the women?" but also "Where am I in this picture, and why am I standing for this picture that leaves me out, and this

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discussion which leaves me out?" Years later I began to see that, uncontrolled though that comment was, it was based on very important material which hadn't been covered in that course about the pinnacles. We never studied the peasant woman on her knees in Chartres; we only studied Abelard in the streets of Paris and discussed what various intellectual geniuses or power-holders were saying. And the discussion itself was only among the power-holders.

It seems to me now, in retrospect, that if my teacher had really been able to do the kind of systemic teaching which Women's Studies encourages and enables one to do, he could have quickly filled me in on a number of points which would have shed light on the stability of the pyramidal feudal system. He could have mentioned the psychological theory of identification with authority; there was more in it for the serfs to identify upward with the apparent protector than to identify laterally with people who couldn't help them. He could have reminded me that before the Industrial Revolution serfs didn't have telephones, newsletters or political movements to allow them to work for revolution. He could have mentioned the serfs' identification with the Kingdom of Heaven. Years later, I began to realize that all teachers are trained to isolate bits of knowledge and that this very training keeps their students in turn oblivious of the larger systems which hold pyramids of power in place. I was obediently oblivious; having been raised on the American myth of individuality, I thought that there were no social systems anywhere, and then couldn't imagine why a serf wouldn't assert that God-given gift of individuality and make his way out of what I considered to be "the bottom," in the first social system I had ever noticed.

This autobiographical vignette is important to me now, though it shamed me and gnawed at me for years at Harvard. For a long time I thought it was "the stupidist thing I ever said in college," but now that I have flip-flopped the pyramid, I think it was one of the smarter things I said in college. This inchoate and uncontrolled outburst of the serf against a Harvard education came from a voice which spoke for people and functions of personality which we are trained to disregard.

Phase 3 gives way to Phase 4 at the moment when all of those who were assigned to specialize in the functions of life below the fault line refuse to see ourselves only as a problem and begin to think of ourselves as valid human beings. Phase 4 vision construes the life below the break in the pyramid as the real though unacknowledged base of life and civilization. In the 4th phase we women say: "On our own ground, we are not losers; we have had half the human experience. The fact that we are different from men and diverse within our own group doesn't necessarily mean we are deprived." Those who embark on Phase 4 thinking find the accepted pyramidal modes of seeing and evaluating are inappropriate to our sense of worth. For within the pyramidal images we can be seen only as being "at the bottom." All of the first three phases of curricular revision which I have described omit that positive look at us which is the crucial healing ingredient of the 4th phase and the chief revolutionary ingredient of the 5th phase. In other words, I see Phases 1, 2 and 3 in varying degrees as misogynist. In Phase 1, we weren't in history; Phase 2 allows that only a few exceptional women were in history, and Phase 3 says we were in history problematically, messing up the purity of the historical model, or making demands and being victimized. Women or men who say only these things have internalized the view of women as problems, or as deviant people with "issues." Such

people can demonstrate persistent internalized misogyny in the midst of their righteous and legitimate anger on behalf of wronged women.

Phase 4 is the development in which we see Women As History, and explore all the life existing below the public world of winning and losing. Now I want to go back to the image of the broken pyramid and say that in the top part of the pyramid I drew, the only two alternatives are to win or to lose. But there is another whole domain of the psyche and of the public and private life that works on a different value system or ethical perception altogether. These are a value system and an ethical system which operate laterally on the principle that you work for the decent survival of all, and that this effort conduces to your own survival and your humanity as well. This value system is approved in the spheres we have called private, invisible, and domestic. I cannot claim that families actually work on a lateral model. But mothers are not specifically trained to do with their children something that would involve, for example, marking the children and grading them to see which will win and which will lose. The publicly sanctioned behavior of mothers, though it is partly to make the children adjust to the pyramids in the public spheres, is partly to work for the decent survival of all the children at once. Moreover, the idea of decent survival of all lies behind our friendships and our conversations and much of our daily life as we go about our ordinary business. Most of what we do is on this lateral plane of working for our own decent survival rather than "getting ahead."

Now, the assigned work of women in every culture has chiefly been in this unacknowledged, lateral network of life below the fault line, supporting the rest of the pyramid but really opposed to it, because lateral consciousness is at odds with the value system of winning versus losing. The two systems have been pitted against each other through projection onto two "opposite" sexes. The value system of winning and losing has particularly been projected onto white Western man, and men in power in all cultures, and the value system and the work of the part below the break involving decent survival of all has been particularly projected onto women and other lower caste people. However, in the pyramidal configuration, one system is subordinated to the other. The contest is not equal. In Phase 4 thinking, whether in daily life or in curriculum revision, you call into question whether all that work behind the scenes is the work of losers. You ask if it isn't the real work of civilization. And you may also ask whether it isn't the work of the "haves" rather than the "have-nots." That's the moment at which the pyramid in a social construct begins to be seen as the creation of a special interest group. The work of taking care of ourselves and other people can be seen as a role assignment in our society, carrying many rewards and gratifications as well as punishments. If it is seen only as the work of victims, then it is still seen, I believe, in a misogynist way. We who were assigned the work of domestic upkeep and maintenance for the human race and the making of ties and relationships have done in many ways a reasonably good job of it. The race hasn't blown itself up yet. We most need continued work for decent survival of all in a nuclear age. The collaborative values coming out of the base of the pyramid are the ones we desperately need in public policymakers.

We cannot, by wishing, dismantle the upper parts of the pyramid, or bring the unseen base into compatibility with the upper part. The two types of existence are presently in enmity with each other, as two differing value systems of "mastery" and "decency" (or compliance)

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projected onto powerful men and onto lower caste people respectively. But we desperately need for the future to try to carry the values from the undervalued sphere into the public spheres, in order to change the behavior and the sense of reality of all of our public institutions and the people who control them. The study of women, like women themselves, can help to supply the vision, the information, and the courage needed for this task, and can thus increase our chances of global and personal survival. I hope you realize that I am not claiming that women are morally superior to men by birth, and hence able to save the world. It is just that we were assigned the task which Jean Baker Miller calls "developing ourselves through the development of others." And that has meant that we have developed skills in keeping the human race alive which are the basic indispensable skills in an age of nuclear weapons.

Curriculum work in Phase 4, when you have begun to construe women as the world majority and see women in some respect as the "haves," not simply the "have nots," breaks all the rules of ordinary research or teaching. One studies American literature of the 19th century not by asking, "Did the women write anything good?" but by asking "What did the women write?" One asks not "What great work by a woman can I include in my reading list?" but "How have women used the written word?" In Phase 4 one asks, "How have women of color in many cultures told their stories?" not "Is there any good third world literature?" Phase 4 looks not at Abelard but at that peasant woman who didn't have any "pure" theology or even understand the heresies, but who rather had an overlay of platitudes and "Old Wives' Tales" and riddles and superstitions and theological scraps from here and there and kitchen wisdom in her mind. In Phase 4, one looks at the mix of life, and instead of being scared by the impurity of the mix, notices that the impurities reflect the fact that we have been terribly diverse in our lives. Biology taught from a Phase 4 perspective does not define life in terms of the smallest possible units that may be isolated and then examined in isolation. When you are doing Phase 4 Biology, it seems to me you particularly teach reverence for the organism, identification with it, and you see in terms of large, interlocking and relational systems which need to be acknowledged and preserved or whose balance needs to be observed and appreciated.

Many of civilization's present emergencies suggest that we need wider constructions of knowledge in all fields than our present investigators have developed, with their exclusive methods of study, whether empirical or otherwise. All of Phase 4 work is highly speculative and experimental in its epistemology, for we have not yet learned to name unnamed experiences of the plural, the common, the lateral and the "ordinary" life. In Phase 4 curriculum development, it feels as though we are all making it up together. Teachers can look at each other's bibliographies, but this work is so new that we need people to invent their own ways of describing what they are finding, to invent new categories for experience, new ways of doing research, and new ways of teaching.

In Phase 4, most of the teaching materials are non-traditional. Moreover, the boundaries between disciplines start to break down, for scholars doing feminist work come to realize that boundaries between disciplines serve to keep our present political, economic and social arrangements in place. There are a number of other boundaries that break down also. The relationship between the teacher and the material changes in Phase 4 because the

material is so nontraditional and includes so much that we have never studied before that the teacher becomes less of an expert. The relationship between the teacher and the student changes because the teacher now seems less "high" and the student less "low" in knowledge about the areas of life being studied. Then, in addition, there is less of a distinction between the "observer" and the "observed," and often the "subject" of study is treated, in Phase 4 work, as a primary authority on her own experience. That is, economists doing really good work on women will listen very seriously to what a housewife wants to say about spending and then borrow from Psychology and Religion and Sociology to analyze her spending patterns and perceptions, rather than trying to fit her into an intricate economic model already built, which could account for her behavior in terms of a number of variables which have already been identified but not by her.

The pinnacles of fragmented and isolated knowledge seem more and more abstract and irrelevant as you try to learn from within women's experience what women's experience has been like. Phase 1 reinforces vertical value systems; Phase 4 reveals systems of lateral values and relationships. One key hallmark of Phase 4 consciousness and curriculum is that the Other stops being considered something lesser to be dissected, deplored, devalued or corrected. The Other becomes, as it were, organically connected to one's self. Realities, like people, seem plural but unified. That fragmentation of knowledge which characterizes our disciplines at present begins to end if you descend to the valleys of civilization in Phase 4 and you start to study commonality, plural experience and the work of daily survival. You also come to realize that the valleys are in fact more suitable places to locate civilization than are the deoxygenated summits of the mountains. The heights of specialization, like the concentration of economic power in the hands of a few are seen to have questionable usefulness to our continued survival.

One danger of Phases 3 and 4 work is that scholars trying to alter the structures of knowledge or society make the mistake of thinking that all women are alike, so that the study of a few will suffice to fill in the picture. Minority women in particular have often stated that Women's Studies tends to fall into some of the same traps as the traditional curriculum in describing chiefly the elites and the worlds they control, or in polarizing the elites and non-elites along bipolar lines.

When well done, Phase 4 work honors particularity at the same time it identifies common denominators of experience. It stresses diversity and plurality, and for many people doing work on women in Phase 4, William James's *Varieties of Religious Experience* seems like a model book. It takes the pluralistic view that there are many varieties of religious life, and that one needn't rank and judge them. It shows a cast of mind which also accompanies serious work on women.

Now, Phase 5 curriculum revision is the hardest to conceive. I said it was the phase in which History (or Knowledge) gets redefined, reconstructed to include us all. But how can this be done? At a conference in 1981 for college deans and presidents held at the Johnson Foundation's Wingspread Center in Wisconsin, Gerda Lerner gave the keynote address on "Liberal Education and the New Scholarship on Women." After her talk, I asked, "On the basis of all the work you have now done on American women's history and on the experience

of Black Americans, how would you organize a basic text called *American History*?" She answered, "I couldn't begin to do that; it is too early. It would take a team of us, fully funded, two years just to get the table of contents organized—just to imagine how we would categorize it." And then she said, "But don't worry, we were 6,000 years carefully building a patriarchal structure of knowledge, and we've had only 12 years to try to correct it, and 12 years is nothing."

As Elizabeth Minnich has pointed out, there have been important movements, to do and to institutionalize women's scholarship in earlier decades, so this isn't only a 12-year effort. But Lerner's larger point is important. We have had only a little time to correct major paradigms. We don't know yet what reconstructed History would look like. In my view, the reconstructed curriculum not only draws a line around the vertical and lateral functions, examining all of human life and perception. It also puts these horizontal and vertical elements in a revolutionary new relation to one another, so that the pyramidal shapes of the psyche, the society, the world are discarded, seen as inaccurate and also incompatible with the decent, balanced survival of human psyches, institutions, and nations. Global shapes replace the pyramids. Human collaborative potential is explored and competitive potential subjected to a sustained critique. A genuinely inclusive curriculum, based on global imagery of self and society, would reflect and reinforce the common human abilities and inclinations to cultivate the soil of the valleys and to collaborate for survival.

A teacher doing work in Phase 5 develops inclusive rather than exclusive vision and realizes that many things hang together. A Phase 5 curriculum would help us to produce students who can see patterns of life in terms of systems of race, culture, caste, class, gender, religion, national origin, geographical location and other influences on life which we haven't begun to name. At the same time, Phase 5 curriculum promises to produce students who can carry with them into public life the values of the private sphere, because inclusive learning allows them to value lateral functions rather than discredit them in the context of paid or public life. Right now, Phase 2 thinking tends to work only for the promotion of individual values; it tends to advance a few women who can "make it in the public world." But I think that putting women's bodies into high places does little for people in the aggregate and little or nothing for women in the aggregate. It makes life nice for, or brings power to, a few women but it doesn't necessarily bring about social change. At present our so-called "leaders," women included, are mostly working from that misguided world view that says either you win or you lose. It's not true, and women in the aggregate know it's not true. And the conviction that you either win or lose is, as I have said, a very dangerous ethic and prescription to carry into public life and into leadership positions at a time when nuclear weapons are what you have to test the idea with.

We can't afford to have leaders who think only in terms of winning or losing. And so it seems to me critically important for us to develop a Phase 5 curriculum. But lest you think I am forgetting the educational world in my interest in world peace, let me say that the development of Phase 5 curriculum is also important to colleges and universities because of their own educational claims. The university claims to develop and to pass on to students and to the wider society an accurate and comprehensive body of knowledge. And in the words of Ruth Schmidt, the Provost of Wheaton College, and now President of Agnes Scott

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College, "If you claim to teach about the human race, and you don't know anything about half the human race, you really can't claim to know or teach much about the human race." The main argument for curriculum change is that it will help universities to fulfill their acknowledged primary responsibility: to develop and pass on to the society and to students accurate bodies of knowledge. Since women are now left out, those bodies of knowledge are grossly inaccurate.

I want now to illustrate these five interactive phases of curriculum development in five specific disciplines. While I was writing this part of my talk, discipline by discipline, abstractly analyzing Psychology, English, and so on, I heard the voice of Florence Howe asking her familiar question, "Where are the women?" So I stopped organizing my ideas according to those fragmented peaks and pinnacles called "disciplines," and began mentally to follow a group of women like ourselves studying in a variety of curricula from the most exclusive to the most inclusive I could imagine, and then I watched the effects on their minds and their lives. These women are named Meg, Amy, and Jo, and Jo's children: Maya and Angela and Adrienne.

Meg feels extremely privileged to go to college and to sit at the feet of her professors. Her Phase One freshman English class is called "Man's Quest for Knowledge." She studies *Huckleberry Finn*, *Moby Dick*, Walt Whitman's poetry, Emerson on "Self Reliance," Thoreau's *Walden*, a Hemingway novel and Norman Mailer. Meg thinks it really is amazing when you think about it, how man has quested for knowledge; it's a universal trait! The expository essays are very difficult for Meg to write, and she cannot remember after she's handed them in what any of them were about. She gets middling grades; her professors find her indecisive. In Medieval History she studies bishops and kings. She wonders once or twice, but doesn't ask, why the serfs stood for the feudal system. Mostly she hopes that she will marry a strong man who will take care of her just as a bishop or a king must have taken care of the serfs.

In Psychology, Meg learns of a number of interesting complexes, and she feels particularly glad that she has studied the Oedipus complex because it will help her as a parent, some day, to understand her sons. In Freud's model of the personality she identifies strongly with the superego. She is very relieved that there is a part of the personality with which she can identify as a beautiful soul, one who has transcended the moiling, toiling world and the need to compete. She overlooks the fact that Freud did not think women had highly developed superegos. She is vulnerable, deluded, and ignorant about what Freud really said, since she has received no training in looking for herself in the curriculum.

In Biology, having been told that man has mastered nature and that knowledge is mastery, Meg dissects a frog. She finds this repulsive, but necessary for Science. After all, Scientists would have to take life apart in order to understand it, wouldn't they? Mostly she dreams of security, and will succeed in marrying, at the end of her junior year, her lab partner. In Art History, which is Meg's favorite course, she moves away from that bewildering world which really hasn't made much sense to her and looks at beautiful things. She really respects her art professor, a kindly man who is teaching her what to admire in the great masters' work. She hopes that when she and her husband have raised their children and have some extra

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money, they can themselves collect some beautiful works of art for the walls of their house. She would, however, not want to collect second-rate art, so that may be a problem.

Amy goes to college a few years after Meg. Amy talks a lot about role models. Amy intends to Make It. She says things like "My mother never did anything." Amy's freshman English course is called "The Individual versus Society." She studies *Huckleberry Finn*, *Moby Dick*, Walt Whitman's poetry, Emerson's "Self Reliance," Thoreau's *Walden*, *The Autobiography of Frederick Douglass*, Hemingway, Kerouac and Sylvia Plath. This is a Phase 2 course; there is **a** black writer and **a** woman on the reading list. The curriculum has started to change to include a few "exceptional" members of minority groups who are considered capable of "making it" in the syllabus. Amy gets a lot of "ammunition" for her life from Sylvia Plath's character in *The Bell Jar* who says, "I didn't want to be the platform that the man shoots off from; I wanted to be the rocket myself and shoot off in all directions." Amy is fueled by Esther Greenwood's words to drive herself to exceptional heights. She doesn't notice that the speaker, like Plath herself, was suicidal. She is identifying upward, and she likes the Medieval/Renaissance course best when it moves from that static feudal system into the development of guilds, and the middle class, and upward mobility. She is psychologically tuned into the theme of individual autonomy that is running through that part of the course.

In her Women in Psychology course, Phase 2, she learns about women who "made it" in Psychology. She learns nothing of their struggles nor of the many who have remained invisible to us. "They did it, I can too," Amy believes. "Women can do whatever they want; if they want anything enough to really work for it. Of course Biology isn't destiny." Amy is, however, very little interested in the psychology of women, and her courses don't give her anything to make her interested in her own psychology, or make her ask why she has switched from pre-law to art or wonder about any inner life in women which psychological research hasn't named.

In her Biology course, she is interested in Darwin's theories about competition and the "survival of the fittest." She thinks of herself as one of the "fittest." The losers will lose, but she, Amy, is going to make it in a man's world. She thinks of herself as a Frederick Douglass, "smart enough to get away," and as an organism ready to adapt to a particular niche in the environment, her niche; she intends to fight for her niche.

Amy's Art History work further demonstrates to her that women have now "arrived," because her Impressionists course includes Mary Cassatt and Berthe Morisot. Amy does not notice that they are called "Mary" and "Berthe" throughout the course, whereas the men are "Monet" and "Degas." All of Amy's eloquent papers in her freshman year in every course are variations on the theme of "The Individual vs Society." She never sees herself as "Society." Amy has been given the Phase 2 vision of herself as the unique woman rising up in history and leaving her mother behind where mothers really always were.

Jo comes to college later than Amy, tired and rather battered by certain personal episodes in her life. She comes reluctantly to college for further training; she is a "re-entry" woman. She finds to her surprise that college speaks to her condition. She comes alive in

class. Other students like to be with Jo and Jo likes to be with them. She is somewhat older than most around her. In her freshman English course she reads Dale Spender's *Man Made Language* and she reads Nancy Henley and Barrie Thorne, and then she reads Emily Dickinson and is invited to take an interdisciplinary look at Emily Dickinson after having read five other feminist critics. She writes a paper she will never forget, on Emily Dickinson as a person working on many rebellions at the same time—against the social mores and axioms of her community, against patriarchal, public "authorities," against intellectual certainty, against the theology of her church, and against conventions of the sentence and of language itself. She will never forget this paper; it actually possesses her while she writes it. Somewhere in the curriculum she is finding something that speaks to her personally and directly about her own life.

In Medieval History, Jo's teacher introduces her to the essay by Joan Kelly-Gadol: "Did Women Have a Renaissance?" She gets mad, particularly when learning the answer is "No, not in the Renaissance," and she determines to mistrust periodization of history from then on. She has found something that fits with her sense of not having fitted in. She is being given the "doubled vision" which Joan Kelly refers to in one of her last works, of both fitting in and being alien and apart from a dominant culture. She is being given the enabling doubled vision that explains her life to her.

Then in Psychology Jo reads Naomi Weisstein on "How Psychology Constructs the Female," and Carol Gilligan. In a time warp, Jo has just received Gilligan's latest book, *In a Different Voice*. She reads that women don't fit the existing models of moral development and that they really seem to test out differently. She learns that Lawrence Kohlberg's "Six Universal Phases" are not after all universal but were based on a small white male sample. But because Jo is in a Phase 3 curriculum, she is also told that Gilligan's sample has its limits too. She learns that women are probably more diverse than most of the existing research shows. She reads Berger and Luckmann's *The Social Construction of Reality* and learns that the world of "knowledge" was constructed by cultural authority figures. She finds herself almost insouciant in starting to write a paper now.

In Biology, she reads Ruth Hubbard's essay, "Have Only Men Evolved?" She is shocked to learn that scientific knowledge is permeated with politics. She learns that accounts of evolution and of human propensities which she had taken as objective are completely androcentric. She learns that all forms of female life have been seen as defective or incapacitated versions of male life. She can hardly bear to think that even Science is not objective, but as her distress grows she finds herself grateful to Ruth Hubbard for a metaphor which explains her distress to her: she looks out the back window of a bus and sees that she is herself pushing the bus in which she is riding.

And then in her Art History course Jo, in another time warp, goes to New York City and sees Mary Beth Edelman's work, filled with anger and expressiveness and female nudity. Jo is shaken but not revolted. She invites Amy who lives in New York, to join her at the show. Amy is patronizing; Jo has nothing much to say but is moved by the show in ways she cannot express.

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Some time later, Jo's children come to college. They are twins. She has named them Maya and Angela, not by accident. Their freshman English course isn't in English at all. It is in Spanish. They need Spanish for an oral history project they are doing. In my fantasy they are at college at Humboldt State. They are spending a great deal of time becoming proficient in Spanish, and moreover, their final exams in the Spanish Language and Composition course are not only on the way they read and write the language but also on their ability to elicit information from others in Spanish, their ability to understand what they have heard, and their ability to carry on a conversation in Spanish, linking on to previous things said rather than directing the talk or making statements.

In the History component of their curriculum, these twins have a project on which they are doing oral history research with six Spanish-speaking women. It started to be the history of migrant labor in a certain part of northern California but the students persuaded the professor not to label it a history of migrant labor before they had interviewed these women, lest they narrow the canvas too much. The students have decided that right now it will be an open-ended series of interviews and the topic will not be named. They will ask the women about their lives rather than asking them about migrant labor history; then they'll see where the women start.

In Psychology, Maya and Angela read Jean Baker Miller's *Toward a New Psychology of Women* and they feel they have been invited on an exploration with her, to try to name all of that women's experience in us that doesn't come under the public spotlight and hasn't yet been focused on or seen to exist. They also read Caroll Smith-Rosenberg's essay, "The Female World of Love and Ritual: Relations Between Women in Nineteenth Century America," and see what a rich world is revealed when you look at women's lives starting from women's own ground. They begin to care about their mother's letters and their mother's past in a new way, and begin to understand why their mother named their sister Adrienne.

In Biology, Maya and Angela take a course called "A Feeling for the Organism: Science Without Mastery," read Evelyn Fox Keller's book of this title and Barbara McClintock's work on genetics in a field of corn. The course syllabus opens with a remark of McClintock's on receiving the Nobel Prize: "It might seem unfair to reward a person for having so much pleasure over the years, asking the maize plant to solve specific problems and then watching its responses."

Last of all, in Art, Maya and Angela have a terrific project and they are having a lot of fun doing it. They have two assignments in Art. Humboldt State, in my fantasy, has a big art building whose front hall is decorated by a long mural made by art students. Every year a student replaces a part of the mural. Maya and Angela each have to replace a previous year's painting with a tempera painting of their own. But what are they to replace? This is where their teaching assignment comes in. In this Phase 4 curriculum every student is also a teacher. Therefore Maya and Angela have to spend part of every day teaching some young children in a subject which they are themselves "taking." Maya and Angela have a group of ten children working with them to decide whose work from the previous year's mural will be taken down and whose work will be replaced by Maya's and Angela's new work. How will the judgments be made? The children are doing a number of things, both talking and writing

about the paintings that are to be replaced and also copying them with their own paints. Maya and Angela are teaching art at the same time they are studying art because this revised Phase 4 curriculum not only lowers the usual wall between the teacher and the taught but also alters the relationship radically. Moreover, art is construed in my fantastic Humboldt State as including decoration of all of the environment beyond walls and canvases and pieces of paper. Therefore the second art assignment which Maya and Angela and their students have is to take care of one of 30 gardens assigned to their art class and they are allowed to plant it as they like but they must then maintain it throughout the year. The children dislike this assignment very much. Maya and Angela have chosen succulents and shrubs which need pruning and cleaning up; those plants thrive in the climate of the campus. The children wish there were flowers. Maya and Angela explain why this isn't a flower garden. The children watch the flowers wilting in other people's beds and gradually learn that there is a reason to plant shrubs which strike them nevertheless as unpromising, unpretty, and unromantic.

Maya and Angela have an ambition for the years after college. Their father lives in New Hampshire. Whenever they visit him in the summers they are galled by the New Hampshire license plate. It has a slogan which reads "Live Free or Die." The more they read it, the more it annoys them. So they are going to spend their time after college working for a few years in New Hampshire. They'll earn a living, but their aim is to change that slogan. They have a slogan they are going to try to get put in its place: "Share Life or Perish." They'll learn the political ropes, work through the legislature or lobby, or work through the state's committee system or campaign, or run for office; this is partly a lark but they're in dead earnest, and they'll give it a good try for ten years or so, as they make a living in New Hampshire. They imagine they'll have several public and professional and perhaps several private lives as well, before they're through.

Now these phases of curriculum have socialized each woman differently. Meg has been socialized to "fit in," oblivious to and therefore very vulnerable to the forces at work on and around her. Amy has been socialized to kill herself trying to be, and dreaming that she is, exceptional, different from other women, and dreaming that she will be seen as different from other women. Jo has been socialized to understand the interlocking systems that work to produce Meg's illusions, Amy's internalized misogyny, and the dangers to all of learning systems that exclude them. Maya and Angela have been educated to be quite happy with the diversity of life and canny about systems; they are able to use their anger in a way that gives them pleasure. They are real to themselves and may well become real to larger groups: a legislature, or drivers on the roads of New Hampshire. Well, what of Adrienne? Phase 5 remains for her. I dream we invent for her a circular, multicultural, inclusive curriculum which socializes people to be whole, balanced, and undamaged, which includes rather than excluding most parts of life, and which both fosters a pluralistic understanding and fulfills the dream of a common language. This is the Phase 5 curriculum.

Ten years after graduation Meg, deserted, divorced, and still not knowing what hit her reenters college as a Continuing Education student and now again reads the Masterworks of Western Civilization. She finds them not so great. She has learned that the bishops and kings do not take care of the serfs. She is bewildered, amazed by Jo's girls, Maya and Angela. She

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is in one course with them. They say things she couldn't have imagined at their age. She admires them, she likes them, and to her amazement, she is learning from them.

Amy does all right in New York as an artist; she is tough as nails, lonely, and scornful of the women's groups. She hasn't joined any collective. She's furious that she hasn't had her own show yet. She thinks if you're good enough you'll get recognized and that if women would only pull "their" act together and stop bitching, her chances for recognition would improve. Jo feels more and more whole and effective as her life goes on. She is past her first self-directed anger and her years from 40 onward are her best; she has herself learned to see systemically and become a force for personal and for aggregate change.

Maya and Angela—will they change the New Hampshire license plate? But wait—they haven't yet gone to college. We haven't yet got the Phase 4 curriculum. And the Phase 5 curriculum has not yet been invented for Adrienne. So the answer about what Maya and Angela and Adrienne will be able to do lies in us, and in the work we do now for their future and for ours.

Endnote

[1] This talk was originally prepared for the Claremont College Conference "Traditions & Transitions: Women's Studies and the Balanced Curriculum," in February 1983. Altered or expanded versions have been given at conferences or workshops at St. Olaf College, Mills College, University of California at Hayward, Wheaton College, Sarah Lawrence College, University of Idaho, Old Dominion University, Haverford College, the University of Maine at Farmington, Wellesley College and the National Women's Studies Association. Sections of the talk have been included in presentations at secondary schools, the Headmistresses' Association of the East and the National Association of Independent Schools.

INTERACTIVE PHASES OF CURRICULAR AND PERSONAL RE-VISION WITH REGARD TO RACE

by
Peggy McIntosh

This paper expands on the author's 1983 paper on interactive phases of personal and curricular re-vision (WP #124 in the Wellesley College Center for Research on Women series). The curricula of several hypothetical students—Meg. Amy, Jo, Maya, and Angela—are described in terms of the teaching they receive about Native Americans.

Nearly 20 years ago, one afternoon in 1972, a friend on the faculty of the University of Denver was standing in the door of my office. We were talking about some aspect of race relations. My colleague said, with gentle offhandedness, "I wouldn't want to be white if you paid me five million dollars." I was startled to hear that she would not want to trade her racial identity for mine. In the previous three years, I had seen this friend survive many problems caused by systemic and personal racism. My dim awareness of, and paltry education in, just about everything pertaining to our lives made me think that hers was a racial identity[1] not to be desired. Now I learned that I had a racial identity that she wouldn't think of wanting.

My friend's candor was a gift. Her comment opened doors into areas whose distinctness I had been taught not to see: her culture and my culture. Like many people of my race and economic class, I had been taught that there was only one culture, and that we were both in it. Looking toward hers for the first time, I began to see what I had missed. I learned that my colleague would want to change her circumstances in a racist society, but not her cultural identity. I had been led to assume that her circumstances relative to mine were her cultural identity, which I thought must consist mostly of burdens. Her strong words made things more complicated, pluralized the picture, and started me doing what felt and still feels like essential Ethnic Studies homework on the elements of my friend's culture that sustained her and the elements in mine which made the idea of being "white" anathema to her.

I tell this story as a description of an awakening from what I now see as a generic state of mind trained into middle-class "white" Americans: monoculturalism, or single-system seeing. Racial or ethnic monoculturalism is the assumption that we are all in the same cultural system together, and that its outlines are those which have been recognized by people who have the most ethnic and racial power.

Single-system seeing with regard to gender takes a related form. I see it especially when men, and many women, assume that we who work in feminist movements toward alternative ways of organizing life and using power must want to do what men have done. I know a number of men who think that when we women get together, we must talk about them, or plot against them. But if one listens plurally instead of monoculturally, one will hear that women want to survive with dignity, and agency, but in general do not want to do what white Western men have done, or been asked to do.

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Monoculturalism, like all forms of single-system seeing, is blind to its own cultural specificity. It cannot see itself. It mistakes its "givens" for neutral, preconceptual ground rather than for distinctive cultural grounding. People who have been granted the most public or economic power, when thinking monoculturally about "others," often imagine that these others' lives must be constituted of "issues," "problems," and deficits relative to themselves. But in fact, the politically "lesser" are, or can be, culturally central to themselves. Most will see much that is positive about their lives, through strength inherited with their traditions. Most will have learned despite and through the conditions of their lives how to behave in ways that sustain and stabilize themselves and the cultural fabrics of the world.

I write about monoculturalism and single-system seeing both as a financially secure white person in the United States who has been, within those dimensions of my identity, seen as fitting a monocultural norm, and as a woman who has been, in my gender identity, seen as culturally lesser, in Anglo-European male terms. I now know that with regard to my sex I do not simply have a deficit identity, i.e., a defective variant of male identity. Moreover, though my chosen place of work is located at the very edge of a College, we who work here call this marginal place devoted to research on women the Center. So it is with people in all cultures, I now think; we can be culturally real or central to ourselves, knowing that no one center is entitled to arbitrary dominance. And if we do not challenge the single-system seeing which projects deficit identities onto us, we will continue to be seen only as defective variants of ideal types within ruling but unacknowledged monoculture.

One great gift of my colleague's comment nearly 20 years ago was that she located herself in a position of strength and made it clear that she saw my racial group as something she would under no circumstances want to join. Within white monoculture, her position was unfamiliar; she was locating herself outside what I imagined was her status within the "one system." Her words made me begin to see my own culture as ethno-particular, ethno-specific, and in fact ethno-peculiar.

It took me some years to revise my understanding to the point at which my colleague's words came to bear very directly on the ways I taught. For like most traditionally trained "white" teachers, I needed a long time to reconceive myself before I could ground teaching in cultural pluralism. While coming around to seeing both my culture and hers in their distinctness and their interrelations, I experienced with regard to race the same slow interactive processes of re-vision which I have traced with regard to teaching about women. It is the process I described in my 1983 paper "Interactive Phases of Curricular Re-Vision: A Feminist Perspective."[2] [See this volume, pp. 1-17]

I review here that typology of Interactive Phases of Curricular Re-Vision, this time with a focus on race, and on processes of making curricula and personal perception more multicultural. Once again, a group of hypothetical 17-year-old students appears at the end of the paper, and in this case, I write about the various kinds of understanding the "Little Women" are given with regard to Native American women and men.

In working on this account, I was reminded again that typologies are rather blunt instruments, which can be misused and misunderstood. It is important in the case of this

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typology of Interactive Phases to keep in mind the key adjective "interactive." Interactive ways of seeing coexist in dynamic interrelation. Varieties of awareness are within us; we are not fixed within them. For this reason, it is a mistake to use the typology of Interactive Phases to label, type, or critique individual persons, as though they were fixed forever in one or another form of awareness, or as though we could pass from one to another form of awareness forever. Plural ways of seeing contextualize but do not simply erase single-system understandings. When we widen our ways of knowing, we cannot simply not leave previous ways of knowing behind, nor the understandings they gave us. We can become aware of the cultural particularity and the societal consequences of various ways of knowing, seeing, or being.

At their best, typologies create frameworks within which we can understand frequently observed phenomena which at first were not seen to be in coherent relation to each other. The theory of Interactive Phases of Curricular and Personal Re-Vision has spoken to some readers about their own and others' efforts to put academic understandings on a broader and more humane base. For some readers, the phase theory illuminates the evolution of a discipline, a department, an idea, or an institution. For some it has been a tool for evaluation or assessment of curriculum in general, individual course syllabi, or assignments. For many it has been useful in describing, inspiring, and justifying shifts in teaching methods. It has been applied by me and others to analysis of patterns in management, leadership, government, science, social and economic policy, education and interpersonal behavior. It has illuminated for many individuals their own changing thoughts and practises in educational settings and beyond.

At the outset of this discussion of interactive phase theory in terms of race, I want to mention three matters which often need to be clarified in faculty development discussions of curriculum change along lines of race. First, to repeat what I have already said, all people have racial and ethnic identities. Each "white" person has a racial and an ethnic background; there is no culturally unmarked person. Second, each person brings to his or her life the influences of a particular complex of circumstances. For example, my academic writing, including this piece, bears the marks of my own experience as a Caucasian woman who has worked in several private and wealthy sectors of American society, and who has both resisted some of their norms and at the same time internalized and benefitted from their powers. Third, as I have suggested, when "whites" look at "race" only under the rubric of "others" and "issues," this is a sign of monocultural and single-system seeing, which is culturally controlling. All people have racial identities, and people in all racial groups have more to their lives than their "issues" relative to dominant groups. Academic work in broadening racial or ethnic understanding is ineffectual if it doesn't result in shifts of sensibility such as my colleague's comment produced for me, shifts into pluralized awareness. Ethnic Studies reinforces white dominance and Women's Studies reinforces male dominance if they measure by previous norms rather than recognizing distinct being in people of all groups and all circumstances.

My discussion of phase theory and race needs one further prefatory comment: work in developing racial awareness ought to produce greater awareness of gender relations as well. As we begin to work on curricular and personal re-vision, however, "white" people

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often reflect previous miseducation by speaking as though race and sex are wholly separate factors of people's experience. In the monocultural, vertical worlds of either/or thinking one can't think of both **at once**. For in a white male monocultural frame of reference, whatever isn't the norm is cast as a separate and different form of anomaly. In discussing the first three interactive phases of curricular and personal re-vision here, I will keep sex and race "issues" separate as if it were indeed possible to focus on race without seeing intersecting conditions of experience which impinge on racial experience. But in Phase IV, one sees that sex and race are not separate "issues," and that the commonly used phrase "women and minorities" serves monocultural ends while having no more logic than the phrase "parents and men," or "Chinese and men," since "women" are comprised of people in every cultural group, and half of every racial and ethnic group is female. People of color and "white" women constitute a substantial majority in the U.S., while our present monoculture over entitles a "white" male minority. As long as monoculture's racial and gender outlines are unrecognized, it will be able to project separate problematical status by race and sex on those it does not entitle, and thus keep the actual majority conceptually divided against itself, not knowing in any politically usable way what is happening.

My 1983 typology of Interactive Phases of Curricular and Personal Re-vision derived from work with college faculty members to bring into the liberal arts curriculum new materials and perspectives from Women's Studies. I saw that in the early 1980s, traditionally trained white faculty members in History, for example, were likely to move from Phase One: Womanless History, to Phase Two: Women in History, on its terms. Both kinds of thinking are challenged by what I identified as Phase Three: Women as a Problem, Anomaly, or Absence in History. I meant "in History" in two senses: in the past, and in History's telling of the past. Phase Three involves and requires more anger and critique than either of the first two, but can get arrested in victim studies. It can also lead constructively to a potent wordlessness and to a daring plunge into the moving, grounded, humble, and plural inquiry of Phase Four: Women's Lives As History, looking toward Phase Five: History Reconstructed and Redefined to Include Us All, which I said would take us 100 years to conceive.

After observing traditionally trained faculty in all academic fields over the last eleven years, I think that the schema can be applied to the processes of faculty growth and development in all of them, even the so-called hard sciences. Teachers in any field are likely to begin teaching chiefly in what I termed Phase One: Womanless Scholarship or Science, with perhaps a little attention to Phase Two: Women in Scholarship or Science, but only on the existing terms. There may follow, if the faculty member has been keeping up with scholarship on women, and is not too defensive about what it reveals, some teaching along lines of Phase Three: Women as a Problem, Anomaly, Absence, or victim in and of the Scholarship or Science. Phase Four teaching and inquiry dares put what was neglected or marginal at the center, to see what new insight or theory can be developed from hitherto excluded or overlooked sources whose absence helped to determine the shape of each field. It can be called Experienced-based Scholarship and Science; it goes far beyond the exceptional achievements allowed in Phase Two and the discussion of "issues" allowed in Phase Three. Always the dynamic interactions among the phases suggest the making of new

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knowledge, the making of Phase Five: Scholarship and Science Redefined and Reconstructed to Include Us All.

As I have said, no one person or course exists in complete fixity in a given phase, and the phases I describe do not always occur in the chronological order given. Some of those who are born either within or outside of dominant groups may have been immersed since childhood in awareness of the "issues" of Phase Three, or in the relational alertness and the plural consciousness which I attribute to Phase Four. Most traditionally trained white faculty members, however, started teaching within the framework of Phase One monoculturalism, oblivious of the racial and gender elements they were immersed in. Some have moved on to think in rather predictable Phase Two ways about how to get more overlooked individuals (for at first it is seen only as a matter of overlooked individuals) into the essentially single-system version of reality which is handed on to students and is not, within monoculture, acknowledged as a version at all. One sees often in sequence the dawning realizations and syllabus changes which I identify as belonging to Phases Two, Three, and Four of consciousness.

When one considers Interactive Phase Theory with regard to race, an obvious curricular example to begin with is the U. S. History course required of all students in high school or college, or both. This course is not usually liked by students. Though it is required of all students at some point, it seems not to provide them with a sense that they are in History as voters-to-be or active makers of political policy. As it undergoes revision in the hands of teachers and textbook authors who hope to make it more representative and engaging, it usually follows predictable patterns with regard to race.

Phase One: All-White History is followed by Phase Two: Exceptional Minority Individuals in U.S. History, which leads to Phase Three: Minority Issues, or Minority Groups as Problems, Anomalies, Absences, or Victims in U.S. History. Then may come a rare and important conceptual shift to Phase Four: The Lives and Cultures of People of Color Everywhere As History. I think such courses, if they survive at all, will move toward an eventual Phase Five: History Redefined and Reconstructed to Include Us All.

A Phase One all-white course in U.S. History usually begins by describing the voyages of Europeans, and this entry point does not bring any challenges from students. A Phase Two course will encourage students of color to emulate the most "ambitious" of their forbears, and overcome obstacles to advancement in American society. In the case of Native Americans, there may be an emphasis on those who are seen to have interacted well with the "settlers." Phase Three courses focus on, or at least give serious attention to, racism and other systemic oppressions. In the case of Native peoples, the late 19th century U. S. government policy of genocide is recognized. Phase Four is entirely different, imaginatively honoring a variety of cultures on their own terms, trying to see them through the testimony or actions of their people. For example, teaching in this mode goes far beyond Indian "issues" to Indian cultures; it suggests the wholeness and intricacy of Native cosmologies, and the Indians' particular relation to the land and consonance with the spirit in the land, before the Anglo-European ethos of land ownership was imposed. Phase Four recognizes Anglo-European ideas, actions, and standards as ethno-specific. Phase Five will require a vocabulary for perceiving, feeling,

and analyzing which is both plural and coherent, and will put us in a new relation to ourselves and the world.

My original analysis of Interactive Phases of Curricular Re-Vision was placed in context of, and diagrammatically overlaid upon, my theoretical model of double structures within both psyche and society in the industrialized West: overvalued, overdeveloped, "vertical," competitive functions at odds with undervalued, under recognized, "lateral" collaborative functions. The shape of the whole is that of a faulted pyramid or mountain range with a vertical "grain" in the higher rocks and a horizontal "grain" in the rock of the substructure.

Phases One, Two, and Three, all on a vertical axis, focus respectively on the top, middle, and bottom of the pyramidally shaped competitive functions of psyche and society. Phase One: Exclusive History focuses on the functions of controlling, ordering, subduing, or prevailing. It tends to emphasize laws, wars, contests, or management of systems, and to tell the stories of winners, at the tops of the ladders of so-called success, accomplishment, achievement, and excellence. A little lower on the ladders comes the Phase Two: the Exceptions History of "ambitious" Others. Then at the bottom of the win-lose vertical territory comes the Issues-oriented History of the losers, and struggling but often defeated fighters.

Phase Four gives us the lateral valleys and plains below the geological fault line. This is the territory of the sustaining fields and the cyclical growing and harvesting of food. This is the territory of repetitive upkeep and maintenance, the daily making and mending of the social, material, intellectual, and spiritual fabrics, without which the climbing work within vertical structures of psyche and society is not possible. To observe the lateral world is to observe most of inner and outer life, quite beyond what the formal academy has sanctioned as worthy of study. I think the lateral world corresponds to what Paul Tillich has called "the ground of our being." Phase Four provides Experience-based History, which recognizes and strengthens fabrics and interconnections and knowledge of the multiplicities of self. Phase Five will give us Reconstructed Global and Biological History to Survive By. The present histories of conflict which implicitly underlie all of the disciplines are not histories we can survive by, in an age when we must learn to connect or reconnect, for our survival.

Phases One, Two and Three teach monocultural modes of dominance and defense, and educate the wary and controlling self; Phase Four fosters the making of what I have proposed we should call **the contingent self**, and the responsive society. Phases One, Two and Three can only see in terms of the "top" and the "bottom;" Phase Four looks to the far vaster and sustaining lateral habitat, and to the mystery of how connections, communities, and vulnerable growing things are best fostered. The hidden ethos hanging over Phases One, Two, and Three is competitive and has an either/or axis: "You win lest you lose; kill or be killed." The hidden ethos of Phase Four is collaborative and has a both/and feel: "You work for the decent survival of all, for therein lies your own best chance for survival."

Phase One consciousness involves identification with publicly powerful "white" Western males. In this phase, "whites" neither study people of color nor notice that they have

not. The obliviousness of single-system seeing is a hallmark of this phase. The Phase Two remedy admits a few "minorities" to History, but only on History's terms, still without any reflectiveness on the racial history of those traditional terms and definitions. Phase Three takes us into "race issues." It identifies "race" monoculturally, ascribing race only to people of color, and sees people of color only in the category of Problem, identifying whole groups of people chiefly with losers' "issues" rather than with human life experienced fully. Doing work only in Phase Three can be inadvertently racist or sexist, for it is a cultural insult to any group to imply that its main feature is what I have called above a **deficit identity**. Phase Three never does a full analysis of the psyche or peculiarity of the "oppressor." The oppressed group is set up to look powerless and defective by contrast with the more powerful group, which is seen as the norm, and not examined for its cultural specificity, peculiarity, or pathology. Still, Phase Three at least encourages students to recognize the existence of invisible systems of power and disadvantage.

Phase Four comes out of and recognizes the lateral, connected and diverse functions of psyche and society; it is about creativity, integrity, wholeness, ordinariness, and multiple forms of power and talent unrecognized in vertical systems of appraisal. It honors both/and thinking about who exists and what counts. Without it, we will not be able to make sense of the world nor policy for our survival. Phase Four reveals us, in LeRoy Moore's language, as "bodies in the body of the world," and as distinctly different from each other, not measurable against one standard, and indeed not hewing to one, any more than the biological forms of life on the planet belong to one type.

Phase Four can be healing. But Phase Four unattached to the issues-awareness of Phase Three can be sentimental. It may be a celebration of diversity as if there were no politics which had prevented, and keeps working against, such celebration. If teachers lapse into Phase Four while forgetting about vertical power structures, they may become romantic, and not face the pain which systems of subjection inflict. For example, while honoring the strengths of African-American culture as Toni Morrison may describe them, I need to keep in mind the contexts that produced these strengths. My ancestors on one side were slave-owners. This fact bears on the conventions and particularities of many aspects of Morrison's culture and of mine. Only it bears differently on each.

Though Phase Four without Phase Three awareness can be naive, Phase Four has potential reconstitutive power for all students and teachers. For an enormous shift in the consciousness occurs when the ordinary lives of people, including people of color as the world's majority, are seen to constitute the main human story, and history is defined as all of those elements of the past in the multiplicities of our heritages which can make each of us feel **fully real** in the context of education or life. In Phase Four, the question of "How was it for people?" opens the study of History to every kind of humble detail. All voices count. Pedagogy shifts so that the professor's forms of knowing are not necessarily superior to the students' forms of knowing. The elements of Phase One are not obliterated, but take a new place in the picture. Someone has said that if you study the experience of an escaped slave woman in Boston in the 1850s you will find Lincoln, but if you start with Lincoln, you will not necessarily get to the experience of any slave. Phase Four stays very close to the ground of daily human experience, and asks many questions of people about their lives, listening for

many human voices, and examining the cultural and political specificity of frameworks for collecting and evaluating information. All experience is seen as a source of knowledge.

My previous paper provided brief examples of Phase Four teaching with regard to both race and gender in the disciplines of Literature, Psychology, Biology, and Art. I concluded by saying that I saw the work toward Phase Five as taking one hundred years because it involves a reconstruction of consciousness, perception and behavior. It will very likely attempt to create, and then maintain, public awareness that we must, locally and globally, value life more than conflict, and attend to the processes of maintaining life. I think we cannot at this time even imagine the categories within which we will collect information for plural Phase Five understandings and reconstructions of education. Most "educated" minds seem terribly stuck in narrow frameworks leading to personal anxiety, and accepting of social repression, turmoil, and global danger. But if our descendants work at Phase Five, they will probably find many fugitive precedents for their work in the perplexed and tentative legacies we leave now.

With regard to race in the undergraduate curriculum, most of our universities still feature Phase One introductory courses in virtually all departments. These courses feature the thought and research of Anglo-European-American scholars, i.e. "white" forefathers in the making of knowledge. The courses feature winners in law, war, or trade; the getting and holding of literal or conceptual territory; the making of frameworks for understanding; the wresting of "order" from "chaos"; the development of cultural traditions from nothingness or from primitive" originals. In such courses, one may study people of color like Egyptians under the impression that they are really "white." In monocultural, single-system courses, students of all races are asked to imagine that the essential insights into human thought, labor, imagination, and care can all be found in the study of Caucasian people.

My generalizations may bring objections from some who say that the introductory level college curriculum is now overstretched through inclusion of new materials on "race and class." This is an illusion. The fact is that no works by people of color are seen as **central** to understanding any of the traditional liberal arts disciplines, and people of color are presented chiefly as disadvantaged, or as primitive forbears of real civilization, or as recent immigrants with cultural traditions that create problems for "America." Moreover, there is very little material of any kind by and about non-Western majorities in most college and school students' courses.

If readers doubt this, they should examine the introductory-level course reading lists of their own institutions. "White" teachers should imagine themselves as students of color, for example as Asian-American students, trying to find their people reflected as valid in basic readings. Most courses are still monocultural, even Anthropology, in which teachers focus on the thinking of "white," mostly male, anthropologists. This gives "white" students the impression that there is one main piece of cultural turf and it is their turf. The students of color, like the "white" women, are implicitly shown they have not been necessary to knowledge, enterprise, and past culture-making, nor are they essential to future cultural invention or reclamation. In such courses, oral traditions are seen to count for nothing at all; argumentative written traditions, though very culture and gender specific in origin, inform

most of the "objective" texts and all of the assignments. Historiography courses, much touted for their plural, comparative sophistication, focus on "white" men.

Phase Two courses bring in a few famous or notable people of color but do not challenge the traditional outlines and definitions of what is worth studying. Therefore the emphasis continues to be on "firsts," laws, wars, winners, talented individuals, fighters, and those who nearly matched what is taken to be "white" male achievement. People of color who succeeded in getting and holding onto some kinds of social, political, or artistic territory are seen as possibly worth studying. But often those who are noticed in Phase Two courses are represented as having gone far but not irrationally far in challenging existing "white," male, or colonial frameworks, and therefore are seen as being worth noticing: Sacajawea, Sequoyah, Black Elk, Douglass, Baldwin, King, Walker, Morrison. Usually, Latinos and Asian-Americans do not get into Phase Two courses at all; recent and rare exceptions are Maxine Hong Kingston, Yoko Ono, and Cesar Chavez. Those who most strongly rebelled against "white" dominance are usually annihilated in the telling of history as they were in life. Those who accommodated or assimilated somewhat may become cultural heroes, especially in retrospect; they may come to be seen as almost within the "mainstream."

In Phase Two, teaching about people of color as exceptional and therefore worthy of notice, can create psychological problems. Many teachers think that in holding up "exceptions," they are providing role models for students of color, and demonstrating to "white" students that people of color should be taken seriously. The impulse can be genuine, and a fairly wealthy "white" person like myself should take care not to dismiss models of "success" for students who may be feeling desperate and continually put down. It is easy to critique prevailing definitions of success from a position of economic security. Still, the Phase Two-Famous Few curriculum can be damaging, as it may deliver to students of color the message that most of their people are not worth studying, and that if they become **unlike** their people, they may be worthy of notice. It may serve as a bribe: leave your people and you may rise up the "real life" ladders from the bottom to become an American hero. Phase Two can put students at psychological risk, encouraging them to make their way not as members of their ethnic group but as soloists.

Elizabeth Minnich has pointed out that this loner status makes a person from a nondominant group vulnerable to every setback. Once the loner goes through the gates alone, refusing to identify with her or his stigmatized group, then every setback must seem like something which has been caused by personal behavior or is at some level merited.

A second psychological danger to students of Phase Two-Famous Few teaching is the implication that if you are "really good," you will not be seen as African-American, Latino, Asian-American, or Native-American, but only "as a person." We women are sometimes taught that we will be seen as persons, if we will just forget that we are women. No; we will be seen as having sex and race and ethnic identity, especially if we are female or dark-skinned, or have features identified with a cultural subgroup. It is mere illusion to imagine that American adults see anyone as "just a person"; our "educational" and media training in typecasting, hierarchical placing, and mistrust has been too strong. Phase Two success stories of "achievers" imply to students that all they need to do to get out of their debilitating

circumstances is to work a little harder and "make it on their own," without complaint, and without ties to their (impaired) people.

One further problem with Phase Two teaching is that the singling out of cultural heroes misrepresents the values of cultures in which the making of the individual hero is not thought of as possible or desirable. Sojourner Truth and Harriet Tubman were working for and with their people, yet are featured as outstanding individuals. Often collaborative group work is not seen to exist. The chief poster for the UN Decade for Women 1985 conference in Nairobi features a single woman weaving a basket. Women weave baskets together in Kenya; it is a group activity. In order to create the poster the designer had to misrepresent the culture. Phase Two courses featuring a famous few who stand out "above the crowd" can grossly misrepresent Asian-American, Native American, and Latino cultures in which the star system is not the norm. American baseball players in Japan today have said, "The Japanese play for ties; no team and no player should get too far ahead." Asian-American youngsters who do very well in the American school system may be doing so not for stardom but as a reflection of other cultural values, for example, duty, obedience, or honor, a cultural ideal poorly understood by North Americans who do not have Asian ancestry.

The shift to Phase Three usually comes when teachers realize that Phase Two is politically naive: it features a few who survived in society but gives little attention to the structures of power in society. An important emotional shift occurs when teachers look past individual lives and experiences to invisible hierarchical systems which have very strong predictive power for the general outlines of any given life. Most teachers in the United States were not educated in school to see these systems at work, but were taught that the individual is the main unit of society and that the U.S. system is a meritocracy. It is a sign of personal growth when teachers begin to pass on to students systemic awareness of social inequities in resources, opportunities, and access to public power.

Phase Three, then, focuses on racism, classism, sexism, struggle, overt violence, persecution, persistence, protest, and work toward new policies and laws. Especially in the field of social history, the emphasis is on those who fought for change which would benefit oppressed people. Phase Three usefully focuses on interlocking oppressions, and at its best it links the study of power within the United States to power worldwide, so that students can see how patterns of colonialism, imperialism, and genocide outside of the U.S. match patterns of domination, militarism, and genocide at home. All teachers and students in the United States need this experience of asking who has the most power, and why, and how it is used, and what is going on.

But Phase III has its weaknesses. Many white social historians think they are studying multiculturally when in fact they are merely studying protest movements monoculturally. All the protestors look more or less the same. Phase Three scholarship never asks "ordinary" people about their lives, never takes children, women, or servants as authorities, never listens to voices which the academic world has not yet respected.

Phase Three, then, like Phase Two, opens some doors and keeps others shut. Its main conceptual fault is that it keeps the powers of definition and evaluation in the hands of the

present "authorities," within a single system of meaning and value defined monoculturally. We will never make most people's experience seem either real or valid if our teaching and research still rest on the kinds of credentialling and vertical appraisal derived from the experience of those who have had the most power. Just as Phase Two analysis of "Black achievement" rarely encompass one chief achievement of African Americans, which is to have survived and endured with dignity, Phase Three tends to focus on visible political deficits without acknowledging any political dimension in focusing on "deficits" to begin with. The analysis of others' "issues" does not prepare Caucasian people to look at their own psyches, or to learn from "others."

I have noticed that many or most of us in the "white" academic world are more comfortable discussing issues of disempowerment than taking seriously those lives which do not center on, depend on, or resist "white" male governance, and which embody alternative forms of power. As I have said, Phase Three attributes to whole groups **deficit identities**, while denying their **cultural identities**, and in doing so it maintains control for the dominant group. It sets up a dominant paradigm in the mind of the student and then allows the underdog to be seen only as challenging it. It says to students of color, "You can be a fighter," not "You are a maker of culture and of life." It says to "white" students, "You are high; others are low." Such monocultural teaching about racism may ironically increase arrogance or ignorance in "white" students. It may teach them to sympathize with, or even admire the struggles of people of color but it will not teach that "winners" have anything to learn from "losers," except perhaps how to fight. Its lenses are useless for clarifying my colleague's comment that she would not want to be white.

Phase Four, on the other hand, illuminates her comment. For Phase Four makes a crucial shift to a lateral, plural frame of reference beyond winning and losing. It produces courses in which we are all seen to be in it together, all having ethnic and racial identity, all having culture, all placed by birth in particular social and political circumstances, all with some power to say no, and yes, and "This I create"; all with voices to be heard, all damaged, and all in need of healing, all real, very distinctively ourselves, potential makers of new theories and new understandings of life. When I say "all damaged," I am thinking of the fact that my slave-holding ancestors were damaged. They were not damaged in the same ways that their slaves were, but they were made cruel and sick by their roles. Phase Four, being a frame of mind that goes beyond monoculturalism to cultural pluralism, allows me to see this. It opens the doors that my friend opened for me, onto my own culture newly realized by me as a culture, and onto hers, formed on a different base of experience. Phase Four suggests multiple worlds, or in the words of the Pueblo Indian Gregory Cajete, it suggests **Multiversal Realities**, rather than a single **Universe**.

Phase Four reading lists in any discipline often contain multiple short works or kinds of material, including work by students, and provide multiple insights on any situation in several media, with a de-emphasis on "issues" of disempowerment and a more unusual emphasis on cultural detail, and voices from daily life. Phase Four classes can be wondrous in their energy, interest, and healing power. Students feel co-ownership of them, and sometimes experience such courses as life-lines. It is true that competitiveness, anxiety, and vertical stereotyping from the conventional types of teaching carry over into the work of

Phase Four classes, but teachers creating laterally expanded and culturally explicit syllabi usually try to redistribute power more evenly than usual in a classroom, and to weaken privilege systems which interfere with listening to many voices, and respecting testimony from many sources.

Whereas Phase III emphasizes differences from an assumed but unexamined norm, Phase IV recognizes distinctiveness without accepting any norm; it recognizes in experience the equivalent of what Gerard Manley Hopkins named as the "inscape" of created things—particular and vivid internal distinctness.

Some time ago I wrote a paper which lists 46 ways in which I daily experience having "white" skin privilege relative to my African-American colleagues in the same building.[3] This is a Phase Four analysis. The paper rests on my sense of ethno-particularity, ethno-specificity, and ethno-peculiarity with regard to unearned advantage in my workplace. "White" skin privilege is invisible in the Phase Three monocultural focus on "others" issues and deficits. I could see the cultural circumstance of having unearned over-advantage and its attendant cultural deformities only within the multicultural framework of Phase Four, in which my racial group is not assumed to embody a neutral or desirable norm.

Phase Four understandings take some blame out of the description of dominant groups; all people are seen as born into circumstances they did not ask for and systems they did not invent. The processes at work in Phase IV include listening, observing, making connections, respecting many kinds of life, power, and thought, including one's own, and imagining how to institutionalize the protection of diverse forms of life including distinct forms of human community.

Phase Five is needed to help us to an as-yet-unthinkable reconciliation between our competitive, hierarchical propensities and our contingent and relational propensities. Phase Four education helps to develop and reward the capacity for being in relation to others; Phase Five will need to help us also to rethink organizational structures in complex worlds where distribution of resources, services, and basic supports requires balanced uses of vertical and lateral abilities.

For this reason, as I imagine Phase Five, my diagrammatic model of psychic and societal structures turns into a large, three-dimensional globe. The faulted pyramids, with their bedrock lateral functions underlying the vertical functions, become simply one element in the topology of each continent, in a world like our own in which mountain ranges are one of the forms of geography. Each continent, each group of cultures, has its ranges, its "peaks," its dynasties, but mountain climbing is understood to be one particular human activity, not the only human activity. Sending expeditions to climb very high mountains requires preparation, equipment, freeze-dried food, support systems, base camps, porters, sponsorship, and people who can bow out of other life-sustaining activities or responsibilities. Certain maps can be drawn from high summits only. Many useful maps can never be drawn from summits at all. In any case, high summits do not support most forms of life. They are deoxygenated, and it is well known that people on too little oxygen do not make very wise decisions about the welfare of themselves or others.

It is the foothills, valleys, and alluvial plains which support life best, with rainfall, fertile soil, and concentrations of human knowledge about growing and harvesting. And at the edge of the water we can learn to farm the sea as well. For the last 40 years, we in the U.S. have, figuratively speaking, taught that mountain climbing is the worthiest activity, the mark of ambition and of success. To shift to metaphors of making and mending the fabrics of culture and environment seems to me to make more sense now. We can also usefully teach metaphors of journeying. Many of our students in the U.S. are free to travel, metaphorically speaking, to many sites in the topology, to experience many varieties of life, on many figurative continents. Some will stay in single locations throughout a lifetime. But we will continue to suffer if educators keep teaching that mountain climbing and peak experience are the best activities, and that the resources of the society are well spent operating base camps which help a few people or nations to stand briefly on summits and feel they have prevailed over life or each other.

The metaphysical shift from a faulted pyramid to a globe in which peaks and valleys are parts of cultural topology is accompanied by a further conceptual shift. The multicultural globe is interior as well as exterior; the multicultural worlds are in us as well as around us. Early cultural conditioning trained each of us as children to shut off awareness of certain groups, voices, abilities, and inclinations, including the inclination to be with many kinds of children. Continents we might have known were closed off or subordinated within us. The domains of personality that remain can and do fill the conceptual space like colonizing powers. But a potential for pluralized understanding remains in us; the moves toward reflective consciousness come in part from almost silenced continents within ourselves. Greater diversity of curriculum reflects not just the exterior multicultural world but the interior self which in early childhood was aware of, and attuned to, many varieties of experience.

Readers of my 1983 paper on phase theory will know that I matched the phases with the sensibilities of hypothetical first-year college students called Meg, Amy, Jo, and Jo's twin daughters, Maya and Angela, and their younger sister Adrienne. I wished to indicate that what and how we teach in each of these frames of reference actually have life outcomes for students. This is true for the various ways we teach Ethnic Studies. I cannot guess about the effects on students of color of Phases One, Two, and Three, but I will sketch some portraits of the ways in which I have seen instruction in these phases affect the development of Anglo-European-American students, and then suggest the consonance between Maya and Angela's lives and Phase Four curriculum. My focus here is on the various kinds of understanding which the "Little Women" are given with regard to Native American culture.

Meg, who is a casualty of a Phase One curriculum, is a white girl who tries very hard to be good. she wants to be "sugar and spice," and also to be kind. When she is growing up, her brother plays Cowboys and Indians every afternoon with his friends in the neighborhood. She watches shows on cowboys and Indians. She learns in elementary school that the "settlers" had to contend with many "dangers of the wilderness," which included Indians and wild animals. She learns in high school that the settlers had to protect their families from Indians, who took scalps. In four years of college, she reads one chapter on "The North American Indian," which cites 12 white male anthropologists, refers to nearly 300 tribes and

hundreds of language groups, yet does not make Indians seem the slightest bit real to her. This is Phase One Ethnic Studies in which "white" people neither study people of color nor notice that they haven't. Meg has studied "white" anthropologists. During her years in college, Meg will never start a conversation with a student of color. The way they "band together" makes her nervous. She seeks her friends, for safety. Meg will marry young, feeling a need of protection from many perceived dangers. She will marry a "white" man who turns out later to be neither a settler nor a protector. Many years later, as a Continuing Education student, Meg will find herself in another college course, reading for the very first time the words of a Native American. She reads *Black Elk Speaks*, and she is in tears. The sacred hoop is broken. Meg is devastated to discover the wholeness of Indian worlds just at the same time that she learns of their near destruction.

Amy, the ambitious art student schooled in Phase Two, appraises Indian work casually, as well as competitively. She knows it is only "craft," not Art, but feels the need to find grounds for putting it down. She finds it repetitive, primitive, inexpressive, and of course merely functional. Amy thinks some of the rugs and pots are handsome, and she is sure that she would recognize the work of a first-rate Indian artist, if only these people would put away their talk about broken treaties, and transcend their "cause." Amy cannot understand why they keep repeating old stories of their traditions, instead of joining what she thinks of as the cultural mainstream. She feels no curiosity about Indians, but gives a silent cheer when she hears that Wilma Mankiller has become Principal Chief of the Cherokee Nation. "That's the way it should be done," she thinks. "Just go for it and don't let anything get in your way." The idea that Wilma Mankiller was chosen because of her consonance with, rather than her competition against, others in her nation does not occur to Amy, who has been deeply dyed in the tradition of "the individual versus society." Amy takes a passing interest in Curtis's photographs of Indians, for their strong and striking faces. She feels, however, that if these people were "really good," they would have prevailed. She cannot imagine a culture in which the aim is not to prevail. As a gallery owner in middle age, Amy is criticized for her failure to show works by artists of color. She says that she would show some if she could find a truly outstanding artist. Her mind is as open as the "exceptions" curriculum of Phase Two can make it.

Jo, the older "white" woman who comes to college out of a failed marriage at the age of 40, is appalled by what she learns in her course on Gender, Race, and Class in American society. She had never understood why the Indians disappeared; she had known nothing of the slaughter of the buffalo, which took away the Plains Indians' means of existence, the Trail of Tears which killed tens of thousands of Cherokees and deprived most of the Nation of its native habitat, or the outlawing of Indian languages, laws and rituals. She sees in the silencing and crippling and betrayal of the Indians the same kinds of systemic oppression she has felt as a woman, silenced, dispossessed, beaten and battered in a marriage which now feels to her like a broken treaty. She is outraged that the books in which "white" anthropologists speak about Indian demographics do not make Indians' sufferings come alive. She writes a history paper on the way in which "whites" have named as "great" Indians only those who met Europeans halfway, but she does not know what to say about the corrective except that the American historians should recognize the fiercest fighters more honestly, and make the

betrayals by European-Americans clearer. Jo is distressed by this paper as she hands it in; something is missing, but she does not know what.

After the class ends, Jo starts a correspondence with an Indian woman in prison whose name she has found in an anthology of writing by North American Indians. As this correspondence goes on, she begins a support group for imprisoned Indian women, in order to raise money for their legal expenses and their families, and to provide them with reading and writing materials. Jo feels that she is at the edge of a vast territory about which she is wholly ignorant, and is angered to see in retrospect that the book she read on United States Women's History in a Women's Studies course did not contain a single mention of Native American women. She wonders whether she shouldn't have majored in Ethnic Studies rather than having to find out about Indians in this roundabout way. She can't seem to get people in her field, Women's Studies, interested in Native Americans. She persuades the Student Union Committee to show the film *Broken Treaty at Battle Mountain*. She thinks of her work for Indians as being **for them**, but not for herself.

Maya and Angela, Jo's twin children, are attached both through schooling and through life outside of school to both their Anglo-American and their African-American cultural roots. Whereas the "white" feminists they meet often talk about inventing new forms beyond patriarchy, they think of their "black" culture as both prepatriarchal and nonpatriarchal, and assume that it is these cultural traditions which need to be reclaimed in order to make the world a saner place. They own a cassette of the television interview in which Bill Moyers asks Louise Erdrich how Indian values can survive in this world of individuality, competition, and technology. Erdrich asks how the world can possibly survive **without** Indian values, saying that it has come to the brink of ecological crisis without them. The twins also like Michael Dorris's account of the mailman who came to his door asking him how to run an all-Iroquois week for a group of Cub Scouts in the woods. Dorris laughs and says that the most important thing was to take these boys' mothers, because Iroquois boys wouldn't possibly know how to get along in the woods without their mothers to teach them.

Maya and Angela are of course aware of Indian persecution, but they share Beth Brant's feeling that they are not victims; they are "organizers, freedom fighters, feminists, healers, and . . . none of this is new; it has been true for centuries." They like their own laughter, their powers of spirit, **their identities**. They would not like to trade their identities for anyone else's. They feel affinities with Native Americans, with many other men and women of color, and with the few "white" feminist women and men who have made common cause with them. Their mother wants to talk about Indian Issues with the Cherokee friend whom they bring home for a meal. Maya and Angela have to explain why their friend did not make eye contact and did not respond warmly to this subject. They explain that her lack of eye contact is a mark of respect, and that her manner reflects Tsalagi cultural values of patience, respect for age, personal caution, listening and observing, making criticism indirectly, and keeping the emphasis on the whole group.

Maya and Angela see themselves as coming from different Nations than Indians, with heritages of different stories, but feel that they are similarly guided by spirits, and they have deep attachments to the "black" community. In their identification with darkness, they find

nurturance. They do not study Indians so much as to derive strength from them; Carol Lee Sanchez, Joy Harjo, Beth Brant, Marilou Awiakta, Bea Medicine, Brenda Collins, Linda Hogan. They feel connected to their ancestors, to the invisible world, and to birds, trees, earth and sky. Maya and Angela write on Native American cultures in college term papers; Maya writes on Mother Earth and Grandmother Earth, describing the distinction between Mother Earth, who brings forth trees and corn, and Grandmother Earth, who appears in some Indian cosmologies as the growing principle itself. She contrasts Plato's view of the defects of the accidental or merely actual, as against the pureness of pure Form, with the Indian view that Mother Earth's products are not defective reductions of any purer principle. Angela, in a Phase Four Education course, writes a primer for grade school children, explaining that the Indians were the settlers, and illustrating elements of the wholeness and integrity of their lives, before the European invaders arrived. It is no surprise when several years after their leaving college, these women are adopted into one of the clans of the Cherokee Nation and continue various forms of teaching and learning on the Cherokee theme that we are all part of the human circle.

Adrienne, their younger sister, is trying to help work on the curriculum toward survival. She dreams of balance between the creatures of the earth and their habitats, and she dreams of balance among nations and individuals so that all may survive with dignity. She is rather abstracted and preoccupied and is working toward metaphors for the new texts which might sustain us.

Maya, Angela, and Adrienne have refused to accept the projections onto them of deficit identity by the dominant culture. Though my description of them may sound simple and even halcyon, they are doing heroic work in refusing monocultural messages about what they are. Their affirmation of their wholeness and their will to connect rather than sever themselves from others is a hard-won sanity which could cost them very heavily. They may be seen as unnatural, neurotic, unambitious, devious, secretive, out of touch with the "realities" of modern civilization, non-professional, unable to "progress." They may be seen as enemies of the government and vilified both subtly and obviously by those who have the most cultural power. Ethnic Studies and Women's Studies can strengthen their hand if taught not only with a focus on aspiration (Phase Two) or understanding of systemic oppressions (Phase Three), but also with respect for and reinforcement for their personal and cultural integrity. Mending the sacred hoop is dangerous political work, but it is work toward survival. When Women's Studies makes common cause with the Ethnic Studies to put human dignity and integrity at the center, then both will be doing their most dangerous and healing work.

It is significant that Meg, Amy, and Jo never receive a version of curriculum that goes much beyond the boundaries of the United States. Maya and Angela, on the other hand, have been supported to think beyond national boundaries, recognizing people everywhere, and seeing the earth and the sky as more basic organizers of human life than local governments. They have cross-cultural curiosity and commitment, trusting their own daily experience to lead to questions about larger world patterns. It is as though they have mentally signed a treaty of peace with others across national boundaries, regardless of what national leaders allow or want. They think of people in cultures other than their own as having cultural complexity and integrity, and as being unknown to them, but potentially in conversation with

them. They feel a strong need to find common bonds and make some common policy amidst the diversities. Differences in governing bodies and strategies are not to them any indicator of final separateness; instead, they feel they belong in contingent affiliation with life everywhere. To citizens like this, we could entrust policy making. Our choices about education will determine whether we will have such citizens.

Endnotes

[1] My colleague is Gwendolyn Thomas, who in 1972 was Assistant Professor of English at the University of Denver. She is now Assistant Vice President of Student Affairs at Metropolitan State College in Denver.

[2] McIntosh, Peggy. (1983). "Interactive Phases of Curricular Re-Vision: A Feminist Perspective." Working Paper #124, Wellesley, MA, Wellesley College Center for Research on Women.

[3] McIntosh, Peggy. (1988). "White Privilege and Male Privilege: A Personal Account of Coming to Understand Correspondences Through Work in Women's Studies." Working Paper #189, Wellesley, MA, Wellesley College Center for Research on Women.

DYNAMICS OF TEACHING IN A PLURALISTIC SOCIETY

by
Frederick J. Baker

Preface

This paper is addressed to the students who enroll in the EDU 420 section taught by Dr. Fred Baker. This course is commonly referred to as a "Core Class in the Foundations of Education." It is a course taken by all teacher credential candidate students in the beginning of their studies. It traditionally covers the sociology, philosophy, and history of education with specific reference to multicultural populations. This course is combined with an educational psychology class and an early field experience class before students begin work in the pedagogy of teaching.

This is not a course syllabus in the strictest sense of the term. It is an attempt by the instructor to set down his belief system in terms of how to structure a positive learning environment for all students. However, it does suggest the kinds of multicultural activities that may be engaged in, the content that will be considered, and the manner in which learning will be assessed. It presents a rationale for the course organization and attempts to clarify the role of the students and the instructor.

The major ideas for the organization of this course are taken from Carl Rogers' book, *Freedom to Learn*. You are encouraged to read this book (along with others I will recommend). I hope you will find it stimulating and thought provoking. Especially applicable, so far as this course is concerned, is chapter two, "A College Professor 'Gives Freedom Within Limits'," and chapter six, "Personal Thoughts on Teaching and Learning." For purposes of day to day reading I have recommended Allan Ornstein and Daniel Levine's *Foundations of Education*, published by Houghton Mifflin.

Introduction

James C. Stone, Professor of Higher Education at the University of California, Berkeley, succinctly pointed out changes that must surface in U.S. education if our schools are to be and remain viable institutions in a multicultural world:

> Our schools must change . . .
> From offering curriculum about life,
> To curriculums that are life.
> From providing teacher-imposed content,
> To student-composed content.
> From being teacher directed,
> To pupil inner and self-directed.
> From concentrating on book-centered learning,
> To community-centered learning.
> From emphasizing a credential concerned society,

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To competence concerned society.
From having the goal make a difference in the minds of students,
To the goal of making a difference in the minds and hearts of students.
From being depersonalized, dehumanized oriented schools,
To person-to-person, humanistic oriented schools.

But before changes in these directions can become widespread—or even implemented at all—teachers themselves must change . . .

From using the model "T" teacher (who believes teaching is talking, usually from up front and on high),
To the model "A" teacher (who believes teaching is action . . . being around and about the classroom listening to students . . . emphasizing inquiry, social sensitivity, and self-direction, guiding, probing, feeling, encouraging).

From being learned,
To life-long learners.

From being self-contained,
To organizers of multiple teaching resources.

From offering whole-class teaching,
To individual, small group, family-size teaching.

From having concerns for what and who,
To concerns for why and how.

From emphasizing answer-centered instruction,
To question-asking instruction.

From centering on product learning,
To process learning.

Preparing school teachers in multicultural classrooms to fit effectively this teaching role precludes the practice of instructing all students in this class as though they had identical backgrounds, strengths, needs, and interests. Opportunities are provided in this course for students to assume responsibility for their learning goals and learning activities. At the same time, students will be held accountable for the achievement of these goals. It is hoped that the experiment in organization and methodology employed in this course will help you to become teachers who can function competently in our pluralistic society. The instructor shares Stone's conviction that:

> teacher education is not something that necessarily submits to a highly structured format, but is rather a highly personal phenomenon which amalgamates theory and practice, teaching and learning, content and process, behavior and attitudes, acting

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and contemplating, the concrete and abstract, the affective and cognitive . . . all reciprocal, confluent relationships, not polarities or entities as they generally and traditionally are described.

Assumptions

The organization of this course is based upon several assumptions which we believe are tenable and which may be explicated as follows.

- It is undesirable and probably impossible to set down explicitly and impart verbally a methodology of teaching from one person to another.

- Learning that has been personally appropriated and assimilated in experience cannot be directly communicated to another.

- Teaching is not a matter of transmitting stored information, concepts, and patterns of thinking from one persona to another; rather it is a way of working with students to facilitate their acquisition of information, attitudes, and skills so that they may understand and cope with their environment.

- Students' learning styles differ; some students find certain methods more appealing and effective than others. A variety of resources, methods, and paths should be provided for different students to attain the objectives of a course.

- Learning must be accomplished by the individual him/herself. Active student involvement is the key element for learning. To learn that with which one cannot identify is futile, and such learning is irrelevant. The student will find most meaningful and helpful that which he or she can identify "here and now." Each student should be involved in determining the goals of his or her own learning. If the learner must be an active participant in his/her learning and not a passive vessel into which knowledge is poured, then the instructor can only hope to be an effective facilitator of learning, not a teacher in the sense of "giver of directions."

- It is impossible within any course to anticipate, examine, and find answers to every problem that will face you as a teacher. Many questions have no "correct" answers. Problems and perplexities of teaching in a multicultural classroom require the combined efforts of many, including teachers in preparation, so that at least partial and tentatively useful approaches may be developed. Your best preparation for teaching is to become involved in discovering for yourself answers to some of the problems of teaching to a pluralistic audience.

- The instructor is not the absolute authority in the field but a learner who is deeply concerned with educating people to live in a multicultural society. Because of past experiences, he may be looked upon as a resource available to students.

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We Begin with You

How should one start this course? Students begin most courses with an air of tolerance for the content of the course and the instructor, but no really great expectations. They expect the instructor to communicate a list of assignments to be completed by the end of the course and a prescribed method of completing these assignments. They view the instructor as an experienced authority in the field who can provide them with many recipes, which may later be tried out with their own pupils. There is a basic assumption that a specific body of knowledge exists which the instructor is to teach and the students are to learn.

While in some courses it may be important to begin with content, I prefer in this course to begin with you as a person. You are a unique individual, having feelings and emotions, capabilities and qualities which are valid to you and important to others. You are capable of deciding what your goals will be, of determining what you wish to learn, and how you wish to learn it, of evaluating your progress, and of revising your goals as you deem necessary.

So that this course will, in fact, begin with you, it is necessary that you and I establish a relationship of openness, understanding, freedom, and trust. Our first activities will be directed toward those aims.

Operating Procedures

Throughout most of your schooling, you have been asked to solve problems that were not your own, but have been posed by other people. This course is organized in a manner that makes you responsible for deciding on what learning to pursue, how to pursue it, and for evaluating your learning. It attempts to give you the kinds of experiences that many thoughtful educators hope you, in turn, will give to pupils in schools. The instructor will attempt to be a facilitator of learning activities. Together, instructor and students can learn from this experience. Some structure, although that structure is unorthodox, will be necessary in order for all of us to operate comfortably. Some, of course, will need more than others.

The various components making up a course include: 1) persons, 2) interactions, 3) procedures, 4) content, and 5) institutional expectations.

Persons

People are the most important element in any course. Their ideas, feelings, and needs are not secondary to the content. Students and professors should be free to pursue inquiry and establish relationships which are beneficial to them. Academic freedom is a presupposition in this context. Students and professors are free to propose, explore, and test the merits of any idea; there are no foregone conclusions, no sacred cows. The merit of the idea, not the person proposing or explaining it, is judged. In the process, some ideas will be found to be more powerful, worthwhile, and relevant than others. You are encouraged to have ideas and to explore and express them freely.

Interactions

If meaningful interaction is to take place, the barriers between people must be lowered to the point there is an appreciation of the humanity and personality of the other. Following are some of the conditions which facilitate meaningful interaction.

Confrontation with Real Problems

A student will find a course boring and irrelevant if he/she deals only with ideas and issues of no real concern to him/her as an individual. You are encouraged to confront multicultural problems, questions, and ideas which are real to you, with which you can identify through classroom experience.

Trust in the Human Organism

In this course you are asked to have ideas of your own and pursue inquiry which you feel has a chance of solving these problems. Don't look for the correct answer from the teacher's guide or an authority's pat solution. Trust your experience and observation.

Realness of the Teacher

The instructor does not plan to put on a show for you or entertain you. What he presents in class is important to him and, he feels, is important to teaching multicultural students. He will share his real opinions, concerns, convictions, and questions, and is open to your ideas and feelings.

Acceptance

Unless we deal with one another as individual persons, and not as stereotypes, little meaningful interaction will occur.

Empathy

As we step into the other's shoes and identify with that person's thought patterns and value structure, we begin to understand how his/her ideas and behaviors emerge. Sensitivity and perceptiveness are essential qualities of teachers and must not be ignored in this course.

Providing Resources

Meaningful inquiry and learning do not take place in a vacuum. All, instructor and students alike, should feel responsible for suggesting resources. The teacher's role is one of fellow-learner, together with the students, one who is willing to give and take, to provide and accept resources.

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Procedures

The following paragraphs describe the procedures the instructor feels are necessary to implement what is being proposed.

Statements

Three statements should be made. The first is a statement of objectives describing your plan of work relating to the dynamics of teaching in a pluralistic society. Identifying and formulating your objectives will be one of your significant and difficult tasks, so serious and thoughtful preparation is encouraged. The instructor is ready to assist you. Your initial draft of objectives should be submitted as soon as possible. If and when your goals change, feel free to change your objectives.

A second statement is a statement of the criteria by which your work is to be evaluated. The main purpose of the criteria is to enable you to assess your progress toward the achievement of your objectives accurately and adequately. You may want to design a course contract to fulfill this requirement.

The third statement, to be filed near the end of the course, is a self-assigned grade and a rationale for that grade. The purpose of this is not to self-grade per se, but to self-assess.

Interviews

Interviews may be given in order to discuss objectives, criteria, and rationale. They need not be formal and structured. They may even be given in small groups, unless you prefer an individual session. These sessions provide us with an opportunity to accomplish that which we consider central to the course. Individual sessions can be had at any time.

Class Presentations

The responsibility for presentations in this class will be different from most courses. It is hoped that many different things will be going on at the same time during any given session. The range of topics is virtually unlimited--dependent upon your needs and interests.

Personal Interactions

We anticipate a major part of your learning will be derived from your personal interactions with students. Since you are free to choose those activities which are meaningful to you, irrelevancy should be at a minimum. We want to avoid the mistake of trying "to teach what is not very useful, not very well, to the not very interested."

File Folder Journal

It will be a good idea to keep a file folder of activities you are engaged in. In it you could keep a statement of your objectives, some evidence of the products of your

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multicultural study, the criteria by which you wish to be graded, and your self-assessed grade, together with the rationale for that grade. It may also be a good idea to keep and share a journal of significant learning experiences.

Content

It is impossible to describe what content this course will have for you since we cannot anticipate your objectives. You may wish to pursue reading and writing activities in your academic content area as regards multicultural education, developing curriculum projects, activities with students, field work, or multicultural research connected with your needs. In the day-to-day operation of the class the instructor will be sharing material helping you to explore the legal, economic, political, demographic, cultural, and linguistic issues confronting contemporary educators. As professionals we will need to understand the legal precedents underlying equity in educational programs, and the relationship and authority of school boards, principals, and teachers.

We also need to be able to understand the legal responsibilities of teachers in areas of instruction, discipline, and child abuse, along with analyzing the impact of changing demographics, effects of increased cultural, linguistic, and socioeconomic diversity on the future structural organization of schools. The following includes the beginning of a list of options from which you might select activities as the focus of your study. The list of activities given here should not be considered definitive or limiting. Feel free to select, change, or add to these suggestions.

Suggested Activities Relating to the *Dynamics of Teaching in a Pluralistic Society*

- When studying multicultural education, students might examine textbooks in their content area and accompanying teachers' manuals to determine what organizational pattern is recommended, if any, for the teacher to follow.

- Organize the class into committees on the basis of content level interests and assign the task of determining for each subject multicultural dimensions that must be considered. Scope and sequence for that content may also be issues for consideration.

- Analyze and compare the content in five different courses of study for your particular area, with special reference to multicultural implications. In which areas do they generally agree? In which do they most differ?

- Collect and compare several different types of units reflecting multicultural perspectives that are actively being used in the schools. What type of organization offers the greatest advantage for teacher use?

- Report recent articles from professional journals or texts describing provision for practice in essential study skills in multicultural classrooms.

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- Using criteria of various authors for evaluating basic materials, evaluate materials in your discipline; evaluate basic textbooks, teacher's manuals and workbooks in terms of multicultural perspectives.

- Make a survey of a school district in which you might like to teach including as much information as possible relating to pluralistic elements.

- Read, interview, and research in order to understand and analyze how individual perceptions are affected by culture, language, dialect, and gender. How is the prevalence of cultural, linguistic, and dialectal diversity reflected by staff and students in the public school setting?

- How is educational theory, research, and practice related to the education of language- minority students?

- What is the role of the monolingual teacher in the education of language-minority students? Identify strategies for motivating and instructing limited English proficient students in the regular classroom setting.

- Work to identify strategies for motivating and instructing speakers of diverse English dialectal backgrounds by demonstrating those aspects of teacher behavior that facilitate problem solving in diverse instructional settings.

- Formulate a plan to maximize the potential for positive interaction with and utilization of the community as an educational resource, especially by understanding the role of the teacher as a partner in this process with parents and the community.

Below you will find a bibliography of materials that you may find interesting. Enjoy your travels!

Book List for *Dynamics of Teaching in a Pluralistic Society*

The following is not meant to be an exhaustive, objective list of books pertinent to the dynamics of teaching in a pluralistic society. It is, however, a list of those books that have been important to my development, and for that reason I want to share them with you. Pick and choose and enjoy!!!!

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MULTICULTURAL IMPLICATIONS OF SOCIETY: A SERVICE LEARNING COURSE

by
Stuart C. Lord

The nation's changing ethnic texture is having and will continue to have a major influence on the schools and other public and private institutions. By 2020, if current growth trends continue, students of color will make up about 46 percent of the nation's school-age youths. To prepare our students for the multicultural world in which they live, we must help them to develop multicultural literacy and cross cultural capacity.

James A. Banks
Teaching Strategies for Ethnic Studies

Introduction

Multicultural Implications of Society: A Service Learning Course explores the definitions of multiculturalism and its current and future impact on society. The definitions are explored through a survey of research, literature, and films which substantiate social-cultural experiences and developmental differences distinguishing African Americans, Asian Americans, Native Americans, and Hispanic Americans in relationship to their European American counterparts. Students will work together to reach a new understanding of their own and other cultures, to "deconstruct" previously held stereotypes, and to open themselves up for a multicultural understanding of society. Students will also formulate ideas and recommendations to help eliminate classism, sexism, and racism on the campus and ultimately in their chosen career settings.

The key goal of this multicultural course is to help students develop decision-making and citizen-action skills. The decision making process consists of several components, including knowledge, values, and synthesis of knowledge and values, and action designed to implement the decision made. However, the knowledge that comprises reflective decision making must have certain characteristics. It must be scientific, higher level, conceptual, and interdisciplinary. Reflective decision makers must identify the sources of their values, to determine how these values conflict, identify value alternatives, and choose freely from among the alternatives. They act only after identifying alternative courses of action, ordering them according to personal values, and expressing a willingness to accept the possible consequences of their actions.

The Interdisciplinary-Conceptual Approach

It is necessary for students to view events and situations from the perspective of several disciplines, because any one discipline gives them only a partial understanding of issues and concepts related to ethnic and cultural diversity in society. Concepts such as discrimination, racism, sexism, pluralism, homophobia, and prejudice are not merely sociological; they have economic, political, legal, cultural, and moral dimensions. The values

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and experiences of people of color are reflected in their literature, art, music, drama, dance, communication styles, and foods. Dominant ethnic groups within a society also express issues related to ethnic diversity and respond to these issues in their artistic and cultural forms. Students must view concepts and issues related to ethnic groups from diverse disciplinary perspectives in order to gain a complete understanding of the experiences of diverse cultures and ethnic groups of the United States and the world.

Service Learning and Experiential Activities

Through experiential learning activities students will serve at an area high school five hours during the semester. In addition, students will use the high school as a laboratory for developing their service learning multicultural projects. After an orientation and organization of service learning projects for the high school, students will meet with teachers and students to develop and design their multicultural projects to be presented at the high school. To accomplish the goal of service learning students will serve in teams of two. While serving and developing their multicultural projects, students will be wrestling with the questions: How does one develop a multicultural program in a mostly European American context? How do you teach about multiculturalism or racism, sexism, or prejudice to a predominantly European American community? By working together in groups, class members will come to understand the majority/minority issues of the cultures they are daily bringing to the class as embodied in themselves. This should also help individuals develop cross-cultural capacity—the ability to function within a range of cultures. Although individuals within a pluralistic society must learn to accept their own ethnic and cultural identities and become comfortable with them, they must also learn to function effectively within other cultures and to respond positively to individuals who belong to other ethnic and cultural groups. Through class projects, students will also learn how to interact with members of outside ethnic groups and how to establish partnerships with them.

Course Objectives

The multicultural course should help students:

- Expand their concepts of what it means to be human, to accept the fact that ethnic minority cultures are functional and valid, and to realize that a culture can be evaluated only within a particular cultural context;

- Develop an appreciation for the great capacity of human beings to create a diversity of lifestyles and to adapt to a variety of social and physical environments;

- Explore the varied aspects of majority/minority relations as they pertain to individual cultures within our society—specifically, the cultures of European Americans, African Americans, Asian Americans, Native Americans, and Hispanic Americans;

- Participate in community service as an experiential learning opportunity, to organize projects, field trips, and individual voluntary activities that will help

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increase students' motivation and stimulation to learn the many concepts of a multicultural society;

- Develop projects and curriculum that teach multicultural concepts in a predominantly European American environment and culture;
- Bring about the deconstruction of previously held stereotypical views of individual students through their own participation in group activities and literature review;
- Formulate plans to initiate multicultural activities at the local high school after evaluating and surveying current practices and programs; and
- Deepen students' understanding of each individual's particular cultural heritage.

Course Structure

The course utilizes the avenues of experiential learning, service learning, class discussion, facilitation and participation, films, field trips, research, literature review, workshops, and journals. Each class will begin with a presentation by the professor on a subject chosen from the course objectives and assigned reading. A twenty-minute group presentation on the assigned reading, focusing on a topic the group members have chosen to develop will follow.

A class moderator or facilitator will then hand out a list of at least eight questions they have developed from the class reading to lead the class in discussion. Each student will facilitate one discussion. After the class discussion, the class will participate in an exercise facilitated by the professor and based on a topic assigned in the syllabus.

NOTE: Even though the class structure is outlined to facilitate the goals and objectives of the course, from time to time we may need to change the direction and class format to facilitate new goals and objectives.

Class Presentation Group

Students will organize in groups of three to work on class presentation topics for the assigned class dates. Each group will make five presentations during the term (rotating as indicated on the Class Presentation Schedule. Each student from the group will write a paper on a topic from the reading to be handed in seven days after their presentation. Any paper not handed in on the seventh day following the presentation will automatically be adjusted five points each day it is late after the seventh day.

Film Laboratory

In order to meet the goals and objectives of the course, a film laboratory has been scheduled once per week. Students will receive two points for every film they view, upon handing in a written reaction to the film.

The reaction sheet (to be typed) should focus on the following questions:

- What is your immediate reaction to the film?
- If you have seen this film before, how has the second showing helped you understand concepts and issues for multiculturalism?
- What are the multicultural educational implications of this film?
- Would you recommend this film for multicultural education and why or why not?

Field Trips

Three field trips have been scheduled to enhance the multicultural experiential learning goals of the course. If you are unable to attend the field trips on the scheduled dates, please arrange with the professor to go on the field trip on an alternate date.

- Islamic Center
- A Jewish Synagogue
- Light of the World Christian Church

Required Texts

1. Hacker, A. (1992). *Two Nations Black and White, Separate, Hostile, Unequal*. New York: Scribner's.
2. Hurmence, B. (1984). *My Folks Don't Want Me to Talk about Slavery*. Winston-Salem, NC: J. F. Blair.
3. Schaefer, R. T. (1993). *Racial and Ethnic Groups* (5th ed.). New York: HarperCollins.
4. Silko, L. M. (1977). *Ceremony*. New York: Viking Press.
5. Steele, S. (1990). *Content of Our Character*. New York: St. Martin Press.
6. Articles on reserve. These are included in the class readings.

Recommended Reading

1. Banks, J. A. (1991). *Teaching Strategies for Ethnic Studies* (5th ed.). Boston: Allyn and Bacon.
2. Glasgow, D. G. (1980). *The Black Underclass: Poverty, Unemployment, and Entertainment of Ghetto Youth*. San Francisco: Jossey-Bass.
3. Moore, J., & Pachon, H. (1985). *Hispanics in the United States*. Englewood Cliffs, NJ: Prentice-Hall.

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Course Assignments and Requirements

Journal Entries (10 percent of grade)

An explanation of what is expected has been provided on a separate handout—each entry is worth 1/2 point. You must have all 20 entries to get all of the 10 percent. See syllabus for when journal entries are due. All journals should be in a separate notebook, not a separate sheet of paper.

Participation in Classroom Discussion (20 percent of grade)

We will not give the best grade simply to those who talk the most, but rather to those who show both insight into material discussed and responsiveness to what others have to say.

Film Laboratory and Written Responses (20 percent of grade)

Each film response is worth two points. You must have all 10 film responses to get all of the 20 percent.

Short Papers and Class Presentations (20 percent of grade)

Each student is to do four short papers of four to five pages. Each paper is worth five points. A grade of 20 is one point, 40 equals two points, 60 equals three points, 80 equals four points, and 100 equals five points.

(Note: The papers are written from your class presentations. Five presentations, but only four papers. Papers can be no less than four full pages.)

Final Service Learning Multicultural Projects (30 percent of grade)

Each group of two students is to develop a project on a multicultural issue or related concept and present it at the local high school.

Attendance Policy

Attendance is required for all students for all class sessions. However, if you cannot attend class and want to receive credit for being in class, you must contact the professor's office six hours before the scheduled class period. Each student is allowed to miss two classes before their attendance will affect their grade. If a student does not receive permission or call the professor six hours before the class session, the student will be marked absent. Remember, after two absences, your grade will be affected by your class attendance.

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Class Facilitators and Discussion Group Leaders

The Class Facilitator should come to class with at least eight questions from the class reading to hand out to class for discussion.

Course Schedule

Week 1 / Class Session 1	**Introduction**	**Course Outline**
Presentation One	20 minutes	Building Blocks for Multiculturalism
Presentation Two	20 minutes	Group Presentation from the assigned reading
Class Discussion	40 minutes	Led by the class facilitator with a list of questions
Class Exercise	20-30 minutes	On a topic assigned in the Syllabus, led by the professor

Goals and Concepts for Service Learning
Model for Class Methodology
Pretest

Week 1 / Class Session 2	**Goals and Concepts**
Presentation One:	Deconstruction and Re-evaluating Black & White
Presentation Two:	Group one report on assigned readings
Class Discussion	
Class Exercise 1:	Getting to Know One Another Better

Readings: Nathan Glazer "The Constitution and Diversity," p. 10-22.
Evan H. Brann "Liberal Education and Multiculturalism," p. 221-224.

Week 1 / Class Session 3	**Film**
Film Laboratory:	*Eyes on the Prize I*

Week 2 / Class Session 1	**The First Americans**
Presentation One:	Stereotypical Images of American Indians; The Indian Population before the European Invasion
Presentation Two:	Group two report on assigned readings
Class Discussion	
Class Exercise 2:	Definition of Prejudice

Readings: Leslie M. Silko. *Ceremony*, pp. 1-178.
Steve Charleston. "Victims of an American Holocaust," pp. 45-46.
Richard T. Schaefer. "American Indians," pp. 148-184.

Week 2 / Class Session 2 **The First Americans**

Presentation One:	Treaties and Indian Removal
Presentation Two:	Group three report on assigned readings
Class Discussion	
Class Exercise:	Exploring Prejudice; Black Thumb

Readings: Leslie M. Silko. *Ceremony*, pp. 180-261.

Week 2 / Class Session 3 **Film**

Film Laboratory:	*Separate but Equal*

Week 3 / Class Session 1 **What is a Minority Group?**

Presentation One:	*The Tale of "O"*
Presentation Two:	Group four report on assigned readings
Class Discussion	
Class Exercise:	Exploring prejudice: The friendly game

Readings: Milton Yinger. Chapter 1 "Types of Majority-Minority Situations," pp. 3-25.
Richard T. Schaefer. Chapter 1 "Aspects of Minority-Majority Relations," pp. 2-36.
Andrew Hacker. "Race and Racism: Inferiority vs Equality," pp. 17-30
Andrew Hacker. "Being Black in America," pp. 31-50.

Week 3 / Class Session 2 **Service Learning from Multiculturalism**

Presentation One:	Service Learning
Presentation Two:	Group five report on assigned readings
Class Discussion:	Led by a facilitator
Class Exercise 5:	Designing a racist community, part 1

Readings: A Season of Service/Service Learning
Baruth & Lee Manning. "Multicultural Education," pp. 145-166.
Sonia Nieto. "Multicultural Education and School Reform," pp. 284-288.

Week 3 / Class Session 3 **Film**

Film Laboratory:	*Old Glory*

Week 4 / Class Session 1 **Service Learning**

Class is to be held at the local high school

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Week 4 / Class Session 2 **Service Learning**

Class is to be held at the local high school

Reading: Belinda Hurmence. *My Folks Don't Want Me to Talk about Slavery*, pp. 1-50.

Week 4 / Class Session 3 **Field Trip**

Islamic Center

Week 5 / Class Session 1 **Slavery**

Presentation One:	The Church and Slavery
Presentation Two:	Group one report on readings
Class Discussion:	Led by a facilitator
Class Exercise 6:	Designing a Racist Community, part 2

Readings: Belinda Hurmence. *My Folks Don't Want Me to Talk about Slavery*, pp. 51-103.

Week 5 / Class Session 2 **Prejudice and Racism**

Presentation One:	The Ku Klux Klan and White Power What will it take to end racism?
Presentation Two:	Group two report on readings
Class Discussion:	Led by a facilitator
Class Exercise 7:	Designing a racist community, part 3.

JOURNALS DUE

Readings: M. Yinger. "Discrimination and Prejudice as Weapons in Group Conflict," pp. 41-70.
James Jones. Introduction "The Problem of the Color Line," pp. 1-37.
Judith H. Katz. "Racism as a White Problem: Theoretical Perspective and Overview."

Week 5 / Class Session 3 **Film**

Film Laboratory: *Racism 101*

Field Trip **Jewish Synagogue**

Week 6 / Class Session 1 **Individual and Cultural Discrimination**

Presentation One:	Three types of discrimination
Presentation Two:	Group three report on readings

Class Discussion:	Led by a facilitator
Class Exercise 7:	Designing a racist community, part 4

WEEK OF INTERVIEWS WITH PROFESSOR

Readings: M. Yinger. "The Individual Sources of Discrimination & Prejudice," pp. 71-90
A. Hacker. "Dividing American Society," pp. 3-16.
Jim Wallis. "America's Original Sin," pp. 8-11.
Calvin Morris. "We, the [White] People," pp. 12-15.
Yvonne Delk. "A Moment of Turning," pp. 16-17.
J. Jones. "Realities of Racism," pp. 114-124, 129-140, 147-155.

Week 6 / Class Session 2 **Diversity**

Presentation One:	Evaluating University Programming for the Ethnic Minority Student (Cheatham)
Presentation Two:	Group four report on readings
Class Discussion:	Led by a facilitator
Class Exercise 8:	Designing a racist community, part 5

Readings: Harold E. Cheatham. "Identity Development in a Pluralistic Society," pp. 23-38.
Lawrence W. Young, Jr. "The Minority Cultural Center on a Predominantly White Campus," pp. 40-53.
Leila V. Moore. "Planning Programs for Cultural Pluralism," pp. 117-135.

Week 7 / Class Session 1 **Multicultural Education**

Presentation One:	Five Stages to Multiculturalism: Ethnocentrism, Awareness, Cogitative Restructuring, Deconstruction, and Multiculturalism
Presentation Two:	Group five report on readings
Class Discussion:	Led by a facilitator
Class Exercise 9:	Fuzzy Concept: Racism

Readings: M. Yinger. "The Education of Racial and Cultural Minorities in the United States," pp. 134-146.
A. Hacker. "Segregated Schooling—Voluntary and Imposed," pp. 147-160.
A. Hacker. "Ethnicity and Achievement," pp. 134-146.

Week 7 / Class Session 2 **Gender Issues**

Presentation One:	Kinds and levels of racism and sexism. Inclusive Language - Oppressive Language
Presentation Two:	Group one report on readings

Class Discussion:	Led by a facilitator
Class Exercise 10:	Naming and discovering inconsistencies: An American Dilemma.

Readings: R. Schaefer. "Women: the Oppressed Majority," pp. 430-461.
H. Bosmajian. "The Language of Sexism," pp. 341-347.
Edward B. Fiske. "Gender Issues in the College Classroom," pp. 52-53.
Bob Herbert. "A War on Women, Waged in the Dark," pp. 80-82.

Week 7 / Class Session 3 — Film

Film Laboratory:	*Hispanic America*

Week 8 / Class Session 1 — Gender Issues

Presentation One:	What is Sexual Harassment, Signs and Issues
Presentation Two:	Group two report on readings
Class Discussion:	Led by a facilitator
Class Exercise 11:	The Effects of Institutional Racism on Native Americans

JOURNALS DUE

WEEK OF INTERVIEWS WITH PROFESSOR

Readings: Barbara Ehrenreich & Deirdre English. "Complaints and Disorders: The Sexual Politics of Sickness," pp. 101-140.
Christine Stansell. "Women, Children, and the Uses of the Streets: Class and Gender Conflict in New York City, 1850-1860," (From: *Unequal Sisters* by Ellen Carol DuBois and Vicki L. Ruiz.)
Alice Kessler-Harris. "Equal Employment Opportunity Commission vs. Sears, Roebuck and Company: A Personal Account," (From *Unequal Sisters*).

Week 8 / Class Session 2 — European Americans

Presentation One:	The Lynching of 11 Italians in New Orleans, 1891 (Banks, p. 263)
Presentation Two:	Group three report on readings
Class Discussion:	Led by a facilitator
Class Exercise 12:	Debate: Racism as the Responsibility of White People

MIDTERM DUE — **An outline of your topic and subject for your multicultural project at the local high school.**

Readings: James Banks. "European Ethnic Groups," pp. 235-256
R. Schaefer. "Ethnicity and Religion in American Life," pp. 116-145.

Week 8 / Class Session 3 **Film**

Film Laboratory: *Black and White America*

Week 9 / Class Session 1 **African Americans**

Presentation One: Black Church Response to Racism
Presentation Two: Group four report on readings
Class Discussion: Led by a facilitator
Class Exercise 13: Some Perspectives on Institutional Racism

Readings: R. Schaefer. "African Americans Today," pp. 217-239.
J. Cone. "A Dream or a Nightmare?," pp. 80-84.
V. Harding. "Struggle and Transformation," pp. 85-89.
R. Wilkins. "A Tribute to the Judge," pp. 99.
R. Schaefer. "The Making of Black Americans in a White America," pp. 185-216.

Week 9 / Class Session 2 **Affirmative Action, Arguments for and Against**

Presentation One: The Roots of Affirmative Action
Presentation Two: Group five report on readings
Class Discussion Led by a facilitator
Class Exercise 14: Reality Testing: How much have I been cheated by my Education?

Readings: S. Steele. "The Content of Our Character," pp. 1-92.
N. Glazer. "Affirmative Action as Remedy for Discrimination," *American Behavioral Scientist 28* (July-August 1985), pp. 829-840.

Week 9 / Class Session 3

Film Laboratory: *Boyz 'n the Hood*

Week 10 / Class Session 1 **Affirmative Action, Arguments for and Against**

Presentation One: The Myth of Reverse Discrimination
Presentation Two: Group one report on readings
Class Discussion: Led by a facilitator
Class Exercise 15: The Here and Now Wheel

Readings: S. Steele. "The Content of Our Character," pp. 93-174.
Christopher Jencks. "Affirmative Action for Blacks," *American Behavioral Scientist 28* (July-August 1985), pp. 731-760.

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Week 10 / Class Session 2 **Hispanic Americans**

Presentation One:	Bilingual Education, Causes and Effects
Presentation Two:	Group two report on readings
Class Discussion:	Led by a facilitator.
Class Exercise 16:	Reflections on a Minority Experience, part 1

Readings: R. Schaefer. "Hispanic Americans," pp. 250-270.
Joan Moore. "The Diversity of Hispanics," pp. 38-49.
Sonia Nieto. "Linguistic Diversity in Multicultural Classrooms," pp. 153-170.

Week 10 / Class Session 3 **Film**

Film Laboratory: *Come See the Paradise*

Field Trip **Light of the World Christian Church**

Week 11 / Class Session 1 **Asian Americans**

Presentation One:	Executive Order 9066—Internment of Japanese Americans
Presentation Two:	Group three report on readings
Class Discussion:	Led by a facilitator
Class Exercise 17:	Reflections on Minority Experience, part 2

JOURNALS DUE

Readings: R. Schaefer. "Asian Americans: Growth and Diversity," pp. 325-352;
"Chinese Americans: Continued Exclusion," pp. 353-372;
"Japanese Americans: Overcoming Exclusion," pp. 373-394.

Week 11 / Class Session 2 **Jewish Americans**

Presentation One:	Christian-Jewish Dialogue
Presentation Two:	Group four report on readings
Class Discussion:	Led by a facilitator
Class Exercise 18:	Reflections on a Multicultural Experience, part 3

Readings: R. Schaefer. "Jewish Americans: Quest to Maintain Identity," pp. 395-427.
Ellen Stone. "Blacks, Catholics, Protestants and Jews," pp. 1-7.

Week 11 / Class Session 3 **DECONSTRUCTION WORKSHOP**

9:00-9:15 a.m.	Continental Breakfast
9:15-10:00 a.m.	Minority Awareness, Part I

10:00-11:25 a.m.	Film: *Political Correctness: The Big Chill*
11:30-12:30 p.m.	Sexual Orientation: Is it a Multicultural Issue?
12:30-1:15 p.m.	Lunch
1:15-2:15 p.m.	Minority Awareness, Part II
2:15-2:25 p.m.	Break
2:25-3:35 p.m.	Constructing Racial Societies
3:45-5:00 p.m.	Deconstruction: A Town Meeting on Issues

1. Racism.
2. Prejudice reduction.
3. Sexism.
4. Situational ethics.
5. Is religion the cornerstone of racism?
6. What are the frustrations and comparisons regarding minorities' chances?

Readings: Charles Taylor. "Multiculturalism and the Policies of Recognition," pp. 1-111.
U.S. News Report. "Race on Campus," pp. 52-64.
J. Mitchell Sherrill. "Racial Violence on Campus," pp. 149-181.

Week 12 / Class Session 1 — **No Class Due to Participation in Deconstruction Workshop.**

Week 12 / Class Session 2 — **Multiculturalism and Racial Violence on Campus**

Presentation One:	Exploring the Roots of Racial Violence on Campus
Presentation Two:	Group five report on readings
Class Discussion	Led by a facilitator
Class Exercise 19:	Reflections on a Minority Experience, part 4

Week 13 / Class Session 1 — **Blacks and Whites, Can We Get Along?**

Presentation One:	The Effect of Demographic Change
Presentation Two:	Group one report on readings
Class Discussion:	Led by a facilitator
Class Exercise 20:	Fears of Dealing with Racism

Readings: Stuart A. Clark. "Fear of a Black Planet," pp. 37-59.
Indianapolis Star. "Blacks and Whites: Can We Get Along?"

Week 13 / Class Session 2 — **Present Service Learning Projects on Multiculturalism (Evaluations from your participants)**

Week 13 / Class Session 3 **Film**

Film Laboratory: *Miles of Smiles/Years of Struggle*

Week 14 / Class Session 1 **Living in a Multicultural Society**

Presentation One: The reality of Deconstruction
Presentation Two: Groups two and four report on readings
Class Discussion: Led by a facilitator
Class Exercise 21: Discovering Inconsistencies Between Attitudes and Behavior

Readings: James Spencer. "The Deconstruction of History in the Public Classroom," pp. 13-14.
Audrey K. Charlton. "Breaking Cultural Barriers," pp. 47-49.
Tamara Payne. "Backlash: The Challenge to Diversity," pp. 45-52.
Thomas Sowell. "A World View of Cultural Diversity," pp. 37-44.
Maureen O'Hara. "If not Now, When?" pp. 41-45.

Week 14 / Class Session 2 **Living in a Multicultural Society and Deconstruction**

Presentation One: Where do we go from here? The costs and benefits of dealing with racism
Presentation Two: Groups three and five report on readings
Class Discussion: Led by a facilitator
Class Exercise 22: Developing Action on Personal Inconsistencies

Readings: "Blacks and Whites: Can We Get Along?"

FINAL EXAMINATION

During the final examination period the following things are due:

1. Journals
2. Class Evaluations
3. Written final papers on Service Learning Multicultural Projects presented at the local high school.
4. Evaluation of Multicultural Project.

Students will take the post-test on multiculturalism.

Journal

The purpose for keeping a journal is to provide a means for critical reflection on your experience as a volunteer at the high school in developing a multicultural project. Entries should be made at least once a week and ideally more frequently. They may record questions,

perceptions, feelings, and reflections. Make sure to date each entry. Some entries may be brief while others are more extended.

Remember: To get full credit for your journal, you must have at least 20 entries, each entry being worth 1/2 point.

The journal entries may be hand-written (legibly, leaving space for comment) and kept in a bond journal or notebook or typed and kept in a loose leaf notebook.

In your journal write your reflections about what is happening to your values, concepts, and perceptions as a member of the multicultural class/experience and to what we read for the course. Write about what doesn't make sense to you, or about what does. When ideas that interest you come up, jot down as clearly as you can what is interesting about them.

Keep in mind the following general instructions: First, your reflections in having to develop a multicultural program for a predominantly European culture or setting. Second, as you do the readings for the class, take a few minutes and write your reactions, whatever they may be. (Kinds of reactions to note include, but are not limited to: puzzlement, surprise, boredom, aha! now it makes sense, disagreement, supporting reasons for the author's view, etc. It's always good to consider what it is about <u>you</u>—your expectations, assumptions, etc.—that contributes to the reaction you feel.) If you follow the second instruction and prepare for the classes in a timely way, you won't get behind with the journal. That will make the class more rewarding for you. Third, use your journal as a personal diary to dialogue with other friends and family members about subjects that we discuss in class.

I think the journal keeping will allow you to vent your frustrations, excitements, and insights regarding the multicultural experience. Secondly, it will aid in a couple of desirable "housekeeping functions": A final exam will be less necessary if we have the journal record of your timely and thoughtful coverage of the course material. Also, the journals allow me to receive some feedback regarding the class, your deconstruction process, so I can better figure out what is working in the course and what is not, and so I can learn more about how to create a service learning experience through a multicultural curriculum. Finally, the journals collectively may provide part of the basis for other class restructuring and course design for other professors.

If you would like further information about journal writing, see T. Fulwiler on "How to Write a Journal" (pp. 33-34) in *Teaching and Writing*. Boynton/Cook.

Final Multicultural Project

Name:______________________________ Phone No.________________

Appointment Time: __________ Topic of Multicultural Project: ______________

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Proposed Project: ____

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Bibliography:

1.____
2.____
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4.____
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8.____
9.____
10.____

Resource Persons: ____

____

Names of Teachers and Students you are working with at the high school:

Teacher:____
Student:____
Student:____

NOTE: Your proposal sheet must be signed by the principal before you hand it in.

Signature of Principal   Date:

______________________________   ______________________

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TEACHING AND LEARNING STYLES FROM A MULTICULTURAL PERSPECTIVE

by
Judith C. Reiff

Teaching and Learning Styles in the Elementary Classroom

When I developed *Teaching and Learning Styles in the Elementary Classroom* in 1982, the course was the first of its kind in the country. This course content has been used as material for other college courses and public school staff development. The course has also served as a model for our doctoral graduates now teaching at other colleges and universities across the nation.

The course syllabus and requirements are based on my model for personalizing instruction described in the *Learning Styles* monograph (Reiff, 1992). The DICSIE Model is a systematic approach for personalizing instruction and understanding style. It consists of the following components: **D**escribe, **I**nteract, **C**ontrol, **S**elect, **I**nstruct, and **E**valuate. By incorporating the DICSIE Model, the teacher is involving students in the learning process.

Several alternative ways are needed to **describe** style, because style cannot and should not be limited to a single measure. A complex **interaction** occurs between the style of the teacher and the style of the learner. The environment and content also **interact** in the learning/teaching process. Students need to be in **control** of their learning by understanding and practicing the methods most effective for them. Teachers should promote student flex or flexible, versatile, and integrated styles of learning. Teachers use teacher flex when **selecting** a variety of appropriate instructional strategies. Students need to be involved during **instruction,** to be active learners. They should be provided choices, appropriate materials, and activities.

I strongly advocate a multicultural perspective in planning, managing, and assessing. Teachers of children and adults must accommodate the diversity of individuals and relate instruction and assessment to students' needs and styles. By varying my teaching approaches and by giving students choices for certain assignments, I attempt to accommodate different styles of learning and provide an environment for more equitable learning. As social theorists maintain, students and teachers learn from one another when they are engaged in discussion, problem solving case studies, or other meaningful activities. I believe college teachers should model being flexible, organized, enthusiastic, and knowledgeable for effective learning to occur. Even when teaching college students, culturally responsible instruction and assessment should promote learner sensitivity by recognizing student style differences. With effort and creativity, the college classroom can be a model for not only **what** to teach but also **how** to teach diverse students.

Goals of the Course

The goals of *Teaching and Learning Styles in the Elementary Classroom* are:

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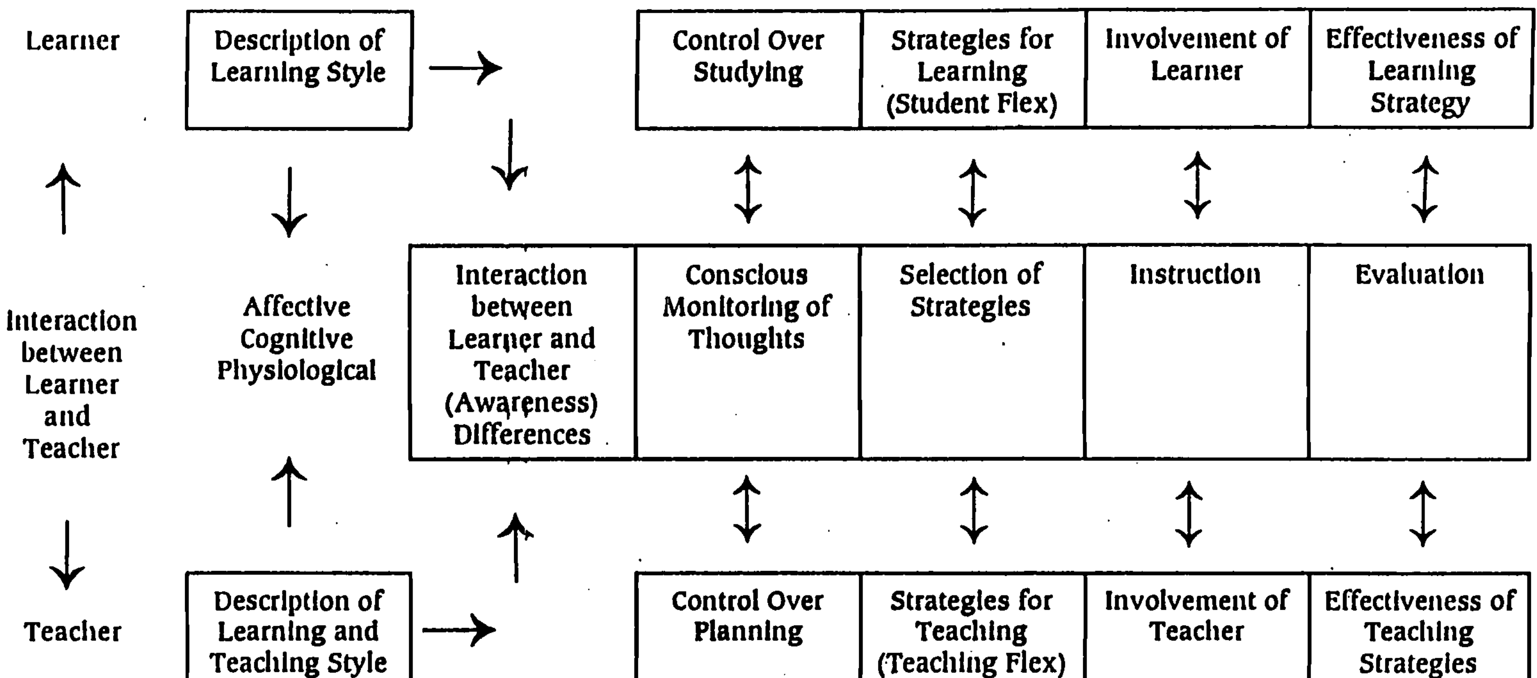
Table 1

Reiff Model for Personalizing Instruction through Learning/Teaching Styles (DICSIE)



DICSIE
Describe
Interact
Select
Instrument
Evaluate

© Reiff, J. (1992). (revised 1995, 3rd printing). *Learning styles: What research says to teachers.* Washington, DC: National Education Association.

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- To present and justify, using accepted educational principles and practices, a rationale for using a variety of teaching styles in the elementary school classroom;
- To investigate the relationship between learning styles and teaching styles;
- To compare and contrast several theories that analyze an individual's learning style;
- To provide early childhood and middle school teachers with a practical foundation for planning and implementing culturally responsible strategies and assessments for accommodating diverse learning styles; and
- To describe the contributions of researchers and practitioners in the field of teaching and learning styles.

The intent is that students understand their own learning and teaching styles and see how this knowledge can positively influence what they as teachers do to accommodate diverse learners in the classroom. To assist in synthesizing the information about the multiple ways to view learning and teaching styles, I developed forms for noting one's learning and teaching style profiles based on class assignments and discussion.

Before introducing various learning and teaching style theories, I present an overview of brain development and research with implications for the classroom. An understanding of the complexity of the brain and its relationship to our individuality provides a framework for the entire course. Brain theory provides the umbrella for the multiple perspectives of learning and teaching styles.

Key terms related to brain-based learning that students experience throughout the course are "orchestrated immersion, active processing, relaxed alertness, deep meaning, and downshifting" (Caine & Caine, 1994). For example, **orchestrated immersion** is to have students totally involved in learning a theme or concept through a variety of experiences. In the classroom I try to plan learner-sensitive strategies to meet different styles. Besides lecture/discussion, I use many forms of cooperative learning such as the jigsaw method.

To implement the jigsaw strategy, first home groups are formed consisting of 4-6 students. A different article or chapter is assigned to each person in the home group. The material is read at home by everyone and the students return the next day to form an expert group which consists of the people from each home group that read the same assignment. Each expert group discusses what they read and how they will teach their piece to their home group. The students then move to their home groups to listen and discuss the material shared by the expert. An easy way to group is to use numbers for the home groups and colors or shapes for the expert groups.

Another example of how I model **orchestrated immersion** is the use of learning centers to reinforce Howard Gardner's theory of multiple intelligences. The students are provided a sheet with the list of activities and a place for self-assessment. Included in the list is an opportunity to confer with me about their project or any of their assignments. The

students choose which centers they want to experience and if they want to work in a group or alone. The centers include a resource area, a writing exercise, and several interactive activities.

Active processing is to learn and internalize information in a personally meaningful and organized way. Active processing involves the emotions and is meaningful or deep learning. By having choices for their assignments, students are experiencing active processing because they can relate or connect their assignments with their own worlds. The brain continually is searching for common patterns and is able to make better connections when meaningful learning is occurring. Individuals need time to reflect and to make new connections in learning. Talking about metaphors and analogies is an excellent strategy for personalizing and creating meaning. The first day of class I have the students write a metaphor about teaching and learning; we specifically discuss synectic exercises and then apply metaphors and analogies throughout the course. Many of their visual representations are analogies of their teaching and learning styles.

In class we are continually discussing how information about learning and teaching styles theory can be applied to another area: parent relations, staff development, interactions with administrators and colleagues, and their personal lives. Another example of active processing is the student creating a response to the following: "I like chocolate ice cream . . . but when I go fishing, I use worms, 'cause fish like worms."

Relaxed alertness is feeling comfortable and safe in an environment in order to maximize learning. The use of humor through cartoons and personal stories promotes this type of atmosphere. When students have choices, opportunities to interact with one another, and freedom to disagree, then relaxed alertness is promoted. Quick-writes (two-minute reaction) over material is nonthreatening and stimulates thinking before discussing an assignment. Think-pair-share is another strategy to encourage relaxed alertness because the student has time to think about an issue or question, then share with a peer before discussing with the entire class. Brain theory emphasizes that for meaningful learning to occur students need to avoid **downshifting** or blocking out the situation.

Course assignments reflect my philosophy of providing choices to accommodate learner diversity. For example, to fulfill a project assignment students can choose from several options or present their own proposal for completing the project requirement. Projects have included: writing a research paper, observing and analyzing a student for a case study, conducting action research, critiquing several articles related to a specific topic, developing a thematic unit with learner-sensitive activities, or developing a computer program, constructing a module, or planning staff development sessions. Students meet with me individually or in small groups to discuss their projects and the evaluation criteria.

The following quote indicates the benefit of this approach: "Student choice was the driving force behind projects and activities which provided us the opportunity to construct learning meaningfully relevant to our careers." A master's student chose to write a paper that she entitled "Enlightening of an Educator: A Challenge to Change" that described her initial reluctance to consider individual learning styles; however, she writes in her conclusion, "This

course has given me a renewed excitement for teaching. I believe with the knowledge and ideas gained from this class, I will be able to better facilitate learning next year. I know an awareness of learning and teaching styles will help me to accommodate the needs of my students."

A culminating assignment is for students to represent their learning and teaching styles profiles visually. This exercise personalizes the course and synthesizes the multiple theories of learning and teaching styles. Throughout the course students record the results of inventories or self-analysis of their teaching and learning styles on a profile sheet. The visual representation is an illustration of what styles were most important to them. The assignment reinforces the emphasis on individuality because I have never had a duplication of the representations from any of the students. Students have created songs, poems and magazines, written narratives, made remarkable posters, presented models, and used analogies to illustrate their learning and teaching styles.

One student wrote, "During the past few weeks, I have learned a great deal about the integration of learning and teaching styles into my personal and professional life. I selected the 1886 painting 'Sunday Afternoon on the Island of La Grande Jatte' painted by George Seurate to pictorially represent myself. This work of art illustrates the pointillist method of painting, dots of pure color juxtaposed to create the impression of blended colors. The pointillist method of blending color parallels the blending of learning styles that I experience. All of the learning styles, to one degree or another, exist in their pure form within me. It is only in the blending of the styles that the full depth of a person can be understood. . . . In our daily life, we interpret everything through our own experiences and emotions. Interpreting art is also a personal and often emotional process subject to change over a lifetime after gaining a new appreciation for a particular artist or period of art. This course has provided me with an appreciation for the diverse group of learners in my classroom and the endless possibilities of style combinations held by my family and friends."

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LITERACY LEARNING AND CULTURAL DIFFERENCES: CASE METHOD INSTRUCTION

by
Phyllis Metcalf-Turner

Introduction

How does an instructor begin to address the perceived and real knowledge deficits in teachers' knowledge about teaching students from diverse ethnic, linguistic, and cultural backgrounds? How do teacher educators help teachers understand the critical components of creating an equitable, caring environment for *everybody's children*? What kind of strategies seem to be useful to teachers to help them address their own biased perceptions and beliefs about different ethnic and cultural groups? How does the teacher educator probe and encourage self-reflection about racist attitudes and inaccurate beliefs in a nonthreatening manner to induce self-examination and critical thinking?

These are some of the questions being considered by many teacher educators struggling to develop effective strategies for improving the cultural awareness of teachers to help them develop culturally responsive instructional practices. The recent proliferation of multicultural education textbooks, research articles, and national presentations on the same topic attest to the increasing attention focused on this issue. Program enrollment data tell us that the teaching force is currently and will for some time continue to be comprised of mainstream, non-urban, middle-class, monolingual, European American females. This implies a high probability that teachers in our programs possess little knowledge and even less understanding of how to communicate and interact effectively with children from diverse ethnic, cultural, and/or linguistic backgrounds. The demographic projections indicating that, by the year 2000, most public school classrooms will be comprised of students from diverse cultural backgrounds presents a portrait of the potential mismatch in the race, language background, and, in all likelihood, social class of teachers and students. (NCES, 1992; Zimpher, 1989)

Given the diverging demographics of teacher and student populations, many teacher education programs have failed to address this knowledge gap in curriculum. Like so many other professions, we have continuously assumed too much homogeneity among culturally diverse learners and failed to distinguish the variance among and within different cultural groups in a positive light. Delpit's (1992) contention is an accurate one—that to begin with, our prospective teachers are exposed to descriptions of failure rather than models of success:
. . . we expose student teachers to an education that relies upon name calling and labeling ('disadvantaged,' 'at-risk,' 'learning disabled,' 'the underclass') to explain its failures and calls upon research that continually informs teachers that school achievement is intimately and inevitably linked with socioeconomic status. Teacher candidates are told that 'culturally different' children are mismatched to the school setting and therefore cannot be expected to achieve as well as White, middle-class children. They are told that children of poverty are developmentally slower than other children (p. 245).

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My course project was an attempt to improve this situation to some, albeit limited, degree. The course is designed to introduce students' to anthropological and sociological explanations of the differential school achievement rates of students of color within the context of literacy learning. Such an approach made case study analysis appropriate as a vehicle for increasing cross-cultural awareness and understanding. This was an attempt to do what Ladson-Billings (1991) describes as meeting students where they are (vis à vis multicultural knowledge, skills, and attitudes) and help to move them to where they need to be," (p. 187). I must hasten to add that I recognized that it was highly improbable that my initial and solo effort would permanently change or alter deeply held beliefs and attitudes. It was—and is—a first step.

The project was funded by a grant from the university's Faculty Development Office. The purpose of the grant was to support instructors' revision or creation of a course that included content reflective of cultural and gender-related issues designed to improve student awareness and skill development. The instructor-designed course used in the project was entitled *Literacy Learning and Cultural Differences* and was offered as an elective in graduate elementary, middle grade, and secondary education programs.

The required texts for the course were: Sonia Nieto's *Affirming Diversity* and Lisa Delpit's *Other People's Children*. In addition, two multicultural children's literature storybooks, *Chevrolet Saturdays* by Candy Dawson-Boyd and *Mississippi Bridge* by Mildred Taylor, a bound booklet of multicultural case studies (Silverman, Welty, & Lyon), and selected reserved readings in the anthropology and sociology of education and literacy learning were assigned.

Format and Objectives

Educators recognize the urgent need for improving the literacy instruction in K-12 classrooms with students of diverse cultural and linguistic backgrounds. This course explores the current knowledge base and theoretical frameworks used to explain differential achievement rates between students of diverse backgrounds and students of the mainstream culture. It seeks to extend the principles of teaching and learning to include a new perspective on teaching students from diverse cultural and linguistic backgrounds. A major focus of the course is the examination of the new perspectives and their implications for fostering higher levels of literacy learning for students of diverse backgrounds using culturally responsive instruction.

Course participants review a synthesis of the research on current issues in literacy learning and instruction to participate in class discussions and complete course requirements. The class meetings include a combination of issue-specific, instructor- and student-initiated discussions. Case study analysis and structured, small- and large-group exercises that complement the course concepts are regular components of the class. The design of these activities provide opportunities for application and extension of the course concepts to hypothetical and real-life instructional situations. The course participants are encouraged to share their personal experiences as diverse learners as a way to think about the students whom they teach (or will teach).

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The course is aimed at providing opportunities and support for course participants to:

- begin to develop an understanding of the learning needs of students from diverse cultural and linguistic backgrounds and the importance of addressing their educational needs;
- begin to develop an understanding of some of the major theories used to explain why U.S. public school programs have often been unsuccessful in helping these students reach their full academic potential;
- learn how to analyze and evaluate patterns of interaction between students of diverse backgrounds and teachers;
- develop an expanded definition of literacy related to issues of cultural diversity;
- explore research on literacy learning and begin to develop some guiding principles for using culturally responsive instruction; and
- examine multicultural lesson plans and develop similar instructional practices that seek to affirm and include students of diverse cultural and linguistic backgrounds.

Course Design and Themes

	Discussion topics*: *Perspectives: Race, Literacy, and Learning	
Weeks 1-2	Introduction of class members	
	Review course syllabus/requirements	
	Assigned readings:	
	Affirming Diversity (chapters 1-3)	S. Nieto
	Video: *American Tongues*	
	Reflective Exercise: Video follow-up questions	
Weeks 3-4	Assigned readings:	
	What Is Being Literate?	J. P. Gee (1989) (reserve)
	The Functions/Uses of Literacy	S. Brice-Heath (1985) (reserve)
	In-class Exercise: Trackton & Roadville	S. Brice-Heath
	Case Study: Ken Kelly	Silverman
	Discussion topics: Cultural Issues and Impact on Learning	
Weeks 5-6	Assigned readings:	
	Affirming Diversity (chapters 5-6)	S. Nieto
	Other People's Children (pages 11-47)	L. Delpit
	Literacies and "Traditions"	Gee (1989)
	"Sharing time: Children's Narrative"	Michaels (1981) (reserve)

	"Style . . . Access to Literacy"	
	Case Study: Maxine Korns and Janice Heron	Silverman
	Reflection Exercise: When We Were Their Ages	
	Discussion topics:	
	School Failure and Students of Diverse Backgrounds	
Weeks 7-8	Assigned readings:	
	Affirming Diversity (chapter 7)	S. Nieto
	Other People's Children (pages 48-69)	L. Delpit
	"Variability in Minority School . . ."	J. U. Ogbu (1985) (reserve)
	Chevrolet Saturdays (pages 1-64)	Dawson-Boyd
	Reflective Questions: *Chevrolet Saturdays*	
	"Transformation and School Success- The Politics and Culture of Ed. Achievement"	Erickson (1987) (reserve)
	"Mainstream and Minority Cultures- A Chicano Perspective"	Trueba (1990) (reserve)
	Case Study: Janice Heron & Alice Peterson	Silverman
	Handout: Evaluating Multicultural Content in Children's Books	
Weeks 9-10	"Black Students' School Success: Coping with the "Burden of . . ."	Fordham & Ogbu (1986) (reserve)
	"Reading Instruction and Social Class"	Shannon (1985) (reserve)
	Chevrolet Saturdays (pages 64-100)	Dawson-Boyd
	Reflective Questions: *Chevrolet Saturdays*	
	Case Study: Mark Siegel & Chris Kettering	Silverman
	Reflection Exercise: Hidden Curriculum What Did It Tell You?	
	Discussion topics:	
	Multicultural Education as Culturally Responsive Practice	
Weeks 11-12	*Chevrolet Saturdays* (pages. 100-176)	Dawson-Boyd
	Affirming Diversity (chapter 10)	S. Nieto
	Other People's Children (pages 105-127)	L. Delpit
	Case Study: Helen Franklin	Silverman
	Video: *Engaging African-American Students*	S. Shaw
	Handout: Integrating Multicultural Content	J. Banks
	Handouts: Analysis of Multicultural Lesson Plans	
	Homework: Improving Your Cultural Competence	
	"Just Know Them: African Americans"	S. Shaw
	"Just Know Them: Native Americans"	Metcalf-Turner/Fickel
	Discussion topics: Culturally Responsive Instructional Practices	
Weeks 13-14	"An Expanded Definition of Literacy"	K. Au (1993)

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		chapter 2 (reserve)
	"Patterns of Interaction. . . ."	K. Au (1993) chapter 6 (reserve)
	Other People's Children (pages 131-183)	L. Delpit
	"Empowering Minority Students"	Cummins (1986) (reserve)
	"Task and Talk Structures That Foster Literacy	Hebert & Fisher (reserve) chapter 10
	Mississippi Bridge (pages 1-30)	M. Taylor
	Handouts: Analysis of Multicultural Lesson Plans	
	Homework: Improving Your Cultural Competence	
	"Just Know Them: Women"	Metcalf-Turner/
	"Just Know Them: Hispanic Americans"	Fickel
Week 15	*Mississippi Bridge* (pages 31-end)	M. Taylor
	Course Summary	
	Presentations of Multicultural Interdisciplinary Unit Plans	

The students are given the following brief description of the course requirements.

Participation/Reflection Exercises

Class participation is described as active, thoughtful, honest, and attentive involvement in the discussions and exercises. Worth 1-15 points.

Multicultural Children's Stories

Each of the selected children's texts require written responses to reflection questions. These exercises are designed to: stimulate thinking about how we form our attitudes toward people who are ethnically, culturally, and linguistically different and how we can increase our personal and professional understanding. Worth 30 points.

Case Study Analysis

The purpose of these exercises is to apply readings, experience, and understanding to a problem situation that an educator may encounter when working with students of diverse cultural and linguistic backgrounds in a classroom setting. Students are expected to write an analysis of two case studies as a demonstration of their understanding of the concepts presented on literacy learning and cultural diversity. Their analysis has to include a response to the list of questions (hand out) used to guide the in-class discussions. In addition, they are expected to **provide a critical commentary** on the case. The primary evaluative criterion will be on the application and integration of assigned readings to their analysis. These assignments are worth 30 points each.

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Culminating Project: Multicultural Interdisciplinary Unit Plan

This assignment is students' opportunity to apply the information presented in readings, handouts, and discussions to classroom practice. They are required to design a three-plus-day interdisciplinary unit plan focusing on literacy learning and the integration of two other content areas (i.e., math, science, art, social studies, music). Their plan must clearly present a multicultural focus on the major (i.e., in terms of numbers and projected demographic trends) ethnic groups in present-day U.S. society using James Banks' levels of integration of multicultural education instruction (handout).

Their unit plan should be clearly written with specific lesson plans that include learner goals and objectives, developmentally appropriate activities, explicit examples of the materials to be used and how they will be used, explanations of the nature of questions ranging in levels of difficulty, time line for completion of activities, citation of references and resources, organization of the classroom and student interactions, and explicitly described forms of authentic assessment. This assignment is worth 100 points.

Criteria for Evaluation and Determination of Grade

Case Study Analysis (Total points possible - 30 points)

Written responses will be evaluated using the following criteria:

Clarity in describing the issue(s)	6 points
Appraisal of the contextual factors influencing the issue	8 points
Logic of perspective and supporting research-based evidence	4 points
Coherency, organization,, and conclusions regarding the potential solutions, with emphasis on the pros and cons of each strategy	8 points
Summary—personal reaction and similarities to experiences you may have encountered	4 points

Multicultural Interdisciplinary Unit Plan (Total points possible - 100 points)

Overview of Explanation for students/parents colleagues	20 points
Explanation of Use of Standards school curriculum(s) consulted, used learning results (all areas used) national standards (e.g. NTCM)	15 points
Time Line and Assessment System embedded reflection/improvement opportunities for grading or teacher feedback critical due dates	15 points
Interdisciplinary Lessons lesson plans and documentation includes several (2-4) subjects	25 points

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descriptive examples of students' work
references and resources consulted

Reflections/Analysis — 25 points

interdisciplinary features/models used
types and variety of teaching strategies used
analysis (i.e. rubric/s) of student work
review of unit criteria

Multicultural Case Method Instruction as a Strategy for Addressing Teachers' Knowledge Gap

A primary component of this course project was the case study analysis component. I selected case studies of real-life, cross-cultural classroom conflicts between teachers and students to extend the concepts and themes presented in the readings. Historically, the case method instructional approach was primarily associated with business and law school programs which used it to help students link theory to practice. More recently, teacher education programs have begun to use it as a strategy to introduce novice and/or preservice teachers to "the reality of classroom practice" (Wasserman, 1993; Shulman & Mesa-Bains, 1993; Silverman, Welty, & Lyon, 1991).

The use of case studies as a pedagogical model to help teachers develop better insights and skills in working with students of color is an even newer development in preservice teacher education programs (Shulman & Mesa-Bains, 1993). The value of using this approach with preservice teachers is that it presents people and problems within the cultural context of real-life situations requiring critical thinking about sociocultural, linguistic, and instructional issues. The goal is to help the preservice teachers to develop a deeper understanding of specific issues and problems related to diversity and educational practice.

The purpose of case studies is not to generalize to all teachers and schools in the U.S. No case study of a single person or social unit can sufficiently or honestly illustrate the various levels of complexity essential to fully understanding a given situation. Rather, a case study approach can provide preservice teachers with a wide range of examples. The examples are representative of some of the instructional, communicative, and interactional problems likely to occur between mainstream European American teachers and students and families of color.

Theoretical Framework

Qualitative research provides the framework for understanding case method instruction in teacher education. According to Merriam (1988), the case study approach provides an "intensive, holistic description and analysis of a bounded phenomenon such as a program, an institution, a person, a process, or a social unit." Merriam (1988) noted four critical characteristics of a case study. It is *particularistic* in nature in its focus on one person or social unit. It is *descriptive* in its rich detail about pertinent contextual and interactional features. Meaning making based on enlightened understanding is the *heuristic* feature of a case study. It is not uncommon, indeed intended, that the analysis of a case study is aimed at

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enlightening the "reader's understanding" leading to their discovery of meanings previously not considered. The fourth characteristic is its *inductive* nature because generalizations and hypotheses emerge from examples of the data.

The case study approach to analyzing diversity-related education problems provides teachers the opportunity to reflect, discuss, hypothesize, and develop solutions based on particular situations having potential application to other situations. Erickson (1986) states that educators can learn from a case study "even if the circumstances of the case do not match those of their own situation." Without generalizing to all cases, analysis of problem situations can "help illustrate general problems in education." Through thoughtful, interactive participation in the reading of multicultural children's literature, discussions, and cooperative problem solving, students are able to create processes of thinking that enable them to apply knowledge to specific problems (Wasserman, 1993).

Generally, four primary reasons emerge for using the case method approach for developing knowledge and sensitivity about diversity-related issues and their influence on educational practices. These include:

- A story provides enough emotional distance to enable one to listen to multiple viewpoints and the interpretations of others through the voices in the story.

- Stories allow teachers to examine their own perceptions and beliefs and begin to deal with previously held prejudices and stereotyped attitudes toward people from cultural and linguistic backgrounds different from their own.

- The context of the story provides the opportunity for teachers to reflect and begin to use cultural information to inform their communication and interactional styles with students from diverse backgrounds.

- Finally, case study analysis allows an in-depth examination of how cultural attitudes and beliefs inform the tenor of the relationship between teacher and student.

Although a case study portrays only a glimpse of a particular situation, students begin to draw meaning from the stories. They begin to see how limited information may influence their attitude, communication style, and interaction with children from diverse backgrounds. Their prior course readings on anthropological and sociological explanations of diversity-related issues help them to examine the case study's conflicts and message/s. Through this process of analysis and reflection students are able to examine how their own beliefs and values influence their views toward children and families of diverse backgrounds.

Analyzing issues of diversity within the context of a story gives students enough emotional distance to be able to listen to the viewpoints of others through the voices in the story. The questions used to facilitate discussion and analysis were designed to focus attention on the cross-cultural issues and to draw out the various viewpoints represented in the case study's storyline. These questions were organized into three groups.

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- *Identification/Source Analysis* questions help the reader identify the cultural conflicts, the individuals directly involved, the critical events, interactions, or communications central to the conflict, and specific descriptions of attitudinal and behavioral reactions to the issue/s.

  - What are the culturally relevant issues in this story? (e.g. instructional, communication, interactional, structural)
  - What are the major cross-cultural conflicts?
  - Who are the key players in the cross-cultural dilemma?
  - What might be some of the underlying anthropological and sociological understandings influencing this dilemma?
  - What are some of the salient problems (not necessarily culturally specific) that seem central to the cross-cultural dilemma?

- *Suggestions and Solution-Oriented Analysis* questions stimulate discussion of the impact of the issues identified in the first group. These questions provide students with the opportunity to explore, rationalize, debate, and decide. They include:

  - What cultural differences need to be considered before a solution is proposed?
  - What should be done? What is immediately feasible?
  - What are some of the more positive and negative interpretations that may be applied to this analysis?
  - Might there be clashes in beliefs and values by the different cultural perceptions of the dilemma? What could move the key characters beyond these tensions?

- *Assessment Analysis* questions help students evaluate the potential impact of their suggestions from different cultural viewpoints and assess the potential effectiveness of suggestions for resolving the issue/s.

  - What are some of the risks associated with the proposed solutions?
  - What might be another view about the potential effectiveness of each of the proposed solutions?
  - What cross-cultural understandings can come from this case study analysis discussion?
  - How can this information be applied to educational practice?

It is through this process of analysis and reflection that teachers can examine their own beliefs and values in light of their own instructional practice. Equally significant, case study analysis of diversity issues allows preservice teachers to test out new ideas and receive honest, open feedback in a supportive environment prior to real-life implementation. The discussion of the diversity issues presented in the context of a case study serves to increase awareness and sensitivity through learning to listen without judgment, to reflect deeply, to question, and to decide. Ultimately, the goal is to introduce preservice teachers to a repertoire of strategies rooted in cross-cultural understanding so they begin to develop competence and confidence in working with children from diverse backgrounds.

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Course Evaluation: Selected Qualitative Comments

At the end of the semester, the students were asked to complete both the standard university course evaluation form and an alternative instructor-designed, qualitative assessment of how well diversity issues were presented in the course's content, reading, and class activities (i.e. case studies). On the standard university course evaluations, ratings across all 25 items ranged between 4.5-5.0 on a 5.0 scale. Following are examples of some of their evaluative comments:

The case study discussions allowed us to think about different understandings, beliefs, which was helpful when trying to think of ways to resolve classroom problems.

The cases helped us make practical applications to real-[life] classroom situations.

At first, I felt uneasy about the case study content but by the end of the semester I began to feel more comfortable discussing the problems brought out in the cases.

I'm glad we did the case studies; [they] caused me to think more critically about my instructional techniques.

The cases were an eye-opener for me as a person. I learned so many things I should have learned many years ago. This class should be required for teacher education.

Implications

This project has important implications for teacher education courses and programs. It indicates that a course on improving understanding of cultural differences with case study analysis as a vehicle for improving cultural awareness and competence can be beneficial to teachers. To be sure, the course did not necessarily change basic feelings, biased attitudes, or stereotyped perceptions of students from diverse backgrounds. Rather, clearly from their qualitative comments, the course, assigned readings, and selected case studies stimulated critical thinking that may eventually lead to greater understanding.

Equally significant were students' additional comments which focused on the need for teacher educators to demonstrate a commitment to treating information about diversity as an important and integral component in the teacher preparation process. Our commitment should be reflected in more than just the department or college mission statement but should be observable and clearly communicated in goals, objectives, and related diversity-centered activities. Such a commitment requires teacher educators to come to consensus on the type of courses—and the scope of their content—included in the teacher preparation process. These new norms would necessitate that all faculty be involved in addressing diversity matters from their discipline's perspective rather than from that of an individual faculty member.

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MULTICULTURAL ISSUES IN HIGHER EDUCATION

by
Robert Caruso and Earl Bracey

Background and Philosophy of Course

Multicultural Issues in Higher Education (CSP 675) is an elective course within the Department of Counselor Education and College Student Personnel at Western Illinois University. It is directed toward master's level graduate students who are preparing for positions in higher education student affairs work. The multicultural issues course is a one-credit class graded A, B, or C.

The course was developed and is co-taught by us as adjunct graduate faculty members who also serve as assistant vice presidents within the Division of Student Services. Guest lectures from several members of the university community are incorporated into the course. With the support of the department chair and faculty, CSP 675 was first offered during the Spring 1995 semester. Fifteen students enrolled.

The idea for the course originated from the instructors' desire to address one of the critical competencies necessary for student affairs professionals' success in the world of work: facility with issues of diversity. Among the related skills we view as important are:

- Using basic terminology associated with multiculturalism;
- Assessing cultural and environmental influences on students' and colleagues' experiences; and
- Understanding key issues in the recruitment and retention of minority students, faculty, and administrators.

Course Objectives

The course is designed to provide students with an introduction to current multicultural issues in higher education and the role of the student affairs professional in addressing these issues. Students who complete the course should be able to meet the following objectives:

- To be familiar with basic terminology associated with multiculturalism;
- To be familiar with legal issues related to multiculturalism;
- To understand the role and function of higher educational institutions which historically have served underrepresented groups;
- To understand issues in the recruitment and retention of minority students, faculty, administrators, and staff;
- To be able to discuss multicultural programming challenges;
- To be able to discuss evaluation issues associated with multicultural initiatives; and
- To be able to identify professional associations and literature sources for information about multicultural issues.

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Course Outline and Topics

The course is designed as a discussion, activities oriented course with only a modest amount of lecture. It stresses the practical applications of multicultural concepts in the work setting. For the purpose of obtaining baseline data, we ask students to complete McEwen and Roper's *Survey of Graduate Student Interracial Experiences*. In addition, students use the American Council on Education's *Framework for Evaluating Institutional Commitment to Minorities* to assess a college or university environment.

The following topics are covered in the course:

- Multicultural terminology, including: culture, multiculturalism, pluralism, diversity, prejudice, discrimination, integration, desegregation, and underrepresentation
- Legal issues and multiculturalism, including affirmative action, hate speech codes, and racial and ethnic harassment
- Recruitment and retention of multicultural students
- Recruitment and retention of multicultural faculty, administrators, and staff
- Issues in multicultural activities programming
- Role and function of historically black, Hispanic-serving, and tribal colleges
- Evaluation of multicultural initiatives
- Professional development resources on multiculturalism.

All topics are presented using a combination of mini-lectures and small group activities. We share responsibility for various presentations, although we both generally participate fully in each class session. We encourage active student discussion. Guest lectures have been offered by many individuals, including the Coordinator of Multicultural Recruitment and the Vice President for Administration who once worked at an historically black institution.

The class assignments were developed to promote student immersion in multicultural activities on campus and create the opportunity to examine various multicultural issues. Included among the assignments are:

- Interviewing a multicultural faculty member or administrator using a structured interview format and preparing a short reaction paper about the experience
- Auditing one aspect of an institutional environment using ACE's *Framework for Evaluating Institutional Commitment to Minorities*, preparing a written report of the audit findings, and participating in an short group presentation to the class
- Preparing a personal philosophy of multiculturalism in higher education and the role of the student affairs professional
- Preparing reaction papers to such items as the Higher Education Extension Service's Review on "Prejudice and Discrimination on the College Campus" and the American College Personnel Association's "Strategic Initiative on Multiculturalism"
- Developing a multicultural community assessment instrument for distribution to students

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- Participating in an activity of approximately 13-14 hours, including such options as:

  - Conversation Partners Program with international students
  - Planning, implementation, and evaluation of the Minority Issues Conference, Multicultural Day, or International Bazaar
  - Attendance at African American and Hispanic High School Senior Banquets/College Fairs
  - Admissions recruitment travel with the Coordinator of Multicultural Recruitment and hosting a visiting multicultural student group on campus.

Among the assignments in the original course was a field trip to a minority community to increase awareness of educational, community, and cultural issues. While this was a valuable exercise, it was difficult to schedule such a trip. Moreover, it was unwieldy to provide enough visit options to communities representing a variety of multicultural experiences.

Course Assessment

The pilot course was evaluated using a standardized departmental form. Overall student evaluation comments were very positive, although several students commented that the class requirements were excessive for a one-credit offering. In response to this comment, the field trip portion of the course was eliminated and several other activity options were added. We continue to believe that the course is an important addition to the College Student Personnel curriculum and that it addresses a skill area vital to the professionalism of our graduates.

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TRANSCULTURAL IMMERSION:
PUBLIC HEALTH LEADERSHIP MANAGEMENT PRACTICUM

by
Diana D. Hankes

Introduction

Nursing is a practice discipline. Expanding the foundations of practice requires that students learn to appreciate the growing diversity of populations and understand health status and health care as these are filtered through differing cultural values. Faculty need to assist students toward an awareness of their own attitudes and interactive styles and to maintain communication methods as an important component of the curriculum. However, it is difficult to find ways for students to experience and actually achieve cultural sensitization at Carroll College, a small mid-western campus community representing one predominant culture. This challenge led to the course described here.

Philosophy Underlying the Course

Our goal is to provide an educational foundation that enables graduates to participate effectively and confidently in a diverse and changing world. A Carroll education encourages growth in cultural awareness, social responsibility, moral sensitivity, and spiritual reflection. The Carroll faculty believe an important strategy for increasing sensitivity to the complexities of delivering culturally specific nursing care in all practice settings is cultural immersion. To this end, a course was designed in which students live and practice within the Indian Health Service unit of the Tohono O'odham Nation in Arizona for a period of two weeks. The students in this setting constitute a minority and as such they learn to view health care from a perspective quite different from predominant ones in their own urban environment.

Course Description

The course is designed to allow the students to synthesize and apply theories, concepts, and principles of leadership and management studied in previous courses. Students, with the guidance of Carroll/Columbia faculty, have the opportunity to accomplish the goals of the course in an alternate cultural setting.

The course affords students the opportunity to observe and participate in a very large organization, namely the Indian Health Service (IHS). Objectives are met by allowing students to study leadership and management from an alternate cultural perspective, while enhancing the students' personal awareness of their own cultural conditioning, assumptions, and world views. The acknowledgment of individual differences while accepting alternate beliefs, values, and customs is basic to the ideas inherent in leadership/management capabilities.

Definitions of leadership usually have as a common denominator the assumption that it is a social phenomenon involving the interaction between two or more persons. Some theorists believe leadership is no different from the social influence processes occurring

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among all members of a group; leadership is viewed as a collective process shared among the members. However, the person who has the most social influence in the group carries out most of the leadership functions. Using a social influence model illuminates the need to examine human relationships in general as part of the larger picture of leadership management. Thus the ability to recognize and acknowledge the cultural differences in individuals within groups is important to the study of leadership styles and management strategies in any environment.

If students are to be successful in cross-cultural human relations, they must be aware of the basic differences among cultures and must behave in accordance with, or at least with consideration of, the requirements of the culture in which they live. Therefore, students in this practicum understand that their task is not to evaluate how well persons in management positions are functioning; rather, they are participant observers in groups for the purpose of learning to recognize the influences people have upon the beliefs or behavior of others, understanding first, as best they can, what perspectives the individuals bring to the situation.

A commonly used measure of leader effectiveness is the extent to which the group or organization performs its task successfully and attains its goals. In this practicum in cross-cultural human relationships, students are expected to enhance their communication skills by applying previously learned group process information and listening skills as they attempt to analyze the attainment of goals and the accomplishment of tasks in the groups in which they interact. Thus, communication is considered from the perspective of active listening. Students record observed social influences in their journals and record their perceptions of how those social influences affect the way in which the group carries out its functions.

Course Objectives

Culturally specific objectives at all levels of the curriculum stem from **Nursing Program Goal 1**: The graduate will value every individual as a unique adaptive person who has worth and dignity, and who engages in dynamic reciprocal interaction with the environment.

- *First-year* students are expected to: examine the nature of their own value system, show consideration for the rights of others, and develop an understanding of cultural, racial, and ethnic differences in individuals.

- *Sophomore*-level student objectives are to: interact nonjudgmentally when carrying out nursing care for individuals and identify ethnic and social cultural factors relevant to health.

- *Junior* students are expected to be able to: assess the reciprocal influence of individuals and families on health care needs and design nursing plans which support the worth and dignity of individuals and families with diverse value systems.

- Finally, at the *Senior* level, the objectives directing this course are as follows. Students will:

  - assess the reciprocal influence of the community on the health needs of individuals and families;
  - communicate a commitment to mutual goal-setting based on the dignity and individuality of every person; and
  - evaluate alternative health care practices among individuals, families, and communities of diverse ethnic, racial, and cultural backgrounds.

Objectives for the *Public Health Leadership Management Practicum* stem from the level-four objectives stated above and are content focused. In this course students are expected to identify a specific problem or need in the Tohono O'odham health care delivery system, analyze factors that contribute to that health problem area, and identify health resources available in the community for the at-risk group. They then explore relevant literature and other resources, communicate with those in leadership positions, and examine, discuss, and clarify the skills, theories, and principles necessary to accomplish change. The course objectives are expected to be accomplished within the culturally appropriate framework explained in the course description and specified by the program goals and level objectives. Specifically, students are expected to:

- examine the sociocultural and historical factors that influence the tribe and the health care services to the tribe;

- increase skills and critical thinking abilities in emergency, community health, outpatient, and inpatient settings in the Tohono O'odham Indian Health Service; and

- validate their own capabilities as beginning practitioners preparing for graduation.

Outline of Course Topics

A major impact of the course stems from where the topics are presented. The students live in another culture as a minority group and view their world from an entirely new perspective. The learning that takes place in this intense, short course is highly dependent on the student-instructor and student-environment interactions. Students have supervised practice in the outpatient and inpatient departments, as well as the emergency and community health departments.

As seniors, these students are expected to be able to deal with any health related issue or topic that actually exists in the population. They might explore alcohol abuse, obesity, trauma/safety issues, or pregnancy in the adult population. They may go to the elementary schools to participate in health and wellness issues in the curriculum, or to the middle schools for education sessions about sexuality or basic life-support or first-aid measures. The high-school track coach may request students to present pulse taking and exercise measurement strategies to the track team. Students travel with the community health nurses

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to deliver health care in homes and villages or provide more specialized services, such as hepatitis B injections for the local border patrol members. The outpatient clinics provide specialized and general services daily and handle over 16,000 visits annually; students work collaboratively with staff in these clinics. They are, therefore, enhancing clinical skills and find the activities challenging and enriching.

Over the decade this course has been in existence, it has become clear that the dominant outcome of the experience is the effect the environment has on the students. There is an almost indefinable property of the course experience which underlies all the activities. Students are learning 24 hours a day. They visit, socialize, work, and play in a setting which cannot be duplicated on a small Midwestern campus. The environmental influence creates an almost indefinable property of the course experience that underlies all the students' activities as they interface between two worlds.

Cultural immersion provides the ultimate in experiential learning. Experiential learning is a powerful methodology for addressing the affective as well as the cognitive domain of learning. In order to capitalize on the experiential aspects of the course, students are assigned a collective task which is designed to bring out the learning developed as part of the students' involvement in the culture in which they live. At the conclusion of the course the students prepare a presentation they videotape. The videotape is a group effort summarizing the experiences lived in the Tohono O'odham nation. The group project provides a theoretical framework for the course in that it requires the students to work within some plan which then acts as the thread for weaving all the diverse experiences together.

Students are also required to provide oral presentations, both formally and ad hoc, which evidence thoughtful consideration of the issues and demonstrate communication proficiency. Throughout the course, students are in regular contact with the faculty facilitator for assistance and feedback. The students participate in all health related teaching and learning activities which occur during the course experience. They are expected to identify the tasks and goals of groups within the organization and to have some understanding of the organization and the sub-groups within it. As they begin to interact with groups and individuals, they keep a journal to analyze the status of their interpersonal relations skills.

Assessment of the Course

A survey of every student who has been enrolled in the course has been done three times since the course inception. The first survey included the years 1988, 1989, and 1990; the second survey reevaluated those years and added the years 1991, 1992, and 1993; in 1996 all were resurveyed and the years 1994, 1995, and 1996 were added. The net response rate has been over 80 percent.

The survey questionnaire uses open-ended questions through which respondents were asked to provide comments regarding:

1. perceptions of the effects the experience with the Tohono O'odham had on their practice, in whatever setting that practice takes place;

2. whether or not they had a better understanding of cultural factors in general;

3. specific examples of new insights in terms of cultural dimensions which influence health/illness behaviors; and

4. examples of how the respondent has changed as a result of the Tohono O'odham experience.

Analysis of Results

Effects on practice

Every respondent perceived that the course did have an effect on their practice, in whatever setting that practice occurred:

Every American has their own perception, need and understanding of health care.

I am better able to look beyond the obvious.

I deal with patients in a new way since spending time with the Tohono O'odham.

I am more aware and encourage my staff to be more aware of the cultural aspects which affect the care of patients.

I better understand the circumstances attached to behaviors that persist in a culture.

Some respondents illustrated by negative contrast:

Observing this very complex and quite ineffective (I thought) bureaucracy did make me more appreciative of the efficiency and level of autonomy afforded in my own work environment.

I still don't have a high tolerance for 20 plus family members at the bedside of my sick Spanish/Latino patients, but I understand the need for them to be there.

Understanding of cultural factors

Every respondent expressed an increased understanding of cultural factors:

It is easy to fall into a setting of working with one culture. We forget how many unique cultures prevail in this country. Knowing and being introduced to a variety of 'ways of life' gives an individual the ability to expand their holistic care to all patients.

I also understood the reactions of other students who came a small step toward understanding but still didn't get it. I understood their reactions as a 'cultural factor' of their own environment and upbringing.

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I hope to continue to improve my understanding and make a lasting contribution in this area in the years to come.

Examples of New Insights

Students achieved new insights in three areas encompassing their role as students in this course. They gained insight through the experience of being in the minority, through considering the cultural values that shape their own health care practices, and by becoming conversant with the traditions of another culture. The respondents provided many examples:

The problems of obesity, diabetes, and alcoholism seem directly related to the 'lazy gene' factor and the lack of motivation created by the paternalistic relationship of the U.S. government to the T.O. tribe.

I learned that there are people in our country with Third World diseases—I was dumbfounded—shocked! I no longer assume that everyone gets immunizations or realizes their importance.

As I look at my course objectives almost two years later I am still aware of how they were all met.

One of my patients in the urban hospital where I work was a 96-year-old Laotian woman whose death was imminent. It was her belief that her soul/spirit would not be conducted to the next world if her family, especially the oldest child, was not at her bedside at the precise moment of death. When I called the family in from the waiting room, the charge nurse came to me and said that visiting hours didn't begin for two more hours. The patient died an hour later with her family around her. I refused to have them leave. It's hard to believe the charge nurse could be so insensitive.

At the clinic where I work, we had a Spanish speaking man with a bloody nose. I could tell he felt alone and scared. I was the one who stayed with him the whole time just to make him feel secure with at least one thing as he was being shipped throughout the entire clinic.

Despite the pervasiveness of poverty and lack of resources, the people highly valued their children's health.

Insight into reservation life, the lack of opportunities, high incidence of alcoholism and accidents related to alcoholism has helped me be more involved in these health related issues in my community.

I believe positive behaviors can be more readily achieved when health care is delivered by one of the same culture. I try not to impose my health standards, behaviors or values on those of another culture—you need to work with your own.

The most obvious insight for me was the issue of time. I assumed everybody responded to the same system of time. After spending time with the people of the T.O. Nation, I realized that this is not the case. Back here that also applies, as I've discovered in the past few months. Not only do you need to plan your care to include people's religious beliefs and so on, but also their concept of time.

How the Respondents Have Changed

Students provided many examples of how the Tohono O'odham practicum changed them.

I have become more open-minded in my practice. I am more aware than ever that we are all one. When we waste and overindulge here in America, the whole world is poorer for it. If Native Americans cannot 'make it' here in our competitive society, we all share their deprivation.

I have learned to stand my ground when dealing with cultural medical problems. Because of this experience I will continue to share, to the best of my ability, the need for cultural awareness in health care delivery.

My fellow nurses and I have begun a cultural awareness program at work where we will learn about a new culture/ethnic group at each staff meeting. We will address their perception of health care and how it affects our practice.

I believe I am a more rounded person, more open to adapting my nursing practice to meet cultural needs.

The trip was one of the most meaningful things I've done in my professional life. Before, I focused on how different people were, now I appreciate the differences and use the common threads of humans to create connections.

I can understand people as minorities in our society as we were in the Tohono O'odham society. I mostly learned that people are brought up differently, live differently and should thus be accepted and respected as such.

My focus on life and people of different cultures was so broadened that it opened doors to other cultural opportunities.

I am much more aware of cultural differences/attitudes/beliefs as it pertains to health care. I now make an effort to observe and assess my patients in terms of their individual culture—not just as Americans.

After spending time submerged in another culture, I do not think it is possible to truly understand the term cultural differences unless you have lived them.

Summary

The purpose of the surveys was to determine the effectiveness of transfer and retention of culture care concepts after teaching cultural diversity in an alternate cultural setting. The event-partitioning survey design allowed for the examination of the characteristics of the relationship between an event and the long term results of the event on the individual's practice within that individual's own culture.

Results provide evidence that learning acquired in a short, intense cultural immersion experience has the power to guide future practice responses and is effective in retention and transfer of cultural values into practice in other settings. Providing resources to support a culturally intense course models the importance of these concepts to the entire student population. Culture and socialization are the pervasive and essential forces which direct human behavior. The need for transculturally oriented nurses justifies faculty efforts and administrative support for a course such as is described here.

Annotated Bibliography

Literature on the Tohono O'odham is not abundant. A bibliography is available of every reference that has been accumulated since the inception of the course. A compendium of articles is also available to students with additions made whenever they are found. However, to prepare the students for the course, the following are required:

Baylor, B. (1991). *Yes is better than no*. Tucson: Treasure Chest Publications.
This very readable and amusing novel portrays the people of the desert from their own perspective. Set in Tucson and the reservation during the 1940s, the context is dated, some might say biased, but provides cultural insight in a way that the nonfiction works cannot.

Horwitz, M. (circa 1985). *Tohono O'odham: Health beliefs and attitudes*. Philadelphia: Thomas Jefferson University. (Unpublished paper)
This essay was written by Horwitz while on the reservation and given to Eleanore Robertson with permission to use as she wished. Robertson, the IHS Tucson Area Program Director, provided the paper for the use of our students. It chronicles, as the title suggests, the health beliefs and attitudes of the Tohono O'odham. Several health related words in the Tohono O'odham language are included, and the paper provides a very concise overview of useful information compiled from many sources.

Jackson, E. (1988). *Communicating with Native American patients* [Video]. Native American Research and Training Center, Tucson: University of Arizona.

Locust, C. (1990). *American Indian concepts of health and unwellness* [Video]. Native American Research and Training Center, Tucson: University of Arizona.
The above two videotapes provide concise preparatory information.

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Robertson, E. (1987). *An introduction to the Indian Health Service* [Video]. Tucson Programing Area: Indian Health Service.
This short videotape was prepared by Robertson, then head of the Tucson Programing Area of IHS. It is an introduction and orientation for the students.

Underhill, R. (1941). *Papago and Pima Indians of Southwestern Arizona*. Reprinted in 1976. Tucson: University of Arizona Press.
Underhill, during three years (1931-1933) of ethnological work among the Tohono O'odham, recorded the work, play, and family behaviors of the O'odham. Her descriptions, interpretations, and translations of their rituals, ceremonies, and prayers provide excellent historical explanations of the people of the desert. This concise reference provides an overview and effectively counterpoints Baylor's fictional account.

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CULTURAL DIVERSITY BREEDS TOLERANCE IN THE MULTIVERSITY

by
Edith M. Baker

The more people learn about the values and beliefs of other cultures, the less racism and prejudice in society. Most people make judgments about races or ethnic groups because they do not know anything about that particular group. With the decrease of hatred and prejudice, the amount of violent crimes will also decrease. In the words of Rodney King, a black man beaten by white police officers, "Can't we all just get along?" The book One World, Many Cultures *educates students on a moral level. Students need this type of education to help mold them into good human beings.*

Adam, Freshman, Bradley University, December 1996

Adam presents a convincing case for a pedagogical approach that exposes students to many cultures of the world. As part of his final examination in December 1996 at Bradley University, he argues for the continuation of moral education, as well as skills development, in a cultural approach to Freshman *English Composition*. In two semesters in five sections of 100 students, 94 students agreed with Adam; only 6/100 (6%) thought we should not continue to use the cultural approach. Other reasons given by students were that this approach promoted learning about the world students live in; taught the students to be more open-minded; taught them about other cultures and how concepts of identity and initiation were universal; and taught them to relate to feelings people in other times and place have experienced. Particularly poignant was Robyn's comment about a selection by a Native American, Mary Crow Dog:

One particular line in the selection "A Woman from He-Dog" ("If you plan to be born, make sure you are born white, and male") caught my eye, because there are many people today who still believe that is true, including myself. For me to read this (and hear this) in an essay I was instructed to read in my first year in college, actually gave me the idea perhaps things wouldn't be so bad after all. Hearing in an essay that a woman, who was also forgotten and taken advantage of, like most African American women are, wrote something like that meant a great deal to me. If this culture book had not been in the curriculum at Bradley, I may not have ever known that some other woman, as far back as 1960, had the same feelings as me, and that some people who may some day have the power to change that might be reading this also.

Exposure to racism, prejudice, and stereotypes is common in a student's first experiences in a university setting, as the movie *Higher Learning* so aptly demonstrates. Language can be a tool to dispel this lack of knowledge about differences in cultures: awareness of the negative effects of certain words in our language is one of the first steps to breaking down barriers of discrimination. Student Rachelle says that the articles in the cultural textbook are "simply telling about the traditions and values of a culture without regard to discrimination. Hopefully any discrimination a reader may have toward another way of life may be eliminated by this textbook." Finally, Tony summarizes this argument:

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Many people just don't seem to realize that there are so many other different cultures and ways of life that exist in the world. If people can begin to learn about other cultures, I believe that they can learn to get along better. I say this because there is a lot of prejudice in the world today. These prejudices could exist because people in one culture, just may not know very much about another culture, which may form some prejudices. Certain people tend to be afraid of what they don't know a whole lot about and this may cause them to get the wrong impression and think the wrong things about a culture. In the story "Transformation," a young Japanese-American girl is stereotyped as being a model student, just because of her culture and background (Minatoya, One World, Many Cultures, *p. 104). Just because some Japanese-Americans have been noticeably smart in the past does not mean that all Japanese people are naturally smart. If the people who stereotype others so much would just take the time to learn more about the people that they are stereotyping, there would be less prejudice. When students learn about other cultures, it may possibly clear up any prejudices or stereotypes.*

Perhaps Matthew's reasoning was most revealing about himself: he had never been able to understand why people would join the Ku Klux Klan. When he read an article by C. P. Ellis ("Why I Quit the Klan," in *One World, Many Cultures*, p. 318), who talked about the economic reasons for joining the Klan, Matthew understood origins of prejudice. Most impressive was his realization that if someone could change from "putting down other races" to eliminating those negative attitudes, he himself was also capable of change.

When S. I. Hayakawa wrote *Language in Thought and Action* in 1941, he was also battling prejudice and ignorance; he, too, believed that attention to language matters could eliminate the horror of creating a fiction in the mind--with language--which Hitler had been able to do with the concept of the superior race. No such race existed, but Hitler had convinced an entire country, with the power of language, word magic, and intentional meanings of words, that a superior genetic race existed where no physical basis for such an idea existed. If English 101 with a cultural approach can begin to eliminate such shortsightedness, ignorance, and prejudice, as my students say it does, then I believe that we will be on the path to the moral education Adam speaks about in the epigraph to this article.

After discussing the philosophy, objectives, and goals for English 101, I will discuss how it complements other courses at Bradley University, examine a problematic activity which produced the opposite effect than I intended, and conclude with an assessment of the course based on my experience of teaching it with this cultural approach for two semesters. Finally, I will present a detailed syllabus, with page references to specific texts and provide an annotated bibliography of other sources, such as videotapes and additional books.

English 101 at Bradley University is described in the 1997-98 undergraduate catalog as a course in "principles of clear and effective writing; analysis of essays as models for writing." (p.193). Since this course is required of all first-year students sometime during their first year, they will be exposed to critical thinking that demands they challenge assumptions, support assertions, and argue from or for a position. Unlike many institutions with a two-semester first-year composition sequence, Bradley only has one semester for its first-year students; at the upper division level, they take the second required composition course.

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In designing this initial course with an emphasis on cultural awareness, I have included the traditional aspects of a first-year composition sequence, but I have also incorporated a philosophy to meet some of Bradley's core commitments and the values of a liberal arts education. Specifically, the mission, vision, and core commitments that are germane are a belief that pursuit of knowledge will be conducted in a spirit of free and open inquiry, "where the individual is respected and responsible, where each person is the object and source of humane and civil behavior" (Bradley *1997-98 Undergraduate Catalog*, p. 5). The academic programs and co-curricular activities occur in a "culturally rich and diverse environment"; the object is to prepare students for lifelong learning and to be "effective citizens" in a "global and multicultural society" (p. 5-6).

An effective citizen in Aristotle's day knew how to argue with ethos and pathos, as well as logos. Not just the word was important--but a just citizen could also arouse empathy as well as embody, demonstrate, and display the qualities of an ethical person; a thorough education incorporated all three domains of learning. Too often in the first-year composition sequence (which I have taught at six institutions over a period of twenty-five years), the focus is on the logic, written expression, and surface features of texts. In recent years, much time has been spent remediating what many students never learned in high school.

The objectives of Bradley's composition program show some of this emphasis: English 101 teaches the student to 1) write accurately, clearly, and effectively; 2) achieve an acceptable level of competency in grammar, punctuation, and mechanics; 3) complete all the stages of the writing process successfully; 4) execute the major forms of expository writing effectively; and 5) demonstrate an acceptable degree of competency in research techniques and documentation (English 101 policies, 1997, Dr. Edith Baker). To these objectives for the course, I add an additional one: to promote tolerance for diversity by accepting arguments from positions different from one's own. That specific objective is contained within a larger focus on language awareness: students will become sensitive to language use and logical fallacies through classroom activities and discussion, reading, and writing.

Other more specific objectives include the following:

- Students will compose their world by observing, thinking, writing, analyzing, and reflecting upon it.
- Students will engage in a variety of reading, writing, thinking, speaking, and listening activities.
- Students will write in a variety of modes, to multiple audiences, on subjects about which reasonable people may disagree.
- Students will complete at least 4000 words of instructor-evaluated prose.
- Students will demonstrate the ability to research information and incorporate multiple sources in their discourse.

- Students will employ standard usage and correct sentence structure; they will also adhere to the conventions of spelling and develop a style of sentence variety, that reflects syntactic maturity.

- Students will maintain a portfolio of all their writing during the semester, from the instructor's initial assessment to midway and final self-evaluations.

- Students will engage in at least one in-class writing, as well as a final exam, constructed from notes and other invention strategies, but written in one sitting.

- Students will demonstrate evidence of control of their thinking, learning, and writing processes by writing a substantive, reflective final narrative of their learning, documenting their claims with evidence from the semester's writing portfolio.

While I would like to state that students will become more tolerant of those from different backgrounds and cultures, I know this is not one of those objectives which can be easily measured, other than in an initial attitude survey and in a final evaluation of attitudes. But I have come to believe, after an unfortunate experience with a class a year ago, that teaching tolerance for diversity is one of the most important things we as professors can do; the civic person who can appreciate those from different backgrounds is the world citizen we need for tomorrow, when one will mix with many individuals from different countries and cultures.

Bradley's emphasis on culture is also evident in, *Speech Communication*, another required first-year course that stresses an awareness of cultural concepts. *English Composition* complements *Speech Communication* in different semesters during the first year as students are exposed to thinking about a range of cultural issues. Nevertheless, I found in February 1996 that students were not as capable of accepting others from different backgrounds as I would have expected. In introducing a unit on a definition paper and an informative explanation of a concept, I decided to brainstorm ideas with the class to explore stereotypes inductively and to reveal to them that no two people have the same understanding of vague, abstract terms. In attempting to avoid racial and sexual stereotypes, I asked the class to create a definition of "red neck," hoping to show that no one really had the same definition as their neighbor and that many stereotypes were tied up in definitions of people from different groups.

However, instead of the exercise revealing that people were operating from misconceptions and vague understandings, students began to reinforce stereotypes and tried to agree on a stereotype, an activity which produced exactly the opposite effect from that I intended. I was so shocked I somewhat lamely said, "We have not done a very good job of defining this." That I was being observed by the Director of Writing during this interlude was not fortuitous; she and I both were glad when the end of the hour came. My final evaluation of this activity is that exploding such stereotypes is essential; I just need to become better at executing strategies and activities which eliminate them.

Some of these concerns are inherent in working with this cultural approach, but I am firmly convinced this is a battle worth fighting, for students seem to be becoming more conservative and closed-minded than those I have had previously. Many students today hold their positions obstinately and are not as willing to debate issues about which reasonable people can disagree. But, as Jadon states,

Reading selections out of the culture book gives the reader knowledge about cultures throughout the world. Culture is formed by people, and people are formed by their culture. Culture gives a group of people a sense of belonging. It fills their soul with pride and gives them individuality from other groups and cultures around the world. For example, in the Quiche Indian tribe of northwest Guatemala, there are many specific rituals involved in the birth of a child into the community. . . . No matter where you live or what culture you are a part of, there will be conflict and disorder.

If we could all just "get along," as Rodney King and Adam remind us in the epigraph, we would realize that, as Gordon Allport found in *The Nature of Prejudice*, the differences *within* groups are *greater than* the differences *between groups*. Language can help us break down these barriers as we realize that words can have no basis in reality. A cultural approach to composition gives us that awareness, and discussion of cultural differences in the classroom, when approached with universals such as initiation (a concept that exists in all cultures, whether formal or not) can increase tolerance and initiate students' awareness of their own cultures. As Melissa said, she enjoyed reading about other cultures and "just might finish the book over the holiday break." What more could a professor want? That the student might continue her learning outside the classroom is finally the ultimate objective.

Courtney thinks by studying about cultures we can eliminate that ignorance which leads to discrimination; Daniel admits being naive about other cultures and recognizes that it is important to know how one becomes a member of a culture. He asks the probing question, "Are we born into a culture or do we acquire one?" As the instructor, I would add that one of the purposes of the cultural approach is to help students identify their own cultures, norms, and values. When they write their initial diagnostic about a value or idea they believe in strongly enough to pass on to the next generation, students are never at a loss for words. To simply identify their own cultural values is also an important objective in this course.

English 101 Syllabus

Books:

Axelrod, R., & Cooper, C. (1993). *Concise Guide to Writing*. New York: St. Martin's Press. (CG)

Lunsford, A., & Connors, J. (1995) *St. Martin's Handbook* (3rd ed.). New York: St. Martin's Press. (SM)

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Hirschberg, S. (Ed.). (1995). *One World, Many Cultures*. New York: Allyn & Bacon. (Culture)

Week	Topics	Reading/Writing/Assignment Topics
I	Introduction	
II	Writing Process	In-Class Diagnostic (Cultural Value or Belief to pass on to the next generation) Three Journal Entries CG 1-16 SM 1-22 (Writing Process)
	Review Diagnostic Introduce Paper I Steppingstone Writing: Invention	**Topics: Identity, Place, Home** CG 17-35 Culture: 1-9: Mary Crow Dog, "A Woman from He-Dog" (Sioux) Culture: 515-30: Chagnon, "Fieldwork Among the Yanamamo" (Brazil) Culture: 43-53: "Emperors" (China)
III	Writer's Notebook (Journal) Freewriting, Brainstorming Culture - Bring book to class	Three journal entries One Culture Summary this week (Under 200 words: objective)
	Thurs. Rough Draft Edit; Bring CG	Writer's Workshop (Peer Evaluation with Criteria Sheet)
IV	Introduce Paper II (Concept or Definition) CG 54-76 Bring CG to class	Paper I due **(NO late papers accepted)**
	Thesis; Word Choice Invention (SM 32-48) Bring CG to class	**Topic: Initiation**; CG: 76-86; 177-204 Culture 94-100: Gersi, "Iban Initiation" Culture 28-39: Menchu, "Birth Ceremonies" Culture 109-120: Saitoti, "Initiation of a Masai Warrior" No ethnocentric bias: objective summary Three journal entries (one free-writing culture response)

V	Bring Culture book to class: Group Discussions on articles read to date	Bring written summary of culture article Peer Evaluation Bring definition of word "culture" (journal entry)
	Rough Draft Edit (Workshop)-Paper II SM: 55-73	Three journal entries Thurs - Journals due (12 entries) **(NO late journals accepted)** (Four culture responses) Culture 193-205: Marjorie Shostak, "Memories of a Kung Girlhood" (One culture summary this week): Bring Rough Draft: Writer's Workshop
VI	Organization (SM 79-89) CG: 88-119 Intro. to Paper III (Writing Assignment, CG-106) Bring CG	**Topics: Acculturation Ethnocentrism; Stereotypes** Culture: 141-153: French, "Gender Roles" Culture: 205-213: Coward, "The Body Beautiful" Tues. Paper II due **(NO late papers accepted)** Three journal entries Movie: *The Gods Must Be Crazy*
	Bring SM and Culture to Class Grammar Review: Fragments, Comma Splices	Culture: 628-640: Silko, "Language and Literature from a Pueblo Indian Perspective" Culture: 287-294: Parker, "What is Poverty?" (One culture summary)
VII	Research Paper Topics: Problem-Solution Concise Guide 153-188 Workshop Paper III	Three journal entries (One culture summary this week from any article in book) Exploration of interests, values, abilities: forced freewrite
	In-class Writing (Midterm) **You must be present for writing (NO make-up)**	
VIII	Library Work Meet in atrium of library	Two journal entries CG: 228-254

IX	Paragraphing - bring <u>Concise Guide to Writing</u> CG: 191-203	**Topics: Spirituality, Beliefs, Connotations, Denotations, Advertising** Three journal entries Culture: 569-585: Del Guercio, "Secrets of Haiti's Living Dead" Culture: 347-352: Derricotte, "Black Notebooks" Paper III due **(No late papers accepted)** (One culture response this week) Movie: *Still Killing Us Softly*
	Approaches to Research - Introduce Paper IV - Bring CG and SM to class	Read CG: 153-188 Read SM: 646-664 Journals due - 11 entries, Three from Culture **(NO late journals accepted)**
X	Writing Research Bring CG and SM to class	SM: 607-621 Read SM: pp. 551-580, 586-605
	Bring SM and Culture to class (Grammar Review) Note Taking, Outlining, Summarizing, Analyzing, Sources, Documentation, Formatting, Outlining	**Topics: Institutions, Socialization, Education** **Othering** Culture: 221-223: Logsdon, "Amish Economics" Culture: 338-347: Kincaid, "A Small Place" Discussion of Culture articles
XI & XII	Individual Conferences No classes these days; Meet in instructor's office at assigned time	
	Logical Fallacies Rough Draft Workshop Bring SM	Bring Rough Draft: Workshop (Required) Documentation Problems
XIII	Assignment for Paper V CG 120-152 Workshop - Final Problems	**Topics: Argumentation,** **Position Paper**: Construct a paper on whether Culture should be retained for future classes, using specific articles for support

	Paper IV due (Documented Essay)	Paper IV due - 2000 to 2500 words **(NO late papers accepted)** Be prepared to give oral presentations of three minutes on major points of paper
XIV	Bring CG and SM to class	Read Chapter 5 - CG (Position paper)
	Grammar Review	Paper V due Rough Draft; Peer Workshop
XV	Review for final exam Summary Course Evaluations	**Final Copy - Paper V Due**

References

Allport, G. W. (1954). *The Nature of Prejudice*. Cambridge, MA: Addison-Wesley.
This book about causes and symptoms of prejudice is a classic in the field.

Axelrod, R., & Cooper, C. (1993). *Concise guide to writing* (2nd ed.). New York: St. Martin's Press.
Rhetoric for composition and handbook for writing essays, with models of assignments and information about constructing documented essays.

Beaty, J., & Hunter, J. P. (Eds.). (1994). *New worlds of literature: Writings from America's many cultures* (2nd ed.). New York: Norton.
Selections are usually two to ten pages long, with critical questions at end for reading and writing. Explanation of the stages of the writing process at the back of the book.

Colombo, G., Cullen, R., & Lisle, B. (Eds.). (1995). *Rereading America: Cultural contexts for critical thinking and writing*. Boston: Bedford Books.
The focus of the book is on myths that dominate U.S. culture, such as the myths of individual opportunity, progress, freedom, and the model family.

"Culture." (1981). *Webster's third new international unabridged dictionary of the English language*. Springfield, MA: Merriam.
Provides comprehensive definitions of the word "culture."

Hayakawa, S. I. (1964). *Language in thought and action* (2nd ed.). New York: Harcourt.
Focus of book is on four uses of language and semantics: language to persuade and control behavior, language to transmit information, language to express and create social cohesion, and the language of poetry and emotions. Semantics is discussed as the "study of human interaction through communication" (Preface, ix).

Hirschberg, S. (Ed.). (1995). *One world, many cultures* (2nd ed.). New York: Allyn & Bacon.

Textbook for this course. Has articles from five to twenty pages in length, with articles from many cultures around the world. Each selection has questions on "evaluating the text," "exploring different perspectives," and "extending viewpoints through writing." In August 1997 a new edition of this book became available.

Lunsford, A. & Connors, J. (1995). *The St. Martin's Handbook* (3rd ed.). New York: St. Martin's Press.

Full handbook and documentation apparatus, with instructor's edition by Cheryl Glenn available.

Moyers, B. *The public mind: Consuming images.* PBS Video. (Tel: 800-424-7953).

Excellent videotape which presents the extent to which we are controlled by media images, in politics as well as advertising. Election speeches are from the 1980s.

Singleton, J., Director. (1994). *Higher Learning.* Columbia Tristar. 127 minutes.

This film is a hard-hitting look at what students (initiates) in the university system undergo, from rape to exposure to propaganda by hate groups to racism and sexism. This is an outstanding film, but needs careful introduction and monitored discussion.

Stanford, J. A. (1997). *Connections: A multicultural reader for writers* (2nd ed.). Mountain View, CA: Mayfield.

All selections are brief, two to four pages, with critical apparatus at end of each article designed to engage both readers and writers. Thorough MLA and APA documentation styles.

Kilbourne, J. (1997). *Still killing us softly.* Cambridge, MA: Cambridge Documentary Films (P.O. Box 385, Cambridge, MA 02139, Tel: 617-354-3677.). Approximately one hour.

Thorough treatment of advertising techniques in a lecture at Harvard, with illustrated slides and exact references to advertisements, primarily print. Edited version of lecture in front of a student audience.

Takaki, R. (1993). *A different mirror: A history of multicultural America.* Boston: Little, Brown.

This reference book for the instructor examines U.S. American history from the perspective of minority peoples themselves. Author asks questions about what the ultimate meanings of "being American" imply.

Uys, J. (Producer, Writer, Director). (1986). *The Gods must be crazy.*" Twentieth-Century Fox. (109 minutes).

An excellent movie to show early in the semester to point out cultural differences. The world of the Kalahari changes drastically when a coke bottle is dropped from

an airplane and XI decides to return the mysterious present to the gods at the end of the earth. Raises good discussion topics about "civilization."

Van Maanen, J. (1988). *Tales of the field: On writing ethnography*. Chicago: The University of Chicago Press.

Narration of definitions of broad concepts, such as culture and ethnography. Good for background reading of the instructor.

Wiener, H. S., & Bazerman, C. (1996). *Side by Side: A multicultural reader and handbook for writers*. Boston: Houghton Mifflin.

Brief opening has 15-page section on reading and writing and critical thinking as well as rhetorical strategies. Part I has reading selections which are approximately seven pages long on topics such as language, identity, home, dreams, and prejudice, with questions following each selection. Part II includes a complete handbook of 100 pages for writers but does not include documentation apparatus.

CULTURE AND SELF

by
Gerry Becker

Culture and Self is taught in the Psychology Department at National-Louis University. It is a required core course for the Psychology Program and a highly recommended elective for all Psychology majors. Additionally, it is strongly recommended by individual advisors as an elective for students in the College of Education and the College of Management and Business. *Culture and Self* provides an applicable background of knowledge that gives students the ability to handle day-to-day situations with the understanding and consideration regarding cultural differences required in our multicultural environment.

When I had accepted a one-year, temporary position at National-Louis University (NLU) to cover the course load of an instructor on medical leave, one of the courses I was to teach was *Culture and Self*. Although I was promised access to material relating to this course, the previous instructor was much too ill to provide those resources so. . . . This version of *Culture and Self* emerged. I'm not sure how similar this version is to the original version. However, via student evaluations of the course, I do know that the students find the work enjoyable and the information useful in their lives.

I am now in a tenure-track position at NLU and in the three years I have been teaching this course, not one student has left the class expressing negative feelings. Taking a direct approach to the cultural issues confronting all of us in today's world and the reasons for the differences we see or perceive is neither threatening nor offensive to the students. Lively discussion and expressions of "I didn't know that" occur in every class.

The basic rationale I followed in the development of this course was to provide the insights necessary for the student to understand how their personality (the **Self**), as influenced by the environment they were raised in (the **Culture**), has impacted everything about their behavior ranging from who they choose as friends to whether or not they want to become an organ donor or believe in the right to physician-assisted suicide. It is not the purpose of this class to teach about different cultures. Instead, the learning experience is intended to help the student develop a sense of appreciation for how their own perspectives have been influenced by their culture. It is further intended that the student will be able to expand that appreciation to include an understanding of how different cultures have provided different perspectives for others.

The range of topics and the information available for this course make every term a new experience. Additionally, the make-up of the class will generate different discussions from term to term. Teaching *Culture and Self* has been both an exciting and a rewarding experience. Making the cultural connection in psychology is as natural as life itself. The students share their firsthand experiences with culture in relationships, the classroom, professional settings, on the job. The opportunity for students to share their unique, functional knowledge as an appropriate classroom contribution fosters an appreciation for the study of psychology.

Culture and Self
Psychology, LAP 350
Syllabus

Required Text

Brislin, Richard, *Understanding Culture's Influence on Behavior*, New York: Harcourt Brace.

Goals of This Course

I am pleased to have you enrolled as a student in LAP 350, *Culture and Self*. I hope that you will consider this experience worthwhile and that you will enjoy your work in this course.

One goal of this course is to foster the development of your ability to think logically, critically, and in an integrative manner. You will be given an opportunity to develop the habits and skills necessary for observing, thinking, studying, and learning that are important for adapting to a rapidly changing environment.

A second goal of this course is to expand your knowledge about culture and about yourself and how the two interact. During this process I hope to foster your own sense of pride in your heritage and an appreciation of others who are different from you. Additionally, you will be challenged to develop the skills and knowledge required to interact successfully with individuals from other cultures at school, the workplace, your neighborhoods, social functions, and in your everyday living.

The general aim of this course is to help you learn what an educated person should know and understand about the way culture influences each individual's behavior. The instructor's responsibility is to provide the classroom experiences required for this learning. The student's responsibility is to do the learning. Please remember that learning is an active process that involves effort called "studying" on the part of the learner.

Requirements and Evaluation

Attendance

Regular attendance is expected. Your grade will be affected by your attendance pattern in a direct and indirect manner. Directly, you will loose points for every class you miss. Indirectly, your performance on the final exam will depend on regular attendance and adequate note-taking.

Grading Policy

Your performance in this course will be evaluated on the basis of the following criteria:

1. Class attendance and **participation**. Every missed class results in the loss of 5 points. Arriving late and leaving early will be pro-rated. Contributing in a relevant manner to the classroom discussions will be your opportunity to retrieve lost points. The full number of points cannot be obtained without relevant participation. Perfect attendance is not enough to earn all the points. 20 points

2. An oral presentation of no more than 25 minutes and no less than 15 minutes. You will choose the topic for the presentation from the handout you are given entitled ***"Culture and Self*** **Class Presentation Topics."** You must choose your topic by the second week of class. The required format for your presentation is attached to this syllabus. Presentation dates will be assigned. This presentation takes the place of a midterm exam. 60 points

3. A summary paper (3-5, double spaced, **typewritten** pages) of either an interview with someone of a different culture than you or a cultural experience you participate in **this quarter**. Complete details will be provided during class and the writing procedure is outlined on an attachment to this syllabus. The paper will be due at the beginning of week 8. 40 points

4. A final exam to be taken in class during the last session the class meets. The exam will be developed over the course of the quarter and will contain questions from the text, lectures, handouts, videos, and presentations. You will be advised of most exam questions as they are created (extra incentive to attend regularly). 80 points

Total Point Value of Class = 200: A = 180 - 200, B = 160 - 179, C = 140 - 159,
D = 120 - 139, F = 119 or lower.

Assignments

Assignments are due on the day agreed upon by the student and the instructor. Late papers and/or presentations will be marked down in point value; 5% of the point value the assignment is worth will be deducted for each class meeting date the work is late. Papers will not be returned to the student. If you wish critical feedback, please turn in two copies of your work.

Reading Assignments

You are responsible for reading the text and having the knowledge it provides. My suggestion is that you read at least a chapter a week. Bring questions from the chapters to class when you need clarification of the material.

Ch. 1	Conceptualizing Culture and Its Impact
Ch. 2	Theoretical Concepts that Assist in Understanding
Ch. 4	Socialization
Ch. 5	Formal Educational Experiences

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Ch. 6 Intergroup Relations: Cultures in Contact
Ch. 8 Culture's Effects on the World of Work
Ch. 9 Culture and Gender
Ch. 10 Culture and Health

Tentative Schedule

Week 1: Introduction to Culture as an abstract order of reality. Introduction to Self as the unique personality.

Students will be given an overview of the course and introduced to the syllabus material. Participation will include sharing personal concepts of the self and cultural backgrounds. Emphasis will be on understanding the Self.

Weeks 2 & 3: Topics and presentation dates will be assigned.
Focus on the development of the self according to the four paradigms of personality.

1) Psychodynamic
   - symbolism
   - levels of consciousness
   - components of the personality
   - ego defense mechanisms

2) Humanistic
   - what it means to be a person
   - phenomenal field
   - basic human striving
   - unconditional positive regard

3) Trait
   - person is our description
   - Gordon Allport
   - ideographic approach/nomothetic approach
   - androgyny

4) Cognitive/Behavioral
   - personal perspective
   - information processing
   - the Behaviorists
   - learning paradigms
     - classical conditioning
     - operant conditioning
     - social learning theory
   - motivation
     - instinct theory

drive theory
incentive theory
arousal theory
Theory X vs. Theory Y

stress

Video: *Gender: The Enduring Paradox* (55 minutes; development of personality traits, androgyny)

Week 4: Class presentations will begin.
Focus on the "social self."

"cocktail party phenomenon"
self-concept—the cognitive component
- self-recognition
- social factors
  - looking-glass self

introspection
social comparison theory
personal vs. social identity
- definitions
- continuity vs discontinuity
- tilt (the balance between the two)

ingroup/outgroup research
social identity theory

Weeks 5 & 6: Class presentations continue.
Focus on ways of looking at culture.

values—culture labels
- traditional
- agrarian
- developing nations
- third world

culture as expression
society as relational
culture as rooted in the humanities
- civilization
- Enlightenment thinking
- Marxism
- Spider and Bee parable
- what culture provides

culture as rooted in the social sciences
- 160 distinct meanings
- an entire way of life
- Reflection Theory

Functionalism
Marxism
Weberian
summary of Reflection Theory

cultural relativity vs ethnocentrism
individualistic vs collectivist cultures

Video: *Worlds of Childhood Series: Gender, Early Morality, and the Self* (27 minutes; inculcation)

Week 7: Class presentations continue.
Focus on subcultures.

abstract vs. concrete social groups
characteristics
- meanings
- idioculture
- examples

homelessness
- research on identities
  - distancing
  - embracing the role
  - fantasies

Video: *It Was a Wonderful Life* (90 minutes; homelessness)

Week 8: Class presentations continue.
Focus on gender.

universal category/cultural category
historical perspective
- mating and child rearing

gender differences
- sex
- sex roles

evolutionary advantage
- i.e., language

gender specific traits
socialization
stereotypes
feminist perspectives
convergence of typical behaviors
summary of gender issues

Video: *She's Nobody's Baby* (75 minutes; women's movement)

Week 9: Last week for class presentations.
Focus on relations between the physical being and culture.

- organic variability
  - physical characteristics
  - concrete plane of reality
- race as a physical concept
  - process
    - origin is mutation
    - change is selection
    - medium is germ plasm
    - mechanism is chromosomes
    - result is biological organism
- culture as a social concept
  - process
    - origin is human discovery and invention
    - change is growth and accumulation
    - medium is communication
    - mechanism is imitation and inculcation
    - result is personality
- cultural objects
- evolution of modern human
  - negroid
  - mongoloid
  - caucasoid
- W.E.B. Du Bois' view of origin of racism

Video: *A Class Divided* (60 minutes; learning discrimination)

Week 10: Tie up the loose ends.
Final exam review.
Final exam.

Comments

I am very excited about teaching you *Culture and Self* this quarter. My first goal is that you become knowledgeable about the topic. My second goal is that you enjoy this learning experience. With my second goal in mind, my lectures will be as clear and interesting as I can manage, and I will attempt to handle the difficulties we all have to contend with from time to time in a fair and compassionate manner. Please remember that I cannot read your mind. If we need to talk about your learning experience, you must initiate that conversation.

Thank you for your interest in *Culture and Self*. You and I both want the same outcome—your success in this class. Read the assigned material, attend class regularly, and ask questions when you need to. This course is do-able. I know you are able, don't forget the DO!!

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Culture and Self Class Presentation Topics

1. Explain Erikson's concept of pseudo-speciation. Give several examples in your presentation.

2. Explain the similarity between figure/ground relationships and Gestalt theory. Explain the role of culture with respect to the experience of the self and the definition of self in a social context.

3. Explain how and why the arts and humanities as well as the sciences shed light on the human person's existence in the context of her/his culture.

4. Explain why stereotyping is natural to the human species. Discuss the relationship between stigmatization, stereotyping, and pseudo-speciation.

5. Explain why most social scientists reject the concept of race.

6. Discuss the relationship between subjective and objective stigmatization. Give examples of stigmata and describe the subjective and objective aspects of each. Discuss several psychological issues involved in the individual's response to having a covert vs. an overt stigma.

7. Describe what is meant by a synthetic culture. Relate this to the concept of the subculture.

8. Explain what psychologists mean when they speak of social deviance and cultural norms. Relate these concepts to the concept of overt vs covert cultural values.

9. Describe differences between the terms society and culture illustrating how they can sometimes be correctly used to typify the same human groups and sometimes not.

10. Discuss the importance of providing children with positive role models who represent their culture or lifestyle in providing for the development of identity, self-esteem, and self-control.

11. Describe what is meant by a Utopian society. Give two examples of models of such a society.

12. Describe the stages of development of the sense of self in members of the human species. Give two prescriptions for teachers of primary school children and two for teachers of adolescents that will facilitate the development of a strong, positive self-concept in their students.

13. Delineate and describe the major issues of expressive style which sometimes impede communication between African and European Americans.

14. Describe the five to six major variables that defined the culture in which you were reared. This topic will be allowed for up to five students of different cultures. Your discussion must include "textbook" material defining the variables that you present.

15. Describe what is meant by culture shock. Relate the discussion to the concept of integration shock as it relates to issues of migration from rural to urban communities and vice-versa.

16. Delineate and describe the social classes present in the U.S. today and relate issues of class membership to the roles of culture and so-called "race" in the development of the self-concept.

17. Discuss the changes in the role of the individual and the perceived sense of self in Western history from the Middle Ages through the Enlightenment to the present.

18. Discuss Jung's theory of the self and its development and relate his formulations to the history of the development of self consciousness in Western history. Relate his formulation to those of Rogers and Maslow.

19. Discuss Freud's views on the psychological birth of the self (ego).

20. Discuss the many ways in which ethnic, religious and sexual bias are subtly taught in schools and other socializing institutions. Utilize the anti-bias curriculum in this regard.

21. Discuss the ways in which the understanding of issues of culture and cultural identity can affect teachers in relating to children and their parents both in the classroom and in staffings.

22. Discuss the ways in which the understanding of issues of culture and cultural identity can affect psychotherapy and counseling.

23. Discuss the ways in which the understanding of issues of culture and cultural identity can affect work systems and organizations.

24. Discuss the ways in which the understanding of issues of culture and cultural identity can affect health care systems.

25. Discuss the construct of ethnocentrism and relate it to your personal experience in the context of culture. (A "this is my life story" is not adequate for this topic; you **must** include research on ethnocentrism.)

26. Compare and contrast early childhood classrooms in Japan, China, and the USA and relate these similarities and differences to geographical, historical, and cultural variables. (A group of three students can do this topic together if they choose.)

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Note: You will need to spend some time in the library researching these topics. If you are not familiar with accessing information via the computer, ask the librarian for help.

How to Do a Class Presentation

1. Choose a topic approved by the instructor.

2. Research the topic. You must use a **minimum** of three sources.

   - List all the materials (magazine articles, journals, newspaper articles, textbooks, etc.) you used for your research.

   - Organize the list into a Reference list format (see examples).

3. Organize your information into a meaningful, chronological presentation.

*4. Write an **outline** of the important parts of your presentation. Make this complete enough so I have an idea about what you intend to cover in your presentation. This must be turned in to me at **least one week prior to your presentation date**.

5. Write out the presentation in as much detail as you feel is necessary to allow you to give a complete report to the class. (Do **not read this written document as your presentation**; you must rehearse enough so that you only have to refer to your paper to keep on track.) Include any visuals you think will make your presentation more interesting. I can arrange for a VCR, overhead projector, slide projector, or a tape player with some advance notice.

6. Practice, practice, practice. Give the presentation to the mirror, your parents, your closest friends, your dog, **anybody or anything** that will listen.

*7. **Important!!** Have a "hard" copy (a written version) of your presentation ready to turn in to me on the day you are scheduled to present. This can be a fairly detailed outline if that is the most you have written.

8. Give the presentation in a professional manner. You will address the class from the front of the room. You must stand and take charge of the class including a question and answer/discussion session at the end of the presentation.

* denotes material that must be turned in to the instructor

Culture and Self Paper
(Interview or cultural experience)

What's the Point?

This assignment is meant to give you deeper insight into a culture **different** from your own. We cannot reach an understanding of who a person is today without understanding what environmental influences have been part of that person's life.

What Are the Rules?

1. The interview must be with someone from a culture **different** from yours. Any cultural influences, including shared historical roots, that are **exactly alike** between you and the other person will disqualify that person.

   The cultural experience must be an experience you participate in **this quarter**. Again, there can be no shared historical roots between you and the people involved in the cultural event you are participating in.

2. You are looking for reasons this person (or people in the cultural event) are **different** from you. Hopefully you will also find the ways they are similar.

   For example:
   - clothing styles
   - language
   - mannerisms (eye contact, ways of greeting, personal space, etc.)
   - family relationships
   - appropriate ages for social events (like marriage)
   - taboos
   - interpersonal skills
   - work ethics
   - religious beliefs

3. Write the paper in "storytelling" fashion. Have a beginning (why you chose this person or event), a middle (the story line that addresses the above examples), and an end (how you are different or the same and what you learned).

   Be sure to give complete details about the person or event—date of interview or participation, name(s), nationality (and any other identifying characteristics that make this person different from you), and the circumstances of the interview or participation (where it was conducted).

If you have any questions, call me or ask me for help before or after class. Don't be afraid to pick someone really different from you. That's the purpose of this assignment. Relax, make this a fun assignment. Good-luck!

Culture and Self: Bibliography

Allport, G. W. (1961). *Personality: A psychological interpretation*. Holt, Rinehart, and Winston.

Aronfreed, J. M. (1968). *Conduct and conscience: The Socialization of internalized control Over Behavior*. New York: Academic Press.

Bandura, A. (1977). *Social learning theory*. Englewood Cliffs, NJ: Prentice-Hall.

Bandura, A., & Kupers, C. J. (1964). Transmission of patterns of self-reinforcement through modeling. *Journal of Abnormal and Social Psychology, 69,* 1-9.

Condon, J. C., & Yousef, F. (1987). *An introduction to intercultural communication*. New York: Macmillan.

Deaux, K., & Wrightsman, L. S. (1984). *Social psychology in the 80's*, (4th ed.). Monterey, CA: Brooks/Cole.

Dirks, N. B., Eley, G., & Ortner, S. B., (Eds.) (1994). *Culture/power/history*. Princeton: Princeton University Press.

Geertz, C. (1973). *The interpretation of cultures*. New York: Basic Books.

Griswold, W. (1994). *Cultures and societies in a changing world*. Thousand Oaks, CA: Pine Forge Press.

LaBarre, W. (1947). The cultural bases of emotions and gestures. *Journal of Personality, 16,* 49-68.

Lee, A. M. (Ed.) (1969). *Principles of Sociology*, (3rd ed.). New York: Harper & Row.

Marsella, A. J., Devos, G., & Hsu, F. L. K. (Eds.). (1985) *Culture and self: Asian and Western perspectives*. New York: Tavistock Publications.

Mead, G. H. (1934). *Mind, self, and society*. Chicago: University of Chicago Press.

Monteiro, K. P. (1996). *Ethnicity and psychology*. Dubuque, IA: Kendall/Hunt.

Smith, P. B., & Bond, M. H. (1994). *Social psychology across cultures*. Boston: Allyn and Bacon.

Triandis, H. C. (1994). *Culture and social behavior*. New York: McGraw-Hill.

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Presentation Evaluation

Presenter:____Date:__________________

Topic:____

Course: __________________________ Time Started: ________ Time Ended: ________

Poor	Average	Very Good
	Introduction	
No introduction	Intro was title and a little more.	Intro aroused interest and curiosity of students.
	Objectives	
No statement of intent.	Vague about the intent.	Clear statement of intent.
	Delivery	
Read the material.	Little eye contact and over concern with notes.	Good eye contact including all members of class.
Monotone.	Used normal conversant voice.	Used inflection to create interest--held attention.
Used distracting speech habits such as: you know, and um, well uh........	Little attention to diction and speech habits.	Speech habits and diction appropriate to the topic and audience.
No use or inappropriate use of overheads or handouts.	An additional overhead or handout would have made presentation clearer.	Appropriate and effective use of overheads or handouts.
No examples used. Confusing examples used.	Little use of examples.	Used examples to relate to real life.
Delivery was not polished, suggesting poor preparation.	Average delivery--room for improvement.	Delivery was practiced and polished.
No new material beyond text or lecture.	Little blend of new material to text or lecture.	Related new material to text or lecture.

Often distracted.	Some minor distractions occurred.	Controlled distractions effectively.
Delivery was not orderly/ organized.	Delivery was somewhat confusing.	Material flowed in an organized fashion.
Inadequate coverage of topic.	Acceptable coverage of topic.	Complete coverage of topic.
Delivery was too long or too short.	Delivery was slightly long or slightly short.	Observed time limits.

Summary

No summary evident.	Basic summary of facts only.	Integration of facts and meaningfulness of material.

Responses to class questions and comments

Could not respond effectively.	Difficulty responding to questions.	Handled questions and comments effectively.

I developed the above evaluation form and the following scoring key to provide visual feedback to my students regarding their class presentations. I find that giving them the form with the syllabus helps them understand what I am looking for in a professional presentation. They present the form to me with the top portion filled out immediately before their presentation (of course I fill in the time started and ended).

Scoring Key for Presentation

Total number of evaluation criteria = 15.

Lowest category = 1
Middle category = 2
Highest category = 3

Lowest A = 45 (minimum # in top category to earn an A is 10 if rest in middle category)
Lowest B = 40 (minimum # in top category to earn a B is 5 if rest in middle category)
Lowest C = 35 (minimum # in top category to earn a C is 0 if rest in middle category)
Lowest D = 30 (minimum # in middle category to pass is 10)

Note: Above minimums are reflective of the grade only if the additional 5 points have been earned.

Up to 5 points will be earned for:

- Outline.
- Professional demeanor (standing for delivery).
- Evaluation form turned in at time of presentation.
- Hard copy turned in at time of presentation.
- All materials presented on time.

Suggested Videos

Bradley, S. (Executive Producer). *Gender: The Enduring Paradox*. (1991). UNAPIX Entertainment. Wentworth Smithsonian World.

This 58-minute video uses researchers, social scientists, psychologists, novelists, essayists, and poets to talk about the gender issues relevant to U.S. American society. It does a nice job of dealing with traits such as androgyny, which are valued differently in different cultures. One caution: the video does not cover Hispanic cultures and might offend by omission.

Carrigan, A. (Producer and Director). *She's Nobody's Baby*. (1981). ABC Video Enterprises. Ms. Foundation for Education and Communication, Inc.

This 60-minute video helps me explain **Reflection Theory**. I advise students to watch closely for changes in legislation due to changing behaviors in society which lead to changing values in culture. This documentary chronicles issues like suffrage, job opportunities, and the country's position on the Vietnam war. Additionally, I advise my students to pay attention to the often overt, but occasionally covert, degrading behavior of men toward women through much of this era.

Glaser, T., & Ohayon, M. (Producers). Ohayon, M. (Director). *It Was a Wonderful Life*. (1992). Filmmakers Library.

This 82-minute video is an excellent documentary depicting the lives of several "hidden" homeless women in Santa Monica, California. I use the film to connect research information provided by Snow & Anderson (1993) regarding the homeless mentality and the "rules of the ideoculture." Homelessness is an example of a subculture.

Haines-Stiles, G., & Montagnon, P. (Executive Producers). *Gender, Early Morality, and the Self*. (1992). GPN, Worlds of Childhood Series, Program #13.

This 28-minute video looks at the development of a child's self-concept. The processes of **inculcation** and **modeling** are demonstrated. It also demonstrates how the family can provide **unconditional positive regard**, the essential ingredient for a healthy personality according to the Humanists.

Peters, W. (Producer and Director). *A Class Divided*. (1985). PBS Videos.

This 60-minute film is an excellent portrayal of how racism can be classically and operantly conditioned. Most students are moved by how easy it is to instill negative values in young people.

Addendum
A Suggested Bibliography for the Personality Portion (Self) of *Culture and Self*

I have listed the important topics to be interrelated to the cultural issues found in Brislin, R. *Understanding Culture's Influence on Behavior*, New York, Harcourt Brace.

Personality

The following material is best taken from a good *Personality* textbook.

Free will (the person) vs Determinism (the culture)
Person (individual) vs Situation (culture)
Human nature (nomothetic) and Individuality (ideographic)

Personality Strategies

Psychoanalytic
- Sigmund Freud - psychoanalysis
- Jung - collective unconscious
- Erik Erikson - psychosocial development/pseudo-speciation
- Margaret Mahler - development of self

Dispositional
- self-report (i.e., MMPI)
- Raymond Cattell - factor analysis
- Gordon Allport - heuristic realism
- Eysenck - two factors: extraversion, neuroticism
- McCrae & Costa - five-factor model

Phenomenological (Humanistic)
- Rogers - "perceived reality," actualizing tendencies
- Maslow - hierarchy of needs
- Kelly - personal constructs

Cognitive/Behavioral
- Watson - paradigmatic behaviorism
- Mischel - interaction of person variables and situation variables

Learning Theory

The following material can also be obtained from a good *Introduction to Psychology* textbook.

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Cognitive development

Bijou, S. W., & Baer, P. M. (1961). *Child development: Vol. 1. A systematic and empirical theory*. New York: Appleton-Century-Crofts.

Piaget, J. (1952). *The origins of intelligence in children*. New York: International Universities Press.

Harris, P. L. (1974). Perseverative search at a visibly empty place by young infants. *Journal of Experimental Child Psychology, 18*, 535-542.

Plomin, R. (1989). Environment and genes: Determinants of behavior. *American Psychologist, 44*, 105-111. [heredity]

Dennis, W. (1960). Causes of retardation among institutional children: Iran. *Journal of Genetic Psychology, 96*, 47-59. [environment]

Dennis, W. (1973). *Children of the creche*. New York: Appleton-Century-Crofts. [environment]

Classical Conditioning

Pavlov, I. P. (1927). *Conditioned reflexes* (G.V. Anrep, Trans.). New York: Oxford University Press.

Operant Conditioning

Thorndike, E. L. (1898). Animal intelligence: An experimental study of the associative processes in animals. *Psychological Monographs, 2* (Whole No. 8). [Law of effect]

Skinner, B. F. (1953). *Science and human behavior*. New York: Macmillan.

Social Learning

Bandura, A. (1965). Influence of a model's reinforcement contingencies on the acquisition of imitative responses. *Journal of Personality and Social Psychology, 1*, 589-595.

Insight

Kohler, W. (1976). *The mentality of apes*. New York: Routledge and Kegan Paul.

Motivation Theory

Arousal

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The following material can also be obtained from a good *Introduction to Psychology* textbook.

Hull, C. L. (1943). *Principles of behavior*. New York: Appleton-Century-Crofts. [drive reduction theory]

Eysenck, H. J., & Eysenck, M. W. (1985). *Personality and individual differences*. New York: Plenum. [biological basis]

Fiske, D. W., & Maddi, S. R. (1961). *Functions of varied experience*. Homewood, IL: Dorsey Press. [optimal level of arousal]

Hebb, D. O. (1955). Drives and the C.N.S. (conceptual nervous system). *Psychological Review, 62*, 243-254. [optimal level of arousal]

Needs

The following material can also be obtained from a good *Introduction to Psychology* textbook.

Herzberg, F. (1966). *Work and the nature of man*. New York: Crowell. [two-factor theory]

Maslow, A. H. (1954). *Motivation and personality*. New York: Harper. [hierarchy of needs]

McClelland, D. C. (1985). *Human motivation*. Glenview, IL: Scott, Foresman. [need for achievement]

Cognitive

The following material can also be obtained from a good *Introduction to Industrial/Organizational Psychology* textbook.

Vroom, V. (1964). *Work and motivation*. New York: Wiley. [general expectancy theory]

Adams, J. S. (1963). Wage inequities, productivity, and work quality. *Industrial Relations, 3*, 9-16. [equity theory]

Locke, E. A. (1976). The nature and causes of job satisfaction. In M. D. Dunnette (Ed.), *Handbook of industrial and organizational psychology*. Chicago: Rand McNally. [goal-setting]

Social Identity Theory

The following material can also be obtained from a good *Social Psychology* textbook.

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Tajfel, H., & Turner, J. (1979). An integrative theory of inter-group conflict. In W. G. Austin & S. Worchel (Eds.), *Psychology of intergroup relations* (pp. 7- 24). Chicago: Nelson-Hall.

Turner, J. C. (1975). Social comparison and social identity: Some prospects for intergroup behavior. *European Journal of Social Psychology, 5,* 5-34. [minimal group, ingroup biasing]

Peters, W. (Producer and Director). *A Class Divided.* (1985). PBS Videos.

This 60-minute film is an excellent portrayal of how racism can be classically and operantly conditioned. Most students are moved by how easy it is to instill negative values in young people.

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MUSIC APPRECIATION FOR
A LARGE AND DIVERSE STUDENT POPULATION

by
Elizabeth Potter Jordan

An Introduction to Music with Emphasis on Active Listening and Cultural Diversity

Introduction to Music and, indeed, my personal philosophy of teaching, center around two ideologies. The first of these is the desire to cultivate, as Leonard Bernstein so aptly stated, ". . . a life-long appetite for musical discoveries," and the second is to provide a vehicle that enables students to assume responsibility for their own education. Aldous Huxley provides the design maxim for this approach in his statement, "There is only one corner of the universe you can be certain of improving and that is yourself."

Introduction to Music emphasizes active listening to music from a variety of eras and cultures and provides students with experiences that encourage the development of attitudes, discipline, and organization that are basic to a lifelong cultivation of the appreciation of music. The course is designed for a general college population of nonmusic majors and meets a humanities requirement. First- through fourth-year students enroll with seniors comprising the smallest group. Drawing from a diverse student population, classes generally represent a multicultural mix. Approximately sixty students are in each class.

The listening experiences include teacher-guided examples and those the students must investigate on their own. Utilizing our School of Music, students are exposed to as many live performances as possible with much explanation and preparation to create an atmosphere of camaraderie and to disallow any perceptions of elitism. Much effort goes into creating an atmosphere of encouragement and enjoyment.

As coordinator for the fifteen sections of *Introduction to Music* the School of Music offers each semester and as teacher for four of those sections, I am in awe of the course's potential impact. I realize and welcome the varied challenges of this course and the opportunity it provides to offer the gift of music to many students, engendering their curiosity and excitement. This course is a joy to teach, and from the perspective of one who believes totally in "passing it on," its format lays an excellent foundation for continuing refinements and improvements.

Since our present textbook, with its emphasis on European music, is not adequately meeting our needs in the area of world music, we are currently evaluating new text choices. One, in particular, deals extensively with world music and offers an accompanying set of five CDs that contain numerous and well-chosen examples. These examples would place in the students hands for repeated listening experiences music that more nearly meets our needs.

ERIC Full Text Provided by ERIC

Introducing the Course

Creativity

Creativity is the natural order of life! Life is energy—each day we must go about our activities and within those activities we each must creatively pursue our lives. From the moment we choose breakfast foods and our clothes for the day, down to the very way we choose to conduct ourselves—we are creating. We are creating just the way a painter chooses medium, colors, subject, and manner of presentation or the way a person decides to create a piece of music, choosing the type of piece, the type of and variety of instruments. When we allow ourselves to explore creativity—whether it is our own or another human's work—we are changed. We learn to see into someone else's visions—creations—and have learned, have experienced, at least to some extent, another viewpoint.

Every child is an artist. The problem is how to remain an artist once [one] grows up.
Pablo Picasso

Perhaps this statement sums up the way we must approach any art. We must have the openness, the desire to explore, the excitement of learning something new as a child learns. An open mind is the only requirement for success in this course.

Accept that we will be exploring, we will be experiencing new ways of expressing creativity, new ways of experimenting with sounds, ideas, instruments, kinds of music, and new ways of experiencing old, in some cases, ancient sounds. All will be a challenge.

Nobody sees a flower—really—it is so small it takes time—we haven't time—and to see takes time, like to have a friend takes time.
Georgia O'Keeffe

Repeated, frequent listening is required when learning about music. We must take the time to develop a friendship with the music, take the time to develop a relationship with the art, with the creators and with the performers. We have to participate in the experience.

Participating in this experience requires several attitudes:

- An open mind. Refuse to be limited by what 'others' say, what others have taught you; rather be willing to form your own attitudes, your own opinions, your own creative thoughts about music you listen to.

- A willingness to participate in repeated listening sessions. You cannot get to know a friend by meeting them once, twice, or even a few more times. It requires time, concentration, determination, determination to learn something, to experience something new.

Do not weep; do not wax indignant. Understand.
Baruch Spinoza

- A willingness to accept variety!!!!! To accept differences!!!!! To accept strangeness!!!!!

Painting is an attempt to come to terms with life. There are as many solutions as there are human beings.

George Tooker

Music is also an art that reflects life—all life—and there are many, many solutions, many diversities, many unique ways of expressing the art. Composers take many routes to express their feelings:

I merely took the energy it takes to pout and wrote some blues.

Duke Ellington

What we play is life.

Louis Armstrong

Technology

Technology, perhaps, is **the** reason our awareness of the music of world cultures has grown significantly. Only when technology—recording devices, specifically—made it possible to disseminate music, could all of us have access to it. Each culture produces music which is a special commentary about its specific world. Each people/culture, therefore, produces unique music that reflects the way the people within the culture live, the particular ways they conduct their lives: their religions, their politics, their idiosyncrasies and rituals.

No matter the age of a culture, oral tradition (i.e., the passing on of music by word of mouth, learning music from the elders) has allowed much of this valuable art to be retained.

People in almost every culture are experiencing acculturation as travel becomes more and more feasible and as technology brings new influences on cultures that remained isolated until recently. The same amazing technologies that allow us to view the world are also allowing our music to become more and more an accumulation, an amalgamation, a synthesis of myriad musical currents. Just as a great river's magnificence and size are dependent upon the confluence of many currents, many streams and streams of many types, so the music of any single culture reflects the confluence of many currents.

Course Syllabus, Purpose, and Objectives

Purpose of the course

To provide opportunities for a wide and varied acquaintance with music and guidance in appreciating and understanding the music, with emphasis on repeated listening experiences.

Objective of the course

To encourage the appreciation and enjoyment of music:

. . . *toward cultivating a life-long appetite for musical discoveries.*
Leonard Bernstein

Text

Machlas, J., & Forney, K. (1995). *The enjoyment of music*. New York: Norton.

Course Requirements

Class Attendance

- One absence is automatically excused; any unexcused absences beyond that reduces the final letter grade by one letter.
- Only University-sanctioned events and emergencies, which can be proven, will qualify as an excused absence.
- The roll will be taken by your signature on your information sheet/folder. It is your responsibility to sign accurately.
- Should weather affect class scheduling, the calendar will resume next class meeting.

Required concerts

- To miss (unexcused) one of the six required concerts results in the loss of one letter grade.
- You may select up to four additional concerts and receive one extra credit point per concert.
- You will be issued a bar code to affix to your Student ID card. You receive credit if you check in **and** out.
- Concert substitutions must be arranged BEFORE the event. Valid excuses for missing a concert: a documented family emergency, illness, or injury, employment conflicts, weather considerations which affect the entire class/event, and conflict with an evening class.

Exam Policy

- There will be three exams and two, possibly three, unannounced quizzes.

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- All three exams must be taken.

- The three exams are primarily Listening Identification with some short-answer or fill-in-the-blank questions. See study guides.

- Each exam will include extra-credit listening examples.

- Each exam is valued at 30 points plus extra-credit points.

- Extra credits may be earned also by listening sessions on World Music in the School of Music Library.

- The last exam, given during the scheduled final exam time, is valued the same as the other exams. It is cumulative with emphasis placed on the pieces from the Landmark Music list and the World Music Examples list in this syllabus. Era identification pieces are chosen from the study pieces on your CDs. No music from the classical supplemental tape will be used on the final exam.

There are no make-up exams given: Do not ask for one.

- Legitimate emergencies necessitating an exam change can be arranged prior to an exam.

- Quizzes are graded on Pass/Fail basis. A passing score adds 5 points, a failure deducts 5 points.

Class Calendar

A supplementary music example will be playing each day as you enter class. Note the chalk board for title, composer, and pertinent information. Examples from the Listening List will be interwoven into each class in the Focused Listening practice segment.

Class 1

CDs, Study Guide, Landmark Pieces (self-guided)
Lecture: Music—The Endless Variations
Perspectives: Cultural, Historical, Socioeconomic, Political
Handout: Geographical Map of World Cultures/Music

Class 2

pp. 2-4, 7-32, 555
614-624, 628-632
App: 11, XIX

Lecture: "How to Tame an Element—Musical, of course."
Video: *The Elements of Music/Hyautakata*
Handout: Music: A Global View
Handout: Breakthroughs: Music of the Hemispheres
Focused Listening Practice

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Class 3

pp. 525-542 557-576	Lecture: An Eternal Triangle: Creator, Performer, Listener Developing Listening Skills: Using Listening Guides: Hearing and Mimicking Musical Styles: Folk, Spirituals, Jazz, Shape-Note, Art Music. Focused Listening Practice Earlier Handout: Geography

Class 4

pp. 628-632 576-577, 579-580	Exploring the Concert World: Visit and Investigate Rosen Hall Concert Grands, Pipe Organ, Harpsichord and the Concert Hall Class Discussion/Demonstration: Acoustics and Architecture Focused Listening Practice *Guest performance: Concert Preparation Handout: Musical Style: Historical Viewpoints Discussion: Concert Programs and Concert Etiquette Focused Listening Practice

Class 5

pp. 48-58 59-60 xvii xviii	*The Orchestra*, [video], Musical style Lecture: Program/Absolute Music; Non-western Ensembles 20th c. Technology. Class participation conducting pieces Conducting student guest appearance; Class discussion Handout: What does a Conductor do, anyway? or How is an orchestra member like a lemming? Focused Listening Practice Earlier Handout: Geography

Required Concert

Class 6

pp. 438-453 298-342	A Concert Remembered: Class Discussion of Required Concert Lecture: Recognizing the Musical Style Review; The Eternal Triangle: Creator, Performer, and Listener Begin the Impressionist and Romantic Eras: Cultural, Historical Socioeconomic, Political Effects Handout: Geographical chart: Non-western and Western Hemispheres Handout: The Painterly Art and Music Focused Listening Practice

Class 7

p. 633 App. V	20th century Impressionistic and Romantic Landmark pieces Lecture: Comparisons and Contrasts of Listening Pieces Class Discussion: Biographical information and review Focused Listening Skills Student performer, Hispanic music, class discussion Student Percussionist Quartet: faculty member Mimimalism composition: class discussion follow-up Earlier Handout: Geography

Class 8

pp. 419-422 457-467	Lecture: Artistic Expressions and Limitations: A Sign of the Times Class Discussion: What a Difference a Decade Makes Comparison/Contrast: Ballet Excerpt, *Amadeus*, Tchaikovsky's *Nutcracker* Comparison/contrast: Nationalistic Music of Tchaikovsky and Gottschalk. (Russian and U.S. Nineteenth Century) Focused Listening Practice Handout: The Eternal Triangle: Composer, Performer, Listener Earlier Handout: Geography
Class 9	Landmark, Mock exam/Musical style comparisons /contrasts World Video: *Cultures of the World*; Class Discussion Student Guest Performer Earlier Handout: Geography
Class 10	Lecture: Cultural and Technological Influences on Music/Musicians Summary, Mock Exam, Musical Style Comparisons, Review, Questions Focused Listening Practice
Class 11	<u>Exam 1</u> Begin Listening List 2: The Classical Era

Class 12

pp. 227-302 251, 239 258, 303	Return Exam, Evaluation/Discussion: Begin Classical Era Lecture: Genres, Forms and Composers of the Late 18th C Haydn, Mozart, Beethoven, Schubert: Landmark Pieces Focused Listening Practice Handout: Mozart: the Man, the Myths, and the Music; The Banal Death of a Genius Handout: Beethoven's True Gift; The Berlin Wall, a Space Capsule and Beethoven Focused Listening Practice

Class 13

pp. 239-246	Lecture: Mozart: 600 Plus Compositions in 35 Years!!!!! Preparation and Discussion of *Amadeus* (excerpt) as Study of Patronage, Censorship, Culture: Classical Era Handout: Separating the Movie Myths from Reality Class Discussion of Segment of the Movie: Mozart's Music

Class 14

pp. 288-297	Segment 2: *Amadeus* (excerpt): Small Group Discussion and Assessment of Cultural, Political, Socioeconomic Observations. *The Marriage of Figaro* (excerpt) Lecture: Hidden Agendas in *The Marriage of Figaro* Class Discussion: Movie and Opera Assignment: Written Form for Evaluation: *Amadeus* and Opera Excerpt Focused Listening Practice

Class 15

pp. 209, 241	Student Opera Scenes Class Performance: *Magic Flute* Queen of the Night (excerpt) Discussions with Performers Student performer

Class 16

pp. 231-32 258-267	Lecture: Beethoven: A Heiligenstadt Lesson for Us? Piano Performance: "Beethoven Piano Sonata Op. 2, No. 1, Mvt. 1, 4." Discussion with the Performer. Handout: The Last Hearing Focused Listening Practice

Class 17

pp. 261-67	Lecture: The Architect of Music: Beethoven Score-reading Symph. 5: Overhead Transparency Handout: One-Page Sample of This Score Student Performance: Concert Preparation Class Discussions with the Players Focused Listening Practice

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Class 18

pp. 218-223 276-281	Lecture: The Musical Shape of Things and Beethoven Video: *The ABA's of Musical Form with Composer and Performer* Discussion/Demonstration—Hearing 'Form' as ABA & Musical Memory Handout: Sunflowers, Sea Shells and Sonatas: Mathematical Connection Earlier Handout: The Eternal Triangle: Composer, Performer, Listener Focused Listening Practice

Required Concert 2, Recital

Class 19

p. xix pp. 1-4	Lecture: How Are Your Listening Skills Now? A Concert Remembered Cultural Perspectives, Era Identification/Musical Style Student Presentation: Discussion with Performers Earlier Handout: Geography

Class 20

pp. 541, 552-556 16-18, 576-580 209-210	Lecture: The Music of Other Worlds: What They Reflect Supplemental Musical Examples, Various Styles and Cultures Handout: The Pop in Popular Music Focused Listening Practice
Class 21	Lecture: Orchestras: Western and Non-Western Worlds *The Orchestra* [video]: Emphasizing Classical Orchestra—Haydn The Falvo Concert Preparation/Class Performance: Percussion and Oboe: Discussions with the Performers.

Class 22

pp. 227-294	Lecture: Summary—A Brief and Powerful Classical Era in America, Too A Sampling of Early American Music Focused Listening Practice

Required concert 3, Percussion and Oboe

Class 23	Exam 2: A Concert Remembered. Begin Listening List 3: Baroque Handout: Those Bachs

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Class 24

pp. 139-212	Return Exam: Evaluation and Discussion Lecture: The Baroque and Internationalism Demonstration/Discussion: Pipe Organ and Harpsichord Handout: How the Feet Must Fly Earlier Handout: Geography Focused Listening Practice

Class 25

pp. 141-152 164-172	Lecture: The German Connection and Handel View excerpt: University Chorale, Christmas Part—*Messiah* Class Discussion: Recitative, da capo aria, chorus Earlier Handout: Geography Focused Listening Practice

Class 26

pp. 145 173-188	Lecture: The Reformation and You: Any Connection? Student Performance, Class/Discussion: Scarlatti, Harpsichord Class Discussion Project: Music of Dead Composers—relevant? Earlier Handout: Geography Focused Listening Practice

Class 27

pp. 167-168, 202	Class Performance, Concert Preparation, Discussion Handout: Transcription—a Supreme Compliment

Required concert 4

Class 28	Lecture: Are We Acculturated? Consider Klezmer Music! A Concert Remembered Musical Style Comparisons, Summary, Review Handout: Is Preservation and Assimilation Possible? Earlier Handout: Geography Focused Listening Practice
Class 29	Lecture: Review, Summary, Style Comparisons, Era Identification, Global Attitudes Mock Listening Exam, Class Discussion

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Class 30 Last Class: Review: Evaluations: University and Class

Reading Day
Final Exam Schedule

Final Exam

Do not ask to take an exam with another section unless your exam schedule indicates more than two exams the day of your music exam. Unless scheduled due to family emergency, airline tickets are not accepted as excuses for taking an exam earlier than the official schedule dictates.

Supplemental Listening List

These may be heard in class, are on reserve in the Music Library, and may be used as extra-credit examples.

1. Chopin: "Prelude in e minor"
2. Mendelssohn: "A Mid Summer Night's Dream"
3. Wagner: "Ride of the Valkries"
4. James P. Jackson: Stride Music examples
5. Harbinson: "What Kind of Peace" and "Piano Concerto for Winds and Piano"
6. Gorecki: "Miserere"
7. Prokofiev: "Peter and The Wolf"
8. Harrison: "La Koro Sutro"
9. Stephen Foster: "American Songs"
10. Williams: Selections, "E.T."
11. Charlie Parker: "Parker's Mood"
12. Gershwin Selections
13. Bernstein: "Candide"
14. Weber, Andrew: "Requiem"
15. Orff: "Carmina burana"
16. Strauss: "Don Juan," Op. 20
17. De Falla: "Spanish Dance"
18. Barber: "Adagio for Strings,"Op.11
19. Sousa: "Stars and Stripes Forever"
20. "Appalachian Waltz": Yo-Yo Ma, Edgar Meyer, Mark O'Connor
21. U.S. Songs of Revolution: "The Gambling Suitor," "The Bashful Courtship," "The Swapping Song," "The Riddle"
22. U.S. Songs of the Civil War era: "When This Cruel War is Over," "Lincoln and Liberty," "When Johnny Comes Marching Home," "John Brown's Body"

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23. Songs of Stephen Collins Foster: "I Dream of Jeannie with the Light Brown Hair," Medley: "Camptown Races," "Oh, Susanna"

24. World Music and Cross-cultural mixes: (chosen from Music Library tapes). Sources:
Oceania: Australia, Polynesia, Marquesas, Samoa, Tahiti, Tonga, Tuomoteu.
Americas: Canada, USA, Mexico, Guatemala, Haiti, Trinidad, Venezuela, Ecuador, Peru
Europe, Asia: Burma, Philippines, Malaysia, Indonesia
Northeast Asia, Micronesia: Guam, Yap, Ponape
North Africa, West Asia, Melanesia, New Ireland, Britain, Popua
Brazil, Guinea, Fiji.
"African Drumming Rhythms": calls and shouts
Niger Valley, Upper Volta, Maili, and Ghana
Southeast Cameroon "Heart of the Forest"
Chinese "Yi-Ching Music"
Spanish guitar by Segovia.

25. Meditative Traditions from Around the World
    a. Marrakesh
    b. Javanese Gamelan orchestra
    c. "Gambiz Hamaba"
    d. Spiritual music of Jajouka, North Africa
    e. Wassoulou women/Mali
    f. Qawwal singers from Pakistan
    g. Egyptian Nile music
    h. Surinam music for meditation
    i. Flute, guitar and harp of the Andes
    j. Improvisational melody, impressions of Atitilan and Guatemala

26. Native American Music
    a. Carlos Nakai: "Changes"
    b. Navajo war dances
    c. Funeral music—Southern nations
    d. Cherokee ritual music

27. Cross-cultural influences (additional)
    a. Flamenco from Costa Rica, Arabian Casbah influences: "Twilight at the Zuq"
    b. Australian aboriginal instruments combined with percussion from Senegal and added to the sounds of the Western fiddle: "Outback"
    c. Banglasdeshi music & raga rhythms (classical East Indian): "Fantasy"
    d. Incan music (traditional)—using quenas and zamponas-reed flutes
    e. Malagasy music combined international popular music: "Maki"
    f. The music of the sitar—mixing Latin and Far Eastern sounds
    g. Zimbabwan Mabira music utilized in Caribbean, Latin and African music: "I Already Have a Husband"
    h. Spanish flamenco, Eastern European and Latin influences: "Duende del amor"
    i. Meditations from Nepal
    j. Paul Simon's "Rhythm of the Saints": cross blending of pure African music with 20th-century technologies and influences
    k. "Around the World" (for a Song): Mickey Hart: Rykodisc USA

28. Spirituals of the South

29. Shape-note Music of Early America

30. Appalachian State University Steel Pan Band: Bach to Back Country

31. Electronic Blending and Acculturated Pieces
    a. Kronos Quartet: excerpts from "White Man Sleeps"
    b. John Adams "The Chairman Dances"
    c. Voices of Bulgaria: Marcel Cellier: "Le Mystere des Voix Bulgares"
    d. "Hamlet Bluiett": Hattie Wall: World saxophone quartet
    e. Varese: Ionization from "Percussion Music"
    f. Chohun and Gryamadudu "Dances of the World"
    g. Steve Reich: "Drumming"
    h. Bob James: "The Scarlatti Dialogues": Electronic Scarlatti

32. World Lullabies Sung in Native Voices
    a. Lebanon
    b. Basque
    c. Nepal
    d. Netherlands
    e. Israel
    f. Hawaii
    g. Sudan
    h. Poland
    i. India
    j. Japan

33. Kenton Coe: Ischiana

Focused Listening Skills

Every effort is made to insure students access to the diverse music that is at the core of *Introduction to Music* and to experience both live and recorded music.

I. Guided Listening

A. Listening Examples: Availability

1. Compact Discs accompanying rental texts
2. Voice-announced tapes aired daily on University radio and television stations.
3. CDs and tapes on reserve in the campus and School of Music libraries.
4. Supplementary listening opportunities

    a. Comprehensive list of additional music offered by the School of Music Library.
    b. Regular class day samples of an eclectic mix of music.
    c. Tutorial listening sessions.

B. Class experience: Live performances in class

1. Music Performance students (solo and ensemble). This is a very important aspect (peer teaching) of the course. Performers are guided and encouraged to interact with the students since class discussions after performances are vital.
2. Assessment and preparation for subsequent concerts are included in the discussion.

C. Complementary Material

1. Videos specially designed and produced to supplement lectures and demonstrations. Funded by the Hubbard Center, university faculty support organization, titles include:
   The elements of music and the comet Hyautakata
   The ABAs of music form: Composer and performer
   The Jekyll-Hyde percussionist.
2. Support handouts as described in the syllabus.
3. Large scale maps and displays of ethnic instruments, including dulcimers, steel pans, drums, antique flutes, various guitars, a sample of the inner workings of the piano.

D. Lectures

Based on research and experience the basic purpose of the lectures is to whet students' appetites and encourage curiosity. The lectures impart information in an informal and creative manner and stimulate discussion, interaction, and participation. They are developed and delivered with acute awareness that music should be heard—not just talked about.

II. Student Self-guided Listening: "Landmark Listening" assignment

Students must direct themselves for these pieces, which are tested on the final exam and possibly on pop quizzes. Pieces are selected for this exercise to expand students' listening experience. A primary goal is that students learn to practice the listening skills introduced in class. To facilitate access, the Landmark list is assigned the first day of the term and placed on reserve in the Music Library. In addition, voice-dubbed tapes of the entire list are aired, three hours daily, six days each week on the university television channel and two hours weekly on the university radio station. Students can also request listening guides since part of their final exam requires identification of composers, pieces, genre, and historical eras.

Conclusion

My personal goals for *Introduction to Music* continue to be: to provide rewarding musical experiences to students of varied cultural, experiential, and educational backgrounds; to create a class atmosphere conducive to curiosity, investigation, satisfaction, and excitement in the joy of music; and to provide guidance for assuming responsibility for one's own education within an effective and challenging framework.

Evaluation is a constant and vital part of the continuing evolution of *Introduction to Music* and student evaluations are carefully considered. Some measure of success is evidenced by student comments and attitudes, grades, and constant capacity enrollment. An Outstanding Teacher award from the Student Government Association of the University is further assurance of the students' positive assessment of the course.

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MODULE FOR ASIAN STUDIES:
THE IMPACT OF CULTURE ON BUSINESS BEHAVIOR

by
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Rationale

Students of today are living in an increasingly global marketplace, a world where nations are becoming more interdependent every year. Our students come to us from countries as diverse as Israel, China, Western Europe, Vietnam, the former Soviet Union, and Japan.

I find in classes that our U.S. students don't understand the varied cultures from which our international students come. Our students are typically very ethnocentric in their thinking, xenophobic in many ways, with regard to cultures vastly different from ours. Many believe that our way, the American way, is not only the best way of doing, but of thinking.

Understanding this is important when discussing the differences between U.S. culture and the cultures of Asia, particularly Japan and China. While the importance of Japan in the Western business arena has been recognized for decades, China has only recently become a modern business force, one that is expected to grow considerably in the decades to come. Because the cultures of Asian countries are so different from our own, they are even less understood by our students than the more familiar Western European cultures. What is not understood is often hard for students to accept.

On the other hand, it is also important for students to begin to understand that while there are indeed differences between cultures, people do share many things in common. It may be as important for us to understand how we are alike as it is to be aware of the differences and how to overcome them. In fact, an awareness of our similarities may indeed help us to overcome some of the obstacles created by our differences.

Every society organizes itself into groups and institutions to carry on work and other aspects of everyday life. A "working stiff" in Japan is in many ways similar to a "working stiff" in the United States. Their differences lie in specific practices and in the impact the company has on each.

To meet student needs to understand multiple cultures, I have broadened the course content of *Introduction to Business* (BUS 104) and *Business Organization and Management* to include a discussion of:

- What culture is;
- How it impacts our thinking, behaving, and working;
- Specific areas of culture we can address; and
- What U.S. Americans have to do to create better working relationships with Asians, particularly the Chinese and Japanese.

When introducing this material to students, I refer to many U.S. corporations, including several familiar to students because of their prominence in the St. Louis area.

General Course Goals

To understand the differences in culture between U.S. and Asian societies and to understand the impact of those differences on working with and managing individuals from those diverse cultures.

Specific Student Objectives

- Discuss the economic importance of the Asian market
- Define culture
- Identify general cultural differences between the U.S. and Asia
- Identify ways U.S. business culture differs from Japanese business culture
- Identify ways U.S. business culture differs from Chinese business culture
- Compare and contrast various business management practices of the U.S. and Asia
- Determine the best course of action for specific situations.

Number of Class Hours Required

This will vary, depending upon how much emphasis the individual instructor puts on including multicultural examples in the lecture material. This module is not designed to be presented in one section, but rather to be included in a number of different topics throughout the semester.

Introductory Material

In 1750 it took 12 days to get a message from New York to Boston. In 1850 it took 12 hours. Today, in 12 hours we can fly from London to Tokyo and, in 12 seconds, fax a message from St. Louis to the other side of the world. The world is getting smaller.

Bridgeton, Clayton, Hazelwood, Lemay, O'Fallon—these suburbs of St. Louis have at least one thing in common—the size of their population is roughly equivalent to the number of Taiwanese-Americans living in the St. Louis area, over 16,000 in early 1996. These individuals represent only a portion of the "foreign" nationals living in our area from the Pacific Rim, some of whom are in our classes, many of whom work with Meramec students.

The size of the Asian market gives further emphasis to the growing impact of the Pacific Rim area on U.S. business as a whole, St. Louis in particular.

From Japan: Mitsubishi Motors Corporation plans to add jobs overseas as part of its goal of building a million cars outside of Japan annually by the year 2000. Toyota Motor Corporation has invested or is planning to invest billions of dollars in new plants in the United States, as well as in Britain and Thailand. Fujitsu, Ltd. plans to build a semiconductor plant

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in Oregon for $1 billion. In addition, imports into Japan are increasing at roughly 13% per year.

While the impact of Japan on U.S. business has been well documented for years, other areas of the Pacific Rim are expected to rival the Japanese influx in the future. The area has become the United States' most important trading region. Two U.S. exporting powerhouses, Boeing and Microsoft, will probably do more business in Asia than in the U.S. by the year 2000. Eastern Asian countries imported $800 billion worth of goods from the U.S. in 1995 and are experiencing a 50% annual growth rate. According to the World Bank, average living standards in East Asia and the Pacific Rim area have nearly quadrupled in recent years.

Thousands of private businessmen have turned China, statistically speaking, into a capitalist state. Entrepreneurs and small enterprises now produce more goods, employ more workers, and trade more abroad than the state sector. This new class of entrepreneurs includes several "moguls" running international conglomerates that have helped make China a world leader in industries like textiles.

The mainland Chinese market is likely to make the biggest impact both nationally and locally in the short run, if for no other reason than its huge population of 1.2 billion people. Currently the U.S. represents 10.8% of the imports into China.

The Chinese market is a dichotomy for U.S. business people. Low per capita income means people do not have much to spend; the average family earns less than $700 per year, but many urban workers get free housing and medical care, leaving some disposable income available for Kentucky Fried, Domino's and Coke. Only one percent of Chinese households has hot running water, but 80% own televisions, according to a Gallop survey. MTV-Asia is one of the imports of Star-TV (Satellite Television Asia Region, Ltd), which is the only satellite network to reach across 38 nations in Asia and the Middle East. The network has a potential reach of 30 million households in China alone, 2.4 million in Taiwan.

General Motors is set to make an investment of $130 million in China, and is hoping to eventually make a $1 billion deal for a car-assembly plant in Shanghai. Ford Motor company, along with GM , is courting Shanghai Automotive Industry Corp, China's largest car maker. That company will choose one of the two U.S. companies as its partner.

St. Louis' Anheuser-Busch (AB) has an 80% interest in a brewery in Wuhan, China's fifth largest city. It is the first plant for Anheuser-Busch outside the United States. The plant manager is an executive who was born in Taiwan but lived for 21 years in the St. Louis area, working for AB in various positions before returning to Taiwan. (The Chinese name for Budweiser is Bai Wei, which translates into "100 magnificents.") The company has 34 wholesalers in 16 cities, and dozens of AB employees from the U.S. have been brought in to revamp the operations of the outdated Wuhan brewery.

Fleishman Hillard (FH) is a sponsor of the newly formed Chinese version of the National Basketball Association, a major client for FH in China. The client list for FH in China includes Monsanto and Wal-Mart, two major St. Louis employers.

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In fact, dozens of other St. Louis companies, including Emerson Electric, McDonnell Douglas, Ralston Purina, and several St. Louis law firms are scrambling for a part of China's huge market. China buys more than $50 million of Missouri exports a year, everything from corn and wheat to fried chicken batter and beef. By some estimates, a single successful business trip by St. Louisans in 1994 generated at least $25 million and 100 new jobs for the St. Louis economy. The state of Missouri ranks 29th in the list of states exporting to China (*St. Louis Post Dispatch*, 1996).

The aviation industry in China is growing at about 18% per year, three times faster than in the U.S. In the next 15 years, China expects to buy 600-800 more jetliners, estimated at $60 billion or more—reason enough for airline manufacturers to set up shop in that part of the world!

On this side of the Pacific, immigrants will make up a large percentage of the new entrants into the U.S. labor market between now and the next century. In fact, approximately 4% of the workforce will be Asian by the year 2005. This is our fastest growing immigrant group and one of the most successful. Many of these immigrants are going to school and working in the St. Louis area, thus bringing us full circle. The business statistics show the importance of the market; the population statistics show the impact on the St. Louis area.

What of Asian cultures? How do they differ from ours? How do we do business with people who think and act so differently from us? How do we sell to them? How do we negotiate? How do we work with them? What is different about their cultures that affects our business practices? These are the areas we will explore.

Culture

The growing activities of multinational corporations and an increasingly diverse labor force demonstrate the interdependency of the business world. The need to understand how an organization can best manage its employees from different cultural backgrounds and deal with business firms from very different cultural and social backgrounds has never been greater. It is a matter of survival for managers to think in a global context.

Globalization of our economy and of our companies, however, challenges virtually all employees, not just managers, to become more internationally aware. As workers in the United States, we will be thrust into international relations by working for internationally owned companies or by dealing with foreign suppliers, customers, and co-workers from around the world.

How would you, as a manager, interpret the following situations?

An Asian executive for a multinational company, transferred from Taiwan to St. Louis, appears aloof and autocratic to his peers, and you just can't seem to get along with him.

A West Coast bank embarks on a "friendly teller" campaign, but its Filipino female tellers won't cooperate.

If you attribute the behavior in these situations to personalities, you might describe these individuals as arrogant or unfriendly. That may be a reasonable conclusion—for a U.S. manager or bank teller. But if you take into consideration the cultural contexts, you may come to a different conclusion. As it turns out, the Asian culture encourages a more distant managing style, and Filipinos associate overly friendly behavior in women with prostitution.

Understanding people means understanding their backgrounds from which their present behavior can be explained, and future behavior predicted. Their backgrounds have provided them with a certain culture, a kind of "collective programming of the mind, which distinguishes the members of one category of people from another." The category of people may be defined by nation, region, or ethnic group, gender, age, or type of business. Students must acquire the knowledge, attitudes, and skills needed to function effectively in different cultural settings.

Consider this situation:

You are on a flight to Australia when the pilot says, "We have some problems with the engine, and we will have to land temporarily in Papeete" (the capital of Tahiti). What is your first impression of Tahitian culture based on when you enter the airport building? Concrete observable things like language, food, and dress. However, the essence of culture is not its artifacts, mode of dress, or other tangibles, but how members of the group perceive, interpret, and use them.

Culture is defined as "a shared set of beliefs, values and patterns of behavior common to a group of people" (Schermerhorn, 1996). Most cultural lessons are learned by observing and imitating role models going about their daily affairs. Often we are unaware we are learning cultural lessons as we observe our parents, family, and friends.

One's own culture often remains "below the surface," beneath the threshold of conscious awareness, because it involves taken-for-granted **assumptions** about how we should think, act, and feel. Edward T. Hall, a cultural anthropologist, puts it this way:

> Since much of culture operates outside our awareness, frequently we don't even know what we know. We unconsciously learn what to notice and what not to notice, how to divide time and space, how to walk and talk and use our bodies, how to behave as men or women, how to relate to other people, how to handle responsibility, whether experience is seen as whole or fragmented. This applies to all people. The Chinese or the Japanese . . . are as unaware of their assumptions as we are of our own. We each assume that they're part of human nature (Quoted in *Organizational Behavior*).

Culture is composed of many elements, such as symbols, heroes, rituals, and values.

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Symbols are words, objects, and gestures recognized only by insiders. In a large sense, symbols include the entire area of language. At the level of the individual or organization, symbols include slang, modes of address, dress codes, and status symbols.

Heroes are real or imaginary people who serve as models for behavior within a culture. Past national heroes often serve as role models in the Asian culture, for example, and provide a model for behavior both at home and work.

Rituals are socially essential collective activities. In organizations, rituals include how meetings are run and who can afford to be late, and in Asian cultures, who sits where and how individuals are addressed.

Values represent the deepest level of a culture. They are broad feelings, often unconscious, about what is good or bad, beautiful or ugly, normal or abnormal.

When we enter a work environment, we are usually young adults, with most of our values firmly entrenched. We will become socialized to the practices of our new work environment but only in the context of the culture in which we have grown up and lived. National cultures differ mostly at the level of basic values and affect overall modes of management as well as the management of individuals.

National Cultural Differences

National cultures can be classified along several dimensions. In a study of employees and managers in 53 different national subsidiaries of the IBM corporation, Geert Hofstede (*Organizational Behavior*) identified four areas in which national cultures differ:

Power distance: the degree of inequality among people which the population of a country considers normal—from relatively equal to extremely unequal.

Individualism: the degree to which people in a country have learned to act as individuals rather than as members of cohesive groups—from collectivist to individualist.

Masculinity: the degree to which "masculine" values like assertiveness, performance, success, and competition prevail over "feminine" values like the quality of life, maintaining warm personal relationships, service, caring, and solidarity—from tender to tough.

Uncertainty avoidance: the degree to which people in a country prefer structured over unstructured situations—from relatively flexible to extremely rigid.

Further research by Professor Michael Bond of the Chinese University of Hong Kong identified a fifth dimension of national cultural differences, called long-term orientation (LTO) versus short-term orientation. Values rated positively in LTO are thrift and perseverance; values rated negatively are respect for tradition and fulfilling expectations or "keeping up with the Joneses."

The difference between the "East" and the "West" is marked for all of these dimensions; we are virtually at the opposite ends of the scale. In fact, the highest scores on the fifth dimension are all found in East Asian countries: Hong Kong, Taiwan, Japan.

The area most often noted is the area of individualism vs collectivism. The issue affects both business and social contacts between U.S. Americans and their Asian counterparts because it impacts our behavior in so many areas of our lives.

Individualism is extreme in mainstream U.S. culture. Within that value system great emphasis is placed upon individual achievement, and we are expected to achieve success by our individual efforts alone. We expect to be successful by our own hard work and to overcome obstacles on our own.

People in Western cultures, such as the United States, cherish their individual freedoms, the right to free speech, the right to protest. They value candor and directness in business. They are used to making independent decisions and taking independent action. They are eager to stand out from the crowd.

In sharp contrast to the Western emphasis on the individual, collectivist societies predominate in Asia. Individualism is viewed rather negatively in countries such as China and Japan. They have hierarchy-sensitive traditions with collectivist mentalities.

In these cultures, personal goals are subordinate to group goals. The family and employment organization are the core social units. Individuals must not stand out from the crowd, and duty to the group, harmony among its members, and modesty are very important. Discipline is high. When a Japanese individual confronts another person and is describing himself, he is inclined to give precedence to his company over any kind of occupation. Rather than saying, " I am an accountant" or "I am a salesman," he is likely to say "I am from XYZ Publishing Group" or "I belong to the S company." A central value of the Japanese culture is attachment to group membership.

These characteristics may be part of the reason that Asians tend to pay more attention to relationships than contracts, as we will discuss later. Westerners, by contrast, pay more attention to deadlines and schedules than social protocol and have lost deals with Asian companies as a result. U.S. Americans typically have difficulty meshing the two cultures, particularly when the collectivist is in conflict with the individualism.

Confucianism

This collectivist mentality has a strong historical context. Confucianism is a key ingredient of the Asian culture, and Confucian ideas are incorporated into the fabric of life in many areas of Asia.

Confucianism holds that the family unit is the root of social stability and political order and that an individual's identity is in terms of the family or group. It teaches that the human

condition can be improved, that hard work and self-cultivation in the context of group achievement is one's objective, and that education is the key to human development.

Much evidence of Confucian philosophy can be seen in Asian business practices. Training and education of employees is continual and is related to the concept of continuous improvement. Yet, because the Asian philosophy stresses that the individual is only important as part of the group, Asians are more willing to accept their fate and their status in society. They are less inclined to seek personal recognition or reach for high status. This, coupled with the emphasis on the recognition of elders as authority figures in a family or group results in Asians making hierarchy more important in their business dealings than Westerners.

Confucian philosophy explains one of the dominant forces in the Japanese economy, the *keiretsu*, closely interlocked, self-financed, and extensively networked groups of large corporations. These groups are very competitive and use long-term marketing strategies to break into international and domestic markets. The Confucian philosophy also explains the strength of the Chinese "family business" both in mainland China as well as Taiwan, Hong Kong, and Singapore. The Chinese have a hard-work ethic and maintain close family ties that serve the successful networking of the Chinese family business.

High Context/Low Context

Another general distinction contrasts high-context and low-context cultures. Workers in multicultural settings need to know the difference if they are to communicate and interact effectively. Culture dictates how people communicate.

Context has to do with how much you have to know before effective communication can occur, how much shared knowledge is taken for granted. People in *high-context* cultures rely heavily on situational cues for meaning when communicating with another person. Nonverbal cues such as one's official position or status convey messages more powerfully than do spoken words. This is demonstrated in the importance of exchanging and *reading* business cards in Japan, for example. Japanese and Chinese cultures are relatively high context. Nearly all communication takes place within an elaborate, vertically organized framework. Rarely do people converse without knowing or determining who is above and below them in the framework. These distinctions carry implications for forms of address, word choices, physical distance, and demeanor (*Organizational Behavior*).

In low-context cultures such as in the United States, written and spoken words carry the burden of shared meaning. Perceptions and assumptions from nonverbal cues are double-checked verbally. To do this with a Chinese or Japanese counterpart or superior would be insulting and would cause them to lose face.

Confucian philosophy is also seen in the study of the *locus of control*. Asians tend to accept their fate and believe they have less control over their environment than Westerners believe. While Asians have an external locus of control, many Western societies have a more internal locus of control.

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This relates further to high ritual vs the low ritual culture. In Asian cultures, which tend to be high ritual, much human interaction follows a pattern and is structured with rigid rules of behavior. Western cultures tend to be basically low ritual. In such societies what is viewed as correct social behavior tends to be ambiguous. The dilemma of low-context cultures, in contrast to Asian cultures, is the uncertainty of behavioral boundaries. Each new interaction entails a degree of new ritual or pattern of behavior, which makes it difficult to cultivate lasting and solid relationships, an essential element of doing business with the Asian people.

This brings us to another essential element of the differences between Asian and Western cultures, the importance of establishing relationships. In the Asian context it is important to establish relationships first, before coming down to the specifics of a business deal. The specifics will come later, after trust has been established. In the United States, business people will get straight to the point, getting business out of the way first. Then, if still interested, they will get to know the people they are dealing with. This was painfully apparent for a U.S. firm competing with a Swedish company for a major Japanese contract. The Swedes had a product which was technologically inferior to the U.S. product. For an entire week, the Swedes "partied" with the Japanese, never discussing business, while the Americans became increasingly frustrated. On the last day, the Americans pushed for a decision. The Swedes won the contract with an "inferior" product, even though they only discussed business for one day. They knew the importance of establishing a relationship first.

Tips on Working and Doing Business with Asians

Asians are punctual and consider it discourteous not to be. They do not necessarily believe that time is money. They do believe that long-term relationships take time.

Start a business relationship (sales, for example) with social activities. Entertainment is an integral part of doing business for the Asian businessman. This is illustrated by an anecdote: After several rounds of golf, an American businessman asked his Japanese host when they were going to start doing business. The host was surprised and responded, "But we have been doing business!"

In a sales situation, take time in a presentation, don't rush. Be patient and prepared for long delays and adjournments. Do not impose deadlines. The Japanese don't set deadlines, and you will find yourself making a concession just to meet a deadline that the Japanese won't have to make. Think of positive ways to present an issue; don't be confrontational.

Always practice good manners. Avoid the typical U.S. custom of being very informal. Only last names should be used when speaking with or introducing an Asian counterpart: Mr. Morita, for example, even with a fellow salesperson or co-worker. Most Asian cultures reflect a great deal of formality and polite behavior. Visitors and important guests will be given a place of honor in a meeting, often facing the entrance door, or facing a host at dinner. Posture is important, and in Japan, slouching and other sloppy habits are offensive.

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In making introductions, observe rank by introducing the highest ranking individual first and continuing on down the line. Don't give an "underling" as much attention as an executive.

Avoid slang and idioms with people for whom English is a second language since slang expressions and idioms may be translated literally. For example, "where I'm coming from" may be translated literally as your hometown, and "lay your cards out on the table" may suggest you're going to play cards. Avoid jokes, because they often do not translate effectively either. Use neutral examples rather than U.S. cultural examples and terms, such as references to football or baseball.

It is especially important not to interrupt since this is considered very rude. While in the United States interrupting may mean to begin talking before someone else is through, in Asia you may be interrupting if you begin talking too soon after another individual is finished. The silences that occur when talking with Asians are often uncomfortable for U.S. Americans, but they may mean the Asian is contemplating what you are saying and formulating an appropriate response. Don't try to fill in those silences! If silence is being used to unnerve you and to get you to give in on negotiating points, you can lift your head a bit and stare into the space above your counterpart's head as though you are contemplating.

When Asians don't understand what you are saying, they may laugh. It could be an embarrassed response when they don't understand your point, or they may simply not want to respond. Laughter does not always mean amusement.

Body language is as important as verbal language. Pointing with a finger is considered rude, as are challenging gestures, such as hands on hips or waving a fist. Asians often use the thumb with fingers clenched below to point at something. Whistling or snapping a finger to get the attention of someone is rude too, just as it is here in the United States. Pointing a toe or exposing the sole of your shoe toward another person is also considered rude.

Casual body contact is generally unacceptable. Do not clap an Asian person on the back or pat him on the shoulder. Especially offensive is touching a person on the head. Shaking hands is a far as one should go.

Even colors play different roles in our cultures. Red and gold are good luck colors in China, so you can be safe in using or wearing those colors when dealing with the Chinese. However, in Japan, red is associated with severing relationships and the Japanese use red ink for death notices. Black is avoided in most Asian countries because of its association with death, similar to the U.S., but in Japan, white is avoided for the same reason.

Japan

Why do you listen to a walkman or portable tape player? So that you can listen to music without other people disturbing you? The chairman of the Sony Corporation, Mr. Morita, conceived of the Sony Walkman because he loves classical music and wanted a way

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of listening to it without disturbing other commuters on his way to work. The Walkman was a way of not imposing on the outside world, of being in harmony with the outside world.

In Tokyo, you may see many people wearing face masks over their noses and mouths, especially in winter. When you ask why, you are told that when people have a cold or a virus, they wear the masks so they won't infect or pollute other people by breathing on them. In New York, masks are worn by bikers and other athletes who don't want to be polluted by the environment.

These two stories illustrate an essential difference between Japanese and Western mentalities. The importance of harmony with the outside world, of maintaining harmony with those around you, an essential element of the collectivist mentality, can be traced back to the Confucian roots discussed earlier.

Business practices will vary from one country to another. Some of the following are areas which are particular to the Japanese culture and general business practices.

Greetings

Japanese greet each other with a bow, the lower the bow the more respectful the greeting. They don't shake hands normally, but in business circles, they will with their U.S. counterparts. People from the U.S. can normally combine a bow and a handshake when meeting a Japanese, the bow coming first. Shake hands lightly, not firmly. Many Japanese dislike even this Western gesture and will only give you a limp handshake at best. (How does that compare to our tradition of a strong handshake?) When first meeting a Japanese business counterpart, talk about hobbies, golf, sports, and other non-personal topics.

Business Cards

Business cards are very important and are always exchanged on first meeting. They are presented with a degree of ceremony, with the print facing the person to whom the card is being presented, preferably with both hands, never in an offhanded manner. When you receive a business card from a Japanese, you should study it for a minute and give a nod of acknowledgment.

Names and Titles

Titles are not used in addressing the Japanese. Instead people are addressed by their family names, which appear last when written, and the suffix "-san" is added to the end of the name, as in "Mori-san." This is true for men and women. First names are never used, except between very good friends.

Americans will be tempted to address Japanese friends by their first names, but they should not do so, using instead the "san" or "Mr." "Dr." or "Mrs." as appropriate.

"Face to Face"

An American will expect to look someone in the eye when speaking, and not doing so indicates to the American something "shifty" is going on! Just the opposite is true of the Japanese. Japanese executives cannot help regarding the "forthright" American tactic of eye-to-eye conversation as impolite and insensitive.

Another difference is the inscrutable Asian facade. Americans will sometimes feel uncomfortable because they cannot tell where they stand with an Asian counterpart because the Japanese will hide their feelings behind a poker face. The "straight face" may be because the person you are speaking with may not understand what you are saying, or they may disagree with you, but would not say so because they don't want you to lose face.

Along these same lines, frequent compliments make a Japanese person uncomfortable. They don't like to be singled out from the group. (Remember earlier discussions about the Asian collectivist philosophy). Don't comment on a Japanese co-worker's appearance, as again, it distinguishes the individual from the group.

Body Language

Japanese prefer more personal space than Americans do. As was mentioned earlier, don't touch, pat, or put a friendly arm around a Japanese co-worker.

Japanese smile or laugh not only when they're happy, but also when they're apologetic, embarrassed, sad, or angry. Smiles often mask intense feelings and don't necessarily mean a matter isn't being taken seriously.

When you sit with a Japanese person, sit erect with both feet on the floor. You can cross your legs either at the ankles or with one knee directly over the other, but don't show the sole of your shoe since this is considered impolite.

"Just Say No!"

In the spirit of maintaining harmony, the Japanese tradition is to avoid a direct "no" at any cost. Saying no or flatly refusing a request will cause you (or your Japanese counterpart) to lose face. They may ask a counter question, promise an answer at a later day, change the subject, ask for " a while to think this over" or even just leave a room! Another response is no response at all, a dead silence. This, of course, drives U.S. business people up the wall! Just be patient, and if you " hear" that silence, wait, and then ask another, different question.

Time

Japanese are very conscious of time and expect people to be punctual for appointments.

Summary

In general, the Japanese, as well as other Asians, value harmony with each other and the universe. They value membership in a group and don't like to be singled out. To earn respect from a Japanese counterpart, be quiet and modest. The Japanese don't like to work with assertive, direct, loud "go-getters." Always be polite, and respect their particular way of greeting and conversing with others.

<u>China</u>

While the Japanese culture has historically been influenced by the Chinese, the countries have developed differently, and their cultures differ in a number of areas. Mainland China, as discussed earlier, is expected to become a major market for Western companies, and the number of Chinese immigrants in the St. Louis area is increasing.

Meetings

Meetings with Chinese counterparts should be arranged well in advance. Punctuality is important to the Chinese and arriving late is very rude.

Meetings will begin with tea and conversation. In the interest of developing a relationship with your counterparts, business should wait until later.

Greeting

When you greet someone, a nod or slight bow will suffice, but shaking hands is now common in business settings though many Chinese prefer not to do so, preferring to give a moderate bow. Their personal space is often wider than that of people in the U.S..

Always greet the oldest or most senior person first, and if you are with a group, the eldest or senior person should head a line. The senior people will greet each other first.

Business Cards

Always have business cards, as they are very important in introductions. They should always be presented with both hands.

Names and Titles

The surname always comes first in China, an indication of the cultural importance of the family. Mao Zedong's last name was "Mao."

Titles are important in China, and Americans should use titles when addressing the Chinese in a formal setting. At work, for example, when addressing Manager of Production Li Qing, one should say, Manager Li. In a social setting, Mr. Li will do. Only close friends and family members will call each other by their first names.

Most Chinese women by the way, keep their maiden names when they marry and only indicate their marital status by using the title Madam. It's acceptable in English to use Mrs. Sometimes the Chinese will address women from other countries, no matter what their marital status by the first names, e.g., Miss Linda.

"Face to Face"

As is true with the Japanese, the Chinese consider that holding the direct gaze of another person is rude and disrespectful. In business situations, the Chinese like more space than Americans and generally dislike touching, especially by people they don't know. They prefer a smile to a pat on the back or similar gesture.

The Chinese point with an open hand, rather than with one finger, and they beckon someone with the hand facing palm down.

Saving Face

Chinese values are based on human feelings. It is important never to put someone in the position of having to admit a mistake or failure and never to criticize or ridicule what someone is doing. To save face, a Chinese might withhold information, avoid commitments, cover up, or just do nothing.

It's important to ask questions in a straightforward manner and to make sure the other person understands, as the Chinese do not like to admit to a lack of understanding. Conversely, if you admit to not understanding, you will lose face, and the Chinese will no longer do business with you.

Just Say No!

Along the same vein, frankness is not appreciated by the Chinese, and direct questioning is seen as rude. Negative answers are avoided, as they cause loss of face, and create disharmony. The Chinese believe that politeness is more important than frankness, and instead of saying "no" will say something like "I'll see what I can do." This usually means no, but leaves things open. Conversely, the Chinese may nod or say "yes" only to indicate they are listening to what you are saying. They are not indicating agreement with you.

<u>Business Applications</u>

In this section, we will discuss some of the topics specific to management that are influenced by the cultural context.

Earlier, we discussed the collectivist mentality of Asian cultures. This concept affects decision making, motivation, pay systems and leadership styles, conflict management, and human resources issues.

Decision Making

Decision making typically takes much longer than in Western cultures. A sustained effort to win over everyone to achieve consensus is made. Cultural differences exist in each of the five steps of decision making: problem recognition, information search, developing alternatives, choosing an alternative, and implementing.

Problem recognition: Asian managers are culturally problem accepters or situation accepters, who tend to accept fate as a significant variable in managing. U.S. managers are problem solvers and are likely to recognize a problem before their Asian counterparts would choose to recognize it.

Information search: Westerners will use their senses to gather information and facts about a situation and use more deductive reasoning while Asians are more intuitive.

Developing alternatives: Westerners tend to be more future oriented and will generate "new" alternatives. As Asians have a long history, they are more "past oriented" and often search for a historical precedent.

Choosing and implementing: In Western cultures, we will ask for a vote, often, before choosing an alternative, as a surface way of gaining consensus, and to get everyone pointed in the same direction. However, we will often revert back to our original orientation. Asians will intuitively refrain from voting, because this will not show respect to the individuals who are against the majority decision. They prefer to deliberate until consensus is achieved. The final result is that the decision takes longer to achieve but will be much more stable. In Western systems, because the consensus was not truly achieved, the time saved in decision making is often followed by significant delays due to implementation problems.

Motivation/Pay systems

Promotions for recognized achievements and pay for performance programs are less effective with Asians, because they assume the individual seeks to be set apart from the group and approves of this. It also assumes the contribution of any one individual is easily distinguishable, and no problems arise from singling out an individual for praise.

One overriding aspect of Asian cultures is the importance of belonging to the group. Systems that reward a worker for standing out from the group will be ineffective. Employees will not accept that individual members of the group should excel in a way that reveals the shortcomings of the other members. The Asian definition of an outstanding individual is one who benefits those closest to him. A promotion as a reward for hard work may be detrimental to employees' performance, as harmony between the promoted person and his colleagues may be disturbed.

Pay-for-performance systems also imply that individuals are solely responsible for what they have accomplished, even though they may have had help from co-workers or supervisors. To Asians, to claim most or all reward for themselves denies the importance of

relationships with superiors and peers with whom they have worked, and who may have inspired or instructed them. Americans, on the other hand, usually see success as contingent upon their own efforts.

Leadership

An interesting dichotomy in leadership in Asian cultures is evident because the leadership systems tend to be more authoritarian, even in the face of consultative decision making. The higher the manager, the more status and the more respect he commands; to disagree would be disloyal. Leaders are expected to lead, and employees are uncomfortable with being delegated even discretionary decision making. In management terms, security motivates more than self-actualization, and Asian workers prefer to be directed.

A comparison of McGregor's "X" "Y," Lickert's Systems 1-4, and the Managerial Grid would put U.S. and Asian workers on opposite ends of each scale. Asian systems have both extremes, however, with the most authoritarian leadership styles—because of the emphasis on status and respect for superiors, but the most democratic group decision making—because of the desire to maintain harmony among the group members.

Chinese management systems in particular tend to maintain the authoritative position and keep tight control of information. Subordinates are dependent upon owners for information, and a large "power distance" is maintained between the managers and the subordinates. Major decisions are made by owners and upper management, and little power is delegated.

Conflict Management

As could be expected, Asians will avoid direct and open conflict. When it does break out, they will use authority to suppress the conflict or settle things in private. In U.S. companies managers are used to confronting problems directly and bringing things out in the open.

Human Resources

In keeping with the Asian emphasis on collectivism, upper-level executives aren't paid the extremely high salaries we often see in U.S. corporations. This reflects the importance of harmony and the essence of remaining a part of the group, of not setting oneself apart.

Analysis of the selection process would highlight further differences. For example, during the interview process, job candidates may not look their interviewer in the eye, believing it to be a sign of respect. The Western employer may find this disconcerting and wonder if the Asian had something to hide.

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Exercises

The following exercises are designed to stimulate awareness of cultural differences. They are only suggestions!

- Have the students draw a map of the United States, showing the boundaries of their home state. Then, have them do the same for China, Japan (or any other part of the world you are trying to highlight). They will find it easier to draw their own country, obviously, and this may get them started thinking about how little they know about other areas of the world.

- Have the students write their name 5 times with their regular writing hand. Then change hands and do the same thing. Unless they're ambidextrous, it will feel uncomfortable, awkward, and maybe frustrating. When they are dealing with someone from another culture, this is what they, as well as the other person, may feel. Something familiar to you suddenly feels unfamiliar.

- Place students in two teams at opposite ends of a room. They are to imagine that they have been in a nuclear holocaust, and that they must build a new culture with whatever tools and information they have available to them as a group. In other words, the only skills and information they have is what each member of the group has. They will have to solve basic questions of health, ethics, power, family situations. Neither team is aware that the other exists. After a short while, one group will receive information that the second group exists, and the two groups must join to make a joint plan to rebuild society. You will begin to see distrust of one another, even people they have been in class with for a semester. What you can explain is that we often have bad feelings about anyone who is not "one of us." We develop stereotypes, most of which are negative.

- The same exercise can be reworked. The students must imagine they are stranded on a desert island, lost at sea, in a plane crash, or some other situation. They are given certain tools or items with which to work. They will then be joined by the second group and must plan an escape from the situation.

- Consider the following descriptions of two employees working in the same organization:

Stan is 55 years old. He is a college graduate and a vice president. He is a second-generation Polish-American and a practicing Roman Catholic. His two children are married, and they have children of their own. His wife does volunteer work and is very active in the church. He is in excellent physical health and likes to golf and play racquetball.

Maria is a 30-year-old Asian clerical worker. She is active in a local group, Asians for Unity, and is a single parent. She has two children under the age of 10. She completed high school after moving to the United States and has just begun to attend evening classes at

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Meramec Community College. Maria is a practicing Buddhist. Although her health is excellent, one of her children is developmentally disabled.

Based on this information, answer the following questions:

1. To what extent are Stan and Maria's goals, needs, and priorities similar and dissimilar?

2. Which employee would prefer the following benefits?

   a. On-site day care
   b. A fitness center
   c. Tuition reimbursement
   d. An executive bonus plan
   e. Supervisory training
   f. A rigorous affirmative action plan
   g. Enhanced retirement benefits
   h. Financial aid for special education
   i. Corporate membership in a golf club

References

Gateway to the East (January 21, 1996). *St. Louis Post Dispatch*.

Schermerhorn, J. R. (1996). *Management* (5th ed.). New York: Wiley.

International OB: Managing across cultures [CD-ROM]. *Organizational Behavior*. Irwin Multimedia Business Reference Library.

Annotated Bibliography

These sources provide a variety of cultural perspectives and are appropriate for both student and faculty use.

Abecasis-Phillips, J. (1993). *Doing business with the Japanese*. Lincolnwood, IL: NTC Business Books.

Explains how to avoid clashes with the Japanese cultural style and mentality and how to make the most of cultural differences. Points out that the key to success is to respect and follow the Japanese business and social style.

Chen, M. (1995). *Asian management systems: Chinese, Japanese, and Korean styles of business*. New York: Routledge.

Looks at four major management systems in the East Asian Region: Japanese, mainland Chinese, overseas Chinese, and Korean. Comparative analysis of organizational structures, management techniques and styles, competitive strategies, and cultural influences.

DeMente, B. (1994). *Chinese etiquette & ethics in business*. Lincolnwood, IL: NTC Business Books.

Looks at characteristics that describe Chinese culture primarily as it relates to business. Explains how concepts from daily life extend to dealings in business. Very informative about the cultural factors that shape business practices in China.

DeMente, B. (1993). *Japanese etiquette & ethics in business*. Lincolnwood, IL: NTC Business Books.

This book is similar to the book described above, focusing instead on the Japanese.

Guy, V. , & Mattock, J. (1996). *The international business book: All the tools, tactics and tips you need for doing business across cultures*. Lincolnwood, IL: NTC Business Books.

Uses case studies, checklists, games, and quizzes to illustrate that we all have assumptions about other cultures. Offers advice on building positive and productive business relationships.

James, D. (1993). *Doing business in Asia*. Cincinnati: Better Way Books.

A good source of general information about various elements of business etiquette, appropriate topics of conversation, and cultural influences on various business practices. Provides tips on a wide variety of topics.

Kenny, P., & Lacy, S. (1994). *Business China: A practical guide to understanding Chinese business culture*. Lincolnwood, IL: Passport Books.

This book offers a concise, at-a-glance comparison of business styles and practices and social customs including communication styles, business etiquette, body language, and decision making. Short and easy to read.

Kenny, P., & Lacy, S. (1994). *Business Japan: A practical guide to understanding Japanese business culture*. Lincolnwood, IL: Passport Books.

This is a similar book to the one mentioned above, focusing on Japan.

Schermerhorn, J. R. (1993). *Management for productivity* (4th ed.). New York: Wiley.

This is a typical text book for a class in business management. Contains the basics and has many references to international business.

Seelye, N., & Seelye-James, A. (1995). *Culture clash: Managing in a multicultural world*. Lincolnwood, IL: NTC Business Books.

Gives real-world examples of how intercultural problems have been solved. Provides numerous examples from all over the world. A "Cultural Toolbox" at the end of each chapter provides a list of dos and taboos for various situations.

Trompenaars, F. (1994). *Riding the waves of culture: Understanding diversity in global business*. Burr Ridge, IL: Irwin.

This is an excellent resource on comparative management styles. The book provides examples from all areas of the world (not just Asia) and gives good examples of management practices as they are used in other countries.

INTEGRATING ASIAN FILM INTO FILM STUDIES AND FILM PRODUCTION COURSES USING EXAMPLES FROM YASUJIRO OZU (JAPAN) AND ZHANG YIMOU (CHINA)

by
Diane Carson

Goals and Rationale

The purpose of *Film Appreciation* (MCM:130) is to bring students to an understanding of the technical and aesthetic elements of the film medium. Students should be able to recognize, identify, and describe spatial orientation (the 180-degree rule) and the conventional use of color. In addition to that goal, in our film production courses students translate that understanding into practice in their films.

Filmmaking (MCM:134) and *Advanced Filmmaking* (MCM:216) teach students to use the super-8 and 16-millimeter film media effectively and creatively. Students learn about properly exposed and imaginatively composed images. In this process, the goal is for students to recognize and use the basic elements of the conventional (usually called Hollywood) style and to use, as appropriate, other filmmaking styles.

The Hollywood system is characterized by a realistic use of color, conventional composition (Renaissance perspective), and a traditional editing pattern, including adherence to the 180-degree rule. This curriculum module will acquaint students with alternatives to the pervasive Hollywood system.

This module has the equally important goal of acquainting students with a classic Japanese director and a contemporary, fifth-generation Chinese director: Yasujiro Ozu (1903-1962) and Zhang Yimou (1952-present), respectively.

Our students live in an increasingly interdependent, multicultural world, and yet few of them watch international films, especially Asian ones. This lack of exposure reinforces ethnocentric, xenophobic tendencies in some. Because films offer a relatively accessible, enjoyable introduction to other cultures, their inclusion in film studies and film production courses accomplishes two important goals: offering alternatives to Hollywood dominance and introducing Japanese and Chinese cultures to students.

Student Objectives

In *Film Appreciation*, *Filmmaking*, and *Advanced Filmmaking*, students should learn:

- to recognize and identify conventional editing patterns, especially spatial orientation and adherence to the 180-degree rule;
- to compare and contrast conventional screen space with Yasujiro Ozu's use of screen space and his violation of the 180-degree rule;

- to recognize and describe the conventional style in its realistic use of color;
- to compare and contrast Zhang Yimou's imaginative, effective, expressionistic use of color with Hollywood's realistic art direction;
- to use creative alternatives to the conventional editing style when and as appropriate in their film production work;
- to choose to adapt or imitate alternatives to the Hollywood system in composition and color in their own films as they storyboard, shoot, and edit their productions;
- to recognize and describe other features of Yasujiro Ozu's and Zhang Yimou's compositions, especially camera angles and camera placement in contrast to conventional western styles;
- to think about, write about, and discuss critically the Hollywood style of filmmaking and the differences in content, filmic rhythm, and style of Asian examples; and
- to articulate and discuss observations and insights into Japanese and Chinese cultures as illustrated in film clips: themes, characters, and narrative structure.

Time Allocation for Module

The time allotted to integrating examples from Asian films into film studies and film production courses will vary with the degree of importance each instructor gives to multicultural examples, especially illustrative clips that offer alternatives to the conventional Hollywood system.

The following suggestions for integrating examples from the films of directors Yasujiro Ozu and Zhang Yimou will require an estimated class time of three hours in *Film Appreciation*; two hours each in *Filmmaking* to discuss Yasujiro Ozu and the 180-degree line and Zhang Yimou and the aesthetics of film composition; and two hours to review Ozu's violation of the 180-degree line and Zhang's expressionistic use of color in *Advanced Filmmaking*.

This may be done at two different times, that is, one and a half hours devoted to Yasujiro Ozu during classes one week and one and a half hours presenting Zhang Yimou another week. The two directors need not be discussed at the same time since their films are used to illustrate different principles of film style and aesthetics.

An additional three to four hours will be required if a film by Yasujiro Ozu and one by Zhang Yimou are viewed in their entirety, in or out of class. Screening the complete films, though optional since the ideas illustrated by Ozu's and Zhang's films can be illustrated using clips, will allow the instructor to refer to the films throughout the course. Alternately,

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instructors might give interested students the option of watching entire motion pictures out of class as an extra credit assignment. Add another half hour to one hour if pre-tests and post-tests are given.

Module Content and Teaching Strategies

In class, first review verbally the typical Hollywood system of framing and editing (which will have already been covered), the aesthetics of the Hollywood style, especially its realistic use of color, and the alternatives available to filmmakers. John Cantine, Susan Howard, and Brady Lewis's *Shot by Shot: A Practical Guide to Filmmaking* (1995) gives a clear, concise outline of the conventional establishment of screen space and the 180-degree rule. *Film Appreciation* texts describe the same basic principles.

Watch several brief (five minutes each) clips from one or more Hollywood films illustrating the conventional system. Examples are numerous. Almost any Hollywood studio film will model this style of filmmaking: general adherence to the 180-degree rule and a realistic use of color. One possibility is to use the detailed analysis in David Bordwell and Kristin Thompson's *Film Art: An Introduction* (1997) of spatial continuity in *The Maltese Falcon, Bringing Up Baby*, and other Hollywood films.

To illustrate violation of the 180-degree line, watch several clips from Yasujiro Ozu's *Floating Weeds*. This film has numerous examples. Two that work extremely well are Komajuro's first entry into Oyoshi's cafe and the scene about halfway through the movie in the post office between Kayo and Kiyoshi. A good reference is David Bordwell's *Ozu and the Poetics of Cinema* (1988). In it Bordwell analyzes and discusses Ozu's distinctive compositions and editing patterns.

As preliminary reading for the class on the effective use of color in compositions, assign Jenny Kwok Wah Lau's "*Judou*: An Experiment in Color and Portraiture in Chinese Cinema," in Linda C. Ehrlich and David Desser's anthology, *Cinematic Landscapes: Observations on the Visual Arts and Cinema of China and Japan* (1994).

In class, watch clips from Zhang Yimou's *Judou*. Select several scenes from early in the film in which golden yellow, streaming light, and bright reds dominate with paler colors, grays and browns subordinated. Then, for contrast, watch several clips from late in the film. Notice the darker reds and paler yellows, the weaker light, the dominance of grays, browns, blacks and blues with only touches of bright red, such as the head scarf that Tianqing gives *Judou*, as a reminder of their happier times.

Using Lau's article as a resource, discuss Zhang's expressionistic use of color, especially in contrast to conventional Hollywood film clips. Again the choices for traditional color composition are numerous. In discussing Zhang's use of color, note the ways in which the color scheme complements the emotional state of the characters, that is, style reinforces content. This is clearly described in Lau's article. Presentation and discussion of editing, composition, and aesthetics is enhanced by repeating the clips, with, if possible, still frame analysis.

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To achieve the goal of introducing Asian themes and ideas, analysis should include a consideration of Chinese culture such as that in Jenny Kwok Wah Lau's article and in her *Film Quarterly* (1991-1992) essay, "*Judou*: A Hermeneutical Reading of Cross-cultural Cinema." Another very useful article to encourage discussion of the cultural elements is W.A. Callahan's "Gender, Ideology, Nation: *Judou* in the Cultural Politics of China."

For further study of Zhang Yimou's color design and mise-en-scene, students may also be directed to his *Red Sorghum*, *Raise the Red Lantern*, *To Live*, or *Shanghai Triad*. Each of his films models a provocative use of color and visually stunning compositions.

For film production classes, after discussion of the articles and the film clips, encourage students to experiment in their own productions with different editing styles, camera placement, and use of color. One possibility is to ask students to select one scene in their next film in which they will consciously compose with a sensitivity to color, camera angles, and perspective in a way that departs from the usual Hollywood style.

In Film Appreciation, students can be encouraged to watch other films directed by Zhang Yimou and write an analysis of one or more scenes critiquing his use of color and composition. Students might also find similar examples in another director's work, for example, Chen Kaige's *Yellow Earth* or *Farewell My Concubine*.

Evaluation—Pre-test and Post-test

Pre-test

Assess students' understanding of the aesthetics of color, mise-en-scene, and editing as alternatives to the Hollywood system in one or more of the following ways.

For evaluative purposes, ask students to complete a brief pre-test/survey before presenting the module.

Pre-test/Survey

- List one Japanese director and one Chinese director.
- List any Japanese or Chinese films you have seen.
- Explain the 180-degree line and spatial orientation and explain any alternatives you have observed.
- Explain the difference between the realistic and the expressionistic use of color in film. Cite one example for each category.

In-Class Discussion: In small classes, discussion is one way to assess students' understanding of spatial continuity and the use of color. In these courses, presentation and discussion are the primary teaching strategies I use.

This curriculum module can be included approximately halfway through the semester. I show brief film clips and ask students to describe what they see, first by jotting down notes and then verbally. The students know I will collect their writing, but do not grade their pre-tests since they are for my information only. I expect students to be somewhat confused by unorthodox editing patterns and to have a difficult time recognizing and describing the expressionistic use of color.

In production classes I assign storyboards. By looking at the storyboards students draw for each of their films, I see if any, deliberately or inadvertently, use an alternative to the Hollywood system in terms of screen space or color. Students will have made at least one film by the curriculum module presentation date halfway through the semester. If alternatives appear that in any way compare with the Asian examples, I pursue a discussion, in class or one on one, of the alternatives offered by the student to determine the intent and awareness of the alternative style.

Every time a student shows a film in class, every class member comments or asks a question about it. This discussion period will offer an opportune time to pursue this topic and to determine if the student or students have any knowledge about alternatives to the conventional Hollywood system.

Evaluation and Post-test

I assess students' understanding of the information in this module in one or more of the following ways, dependent upon the course and students' choices.

Repeat the Pre-test/Survey, anticipating that students will now answer all four questions with varying degrees of expertise and detail.

Inclusion in Production Work. To the extent that students incorporate these elements into their productions, I'll give them feedback on the appropriateness and success of their use of expressionistic color and/or their alternative spatial continuity. Students might designate one scene within a longer film for this experiment or they might choose to make a short film using expressionistic color and/or alternative spatial orientation throughout.

Storyboards. Since I comment on storyboards as well as on students' final, edited footage, some students may prefer not to deviate from their use of the conventional Hollywood style in their actual shooting. Incorporation of their ideas in storyboards only is an alternate way to evaluate their understanding of these ideas.

Storyboards can also be the best way to evaluate students who actually shoot their films in black and white. Through storyboards, students can try out their newly acquired ideas designing with color in mind, and the instructor can evaluate their understanding of the topics

covered in the module. A storyboard exercise can be done by students in production or film studies classes since no film needs to actually be exposed to test ideas in this way.

Post-production Evaluations. Students write a post-production evaluation and analysis of every film they complete for the production courses. Their evaluations provide another way to see if they understand the choices they made in their use of this alternative system for editing or their use of color.

In-class Discussion. I'll continue to assess students' understanding of the ideas covered here by the discussion in class and the inclusion of one question concerning this on the mid-term short-essay exam. During the exam, I show one of the clips we discussed in class or a similar clip and ask them to analyze the aesthetics of the shots, the use of color, and the editing pattern(s). Their grasp of the material can be demonstrated in this way.

Note: For students with test taking problems or with other disabilities, alternative assignments can be given. For example, we have a testing facility where students can have tests dictated to them and where they can have additional time. I have also had students tape record their answers to essay or discussion questions. Accommodations can be made which will allow students to demonstrate their grasp of the material.

Discussion Questions

To accompany the activities, some or all of these questions might be used in class and/or handed out to students.

1. Watch the first clip from *Floating Weeds*. What do you notice that is different from the clips we've seen—from Hollywood films—*North by Northwest*, *Adam's Rib*, *The Maltese Falcon*, or almost any dialogue or action scene from such films? Consider framing, use of color (in *North by Northwest*), and editing patterns.

2. In the editing in Yasujiro Ozu's *Floating Weeds* what rule is violated, a rule that we saw illustrated in James Naremore's *A Nickel for the Movies* [Indiana University, 1984] and/or that is sketched and described in your text? What is the effect on the establishment of space and the demands made on the viewing audience by Ozu's pattern?

3. Do you find, as adherents to the Hollywood formula claim, that you are disoriented spatially in a scene shot and edited in Ozu's style? Why or why not?

4. When would you choose to use such an editing pattern? What would you hope to accomplish with it?

5. Watch the first clip from *Judou*. What do you notice about the framing and the use of color in the compositions? How is this different from what you are accustomed to seeing in conventional U.S. films?

6. What is the effect on the audience members who are sensitive to the use of color and the composition of scenes?

7. When and how might you use this in your own films? When would it be most appropriate? Give at least one specific example.

Additional Activities for Presenting the Module

Viewing Clips

Most classic Hollywood films can be used to illustrate traditional editing patterns. As suggested above, one clear example that illustrates this principle very well and that is discussed at length in Bordwell and Thompson's *Film Art: An Introduction* (1997) is *The Maltese Falcon*. After reading about and discussing spatial continuity, shot/reverse-shot patterns, eyeline matches, establishing and reestablishing shots, and matches on action, students should be able to recognize and analyze the editing patterns and composition flow of the typical Hollywood scene.

If time permits, consider having a designated student, several students, or several groups bring in a three-to-five-minute clip, show it to the class, and then rerun it, freeze framing the video or laserdisc in order to point out spatial continuity and editing points. I have done this in both film studies and film production classes and can attest to the benefits. Not only does it involve students to a greater degree than their analyzing my selections, but they introduce films that they and, to a large extent, their classmates embrace. Moreover, the students achieve a very high level of peer involvement when they present material.

Next, move on to viewing clips from Yasujiro Ozu's and/or Zhang Yimou's films including, when possible, freeze frame and slow motion to illustrate the patterns and compositions.

Each clip should be shown at least two times to help students see the differences. Having the films on laserdisc greatly aids scanning forward and backward and freezing frames to illustrate details of composition and editing, though videotapes can also be very useful.

In-class Demonstration by Students

One simple activity can immediately and effectively illustrate the 180-degree line and the importance of spatial orientation. Connect a camcorder to a monitor and set up the following scene. Have two students sit opposite each other and carry on a conversation. Respecting the 180-degree line, move from shot to reverse shot patterns. Then, violate the 180-degree line while the two students continue to talk facing each other. This will clearly and immediately demonstrate the confusion when the 180-degree line is crossed and spatial orientation is reversed.

Production work by students and application of these principles can build on the storyboard exercise for students and illustrate their understanding of spatial continuity and

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aesthetic considerations. Again, if time permits, have the students exchange storyboards and critique their peers' efforts before presenting the information to the entire class. This works well in small production classes; it is more difficult but not impossible in larger classes.

Ask students to designate specific scenes in their films or in their storyboards where they apply these principles. I do not insist that students include changes in both color and editing. In other words, I will not insist that they make a film that deviates in its entirety from the conventional system. It should be a fairly straightforward exercise for students to storyboard, even if they choose not to shoot, a creative film. And even if they don't want to include this alternative style in one of their films, they will have thought about and illustrated its potential use.

Connections, Comparisons, and Contrasts

The connections with this unit are many and easy to make in a film studies or a film production course. Students will have seen many U.S. films, have a familiarity with the conventional style, and have a basis for analyzing alternatives to it.

My experience suggests two primary goals are achieved. First, students clearly see the contrast between Ozu's and Zhang's styles and the Hollywood system. Several have commented they've never understood Hollywood so well as when they've looked at the alternatives. Second, students become intrigued with the aesthetic accomplishments and the cultural worlds reflected in the clips used. Several have pursued other films by Japanese and Chinese directors, especially by Ozu and Zhang.

The benefits in terms of broadening cultural and technical horizons have been considerable and gratifying.

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Kwok Wah Lau, J. (1991-1992, Winter). *Judou*: A hermeneutical reading of cross-cultural cinema. *Film Quarterly, 45*(2), 2-10.

Kwok Wah Lau, J. (1994). *Judou*: An experiment in color and portraiture in Chinese cinema. In L. C. Ehrlich & D. Desser (Eds.), *Cinematic landscapes: Observations in the*

visual art and cinema of China and Japan (pp. 127-145). Austin: University of Texas Press.

Annotated Bibliography

The best anthologies on Chinese and Chinese/Japanese cinema include the following:

Berry, C. (Ed.). (1991). *Perspectives on Chinese cinema*. Bloomington: Indiana University Press.

Several articles in this anthology provide insight into the contrasts between Western and Eastern aesthetics and cinematic mise-en-scene. I recommend, especially, Catherine Yi-Yu Cho Woo's "The Chinese Montage: From Poetry and Painting to the Silver Screen" (21-29) and Esther C.M. Yau's "*Yellow Earth*: Western Analysis and a Non-Western Text" (62-79).

Ehrlich, L. C., & Desser, D. (Eds.). (1994). *Cinematic landscapes: Observations on the visual arts and cinema of China and Japan*. Austin: University of Texas Press.

This anthology is extremely helpful in learning about the aesthetics of composition and framing and the use of color. Especially useful for this module is Jenny Kwok Wah Lau's "*Judou*: An Experiment in Color and Portraiture in Chinese Cinema" (127-145). The book is divided into two parts, and the introduction to each gives a concise and excellent foundation for understanding Asian film. Part One begins with Douglas Wilkerson's "Film and the Visual Arts in China: An Introduction" (39-44). Part Two begins with Thomas Rimer's "Film and the Visual Arts in Japan" (149-154). Other illuminating articles include Donald Richie's "The Influence of Traditional Aesthetics on the Japanese Film" (155-164); Kathe Geist's "Playing with Space: Ozu and Two-Dimensional Design in Japan" (283-298), and David Desser's "Gate of Flesh(tones): Color in the Japanese Cinema" (299-322). The introduction to the text, Sherman Lee's "Contrasts in Chinese and Japanese Arts" (15-38), also gives a wonderful overview.

For a good resource on Ozu, see

Bordwell, D. (1988). *Ozu and the poetics of cinema*. Princeton: Princeton University Press.

Bordwell's book includes a chapter on the "Structures, Strictures and Stratagems" of Ozu's style (51-72). In addition, Bordwell summarizes and analyzes Ozu's compositions and editing in numerous other sections. The book gives an exhaustive summary and survey of Ozu's career and films. The extensive use of illustrations helps enormously in explaining the analysis.

Another extremely useful book is:

Desser, D. (1988). *Eros plus massacre: An introduction to the Japanese New Wave cinema*. Bloomington: Indiana University Press.

This book is useful in terms of understanding the aesthetics of the Japanese New Wave films (1960 to 1970) as well as the history that they responded to. It is

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inclusive, so Desser doesn't go into depth on any one film. He does give an intelligent analysis of the milieu and, for some films, the editing rhythms and compositions.

Another very useful anthology for understanding and analyzing Japanese cinema is

Nolletti, Jr., A., & Desser, D. (Eds.). (1992). *Reframing Japanese cinema: Authorship, genre, history*. Bloomington: Indiana University Press.

In most of the fifteen essays collected in this anthology, the authors focus on one film of one director. Some of these are very useful, for example, Donald Richie's "The Inn Sequence from Ozu's *Late Autumn*" (113-125) and Kathe Geist's "Narrative Strategies in Ozu's Late Films" (92-112).

Additional Annotated Resources

Chinese Films

Berry, C. (Ed.). (1991). *Perspectives on Chinese cinema*. Bloomington: Indiana University Press.

A provocative anthology with articles ranging from a chronicling of Chinese film's institutional history to cross-cultural critiques. Issues addressed include: the representation of women and sexuality, the relationships between communal ideologies and feudal hierarchies, national identity and the community, and (through translated documents) the debate between Fourth and Fifth Generation directors over film theory and film as product. One article evaluates Taiwanese and Hong Kong cinema, another focuses on sixty years of animated film in China, and several articles analyze specific films, among them *Yellow Earth* and *Red Sorghum*. Appendices provide a helpful chronology of general history and cinema history and a glossary of Chinese characters. This is a good upper-division undergraduate text.

Berry, C. (Ed.) (1988). Chinese "women's cinema." Special Issue: *Camera Obscura: A Journal of Feminism and Film Theory, 18*, 4-51.

An informative section on Chinese "Women's Cinema" provides background on the topic and asks the important questions about women's contributions as directors and women as a topic of investigation in contemporary Chinese film. A brief introduction outlining these areas theoretically is followed by three interviews with Chinese women directors. The material doesn't pretend to answer these complex questions definitively, but it does offer a new overview and some insightful, personal perspectives.

Browne, N., Pickowicz, P. G., Sobchack, V, & Yau, E. (Eds.) (1994). *New Chinese cinemas: Forms, identities, politics*. Cambridge, MA: Cambridge University Press.

A much-needed anthology which covers contemporary Chinese cinema from the PRC, Taiwan, and Hong Kong. Nine essays address issues such as postsocialism, film melodrama, the viewing subject, border crossing, parody and allegory. The anthology also includes useful chronologies, a glossary, and a listing of "Scholarly Works on Chinese Filmmaking in the 1980s," including periodicals, dissertations, and books.

Chow, R. (1995). *Primitive passions: Visuality, sexuality, ethnography, and contemporary Chinese cinema*. New York: Columbia University Press.

Part 1 includes a provocative study of what this book's title promises: a consideration of "visuality, modernity, and primitive passions." In Part 2, Rey Chow applies her insights to specific films, especially those by Chen Kaige and Zhang Yimou. Part 3 considers "film as ethnography."

Clark, P. (1991). *Chinese cinema: Culture and politics since 1949*. Cambridge, MA: Cambridge University Press.

An ambitious, comprehensive history of filmmaking in the PRC from its roots in the pre-1949 Shanghai-centered film industry to the emergence of the Fifth Generation from the Beijing Film Academy in the mid-1980s. It is strongest in its sociohistorical documenting of political movements and policy changes, though its 184 pages leaves some background information sketchy. Not much on popular cinema or the issues raised in Berry's anthology or the *Camera Obscura* issue. This book provides a necessary foundation for the theoretical works by Berry and the periodicals listed here.

Review: Marchetti, G. (Spring, 1990). *Film Quarterly, 43*(3), 54-56.

Dissanayake, W. (Ed.). (1988). *Cinema and cultural identity: Reflections on films from Japan, India, and China*. New York: University Press of America.

The anthology's aim—to examine the relationship between film and culture in major Asian national cinemas (Japan, India, and China)—is not achieved. It has no overall bibliography or filmography and lacks intellectual rigor. Entries are wildly uneven—some excellent, some shoddy—and sometimes just wrong. The section on Japanese cinema is the weakest, with the exception of Richie's article. Clark and Rayns on Chinese cinema and Binford and Vasudev on Indian cinema are very good.

Review: Desser, D. (May, 1989). *Journal of Asian Studies, 48*(2), 334-335.

East-West Film Journal. Now defunct, but from 1986 to 1994, it was published twice yearly, January and July, by the Program for Cultural Studies, East-West Center, University of Hawaii Press. Every issue contains an array of very good articles on Asian/Pacific film, including close analysis as well as book reviews.

Hall, S. (1980). Encoding/decoding. In S. Hall, et al. (Eds.), *Culture, media, language*. London: University of Birmingham, 128-38.

Hall's article describes reader/viewer reception in terms of preferred/dominant, negotiated, and oppositional/resistant responses. He reminds us that the meaning resides in the transaction between the receiver and the work and cautions against assuming one definitive response.

Lent, J. A. (1990). *The Asian film industry*. London: Christopher Helm.

A brief overview of the following industries: China, Japan, Taiwan, Hong Kong, South Korea, The Philippines, Malaysia and Singapore, Indonesia, Thailand and Burma, India, Pakistan, Bangladesh and Sri Lanka. Seems to be a good overview, 300 pages, good index, sections based in part on interviews, and good references.

ERIC

Leyda, J. (1972). *Dianying (electric shadows): An account of films and the film audience in China*. Cambridge, MA: The MIT Press.

A detailed history of the Chinese film industry until 1967. Seems encyclopedic at 500 pages. Given its date, it obviously can't include the stimulating fifth generation filmmakers. Probably a great resource book; not something to use to teach most courses.

Marchetti, G. (1988). Ethnicity, the cinema and cultural studies. In L. D. Friedman (Ed.), *Unspeakable images: Ethnicity and cultural studies*. Champaign: University of Illinois.

Rayns, T., & Meek, S. (1980). *Electric shadows: 45 years of Chinese cinema*. Dossier Number 3. London: British Film Institute.

The dossier begins with "An Outline History of the Film Industry in China" (paragraph descriptions of the various film companies), "An Introduction to the Aesthetics and Politics of Chinese Cinema," and two translated articles on left-wing cinema in the 1930s and post-Liberation cinema. The bulk of this dossier consists of very useful credits, synopses, and notes on thirty films plus briefer entries on 19 additional works. The dossier concludes with brief biographical sketches of thirty-four individuals: actors, directors, scriptwriters, and cinematographers.

Semsel, G. S., Hong, X., & Jianping, H. (Eds.). (1990). *Chinese film theory: A guide to the new era*. (H. Jianping, L. Xiaohong, & F. Yuan, Trans.). New York: Praeger.

As the title indicates, this 209-page book surveys current Chinese film theory, including sections on the debates over the following topics: the theatricality of film, its literary quality, the new concept of film, its nationalization, tradition and innovation, and a conclusion on Chinese film aesthetics and their philosophical and cultural fundamentals.

Review: Clark, P. (1990). *The Journal of Asian Studies*.

Likes the title, says the subject is timely but "translation problems limit the usefulness of the book." The articles are organized by sections according to general topics in Chinese film circles, and "most of the major film theory debates of the 1980s are represented by significant essays by the various participants. . . . In choice of articles and in organization [it] proves a useful starting point." Drawbacks: articles have been edited but we don't know how or why. In some cases, "they have altered meanings or deleted arguments." Some of the material removed contains important historical information or examples. Many translation inaccuracies occur. Still, readers can learn "about the basic issues involved in 1980s Chinese film theory."

Semsel, G. S. (Ed.). (1987). *Chinese film: The state of the art in the people's republic*. New York: Praeger.

It begins with a brief introduction to the Chinese film industry (pp. 1-14) and moves into a chapter on "The Founding of the Northeast Film Studio, 1946-1949" by Patricia Wilson, then Chapter 2, "Film Theory in the People's Republic of China: The New Era" by Xia Hong (35-62, 78 notes). Chapter 3 (63-93) is "Notes on the New Filmmakers" by Ma Ning in which the Cultural Revolution's effect on film and the Fifth Generation are discussed. Specific analysis is included for: *One and Eight*

(1983), *Yellow Earth, Sacrificed Youth*, and "minority films" like *Horse Thief*. Except for a brief closing chapter, the rest of the book is devoted to interviews, including ones with directors, actors, cinematographers: Xie Jin, director of the third generation; a couple of middle-aged directors, and fifth generation representatives Tian Zhuangzhuang, Chen Kaige, Zhang Yimou, Yin Tingru, and others. I found it insightful and interesting.

Review: Clark, P. (August, 1988). *Journal of Asian Studies, 47*(3). (623-624—unfavorable—as follows:

Clark says the ahistoricism of the theory chapter "is typical of the volume and makes assessment of the aesthetic problems of Chinese cinema difficult." He likes Ma Ning's film analysis. However, Clark says Semsel "has no knowledge of the Chinese language and a severely circumscribed understanding of China." He says the interviews have many errors, e.g., Tian Zhuangzhuang says his parents were cinematographers when they were actually actors. I still find it very useful.

Semsel, G. S., Xihe, C., & Hong, X. (Eds.) (1993). *Film in contemporary China: Critical debates, 1979-1989.* New York: Praeger.

This work presents the debates, translated from Chinese, that went on throughout the 1980s in Chinese cinema circles when "China formally launched its modernization program and reform movement" (xix). It is a continuation of *Chinese Film Theory: A Guide to the New Era*, "a second collection of translations designed to introduce the contemporary film theory of the People's Republic of China" (xi). With a brief glance through them, the essays seem to convey the diversity and debates, refuting any idea of these films or filmmakers as unified in their approach. The essays offer some rare insight into the internal debate.

Yau, E. C. M. *Yellow Earth*: Western analysis and a non-western text. *Film Quarterly, 41*(2), 22-39. (Also in C. Berry, 1991).

Yau, E. C. M. (1994). Is China the end of hermeneutics? Or, political and cultural usage of non-Han women in mainland Chinese films. In D. Carson, L. Dittmar, & J. R. Welsch (Eds.), *Multiple Voices: Issues in Feminist Film Criticism*. Minneapolis: University of Minnesota Press.

<u>Indonesian Film</u>

Said, S., & McGlynn, J. H. (1991). *Aspects of Indonesian culture: Cinema*. New York: Festival of Indonesia Foundation.

A brief history of Indonesian cinema followed by notes and synopses on 11 films.

Said, S. (1991). *Shadows on the silver screen: A social history of Indonesian film*. (T. P. Siagian, Trans.). Jakarta: Lontar Foundation.

As its subtitle states, in its 139 pages this book traces the social history of filmmaking in Indonesia. Since I know almost nothing about Indonesian film, it is impossible for me to evaluate this book.

Sen, K. (1994). *Indonesian cinema: Framing the new order*. London: Zed Books, Ltd.
A synthesis of the myriad aspects of Indonesia's changing sociopolitical environment which then moves to analysis of specific films and filmmakers, illustrating the social circumstances and impact on the industry. Sen explains and supports his contention that Indonesian cinema is political. See my review in *Journal of Third World Studies*, Fall 1997.

Japanese Film

Buehrer, B. B. (1990). *Japanese films: A filmography and commentary, 1921-1989*. Jefferson, NC: McFarland.
This filmography includes more than 80 films listed in chronological order from 1921 to 1987. Each entry gives the film's credits, a narrative summary, and a critical commentary. Closing material includes: a brief chronology of "Major Japanese Historic Periods," a "Directory of Video and Film Sources," a glossary, and a briefly annotated bibliography of books and periodical articles on Japanese films and directors. This filmography is a wonderful reference work that, as far as I know, seems accurate and informed. It does not engage a deep theoretical critique but the bibliography points to important works. It looks very useful.

Burch, N. (1979). *To the distant observer: Form and meaning in the Japanese cinema*. Berkeley: University of California Press.
One of the first and more theoretical texts addressing the Japanese film industry. Keiko McDonald describes it as "a combination of Marxist/semioticist perspectives [which] leads to an emphasis on form at the expense of content and sometimes to a misinterpretation of issues in films. Burch, however, does provide many cogent observations, especially on formal aspects of various films" (13). Though theoretical and not always as laser accurate as desirable, Burch does offer provocative ideas on directors from Ozu and Naruse to Ishida and Shimizu. Useful, not seminal.

Desser, D. (1988). *Eros plus massacre: An introduction to the Japanese new wave cinema*. Bloomington: Indiana University Press,
Desser states his ideological purpose is to "bring historical specificity to the Japanese New Wave cinema and to place it within the wider discourses of historical, political, social, and cultural studies" (2). Desser defines Japanese New Wave as "films produced and/or released in the wave of Oshima's *A Town of Love and Hope*, films which take an overtly political stance in a general way or toward a specific issue, utilizing a deliberately disjunctive form compared to previous filmic norms in Japan" (4). He aims to "show how certain Japanese filmmakers used cinema as a tool, a weapon in a cultural struggle" (3). It concludes with the usual notes on the chapters, a "New Wave Filmography," a bibliography, and index. Desser has a reputation for good critical work and the brief sections I read seem insightful.

ERIC

McDonald, K. I. (1983). *Cinema east: A critical study of major Japanese films*. East Brunswick, NJ: Associated University Presses.

McDonald's work contains essays on: *Rashomon, The Woman in the Dunes, Double Suicide, Red Beard, The Harp of Burma, Ugetsu, Death by Hanging, The Throne of Blood, Eros plus Massacre, Tokyo Story, Twenty-four Eyes*, and *Odd Obsession*. The book ends with a "Selected Bibliography." A brief skimming of the articles leads me to think they'd be very helpful in preparing and teaching the films discussed. McDonald discusses symbolism, character types, mood, spatial differentiation, time, story, and the rhetoric of film in her seven chapters. Looks good.

Richie, D. (1966). *The Japanese movie: An illustrated history*. Tokyo: Kodansha International Ltd.

From the earliest days, photos and discussion on film history. It's a well illustrated and interesting book. It's not a text for class, but a great resource.

Miscellaneous

Armes, R. (1987). *Third world film making and the west*. Berkeley: University of California Press.

Armes' discusses the social, cultural, and economic context of third world cinema, its theory and practice, and national film industries. He ends with profiles of several accomplished, third-world directors: Satyajit Ray (India), Youssef Chahine (Egypt), Glauber Rocha (Brazil), Yilmaz Guney (Turkey), Ousmane Sembene (Senegal), and Jorge Sanjines (Bolivia). A brief look at the book makes me want to read his critique of the capitalist, colonizing industry that is Hollywood and the select third-world responses to it. Armes says he has attempted to "keep the focus broad and to make the issues clear, while outlining an overall development and presenting certain areas of significant achievement" (3).

Jarvie, I. C. (1977). *Window on Hong Kong: A sociological study of the Hong Kong film industry and its audience*. Centre of Asian Studies: University of Hong Kong.

Dated, of course, and probably not really much use except as background reference. It seems well written and insightful, if not very elegant.

ERIC

THE "BLACK SHIPS" AND *SAKOKU*: COMMODORE MATTHEW C. PERRY'S EXPEDITION TO JAPAN (1853-1854)

by
Theodore Finkelston

United States History to 1865 (HST: 101)

Goals

To introduce students to the causes and immediate effects of the opening of Japan to American trade and diplomacy by the expedition of Commodore Matthew C. Perry to Japan in 1853-1854.

To have students develop a knowledge and understanding of the events, personalities, and ideas surrounding the Perry expedition to Japan from American and Japanese points of view.

Student Objectives

- The student should have a basic understanding of the **social** institutions of the Tokugawa Shogunate at the time of the expedition.
- The student should have a basic understanding of the **political** institutions of the Tokugawa Shogunate at the time of the expedition.
- The student should have a basic understanding of the **economic** institutions of the Tokugawa Shogunate at the time of the expedition.
- The student should have a basic understanding of the **international relations** of the Tokugawa Shogunate at the time of the expedition.
- The student should have a basic understanding of the **political** motivations of the Fillmore Administration to send the expedition to Japan.
- The student should have a basic understanding of the **economic** motivations of the Fillmore Administration to send the expedition to Japan.
- The student should be able to identify and explain the role of **Commodore Matthew C. Perry**.
- The student should be able to identify and explain the role of **Masahiro Abe**.
- The student should be able to identify and explain the general provisions of the **Treaty of Kanagawa**.

Student Learning Activities

a. A pre-test will be given prior to the assignment.

b. The following materials will be put on reserve in the Library for students to check out and read:

Duus, P. (1996). *The Japanese discovery of America: A brief history with documents.* Boston: Bedford. The student will read part one and sections 1 to 4 of part two.

Fellows, J. (1994, July). After centuries of Japanese isolation, a fateful meeting of East and West. *Smithsonian, 25*(4), 20-33.

Treaty of Kanagawa, March 31, 1854.

Students with special needs will be able to check out the articles and take them to the Access Office on campus where they can receive the type of support services best suited to their needs.

c. After reading the articles the student will write an out-of-class essay which will "Compare and contrast the Japanese and the American positions as to why Japan should or should not end its policy of isolation and the final outcome of this confrontation." This essay will be turned in for evaluation.

d. During the class period in which the essay has been turned in the students will be divided into groups of three to discuss "Why did Japan end its isolation?"

e. After the discussion each group will submit a written statement of their conclusions and be prepared to present an oral summation to the rest of the class.

Student Evaluation

Evaluation will be based on the out-of-class essay (80%) and the group statement (20%) and how well they demonstrated a basic understanding of the objectives as outlined above. The essay and group statement will constitute the post-test for the material.

Time Frame

The suggested time frame for this exercise is three hours of class time.

Bibliography

Addition Readings for Students

Barr, P. (1967). *The coming of the barbarians: The opening of Japan to the West, 1853-1870*. New York: Dutton.

Perry, M. C. (1968). *The Japan expedition, 1852-1854*. Washington, DC: Smithsonian.

Runkle, S. F. (1976). *An introduction to Japanese history*. Tokyo: International Society for Educational Information.

Wiley, P. (1990). *Yankees in the land of the gods: Commodore Perry and the opening of Japan*. New York: Viking.

Additional Readings for Faculty

Dulles, F. R. (1965). *Yankees and samurai: America's role in the emergence of modern Japan, 1791-1900*. New York: Harper & Row.

Japan. (1995). Tokyo: Kodansha International Ltd.

Morison, S. E. (1967). *"Old Bruin": Commodore Matthew C. Perry, 1794-1858*. Boston: Little, Brown.

Neumann, W. L. (1963). *America encounters Japan: From Perry to MacArthur*. Baltimore: Johns Hopkins University Press.

Perry, M. C. (1968). *The Japan expedition, 1852-1854*. Washington, DC: Smithsonian.

Reischauer, E. O. (1990). *Japan: The story of a nation* (4th ed.). New York: McGraw-Hill.

Runkle, S. F. (1976). *An introduction to Japanese history*. Tokyo: International Society for Educational Information.

Totman, C. (1981). *Japan before Perry: A short history*. Berkeley: University of California.

Wiley, P. (1990). *Yankees in the land of the gods: Commodore Perry and the opening of Japan*. New York: Viking.

Pre-Test for the "Black Ships" and *Sakoku*:
Commodore Matthew C. Perry Expedition to Japan (1853-1854)

1. The government of Japan at the time of the Perry Expedition was the:

   a. Meiji.
   b. Tokugawa Shogunate.
   c. Quing Dynasty.
   d. kamikaze.

2. When Commodore Perry arrived in Japan he was:

   a. received with great celebrations.
   b. arrested and sent to prison.
   c. accepted as an equal to the emperor.
   d. told to leave at once and not to return.

3. Perry's fleet was known in Japan as the:

   a. "Golden Doves."
   b. "devil boats."
   c. "Black Ships."
   d. "The Great White Fleet."

4. The United States was primarily interested in Japan because it contained:

   a. gold.
   b. new markets for American goods.
   c. silk.
   d. coal.

5. The Japanese treated shipwrecked sailors with:

   a. kindness.
   b. as unfortunate immigrants.
   c. severity.
   d. compassion.

6. By the time of Perry's expedition the Japanese:

   a. had many converts to Christianity.
   b. had expelled or killed all Christians.
   c. hoped Perry brought Christian missionaries in his fleet.
   d. only recognized the Jesuits as true Christians.

7. Even though the Japanese followed a policy of isolation they allowed the ____________ to settle in a trading post near Nagasaki.

   a. Spanish
   b. English
   c. Portuguese
   d. Dutch

8. What other Asian country became an object lesson to the Japanese when they confronted the West?

   a. Korea.
   b. China.
   c. Viet Nam.
   d. Mongolia.

9. The Japanese used the term *sakoku* to describe their:

   a. opening of Japan to the West.
   b. policy of isolation.
   c. admiration for the West.
   d. concern for Western industrialism.

10. Perry's expedition to Japan ended with the signing of Japan's first treaty with a Western nation. The treaty was known as:

    a. The Treaty of Kanghwa.
    b. The Treaty of Shimonoseki.
    c. The Treaty of Portsmouth.
    d. The Treaty of Kanagawa.

ERIC

INTRODUCTION TO JAPANESE LANGUAGE AND CULTURE

by
Susumu Kasai

Course Syllabus

Course Objectives

- To learn the basics of the Japanese language with respect to speaking, reading, and writing.
- To explore various aspects of Japanese history, culture, and society in order to better understand the unique features of its language.

Textbooks

Required

Association for Japanese-Language Teaching (AJLT). (1991). *Japanese for Busy People I*, (Rev. edition). Tokyo: Kodansha International.

Hendry, J. (1995). *Understanding Japanese Society* (2nd ed.). New York: Routledge.

Optional

Workbook for *Japanese for Busy People I*

Criteria for Grading

Mid-term exam	20%
Term Paper #1	20%
Film review/concept paper	10%
Term Paper #2	20%
Final exam	30%

Term Papers #1 and #2

The purpose of the term papers is to have each of you select a specific topic on the Japanese culture or society which particularly interests **you** and do a mini-research paper (minimum 5 pages, maximum 10 pages, double-spaced and typed or word-processed. NO HANDWRITTEN PAPERS!). It must include a complete list of references for writing the paper (This **does not** count for the 5-10 page limit).

The first paper is due before the spring break and the second paper is due on the last class meeting. I'm particularly interested in how your interest or perspective on the Japanese

society and culture might **change** during the semester. That is why I'm asking you to write two papers—one in the first half, and the other in the second half. You may choose the same topic for both papers if you want to discuss how your view on the topic changed by taking this course, or you may choose two different topics.

The purpose of the cultural component is to increase your appreciation and sensitivity to the Japanese culture. My hope is that this will also help you sustain interest in continuing to learn the language and better understand the complexity of the language.

In order to get the most out of this cultural component, in addition to the assigned reading from the text *Understanding Japanese Society*, 2nd edition, we will view cultural videotapes, engage in class discussions, some with guest speakers, and possibly make several field trips.

Expectations

Although I will introduce you to all aspects of the Japanese language—speaking, reading, and writing—the main emphasis is on acquiring basic oral proficiency in constructing simple conversations in **everyday** daily contexts (especially from non-Japanese perspectives). In order to help you learn as many situations as possible in one semester, you will rely on **roomaji** representations of the language rather than the native Japanese characters of **hiragana, katakana** and **kanji**. However, I will explain all these character sets in the beginning of the semester, and will use them from time-to-time during the semester when it is necessary to explain the unique cultural aspect of the language. After completing each lesson, I expect everyone to be able to **at least** demonstrate (i.e., oral presentation) the main dialogue covered in the lesson.

Attendance

Attendance will be checked each class period throughout the semester.

Missed Examinations

Make-ups for missed exams will be given at the instructor's discretion provided that you notify your absence (in person or by phone) before the next class period.

Withdrawal from Class

If you choose to withdraw from the class, you must initiate the process yourself with the admissions office by the deadline indicated on the class schedule. Failure to attend and complete exams and assignments will result in a grade of "F."

Students with Special Needs

The ACCESS office—Disability Support Services has been designated by the college as the primary office to guide, council and assist students with disabilities. If you have need

for special arrangements such as seating closer to the front of the class, a notetaker, extended time for testing, or any other approved accommodation, please make an appointment with the ACCESS office during the first week of classes.

Course Schedule

Week 1

Introduction to the course
Introduction to the Japanese character system - sound, **hiragana**, **katakana** and **kanji**.
Shookai—Introductions

Reading assignment: (Hendry) Introduction and Ch. 1 Sources of Japanese identity

Week 2

Review of **hiragana** and **katakana**; (AJLT) Lesson 1
(AJLT) Lesson 2: **Juusho to denwa bangoo**—Address and Telephone Number

Reading assignment: (Hendry) Ch. 2: The House and Family System

Week 3

Review of Lesson 2
(AJLT) Lesson 3: **Hizuke to jikoku**—Date and Time

Reading assignment: (Hendry) Ch. 3: Socialization and Classification

Week 4

Review of Lesson 3
(AJLT) Lesson 4: **Ikuradesuka** —How Much?

Reading assignment: (Hendry) Ch. 4: Community and Neighborhood

Week 5

Review of Lesson 4
(AJLT) Lesson 5: **Kazoekata**—Counting Objects

Reading assignment: (Hendry) Ch. 5: Status and Stratification in the Wider World

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Week 6

Review of Lesson 5
(AJLT) Lesson 6: **Hito ya norimono no oorai**—Coming and Going

Reading assignment: (Hendry) Ch. 6: The Education System

Week 7

Review of Lesson 6
(AJLT) Lesson 7: **Takushii de iku**—Going by Taxi

Guests: Osaka International University students and staff ** Term paper 1 due

Week 8

Mid-term exam:
You will be assigned to an eight-minute oral exam with the instructor during the regular class time. Additionally, you will be asked to review a Japanese film (from a list provided) during the week. A five-page review or concept paper based on the film you viewed must be turned in.

Week 9

Review of Lesson 7
Lesson 8: **Hito to Mono no Sonzai**—Existence of People and Things

Reading assignment: (Hendry) Ch. 7 Religious Influences

Week 10

Review of Lesson 8
Lesson 9: **Basho o tazuneru**—Place, Location

Reading assignment: (Hendry) Ch. 8 Ritual and Life Cycle

Week 11

Review of Lesson 9
Lesson 10: **Kippu o katta**—Tickets Bought

Reading assignment: (Hendry) Ch. 9 Careers and Continuity

ERIC

Week 12

Review of Lesson 10
Lesson 11: **Yomikata no fukushuu**—Reading Review

Reading assignment: (Hendry) Ch. 10 Arts, Entertainment and Leisure

Week 13

Review of Lesson 11
Lesson 12 **Denwa**—Telephone

Reading assignment: (Hendry) Ch. 11 Politics and Government

Week 14

Review of Lesson 12
Lesson 13: **Oishii Okashi**—Delicious Cakes

Reading assignment: (Hendry) Ch. 12 The Legal System and Social Control

Week 15

Review of Lesson 13
Lesson 14: **Tanoshikatta kinoo no kabuki**—Yesterday's Enjoyable Kabuki

Week 16

Review all dialogues

** Term Paper 2 due

Week 17

Final Exam

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MODULE FOR ASIAN STUDIES:
LATIN AMERICAN CIVILIZATION

by
Marco A. Romero

The Philippines under Spanish Rule

(Six hours of contact time will be needed to complete this module.)

Goals

- To acquaint students with Filipino history and economic, political, religious, ethnic, and social issues.
- To acquaint students with ties that exist between the Philippines and Latin America.

Student Objectives

- Students will learn about the geographic location of the Philippines and how its location has affected its history and ethnic make up.
- Students will learn about the reasons for the rivalry between the European colonial powers, the Spanish Conquest, the Colonization of the Philippines, and the Megellan Expedition.
- Students will learn about the union of church and state, the government, the system of education, and the economic development during the Spanish colonial rule.
- Students will learn about the Ilustrados, Creoles, Mestizos, and the Peninsulares and the role these ethnic groups played in the development of Filipino Nationalism.
- Students will learn about the events that brought U.S. American rule to the Philippines and how 50 years of that rule affected the culture, life, and social styles of the Filipinos.
- Students will recognize the role religion played in Filipino society (especially the role of the Catholic church) and the dominance of its institutions in the life and culture of the people.

Outline and Assignments

A. The Philippines before the coming of Spain.

1. The land and people

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a. Geographic location
b. Geographic features
c. Climate

2. The Filipinos during Pre-Spanish times

a. The early Filipinos
b. How the Pre-Spanish Filipinos lived. (The Barangay)

3. Pre-Spanish society

a. Datu
b. Maharlika
c. Timawa
d. Alipin

4. Social Practices

a. Religion
b. Clothing and ornaments
c. Houses
d. The economy of the Pre-Spanish period
e. Islamization of the Southern Philippines

B. The Spanish Conquest of the Philippines:

1. Why Spain came to the Philippines

a. The search for a sea route to the East
b. The division of the world between Spain and Portugal
c. The Magellan Voyage
d. The "discovery" of the Philippines
e. The death of Magellan

2. Conquest and Colonization

a. The Spanish expeditions
b. The spread of Spanish rule
c. Successful resistance to Spanish rule
d. Filipinos revolt against the Spanish

3. Foreign Challenges to Spanish Rule

a. The Portuguese
b. The Dutch attacks
c. The British invasion of the Philippines

d. The Chinese
e. The Japanese

4. Consequences of the Spanish Presence in the Philippines

    a. The Philippines acquire a geographical identity
    b. Natives become vassals of Spain
    c. A central government is established
    d. How Spain governed the Philippines
    e. The King of Spain
    f. The Governor General
    g. The Royal Audiencia
    h. The Encomienda System

5. Religion

    a. Christianization of the Philippines

        1. The missionaries
        2. The achievements of the missionaries
        3. Abolition of slavery in the Philippines
        4. Introduction of the Western or European system of education
        5. Spanish influence on the Filipino way of life
        6. The introduction of the Spanish language

6. Social Classes

    a. From the native Filipinos developed:
        1. The Masses
        2. The Principales

    b. Among the Spaniards developed:

        1. The Peninsulars
        2. The Creoles
        3. The Mestizos

7. Economic development of the Philippines

    a. The trade route with Acapulco, Mexico
    b. The Spanish efforts at economic development
    c. Development of agriculture
    d. The establishment of the "tobacco monopoly"
    e. The improvement of transportation and communication

C. Development of Filipino Nationalism

1. Absence of national consciousness
2. Spain's contribution to Filipino nationhood
3. Opening of the Philippines to world trade
4. The rise of the Filipino middle class
5. The Philippine Revolution

Pre-test

The following questions can be used in an oral or written format to elicit students' knowledge of the Philippines.

1. Where are the Philippines located on a World Map? How many islands form the country of the Philippines? Can you name some of those islands?

2. What was the first European power to come to the Philippines?

3. How long were the Philippines ruled by Spain?

4. What is the national language of the Philippines?

5. Who are these people?

   a. Ferdinand Megellan
   b. Manuel Roxas
   c. José Rizal
   d. Juan Luna
   e. Adrés Bonifacio
   f. Father José Burgos

6. What religions are practiced in the Philippines?

7. How many languages are spoken in the Philippines?

Activities/Strategies for Presenting Material

The instructor can assign reading sections and chapters that students must read and discuss in class, distribute maps that illustrate geographic information, and show the videos, "The Pacific Century: The Future of the Pacific Basin" and "Sentimental Imperialists: America in Asia," both part of *The Pacific Century*, a series of ten videotapes co-produced by Pacific Basin Institute/Jigsaw Productions, NHK-Japan, KCTS-Seattle, and Teleac-Holland.

This latter video provides data about the Filipinos beginning in the late 1890s. It starts with the final years of the Spanish colonial rule and the circumstances that brought the United

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States presence to the Philippines. This video can be shown at the end of the module and as a stepping stone to a discussion of a new form of colonialism by the United States.

Historical time lines can be shared with students. These, plus a variety of maps (i.e., ethnolinguistic population, geography) can help students clarify concepts, events, and spatial relationships.

Comparisons can be drawn between Latin America and the Philippines regarding the problems and issues that face both regions. These activities can be discussed in small groups or with the instructor leading the discussion.

The Philippines were first settled by Malay tribes followed by the Chinese. After this period, the Philippines were invaded by the Spanish and colonized by them. This period of Spanish Colonial Rule lasted over 300 years, until the United States became the Colonial Ruler in 1898, as a result of the Spanish-American War. The issues and problems that affected the Philippines also affected the nations of Latin America. These two regions undoubtedly have a Spanish connection worthy of discussion.

Bibliography for Students

Abeleda, A. S., Jr. *Philippines history and government*. Saint Bernardette Publications, Inc.
This book was printed in the Philippines. I recommend the instructor read this book and pass out handouts of selected chapters. The book was written by a Filipino for Filipinos. The book gave me a new perspective on how Filipinos look at themselves.

Dolan, R. E. (Ed.). (1993). *Philippines: A country of study* (4th ed.). Washington, DC: Library of Congress.
I find this book particularly important. Its chapters provide a basic understanding of the Filipinos. It gives a good description of the Filipinos from the Pre-European contact to the present. A very interesting account and description of the Filipinos' values and beliefs, as well as their common interests and issues on which they are united and divided, are discussed. Their attitudes toward each other and toward their social system and political order are topics one would find of interest. I recommend this book be read by the instructor and students.

Karnow, S. (1989). *In our image: America's empire in the Philippines.* New York: Random House.

Background Notes: *The Philippines 1989*. Washington, DC: United States Department of State.

Steinberg, D. J. (1994). *The Philippines: A singular and plural place* (3rd ed.). Boulder, CO: Westview Press.
This book is particularly interesting because it identifies the Philippines as a unified nation with a single people, as well as a society highly divided between Christians and Muslims, peasants and city dwellers, uplanders and lowlanders, rich and poor, and

between the people of one ethnic, linguistic or geographic region and those of another. Even though many of their institutions were inherited from their colonial past, the Filipino ways of life do not always show that perception. Filipinos have their own self identity. (The instructor can design individual chapters or handouts.)

Bibliography for Teachers

Chua, R. L., & Nazareno, R. L. (1992). *Ang Mahalaga Sa Buhay: A handbook of Filipino values*. Quezon City, Philippines: New Day Publishers.

Gleeck, L. E., Jr. (1987). *President Marcos & the Philippine political culture*. Manila: Author.

Hess, S. A. (/1992). *Body, movement, and culture: Kinesthetic and visual symbolism in a Philippine community*. Philadelphia: University of Pennsylvania Press.

Maslog, C. C. (Ed.). (1988). *Philippine communication: An introduction*. Quezon City: New Day Publishers.

Nadel, L. (1987). *Corazin Aquino: Journey to power*. New York: J. Messner.

Pimentel, B. (1991). *Rebolusyon: A generation of struggle in the Philippines*. New York: Monthly Review Press.

Rafael, V. L. (1988). *Contracting colonialism: Translation & Christian conversion in Tagaloy society under early Spanish rule*. Durham, NC: Duke University Press.

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Riedinger, J. M. (1995). *Agrarian reform in the Philippines: Democratic transition—a re-distributive reform standard*. Stanford, CA: Stanford University Press.

Romulo, C. P. (1973). *Crusade in Asia: Philippine victory*. Westport, CT: Greenwood.

Shetler, J., & Purvis, P. (1992). *And the word came with power: How God met & changed a people forever*. Portland, OR: Multnomah.

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CURRICULUM MODULE FOR ASIAN STUDIES
CHINESE MYTHOLOGY: BACKGROUND AND INFLUENCES

by
Linda VanVickle

Rationale

World Mythology and Contemporary Literature has two major components. During the first half of the semester, students read and study the ancient myths of cultures from around the world. This study gives the students a solid background in universal themes, archetypal characters, and motifs while they note the particular "signature," or influence, each culture imposes upon these universal elements. The second half of the course shifts focus to literature and archetypal criticism. Students study a work to see how the universal themes, archetypal characters, and motifs have been shaped by the culture in which the work has been written and by the individual artist. The Asian Studies module developed for this course will enhance both components while providing the students a fuller understanding of Asian culture.

The primary focus of this module is China. During the first half of the course, students will study Chinese creation, fertility, and hero myths. They will see these myths in the context of other culture's myths—such as Greek, Egyptian, Norse, African, and Aztec—noting both universal and distinctive features. As the course makes the transition from ancient myths to literature, students will read a condensed edition of Wu Ch'eng-en's *Monkey*. This novel is particularly suited as a transition piece because its use of mythic themes, characters, and motifs is apparent and its cultural context—the allusions to Chinese society, politics, folk tales, religion, and philosophy—is strong. Although the novel is complex, its allegorical nature makes it very accessible, even to students with minimal backgrounds in literary analysis. The story is also an engaging one with cosmic battles, magic, and humor.

Incorporating the Module

I will be using this module in *World Mythology and Contemporary Literature* (ENG:228). When I teach this course, I organize myths thematically, rather than by culture. So, for example, I might spend one class period on Greek creation myths, followed by a class period on Chinese creation myths and so on. I then cover fertility myths, and finally, hero myths. However, if I were to organize my course by culture, I would take one-to-two weeks to discuss representative Chinese creation, fertility, and hero myths. I generally spend another one to two weeks on Wu Ch'eng-en's *Monkey*. Much of the first two weeks is spent discussing background influences and allusions in the novel. The second week is spent analyzing the novel itself and preparing the students for the follow-up essay on the novel.

Goals

- To familiarize students with a variety of Chinese myths

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- To present Chinese myths in conjunction with the myths of other cultures, so students can identify common characters, themes and motifs

- To provide students with background information on Chinese culture, so they may see how this culture gives the myths a particular "signature," even as they depict universal ideas

- To provide students with some information about Wu Ch'eng-en and other Chinese literary influences on *Monkey*

- To allow students to apply archetypal criticism in analyzing a literary work

Student Objectives

- Students will be able to identify principal characters, themes, and motifs found in popular Chinese myths.

- Students will be able to compare Chinese myths to other major world myths, noting the interplay between cultural influences and timeless archetypal themes, characters, and motifs.

- Students will analyze a literary work for the purpose of identifying specific cultural references and influences that have shaped the presentation of universal themes.

- Students will be able to discuss how a specific author's concerns and influences may shape the presentation and expression of universal themes.

- Students will write a paper that applies archetypal criticism to achieve new insights and interpretations of a literary work.

Outline and Assignments

A. The course begins with some general background material on mythology: definitions, functions, theories of transmission, primitive roots. Background relative to the Asian Studies module will focus on the separation of Eastern and Western mythologies in the depictions of human nature, people's relationship with the divine, and the ultimate goal of the human spirit.

Assignment: Students will read two chapters from Joseph Campbell's book *Myths to Live By*: "The Separation of East and West" and "The Confrontation of East and West in Religion." As they read, students will complete a series of guided reading questions.

B. Students will read creation myths from a wide range of cultures, including Babylonian, Egyptian, Greek, Norse, Celtic, Japanese, Chinese, African, Aztec, Mayan and

Native American. Specific Chinese myths will include the myths of the creator Pangu and the culture bringers Fu Xi and Nu Wa.

Assignment: Working in groups, students will complete a chart comparing elements of creation myths from various cultures. (Appendix A)

C. Students will then read a variety of fertility myths, which explore the relationships between people and their god(s). These myths often deal with major disasters such as floods or the loss of the sun or too much sun. Some fertility myths show the benevolent nature of a culture's god(s) who restores order and/or provides the means necessary for people's survival. Chinese myths include Nu Wa's restoration of order after the rampage of the monster Gong-gong, Bao-Chu's Quest for the Sun, Yi the Archer, Kuan Yin's Gift of Rice, and several flood myths.

Assignment: Myths have four functions: cosmological, mystical, sociological and psychological. Select myths will be assigned to groups of students who will present to the class discussions of how the myths address these four functions.

D. Students will conclude the study of ancient myths by reading hero myths from various cultures. The focus will be on heroes as representatives of their cultures' values, the typical life-pattern of the hero, and the role of the journey/quest motif in hero myths. The Chinese heroes covered include Yi the Archer, the Emperor Yao and Yu.

Assignments: Working in groups, students will apply the hero life pattern developed by Lord Raglan to heroes covered in their readings.
Working in groups, students will chart the cultural values exemplified by each hero. They will use the charts to point out values that appear to be common in many cultures as well as those that seem distinctive to particular cultures.
Each student will choose a contemporary hero from one of the following cultures—China, Japan, India, Africa, S. America—and write a short paper comparing the cultural values represented by this hero to those values represented by the culture's mythic heroes.

E. At this point in the course, the transition is made to works of literature that reflect the influence of ancient myths—their themes, characters, and motifs. The work chosen to best help the students make this transition is Wu Ch'eng-en's *Monkey*.

Assignments: Students will read background material on Buddhism, Taoism, and Confucianism.
Students will read a selection of Chinese folktales from the Tang period, noting recurring themes and motifs.
Students will answer questions as part of a reading log kept as they read *Monkey*. (Appendix B)
Each student will write a paper on *Monkey*. (Appendix C)

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Evaluation

A. Students' understanding of assigned readings will be assessed through the use of **response papers**—short, informal writing assignments over assigned readings. These papers will be evaluated on completeness (Have all the concerns of the topic been addressed?); quantity (Is the response to the topic fairly well developed?); form (Have assigned guidelines been followed?); and timeliness (Each response paper is due at the beginning of class to ensure that the student is prepared by class discussion.

B. Students will be given four **tests** during the course. Tests will generally consist of three parts: an open-book essay portion to be completed outside of class; an in-class objective section; and an in-class analysis of a new myth, story, or poem.

Essay Section: One week before the in-class test, students will be given several essay questions from which they will choose two to answer. They may use texts, notes, and handouts to complete this portion of the test. The essay portion of the test will be evaluated based on the following criteria:

- Each essay must clearly address the question.
- The support must draw from a variety of myths from a variety of cultures: Occidental Myths, Oriental Myths, and Primitive Myths. Since this portion of the test is open-book, answers must be specific and thorough.
- The essays should demonstrate the students' ability to analyze and to make connections, not simply to retell myths.
- Answers should be in clear essay form. Lists and fragmented answers will not be accepted. Students are expected to follow the conventions of written English (i.e., use proper grammar, punctuation, spelling, and mechanics).

Objective Portion: This portion of the test is over background information from in-class lectures, handouts, and readings. While students are not expected to remember the names of all the characters in all the myths, they may need to recall plots of the myths and to demonstrate understanding of variations among cultures.

In-class Analysis of a New Myth: One week before the test, students will be given a new myth which has not been discussed in class. They will have time to read and to annotate the myth before bringing it to class for the test. After completing the objective portion of the test, students will be given questions to answer over this myth. They may consult text and notes during this in-class portion of the test.

C. The short **paper** over *Monkey* will be used to assess the students' ability to analyze and discuss archetypal literacy themes critically.

D. **Group presentations** will allow students to demonstrate their understanding of archetypal themes and characters through a variety of mediums: visual, oral, and written. Assessment of group work will be based on a combination of evaluations by the instructor, the whole class, the group's members, and the individual student.

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Discussion Questions

The following are some general discussion questions. They are applicable to most cultures' myths, including China's.

A. Creation Myths

What are some of the motifs in this creation myth that are similar to those in other creation myths you have read?

What feature does this creator have in common with other creator deities? Are any of the secondary characters in this myth similar to those in other creation myths?

Various cultures offer different reasons why their god(s) created human beings. What do these reasons reveal about the nature of the god(s)?

It's been said that the celestial order of the planets became a model for humankind in the building of an earthly order. How do myths reveal this orderly movement of the planets?

B. Fertility Myths

One of the functions of myths is sociological—to validate and maintain social order. How do myths reveal a code of human behavior?

How do myths reveal the cyclical nature of life: birth, maturity, death, rebirth? How do fertility myths reveal the importance of compromise?

C. Hero Myths

While heroes are typically brave and able to accomplish great feats, they often exhibit other traits which are important to their respective cultures. What are some of these other "heroic" virtues exhibited by the heroes we've studied? What do these virtues reveal about the values of the heroes' cultures?

The Eternal Feminine has two aspects: a)the nurturing and life-giving aspect (wife/mother) and b) the devouring and destroying aspect (temptress). How are these two aspects revealed in the women who appear in the hero myths we've studied? What seem to be the primary functions of women in these hero myths?

Activities And Strategies For Presenting Material

Course activities are designed to appeal to a variety of learning styles.

A. **Reading** assignments will be varied. Students will read many of the ancient myths. While their primary text provides prose translations of myths, students will also be given excerpts of some myths in verse translations. When appropriate, students may compare

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several translations of the same passage from a myth. Students will also read analyses of myths by such authorities as Joseph Campbell, Otto Rank, and Robert Graves. A major reading assignment will be Wu Ch'eng-en's *Monkey*. (Because of the extensive material covered in this course, students will necessarily read a condensed version of this lengthy work.) Finally, as students apply their understanding of myth to contemporary literature, they will read a variety of poems and short stories.

B. Some background material will be presented in a traditional **lecture** format. For example, I will give an introductory lecture on Chinese culture as a preface to the class discussion of *Monkey*. I will also provide background information on Wu Ch'eng-en and Tang literature. When possible, lectures will be supplemented with slides or other visual aids.

C. **Class discussions** will, of course, be emphasized. Assigned readings along with response writings should encourage students to come to class prepared for discussion. The instructor will facilitate some of these discussions while others will be student-initiated. Working alone or in groups, students will prepare questions for group discussion.

D. **Writing** activities will be extensive and varied. Informal writing will include regular Response Writing assignments and in-class "brainstorming" over topics just prior to discussion. Formal writing is required for essay questions on the tests and for the short paper on *Monkey*.

E. **Collaborative activities** in class will include preparing comparative charts for analysis of common elements in myths and preparing discussion questions. Some collaborative testing may also be used. Students will also be encouraged to form study and discussion groups that meet outside of class.

F. A **group presentation** of an archetypal theme or character is a major project due at the end of the course. This presentation must have a strong visual component as well as a full-class activity.

Audiovisual Aids

Joseph Campbell's *Power of Myth* video series with Bill Moyers includes some excellent background material on Asian mythology and insights into the fundamental differences between Eastern and Western myths.

According to recent Internet sources *A Journey to the West* TV series (an adaptation of Wu Ch'eng-en's *Monkey*) was performed twice last year on WNYCTV 31.

Other Internet sources for material on *Monkey* include:

http://bronze.ucs.indiana.edu/~hyuan/monkey.html
http://groupweb.com/chinagc/monkey.htm

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Connections, Comparisons/Contrasts

Since a primary focus of this course is the comparative study of myths, a strong Asian unit is essential. Many students come to this course with a background in Greek and/or Norse mythology, but few know any Asian myths.

Annotated Bibliography

Birrell, A. (1993). *Chinese mythology*. Baltimore: Johns Hopkins University Press.

This is a comprehensive, well-organized collection of Chinese myths interspersed with commentary about Chinese culture and parallels to other mythologies. This is a worthwhile reference book for both students and instructors.

Bodde, D. (1961). Myths of ancient China. In S.N. Kramer (Ed.), *Mythologies of the ancient world* (pp. 367-408). New York: Doubleday.

Preceding his discussion of some of the more well known Chinese myths, Bodde discusses some of the unique problems facing scholars of Chinese mythology. Whereas in many cultures historical figures have been mythologized, in China mythological characters have been transformed into historical figures. The chapter discusses this and other unique features of Chinese myth as well as its more universal qualities that link it to other cultures' mythologies discussed in the rest of the book.

Campbell, J. (1973). *The hero with a thousand faces*. Princeton, NJ: Princeton University Press.

This classic work by the leading authority on mythology gives insights into the Asian hero within the context of the hero archetype. Campbell illustrates the hero as culture-bringer in his discussion of the Perfect Earthly Emperors of Chinese antiquity. The book also includes discussions of Buddhism, Taoism, and Confucianism. This is a must-read for anyone proposing to teach hero myths and one of Campbell's more accessible books for beginning students.

Campbell, J. (1976). *Oriental mythology: Masks of god* (Vol. 2). New York: Penguin Books.

This is an essential reference book for any student of Eastern mythology. Campbell explores the prehistoric roots of the Eastern myths and their separate evolution from the mythologies of the West. The chapter "Chinese Mythology" is very comprehensive.

Campbell, J. (1988). *Myths to live by*. New York: Bantam Books.

The emphasis in this book is the function of myths, their relevance to human lives. Several chapters focus specifically on Asian myths: "The Separation of East and West," "The Confrontation of East and West in Religion," "The Inspiration of Oriental Art," and "Zen."

Carus, P. (Ed.). (1994). *The gospel of Buddha*. Rockport, MA: Oneworld Publications.

This is a very readable book recounting events of Buddha's life and offering insights into his doctrines. A special table at the end of the book indicates parallels between

Buddha's teachings and the Christian Gospels. This would be a good book for students to use as part of their background reading for *Monkey* or as a general overview of Buddhist mythology.

Chen, J. (1993). *Confucius as a teacher: Philosophy of Confucius with special references to its educational implications*. Petaling Jaya, Malaysia: Delta Publishing Sdn Bhd.
Part of the background reading in Chinese culture must include a book on Confucius. This book is well-organized with a balance of text and commentary. Teachers may find the education slant particularly insightful.

Cotterell, A. (1990). *A dictionary of world mythology*. New York: Oxford University Press.
This is a general reference book. The chapter on East Asia contains some general background information on the cultures, followed by a concise dictionary of prominent figures of the region's mythologies.

Dawson, R. (1978). *The Chinese experience*. New York: Charles Scribner's Sons.
An instructor may find the section on "The Aesthetic Experience" a helpful resource for background material on the literary conventions in both the mythology and early novels of China.

Eliot, A. (1990). *The universal myths: Heroes, gods, tricksters and others*. New York: Truman Talley Books.
Although the myths in this collection are very condensed, its strength lies in the variety of myths and in their thematic organization. This is a very accessible book for beginning myth students as it makes clear how certain themes and motifs cross cultures. The collection includes a number of Chinese myths, including the stories of Shen I, the Cosmic Archer, Li Hollow-Eyes and the compassionate Miao.

Guirand, F. (Ed.). (1994). *The Larousse encyclopedia of mythology* (R. Aldrington & D. Ames, Trans.). New York: Barnes and Noble.
This well-illustrated volume is a helpful reference for both students and teachers of world mythology. The section on Chinese mythology gives cultural background and insightful overviews of prominent mythic characters.

Ions, V. (1987). *The world's mythology*. Edison, NJ: Chartwell.
This is a beautifully illustrated book that gives some general background information on major mythologies. Students of Asian myth could get some cultural insights as well from the chapters on China, Japan, and India.

Kao, K. S. Y. (Ed.). (1985). *Classical Chinese tales of the supernatural and the fantastic: Selections from the third to the tenth century*. Bloomington: Indiana University Press.
The introduction to this collection contains an informative discussion of the conventions and motifs of Chinese folktales. The collection also contains a number of tales from the T'ang Dynasty, which were to influence Wu Ch'eng-en as he wrote *Monkey*.

Lai, W. (1994). From protean ape to handsome saint: The monkey king. *Asian Folklore Studies* 53, 29-65.

This essay traces Monkey's background to other characters from Chinese legend and folklore. It is a helpful resource for instructors but may be difficult reading for beginning students.

Mackenzie, D. (1994). *Myths of China and Japan*. New York: Gramercy Books.

This collection offers a variety of myths with a strong emphasis on symbolism and cultural context. With its chapters on dragon myths and Taoist myths, this collection provides good background reading for *Monkey*.

McGreal, I. P. (Ed.). (1995). *Great thinkers of the Eastern world*. New York: HarperCollins.

This is a very helpful background reference book for students and teachers of Asian mythology. Of particular interest to students of Chinese mythology are the sections on Confucius, Lao Tzu, and Buddha. Each section begins with a brief overview of the person's major works and ideas. A concise presentation of biography and philosophy follows, including a list of additional readings. Of particular interest to readers of *Monkey* is the section on Hsuan-tsang, the Buddhist monk whose pilgrimage to India and subsequent travelogue were the basis of Wu Ch'eng-en's novel.

Moss, R. (Ed.). (1079). *Chinese fairy tales & fantasies*. New York: Pantheon Books.

Students may enjoy this collection of short tales by Chinese Confucian and Taoist philosophers. Among them are some of the stories from the Tang Dynasty that both captivated and influenced Wu Ch'eng-en. Students will recognize many of the same themes, characters, and motifs in these tales as they read selections from *Monkey*.

Page, M. (1994). *The power of Ch'i: An introduction to Chinese mysticism and philosophy*. San Francisco: Thorsons.

This book provides insightful background reading for *Monkey*. The elixirs, shape-shifting, cloud-soaring, and quest for immortality found in the novel have their roots in Taoist mysticism.

Rosenberg, D. (1994). *World mythology: An anthology of the great myths and epics*. Lincolnwood, IL: NTC Publishing Group.

Although the prose translations of the myths are not the most comprehensive, this text offers complete myths from a wide variety of cultures. Myths are arranged by culture with some background information at the beginning of each chapter. Asian myths include creation myths of India, China, and Japan; "Yi the Archer"; "Bao Chu's Quest for the Sun"; "Amaterasu"; and the "Kotan Utunnai" (Ainu).

Schirokauer, C. (1978). *A brief history of Chinese and Japanese civilizations*. New York: Harcourt.

This book would be helpful for an instructor preparing background material for *Monkey*. The chapter on the T'ang Dynasty gives some background on the literature that inspired Wu Ch'eng-en. There is also an extensive chapter on the Ming Dynasty,

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which spanned Wu Ch'eng-en's lifetime. Included in this chapter are concise discussions of the literacy and the novel of this period.

Sproul, B. (1979). *Primal myths: Creating the world.* New York: Harper.
This is a comprehensive collection of creation myths and a very useful resource for students and teachers of comparative mythology. In addition to the familiar Chinese creation myth of Pangu, the collection includes a Taoist and Confucian explanation of creation.

Tom. K. S. (1990). *Echoes from old China: Life, legends and lore of the middle kingdom.* Honolulu: University of Hawaii Press.
This book offers an overview of many features of Chinese culture of particular interest to those studying Chinese mythology. Chapters include "Popular Gods and Religious Personages" and "Chinese Hells." The book also provides some helpful background information for *Monkey*, such as the lives of Lao Tzu, Confucius, and Mencius. The chapter on the Chinese system of civil service examinations might also interest readers of *Monkey* since Tripitaka's father, Ch'en O, participates in these exams.

Werner, E. T. C. (1994). *Myths and legends of China.* Mineola, NY: Dover Publications.
In this comprehensive collection of major Chinese myths and legends, the chapter "How Monkey Became a God" includes a number of condensed chapters from Wu Ch'eng-en's classic.

Whittaker, C. (Ed.). (1989). *An introduction to Oriental mythology.* Secaucus, NJ: Chartwell Books.
This beautifully illustrated book contains condensed versions of popular myths from China, India, and Japan. Some background information is given at the beginning of each section.

Williams, C. A. S. (1996). *Chinese symbolism and art motifs.* Rutland, VT: Charles E. Tuttle.
Art, mythology, history, architecture and culture are tied together in this comprehensive reference book, a useful tool for students of Chinese mythology.

Wright, A. F. (1991). *Buddhism in Chinese history.* Stanford, CA: Stanford University Press.
As part of the background reading for *Monkey*, the book offers insights into the distinctive features of Chinese Buddhism as it was mingled with Confucianism and Taoism.

Wu Ch'eng-en. (1977). *The journey to the West* (A. C. Yu, Ed. & Trans.). Chicago: University of Chicago Press.
An instructor who decides to forego this complete translation of Wu Ch'eng-en's novel in favor of one of the condensed versions may wish to consult this edition's lengthy introduction by Anthony C. Yu since it gives extensive cultural, historical and literary background information.

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Wu Ch'eng-en. (1984). *Monkey* (A. Waley, Ed. & Trans.). New York: Grove Press.

Waley has translated only thirty of the one hundred chapters of the original novel. Those chapters he has included are translated in their entirety. Like Kherdian, Waley has left out most of the chapters dealing with the actual pilgrimage to India, so the transformation of *Monkey* from rogue to saint may seem abrupt to some students. Waley's chapters, being more fully translated, are richer in detail than Kherdian's.

Wu Ch'eng-en. (1992). *Monkey: A journey to the West* (D. Kherdian, Ed. & Trans.). Boston: Shambhala.

Kherdian's translation is a very readable, condensed version that fits easily into an undergraduate comparative mythology course that already has extensive reading. Kherdian's *Monkey* is strong in its depiction of Monkey's early character. The humor of the story is as apparent as the religious allegory behind Monkey's adventures. Because so many of the pilgrims' adventures have been omitted, however, students may find Monkey's transformation a bit abrupt. Chapters are not always presented in their entirety, so the character development of Pigsy and Tripitaka is also sketchy.

Yuan Ke. (1993). *Dragons and dynasties: An introduction to Chinese mythology* (K. Echlin and N. Zhixiong, Trans.). New York: Penguin Books.

This is a concise collection of a variety of myths and some well-known folktales. The chapter "Divine Heroes" is particularly useful, offering a variety of myths about each hero.

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Appendix A

Creation Myths

	Babylonian	Egyptian	Norse	Greek	Chinese
Condition Before Creation					
Creator Before Deity					
Materials of Creation					
Reason for Creation of Humans					
Recurring Events					
Recurring Figures					
Dualities					
Motifs					

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Appendix B

Reading Log Questions

Monkey: A Journey to the West

After reading each chapter in David Kherdian's *Monkey: A Journey to the West*, answer the guided reading questions. Your answers should be clear and concise (i.e. brief and to the point), yet written in complete sentences. I will not give credit for lists, fragments, or single word answers. While typed work is always appreciated, you may handwrite this assignment using blue or black ink on smooth-edged lined paper. Do not write on the back of the page.

Whether you type or handwrite the assignment, clearly label each question: chapter and number.

Logs are due at the beginning of class on __________.

Chapter 1: "Stone Monkey King"

1. How is Monkey's origin reflected in his nature--i.e. how he thinks and behaves?
2. What is Monkey's first self-imposed title? What does this title reveal about his character at this point?
3. What does vacuity mean? What does Monkey's religious name reveal about his character?

Chapter 2: "The Search for Immortality"

1. What does Monkey learn during his years of study? How is he changed by this knowledge?
2. Why is Monkey sent home, and what is his parting promise to the Patriarch?

Chapter 3: "Demon King of Havoc"

1. After defeating the Demon King, Monkey is asked by his subjects how he acquired his powers. What is his reply? What does this reply reveal about Monkey?
2. (Leave a space for this answer and come back to the question after you have read a bit more.) Why is it ironic that Monkey first uses his new powers to subdue a demon named Havoc?

Chapter 4: "Monkey's Iron Cudgel"

1. After Monkey has learned the art of magic, what skill does he set out to acquire?
2. Is Monkey's rudeness to the Dragon King justified? Why or why not.
3. What is a cudgel? Why does this seem like an appropriate weapon for Monkey?

Chapter 5: "A Messenger from Heaven"

1. What is your impression of the Chinese concept of heaven?
2. What angers Monkey the most about his job?

Chapter 6: "In the Cloud Palace of the Jade Emperor"

1. What does Monkey's new self-imposed title reveal about his character? How is Monkey changing or evolving?
2. What is most humiliating to the heavenly warriors as they are defeated by Monkey?

Chapter 7: "Immortality Peaches and Golden Elixirs"

1. Why does the Jade Emperor grant Monkey the title "The Great Sage, Equal of Heaven"?
2. What does this chapter suggest about titles, status, and political power in general?

Chapter 8: "Monkey Goes Too Far"

1. What is Monkey's response when the attacking Planets shout a litany of his transgressions? What does this response say about Monkey? Do you admire him or find him as obnoxious as the heavenly court?
2. How does Erh-lang seem different from Monkey's other opponents?

Chapter 9: "In the Buddha's Palm"

1. How does Erh-Lang respond to the homage paid to him after his victory over Monkey?
2. How is Monkey changed by his capture and attempted execution by Lao-tzu? Why is it appropriate that he acquires the nickname Fiery Eyes?
3. How does the Buddha defeat Monkey? How does this confrontation differ from all the others Monkey has faced?

Chapter 10: "Kuan-yin's Search for a Pilgrim"

1. What drove the Curtain-Raising Marshal from heaven? What was his response to his punishment?
2. What drove the Marshal of Heavenly Reeds in the Heavenly River from heaven? What was his response to his punishment?
3. What did Aojin, the Dragon King do to deserve his punishment?
4. What traits do all of these future disciples share?

Chapter 11: "The Journey to the West"

1. Why is Hsuan-tsang called Tripitaka?
2. Why do you think the Pilgrim and his disciples must all receive new names before they begin their journey?

Chapter 12: "Triptaka Takes a Disciple"

1. Why does Monkey slay the Tiger even though it gives up and does not attack him?
2. Why does Triptaka chastise Monkey?

Chapter 13: "The Cap of Discipline"

1. Why does Monkey decide to return to Triptaka?
2. Do you think the magic cap was necessary to keep Monkey in line?

Chapter 14: "Riding the Dragon"

1. What would have prevented Monkey's battle with the dragon?
2. Why do you think Monkey is ready to give up the quest after one relatively simple battle?

Chapter 15: "Pigsy and the Dragon of the River of Flowing Sands"

1. How is Monkey convinced of Pigsy's sincerity?
2. How does the proverb "What's easily gotten is soon forgotten" apply to all the members of this quest?

Chapter 16: "Flaming Mountain and the Iron Fan"

1. What inner conflict must each of the travelers face?
2. What must people do to earn the benefits of the immortals who control the magic fan?

Chapter 17: "Fanning the Fire"

1. How do Monkey's attempts to acquire the fan from Rakshasi differ from his encounters with other adversaries? How does Monkey seem to be changing?
2. Why is it significant (appropriate?) that Monkey is deceived by Rakshasi?

Chapter 18: "The Bull Demon's Wife"

1. What do the characters of Rakshasi, the Bull Demon King, and Princess Jade Countenance reveal about the character of the immortals? What does this say about Monkey's original "spiritual" quest to obtain the secret of immortality?

Chapter 19: "Bull Demon Wins the Day"

1. Why is Monkey so easily deceived by the Bull Demon?
2. Why does the Bull Demon ignore a plea from heaven to lend the fan to Monkey?

Chapter 20: "Putting Out the Fire"

1. What is ironic about Monkey's battle with the Bull Demon?
2. How do Monkey's dealings with Rakshasi reveal the changes that have taken place in him?

Chapter 21: "The Path Behind the Temples and the Bottomless Boat"

1. How do the images of fire and water from the previous chapter relate to the changes in the natures of the monk and his disciples?
2. Why is it significant that only Monkey will cross the log bridge and only he immediately recognizes the Conductor Buddha?
3. What does willingness to ride in the bottomless boat signify?

Chapter 22: "The Last Calamity"

1. Why must there be a last calamity?
2. Why is it appropriate that the White Turtle bring on the last calamity?

Chapter 23: "The Western Paradise"

1. Why is it appropriate that only two of the travelers should become Buddhas at the end of their journey?

Appendix C

Short Paper: *Monkey: a Journey to the West*

You will write a two to three page (500-750 words) double-spaced typed paper which demonstrates your ability to critically analyze and discuss archetypal themes in *Monkey: A Journey to the West*. The following are some suggested topics for this paper:

How are the gods depicted in this story? What is their relationship to Monkey and the human characters?

How does the life of Monkey follow the typical hero's life pattern? How is it different? Are these differences significant?

What obstacles (anything from monsters to character flaws to physical obstructions) must Monkey overcome? What do these obstacles represent in terms of our own life journeys?

Taoist commentator Liu I-ming says that *Monkey* "explains both social realities and ultimate realities." What are these "realities"?

Trace the influence of one or more of the following philosophies in *Monkey*: Confucianism, Taoism and/or Buddhism.

How does Monkey evolve from a trickster figure (see definition on page 463 of your *Myths & Motifs* text) to a truly heroic figure?

How is the story of Monkey an allegory of the journey towards spiritual enlightenment?

Who are the tutelary figures in *Monkey*? How do they contribute to the success of his journey?

How does Monkey reflect the dualities within our own human nature?

Some problems to avoid in your analysis include too much summary and too few connections made between the textual support and your own ideas.

You can avoid oversummarizing, first of all, by remembering that the instructor has read the story. Second, be sure that you do more than simply tell what happened. Show connections between elements in the story and explain the insights the story offers about the human condition. Finally, include sufficient quotes (short) and references to the story to support your ideas, but avoid lengthy passages which simply retell the story.

As you write your analysis, you might use the following format to ensure that you have made sufficient connections between the text and your own ideas:

Major Idea:
Text:
Relationship:

For each major idea, write down the key words, phrases, or sentences in the literary work that prompt the idea. In a complete sentence, then explain the inferential relationship between those parts of the text and the idea.

Due Date: ______________________________

MODULE FOR ASIAN STUDIES: *THE SHORT NOVEL*

by
Susan Waugh

The Short Novel: Introduction

Some of the greatest fiction is neglected because of its length—too long for short story collections and too short to be included in courses on the novel. This is the short novel or novella—a distinct literary type. Students in this course usually study works by such writers as Melville, Tolstoy, Baldwin, Dostoyevsky, Chopin, Conrad, Faulkner, Porter, Wright and others. This semester the course will include three short novels by 20th-century Japanese authors Enchi, Mishima, and Natsume and three by Chinese authors Mo, Chang, and Wei-cheng. Though this course focuses on understanding and enjoying the literature, this semester will bring the short novel's "roots" into strong focus.

Western and Japanese fiction developed their distinct traditions in very different contexts. When Japan reopened to the West in 1853, after 250 years of seclusion, those contexts began to interact. Western fiction became the overwhelming influence on Japanese fiction—though it has never lost its roots.

Through most of its history, China has influenced other cultures and not the other way around. China developed the world's first writing system and, by any measure, has the longest literary tradition. Poetry and storytelling have been equally important in different ways. A high level of literacy, measured by strenuous examinations, was required of candidates for the Imperial bureaucracy. In this century, as with Japan, the Western novel has made deep impressions on China. The novels, however, remain distinctly Chinese.

Since people learn much by contrast, this semester should be an especially rich experience for those who enjoy fiction.

Syllabus

Required Texts

From Europe and the Americas:

Beaty, J. (Ed.). (1994). *The Norton introduction to the short novel* (2nd ed.). NY: Norton.

From Japan:

Enchi, F. (1980). *The waiting years* (J. Bester, Trans.). NY: Kodansha International.

Mishima, Y. (1980). *After the Banquet* (D. Keene, Trans.). NY: Perigee Books.

Natsume, S. (1968). *Kokoro* (Foreword by E. McClellan). Chicago: H. Regnery.

From China:

Mo, Y. (1994). *Red Sorghum: A Novel of China* (H. Goldblatt, Trans.). NY: Penguin Books.

Chang, H. (Zhang Xianliang)(1991). *Half of Man Is Woman* (M. Avery, Trans.). NY: Ballantine Books.

Wei-cheng, W. (Wang Weizheng). (1994). *Recluse of the Heavenly House* (L. Shicong, Trans.). Beijing: Chinese Literature Press.

Course Objectives

- to experience and enjoy the assigned works and to develop understanding of their historical and cultural contexts;
- through short (2-page) focus papers, mid-term and final essays, and class discussion, to become increasingly clear, articulate, and confident in expressing one's thoughts and feelings about the assigned works;
- to understand and respect cultural and aesthetic traditions—our own and others, and to meet each one on its own terms, rather than only in comparison with what we already know;
- to understand and appreciate short fiction more deeply as an art form, including its relationship with film adaptation of fiction; to understand and appreciate the Japanese short novel's roots in puppet theater, kabuki, poetry, fiction and nonfiction; to understand China's short novel roots in historical epics, poetry, shadow puppetry and opera; to understand and appreciate the short novel's relationship with human storytelling;
- to enlarge and enrich one's reading/viewing experience through understanding (or at least respecting) the various viewpoints of the authors—and especially of one's classmates; to learn that which can only be learned through a group process; and
- to grow as readers, viewers, writers, and human beings.

Writing Assignments

A short (2-3 page) focus paper is due almost every week. This paper should be analysis, not summary, of the short novel we are about to discuss. The idea is for you to clarify ONE idea about a work, to bring it into clear focus and to articulate it fully, with specific references to the text at hand; please use examples; footnotes are not necessary, but please use page references where appropriate.

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Midterm and final essays to be written out of class, topics having been developed in consultation with the instructor, with student creativity and initiative encouraged.

Grades

Individual papers will not be graded. Students will participate in a self-evaluation process, with final grade by mutual consultation. Generally speaking, an A indicates superior written work **and** contribution to class discussion, a B indicates superior work in one or the other (and at least above-average work in the other), and a C indicates some substantial effort in the class, not a mere trying to slide through. Any student concerned about his/her work possibly not meriting a C should talk with the instructor before the withdrawal date. There is also the "audit" option.

Important Notice

Woody Allen said that 90% of life is showing up. St. Louis Community College policy states that an instructor may fail a student who is excessively absent, which in the case of this course means missing more than four classes. **This policy will be enforced**. Written work is expected on time.

Please also show up when you are reading: you will enjoy the short novel much more if you are completely present to it. Please show up in class—physically and mentally—even if you have not completed the assigned novel. Above all, a fruitful course depends on courtesy, mutual respect, and honest effort to understand each other among class members (and instructor). Let us all do our best.

Please review the official "Student Academic Rights" and "Student Academic Responsibilities" lists below. Feel free to discuss them with me in class, on the phone, or in my office.

Tentative Schedule

Week 1 Introduction to the course; tiny fiction and story samples (handouts)

From Russia: Leo Tolstoy, *The Death of Ivan Ilyich*

Week 2 *The Death of Ivan Ilyich* continued; focus paper due

Student choice of text: **from England:** Robert Louis Stevenson, *Dr. Jekyl and Mr. Hyde*, OR **from Poland/England:** Joseph Conrad, *Heart of Darkness*

Week 3 More on Stevenson or Conrad

Film

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Week 4 **From the U.S.A.**: Edith Wharton, *Edith Wharton*

Short paper due, with basic idea to be presented orally in class: discuss the narrative "frame" around *Ethan Frome*: its technique, its effect, its meaning. You are free to bring in other "frames" in literature or film for purposes of comparison and clarification.

Week 5 **From Czechoslovakia:** Franz Kafka, *The Metamorphosis*

More Kafka

Week 6 **From the U.S.A.:** William Faulkner, *As I Lay Dying*; focus paper due

More Faulkner

Week 7 James Baldwin, *Sonny's Blues* (handout); endings to two short stories (handouts) due; discussion of plot and voice

From Colombia: Gabriel Garcia Marquez, *The Incredible and Sad Tale of Innocent Erendira and Her Heartless Grandmother*

Week 8 More on Garcia Marquez; film: *The Mystery of Rampo* part 1

Mid-term essays due; complete *Rampo* and discuss

Week 9 Discuss mid-term essays and any other matters; very short fiction appetizers (handouts); another appetizer: "The Japanese Tea Ceremony"

From Japan:

Yukio Mishima, *After the Banquet*

Week 10 Film: *Mishima*, directed by Paul Schrader, music by Phillip Glass

Service day for instructor; holiday for students

Week 11 More on *Mishima*; two films about Kabuki theater; excerpt from Chinese film *Farewell My Concubine*

Fumiko Enchi, *The Waiting Years*; focus paper due

Week 12 Film version of *The Waiting Years*

More on Enchi; film on Japanese shadow puppets; contrast with excerpt from Chinese film *To Live* which centers on puppets

Week 13	Natsume Soseki, *Kokoro*; focus paper due
	More on *Kokoro*
	From China:
Week 14	Yan Mo, *Red Sorghum*; focus paper due
	Film version of *Red Sorghum*
Week 15	Zhang Xianliang, *Half of Woman is Man*
	More on *Half*
Week 16	Wang Weizheng, *Recluse of the Heavenly House*
	More on *Recluse*; last day of class

Final essays are due at the exam time published in the course bulletin. We will decide together whether to see a feature film or how otherwise use our final exam time.

Selected Annotated Bibliography for the Course

- The best analytical and historical introduction to the novel—and most readable—remains *Reading for the Plot: Design and Intention in Narrative*, by Peter Brooks (New York: Knopf, 1984). Full of ideas and vitality, it subsumes all the dull old "history of the Western novel" tomes—and also leaves them in the dust. It's equally suited for browsing or for a serious read, though students should read the beginning carefully to understand the novel's history—and Peter Brook's very special "take." The chapters on individual novels provide excellent models for how to have ideas about novels and to present them beautifully.

- By far the best way to begin "getting into" Japan is *Japanese Culture and Aesthetics: A Reader*, edited by Nancy Hume (SUNY Press, 1995). Essays are far ranging and well-written—good for browsing as well as systematic, serious reading. Check out the table of contents for a topic that grabs you; then read the introduction and go on from there.

- The best way "into" the Japanese novel is *Origins of Modern Japanese Literature*, by Karatani Kojin (Duke University Press, 1994). Beautifully written, its prose may command almost too much respect for those unused to literary criticism—though this is far from forbidding and impenetrable. Please persist. This book gives a fascinating look at how the Japanese novel looks to a highly educated and sensitive Japanese steeped in his own literary tradition, very well-read in the Western novel, and fully aware of Western and modernist influences on the art form.

- *The Dilemma of the Modern in Japanese Fiction*, by Dennis C. Washburn (New Haven: Yale University Press, 1995) is a book I wish I could have written. This highly readable book links the novel, the "most modern" art form other than film, with the whole Japanese "dilemma" of modernity. The Japanese feel uncomfortable being "modern," which they sometimes equate with being Western. This places their short novels in a completely different light. Realism, narrative structure, new forms (such as surrealism), and the identity of the writer become different issues in this different cultural context. A mind-blowing book and a real page-turner, this book begs to be read cover-to-cover. Enjoy!

- *A History of Modern Chinese Fiction*, by C.T. Hsia (New Haven: Yale University Press, 1971) is rather dated but extremely solid, informative, and comprehensive. Its greatest strength is its analysis of the influence of Communism on literature. This will remain an important book even if China eases censorship of the arts. Its discussion raises many questions of the state's relationship to the arts—too little considered by Americans, perhaps, despite frequent attacks on the First Amendment.

- *Literature and the Arts*, by China Handbook Editorial Committee (Beijing, Foreign Language Press, 1983) is a fascinating book. While C.T. Hsia analyzes Communism's role in literature, this book gives the official party line. It's a real eye-opener. It also gives a short and accessible overview of Chinese literary history, linking it clearly with China's political history.

- *None but the Nightingale: An Introduction to Chinese Literature*, by Margaret R. Thiele (Rutland, VT: Charles Tuttle, 1967) might be called dated, but it could also be called timeless. This is a marvelously readable book by a westerner which, clearly and reverently, seeks to reveal China's most precious treasures to a general audience. This is the book to read to understand China's past, particularly the persistence of "the old religion" alongside Taoism and them Buddhism. Thiele provides a rich context for understanding China's literary roots.

- Chang Jung's *Wild Swans: Three Daughters of China* (Harper Collins, 1993) is a long but best-selling book about three generations of a Chinese family. They span feudalism, communism—and freedom to emigrate. This page-turner teaches much about China.

- For those who would like to understand Japan and China more deeply there are wonderful books available. The best background books come from the marvelous and widely available hardback series: *Japan: A Cultural Atlas* and *China: A Cultural Atlas*.

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COMMUNITY COLLEGE PROGRAMS AND SERVICES FOR SPECIAL POPULATIONS AND UNDERREPRESENTED GROUPS

by
Yvonne Singley
Illinois Community College Board

Public Act 85-283 requires public colleges and universities to develop plans and strategies to increase the participation and advancement of underrepresented groups and to report annually on their progress. The legislation defines underrepresented groups as minorities, females interested in nontraditional occupations, and students with disabilities. Since the passage of this legislation, community colleges have made considerable advancement in addressing the needs of students in this population. Funding, provided through the Illinois Community College Board Special Population Grant program and federal and local resources, have assisted colleges in providing innovative and effective services to students with special needs, minorities and females in non-traditional occupations. This report summarizes statewide and institutional efforts to help this population succeed in Illinois community colleges.

State Support and Initiatives

In fiscal year 1996, community colleges reported expenditures of $11 million from the Illinois Community College Board for the Special Populations Grant program. Each district annually receives a fixed sum of $20,000 per college plus an allocation based on student credit hours generated in remedial, adult basic (ABE) and adult secondary education (ASE), and English as a Second Language (ESL) courses. Individual grants ranged in size from $42,000 to $7.0 million. Administrative costs, as required by the ICCB rules, are below 30 percent of colleges' grant expenditures.

Typically the grant expenditures are for direct services to students such as instruction, counseling, and tutoring. Support services including referrals to external agencies and specialized services such as mobility assistance and readers for students with disabilities, are also supported under this grant. Tutoring services are offered on an individual or group basis by faculty or peer tutors. Academic skill courses are offered through computer-based instructional systems that cover discipline and/or vocation-specific content (e.g., accounting or engineering), or basic skills (e.g., English and math). Additional support services for special population students include testing and assessment and recruitment and outreach.

The three major areas of services delivered to students in fiscal year 1996 were tutoring, assessment, and counseling. According to colleges' reports, more than 142,200 students participated in tutoring services offered at the colleges; 116,135 students received academic and career counseling, and 89,316 students were tested. These numbers represent an increase over the number of 1995 participants in each of the service categories. Table 1 shows the number of students served and numbers of contact hours provided in each of the service categories.

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Table 1

Number of Special Population Grant Program Students Served and Service Contact Hours in Fiscal Year 1996

Types of Service	*# of Districts*	*Total Contact Hours*	*Students Served*
Tutoring	36	1,103,634	142,206
Counseling	32	107,087	116,135
Assessment & Testing	32	198,938	89,316
Referrals to External Agencies	21	7,575	10,217
Direct Support Services for Students with Disabilities	27	59,597	7,867
Outreach Services	19	19,093	26,089
Other Direct Support Services	20	43,127	47,420
Total		1,539,051	*

** Total number of students served unavailable since some students used more than one service.

The total number of service contact hours to students is slightly more than 1.5 million. Colleges' primary support services efforts were in tutoring and assessment and testing. In fiscal year 1996, these two services comprised 85 percent of the total contact hours of service provided to students. Counseling ranked as the third highest contact hours of service.

The Special Populations grant supports instruction for remedial, adult education and English as a Second Language. Credit hours generated under this grant totaled more than 248,000, which is an increase over the previous fiscal year. As shown on Table 2, the two highest categories of support from the grant were remedial and adult basic education, with more than 78,400 and nearly 68,000 hours, respectively. Total students served by instruction supported by the Special Populations Grant were more than 68,400.

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Table 2

Remedial, ABE, ASE and ESL Courses Funded with Fiscal Year 1996 Special Population Grants

Type of Courses	*# of Districts*	*Total Credit Hours**	*Total Students*
Remedial (PCS 1.4)	18	78,458	24,745
ABE (PCS 1.7, excluding ESL)	23	67,750	18,515
ASE (PCS 1.8, excluding ESL)	21	42,453	12,946
ESL (PCS 1.7/1.8, not including above)	23	59,765	12,247
TOTAL	**	248,426	68,453

* Total credit hours certified by instructors at midterm.
** Some districts offered more than one type of course.

Centers of Excellence in Adult Education

In 1996, Special Populations Grant funds totaling $11.0 million were allocated to support nineteen community college Centers of Excellence in Adult Education. Participating colleges included **Belleville Area College, City Colleges of Chicago—Kennedy-King, Malcolm X, Harold Washington, Harry S Truman, Wilbur Wright—College of DuPage, Heartland Community College, Highland Community College, Illinois Central College, Kaskaskia College, John A. Logan College, Morton College, College of Lake County, Rend Lake College, Rock Valley College, South Suburban College, Richland Community College,** and **Waubonsee Community College.** Each center serves as an exemplary demonstration program for the delivery of adult basic and adult secondary education in the Illinois community college system and the nation.

Rock Valley College developed the External Diploma Program (EDP) through its Center of Excellence. EDP is an alternative way for adults to earn a regular high school diploma. This is achieved by a competency-based assessment program that credentials mature adults who have acquired their high school level skills though life experience. The EDP allows adults to demonstrate these abilities in a series of simulations that parallel job and life situations. Students take responsibility for acquiring instruction through existing community resources and must demonstrate mastery of 65 required competencies, including occupational and specialized skill.

Opportunities Program

The Illinois Community College Board's Opportunities program helps address the educational and employment needs of persons on welfare. Formed as part of a partnership among the Illinois Community College Board, the Illinois Department of Public Aid, and fifteen community college districts, Opportunities provides comprehensive education and supportive services for moving individuals from welfare to work. Since its inception, the program has generated over $17 million in federal funds reimbursed to community colleges. The college districts that participate are: **Black Hawk College, City Colleges of Chicago, Danville Area Community College, Illinois Central College, Joliet Junior College, Kankakee Community College, Lake Land College, Lewis and Clark Community College, Lincoln Land Community College, Metropolitan Community College, Prairie State College, Richland Community College, Rock Valley College, Carl Sandburg College,** and **South Suburban College**.

Black Hawk College Opportunities Program personnel worked cooperatively with the College's Women's Resource Program and Adult Basic Education department to design a system to assist clients to be independent of the public welfare system. Participants of the program enroll in a six-week "Doorways" class that covers topics like negotiating barriers, applying communications skills, managing relationships, understanding the educational environment, and developing an action plan. Following "Doorways," the participants are directed into areas which involve additional schooling or job readiness and placement activities. Since the program began, 1,665 participants have been served and 58 percent have obtained employment.

Diversity Initiative

Parkland College provides the statewide leadership for a diversity project involving members of the Prairie Higher Education Consortium. Membership includes **Danville Area College, Eastern Illinois University, Heartland Community College, Lake Land College, Millikin University, Richland Community College, University of Illinois at Springfield,** and **University of Illinois at Urbana/Champaign**. The project, Creating Inclusive Educational Communities for Minority Student Articulation, is designed to help colleges and universities create an inclusive educational community for minority students.

Six three-hour workshops offer a variety of topics such as the differences in how students learn and how faculty influence the academic environment in the classroom. Each workshop includes short lectures, video presentations, interactive exercises, case studies, small and large group discussions, and a packet of resource materials. The project evaluations consist of an assessment of faculty teaching styles and what styles do not reach minority populations, how faculty can change their teaching approaches to reach more minorities, and a six-month follow-up review of faculty after their participation in the workshops. Other colleges outside of the Consortium will be participating in the project. They include **Heartland Community College, Moraine Valley Community College, Prairie State**

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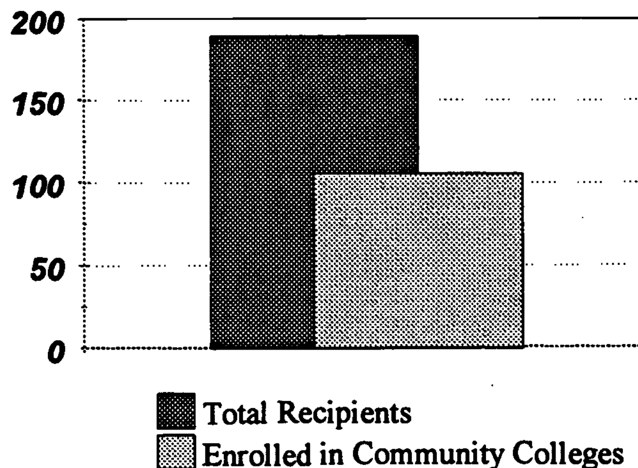
College, and **Kishwaukee College.** For its work in this area, Parkland College received the 1996 Illinois Community College Board Accountability Award.

Lincoln Challenge Scholarship Program

Through a statewide scholarship program, the Illinois Community College Board offers educational opportunities for graduates of the Lincoln Challenge Program. This program, directed by the Illinois National Guard, is federally funded and provides at-risk school dropouts with an opportunity to complete their GED. Students enrolled in the program have diverse backgrounds and come from all over the state. The Illinois Community College Board has established a partnership with the Lincoln Challenge Program through an appropriation of $150,000 for scholarships for graduates of the program who want to continue their education. This program reimburses community colleges for tuition and other required educational expenses incurred by Lincoln Challenge scholarship recipients. Since the program's inception in 1994, more than 500 students have been awarded scholarship certificates. Over the past couple of years, the number of students taking advantage of the scholarship program has increased. Of the 189 scholarship recipients in fiscal year 1996, 105 students (56 percent) have enrolled in community colleges.



Community College Efforts to Support Underrepresented Groups

Community colleges offer a variety of programs and services to facilitate the success of traditionally underrepresented students. According to the colleges' fiscal year 1996 reports, nearly 250,000 students from underrepresented groups are served by more than 300 programs. More than 100,000 minorities were served by these programs. Among the 10,745 enrolled community college students with disabilities, 6,408 received special support services. Community colleges budgeted more than $30 million for special programs to serve underrepresented students. Of that amount, $4.5 million was budgeted from the ICCB Special Populations Grant program.

Retention, Graduation, and Transfer

The Illinois Community College Board focus topics for fiscal year 1996 addressed issues pertaining to retention, graduation, and transfer of students in underrepresented populations, including students with disabilities. Colleges were asked to identify: (1) retention activities as they apply to specific critical points in a student's educational career; (2) programs/resources, including transfer centers, that help community college students wishing to complete a four-year degree, including the impact of transfer centers on minority student transfer; and (3) different student learning disabilities and the services available to aid students with those disabilities. This next section highlights colleges' responses to these topics.

Retention

Several factors which influence students leaving community colleges include family or personal responsibilities, scheduling conflicts between work and school, financial difficulties, poor reading, writing, and math skills, and little or no knowledge of resources available on a college campus. The most effective retention strategies used by community colleges include a scheduled orientation, assessment and placement programs, early warning and intrusive advising systems, and training to sensitize faculty and staff to the needs of underrepresented students.

Orientation

Orientation is viewed as one of the strategies effective for retaining students. Some colleges have researched different approaches that best serve their student population. A survey analysis conducted by officials at **Kennedy-King College** showed that students who participated in an eight-week class orientation persisted through the second semester at a dramatically higher rate than the entire student population (62.4% versus 47.6%). **College of Lake County** student analysis of services showed that more intensive orientation sessions over a longer period were more effective for first-time college students.

Some colleges mandate orientation, particularly for first-time students. At **Highland Community College** all first-time, full-time students are required to register in an orientation/student success course. **Lewis and Clark Community College**'s STSK 132—Integrated Study Skills Course—is paired with another general education course. Students in STSK 132 are enrolled in the developmental education and general education or applied technology courses simultaneously. While completing the enrollment process, **Southeastern Illinois College** students complete a Study Skills Inventory that helps to determine workshop and tutoring needs for first-year students.

Some colleges have developed short-term, intensive one-day orientations. **Danville Area Community College** offers a six-hour orientation that includes placement testing in English, math, and reading, a complimentary lunch served in the cafeteria, and advisement and registration with an advisor, counselor, faculty advisor, or a division chair. **Lake Land College** orientation involves group discussions, invited guest speakers, individual appointments with faculty, and use of computer-assisted career guidance systems. **Shawnee Community College**'s new student orientation consists of a scheduled 30-minute period to

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meet with a counselor; instructions on how to read the catalog and how to enroll for classes; and a tour of the campus, library, and financial aid/admissions offices.

Lincoln Land Community College orientation features similar activities and orients students to the college catalog which also identifies courses with a heavy reading component as indicated by a bold "**R**" placed beside the course description.

Colleges have developed programs that require faculty and current student involvement, early in the students' college experience. **Kennedy-King College's** semester-long orientation includes an advisement strategy that assigns all first-time students to a faculty mentor-advisor. **Parkland College** has set up two new types of orientation. One is an African-American Student Orientation, tailored to the needs/interests of African-American students. The other, is a Minority Mentoring Program piloted last year to match students of color with a mentor based on ethnicity, educational objectives, gender, and time of entry. **Triton College** plans to transform its orientation program into an interdepartmental effort that involves structured opportunities for professional staff to work in partnership with new students in a small, group setting. (See "Minority Student Achievement Series," this issue, pages 253-259, for a description of Triton's program.) **Waubonsee Community College** introduced a "How to Succeed" session presented by students already enrolled at the college. The entire orientation program is conducted in an informal manner with a picnic and other entertainment as a focal point.

Assessment

Colleges are implementing multiple methods of assessment that measure students' intelligence and capabilities. At some institutions, academic, social, emotional, and financial assessments are conducted. At **Waubonsee Community College**, after a student completes an assessment, he or she is required to develop a "Process for Planned Growth." The plan lists a set of goals for each student. **Kishwaukee College** through a formal or informal assessment method views future assessment as likely to involve more qualitative methods, such as focus groups and in-depth interviews, in order to better understand student motivations and needs. **Triton College's** assessment and placement strategy includes experimenting with gender-specific assessments and placements. Students who placed into the lowest level of mathematics are part of an ongoing study now in the third year. Initial reactions of female students to this type of placement have been positive.

Monitoring and Advising

College officials recognize the impact of strong intervention with students who are likely to stop out or drop out. **Harry S Truman College, Morton College,** and **Illinois Valley Community College** have a system in place that requires students to see a counselor immediately if problems are indicated. At Truman, students are monitored on a continuous basis and are invited for counseling and/or directed to specific special services if deemed necessary by staff. Morton College students' records are reviewed by counseling center staff after every semester. Students who are in jeopardy of being on academic probation receive letters indicating their academic status and directing them to make appointments with a

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counselor. During the counseling appointment, the student and counselor complete the "Rx for Success" contract which is placed in the student's folder. At follow-up meetings, the student verifies his/her grades with faculty notes, midterm reports, and transcripts. Illinois Valley's Student Options for Success (SOS) program requires students to see a counselor to discuss what can be done to help them regain good academic standing. **Wilbur Wright College** monitors students during their remedial developmental course experiences. The academic progress of "at-risk" students is examined by using exit testing results and assessment reports.

Some colleges have begun to develop database information about specific student cohorts. **Heartland Community College's** student data analysis indicated that older students' academic performance is better than younger students, and those with lighter academic loads outperformed those who enroll in more than six courses. **Prairie State College's** research analyses indicate that full-time students are more likely to be retained than part-time students, and degree-seeking students are more likely to be retained than those enrolling for one or several courses or one-year certificates.

Classroom Climate

Classroom climate has a profound impact on student success. Underrepresented student populations benefit from teaching methods that include discussion, hands-on experiences, and group-oriented learning. At some community colleges, faculty make a concerted effort to incorporate learning content that reflects the student population of the class. Faculty at several colleges have made efforts to teach using varied methods. At **Kishwaukee College**, the psychology and sociology faculty use classroom active learning techniques to reinforce the out-of-class reading assignments. **Danville Area Community College** faculty designed a project to address the lack of documents and other records of local, minority history. The project, Exploring America's Communities—In Quest of Common Ground, permitted Danville faculty members to be among forty community colleges chosen by the American Association of Community Colleges to participate in the West Coast Conference on American Pluralism and Identity.

Morton College's full-time and adjunct faculty continue to participate in the WE CARE project that includes on-campus courses in Latin American History and Culture and Spanish language courses, and a cultural immersion educational experience in Cuernavaca, Mexico. The college was the recipient of the Illinois Community College Board's 1995 Teaching and Learning Excellence award. **Parkland College** continues to make strides in creating inclusive classroom climates by providing faculty with teaching tools through its Center for Excellence in Teaching and Learning. The Center launched a program incorporating Classroom Assessment Techniques (CAT), introduced a few years ago by Dr. K. Patricia Cross of Berkeley, California and described by her at the 1996 Illinois Community College System Teaching and Learning Excellence Conference this past November. In addition to CATS, the Center helps faculty master diverse classroom approaches such as cooperative learning, active learning, and uses of technology.

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Aiding the Transfer of Minority Students

Transfer Process

Colleges use many resources to facilitate transfer for students in underrepresented groups. Information on the transferability of specific college courses to universities are available to students in course equivalence tables. Articulation meetings are set up by university officials to acquaint community college staff on the latest admissions policies and general curriculum changes. Program articulation agreements between colleges and four-year institutions are established to guarantee that students make a smooth transition from one institution to another. These agreements involve in-state and out-of-state four-year institutions. **City Colleges of Chicago's** CLIMB (Chicago Linkages for Minorities in Biomedical Sciences) is a new partnership program between Chicago State University, **Kennedy-King College**, **Olive-Harvey College** and **Harold Washington College**. Funded by the National Institutes of Health, this project is designed to increase the number of minorities majoring in science to enter biomedical careers. **Malcolm X College** has established several agreements with four-year universities including historically black colleges, such as Fisk University, Lincoln University, Tennessee State University, and the University of Arkansas at Pine Bluff.

To augment community college and university transfers, the Illinois Community College Board, in conjunction with the Illinois Board of Higher Education and the Transfer Coordinators of Illinois Colleges and Universities, has implemented the Illinois Articulation Initiative (IAI). Launched in January 1993, the IAI involves faculty and administrators across the state who produced a general education core curriculum that is accepted by the 12 public universities, 49 community colleges, and over 40 private institutions. Students taking the core curriculum comprising five discipline areas ranging from 37 to 41 semester credit hours will satisfy general education lower-division requirements at the receiving institution. Statewide articulation agreements for specific majors have been completed in 14 disciplines and work on additional majors is underway.

From 1993 to 1995, the total number of community college transfer students has increased by 1.5 percent. The total number of blacks and Hispanics during this same year increased by 6.4 and 10.5 percent, respectively. For private colleges and universities, the total number of blacks transferring to those institutions decreased (9.1%), while Hispanics increased (3.6%).

Transfer Centers

Transfer centers have contributed to the increase in the number of minority students transferring from community colleges to baccalaureate institutions and subsequently completing baccalaureate degrees. Each center is centrally located on campus in a highly visible area with easy access to students. Planning and other activities of the centers involve an advisory committee that can include college faculty, staff, students, and members of the district communities. The transfer center at **Richland Community College,** for example, includes representatives from the college's child care learning center, financial aid office,

multicultural student enrichment center, sociology and math departments, and its Opportunities Program. Community representatives come from the Employment Security Field Office and community-based organizations such as Futures Unlimited and Youth Empowerment Agency.

During the 1996 academic year, more than 37,970 students were served by transfer centers. Approximately 22,000 minority students (58%) make up the majority of the total number of students served. A variety of different types of programs are included in the centers such as the Bachelor Bound Society or the Transfer Club to help minorities sustain their interest in pursuing a bachelor's degree. The **College of DuPage**'s Minority Transfer Center maximizes the transfer of baccalaureate degree-seeking minority students to four-year institutions with its Student Achievement through Faculty Experience (SAFE) Mentoring Program and the On-Site Transcript Evaluation Program. Faculty members have been integrated into the Transfer Center to assist and support the development of the faculty/student mentoring program. The implementation of on-site transcript evaluation, transfer information workshops, and campus field trips have increased opportunities for minority students.

The College of DuPage's newly formed Multicultural Center brings into one location the Minority Transfer Center, International Studies, International Student Advising and an ESL Instructor in hopes that students from underrepresented groups will be provided with comprehensive services. The Center will serve as an incubator for developing programs and services to meet the needs of this student group.

Assisting Students with Learning Disabilities

Through their assessment processes and collaboration with local school systems, community colleges have identified and accommodated students who exhibit a wide range of learning disabilities. Students may have social skills deficits, attention deficit disorders, emotional or drug/medication issues that prevent them from performing their best in class. Colleges have provided services that can assist these students in progressing academically. **Belleville Area College** formed a Faculty Ad-hoc Advisory Committee to work in conjunction with the Special Services Center. The committee helped plan a faculty in-service, "Teaching and Learning Students with Disabilities" which was conducted for full-time and part-time faculty. Many colleges are developing special centers to assist faculty with students with disabilities. **Harry S Truman College**, for example, has created a center that provides professional development training and services. Faculty will be instructed in how to identify students who are challenged by learning disabilities, and they will be trained to work with these students to address their challenges. Community colleges reported a total of 10,745 students with disabilities during fiscal year 1996.

Summary

Community colleges are addressing the diverse needs of underrepresented groups by offering a variety of programs and services within their institutions. Retention strategies such as mandatory orientation for first-time students, qualitative assessment and placement approaches, intrusive advisement, and creating an inclusive classroom climate contribute to student success. Transfer centers have played a significant role in the success of minority students. Increases in the transfer rates of minority populations are encouraging. The variety of special services that community colleges provide for students with special needs, makes community colleges an excellent choice for entry into postsecondary education for students from underrepresented groups, including students with disabilities.

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Programs for Underrepresented Students at Illinois Community Colleges Fiscal Year 1996

Program	Students Served
BELLEVILLE AREA COLLEGE	
Gender Equity	
Recruitment Program	8,500
Equity Awareness	1,000
Retention Program	500
Gender Equity for Youth **	6,000
Minority Transfer Center	1,298
MTC Secondary School Prog **	1,229
Special Services Center	11,000
CITY COLLEGES OF CHICAGO	
DALEY COLLEGE, RICHARD J.	
ALSP Counseling	9,490
ALSP Tutoring	698
CBO Program	170
Continuing Education	1,198
Faculty Advising	7,502
Future Teachers	35
National Youth Sports	346
NovaNET	7,760
Opportunities Program	32
Placement Services	672
Special Needs Services	652
Student Facilitators	1,301
Title III Program	265
Transfer Center	1372
Upward Bound	60
KENNEDY-KING COLLEGE	
Benjamin E. Mays Academy**	289
Building Opportunities	101
CBO Program	45
Future Teachers	20
Opportunities Program	476
Project Transfer	776
MALCOLM X COLLEGE	
Academic Support Center	
Tutoring	2,504
Placement Testing	1,336
NovaNET	3,652
Personalized Curric. Institute	435
CBO Program	95
Future Teachers	25
Latino Center	694
NYSP	653
Opportunities Program	187
Placement Center	1,336
Special Needs	28
Transfer Center	1,212

Program	Students Served
OLIVE-HARVEY COLLEGE	
Academic Computing Center	3,226
CBO Program	47
Child Development Center	175
Future Teachers	30
Middle College	150
National Youth Sports	482
NovaNET	5,170
Opportunities Program	158
Public Assistance Program	14,855
Special Needs	32
Summer Youth	420
Transfer Center	1,091
TRUMAN COLLEGE, HARRY S	
ALSP Counseling	2,114
Audiovisual Tutorial Lab	2,240
AVT International Students Peer/Advisor/Tutor	251
Bilingual Assistance	262
CBO Program	53
College Level Tutoring Services	2,093
Dubois - Washington	199
Institute for Native American Development	96
Lakeview Learning Center	2,867
NovaNET Tutoring	3,168
Opportunities Program	58
Refugee Assistance Center	2,627
Single Parent	150
Special Serv for Disabled Students/Touch Club	628
Technical Center--Counseling/Tutoring Services	190
Transfer Center	1,250
Truman Middle College Alternative High School	148
WASHINGTON COLLEGE, HAROLD	
Actuarial Program	6
Black Student Union	50
Career Planning & Placement	425
CBO Program	62
Child Development Accred (CDA)	197
CLIMB	15
Creative Curriculum	70
Dept of Mental Health Voc Trng	75
Foster Parent Training	3,500
Individual Needs (IN) Program	145
NovaNET	3,466
Opportunities Program	128
Oratorical Contest	127
Organization of Latin American Students	60
Pre-Collegiate Program	425
Project Access	68
Projects with Industry	75
Spanish GED-TV	19
Special Needs	427

Program	Students Served
WASHINGTON COLLEGE, HAROLD (continued)	
Transfer Center	1,055
Tutoring Services	2,542
Vocational Transition Program, DOMH	51
WRIGHT COLLEGE, WILBUR	
11th Annual Ethnic Food Fest	1,490
8th Annual African Am Students Awards Luncheon	116
African American History Month	1,180
Hispanic Month	2,972
National Women's Month	1,922
Office Skills for Disabled	10
Opportunities Program	18
Positive Alternatives	863
DANVILLE AREA COMMUNITY COLLEGE	
Black Student Association	30
Building Fairness/Options for Women**	21
Minority Scholarship/Foundation	8
Opportunities Program	576
Project Excel**	50
Special Populations/Disabled Students	83
Student Human Relations Council**	192
DUPAGE, COLLEGE OF	
Health & Special Services	2,709
International Student Advising	217
Minority Transfer Program	2,616
ELGIN COMMUNITY COLLEGE	
ADAPT	15
BSA	63
Displaced Homemakers	70
Minority Transfer Center	831
Office of Multicultural Admissions	4,712
OLAS (Hispanic Student Association)	65
Single Parent	167
Special Populations Assistance	1,403
Special Services	538
Upward Bound**	69
HARPER COLLEGE, WILLIAM RAINEY	
Center for Disabilities	437
Multicultural Affairs	248
Multicultural Special Programs	775
Minority Student Transfer Center	1,951
Resources for Women:	
Displaced Homemaker	167
Single Parent	129
Gender Equity	39
Women's Courses	786
Women's Special Programs	2,374
HEARTLAND COMMUNITY COLLEGE	
Special Needs	68
Special Populations	60

Program	Students Served
HIGHLAND COMMUNITY COLLEGE	
Dept of Adult Vocational & Technical Education	100
Title IV, Student Support Services (Project Succeed)	325
Title IV, Upward Bound**	89
ILLINOIS CENTRAL COLLEGE	
Minority Transfer Center	3,372
Opportunities Program	406
Disability Services	168
Special Academic Services	521
Student Support Services	316
Young Scholars **	73
ILLINOIS EASTERN COMMUNITY COLLEGES	
ICCB Special Populations	2,616
International Program	64
Perkins (Disadvantaged)	435
Single Parent/Displaced Homemaker	128
Student Success Network	213
Upward Bound Program**	69
ILLINOIS VALLEY COMMUNITY COLLEGE	
Academic Dev Center/Special Needs	2,087
Placement	2,017
JOLIET JUNIOR COLLEGE	
Intercollegiate Opportunity for Minority Students	1,618
Office of Minority Enrollment	1,070
Project Advance	185
Special Needs	525
KANKAKEE COMMUNITY COLLEGE	
Building Opportunities	66
Dr. King Adult Ed Centers	703
ESL Coop/Hispanic Community	90
FIPSE Program (minority transfer)	66
Job Training Partnership	1,743
Leadership 2000/Retention	212
Literacy Programs	404
Meeting the Unmet Need	11
Office of Special Populations	296
Ounce of Prevention	106
KANKAKEE COMMUNITY COLLEGE	
Parent Support/DFI	42
Parent Training Initiative	51
Upward Bound**	62
Work Experience/GED	24
KASKASKIA COLLEGE	
Black Awareness Week	58
Black Student Association	21
Marion County Housing/Gateway Program	69
Minority Awards Banquet	171
Perkins Special Populations	14
Reading Link	326

Program	Students Served
KISHWAUKEE COLLEGE	
Adult Basic Education for the Mentally Disabled	18
Spanish General Education Development Classes	110
Spanish General Education Development Testing	22
Special Needs Counseling Services	115
LAKE LAND COLLEGE	
Single Parent/Homemaker	147
Special Needs Counselor and Services	168
LEWIS & CLARK COMMUNITY COLLEGE	
Black Student Association	242
Single Parent/Homemaker	220
Student Support Services	58
Supported School-to-Work	22
LINCOLN LAND COMMUNITY COLLEGE	
Displaced Homemaker	298
LLCC Eastside Service Center	17
LLCC Summer College for Kids/African American	2,028
LLCC Trustee Tuition Waivers	18
Minority Transfer Center	389
Special Needs	179
LOGAN COLLEGE, JOHN A.	
Black Student Association	98
Disabled Student Services	55
Hearing Impaired Services	10
International Club	24
Minority Transfer Center	278
Single Parent/Homemaker	132
MCHENRY COUNTY COLLEGE	
Adult Re-Entry	3,389
Hispanic Support Services	143
Special Needs	226
MORAINE VALLEY COMMUNITY COLLEGE	
African American History Month	57
Alliance of Latin American Students	75
Black Student Union	24
Building Opportunity	78
Cultural Diversity Programs	155
Historically Black College Fair	133
Latin Cultural Awareness Mo.	383
Learning Dev. Support System	187
Minority Student Transfer Center	687
Physically Handicapped Support Serv.	146
Returning Woman	117
Thurgood Marshall Education Loan	43
Thurgood Marshall Education Scholarship	2

Program	Students Served
MORTON COLLEGE	
Hispanic Heritage Club	96
Lillian Baar Scholarship	1
Pinnacle Bank Scholarship	1
Special Populations/LD Specialist	44
OAKTON COMMUNITY COLLEGE	
ASSIST (Special Needs Students)	345
BNAT (Basic Nurse Assistant Training)	74
Family Literacy	78
High Risk Nursing Program	23
PACT	60
SOS/Library Literacy	1,280
STEPS (Services to Establish Patterns of Success)	214
Sunshine	101
PARKLAND COLLEGE	
Disability Services (Student Support/Counseling)	232
Single Parent	25
Special Populations (Preparedness/Transition/Disabilities)	1,132
Transfer Center (HECA)	1,236
Voc Ed - Carl Perkins	285
Women's Program/Services	2,797
PRAIRIE STATE COLLEGE	
Affirmative Action/Equal Opportunity	NA
Disabled Student Services	111
Disadvantaged Students Tutoring	4,852
HECA Transfer Center	1,020
Office of Minority Student Affairs	1,692
Opportunities Program	488
Project HOPE**	157
Returning Student's Program	53
REND LAKE COLLEGE	
College Special Needs Counselor	35
Early School Leaver	6
HECA - Project First Class**	235
Sex Equity	37
Single Parent	193
Vocational Special Population	2
RICHLAND COMMUNITY COLLEGE	
Black Student Association	26
College Futures**	180
Displaced Homemakers	161
Families in Transition	20
Single Parents and Homemakers	83
Special Populations	36
Transfer Center	885

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Program	Students Served
ROCK VALLEY COLLEGE	
Targeted Populations/Vo-Tech Programs	196
SAUK VALLEY COMMUNITY COLLEGE	
Special Needs, Learning Disabled	43
Special Needs, Physically Disabled	51
SHAWNEE COMMUNITY COLLEGE	
Academic Opportunity	264
Carl Perkins Special Needs	147
Minority Transfer Center	321
School-to-Work	46
SOUTH SUBURBAN COLLEGE	
Academic Assistance Center	957
ACT-SO Scholarships	1
Cultural Diversity	3,970
Disabled Student Services	174
Opportunities	585
Returning Adult Center	1,538
Special Needs	1,843
Student Support Services	210
Minority Transfer Center	1,658
SOUTHEASTERN ILLINOIS COLLEGE	
Developmental Studies:	
Developmental Education (Tutoring)	189
Developmental Education (Mentoring)	1,159
Computer Lab	505
Project Aspire**	
Single Parent/Homemaker Advancement Project	41
Special Needs (Perkins)	406
Special Needs Recruitment/Retention	795
Student Support Services	150
SPOON RIVER COLLEGE	
Handicapped and Disadvantaged	52
Single Parents/Displaced Homemakers	176
Special Needs Assistance Program	350
Special Populations	1,832
STATE COMMUNITY COLLEGE	
Minority Articulation Transfer	696
Upward Bound	72
Adult Education	418
Literacy	529

Program	Students Served
TRITON COLLEGE	
Latin American Club	79
Minority Transfer - HECA	4,125
Nuevos Horizontes	9,263
Project Advance	667
Public Assistance Coord. Sp. Project	135
Spanish Literacy	276
Student Support Services	456
TRAC (Dislocated Workers)	213
Upward Bound**	72
WAUBONSEE COMMUNITY COLLEGE	
Academic Skills Center	1,741
Access Center for Disabled Students	285
LINCCC	47
Office Technology	137
Project Equity	43
Project Opportunity	114
Project Success	289
Road to Success	20
Student Support Services	348
Transfer Center	355
Total Students Served (Duplicated)	249,962

NA=Not Available

* Includes all programs having both a primary purpose to serve underrepresented students and a budget allocation from the institution for this purpose.

**Program serves elementary and secondary school students.

MINORITY STUDENT ACHIEVEMENT SERIES: A COOPERATIVE APPROACH TO INCREASING MINORITY STUDENT RETENTION

by
Mary Jo Hall and Magalene Sudduth

Philosophy Underlying Triton College's Multicultural Initiative

The timely introduction of information, program experiences, and support personnel to newly enrolled students is one strategy used by colleges and universities to encourage minority student persistence. The Minority Student Achievement Series can be described as a sequential offering of program experiences that encourage minority student integration into the Triton College community by providing structured and purposeful opportunities for students to interact with and learn from faculty, staff, and fellow students. The underlying premise of the Minority Student Achievement Series is based on Tinto's model of student persistence (1987). As suggested by Tinto (1987), colleges and universities must cultivate an environment that encourages students to remain connected to the academic and social fabric of the institution so that motivation to remain and graduate is maintained.

Objectives of the Minority Student Achievement Series

- To combine the efforts of three program experiences in an effort to maximize the overall impact on student development.
- To integrate new students into Triton College by introducing them to services, enrichment opportunities, and personnel that will support and enhance their college experience.
- To facilitate the formation of academic social networks among minority students.
- To support minority student preparation for transfer into a senior institution.

Steps Taken to Realize the Initiative

<u>Student Orientation Program</u>

The potential impact of new student orientation on a student's smooth transition into any college or university is well documented. In 1993 Triton College revamped its student orientation program in an effort to better equip students with specific knowledge and experiences that will empower them to derive the maximum benefit from their college experience. The key components of this method of delivering student orientation on the campus of Triton College is based on the involvement of professional staff as Team Leaders and the use of follow-up contacts between Team Leaders and their respective participants.

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Upon admission to the institution, all students receive an invitation to attend the student orientation program. An orientation session consists of placement testing, campus tour, lunch, and small group discussion regarding performance expectations, services, and enrichment opportunities under the mentorship of a Team Leader. The interpersonal dynamics associated with small groups (six to nine students) enables the institution to accommodate a diverse mixture of students with respect to age, ethnic background, and race. Overall, the diversity of orientation groups is reflective of the diversity found in Triton classrooms. After the orientation experience, students return to campus for a thirty-minute registration appointment with an Academic Advisor to review their curriculum and register for courses.

The use of a database known as COHORT enables the program coordinator to systematically track orientation participants and facilitate communication between Team Leaders and their group participants. For example, orientation participants who miss their Academic Advising appointment receive a follow-up phone call from their Team Leader in an effort to offer additional guidance and enrollment assistance. In many cases, the Team Leader is successful at facilitating student enrollment by clarifying concerns or by mediating between the student and Financial Aid or other service departments. With the support of COHORT, two additional contacts occur between Team Leaders and their respective orientation participants. Orientation participants receive an "I care about you letter" during the first week of school along with an invitation to Welcome Week activities and the Student Development Series brochure featuring academic support workshops and enrichment opportunities.

During the fifth week of the term students receive a phone call from their Team Leader. The timing of this phone contact is in concert with classroom assessment schedules and serves as an opportunity for the Team Leader to inquire about academic performance and overall satisfaction. Even though this phone contact is intended to be an expression of interest and encouragement, it also serves as an opportunity to remind students about free tutoring services, student development workshops, and, if necessary, the course withdrawal deadline.

Overall, the Team Leader approach to orientation delivers personal attention to new students, a concept frequently discussed but not easily implemented in any institutional setting, particularly a large, urban community college. Through the use of small orientation groups and follow-up contacts, Triton College provides the personal attention that is so critical to student matriculation and retention. As evidenced in COHORT tracking data, the relationship between professional staff (Team Leaders) and newly enrolled students serves to strengthen the student's commitment to Triton College and ultimately their educational goals.

Evaluation

One of several evaluation methods includes a student evaluation form which is completed on a daily basis. The student evaluation is designed to evaluate every component of the program: placement testing, campus tour, packet review, the Team Leader, and delivered information. Over a three-year period, evaluations of each component reveal satisfaction rates ranging from 92-99 percent. Further, evaluation results submitted by Team

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Leaders indicate strong support for this model in meeting staff development needs, in boosting morale among staff, and in providing on-going mentoring opportunities. With respect to student persistence, an analysis of data reveals that Triton College has experienced

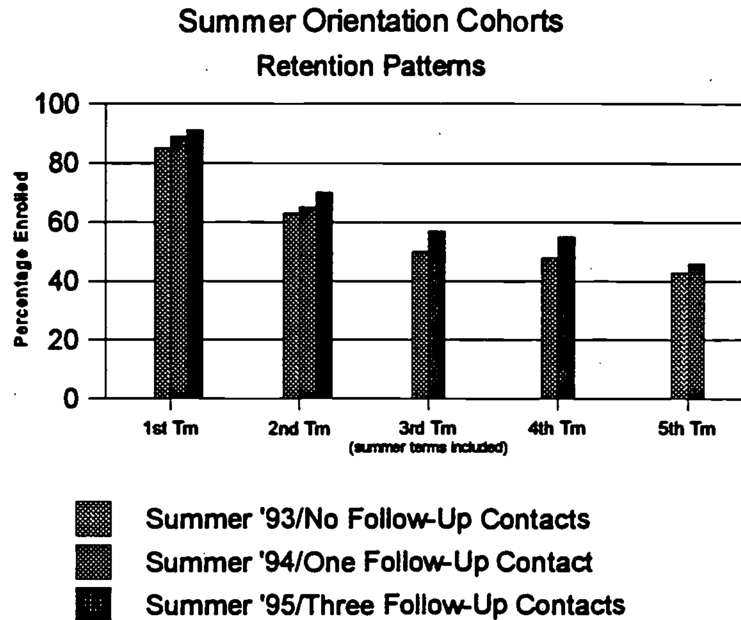

Figure 1

a gradual increase in the retention rates of orientation participants (see Figure 1). Continued analysis of the orientation cohorts will further document the impact of Triton's orientation program on student satisfaction and persistence.

Minority Student Network Program

The Minority Student Networking Program has become an annual affair that occurs during the second week of the fall term, approximately one month after the student orientation program. This college wide effort can be described as a learner centered activity in which the experiences are designed to facilitate learning rather than the mere exchange of information (Beder, 1991, p. 47). The program provides the students with an opportunity to meet and interact with fellow minority students, faculty, and all levels of administration. Most importantly, the program reintroduces minority students to college services, programs, and enrichment opportunities. Through the use of several structured components aimed at goal setting and social interaction, student participants leave this event with a mental focus on academic success.

Overall, the program has four components: resource information, networking opportunities, guest speakers, and raffles.

Resource Information

Representatives from service and program areas on campus set up video presentations and display tables with pamphlets, flyers, and brochures describing available services. Departmental representatives describe service opportunities and personally invite students to utilize services.

Networking Opportunities

The ice breaker networking activity typically involves a scavenger hunt in which students are asked to seek information and answers to twenty questions from participating faculty and staff. The second networking activity, conducted toward the close of the two-hour program, is titled, Plenty of Fish in the Sea. This activity results in the exchange of personal information between students and participating faculty and staff. When the students and staff find each other, they discuss interests, background information, and exchange phone numbers. The networking components provide a practical opportunity for students to ask questions and receive information and guidance from faculty and staff members and thus constitute a "teachable moment"(Brookfield 1991, p. 207).

Raffles

One raffle is conducted toward the beginning of the program and the other is conducted toward the end of the program to accommodate latecomers. The raffle winners receive $25 gift certificates to the Triton College bookstore. Overall, the purpose of the raffle is to help attract students to the event.

Guest speakers

The students are welcomed by the president and vice president of the college. The welcome is followed by the keynote speaker. The keynote speaker, generally described as an inspirational speaker, discusses topics such as "what is the meaning of success," "reaching your potential," or "maneuvering the system."

The philosophy underlying the development and implementation of this program can be viewed from Hal Beder's vantage point. He states, "Philosophies are the beliefs about the way in which adult education should be conducted and the general principles that guide practice" (1991, P. 37). The Minority Student Network Program is based on the principle that adults should be exposed to what will facilitate their learning and that this exposure should include a focus on the basic information required to function in a college setting. It is believed that student participants will be better able to adjust to the community college setting, and, ultimately, that participation will lead to increased retention at the community college and successful matriculation into a four-year college or career field.

Given the philosophical ideas that underlie the Minority Student Network Program, three broad goals have been identified. First, the program is designed to broaden minority student awareness of available campus services and enrichment opportunities. For example,

prior to the end of the program, minority students will be able to identify and locate at least four student service departments and three minority organizations on campus (i.e., Multicultural Center, Black Academic Student Association, Asian Club). Second, the session is designed to establish a rapport between students and several staff members so that long-term communication will result. For example, students will be able to identify and locate at least three minority faculty or staff on campus as a result of the program. Third, the session is designed to encourage goal setting and a focus on college success. The keynote speaker sets the tone for this focus and the networking experiences students have with faculty and staff help to sustain a focus in this direction.

Originally, the Minority Student Networking Session grew out of concern for student retention at Triton College among members of the Minority Employee Council (MEC). MEC is an organization representing and consisting of all minority employees at the college. One of the organization's goals is to identify and seek resolutions for issues that impact traditionally underrepresented students. Members recognized that some of these students were having a difficult time completing their certificate or degree programs and believed that student exposure to minority employees as role models could reverse this trend. The Minority Student Networking Session was developed as a vehicle to expose the students to the extensive support system at the college which includes a corp of minority faculty and staff.

The Minority Employee Council, a caucus group with no formal financial base, had no money to fund the Networking Program. In the past the MEC raised money for smaller undertakings; however, to bring this program concept to fruition, institutional support was necessary. As the council searched for possible funding sources, it became aware of extracurricular funding provided by the Triton College Student Association (TCSA) and submitted a request for funds. Initially, the finance committee questioned whether the Networking Session was a repeat of the New Student Orientation program. When verbal support for the program came from several staff members, including the Transfer Center Director and the Dean of the Learning Resource Center, TCSA approved the funding request and the MEC proceeded with plans for the program. Because the MEC does not have a cost center, cooperation with other campus departments was necessary. Overall, the comprehensive support received from the institution has been important to the success of this program.

With respect to future enhancements of the Minority Student Network Program, a system will be devised to ensure that mentoring relationships are more formalized and sustained. As preparations are being made for the upcoming fall, faculty and staff will be asked to become Minority Achievement Mentors. The mentoring relationship will consist of several systemized contacts initiated by the program coordinator in addition to less formal contacts initiated by either the mentor or the mentee. Use of the COHORT system and the communication model employed to facilitate contacts between student orientation participants and Team Leaders will be adapted to support the Minority Achievement Program. Ultimately, the isolation experienced by some minority students will be diminished as a result of their mentoring relationship with a faculty or staff member (Griffin, 1992).

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Transfer Center

The mission of the Triton College Transfer Center is to encourage minority student orientation toward and preparation for a bachelor's degree. The Transfer Center facilitates achievement of these goals through the use of programmatic interventions such as individual guidance, workshop activities, bus trips to visit senior institutions, college fairs, and access to on-line articulation. Examples of Transfer Center programs and services that support minority students include the following.

Transfer Planning Appointment

During the third week of the term all newly enrolled minority students receive an invitation requesting them to schedule an individual transfer planning appointment. As the students respond to this invitation, the contact is recorded on the COHORT database and additional invitations are forwarded to students who do not respond to the initial invitation. Overall, students receive three invitations, two by mail and one by phone, encouraging their use of the Transfer Center.

The College Board Talent Roster of Outstanding Minority Transfer Students from Two-Year Colleges

During the fall term, the Transfer Center nominates eligible minority students to be included in the Talent Roster. Each year Triton College features more minority students in the Talent Roster than any other community college in Illinois. Triton students benefit from this effort because they receive recognition for their achievement and inclusion in the Roster facilitates increased attention from senior institutions with respect to college admission information and scholarship opportunities. During 1997, fifty-five Triton students were included in the Talent Roster.

Scholarship Outreach

Each January, all Triton students who possess a cumulative grade point average of 3.2 or above, in addition to 45 credit hours, receive an invitation from the Transfer Center to apply for scholarship opportunities sponsored by senior institutions and private and public organizations. The spring '96 transfer class received over $180,000 in scholarship offers and 30 percent of the recipients were minority students.

Black Academic Student Association (BASA) College Fair

During Black History Month the Transfer Center coordinates a college fair featuring representatives from several historically black institutions in addition to other selected institutions. In addition to personal contacts between students and visiting college representatives, students receive information and demonstrations on how to utilize the Internet as a vehicle to learn more about colleges and financial aid opportunities. The BASA college fair represents one of six college fairs sponsored annually by the Transfer Center.

Assessment of the Program

During FY96 the Transfer Center served a total of 6,093 students using a variety of interventions, among them workshops, individual appointments, and transfer guides. An analysis of the data revealed that 48 percent of Transfer Center users were traditionally underrepresented students in relation to an overall population of 38 percent for that group. These figures certainly suggest that the interventions outlined above have enabled the Transfer Center to orient, prepare, and encourage these students toward a bachelor's degree.

Minority Student Achievement Series Conclusion

The Minority Student Achievement Series offers students a sequence of three program experiences: the Student Orientation Program, the Minority Student Network and the Transfer Center. Student involvement with the Minority Student Achievement Series can be interpreted as an institutional attempt to integrate traditionally underrepresented students into the academic and social fabric of the college. Although the cumulative impact of these three program experiences is not fully known, it is apparent that Triton College offers these students a comprehensive support system aimed at increasing their academic student achievement.

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ATTRACTING MINORITIES INTO TEACHER EDUCATION: A MODEL PROGRAM THAT WORKS

by
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Research indicates the shortage of minority teachers is rooted in school desegregation, elitism in higher education, racism and a variety of urban problems. While the supply of potential teachers is readily available in the ethnic and urban communities, the pool of minority candidates seeking teacher certification continues to decline. This paper documents the scope of the problem—a decreasing pool of minority teachers in our public school system and an increasing number of minority students—and provides a description of a model recruitment program that is successful in a predominantly white university.

Minorities constitute a higher percentage of total enrollment in our public schools than ever before in the nation's history. Nationally between 1976 and 1984, the Asian student population increased by over 85 percent and the number of Hispanic students increased by 28 percent (National Center for Education Statistics, 1987, p. 64). In Texas the African American student population increased 1.5 percent and the Hispanic student population increased 32.9 percent (State Board of Education, 1983). It is estimated that by the year 2000, the minority enrollment in urban schools will approach three-fourths of the student enrollment population (Baratz, 1986). The 1996 report from the *Digest of Education Statistics* indicated the following enrollment distribution (National Center for Education Statistics, 1996b, p. 60):

Student Enrollment Distribution in U.S.

	WHITE	BLACK	HISPANIC	ASIAN	NATIVE AMERICAN
1986	70.4%	16.1%	9.9%	2.8%	0.9%
1994	65.6%	16.7%	13.0%	3.6%	1.1%

In 1994, 34.4 percent of the total population of K-12 schools in the United States comprised students of color including African American, Hispanic, Asian and Native American students (National Center for Education Statistics, 1996b). Almost all the major urban educational systems in the country now enroll a majority of "minority" children and this percentage is increasing (National Center for Education Statistics, 1994). In 1993, black and Hispanic students together made up greater than 50 percent of students in central city public schools (National Center for Education Statistics, 1995). There are three factors that contribute to the increasing number of ethnically and culturally diverse students in the urban schools. First, the continuing phenomenon of middle and upper-middle class flight to suburbs and the influx of the minorities into the older, inner cities has significantly changed the demographic mix of the older communities, which are increasingly characterized by a culture of poverty and municipal overloads.

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Second, the relative youth and high birth rates of people of color add more students to the public schools than are entering the schools from non-minority backgrounds. The median ages of the Hispanics (25.5 years), African Americans (27.3 years), and white Anglo-Saxon Americans (33.1 years) indicate the prime child bearing years for three significant groups. In 1991, 39 percent of Hispanics and 33 percent of African Americans were 18 years old or younger compared to less than 25 percent of the majority group being in that age bracket (National Center for Education Statistics, 1993; *Statistical Abstracts of the United States*, 1991).

Third, since the reform of the Immigration Act, the pattern of immigration into the United States has shifted away from a traditional preference for Western Europeans to increasing numbers of qualified immigrants from South and Southeast Asia, Central and South America, and the Caribbean. Thus, during the eighties, the public school enrollment of Hispanics increased by 44.7 percent and the enrollment of Asian/Pacific Islanders increased even more dramatically by 116 percent (National Center for Education Statistics, 1992).

These three factors have major implications for the professional preparation of teachers in general, and of teachers of color in particular. If the present trend in the diversity of U.S. population continues, the number of teachers of color will need to increase significantly given the present 13 percent. The ethnic breakdown of this 13 percent of the U.S. teaching force is even more revealing. While 8 percent of the United States teachers are of African American heritage, only 3 percent are Hispanic, 1.4 percent Asian/Pacific Islander and .9 percent American Indian/Native Alaskan. *(Status of American Public School Teacher*, 1992). In addition to the 13 percent teachers of color, U.S. schools have approximately 12 percent administrators of color. African American administrators contribute 8.6 percent, Hispanics 3.2 percent, Native Americans 1.1 percent, and only .6 percent administrators are of Asian/Pacific Islander origin.

In *A Profile of Teachers in the United States*, Feistritzer (1986), states that public school enrollment is projected to be one-third minority by the year 2000. It is apparent that the minority student population is increasing, while the corresponding number of employed minority teachers has decreased or remained relatively constant. In 1980, Hispanics constituted 2.6 percent of all elementary school teachers and 1.7 percent of all secondary school teachers (Drum, 1986). In Los Angeles, California, where Spanish-background students make up 53 percent of the school population, about 10 percent of the teachers are Hispanic (Crawford, 1987). The number of Hispanic teachers in the State of Texas remained relatively constant, about 12 percent, from 1982 through 1986 (Texas Education Agency, 1987a).

In Ohio, a shortage of minority teachers has reached epidemic proportions, especially in urban areas, largely due to early retirement programs for teacher (Anglin, 1989). Despite aggressive and costly recruitment strategies by many school districts in Ohio, there were only 39 more African American teachers in October 1987 than in October 1986 (Loehr, 1988).

Haberman (1987) reports that urban universities certify less than 10 percent of the nation's newly certified beginning teachers and that a smaller percentage of members of

minority groups are selecting education careers. The minority teacher slowly vanishes while minority school enrollment steadily increases. The National Center for Statistics illustrates, in 1991, the racial demographics of teachers as being 86.8 percent white, 8.0 percent African American and 5.2 percent other (p. 79). There is wide agreement that a situation where the vast majority of teachers are Anglo Saxon and over 33 percent of their students are of color (Gay, 1995) is not ideal for the psychological development of those students (Zapata, 1988).

While these demographic statistics clearly point out the numerical paucity of teachers and administrators of color, the educational implications and ramifications are far more complex. There is a growing gulf between the existential world of the 85 percent of teachers who are white, middle-aged and middle-class and that of their students of color. The culture of poverty and its educational consequences are difficult to comprehend by people who are only marginally affected by it. There exists a social distance and a consequent lack of understanding between the students of different ethnic, national, and socioeconomic backgrounds and their teachers. This problem is exemplified by many teachers who do not live in the same community where they teach, who profess and live by different values than their students, and who prize social interactions that may not be part of the social milieu of their students. An increasing number of research studies in behavioral sciences point out the cultural incompatibilities, discontinuities and mismatches (Spindler, 1987) that are often responsible for creating classroom environments that are characterized by antagonism, lack of empathy, and a lack of mutual respect (Gibbs, Huang & Associates, 1989; Kochman, 1981; Shade, 1989; Schofield, 1982; Holliday, 1985).

Students and teachers in such culturally disparate classrooms lack many of the common ingredients needed for successful teaching and learning, including conformity to the macroculture's norms and standards of behavior, as well as similar views and perceptions about motivation, communication, competition, and cooperation. Lacking these common perceptions, teacher-student relationships often lead to mutual distrust, hostility, and heightened levels of anxiety and tension—all preludes to failure. School gradually becomes the personified enemy rather than the "safe and supportive" nurturer of cognitive, affective, and psychomotor growth of the young. This environment of distrust not only fails the student but, in the long run, fails their culture. That we increase the number of teachers and administrators of color to match the growing diversity within public schools is imperative. We need also to develop new and more effective teacher education programs that foster awareness of the multicultural roots of U.S. society and teach prospective and practicing teachers how to manage and celebrate diversity in public schools.

To meet this situation, recruitment and retention programs are being implemented in many colleges and universities with goals of attracting and retaining minority students through graduation. Recruiting and retaining minority students is essential for the growth of all educational institutions. Successful recruiting enhances the life of the institution. According to David Behrs (1993), "Whether you're recruiting for an undergraduate, graduate or professional institution, establishing a helping relationship with your prospects is the key ingredient in the admissions process." Without effective mentoring, counseling, and special programs, many minority students are unable to cope with the demands of the college environment. Therefore, the primary goal of a recruitment/retention program should be to

enhance the educational experience of students and enable them to adjust successfully to living and working in a campus setting (Basti, Johnson, & Basti, 1994).

Prior to the early seventies, over 90 percent of African American students were educated in traditionally black colleges and universities. According to more recent estimates, about two-thirds to three-fourths of the African American students in college are now in predominantly white institutions (Fleming 1985). Many minority students attending postsecondary educational institutions are the first of their families to attend and are unfamiliar with the written as well as the unwritten guidelines and policies of university life. Typically, they are "uneducated consumers" depending on faculty and staff to teach them necessary survival skills (Basti, Johnson, & Basti, 1994). Recruitment and retention programs are, therefore, a vital link to their survival. These programs become a valuable system assisting students in finding university resources, such as necessary tutoring, social support systems, graduate study funding or research support, and networks for future job placement.

The role of the recruitment/retention program must be to build bridges between grade school and college. Continuous contact with potential recruits is very important. Establishing and holding support group meetings on a consistent basis provides opportunities for learning about the experiences and difficulties of campus life from other students.

Recruitment Model

The Minority Teacher Identification and Enrichment Program (MTIEP) is a university-based model that has successfully served as a catalyst in the development of a state-wide program to increase the pool of minority teachers in Illinois. This program created a network of Minority Teacher Education Associations which identifies potential teachers at the community college, high school, and junior high school levels and provides them with pertinent information, educational activities, and academic support.

The primary goal of MTIEP is the creation of a network of chapters of the Minority Teacher Education Association (MTEA) at community colleges and their feeder schools. The MTIEP identifies potential teachers among minority students at cooperating community colleges and their feeder schools. Once identified, these students are provided with opportunities to enhance their mastery of the many skills necessary to insure their success as teachers. Ultimately, the goal of this program is to increase the number of minority teachers in Illinois. We believe this goal can be achieved through a concerted, long-term plan starting at the junior high school level and involving their teachers, counselors, and other support staff.

Project Objectives

Specifically, MTIEP aims:

- To motivate minority students to apply to and attend institutions of higher education,
- To improve transfer articulation with education programs,

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- To provide minority students with appropriate role models,
- To improve minority students' basic literacy, mathematical, and computing skills,
- To improve minority student retention,
- To increase the State's pool of minority teachers, and
- To enhance the teaching effectiveness of potential and current minority teachers.

A survey of 50 college of education majors at a Midwestern university was conducted. Eighty percent of that survey indicated a need to establish a support organization to assist students in the completion of undergraduate degree programs. In a survey administered to 50 state universities, 60 percent of the respondents revealed a need for additional academic, social, and economic support for minority students if they were to complete their education undergraduate degree program.

A national survey of 100 selected universities was also conducted. Of the 88 percent responding, 67 percent indicated there were no written plans for minority teacher education recruitment and retention at their universities. Fifty-eight percent of the respondents showed no services, such as testing, scholarships, financial aid, resume writing, and interviewing techniques, were available for minorities in the college of education. Based on these findings, it was concluded that a Minority Teacher Education Association (MTEA) was needed. Established in 1994, the MTEA became the impetus for the Minority Teacher Identification and Enrichment Program grant which was funded in the fall of 1995 and 1996 under the Illinois Board of Higher Education's Higher Education Cooperation Act (HECA).

This program has been organized in two phases. Phase one of the program was designed to be an intensive mentor/mentee program and includes the expertise of professionals such as superintendents, principals, and teachers in recruiting minority students into local MTEA chapters. The mentors assist the mentees in providing educational programs and activities designed to sharpen their reading comprehension, mathematical, and computing skills. They also share their knowledge of the teaching profession, its requirements, and its opportunities. Each MTEA chapter consists of a local coalition of students, educators, and community leaders and functions as an educational support group. Educational training occurs during regularly scheduled MTEA meetings with the local cooperating feeder school districts. Faculty advisors, sponsors, and other educational experts offer diagnostic assessment of student members' basic skills as well as supplemental instruction aimed at helping minority students overcome their difficulties in historically identified "threshold courses." Additionally, they share information on financial resources, including grants, scholarships, fellowships, and loans available to students. MTEA members serve as tutors, student teachers, mentors, and role models in primary, middle, and secondary schools.

Phase two of MTIEP is a learning experience at the university campus through a summer school program. Students participate in summer programs designed to capitalize on the mentoring process occurring when mentors and mentees are brought together on campus for the common purpose of enhancing the retention, recruitment, and preparation of minority teachers. During the summer program, students attend classes to enhance their basic academic achievement, study skills, and social and cultural awareness. In the pursuit of the teaching degree, mentor students participate in pertinent panel discussions, assist university instructors

in the classroom, and counsel teen campers. They interact with teacher education majors to strengthen their classroom and tutorial effectiveness. University MTEA members and sponsors, including practicing teachers, advisors, and counselors utilize their expertise and skills to assist in the implementation of the summer program.

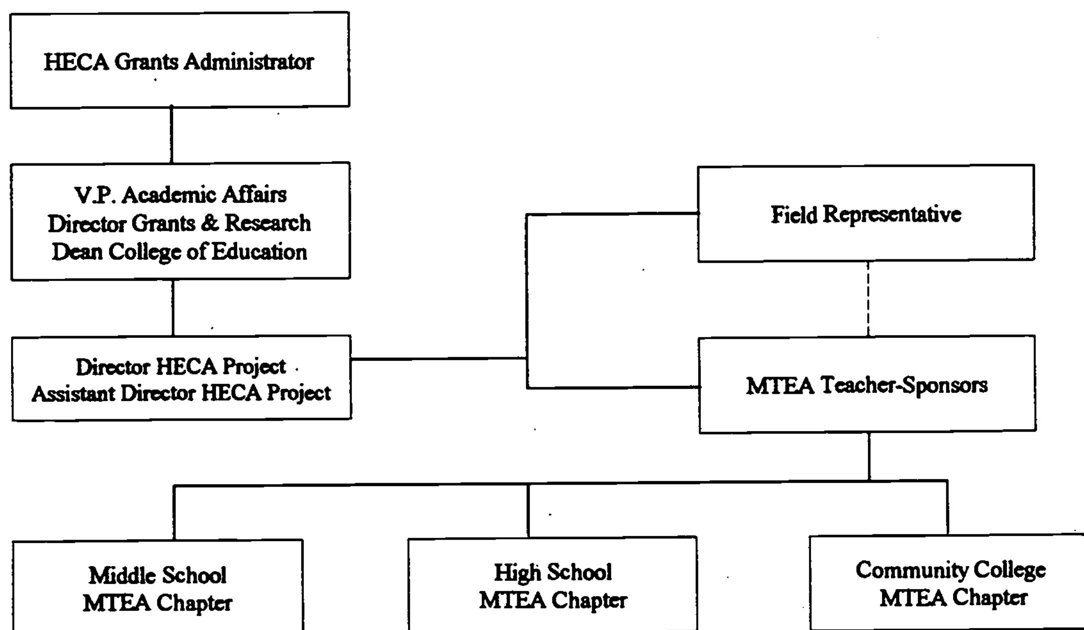
Through the above phases, activities related to them, and the collaborative efforts of local school district personnel (superintendents, principals, teachers, guidance counselors, central office personnel, and local community leaders), the Minority Teacher Identification and Enrichment Program is conservatively estimated to serve minority students from six community colleges and their feeder schools with approximately 300 students.

Further MTIEP's Goals

Given the initial success of MTIEP, we hope to strengthen the program by

- Identifying and establishing approximately ten community colleges and their feeder schools for participation in the MTEA;
- Identifying and selecting members for an MTEA Advisory Board to assist in the development and implementation of local MTEA chapters; and
- Identifying field representatives and teacher sponsors and their responsibilities.

MTIEP Organizational Chart



Field Representatives' Responsibilities

- Identify MTEA Board members,
- Identify appropriate MTEA teacher-sponsors in outlying junior high, high schools, and community colleges, and

- Coordinate the organization of local chapters and assist the teacher-sponsors' organization.

Teacher-Sponsors' Responsibilities

- Identify students for membership in the MTEA,
- Organize the MTEA chapter,
- Develop activities to encourage student interest in the teaching profession,
- Nurture students' interest in teaching,
- Identify and train student mentors/tutors from the university MTEAs,
- Develop and supervise mentor/mentee and tutorial relationships in cooperating institutions,
- Establish consultant and speaker schedules for MTEA chapters,
- Assist in the teacher placement of minority student teachers,
- Assist in placement of members in university Minority Internship Programs,
- Identify conferences and workshops MTEA members can attend to enhance their growth and development, and
- Provide information on transfer articulation, academic advisement, financial aid resources and other topics pertinent to minority teacher education.

Summer School Activities

The MTIEP summer program was created to give selected MTEA members from the various statewide chapters a chance to meet, share ideas, and interact in a setting both educational and fun. In order to make selection fair, each chapter is allowed to send a percentage of their members based on the number of students participating in the chapter. Students who participate gain confidence in their ability to succeed academically, receive help in setting academic goals, and learn of the many opportunities available to students of color in the teaching field.

For two weeks, on the campus of Eastern Illinois University, a unique educational experience is available to members of the Minority Teacher Education Association. The camp provides students with classroom instruction in computer skills, mathematics, music, science, English composition and literature, and social studies. In keeping with our theme, *Teaching Stars for Tomorrow*, we schedule field trips, motivational speakers, leadership training skills workshops, and daily discussion groups geared towards enhancing communication skills. The students are housed and served meals in the EIU resident halls. Recreational lounges, laundry facilities, and a full staff of trained camp counselors and supervisory personnel are on hand to assist the campers in any way possible.

Conclusion

The acquisition of the MTIEP grant helped us realize six community college partnerships, including high schools and middle schools, and the establishment of nine viable local MTEA chapters. In the first year of the program, approximately 125 students actively participated in MTEA activities. In the second year of the program, student members

increased to 300. Examples of the activities accomplished include training students as tutors and mentors; developing program conferences and workshops; producing videotapes describing the program; preparing newsletters and brochures; enhancing writing, math, and communication skills; and participating in career development workshops, teacher preparation courses, and social skills seminars. We plan to increase the number of community colleges, feeder schools, and participants. Since MTIEP's inception, ten students have graduated from the teacher education program and are currently teaching in the public schools or pursuing higher education degrees. Overall, we anticipate continued support from the university administration, faculty, and staff because the program works to increase the pool of teachers of color for the State of Illinois.

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DISPELLING MYTHS: GRADUAL EMANCIPATION

by
Jim Strnad

The Quakers have a unique place in the history of the movement to abolish slavery in the United States. As historian Thomas Drake observed, "The only significant movement against slavery in colonial America took place among the Quakers" (Drake, 1965). Urged by the minister, John Woolman, the Quakers developed a growing sense of the immorality of slavery and began to emancipate their slaves. Sometimes Quakers paid compensation for past work (Moulton, 1971). They also provided protection from colonists outside of the Society of Friends who would try to enslave freedmen, and they made efforts to educate former slaves. Woolman's success at altering Quaker thinking to oppose slavery came as a result of societal readiness to hear his message as well as his ability to use Biblical references in a humble manner.

Woolman was born on October 19, 1720 in Ranocas, New Jersey to a middle-class Quaker family. The son of a farmer and a fruit grower, he educated himself from childhood and became a successful retailer. Although successful in business, Woolman decided that having an exhaustive job was not a primary concern for him as he desired instead to spend much of his time ministering to his Quaker community. He left his retailing business and became a tailor. Having a comparatively menial job allowed him to spend time traveling and ministering to Quakers. In 1741 Woolman was proclaimed a minister (Moulton, 1971). This position did not mean that he would hold a full-time job caring for the spiritual health of Quakers, but he was considered a man worth listening to at spiritual meetings.

It was not until the 23-year-old Woolman made his first journey to some Friends who owned slaves in Carolina that he experienced the institution of slavery. He wrote in his journal that he "lodged free-cost with people who lived in ease on the hard labor of their slaves" (Moulton, 1971). This experience was enough to ignite a desire to see all slaves who were owned by Quakers freed.

Being literate, Woolman was often hired to write contracts for the public. Seeing the exploitation of slaves among Quakers, he demonstrated his own desire to see slaves freed by refusing to write contracts involving the transfer of slaves from one owner to another. After refusing to help a fellow Quaker in this way, Woolman noted in his journal: "I spoke to him in good will, and he told me that keeping of slaves was not clearly agreeable to his mind, but that the slave was a gift to his wife from some of her friends, and so we parted" (Moulton, 1971). Although his refusal to write contracts caused Woolman his own financial loss, several slaves were released as a result of such a godly testimony.

When visiting Quakers he never resided at a house that profited from the labor of slaves without paying the family for his stay or paying the slaves to compensate labor done for him. He used his favorite method of promoting his stance on slavery by kindly confronting Quakers.

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Woolman was not the only Quaker that desired to see slaves freed among the Quakers. Many Quakers desired to emancipate slaves to preserve the Quaker community's positive standing before a holy God. During this period in U.S. American history, it was common for Christians to believe that calamities came to people as a result of a moral wrong being committed by an individual. Quakers thought that the Seven Years War as well as successful Indian attacks that occurred against them along Pennsylvania were manifestations of God's judgment for owning slaves and treating them harshly. From their inception, among the Friends violence had been condemned even in military settings (Soderlund, 1985). Quakers felt that violence displeased God and that cruelty to another human being was an aspect of violence.

Quakers also believed that the entire institution of slavery was exploitative, and one man's exploitation of another was sinful. The strong convictions of Quakers concerning institutionalized exploitation came from their experience in England where many had been forced to pay a tithe to a church whose elite seemed to live sumptuously at the expense of the common man (Jones, 1963). In addition, many Quakers questioned slavery because it could possibly prevent enslaved individuals from coming into a close relationship with the living God. The Friends believed that such a relationship should be available for all men to experience, not only clergy.

Many Quakers who desired to see Blacks emancipated believed their deeds were an effective demonstration of their beliefs. Others did not. On this subject Woolman wrote:

> Conduct is more convincing than language, and where people by their actions manifest that the slave trade is not so disagreeable to their principles but that it may be encouraged, there is not sound uniting with some friends who visit them. (Moulton, 1971)

Many refused to buy slaves or products produced by slaves. The equality of all humans under God was a central Quaker belief. For this belief Quakers suffered at times since they felt they should not tip their hat to a high official such as a governor. Such a gesture would have shown respect based on an official's position in life. On the positive side of the belief was the idea that all humankind possessed an element of their being which came from God. A belief in the "inner light" caused Quakers to have a compassion for all people (Jones, 1963). It led to nonviolence and a rejection of racial discrimination, based on the color of one's skin. This sense of equality applied to the status of women, Indians, and Blacks. Believing Blacks to be human beings, colonial Quakers thought it was essential for Blacks to be able to make the choice to accept Christ's redemptive work of dying on a cross.

Although many Quakers desired to see slaves freed, others wanted to keep slaves for the wealth that could be gained by owning them. The majority of Quaker slave owners were the older members of the Friends (Soderlund, 1985). Usually these large landowners in New Jersey and Pennsylvania reaped substantial financial benefits from their use of slaves. For their own monetary gain they condoned slavery. It was not until the death of the first generation of wealthy landowners that antislavery sentiment rose to a point where most of the Quaker community was willing to change to a policy of emancipation.

Of serious concern to many Quakers was the fact that many slave holders would not honor the institution of marriage among Blacks. For this reason many Blacks were forced into and out of mating relationships. In his journal Woolman wrote:

> Many of the white people in those provinces take little or no care of Negro marriages, and when Negroes marry after their own way, some make so little account of those marriages that with views of outward interest they often part men from their wives by selling them far asunder, which is common when estates are sold by executors at vendue. (Moulton, 1971)

Before Woolman, the strongest expression of antislavery sentiment among the Quakers had been voiced by some Quaker ministers, including Elihu Coleman, George Keith, and Ralph Sandford, but their strident condemnations actually had caused harm to the movement. Unlike George Fox, the founder of the Society of Friends who admonished members to emancipate their slaves gradually, these men called for an immediate and unconditional release of slaves. In 1693 George Keith condemned the Society of Friends by writing *Exhortation and Caution to Friends Concerning the Buying or Keeping of Negroes* (Drake, 1965). In retaliation for his condemnation, the Quakers excommunicated and fined Keith for insolence. In 1729 Ralph Sandford wrote *Brief Examinations of the Practices of the Times*, which condemned all slave-holding Quakers, even insulting them (Drake, 1965). Rejecting his writing, the Society of Friends banished him. These ministers' preaching changed little since they sermonized vehemently, like George Whitefield the famous Methodist orator. That style of preaching did not work among Quakers, who believed that quiet was a facet of morality.

Still some positive steps toward the emancipation of slaves were made despite a strong upper-class resistance to the movement. In 1711 Pennsylvania banned the importation of slaves (Drake, 1965).

Although many politically powerful men such as William Penn wavered in his opinion about slavery, Woolman proved to be more effective in initiating substantial steps toward emancipating slaves (Drake, 1965). He was not a politician or an organizer. He was a mystic with the ability to influence others. He was not argumentative, condemning, or angry in his relationships with Quakers, but was soft-spoken and kindly. Having traveled for years among Quakers in Virginia, Carolina, New Jersey, and Pennsylvania, Woolman had established a reputation as a man who sincerely cared for his fellow Quakers, yet desired to see slaves emancipated.

Woolman put his antislavery views in writing in 1746 when he drafted an essay entitled *Some Considerations on the Keeping of Negroes*. Although this document was not published until 1754, it was the first public exhortation by a religious group in the United States demonstrating the evil of slavery. Woolman's dying father encouraged him to publish the essay, and he did so just after having a dream in which he believed God was attempting to communicate with him that it was time to publish it.

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The printing of Woolman's essay was timely as it was published just after a series of Indian attacks ensued on the Western borders of Quaker territory the same year (Moulton, 1971). Woolman's essay was so substantial in its argument to emancipate slaves that it was the only antislavery tract sent to every Yearly Meeting in the U.S. and in England. The significance of colonial Yearly Meetings was that in each a consensus was formed on policies within a respective colony and these policies would lead to laws created by colonial assemblies. At the 1758 Philadelphia Yearly Meeting Woolman said:

> Many slaves on this continent are oppressed, and their cries have reached the ears of the Most High! Such is the purity and the certainty of his judgments that he cannot be partial in our favour. In infinite love and goodness he hath opened our understandings from one time to another concerning our duty toward this people, and it is not a time for delay. Should we now be sensible of what he required of us, and through a respect to the private interest of some persons or through a regard to some friendships . . . neglect to do our duty in firmness and constancy, still waiting for some extraordinary means to bring about their deliverance, it may be that by terrible things in righteousness God may answer us in this matter. (Drake, 1965)

In Woolman's essays he used Scripture extensively to support his position. He cited a passage from the book of Matthew which stated that when Jesus stretched out his hands toward his disciples, He said, "Behold my mother and my brethren; for whosoever shall do the will of my Father that is in heaven the same is my brother and sister and mother" (Moulton, 1971). After invoking this scripture Woolman asserted that Jesus called all people who did His will equal. Woolman also quoted "Forasmuch as ye did to the least of these my brethren, ye did it unto me" (Moulton, 1971). By exploiting blacks, Woolman argued, a person is considered to exploit and harm God. He refers to Genesis (ch. 3, verse 20) which says "all nations are of one blood" (Moulton, 1971). By referring to this scripture, Woolman demonstrated that all people are essentially the same. Such a demonstration was necessary to eliminate ideas of white supremacy in the minds of some Quakers.

Woolman argued that Blacks needed emancipation because God desired all people to come to repentance and a faith in Christ to go to heaven. He quoted the Book of Acts (ch. 1, verse 8) which states: "Then hath God also to the Gentiles granted repentance unto life" (Moulton, 1971). This verse, coupled with his use of the verse in the New Testament Book of Acts (ch. 1, verse 8) that says "Ye shall be my witnesses to Me not only in Jerusalem, Judea, and Samaria, but to the uttermost part of the earth," suggested that God did not want the institution of slavery to exist as it showed the slaves a bad example of who He is since "Christian" colonists still oppressed their slaves (Moulton, 1971).

Besides showing genuine concern for the welfare of slaves, Woolman also demonstrated, using scripture, that oppressing others will harm the perpetrator. Quaker tyrants being judged by God as doing evil would, he suggested, go mad from their actions and referred to the scripture Ecclesiastes (ch. 7, verse 7) to support his argument (Moulton, 1971). Furthermore, in addition to God's judgment and the mental anguish that comes from oppressing others, Woolman asserted there would be natural judgments of sin as one will reap what they sow.

Although it could be argued that the Old Testament need not be heeded, for the Quakers, heeding the instruction of both Old and New Testaments was of importance. Woolman quoted from Leviticus (ch. 19, verses 33-34) to demonstrate to his Quaker community that they should care for the stranger that lived among them. The verse reads "If a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you shall be as one born amongst you, and thou shalt love him as thyself" (Moulton, 1971). Some might argue this verse applied only to the Israelites, but colonial Protestants took Old Testament scripture and applied it to their world.

In another Old Testament passage Woolman urged compassion. The verse from Exodus states "Thou shalt not oppress a stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt" (Moulton, 1971). It demonstrated to the Quakers that God did not desire to see the slaves in their midst oppressed and that they, the Quakers, should have a memory of their own difficult times in which they felt oppressed. Woolman also demonstrated God's love for all people when he quoted a verse from the book of Judges which reads: "His soul was grieved for their miseries" (Moulton, 1971).

In a subsequent essay entitled *Considerations on Keeping Negroes Part, Second* that he completed in 1761, Woolman identified a myth that was believed by Quakers as well as other colonial Protestant groups. The myth had been derived from the Biblical account of Noah and his three sons: Shem, Ham, and Japeth (Jordan, 1968). In the narrative Ham commits a sin which leads Noah to pronounce a curse on him. In the curse Noah declares Ham will be a servant to his two brothers. From this story came the idea that Blacks are to serve whites as Ham was assumed to be the father of all Black people. Believing that God had ordained that Blacks would serve whites, the colonial slave holders felt justified in their oppression of slaves as the system of slavery was a consequence of Ham's sin. All of those who believed this myth were condemning the descendants of a man for the deeds that he did.

Having identified the myth, Woolman demonstrated that such a belief could not be true by using a verse from the Old Testament Book of Ezekiel which states: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him" (Moulton, 1971). By using this passage, Woolman argued that Ham's sons could not possibly be judged for their father's sin, nor could Blacks through history be judged for the sins of their ancestors.

In *Considerations on Keeping Negroes, Part Second,* Woolman quoted a verse in the Book of Matthew, which reads, "You have made the commandment of God of none effect through your tradition (Moulton, 1971)." He used this scripture to demonstrate that a culture can be steeped in customs that may seem reasonable although they are in direct violation of the commands of God. A condescending view of Blacks must, he suggested be evaluated by comparing it with scripture. The false interpretation of the story of Ham and the fallacious views about Blacks based on generational bias must be changed as Quaker beliefs must be evaluated regardless of the fact they have been handed down from a previous generation.

In *Considerations on Keeping Negroes, Part Second,* Woolman also suggested that God would help Quakers if they stopped oppressing Blacks. Referring to the book of Jeremiah, he cited verses in which God promises that "if you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt, then I will cause you to dwell in this place" (Moulton, 1971). Woolman used this scripture to demonstrate that the Quakers were to treat Blacks without oppression to preserve the Quaker community from the feared threat of war with Indians on the Western frontier.

Twenty-one years after his death, Woolman's publication *A Word of Remembrance and Caution to the Rich* demonstrated his attitude toward the issue of wealth. To Woolman, wealth was not to be the ultimate goal in a person's life. He believed that when men pursued money, riches, fame, and power in this world, they would not ultimately be satisfied. He believed that with wealth and power could come laziness and that this was not good for the soul of man because it could breed many kinds of vices. He thought individuals must remain occupied with productive, honest work, in order to feel satisfied in life.

Although there was a labor shortage in the colonies, Woolman felt the use of slaves fostered a tendency for Quakers to become lazy. With slaves employed needlessly, whites could live rich sumptuous lives. If slaves were released it would be beneficial to Quakers because they would be engaged in healthy, gainful employment. Woolman's ideas about work fit with the pervasive opinion of Protestants throughout Pennsylvania and New Jersey. He promoted the Protestant work ethic, which was gladly received by many Quakers.

With the hardships of everyday life, many Quakers were worried about how they were going to survive. At times this striving and anxiety over the necessities of life led to a desire to work excessively or to make dishonest gains. To eliminate such thinking, Woolman quoted the scripture in Matthew (ch. 10, verse 29): "Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your father's knowing?" (Moulton, 1971). By using this scripture, Woolman attempted to demonstrate to his fellow Quakers that if they worked honestly and diligently, God in heaven would surely supply their necessities as each person is important to Him.

Two years after John Woolman died in 1772 his journal was published. Woolman's essays had a substantial impact during his life, but his journal and essays shed light on the issue of slavery for years following his death. Woolman's journal entered the homes of many Quakers and stayed to be read daily. In his journal Woolman demonstrated his distaste for the vice of vainglory. He wrote,

> that a humble man, with the Blessing of the Lord might live on a little, and that where the heart was set on greatness, success in business did not satisfy the craving, but that in common with an increase of wealth, the desire of wealth increased. (Moulton, 1971)

Regarding the vexation Woolman felt would come as a result of owning slaves, he wrote "This people and their children are many times encompassed with vexations which arise

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from their applying to wrong methods to get a living" (Moulton, 1971). Thus Woolman's journal reflects his belief that while work was important because it was ordained by God, it cannot be one's ultimate fulfillment.

He made commitment to God his top priority. All other things followed that commitment. Woolman wrote,

> When we love God with all our heart and with all our strength, then in this love we love our neighbors as ourselves, and a tenderness of heart is felt toward all people, even such who as to outward circumstances may be to us as the Jews were to the Samaritans. (Moulton, 1971)

By demonstrating his love for Blacks as well as his love for his fellow Quakers, Woolman successfully contributed to the emancipation of slaves among Quakers. The presentation of his first essay coupled with his tactful confrontation of individual Quakers concerning the release of slaves led to the 1758 Philadelphia Yearly Meeting's decision to disown Quakers who bought or sold slaves. Realizing the consequences of oppressing men, he prophesied "The seeds of great calamity and desolation are sown and growing fast on this continent" (Moulton, 1971). Woolman's deeds affected many Quakers while he was alive and after he died. It is not surprising at all that one of his disciples, Benjamin Lundy, influenced William Lloyd Garrison to devote his life to emancipating slaves (Moulton, 1971).

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