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UNMELTED COMPOSITION: A MULTI-CULTURAL APPROACH TO TEACHING ENGLISH COMPOSITION AT THE COLLEGE LEVEL IN AN URBAN SETTING

by

Fredrick Leroy Salsman

A dissertation submitted in partial fulfillment
of the requirement for the degree of
Doctor of Arts
(English Language & Literature)
in The University of Michigan
1977

Doctoral Committee:

Professor Jay Robinson, Chairman
Associate Professor William Alexander
Associate Professor Walter Clark
Associate Professor Murray Jackson

DEDICATION

for a strong and gentle black woman

who has suffered, struggled and survived,

my mother

ACKNOWLEDGEMENTS

Acknowledgement is gratefully made to the following: to the members of my family, who were continuous sources of support and encouragement; to the members who served on my doctoral committee; to Professor Ella Bowen, of the School of Education, and Howard Robinson and Gregory Wilkins, my colleagues, whose suggestions proved helpful; and to all the highly visible ethnic groups who actually inspired this discourse.

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CHAPTER I

INTRODUCTION: THE PROBLEM

John Doe is the typical American who is most like most "Americans." He is anyone, living on any street; he is the typical American. If he appeared in the census, he would be the man who has everything that everyone else has. His would be one of the over fifty million families in the United States who own over fifty million television sets and over fifty million automobiles. He would be among the roughly two-thirds who own their own homes. He is married to Jane Doe, and they have the "usual" number of children.

Like almost two thirds of "Americans," he is white Protestant of Anglo-Saxon ancestry and lives in a town or city. He writes, speaks and dresses "properly." Especially since World War II, he prefers to be in a surburban neighborhood, made up of people not too noticeably unlike himself. A century ago, he lived on a farm and still likes to think of himself as close to the soil, even if it is only a flower-bed. He is likely to spend many of his weekends cutting his lawn, trimming his trees, pulling weeds in his vegetable garden, or puttering with a paint brush or hammering around his three-bedroom house. In such "do-it-yourself" activities, he is continuing an American tradition of self-reliance. He got this individualism from his fore-fathers, who were forced to invent, make and use their own tools in wilderness conditions. The self-confidence with which he uses hand tools is part of his

heritage and he will pass it on to his son by giving him a hammer and a saw and who knows what else and by teaching the child to use them.

Five days of the week, John is likely to ride to work in the city in a car-pool. He takes his work seriously and thinks of it as a contribution to society. Actually, it is an important contribution to his own psychological well-being. Like his grandfather, he feels that work is basically "good" and that idleness is basically "bad." If he loses his job, he tends not to apply for the government unemployment payments, which are his right, because that would somehow prove that he is unworthy and unable to "stand on his own feet." For, the man who has trouble finding or holding a job loses status in a community. On the other hand, the man who learns to jump from job to job, each one better than the last, is greatly admired.

John Doe leads a fairly quiet, respectable life. He takes a newspaper and two or three magazines. He has a television set, but likes to take a night out at the movies or a play or a concert occasionally. He perhaps belongs to the Parent-Teachers Association where, one night a month, he discusses his children's education with their teachers. The teachers assure him that the philosophy of education for his children is the same as when he was a student, essentially re-inforcing the legitimacy of the prevailing core culture and preparing students to assume productive positions in the community within the constraints imposed by mainstream culture. John is assured that the school is imparting to his children

socially useful and acceptable skills (how to speak, write, act "correctly") and socio-political consciousness which will lead them to choose to employ their acquired "proper" skills in a fashion consistent with the core beliefs, values, perceptions and attitudes of that culture.

He entertains other families fairly frequently with cocktails and dinner, often followed by a bridge game. At these parties, the women tend to talk about clothes, their families, and other people like them, while the men are likely to talk about sports, politics, cars, or the "good old times." In general, these Americans are relaxed, self-satisfied, energetic, hard-working, and optimistic.

Furthermore, John Doe is likely to be very friendly and helpful. When a new neighbor moves in he is likely to offer to help him carry in the furniture. This is no doubt partly curiosity, but it is also a genuine desire to be a good neighbor. Jane Doe is likely to invite the new-comers to dinner that first evening to save them the trouble of cooking while they are unpacking.

Like his British cousin, John Doe has a strong sense of fair play, partly derived from sports. He is honest and tries to do the right thing, especially in giving the other fellow a fair chance. This sense has certain limits. If someone outside his cultural reality tries to move into his neighborhood, he is likely to protest, especially if the newcomer is a non-white. He will insist that he is not prejudiced. He will tell you, quite rightly, that some of his "good friends are non-whites." What he objects to are the un-"American" standards of cleanliness, or honesty, or morality

that "these people" may have. He will not say these things, of course; instead, he will say that he is afraid that the price of his house will go down.

Almost every summer he stuffs the car with children and gadgets and goes on a two- or three-week vacation. He especially likes to go to New York City, where he can see one of the world's tallest buildings and the Statue of Liberty. Both of these are symbols to him. The Empire State Building shows what wonderful achievements his country is capable of (no matter how many pockets of poverty it leaves). The Statue of Liberty reminds him of Americans' faith in the United States as the land of freedom and opportunity for all "men"--even non-WASPs. (The emotions in symbols can easily hide contradictions.)

This is the American character that the educational institution in this country, the keeper of the culture, has created, maintained and presented to John. This institution has promised John a "union card" or "passport" for full entry into American life if he dutifully completes his high school and college educations. James Sledd, in his telling attack, says education in America "...actually force[s]...values of the white [Anglo-Saxon Protestant] middle class world on...every class and color...."[1] One receives the "proper" diversions/delusions designed for ones matriculation/acceptance of the WASP's character. Learning, then, is terminated into acculturation to distort one's visibility and stifle perceptions, beliefs, attitudes and values that would lead to serious challenge to indoctrination. Education in this country, either

for non-whites or whites, either superior or inferior in quality, has served one purpose, to supply the mainstream culture with supportive inputs for its survival.

Any distortion of John Doe is what Ralph Ellison calls "invisible." Or, if this invisibility attempts to work its way from the dim recesses of the public consciousness, this is what most sociologists, psychologists, educators and lay people consider a "problem." To create shaded visibility and solve the "problem," the task of education is to cleanse those possessing impurities--all except the impurity of color. For if the possessors are noticeably and/or admittedly non-WASP but have embraced the "proper" perceptions, beliefs, attitudes and values provided by the gatekeeper of the WASP culture, they are closer to being admitted into American culture, of course on its conditions.

Up until the 1960's, non-WASP students' existence--with some exceptions--in American classrooms was decided not by them but by the constant necessity to be everything that negated the WASP's concept of "those people." They were, in fact, forced to suppress their inner selves so as to conform to the mores of the institutions and of the society defined by the WASPs. For the bulk of each day, their manners, speech, style of interacting were on trial before WASP America. Classes, although sometimes rewarding, seemed frequently to them tests to prove to the teachers, to themselves, to other students and to society that mainstream America's views on the non-WASP mentality were incorrect. Very few succeeded; those who did realize partial non-WASPism, those who met the requirements

to enter the non-WASP middle class[2], escaped some of the degradation that the non-WASP masses have come to know as the "American nightmare."

However, the flavoring of the 1960's added the spirit which lessened the frightening impact of this "nightmare" for the non-WASP masses. What specific social occurrences contributed to the turbulent character of the sixties? Many social critics point to the historic 1954 Brown v. Board of Education Supreme Court decision which ruled by unanimous vote against the "separate but equal" doctrine practiced in American public education. They also point to Rosa Parks' defiance of generations of social convention--Ms. Parks, who is considered by many Blacks, the "mother of the Civil Rights Movement," refused to move to the back of a bus in Selma, Alabama. This legalistic jargon and this defiance of role expectation imposed on Blacks in the South by that geographical region's mainstream culture created an inertia in this American character that led to years of confrontation and to most basic changes in the mood and psyche of the non-WASP in America.

The few Black students integrated during the first decade of the snail's pace tactic of integration were docile. They did not question and disturb the premise that white schools were better and Black schools should be closed. The initial tremors of school integration were experienced in the South. But bitter hostilities soon prevailed, as disputes started against the sophisticated de facto segregation patterns buffered by real estate practices in northern cities. This vociferous insistence paralleled the civil

rights movement, Black power movement, the assassination of Dr. Martin Luther King and his "dream" of integration and non-violence and a wave of bloody race riots.

During the first six years of this confrontation, that period covering 1960-1966, the more traditional civil rights leaders had been the basic charismatic, philosophical and inspirational figures. Such men as Bayard Rustin, James Farmer, Whitney Young, Roy Wilkins, and of course, Dr. Martin Luther King, Jr., had set the general context within which the confrontation was waged. These men provided the frameworks or guidelines to follow in carrying out a confrontation aimed at gaining "freedom, justice, and equality" for Black Americans. Within that period, however, many Black Americans were catching up with and passing their mentors. Some of these Black leaders fell by the wayside; some became irrelevant; and others found themselves trying to keep up with the Black movement or following it rather than setting its momentum and directing its course.

These traditional Black leaders did not, however, lose favor with Blacks solely as a result of their inflexibilities and imperceptiveness. Perhaps the primary cause for their diminished posture was the arrival of new leaders, who addressed themselves more directly to the new orientation, hopes and hunger for more aggressive action manifested by Blacks during the mid-sixties. Many articulate and forceful young voices emerged to occupy the gaps created by the waning popularity and appeal of the traditional leaders. Three of the leaders who not only captured the attention of most Blacks but also their minds were Malcolm X, Stokely Carmichael and H. Rap

Brown.[3] These men reflected the spirit of the times, and their messages to Blacks were unmistakable. They saw that the central problem facing Blacks was not a lack of love for their country; not an "American Dilemma"; not that Blacks were unprepared for full citizenship and rights; not a problem of individual racists. The overwhelming problem, as Carmichael, Brown and Malcolm X saw it, was institutionalized racism. If institutionalized racism could be eradicated, individual racists could be dealt with easily and effectively by established judicial forces in the society.

These three leaders along with others and their followers developed an attack against American institutions identified as houses of racism. They attacked vehemently institutions which had imposed the paralyzing double-consciousness on them. In light of this new ideological spirit, Black self-awareness, Black self-assertion, free of apologies, became major tools in constructing a new home in which to house a new self-image and new definition about Black selfhood, and its relationship to the world.

As a result, the role of education in the Black experience became a major consideration, and due to the fact that education is a molder of developing consciousness, its role cannot be understated. They asserted that American education is an institution aimed at mainstream Americanization. It embodies those values, those images, those beliefs, those attitudes, from which America herself sprang. W. Lloyd Warner, in American Life: Dream and Reality, stated that the transferral of cultural values is a major ingredient in any civilization's educational process.[4] Particularly, noting the extensive connection of American education with the American

character, Harold Taylor, in Art and the Intellect, put his finger on the basic aim of this institution:

> ...In America, we want our students to be honest, fairminded, just. We want them to have a sense of purpose about the way they live and the experiences they choose. We want them to be sympathetic in their attitude to other people. We want them to believe in individual rights and human freedom. We feel that it would also help if they were rational.[5]

These Black leaders and followers of the mid-sixties contended all these hopes were unquestionably noble to hear, but the idealized beauty was marred by the realities of American education. Then, values were not learned consciously so that a Black American realized these spouted values were, in reality, not practiced values. And to them, what was not practiced was not real. They condemned the "true" American values of the white mainstream, to which they once aspired if they were to be "honest, fairminded, just" and white; now, they felt this did not work in their favor. They concluded that the merits of democracy's values, ingrained in the rhetoric of American education, is not learned merely by studying its red, white and blue history or the American-pie characters but rather by learning what it feels like to be democratic. Incongruities in their daily lives did not coincide with the rhetorical values they were taught in the American classroom. In light of these incongruities, the Black revolt staged an attack against the American educational system, the perpetuator of lies and illusions handed down from the deck of the Dutchman to that of that particular time.

Dr. Martin Luther King's assassination reaffirmed the core

beliefs of those who were attacking this American institution and others, and perhaps convinced other Blacks who had mixed feelings that his hope, his "dream" of one America, free of racism was just that, his dream. "The assassin's bullet not only killed Dr. King, it killed a period of history. It killed a hope, and it killed a dream."[6] So those attacking American education curricula; condemning its practice of integration ("Integration as a theory is basically a willingness to give up one's own attributes and lose social self-identity by merging with the dominant group."[7]); rejecting even the untarnished definition of integration ("Integration [should be] a sharing of mutually reaffirming education experiences by students of varied ethnic, religious, social and economic backgrounds. [Integration in schools should] include curriculum modifications, changes in school structure, redistribution of decision-making roles, abolition of track systems. Attention [is given] to enabling students to acquire skills to participate in solving problems of society. Here, both black and white exercise leadership--in desegregated and segregated systems, blacks...have no power."[8]); and Dr. King's plea for non-violence, replaced past concerns and practices with acts of violence (a pattern of massive urban riots, often triggered by specific evidence of what the people considreed police brutality, began to inflame Black communities around the country. Harlem, Philadelphia, Watts, Detroit and Chicago represented only the major outbreaks in 1967. Then, on April 4, 1968, Dr. King was assassinated and numerous cities were washed with flames; it took tens of thousands of federal troops to quell the violence. Nearly fifty people were killed. Millions of

dollars in property was lost to fire or looting. The massive loss of urban property and the loss of lives underscored the symbolic and historic roots of the developing urban tragedy. Dr. King's death signaled the end of nonviolence as a popularly espoused tactic, and the murder of Robert F. Kennedy two months later set the groundwork for polarization. The Kerner Report predicted this American reality shortly before these two assassinations. The report generally put in words what every American basically knew. It revealed that America was moving increasingly closer to two separate and unequal societies--Black and white.[9]) and serious calls for Black separatism and Black control of institutions in Black communities. So, near the end of that decade the civil rights/non-violence as it had been known ceased to exist. The new Black leaders and their followers undertook confrontations with the system. Eldridge Cleaver commented that: "We shall have our manhood. We shall have it or the earth will be leveled by our attempts to gain it."[10] American education suddenly faced the choice of becoming the vehicle for the confirmation of that manhood or the first casualty in the group's leveling effort.

American education was charged with deWASPizing its curriculum. Parents and community leaders were challenging existing educational policies and demanding a significant part in educational decision-making processes. They adhered to the general goals of education for all students: positive self-concepts must be encouraged, basic and then advanced skills must be imparted, cognitive and critical research and problem-solving skills must be built. Beyond this, they insisted Blacks have additional specific needs. They must be

educated to survive as Black people, facing the handicaps that this society imposes upon all non-whites, as well as dealing with the basic problems heaped upon them by their environment. The acquisition of academic, professional, and technological skills, they argued, is of immeasurable import. But to accomplish this, curricula would have to be adapted to end the intellectual and psychological devastation imposed upon Blacks in American classrooms. One aspect of this task would involve the "honest" and "truthful" correction of historical and cultural myths (epitomized in textbooks, teachers' and administrators' attitudes) that would scar vulnerable Blacks with senses of isolation and guilt. When their calls for community control and curriculum reform were not acknowledged, boycotts were staged; violence erupted on school premises. They were determined that the next generation of Blacks would not be denied its dignity and truth.

One system of this educational institution which felt a profound impact of the Black emergence was the college and university. Heretofore American colleges and universities had ignored societal and political problems because of their proclamations of intellectual neutrality and impartiality. This educational system fancied itself free of racism and imbued with the belief that it is the man, not the color, that counts.

However, these emphatic principles seemed to lose some of their vigor when white and Black pressure groups, the federal government imposed pressure on this system. In the midst of this pressure and perhaps an emotional reaction to the assassination of Dr. King, many of the faculty and the administration of American

colleges and universities began to examine their consciences; the result, a move was made to admit larger numbers of Black students. Pilot efforts were initiated to seek out talented Black students from around the country who, although they could not meet traditional entry requirements, had demonstrated outstanding ability in their environments. A valedictorian of an all-Black high school with low Scholastic Aptitude Test (S.A.T.) scores was considered a likely candidate; after a year in prep school or a special summer session, surely the Black student could meet traditional entry requirements. Some colleges and universities admitted students whose high school averages were low but whose transcripts indicated areas of academic strength. Of course all of the programs took note of the financial disabilities of Black students and all promised supplementary academic assistance.

These colleges and universities had little notion of the conflict and turmoil that would cripple some of them when they first began to admit "unprepared" Black students into freshman courses. The Black students of the mid- and late sixties were a different breed from those of before. The new breed of students were walking into these universities and colleges with a belief that the solution to the Black situation depended on Black self-determination. The speeches and writings of Malcolm X, Stokely Carmichael, H. Rap Brown, Marcus Garvey directed these students toward an assertion of blackness. They inverted the word "black" into a symbol of pride rather than shame. These students were entering these educational systems searching for foundations which would contribute to their establishing and implementing the alternatives, identified by their

mentors, which would "liberate" their "people." These alternatives ranged from Yoruba cults to political Pan-Africanism to Pantherism to Black Muslim-ism to reclamation of Southern states by Blacks for a new Republic of Africa. The new Black students had deWASPized themselves as had some of their mentors--LeRoi Jones had changed from village poet to Imamu Baraka, political and spiritual leader of Newark, New Jersey; Lew Alcindor was now Kareem Jabbar; Cassius Clay was now Muhammad Ali. This change was further evident in the Afros, dashikis, and the celebration, by some, of those Black traits most opposite to those of mainstream America. Traditional mainstream vices had become Black virtues.

Once these institutions committed themselves to the admission and academic support of "unprepared"/"high risk"/"disadvantaged"/ "special needs" Black students, a question immediately prevailed as to the curriculum these students would follow after they had completed the college preparatory/compensatory program. Most administrators and professors seemed to embrace the premise that these students would enter into the traditional academic disciplines. Given the strong Black Power movement growing in the Black community, which coincided with the arrival of the new students on these campuses, of course, this was impossible. Furthermore, even white students were expressing distaste with the traditional curriculum during this time. So the colleges and universities that the Black students were entering were in a state of instability. The Vietnam war and the explanations of the Johnson Administration had created tensions among faculty and students that began to shatter traditional academic consensus. White students across the country, such as

Students for a Democratic Society (S.D.S.) or local radical groups began to focus their attention on the universities and colleges. Typical issues which encouraged student uprisings were the submission of male class rankings to draft boards; on-campus recruitment by the Central Intelligence Agency (CIA), the military, or companies associated with the manufacture of weapons, the presence on campuses of the ROTC; links between the universities and Department of Defense research institutes; and student power over curriculum and personnel matters. Throughout the nation, during this period, teach-ins escalated to sit-ins and on to physical attacks against military and industrial recruiters. So in the midst of existing instability, nearly a half million Black students[11] entered the historical white institutions with their own demands for curriculum reform, specifically a pointed demand for a Black Studies curriculum. There were other demands made upon these systems. They were: a special quota for Black students be established by the universities which, at a minimum, would equal the percentage of Blacks in the population at large; special dormitory facilities be established for Black students; that a cultural center for Blacks be created; that no Black student be expelled for academic reasons for a specific period of time; that Black students be permitted to receive academic credit for work done in Black communities; that Black counselors be hired who can relate to the real needs (defined and outlined by their mentors--Carmichael, Brown, Malcolm X).

Specifically, the Black students placed the department of Black Studies, with faculty and chairman elected by the students and Black faculty (in some cases) of the college, at the top of

their list of demands.

Most of their demands were actualized. In some cases where universities and colleges seemed to be reluctant, the new Black students, equipped with Malcolm X's instruction, "...by any means necessary," transferred some of the persuasive tactics used to realize goals demanded from mainstream institutions outside the university and college walls to inside the universities and colleges. There was a string of Black student take-overs shaking the basic foundations of these universities and colleges. This system of education witnessed the resignations of universities' and colleges' presidents and deans, especially those whose belief systems would not allow entry to the Black students' demands. But, in most cases, most of these demands were realized--especially the demand for Black studies.

In some cases, Black Studies was developed as an adjunct department and in others, it was academically legitimatized; in some instances, Black faculty members for this department were treated as other faculty of traditional disciplines, others were hired as adjunct lecturers. After this department was established numerous problems prevailed: Black faculty and students argued about ideological direction of the department; Black and white faculty, traditional Black educators and non-traditional Black educators were polarized; Black faculty of Black Studies and university administrators argued over budget.

Underneath all of the confusion, the purpose of this curriculum reform, in the minds of its developers, was unmistakable. "...Black Studies programs are designed to investigate and examine the sources

of problems faced by Blacks in this nation and to aid in the solution of those problems. The more oppressive the obstacles facing Black people become--the more critical their problems--the more revolutionary the means of removing these obstacles and solving these problems must become. These programs are relevant, for they seek, in addition, to acquaint Blacks with their rich cultural heritage and thus to augment their sense of identity and assurance as a people."[12]

One example of a Black Studies program incorporated into a historical white university's traditonal curriculum is San Jose State College's Black Studies Department, 1968. This department is somewhat representative in content, policy and philosophy of numerous departments that were developed at universities and colleges throughout the nation.

BLACK STUDIES DEPARTMENT AT SAN JOSE STATE COLLEGE, 1968

Curricula Offered

This department offers instruction in one major curriculum leading to the baccalaureate degree: Black Studies. The student may elect any of the following special concentrations: Education, Sociology, Economics (All three focus on Black community development.)

Requirements and Procedures

Professional training in this department is offered in the junior and senior years. General Education and Black Studies lower division core courses should be completed during freshmand and sophomore years.

Junior College transfers must consult with a Black Studies admisor before registration.

B.A. Degree with a Major in Black Studies

	Semester Units
General Education Program	40
Physical Education	2
Requirements in the Major	30
Blk. Stu. 1A, 1B (6); 40 (3); 100A, B (6); elect. 3 units from the following: Blk. Stu. 110 (3); 120 (3); 130 (3); 140 (3); 150 (3); Blk.	

Stu. 160 (3); 170 (3); 180 (3) and/or Blk. Stud. 190 (3); Blk. Stud. 105 (3).	
Minor or Electives	52
	124

Minor Program

A minor in Black Studies is offered for students majoring in other departments of the College.

	Semester Units
Requirements in the Minor	15
1A, B; 100A; plus 2-4 courses (6-12 Units) selected with consent and advice of the departmental advisor from the appropriate upper division courses to be offered by the department.	

Limitations and Explanations:

(1) a program should be planned in consultation with an advisor to meet the needs of individual students. (A program leading to the Standard Teaching Credential is being developed by the Black Studies Department.)

(2) General Education courses should be selected with consideration of supporting courses in Black Studies.

(3) A minor program should be considered from a supporting field of study. A minor in an academic subject matter area is required for the Standard Teaching Credential.

(4) For further explanation and guidance, students are urged to consult with advisors or the department chairman.

Description of Courses

Lower Division Courses

1A, B. Black Experience in the United States. A--Before 1865; B--1865 to present. Orientation to nature and scope of Black Studies. This course will cover the history of Black people in the United States of America, the unique nature of the experience, the structure problems and potential of the Black community and an introduction to the contributions and thought of Black leaders. Three units.

40. Black Origins. A study of ancient AFrican civilizations to the advent of the slave trade with special emphasis on the stagnation and decline of African civilization and political institutions. Three units.

Upper Division Courses

100A. The Black Community Before 1900. An historical analysis of the Black community in the U.S. dealing closely with the sociology of slavery and the origin and development of institutions in the Black community. Three units.

100B. The Black Community After 1900. An analysis of the important migrational trends of Blacks from the rural South to the urban North with an emphasis on the effects of urban life on the Black community. Also an emphasis on contemporary development in the Black community. Three units.

101. Black Diaspora. A history of the dispesal of African people since the 16th century with special emphasis on the Black people of the Carribean, Central and South America. Three units.

102. Afro-American Music. Analysis of styles and techniques of major traditions in Black music. A general survey of the development of music from the beginning of the slave work-a-day songs to rock and roll songs and modern jazz from the 1950's to the present. Three units.

103. Afro-American Art. A history of the rise of Afro-American art from the 19th century to the present, including sculpture in Africa and Black America, and major styles in Black painting. Three units.

105. Black Community Health. A survey course in nutritional and medical care, sanitation practices with emphasis upon proper diet, drugs, professional and non-professional medical care and services. Three units.

110. Education in the Black Community. Analysis of the economic sociological and political foundations of education in the Black community. Aims and methods and important leaders of Black education with special emphasis upon the interrelationship between the Black school, the Black values and the Black community. Three units.

120. Sociology of the Black Community. Analysis of important trends occurring as the Black community becomes urbanized. Traces effect of shifting values and conditions upon behavior in work, education, family, church, government, and recreation. Explores current problems of urban survival and growth. Particular attention to empirical studies of Black communities both small and large. Three units.

130. Psychology of the Black Community. Impact of Black society and culture upon personality growth in the light of current sociological and social-psychological studies. There will be emphasis on the role of social inter-action in group membership within the Black community in the shaping of normal and deviant behavior. Three units.

140. Economic Development. Analysis of the economic development of the Black community from the slave trade to the present. Economic growth theory will be applied to the problems of Black economic enterprise. Three units.

142. Law and the Black Community. An analysis of selected statutes and judicial decisions that directly affect the Black community, dealing with the whole concept of law and justice in the Black community. Three units.

143. Welfare and the Black Community. An analysis of welfare services and programs and their effects on the Black community. To seek alternatives to dependent welfare programs. Three units. Prerequisite: Blk. Stu. 105 and 120, or consent of instructor.

150. Black Urban Politics. Analysis and evaluation of political activities of Black Americans. Analysis of the Black community power structure changing patterns of leadership influence and decision making in the Black community. Three units.

153. Contemporary Black Thought. A study of contemporary Black thought. This course will deal with current ideas that affect the Black community with an emphasis on its constructive development. Three units.

156. Black Nationalism. Analysis of the sources of Black nationalism and its nature. The rise of economic nationalism in Harlem in the advent of the Garvey Movement in the 30's and analysis of contemporary nationalist movements. Three units.

157. Religion in the Black Community. A history of the formation and development of Afro-American religious institutions (i.e. Christianity, Islam, Judaism) in the Black community and their effect on the Afro-American personality. Three units.

160. Techniques in Community Development. To develop concepts and approaches in community development in which human beings can become more competent to live with and gain some control over local aspects of a complex and changing world. Three units.

161. Black Curriculum: Problems and Design. Identification and analysis of the special problems associated with the development of a curriculum appropriate to students from the Black community. Discussion of selected teacher problems. Special emphasis will be placed upon planning and development of appropriate work for minority tutorial programs. Three units.

170. Community Research Methods. Introduction to research techniques with special emphasis upon those research designs appropriate to the study of communities, laboratory, and field applications of research techniques including methods of gathering and analyzing data. Three units.

171. Seminar in Social Change. A survey of the principles, concept theories, and studies of social and cultural change. Analysis of reform and revolutionary movements. Characteristics enhancing and inhibiting change. Three units.

180. Individual Special Studies. Special study of some particular phase or topic not covered in any regular course offering. Usually includes an individual research project and field activity. One to three units.

190. Internship in Community Development. A supervised placement in practical situations where community workers are employed. These will include community planning, correctional services, community development agencies and others. Three units.

196. Special Problems in Black Community Studies. The problems to be selected by the department. Emphasis upon the inter-relationships among Black institutions, thought, literature, and art. Three units.

Generally, San Jose State College's Black Studies Program, like other colleges' and universities' Black Studies programs, focussed on instilling the prerequisite sense of "Black Pride." In addition, the Black Studies-based curriculum included courses which encouraged Black students to develop professional and technological skills and to use them to solve "Black problems." This new curriculum was intended to have a tremendous impact on the malaise destroying the Black community. Black students were still trained for business on Wall Street, for journalism on the Chicago Tribune, for teaching in public schools' systems and for the full range of the nation's technology. Its intent was not to limit education, it was to add new dimensions. Thus, the Black teacher trained to teach the white middle class youth was also equipped with a sensitivity which encouraged not destroyed the Black youth's learning potential; the Black journalist trained for the established mass media was also prepared for the struggling Black weekly press; the Black businessman trained to work for General Motors was also equipped with skills

which encouraged economic development of the Black community. In a capsule, this curriculum reform was a means of motivating the Black student to solve the problems that white America had not resolved.

Toward the end of the sixties, other ethnic groups (particularly the highly visible groups[13]) initiated attempts to find panaceas for their oppressed conditions. Most advocates[14] of cultural pluralism in America concede that the Black Revolt of the 1960's triggered these other highly visible ethnic groups' demands, calls for equal rights, liberties, freedoms, and educational as well as occupational opportunity. As in the Black Revolt, the other highly visible ethnic groups demanded mainstream institutions devise ways to give them, no longer, at their insistence, the "culturally disadvantaged" or "culturally deprived," but the "culturally different," honor and respect for those aspects of their own cultures which are consistent with the universal right to human dignity and self-realization and not solely a demeaning adaptation to cultural domination by the mainstream. No longer, they insisted, would their contributions be camouflaged or omitted. Furthermore in agreement with assertions from strident voices of Blacks, they identified education as the primary focus for attack. For, it was this institution which was unmistakably influential in the continuation of mono-cultural, mono-racial, mono-ethnic characterized curriculum programs for preschool learners to advanced graduate learners.

For both systems, the public schools and the colleges and universities, the confrontations were pointed at the method in which education viewed the highly visible students. The various ethnic groups, in their separate expressions, confrontations,

maintained that the American educational institution was guilty of viewing the visible ethnic students through the deceptive veil of the Moynihan Report[15]; this view, they felt did not allow the students and their education to build upon their home and neighborhood experiences.

Instead of equipping the students with an education which was devoted to teaching them how not to be themselves, how to cover up and be acceptable to mainstream America, educational systems should provide them with equipment necessary to deal effectively with the demands to be placed upon them now and in future decades.

The results of these confrontations yielded basically the same concessions as in the case of Black Americans' attack in education. The impact of their assertiveness was perhaps not as nationally profound as was the Black Americans'--perhaps due to the fact that the Black American ethnic group is the largest visible group in America; Blacks have been here longer than any of the other visible ethnic groups and did not migrate here voluntarily, thus making the American experience more frustrating (James Baldwin perhaps captures the essence of assessments made by many social critics concerning this observation. He reveals: "And today [over] a hundred years later, after his technical emancipation, he [the Black American] remains... the most despised creature in this country."[16] Indeed, the Black man/woman has felt persecution from all levels of government and has been vulnerable to tacitly condoned private violence.); and, systems of American education, learning from the traumatic confrontations with Blacks, had developed preventive methods which would offset potential confrontations. College campuses, making

the Black confrontations symbolic teachers, institutionalized a device for future campus confrontations staged by visible ethnic groups; most colleges' campuses instituted "minority affairs" offices. So, the other visible ethnic groups' confrontations with American education did not receive the media blitz that was given to the Black-white confrontations in regard to deWASPizing American education, but their demands were just as serious and urgent as those of Black Americans. As a result highly visible ethnic group hyphen Americans were admitted on basically the same criteria as Black Americans were to American colleges and universities; highly visible ethnic group hyphen American[5] programs were established; highly visible ethnic group hyphen American counselors and teachers were hired to advise, to help the students adjust to the "different" environment and generally to assure that the students' educational experience was worthwhile and rewarding. At the same time, pressure groups and concerned citizens and parents of the highly visible ethnic groups in public schools insisted they be included in aspects of decision-making, policy and planning that influenced highly visible ethnic groups' education.

For a short period, these various visible ethnic programs were generally considered panaceas to the race problem that had previously disturbed the posture of American education. The various highly visible ethnic groups on college campuses were enrolling in various courses offered by representative programs. "At last," perhaps some said, "everything is back to normal."

However, many of those concerned with education came to realize that something was tragically wrong still in education; things were

not "normal." Recognizing the attributes of these isolated ethnic programs, concerned educators still found some flavorings of chauvinism, oppression, and injustice in this curriculum reform. These individual programs basically attracted students from ethnic backgrounds on which representative programs concentrated. For example, Black Americans took Black Studies courses; Native Americans enrolled in classes offered by the Native American Studies program; and Mexican Americans and Puerto Rican Americans basically were attracted to courses offered in the Hispanic Studies program. Seldom did students from various visible ethnic groups enroll in courses offered outside of representative ethnic programs; very seldom did white students enroll in courses offered by any of the ethnic studies programs. Because these various ethnic studies programs have been demanded primarily by individuals from their representative groups, it has been assumed that such curricula are irrelevant to whites. In fact, whites have an even greater need for such curriculum reform if the United States is to be socialized into a world where approximately 20 percent of the population is white. White racism is the cultural-psychological inheritance of the ethnos that rationalized slavery[17] and oppression and is perpetuated and reinforced by an individual's twin pillars, the home and the school. These various shades of curriculum reform, concerned educators contend, did not help to create a complete different home orientation and did not combat the racism that students learn at home. Traditional courses still continued their genocidal work.

Although these welcomed ethnic programs were unmistakably needed in American education, society and systems of American

education were still noticeably isolated. Concerned educators[18], disturbed by cultural isolation still polluting society and education, reviewed Horace Kallen's historic work, Culture and Democracy in the United States[19], and used his descriptions and analyses as a foundation for what they called multi-cultural education (At some points of this discussion we will use cultural pluralism, it is seen as what we have chosen to call multi-culturalism.).

They contend that this philosophy of education is more realistic for it recognizes the fact that everyone in this country is an ethnic hyphen American with a distinct and uniquely valuable cultural offering to make. Each group has a tradition which is just as viable a part of American education as the traditional WASP contribution. To demean the cultural heritage of any one of the various ethnic groups is, very simply, to support institutional and cultural racism, and to perpetuate mass ignorance. This type of behavior makes a mockery of the American educational system.

Furthermore, this philosophy of education should not be viewed as an isolated unit where no relationship is shown between it and the general make-up of America. It should not cover only the basic disciplines of social studies, sociology, anthropology and religion. It should not be designed primarily for minority students who wish to specialize in their own "ethnic experience." This concept has limited advantages. The student of African-American Studies may gain some insight into the "Cultural Areas of Sub-Saharan Africa," for example, but know little or nothing about his/her Native-American neighbors. The ethnic student is still isolated in his/her ethnic studies program, and because of this isolation, he/she is deprived

of the knowledge of and contact with the cultural heritages of other ethnic racial groups.

In a recent article, James A. Banks, Professor of Education and Spencer Fellow, Social Studies and Ethnic Studies, University of Washington, Seattle, addressed himself to this subject thusly:

> Broadly conceptualized ethnic heritage programs should be devised and implemented in all schools. Such programs should teach about the experiences of all American ethnic groups, including Jewish-Americans, Polish-Americans, and Puerto Rican-Americans. Most ethnic studies programs now in the schools deal only with the history and culture of the ethnic minority group which is present or dominant within the local school population.
>
> Thus, it is rare to find a predominantly Black school which teaches about the experiences of Asian-Americans, Mexican-Americans, and Puerto Rican-Americans. Such narrowly conceptualized ethnic studies programs are parochial in scope and do not help students to develop the global view of ethnicity in the United States which they need to become effective change agents in contemporary society. We have reached a point in our history in which multi-ethnic studies are not only approaches but essential.[20]

Although Professor Banks and other educators with a quite similar philosophy of education offer a convincing argument for multi-cultural studies in the schools, they do not address themselves at all to the application of multi-cultural education philosophy to the teaching of English composition at the colleve level in the urban setting.

It is my belief that a well-defined course in what I call Unmelted Composition in place of the traditional ("deficit") and quasi-traditional ("difference") models for teaching English composition now offered will not only complement and support the existing

ethnic studies programs, but will service society at large. By integrating through literature of history, language, social customs, religions and philosophical beliefs and all other cultural aspects of the various ethnic groups that make up society, this suggestive course will help the student to pull into focus his/her own cultural heritage with that of the overall multi-ethnic heritage that is America.

To document and describe this premise, our discourse is divided into three additional chapters.

Chapter II provides a socio-historical analysis of the American theories of cultural assimilation and the effects they have had on the American character. This chapter also reviews two models of education that developed, and in many cases are still maintained, in an attempt to promote mainstream cultural conformity. These two educational models are: "deficit" and "difference" models.

Chapter III examines a specific experiment in multi-cultural education and explores its appropriateness to its particular institution and environment. It goes on to define multi-cultural education and analyzes its implications for American education and society.

Chapter IV focuses on two concerns. First, the chapter justifies the importance of a multi-cultural composition model at the college level in an urban setting. Second, it provides a suggestive course package which is offered as an alternative for the popular "deficit" and "difference" compositional models.

FOOTNOTES

CHAPTER I

[1]James Sledd, "Doublespeak: Dialectology in the Service of Big Brother," Varieties of Present-day English, edited by Richard Bailey and Jay Robinson (New York: MacMillan Co., 1973), pp. 374-375.

[2]For a most illuminating study of one of the non-WASP middle classes, the Black middle class, see E. Franklin Frazier, Black Bourgeoisie (Glencoe, Ill.: Free Press, 1957). Franklin suggests the Black middle class (like other non-WASP middle classes) has historically been conservative, socially neurotic, and to a large extent pro-status quo, if not anti-Black (or anti-non-WASP) on many issues centering upon questions of racial injustice in America.

[3]For a study on the tone of the mid-sixties' Black protest movement see Stokely Carmichael and Charles Hamilton, Black Power (New York: Random House, 1967); H. Rap Brown, Die Nigger Die! (New York: The Dial Press, Inc., 1969); and Malcolm X (with assistance of Alex Haley), The Autobiography of Malcolm X (New York: Grove Press, 1965).

[4]W. Lloyd Warner, American Life: Dream and Reality (Chicago: The University of Chicago Press, 1962), pp. 197-202.

[5]Harold Taylor, Art and the Intellect (New York: The Museum of Modern Art, 1960), p. 49.

[6]Robert Sheer, ed., Eldridge Cleaver: Post-Prison Writings and Speeches (New York: Random House, 1969), p. 72.

[7]Joseph Pentecoste, "Black Psychology," Black Liberator, 5 (1969), pp, 4-5.

[8]August F. Kerber and Barbara T. Bommarito, The Schools and the Urban Crisis (New York: Holt, Rinehart & Winston, 1965), p. 180.

[9]U. S. Riot Commission, Report of the National Advisory Commission on Civil Disorders (New York: Bantam Books, 1968).

[10]Eldridge Cleaver, Soul on Ice (New York: McGraw-Hill, 1968), p. 61.

[11]Fred Crossland, Minority Access to College: A Ford Foundation Report (New York: Schocken Books, 1971), p. 34.

[12]Harry Edwards, Black Students (New York: The Free Press, 1970), p. 205.

[13]In this discussion, highly visible ethnic groups is in reference to Black-Americans, Mexican-Americans, Native-Americans, Puerto Rican-Americans, Japanese-Americans and Chinese-Americans. This discussion does not overlook that other ethnic groups exist in America. However, the color factor--black, red, yellow and brown--has constantly imposed a severe subordinate status through the imposition of racism on them by the mainstream group that other ethnic groups, who have also experience their share of socio-psychological complications, can not identify as an experience.

[14]The following critics suggest that the Black revolt of the late sixties were undoubtedly influential for other ethnic movements of other highly visible ethnic groups in America: Roger D. Abrahams and Rudolph C. Troike, eds., Language and Cultural Diversity in American Education (Englewood Cliffs, N.J.: Prentice-Hall, 1972); James Banks, ed., "The Imperatives of Ethnic Education," Phi Delta Kappan, 53 (January, 1973), special issue; Edgar G. Epps, ed., Cultural Pluralism (Berkeley, Calif.: McCutchan Publishing Corporation, 1974); Minoko Kurokawa, ed., Minority Responses (New York: Random House, 1970); and Peter I. Rose, ed., Nation of Nations: The Ethnic Experience in America (New York: Random House, 1972).

[15]Refer to Nathan Glazer and Daniel P. Moynihan, Beyond the Melting Pot: The Negroes, Puerto Ricans, Jews, Italians and Irish of New York City (Cambridge: The M.I.T. Press, 1970). Although the authors' initial and final chapters which deal with ethnicity as an integral part of American life merit serious thought, the book is basically flawed by numerous insensitive statements about various ethnic groups. Many of their comments about specific highly visible groups will justifiably evoke outrage.

[16]James Baldwin, The Fire Next Time (New York: Dell, 1964), p. 102.

[17]Joel Kovel, White Racism: A Psychohistory (New York: Random House, 1970), pp. 18-19.

[18]See footnote 14. These are some of the concerned educators.

[19]Horace Kallen, Culture and Democracy in the United States (New York: Boni and Liveright, 1924), is considered the pioneer of this sociological theory.

[20]James A. Banks, "Cultural Pluralism and the Schools," Educational Leadership (December, 1974), p. 165.

CHAPTER II

TWO TRADITIONS OF EXCLUSION: A SOCIOLOGICAL ANALYSIS OF THE "DEFICIT" AND "DIFFERENCE" MODELS OF EDUCATION

Educational institutions do not operate in vacuums, separated and divorced from the social dynamics of society. More accurately, educational institutions are a true reflection of the social dynamics of their societies. This is not to suggest that educational institutions are static but they change only when the social dynamics of a society change.

American educational institutions have followed form with regard to this general principle. While the social dynamics of American society have frequently undergone change as a result of certain organized movements, it is necessary, in order to understand why and how educational systems operate, to examine in depth some of the social forces that go to shape their present character.

While the dynamics of American society are many and varied, there are some which have tended to historically have more importance than others in shaping all institutional forms within the society. Racism, sexism, ethnicity, individualism, money, and research orientation of industry, are some major historical forces which have shaped the major institutions in American society and consequently precipitated movements of resistance because of their impact on certain groups within society.

Before describing the impact of ethnicity, which is my primary concern, on educational institutions in America, first I will examine the general response of society to the multiplicity of ethnic

groups and how it has attempted to deal with it.

As already observed, one of the salient social dynamics of American society is the presence of many diverse ethnic groups under a single political and economic system. This milieu of competing cultures leads us to the identical concerns and questions of sociologists and anthropologists: How has the American society reconciled the various cultural patterns--customs, language--to mold a uniform set of cultural patterns that can be identified as American?

First, let's answer the question that logically precedes that one: How did the many diverse cultures come to constitute America?

Sociologists have observed that certain specific conditions give rise to the coming together of diverse ethnic groups or cultures in a single society; colonial conquest, military occupation, redrawing of national boundaries to include diverse ethnic groups, large-scale trade and missionary activity, technical assistance to underdeveloped countries, displacement of an aboriginal population and voluntary immigration which increases the ethnic diversity of the host country.

In the case of the American experience we can identify the latter two conditions plus that of involuntary migration as the circumstances that brought various ethnic groups and cultures together to form her nation. As a result of these processes Native-Americans, African-Americans, various European ethnic groups, Jewish-Americans, Mexican-Americans, Puerto Rican-Americans, Asian-Americans came to constitute America.

Sociological theory has attempted to provide models for explaining how diverse cultures come to adjust to each other and the society in which they find themselves. The sociological and anthropological concepts which describe the process of competing cultures are respectively assimilation and acculturation. These two concepts are used interchangeably, and consequently refer to the same phenomenon. Acculturation has been defined in the following manner, acculturation "...comprehends those phenomena which result when groups of individuals having different cultures come into continuous first hand contact, with subsequent changes in the original cultural patterns of either or both groups."[1] The similarity between these two concepts becomes even clearer when we compare the definition of acculturation with that of assimilation. It is "... the name given to the process or processes by which peoples of diverse racial origins and different cultural heritages, occupying a common territory, achieve a cultural solidarity sufficient at least to sustain a national existence."[2]

The American experience of assimilation or acculturation has been examined by scholars and subsequently they have hypothesized different interpretations of the process. One of the most commonly postulated hypotheses about American assimilation is that known as the "melting pot" thesis. The "melting pot" thesis asserts that the various ethnic groups and cultures in America have come together and fused to create a uniquely different culture from any of its composites. The new culture formed from the fusion of the diverse cultures constitutes the American culture. Thus American cultural patterns are in the form but do not resemble exactly any one of

the various cultures which help shape the country.

According to the "melting pot" thesis, then, assimilation has occurred. However, when measuring this thesis against the realities of the American experience, we are hard put to acquiesce the hypothesis as valid and in balance with the developments and social trends in American society.

The most prevalent ideology of assimilation is to be found in the "anglo-conformity" theory. "Anglo-conformity" theory postulates that immigrants in America were forced to adhere to Anglo-Saxon cultural patterns. Central to this theory is the assumption of the "...desirability of maintaining English institutions [as modified by the American Revolution], the English language, and English-oriented cultural patterns as dominant and standard in American life."[3]

This theory was based on the fact that the English from the inception of the nation constituted the largest group of Europeans and all migrants in the country. They subsequently came to capture and dominate political power in the new country. Since this group was the group primarily instrumental in founding the country, they, Anglo-Saxons, became threatened by the great influxes of migrants, particularly from southern and eastern Europeans during the latter nineteenth and early twentieth centuries.

It was only after the Civil War, when slavery was ended, that the problem of assimilation, with respect to Africans, also confronted the dominant group of Anglo-Saxons. The Native-American

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It was only after the Civil War, when slavery was ended, that the problem of assimilation, with respect to Africans, also confronted the dominant group of Anglo-Saxons. The Native-American

group had been effectively dealt with by relegating them to reservations and confining them to these abodes by treaty and other legal arrangements.

However, in the twentieth century the newly "freed" Africans, the great influx of eastern and southern Europeans groups, Oriental Americans, and Spanish-speaking migrants threatened the Anglo-Saxon and his cultural patterns and institutions. They were slowly losing their numerical dominance.

Anglo-Saxons responded by enacting legislation early in the twentieth century to curtail the number of immigrants allowed to enter America. These legislative acts established quotas for different racial groups. But the goal of the "Anglo-conformists" were hampered with respect to curtailing altogether migration of other groups because of the need for manpower for the settling of the west and to respond to the industrial revolution which was occurring at the turn of the century. "Anglo-conformity" thus contained strong elements of racism or racial superiority.

"Anglo-conformity" found its greatest expression in the "Americanization" movement during World War I. The "Americanization" movement was "...essentially...a consciously articulated movement to strip the immigrant of his native culture and attachments and make him over into an American along Anglo-Saxon lines--all this to be accomplished with great rapidity."[4] The "Americanization" movement consisted of programs of instruction in the use of the English language, American history and American government. "Both the patriotic appeals and the instrumental materials however, were embedded in a framework of either explicit denigration or

implicit disregard of the immigrant's own native culture and the groups and institutions which, with his fellows, he had created on American soil."[5] The "Americanization" movement crusade came to an end by 1921 and was supplanted by intense demands for restricting the influx of new immigrants which had resumed after the war.

The impact of the prevalent ideology of assimilation of ethnic groups on educational institutions can be easily demonstrated. Educational institutions through policy have adopted the ideology of "anglo-conformity" in designing teaching strategies for certain ethnic groups, particularly the highly visible ethnic groups. This is not always a conscious process but the attitudes of the mainstream culture toward ethnic groups are transferred by education policy makers.

Two educational models which developed from this movement of acculturation were the "deficit" and "difference" models. In the "deficit" model, which is the oldest, a combination of racism, class snobbery, rigidity and naivete has caused educators to assume that there is a single "superior" culture and that anything outside of this is a crude distortion to be "corrected" and trained to exist within if the individual is to assume the posture defined by traditional academia and society. The arguments for this model are: there is <u>one</u> "superior" culture which must be maintained at <u>all</u> times or else the culture will fall into decay, and all varieties of "substandard" cultures should be eradicated because they are "worthless".

This educational model assures that mainstream culture is not blemished by non-WASP cultural patterns either by presenting negative experiences and/or references of highly visible ethnic groups,

avoiding mention of these occurrences or reducing the worth of their contributions to the world in materials used in American classrooms. This model of "anglo-conformity" education, therefore, maintains a closely guarded posture on the language of materials used in the classroom since it communicates all of the values, mores and folkways of its culture. Fanon expresses his view of language in this particular context this way:

> To speak means to be in a position to use a certain syntax, to grasp the morphology of this or that language, but it means above all to assume a culture, to support the weight of a civilization [for] a man who has a language consequently possesses the world expressed and implied by that language.[6]

Thus, in assimilating a language one inherits the symbols, definitions and way of life expressed by that culture. So by language, we are referring to more than oral or written expressions, phrases, sentences and words.

> Language as a potent force of our society goes beyond being merely a communicative device. Language not only expresses ideas and concepts, but may actually shape them. Often the process is completely unconscious with the individual concerned unaware of the influence of the spoken or written expression upon his thought process.[7]

There is a definite indispensable relationship between language and culture. Documentation of the use of language in mainstream education to maintain mainstream culture has been covered by too many federal documents, sociologists and social scientists' research and through popular literature to attempt to cover that in this explication.

The "deficit" model also places a high degree of concern on how one must express himself/herself verbally. Since mainstream culture's "superior" method of verbal expression is through the use of

"standard" English, it is the job of the American education to protect this prescriptiveness; anyone who fails to meet the demands of this rigidity is to be attacked, excluded. He/she is using a "...speech...[which is] structureless, unexpressive, 'incorrect'."[8] In a capsule, the "deficit" model postulates the following premises: there is a "superior" form of English which should be spoken at all times and should be preserved; a person's language use reflects his logic and intelligence; "nonstandard" English should be eradicated; and making mistakes is <u>always</u> bad.

This educational model maintained a comfortable posture in American education up until 1954. This was the year segregation was outlawed in public schools. This model of "Anglo-conformity" had been basically successful in the segregated white classroom. The enormous unsuccess in the highly visible ethnic segregated classroom was expected since "respected" educators and scholars had confirmed they were genetically "inferior," in a "tangle of pathology," from "fatherless homes," and beyond the reach of social, economic and political assistance.

After the Supreme Court decision, concern about the education of Blacks (and other highly visible ethnic groups) became a paramount concern of mainstream America because of the possible negative consequences they may have on the education of whites in integrated schools.

Mainstream scholars became concerned with how to teach Black children (and other visible groups) in an effort to prepare them for integration or if integration took place, what were the best ways of teaching Black children (other visibles) so that they would

not hinder the education process for whites and the mainstream culture they had conformed to?

Operating out of the framework of possessing the same ethnocentric attitude as other mainstream whites, educators developed teaching models for highly visible ethnic groups, or as they collectively became alluded to, "culturally deprived", "culturally disadvantaged", "minorities".

This marked the initiation of a new educational model which would assure mainstream conformity for all Americans--since this is what the social dynamics of America reflected at this time. The "difference" model of education came into existence. As suggested earlier, educational change reflects the social character of a society; then, the logical question raised at this point is: What social forces encouraged this social/educational drift? We can place our finger on some unmistakable phenomena. A chain of non-violent protests, led to the passage of civil rights legislation which later led to degrees of violence in American cities by highly visible ethnic groups (particularly Black-Americans), reacquainted Americans with historic principles outlined in the Constitution and Declaration of Independence. No longer could Americans qualify/restrict/condition "freedom, justice and equality", for the world was viewing America now and highly visible ethnic groups were determined to expose America with the hope of being viewed and treated as complete human beings.

With the government leading the way and other self-righteous foundations following, educators were summoned to devise an educational philosophy which would satisfy the highly visible ethnic

pressure groups' demands and not disturb the "Anglo-conformity" theory. The "...Establishment really...[wanted] them [educators] to do anything or just...give the impression of a great society on the march toward new frontiers."[9] The "difference" model, guided by the postulation that "...there is a single homogeneous culture for...[each highly visible ethnic group],"[10] came up with educational programs which would lead to their ability "...to understand or practice mainstream behavior."[11] These programs were devised to make the mainstream educational experiences less frustrating for these "culturally deprived minorities."

Thus, "Head Start," "Summer Bridge," "Upward Bound," "Cultural Enrichment" programs were instituted. Teachers were offered pedagogical philosophies, strategies and methodologies that were consistent with this model's postulation. The model was looking "...for changed and improved schools and for teachers better trained to react intelligently and sensitively to cultural difference and the special needs of special learners."[12]

For instance, Project Upward Bound grew out of many experimental projects of private and public universities that challenged traditional admission standards in their universities. The "Harvard Gamble" was one such project that was used as a frame of reference for creating Project Upward Bound. The "Harvard Gamble" has been described by one observer:

> A group of professors who had questioned the relationship between...[college entrance examintion] scores and success in college pushed open the perennially barred admission door for a few students with low...[examination] scores. The scores of these students were in the 400's while most other students

> admitted to Harvard scored in the 600's and 700's. These students came with poverty backgrounds, but they were tough and resilient. More than fifty per cent were Negro and many had attended unaccredited schools.[13]

The Office of Economic Opportunity using projects of this type which were instituted among universities to increase their highly visible ethnic groups' enrollment created a national program geared to prepare highly visible ethnic groups' students and low-income students for college.

Project Upward Bound was one program under the umbrella of the Poverty Program which was born out of Economic Opportunity Act of 1964. The philosophical framework of Upward Bound like the many experimental projects at this time geared toward the highly visible ethnic groups was that standardized college entrance examinations were "culturally biassed" and that in order to succeed in college these students needed motivation and specialized education support services.

Upward Bound was to be operated by an accredited two or four-year college or university. Each college had the independence of appointing its staff and designing its own curriculum. Therefore, once local students in areas were identified by high schools' principals, counselors, and juvenile workers, universities and colleges administered the program. The criteri used in selecting students were that potential students had to come from the low-income bracket as defined by the Office of Economic Opportunity, high schools' personnel had to believe that the students had the potential for succeeding in college even though their grades did not indicate it. The fact that the Upward Bound program was geared to students who were not in the mainstream culture of American society was noted

when one observer wrote about the selection process:

> The students' school records may not be impressive by conventional measurements and established standards, but the students are believed to be bright and talented by many who know them. Whether they are school drop outs would be of no consequence to Upward Bound officials. The students may be hardened by poverty and their minds may often be closed to the formal learning process and to what education can do for them. An inadequate preparation from secondary school and unrelated programs may have left them frustrated and bored. Consequently, the programs designed for these youngsters must have imaginative, provocative courses that will open their minds and penetrate this hardened, protective shell.[14]

The Upward Bound Project had two major components: 1) a summer program which involved an intensive six or eight-week residential summer session on a university or college campus and 2) an academic year follow-up program when the students returned to high school. Although each university or college was at liberty to design its curriculum for the summer program, they all had the following general characteristics:

1. academic classes in communications, math and science;
2. small pupil-teacher ratio of usually fifteen to one;
3. professional counseling services;
4. the use of college and university students as tutor-counselors in both summer and academic year phases of programs;
5. opportunities for varied exploratory experiences;
6. a primary concern for effective motivation of students, rather than the strictly academic;
7. cultural enrichment activities;
8. a weekly stipend for youngsters which is ten dollars during

the summer and five dollars during the academic year follow-up program;

9. communications with low-income families in the community through a Public Advisory Committee composed of representatives of the ethnic groups;

10. identification of students in clusters;

11. a cooperative involvement with the community at large;

12. and a teaching staff who is dedicated to the goals of Upward Bound.[15]

So we see an educational model of "Anglo-conformity" which frowns on the principles outlined by the cultural and biological "deficit" model. This theory accepts the cultural variety of present-day America; the student is allowed to dignify/embrace his/her culture outside the school, but his/her cultural patterns are unacceptable within the school environment. Cultural patterns of mainstream culture are still strenuously taught (of course the approach is flavored with sensitivity), with the hope that the highly visible ethnic student will move to being "acceptable," appreciating this new awakening and gradually viewing his/her native "non-standard" cultural condition as undersirable. Then and only then, he/she is "...equipped for struggle in the market where the [WASP] middle class guards the till."[16]

FOOTNOTES

CHAPTER II

[1]Robert Redfield, Ralph Linton, and Melville J. Herskonits, "Memorandum for the Study of Acculturation," Anthropologist, 38, No. 1 (1936), p. 149.

[2]Robert E. Park, "Assimilation, Social," Encyclopedia of the Social Sciences, ed., Edwin A. Seligman and Alvin Johnson (New York: The Macmillan Co., 1930), p. 281.

[3]Milton M. Gordon, Assimilation in American Life: The Role of Race, Religion and National Origins (New York: Oxford University Press, 1964), p. 88.

[4]Ibid., p. 99.

[5]Ibid., p. 100.

[6]Frantz Fanon, Black Skin White Mask (New York: Grove Press, Inc., 1967), pp. 17-18.

[7]Simon Padair, "How Bigotry Builds Through Language," Negro Digest, 16, No. 5 (1967), p. 39.

[8]Charles Valentine, "Deficit, Difference and Bicultural Models of Afro-American Behavior," Harvard Educational Review, 41, No. 2 (1971), p. 138.

[9]James Sledd, "Doublespeak: Dialectology in the Service of Big Brother," Varieties of Present-day English, ed., Bailey and Robinson, p. 364.

[10]Valentine, p. 141.

[11]Ibid.

[12]Bailey and Robinson, "Part III: English in the Classroom," Varieties of Present-day English, p. 358.

[13]Charles Ferguson, "Follow-Up Study of a Group of Secondary School Students in an Experimental Program: Project Upward Bound," Diss. Wayne State University, 1969, p. 10.

[14]Ibid., pp. 11-12.

[15]Ibid., pp. 12-13.

[16]Bailey and Robinson, p. 358.

CHAPTER III

A DEFINITION OF MULTI-CULTURAL EDUCATION

Before explicating the primary focus of this chapter, an extended definition of multi-cultural education, it seems apropos to identify and generally analyze an experiment in multi-cultural education and explore its appropriateness to its particular institution and environment.

But, first we shall explore the historical background of multi-cultural education at the University of Michigan so that we may understand how it led significantly to the experiment to be analyzed. The School of Education at the University of Michigan was informed by the Ann Arbor Public Schools during the spring of 1972 that the Master Agreement between the Board of Education Association included a section that had implications for its teacher-training program. The section alluded to the preparation of student teachers in the area of multi-cultural education:

> Beginning the 1972-73 school year, no student teacher shall be accepted by the Ann Arbor Schools unless he can demonstrate attitudes necessary to support and create the multi-ethnic curriculum. Each such student teacher must provide a document or transcript which reflects training in or evidence of substantive understanding of the multi-ethnic or minority experience.[1]

At that time, the School of Education had no proof of multi-culturalism in the curriculum of its teacher-training program. That fall semester the School of Education formed a Multi-cultural Program Committee and its task was twofold: "...(1)to plan some experience for students that would qualify them for student teaching in

the Ann Arbor Public Schools; (2)to plan an integrated and long-range teaching program in multi-cultural education."[2]

The first task was accomplished by a series of workshops that exposed students to the concept of multi-cultural education. These sessions were monitored by educators from the Ann Arbor schools, state educational associations and programs and the University. Some of the topics discussed during the 1975-76 workshop series were: "Multi-cultural Education: Five Perspectives," "Exploration of Cultural Values," "Literature that Teaches Diversity," "Student Rights in a Multi-cultural Setting," "Bilingual Multi-cultural Education," and "Classroom Management in a Culturally Diverse School Environment."

Subsequently, the Multi-cultural Program Committee pinpointed three areas in which students needed preparation if multi-cultural education were to have any impact at all: knowledge, philosophy, and methodology. The committee then identified the specific objectives by which to achieve its goals, and a list of objectives was developed and officially adopted by the School of Education in 1973.

> The following set of objectives apply to any member of the School of Education--students, faculty, or othe staff--who are responsible for academic programs of the School or who are participants in such programs....
>
> I. KNOWLEDGE
>
> 1) to expand the participants' knowledge of their own and other cultures
> 2) to deepen and to increase the participants' awareness of their own cultural identity
> 3) to help participants develop a better understanding of various ways to expand their contacts with other cultural groups,

and to become better acquainted with their own cultural roles

II. PHILOSOPHY

1) to develop the participants' capacities of humane, sensitive and critical inquiry into the nature of cultural issues, particularly as they may relate to education
2) to study the aesthetic, epistomological and ethical interrelationships of cultural life in the United States and elsewhere through their psychological, social, economic, and political dimensions
3) to increase the participants' capacity for examining their own cultural attitudes and values in the light of history and the current situation
4) to augment the participants' abilities for envisaging future developments and engaging in planning for cultural interchange within an emerging world society

III. METHODOLOGY

to help participants develop the ability to develop and plan multi-cultural learning experiences by:

1) investigating, developing, and testing suitable teaching strategies for a multicultural curriculum
2) increasing skills in locating, developing, and using instructional resources for multi-cultural education
3) learning to assess the effectiveness of a multi-cultural curriculum[3]

To accomplish the objectives of the knowledge component, the School established a multi-cultural course requirement for all its students who planned to become certified. Those courses that were offered in units throughout the University and that appeared relevant to cultural concepts were identified. Students were then required to elect three of these courses prior to their student-teaching experience. The philosophical component was achieved from the

required course work and the course offerings in the Social Foundation Division of the School of Education. The methodology was integrated into all of the courses offered in methodology. One new methods course, Methods for Multi-cultural Education, was established in the Teacher Education Division of the School. The School of Education developed for 1974-75 a Multi-cultural Lecture Workshop Series in which students and teachers participated on a voluntary basis or for course credit.[4]

Since then, the Multi-cultural Program Committee has plans of recommending to the School of Education that the three-course multi-cultural requirement be dropped. This committee plans to recommend that all professors in the School integrate multi-cultural concepts and approaches in their classes instead of teaching these concepts and using these approaches as an isolated component of the School.[5]

Furthermore, since the Ann Arbor Public Schools and Ann Arbor Education Association included in their Master Agreement a section on the preparation of student teachers in the area of multi-cultural education, the State of Michigan 77th Legislature at a regular session of 1974 passed legislation mandating and providing funding for the School of Education to equip teachers with a multi-cultural philosophy of education. In part this bill reads as follows:

> Section 1. Act. No. 269 of the Public Acts of 1955, as amended, being sections 340.1 to 340.984 of the Compiled Laws of 1970, is amended by adding section 361a to read as follows:
>
> Sec. 361a. (1) The department of education may develop guidelines for expanding the existing school curriculum to include materials on the culture of ethnic, religious, racial

> minority peoples and contributions of women, as defined by the department of education.
> (2) Any guidelines promulgated pursuant to subsection (1) shall be available by the year 1976 for grades K to 12 in every public or nonpublic school, and they shall include:
> (a) History and heritage of these ethnic, religious, racial minorities and contributions of women.
> (b) Living conditions, beliefs, and customs of these ethnic, religious, racial and minorities and contributions of women.
> (c) Problems and prejudices encountered by these ethnic, religious, racial minorities and contributions of women.
> (d) Word meanings and usage as employed by these ethnic, religious, racial minorities and contributions of women.
> (e) Culturally related attitudes and behavior of these ethnic, religious, racial minorities and contributions of women.[6]

One particular experiment where this course integration with multi-culturalism prevails at the University is an occupational education course (Education D592--Teaching Practicum, 2 semester hours) taught by Dr. Ella M. Bowen.[7] This course, first taught from a multi-cultural perspective the winter of 1977, was divided into two components, seminar and practicum. The seminar was held the complete semester--for the first four weeks the seminar met once a week for four hours and thereafter one hour per week. The practicum began the fifth week of school. The students were assigned to various Detroit schools and met once a week at the co-operating school for four hours.

The goals of the seminar were designed to provide direction to the field experience. These goals were: (1) awareness of factors that may interfere with an inner city student's inclination to learn and school resources which may be called on to help; (2) understand-

ing of effective ways to teach inner city youth on a one-to-one basis and in groups; and (3) showing respect for values that an inner city student may have that may be different from the practicum student's.

The goals of this seminar were incorporated with multi-cultural objectives developed by the School of Education. This integration, as observed by Dr. Bowen:

> ...was long overdue...especially in the Occupational Education Department...I was pleased to see that the occupational education programs included a multi-cultural component in their teaching practicum. I feel it is very important for prospective vocational teachers to become sensitized and aware of the needs and characteristics of various ethnic groups. Most of their students are from these ethnic groups who were not allowed in the American melting pot.
>
> Researchers in 1973 found that most of the students enrolled in vocational programs had low verbal ability and were from low socio-economic backgrounds. Using data supplied by Project Talent (a study focussed on vocational education), the question raised was whether or not these students were enrolling in vocational programs by choice.
>
> I conducted a follow-up study in 1975 which showed that most minorities are still being tracked into vocational programs. This phenomenon is brought about because of two factors. First, most parents and vocational counselors have an anti-vocational attitude and feel that vocational programs should be for the lower ability students and minorities. Secondly, with the advent of Public Act 198 (State legislation), all special education students now have to have vocational skill training. Vocational teachers will find that since most minorities somehow are labelled or misplaced in special education classes, a large majority of the students being mainstreamed into the vocational program will be minorities. So you see the urgency of prospective vocational teachers understanding and endorsing cultural

> pluralism and rejecting the principle that there is one model American.

There were no required texts for the seminar. Handouts and referential materials were provided during the course. The ecology of the seminar was student-centered, with Dr. Bowen serving as facilitator. She encouraged "intense" student involvement and participation; each student was expected to share learning experiences, handouts, reference materials that related to the seminar's learning activities.

Various learning activities were conducted during the semester in the seminar to satisfy the course's goals. Students were assigned various readings on multi-cultural education concepts, shown ethnic films, given value clarification exercises, asked to participate in game simulation and group activities centered around the multi-cultural educational philosophy, field trips and general seminar discussions. Five minutes at the end of each class were set aside for the students to write a short reaction paper to that seminar's activity.

Each student was evaluated on the basis of his/her contribution to seminar activities. Students were also expected to complete the following: an annotated bibliography, a student motivation project (this assignment concerned designing strategies for a unit in his/her subject area).

The practicum segment of the course was a field based, practice oriented learning experience. It was designed for junior students in a two-year occupational teacher education sequence. This practicum was <u>not</u> student teaching. It differed from student

teaching in the following ways: it occurred only one day a week; it focussed on observation, one-to-one student interaction and teacher assisting; and experience in actual teaching was limited to three one hour periods toward the end of the practicum and occurred at the discretion of the cooperating teacher as to the student's readiness.

Each student was viewed as entering the experience with a different level of teaching competence. Thus, if the experience was to be of maximum value, the student was involved in planning with the cooperating teacher. Provision of a fifteen to thirty minute cooperative planning period weekly was urged. The period was used to determine how the student best assisted the teacher while simultaneously meeting objectives for the practicum.

Dr. Bowen, the University supervisor, visited the class during the semester. The purpose of the visit was to assist the cooperating teacher and the student in maximizing the experience. The supervisor conferred and consulted with the cooperating teacher regarding strengths of the experience and any concerns. Again, time allocated to conferring with the supervisor was at the cooperating teacher's discretion.

Practicum students were expected to initiate planning meetings with the cooperating teachers. They were also expected to request informal feedback from cooperating teacher regarding progress.

Evaluation of the practicum was based on three dimensions of the experience: student's assessment of his/her performance; student's understandings demonstrated in his/her term project; student's cooperating teacher's assessment of student's performance.

The evaluation of student's performances in both components was then to yield an evaluation of student's performance in the course. Students were also asked to keep a log of learning experiences from the teaching practicum and seminar.

Dr. Bowen is convinced that this approach to teaching this course was a "tremendous success." She is convinced through feedback from practicum's students and cooperating teachers who both grew from this experiment. "I could follow the growth of each student during the semester. Their log entries and participation and discussion for various learning activities reflected this." Some of the practicum's students' responses to this approach to teaching the occupational education course were as follows:

Student A. "...I will rid my curriculum and methodology, and encourage others to do so also, of culturally imperialistic elements."

Student B. "When I become a teacher I will encourage cultural expression and positive receptivity in each student."

Student C. "...I am convinced that preservation and enhancement of diversity in our educational system can make that system a more effective tool in building a truly democratic society."

Student D. "...(the course) made me aware of my own prejudices and banish stereotypes from my perceptions of the culturally different. It made me aware of my inclinations to impose my white middle-class culture on others who are different."

Student E. "I have learned to appreciate diversity."

In addition, cooperating teachers "praised" the practicum students' performances and contributions to cooperating teachers' and students' growth. The cooperating teachers praised the practicum students' open and individualized approach toward dealing with the vocational

students, willingness to exchange and not impose materials and teaching strategies that promote equality. In fact, the vocational students at the cooperating inner city schools "hated to see them go." The cooperating teachers noted that this year's practicum students approached and affected the classroom completely differently.

Before practicum students had many problems with the field experience. The practicum students complained of being nervous and feeling "out of place" or shocked at various conditions at the schools. The cooperating schools complained that practicum students were assuming a missionary posture in the various classes, thus vocational students viewed themselves as "guinea pigs" because of this posture and their attendance dropped and/or their responses and performances in class did not yield "noticeable improvement."

Dr. Bowen analyzed this assessment as follows:

> This may be due to the tone of previous practicums. The tone in the past leaned toward 'special education needs of the disadvantaged student' [One only needs a casual familiarity with the very fluid educational jargon used to define and describe the inner city youth--mainly the visible one, Black-, Chicano-, Native-, and/or Asian-American(s)--and surely he/she will admit to hearing this expression (and many others) excessively; the implicit or explicit stigma attached to this expression (and others) is quite obvious too.]. With this tone being impressed on the practicum students, we can assume the attitude they transferred into the cooperating school.
>
> I'm told the positive feedback received from the practicum students, cooperating teachers and their students is a first and I attribute this to the integration of the multicultural education objectives with the course's.

Dr. Bowen's observations and analyses of this particular experiment is representative of various educators.[8] Until recently,

curricula in schools of this country had been designed by and for white middle-class Americans. The needs and values of this group until the late sixties permeated every aspect of education. Students of these visible ethnic groups and other ethnic groups were exposed to education that by design had not considered their cultural needs and values. All students regardless of their differences were taught the same content, and this content excluded the culture of many Americans. By doing so, it denied all students the opportunity of a full and realistic education. They had not been given the right and freedom to learn the truth about other people or about themselves.[9]

It must be noted that when a school curriculum only reflects the anglo aspect of a pluralistic culture, it does not merely damage the self-confidence and self-knowledge of students drawn from the highly visible groups, but is in fact, an embezzlement perpetrated on the majority group student that only permits him/her to learn and dignify one language, one perspective of American history, one musical tradition, one literature, one kind of art, one kind of world--one that is anglo, monocultural, unreal and dishonest. The problem of educating the highly visible people, contends Jack Forbes, who has done extensive research and is quite vociferous on multicultural education concepts, is the problem of educating all peoples --providing the type of learning experiences that are both relevant to the individual and to the full heritage of this nation.[10]

Other scholars who have researched cultural pluralism in the curriculum are in agreement with those whose works have been previously mentioned. Two of those researchers are Dr. James A. Banks and Dr. Alvin D. Loving. Banks, who has done considerable research

and writing in multi-cultural studies, calls for cultural pluralism in all school curricula. He feels that the schools have served mainly to reinforce social class and racial stratification. Yet, Banks concludes that it may be the only institution within our society which can spearhead the changes essential to prevent racial war and chaos in America and bring total equality to all of its citizens.[11] Dr. Loving speaks strongly for a culturally plural school curriculum. He says there is no nation in the world with an educational system comparable to the free public schools of the United States. A conglomerate that Loving feels should learn the truths of America and its people as they struggled, failed and succeeded in making this nation.[12]

It is imperative and meaningful, as Banks and Loving have suggested, that the myriad of ethnic Americans see and respect each other as human beings, each with his own rich heritage and rich contribution that is invested in the totality of that which is America. The differences that are inherent culturally in the respective ethnic groups as well as the likenesses inherent in the concept of Americanism must be an intricate and sanctioned part of the school curriculum.

Thus, educators are beginning to respond to the needs of ethnic groups. They are perhaps for the first time in the history of education, attempting to assess the needs, goals and values of all the people in this country. They are recognizing, to some degree, that the school is the most appropriate arena to assume the responsibility for educating its people for multi-culturalism. Educators are placed in an important position, for in order to educate for

cultural diversity a revision of ideology as well as curricular reorganization and modification is required.

Now the definition of this educational philosophy becomes more precise.[13] Multi-cultural education is an education that acknowledges ethnic diversity as a reality in the United States; allows for the exploration of an individual's own cultural makeup as well as that of others--hopefully, the individual understands and values self and others more, and integrates the beliefs and objectives of multi-dialectism and multi-nonverbalism (these differentia will be discussed in the next chapter).

At the core of this philosophy there are four basic principles. They should not be viewed as superficial, but rather as deep and meaningful. They must not be occasional or temporary, but continuous and lasting.

The first principle recognizes the school as a public good. The school belongs to the public, is supported by the public and responsible to the public. No school is a law unto itself. It exists to serve the public. Second, truth, in the pragmatic sense, is the only valid and legitimate guide to action among "free" people and the public school has the unique function and moral responsibility to seek out truth, whatever and wherever it may be, and teach people to live by it. Third, there must be a structured, systematic, and active participation on the part of the people of the community in the educational planning, policy making, problem solving, and evaluation of the school. Fourth, there must be a clear and effective two-way communication between school and community.

Such a concept of education permits no resting on laurels of the past. It insists on looking to the future. Ever-changing educational needs are a challenge to which education should respond actively, boldly. Such a philosophy is not only aware of educational needs, it anticipates them. It is not only responsive to educational needs, it exploits them.

One educational need multi-cultural educators respond to is the acknowledgement of ethnic diversity in America. Social critics have documented that ethnicity (particularly visible) is indeed a reality in the United States and doubt very seriously if this reality will be eradicated in the future. One has only to study the findings reported by the U. S. Bureau of Census reports, visit major American cities during their ethnic festival observances and note the enthusiasm surrounding these activities,[14] study the Prentice-Hall Incorporation's publication of a series of books which attempt to provide Americans with a descriptive and analytic survey of America's ethnic heritage and suggest the cogent role ethnicity plays in the American character,[15] visit homes of members of various American ethnic groups in various ethnic communities and observe the visibility of ethnicity (this can be observed through their selection of various popular music recordings and artists, food types and types of clothing), note how agents of the mass media selectively direct their symbolic messages to particular ethnic groups, investigate the impact ethnicity has on political campaigns and elections,[16] and examine various schools' curricula that have incorporated isolated ethnic studies programs in their academic programs and surely he/she will quickly acknowledge ethnic

diversity as a reality in the United States.

Another specificity that multi-cultural education responds to is the need to provide an education such that an individual can investigate his own cultural make-up as well as that of others' cultures surrounding him/her. Hopefully, this exploration will yield an understanding and respect for self and others. Culture in this context is defined as follows:

> ...all the accepted and patterned ways of behavior of a given people. It is a body of common understandings. It is the sum total and the organization of arrangement of all the group's ways of thinking, feeling, and acting. It also includes objects they make--the clothing, shelter, tools, weapons, implements, utensils, and so on. In this sense, of course, every people... has a culture, and no individual can live without culture.[17]

Culture, then, is a vehicle for developing, shaping and organizing a people and their consciousness, representing their collective values, aesthetics, ethics and laws as well as their spiritual directions.

It seems safe to conclude that the necessity of an individual understanding and respecting self in his/her own cultural reality before acquiring understanding and respect of others around him/her is a demanding priority worthy of urgent attention. It should be recalled that initially it was stated that the focus of this discussion was pointed particularly at the highly visible ethnic groups (although it is admittedly obvious that such a notion can be applied to any ethnic group). And, it does not require extensive description and analysis to substantiate that their cultures are those of America's myriad of cultures which have become subject

moreso to the influences of a standardizing industrial civilization. The most objective observer will quickly note that these highly visible ethnic groups are most adversely affected by the incessant attacks (let us not argue whether these attacks have been conscious or unconscious, the imposition obviously exists) on their cultures, their very conception of themselves.

Ethnic self-hatred with its debilitating psychological consequences is the most noticeable result. How, then, are they to maintain their self respect when all that they know, feel, dream--all that they are--is despised and/or addressed collectively with contempt in America. In terms of consciousness, identity, religion, aesthetics and other modes, those victimized are forced to identify with the culture of those who victimize or with a surrogate culture tailored for their victimized condition.

This is one of the clouds, cultural imperialism, which has gloomed over America and ushered in the Marcus Garvey Back to Africa Movement, the most recent Black Nationalist Movement, Chicano Movement. Furthermore, it is this type of imperialism which Sékou Touré,[18] President of the Republic of Guinea and one of Africa's most eminent revolutionary thinkers, Mao Tse-tung and other international highly visible theoreticians have attacked. In their own ways, they "...emphasize the development of revolutionary and cultural values and the decolonization of the mind."[19]

Although these cultural movements rejecting mainstream conformity in America have produced a profound imprint in American life and shocked the nation out of an attitude of mass complacency with regard to ethnicity, there are still explosive calls for overt

and honest action and recognition of the contributions of these highly visible ethnic groups to the American experience and the world. The primary arena this recognition should emerge is in America's most effective institutional vehicle for change, education. As one observer noted, "To attempt to divorce the school from the community is unrealistic thinking, which might lead to policies that wreak havoc with the schools and the lives of childred.... The community and the school are inseparable.... The school, the community...are and should be closely tied together."[20] Thus, educational institutions cannot become free of controversy until their communities are less troubled and the nation has definitely answered the questions surrounding the position of ethnicity in society.[21] The torment in America is the turmoil in American education. The vociferous highly visible students now make very specific demands upon the educational system, focussing more and more upon the need for teachers who respect them for who they are, who expect them to learn more about themselves and others and who will help them realize their potential.

These expectations can be fulfilled through the development and implementation of a multi-cultural education curriculum, since one of the implications of this educational philosophy in its most simple yet profound form, suggests that "...schools should actively contribute to the positive development and strengthening of... unique home and community socialization experiences as valuable in their own right."[22]

Providing and/or strengthening a "truthful" orientation and exposure to their culture should produce the appropriate response.

At the core of this orientation and exposure resides the tasks of mending insecure and/or underdeveloped perceptions highly visible individuals have formed (voluntarily and/or involuntarily) about their cultural heritage. Clearly, the task of multi-cultural education here is to develop and implement teaching strategies to destroy these self-perceptions, since perception, "...the process by means of which an organism receives and analyzes information," is at the heart of every multi-cultural encounter. If individuals perceive themselves as "inferior," "lazy," "thieves," "born failures," "soft-spoken," "alcoholic,"--all of these examples are expressions of stereotyping which have been planted inside of the mainstream individuals about those outside of their cultural reality; these same expressions have been imposed on the non-mainstream individuals about themselves plus they have formed their own stereotypes of mainstream individuals--it is the responsibility of a multi-cultural education to destroy these "outside" and "inside" realities; Walter Lippman refers to this phenomenon when he discusses "the world outside and the picture inside our heads."[23]

The definition of stereotype as employed in this discussion recognizes that stereotypes may be either relatively true or false, negative or positive. This definition includes those characteristics often agreed on by most theorists,[24] that is, stereotypes as relatively simplex, general, rigid cognitions of social groups that blind the individual to the manifold differences among members of any group. In short, stereotypes are viewed as relatively representative or non-representative of actual conditions, favorable or unfavorable, general, fixed, simplex cognitions attributed to a

group of people.

After the multi-cultural educator has provided cognitive and affective learning experiences which are geared to dignify these highly visible individuals' self-perceptions, the educator provides activities which encourage these students to honestly analyze, reject and/or maintain the role expectations developed, sanctioned and imposed on them by the mainstream culture. Muriel Schiffman, in Gestalt Self-Therapy and Techniques for Personal Growth, suggests when a person's authenticity is smothered, he/she most likely lives to actualize the expectations established by others.[25]

For example, "the dependent person, 'the clinging vine,' is living out his fantasy of the helpless child, as if all sources of strength and pleasure come from others." This person "...chooses to live out the role..." established by the independent person. The dependent person tends "to gravitate to people who enjoy feeling superior.... Each feeds into the other's pattern."[26] On the other side of the coin, when the person views herself/himself as authentic, he or she is more apt to question role expectations established by others, if any appear to blemish his/her self-perception, he/she rejects these expectations and establishes his/her own behavior.

After the educator feels he/she has provided the cognitive and affective foundations which encourage the students to perceive their individual ethnicity as unique, the possibility of interracial interaction, flavored with honesty and respect, is closer to facilitation. The students, equipped with an honest and "truthful" knowledge and appreciation of their cultural authenticity,

are able to study and appreciate, compare and contrast the histories, heritages of different ethnic groups. But this aspect of multi-cultural education does not stop here. This educational philosophy is also concerned with productive and effective multi-ethnic interaction. This concern requires more cautious attention from the educator because the barriers which create tension and hostility in multi-ethnic interaction are not as modest as a survey of individual histories of ethnic groups.

Often multi-ethnic interaction involves several inter-locking and, on occasion, contradictory systems deriving from the individuals' ethnic backgrounds. Such interaction is susceptible to misinterpretations and misunderstandings. But this condition does not have to be permanent or necessarily occur. Human beings can and do have multi-ethnic interactions. Even so, one will find occasional obstructions strewn in the pathway by himself/herself or another individual, or by the society. Some of the most highlighted obstacles stem from the following elements: perceptions, stereotypes, and beliefs, attitudes and values.

Perception

The fundamental principle of cognitive development, and hence the register for human communication, is perception. Clearly, how people interact in multi-ethnic contexts is determined by how they perceive and conceive of the other person and of reality. As suggested earlier, perception is at the center of human judgment and interaction. It is the means of selectively receiving and organizing experiences. "Perception is active, not a passive, process. It is one in which the perceiver adds his own meaning to the data

provided by his senses."[27] In the process of perception, this "meaning" that is provided through the organizatin of sense experience is primarily based on learning, motivation and social and personality factors.[28] As Bartley suggests: "Perceived objects are not existent entities in the outside world.... Hence, in studying perception, we are studying what it is that the organism experiences, not what the physical world contains or is made up of."[29]

Lippmann heavily stressed the dissimilarity between what men perceive and what really exists. "In all these instances, we must note particularly one common factor. It is the insertion between man and his environment of a "pseudo-environment."[30] Lippmann labels these "pseudo-environments" [or perceptions, according to Bartley] "fictions." "By fictions, I do not mean lies. I mean a representation of the environment which is in lesser or greater degrees made by man himself.... A work of fiction may have almost any degree of fidelity, and so long as the degree of fidelity can be taken into account, fiction is not misleading. In fact, human culture is very largely the selection, the rearrangement, the tracing of patterns upon, and the stylizing of what William James calls the 'random irradiations and resettlements of our ideas.'"[31] The process of human perception thus involves a reception of environmental elements based on the selection and arrangement of certain stimuli into meaningful patterns. Such meaningfulness is greatly determined by personal, social and cultural learning and personality predispositions. Perceptions are representative primarily of our physical and psychological states as individuals rather than indicative of the absolute characteristics and qualities of that

perceived.

As suggested, perception is selective and, in part, based on learning and motivation. Within the context of multi-ethnicity, one of the most important motivational characteristics affecting an individual's selection and organization of stimuli is racial and/or ethnic prejudice. In order to embrace the significance of the understanding of perception as a barrier in effective multi-ethnic interaction, the educator must approach prejudice as the crucial link.

Prejudice means simply a judgment formed before due examination and consideration of the fact, that is, a premature or hasty judgment.[32] According to Gordon Allport, one of the primary traits that distinguishes "prejudice" from ordinary prejudgment is its resistance to change in the light of contradictory evidence. "Prejudgments become prejudices only if they are not reversible when exposed to new knowledge.... A prejudice, unlike a simple misconception, is resistant to all evidence that would unseat it."[33]

Prejudice is an attitude or a predisposition to respond to a particular stimulus in a particular fashion. "Prejudices, like all attitudes, may motivate us to act in a friendly or hostile way toward the objects of our prejudice depending upon the nature and intensity of our feelings."[34] Furthermore, prejudice constitututes a tendency to respond. It may never develop into overt actions toward the members of the group being judged in this manner, if the situation never presents itself. "...Prejudice involves not only prejudgment, but misjudgment as well. It is categorical thinking that systematically misinterprets facts."[35]

Finally, and probably most significant to multi-cultural education, it should be pointed out that the objects of this "categorical thinking" and "misjudgment" are other individuals.

> Ethnic prejudice is an antipathy based upon faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole, or toward an individual because he or she is a member of that group ...The net effect of prejudice, thus defined, is to place the object of prejudice at some disadvantage not merited by his own conduct.[36]

Prejudice, being resistant to change and minutely affected by contradictory evidence, dictates individuals' perception and hence is intrinsic to the attitudes they bring to any multi-ethnic encounter. Such a predispositon also suggests what features of the inter-racial interaction individuals select, how they organize these features, and how they respond to their own synthesis.

The multi-cultural educator should understand, then, students will bring to the classroom the capacity and predisposition to "perceive" based on a combination of what really exists "outside there" and the set of expectations existing in "the world inside our [their] heads." Their prejudices not only precondition them to perceive events in special ways but also to respond to specific individuals and their messages in special ways.

Stereotype

The result of prejudice and perception, the stereotype, and the manner in which it functions as a barrier to effective interaction between members of diverse racial and ethnic groups, is another concern of the multi-cultural educator. As implied earlier, stereotyping is a way of patterning that allows individuals to make

shortcuts in their thinking. And because actions are usually based upon cognitions, stereotypes are influential in multi-ethnic interactional behavior. As they relate to persons of different ethnic backgrounds from other persons' own, stereotypes tend to provide individuals with images that they incorporate into their world, or community view. Thus, Japanese-Americans are considered by others as humble, Mexican-Americans are considered showy, African-Americans are considered militant, and whites are called vicious or conniving.[37]

Stereotyping is particularly dangerous for multi-ethnic interaction because it prejudices individuals before they interact. If one believes all whites to be conniving before he/she interacts with whites, then he/she is not likely to enter totally and honestly into interaction with a white person--at least, until one is satisfied that this person will not take his/her life or property. Similarly, a person who feels that Mexican-Americans are lazy will interact with Mexican-Americans with that stereotype in the foreground; and one who believes that all Japanese-Americans are gardeners will interact on the basis, watching and waiting for an opportunity to spot deviations from the accepted stereotype or to verify the preconceived notion.

Perhaps the principal menace of stereotyping is that it does not allow the individual to see the other person singly, as a unique individual. Every human being is unique; each person differs from other people and possesses qualities that make each person an individual. Stereotyping robs a person of his individuality and obstructs inter-racial interaction. In fact, to be an effective

participant in inter-racial interaction demands that individuals respond to each other as individuals. This response is necessary even if after interaction it is discovered that the individuals' worst fears were substantiated regarding the other persons.

The tendency to rely on stereotypes to ease the difficulty of interacting with the unfamiliar is extremely strong for all humans, regardless of racial or ethnic identity. It is easier to draw on preconceptions when in doubt than it is to make the effort to seek out and know individuals. People program themselves to categorize first and respond later.[38] Although stereotypes are thus helpful in ordering the complexity of human experiences, they interfere with meaningful interaction, because they predispose interaction between preconceptions rather than between the participants themselves.

Indeed, educators concerned with multi-culturalism must address themselves to the task of creating curricula which are geared to encourage their students to overcome the stifling effects of strong racial and ethnic stereotyping if multi-cultural interaction is to occur.

At the core of previous discussions regarding perception, stereotyping, and inter-racial interaction is the assumption that each individual has specific cognitions regarding the existence or non-extence of certain objects and/or states of beings. Such cognitions are commonly referred to as "beliefs." Individuals also bring with them to the inter-racial interaction predispositons to favor or disfavor such objects or states. These predispositions compose the individual's "attitudes." Finally, individuals also possess various

notions concerning appropriate and desirable ways of behaving with regard to the environment; such concepts of appropriateness constitute the individual's "value" orientation.

Individuals are cognitively and emotionally bound by notions of what is "true" or "false", "good" or "bad", desirable or undesirable, appropriate or inappropriate. The concepts of "belief", "attitude", and "value" are crucial to the understanding of the dynamics of inter-racial interaction because they frequently dictate and structure overt behavior.

Beliefs, Attitudes and Values

A belief is the apprehension of something. It is related to perception, for it concerns the perception of the existence of a relationship: "If a man perceives a relationship between two things, or between something and a characteristic of it, he is said to hold a belief."[39] Individuals act on the foundation of what they expect is "true" or "real." If they believe it is dangerous to enter a particular area, they attempt to maintain a safe distance from it. If they feel "it is bad luck to walk under an assembled ladder," they avoid walking under the ladder. Therefore, belief is what individuals expect from their environment, or as Rokeach states: "Beliefs are inferences made by an observer about underlying states of expectancy."[40]

Because belief is made up of a personal perception, the content of a belief can not be directly observed by others but must be inferred by an observer on the basis of the overt behavior of the believer. What the believer says or does is the clue to his/her belief system. A white man who publicly reveals that he

believes Blacks are equal to him but who resists Blacks moving into his neighborhood expresses more about his system of belief through his actions than through his conscious statement of belief. Thus in order to distinguish one's perception of reality, an individual must infer his/her belief patterns through the observation of all he/she says and does.

Belief, then, constitutes an individual's concept of reality. The existence of a particular belief is detected only through inference based on the observation of an individual's behavior and on the assumption that that behavior is guided by belief.

A system for the categorization of beliefs such as that developed by Rokeach,[41] is relevant to the understanding of belief as a possible barrier in inter-racial interaction. Rokeach's classification is based on the assumption that an individual's beliefs are not all equally important, but vary in intensity, with the most central beliefs the more resistant to change and having a greater impact on the belief system if they are changed.

Rokeach offers five types, which he labels type A to type E and which proceed from A (the most central) to E (the most peripheral). Type A beliefs are core beliefs that require 100 percent consensus. They relate to sense perceptions such as concepts of color, size, shape, sound, and space. They are learned through an individual's direct encounter with his environment. For example, everyone agrees fire is hot and snow is cold. Type B beliefs are also central but require no consensus, an individual does not need to receive outside verification from other sources to maintain this belief. For example, an individual believes in the existence of

his/her own pain even if others deny the existence of this feeling. Like type A, B beliefs are based on an individual's personal experience with his environment. If, for example, a Native American has experienced racist treatment all his/her life, he/she might believe that America is a racist country, and a national proclamation claim-the nonexistence of racism would not change his/her core type B belief. Central beliefs, type A and B, constitute the core of an individual's belief system. They are psychologically indisputable and have an obvious character. These beliefs encompass the individual's concept of basic "truth" about the physical world, the social world, and the world of self.

Types C and D beliefs are based on authoritative sources and reference groups. These beliefs are less central and hence are more susceptible to change than types A and B. The Bible may serve as a source of authority for one individual, the Koran for another. John may put his entire trust in Walter Cronkite's account of a news event, whereas Mary may put her trust in Barbara Walter's account. Jimmy Carter may have been Joe Black's choice for the Presidency and Gerald Ford may have been Jane White's. These authority beliefs are significant in determining a person's actions, but they are open to change.

Type E beliefs are basically rooted in matters of personal taste and are not that dependent on social opinion. They require no consensus. Such beliefs stem from one's direct contact with the object of belief; for example, "Aretha Franklin sings better than Helen Reddy." This type of belief is also quite resistant to change but, being peripheral, does not affect noticeably the more

central concerns of a person's belief system.

Confusion arising from differences in belief systems, especially central beliefs, among individuals is one of major sources of static in inter-racial situations. It is imperative that the educator concerned with encouraging students to engage in productive inter-racial interaction understand these variations in belief systems between members of different ethnic groups. To encourage the students to overcome the obstacles of conflict in belief systems inherent in most multi-ethnic situations, the educator must address himself/herself to a difficult task: He/she must encourage students to acknowledge the possibility of the existence of a reality other than their own, a reality that they may never have experienced personally. Students must also develop the attitude of wanting to learn about the reality of others. Individuals are noticeably anxious and curious when interacting with people in different countries; however, they do not readily exemplify these traits in their own countries. This eagerness and curiosity to learn and understand the realities of others must be reciprocal in an inter-racial setting. Only when individuals are honestly willing to acknowledge multi-realities will they be able to overcome conflicts in belief systems, especially in multi-ethnic situations.

Belief systems and their conflicts are not the only barriers that profoundly affect the outcome of multi-ethnic encounters; an individual's attitudes yield an equally influential role in the multi-ethnic setting. Attitudes add to individual beliefs an affective state regarding objects of beliefs. "Attitudes are likes and dislikes. They are our affinity for and our aversion to

situations, objects, persons, groups, or any other identifiable aspects of our environment including abstract ideas and social policies."[42]

This "affinity for and aversion to" objects and states in the environment also dignifies a collection of inclinations that direct an individual's behavior toward the object of his/her attitude. "Attitudes have generally been regarded as either mental readinesses or implicit predispositions which exert some general and consistent influence on a fairly large class of evaluative responses. These responses are usually directed toward some object, person or group."[43] Attitudes direct the individual's response patterns so as to make it close to impossible for him/her to react in a neutral manner; this imposition leads the individual to act in a selective fashion toward particular simulus situation. "Attitudes create a functional state of readiness which determines the organism to react in a characteristic way."[44] Additionally, attitudes are relatively enduring predispositions that are not innate but are learned experientially. Although they are not momentarily transient, they are susceptible to change through the individual's experience in new situations.[45]

"Attitudes are acquired out of social experience and provide the individual organism with some degree of preparation to adjust in a well defined way to certain types of social situations if and when these situations arise."[46] This suggests that the educator's position is to encourage students to understand that one is not born hostile, inferior, superior, lazy. Students should be encouraged to examine closely their own attitudes, identify and evaluate

these feelings which may create static in a multi-ethnic situation! For if there is to be any semblance of productive multi-ethnic interaction, it is necessary for some degree of approach response to exist purely on pragmatic ground.

Like beliefs and attitudes, values are influential in determining the behavior of an individual in multi-ethnic situations. According to Rokeach, a value is a type of belief, centrally located within a person's or group's total belief system, that deals with the manner in which he/she or the group should or should not behave or about some end-state of existence worth or not worth attaining.[47] Values are thus abstract ideals; they may be consciously conceived or unconsciously embraced and, like beliefs and attitudes, must be inferred from what a person or group says or does. "A person's [or group's] value system may thus be said to represent a learned organization of rules for making choices and for resolving conflicts between two or more modes of behavior or between two or more end-states of existence."[48]

What does this definition suggest to the educator concerned with encouraging productive multi-ethnic interaction? First, in inter-racial settings certain values must be shared by participants in order that productive interaction may proceed. For instance, individuals must share the value that it is desirable for members of various ethnic groups to come together on an intellectual if not a social level. Next, there must be a consensus among individuals that it is desirable to listen to others of different backgrounds and persuasions. The multi-ethnic setting participants must share the idea that it is desirable to confront and solve the

multi-ethnic problems confronting participants. The bare value sharing necessary for inter-racial interaction to start and continue is a basic understanding of the desirability of coming together, or listening to what individuals unlike them have to say, and of solving the inter-racial problem of society.

There is no simple productive solution to the pervasive problem of multi-ethnic belief, attitude or value conflict. Those encouraged and stimulated in a multi-ethnic setting to engage in effective and desirable interaction must fight the basic tendency of all humans to possess an egocentrism regarding personal beliefs, attitudes and values. Such a fight against self does not require a rejection of one's own value system or one's own perception of reality. Individuals must realize, however, that what they hold to be "true" and "real" for themselves does not necessarily determine the reality of another, particularly if that other is from a reality far detached from their own. Empathy is probably the answer to shaking off the shackles of their own belief and value systems. Individuals must attempt in multi-cultural situations to come outside of themselves so that they may acquire an understanding of the reality of others. This momentary suspension of self is extremely difficult but crucially important.

FOOTNOTES

CHAPTER III

[1]Ann Arbor Public Schools and Ann Arbor Education Association, "Negotiation 3.625," Master Agreement (1971-73), p. 70.

[2]Personal interview with Ann Schlitt, Lecturer of Multi-cultural Education, University of Michigan Education School, 20 February 1976.

[3]University of Michigan Education School, Multi-Cultural Committee, "Multi-Cultural Objectives for School of Education" (November 15, 1973).

[4]Personal interview with Schlitt.

[5]Ibid.

[6]State of Michigan Legislature, Enrolled House Bill 4117, Regular Session of 1974.

[7]The following information concerning this particular experiment in multi-cultural education in a class at the University of Michigan contains the substance of remarks made in a personal interview with Ella Bowen, Assistant Professor and Assistant Dean of Instruction, in the School of Education, 1-3 May 1977.

[8]Robert R. Bailey of Northern Michigan University, Gwendolyn C. Baker of the University of Michigan, Juan R. Garcia of the University of Michigan-Flint, Laurence W. Lezotte of Michigan State University, Abraham F. Citron of Wayne State University, and James A. Banks of the University of Washington; the Detroit Public Schools System; and Minnesota, New York, Nevada, Pennsylvania and Maryland represent respectively some of the educators, institutions and states recognizing and developing means by which to address the need for the realities of cultural pluralism in American education.

[9]William R. Hazard, "Cultural Pluralism: A Necessity for American Schools," Northwestern Report, 20, No. 4 (1973), p. 41

[10]Jack D. Forbes, The Education of the Culturally Different--A Multi-Cultural Approach (Berkeley, Calif.: Far West Laboratory for Educational Research and Development, 1969), pp. 48-49.

[11]James A. Banks, Teaching Strategies for Ethnic Studies (Boston: Allyn and Bacon, Inc., 1975), pp. 3-22.

[12]Alvin D. Loving, "The Imperatives of Ethnic Education," Phi Delta Kappa, No. 52 (1972), pp. 279-280.

[13]Many elements in this definition were inspired from the writings in the American Association of Colleges for Teacher Education, Journal of Teacher Education, 24, No. 4 (1974).

[14]This summer in Detroit there were various ethnic festivals accentuating the unique culture traits of each group. These festivals or the like are also held annually in other American cities; Chicago and New York are two others.

[15]Prentice-Hall publishing house's Ethnic Groups in American Life Series has produced seven books in this 1971 series. They are: White Protestant Americans: From National Origins to Religious Group; Puerto Rican Americans: The Meaning of Migration to the Mainland; Jewish Americans: Three Generations in a Jewish Community; Japanese Americans: The Evolution of a Subculture; Mexican Americans; Black Americans; and Indian Americans: Unity and Diversity.

[16]A few instances which suggest this notion are as follows: Senator Edmund Muskie stressed his feelings of ethnic kinship when campaigning in Polish-American communities for the 1972 Democratic presidential nomination; the late Mayor Richard J. Daley of Chicago used his "Irish-ness" to develop and maintain his political machines. Chicago has a large Irish-Catholic population; President Jimmy Carter called on various ethnic leaders to accompany him when campaigning in different ethnic communities in his bid for the presidency in 1976; and the overwhelming Black mayors in Gary, Indiana; Detroit, Michigan; Cleveland, Ohio; Atlanta, Georgia and Newark, New Jersey in the sixties and seventies.

[17]Ina Corine Brown, Understanding Other Cultures (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1963), p. 3.

[18]Sékou Touré, "A Dialectical Approach to Culture," Contemporary Black Thought: The Best from the Black Scholar, eds. Robert Chrisman and Nathan Hare (New York: The Bobbs-Merrill Company, Inc., 1973), pp. 3-25.

[19]Robert Chrisman, "Introduction," Contemporary Black Thought, p. x.

[20]August F. Kerber and Barbara T. Bommarito, The Schools and the Urban Crisis (New York: Holt, Rinehart & Winston, 1965), p. 180.

[21]Walter K. Beggs, ed., "Introduction: The Minorities and the American Dream," The Educational Needs of Minority Groups (Lincoln, Neb.: Professional Educators Publications, Inc., 1974), pp. 7-11.

[22]Alfredo Castañeda, "The Educational Needs of Mexican-Americans," The Educational Needs of Minority Groups, p. 18.

[23]Walter Lippmann, Public Opinion (New York: Macmillan Co., 1957), p. 3.

[24]This definition was inspired after reading portions of the following works: Lippman, Public Opinion, pp. 79-103; David Krech, Individual in Society (New York: McGraw-Hill, 1962), p. 55; G. E. Simpson and J. M. Yinger, Racial and Cultural Minorities (New York: Harper & Row, 1965), pp. 119-120.

[25]Muriel Schiffman, Gestalt Self Therapy and Further Techniques for Personal Growth (Menlo Park, Calif.: Self Therapy Press, 1971), pp. 34-49.

[26]Ibid., pp. 38-39.

[27]Gregory A. Kimble, Principles of General Psychology (New York: Ronald, 1956), p. 160

[28]Ibid.

[29]S. H. Bartley, Principles of Perception (New York: Harper & Row, 1958), p. 22.

[30]Lippmann, p. 15.

[31]Ibid., pp. 15-16.

[32]Gordon Allport, The Nature of Prejudice (Cambridge, Mass.: Addison-Wesley, 1954), p. 6.

[33]Ibid., p. 9

[34]Gerhart Saenger, Social Psychology of Prejudice (New York: Harper & Row, 1953), p. 4.

[35]Simpson and Yinger, Racial and Cultural Minorities, pp. 15-19.

[36]Allport, p. 9.

[37]Dennis M. Ogawa, "Small Group Communication Stereotypes of Black Americans," Journal of Black Studies, 1, No. 3 (1971), pp. 273-81.

[38]Lippmann, pp. 115-130.

[39]Daryl J. Bem, Beliefs, Attitudes, and Values (San Francisco: Josey, Bass, 1968), p. 4.

[40]Milton Rokeach, Beliefs, Attitudes, and Values (San Francisco: Josey, Bass, 1968), p. 2.

[41]Ibid., p. 3.

[42]Bem, p. 14.

[43]Phillip Zimbardo and Ebbe B. Ebbesen, Influencing Attitudes

and Changing Behavior (Reading, Mass.: Addison-Wesley, 1970), p. 6.

[44]Muzafer Sherif and Hadley Cantril, "The Psychology of Attitudes, Part I," Psychology Review, No. 52 (1945), pp. 295-319.

[45]T. M. Newcomb, "On the Definition of Attitude," Attitudes: Selected Readings, ed., M. Johoda and N. Warren (Baltimore: Penguin, 1966), p. 22

[46]Richard T. La Piere, "Attitudes vs. Actions," Social Forces, No. 13 (1934), pp. 230-237.

[47]Rokeach, p. 161.

[48]Ibid.

CHAPTER IV

UNMELTED COMPOSITION: A MULTI-CULTURAL COMPOSITIONAL MODEL FOR THE TEACHING OF ENCLIGH COMPOSITION AT THE COLLEGE LEVEL IN AN URBAN SETTING

I am going into my sixth year of teaching English composition at the college level. Three of these years were spent at two urban community colleges (a year and a half at Malcolm X Community College in Chicago and a year and a half at Central YMCA Community College in Chicago), one academic semester (Winter, 1972) as a teaching assistant was spent at the University of Illinois at Champaign-Urbana, one academic semester (Fall, 1975) as a teaching fellow was spent at the University of Michigan at Ann Arbor, and a year and a half at a four-year urban college, Shaw College At Detroit. There are several outstanding elements common in all these teaching experiences. The first commonality suggests that most of the students walk into the classroom with clouds of insecurities glooming over them, firmly fixed by past contacts with English composition classes. Next, they assume their first-year English course will be boring, discouraging, or simply a waste of time. Third, their past experiences assure them that rote memorization of grammar rules yield achievement on grammar drills. Fourth, they seldom attach the knowledge acquired from their high school grammar drills to their writing; both are polarized, two different worlds. Fifth, they walk into the class with their consciences telling them, "Only X is 'good' writing. Your writing is Y. Therefore, your writing is not 'good'."

In addition, the bulk of departments' directions and philosophies of their first-year English courses and their entire curricula were deeply entrenched in the exclusionary concepts outlined by the "deficit" and "difference" models of education. The composition course were controlled by "departmental objectives" which basically warned students at the beginning of the semester, that before they could earn a respectable exit from English composition they had to produce a 500-word expository essay which had a limited number of errors in the following areas: sentence structure, grammar, diction and mechanics. The highly recommended or required departmental English handbook--flavored with either obvious or subtle proclamations of "standard" English's superiority to any spoken and/or written variety of it in America, maybe even the world--was identified as the source the students should use to "correct" their language impurities. To assure that these courses were not boring, irrelevant, and that students had ideal writing models to emulate, the instructors selected textbooks containing reading materials that were interesting to them, since they had studied closely the particular writers and the works contained in the readers at respective graduate schools. The instructors did not consider that the readings might be too advanced and sophisticated for their students. Or, instructors selected anthologies because publishing houses' sophisticated advertisements and/or manipulative salespersons guaranteed them that their marketing departments had conducted quantitative and analytic studies which suggested that themes contained in writings in the anthologies were issues that college freshpersons should be interested in. Basically, these departments' courses in the

humanities--bearers of Western or western European (white Anglo-Saxon) civilization--had defined this field narrowly, thus causing students to increasingly consider the various humanities disciplines tedious and irrelevant.

The English instructors, particularly instructors of composition at the urban colleges, concerned with providing learning experiences which enhanced their students' level of literacy, found these methods were failing to yield effective results. They were still failing, as their predecessors, to produce a sizeable number of competent student writers. They were no longer comfortable with telling themselves in a "pat on the back" fashion, "If I reached one this semester, that's enough to keep me going..." and/or "At least they're doing better than what they've been doing...I can't expect but so much!"

Their disappointment, their search for more effective methods and their use of innovative approaches are echoes, concerns of most composition instructors over the nation.

Not only has this "literacy crisis" become a concern of urban college English instructors, it has become a concern of "major" American universities and colleges, the general public and the business sector. Agents of the mass media have presented to the public persuasive data suggesting that students are displaying an increasing inability to read and write the English language. The average national score on the verbal section of the SAT is dropping; informants from the "selective" schools which admit the top high school graduates report that a large percentage of first-year students who perform poorly on placement examinations have to enroll in

"remedial" composition courses. Employment recruiters on college campuses now demand that the prospective employees have a "good" command of the English language, since previous employees recruited from these campuses had shocked these employers with below "average" levels of literacy.

Some of the most profound accusations against "major" universities suggest the following: teaching assistants, who teach the bulk of composition courses, are perhaps either unprepared to teach composition, are only teaching the course for the financial support (graduate assistantship) it will provide for their graduate studies in literature, linguistics, semantics or are walking into class with an attitude of disdain--which was provided by their graduate professors--about teaching "basic" writing courses and therefore either fail to produce effective and sensitive teaching approaches, or become transmitters of the "civilizing" arts--literature and all that it entails. Professors at these institutions contend they are not equipped to teach composition. They contend that they cannot reach freshpersons: they are incapable of descending to this level. An example of this attitude is best captured in the results of the controversy over the teaching of composition at the University of Texas in 1975. The controversy was based on a proposal that would require professors to teach a section of composition every year. The department voted down the proposal. Out of the controversy emerged the following edict:

> Not every English professor is suited to teaching Freshman Composition, just as not every English professor is suited to teaching linguistics. Doing a competent job in FC requires two skills: the ability to teach composition, and

> the ability to reach freshmen. Some of us have one skill but not the other; some of us have neither skill and openly acknowledge the fact.[1]

The academic elites of these English departments insist the "literacy crisis" may instead stem from the declining quality of instruction provided by urban high schools, which provide a large percentage of students to the "remedial" group of these universities' first-year students. They contend the urban schools, which operate in a vortex of segregation, alienation and declining achievement, are part and parcel of the urban crisis---both a consequence and a contributing factor. They point to data on verbal ability and reading achievement which indicate that "by the time 12th grade is reached, the average white student performs at or slightly below the 12th-grade level, but the average Negro student [the same assumption is attached to other highly visible ethnic groups] performs below the 9th-grade level..."[2]

These students are products of the "urban crisis" (of course, there are additional clever acronymn titles) which continuously grows intense in all its dimensions--economics, politics, health, education, welfare, justice, security. As suggested previously, because of the intensity of these dimensions, we are witnessing the "continuing economic and social decay of the central city..."[3] and a continued movement toward two societies--one essentially white in the suburbia, small cities, and outlying districts, and the other largely highly visible ethnic groups located in urban America.

While the concentration of poor and the highly visible ethnic populations continues in urban America, very few "...signficant programs of ...federal, state, or local government...[are aimed] at

altering this tendency..."[4] Data from the national census indicate that the greatest population growth has been in suburbia, with the segregation of the poor and the highly visible ethnic groups becoming even more intense in urban America.

Urban students do not leave the disappointment and anger they experience in their environment outside when they enter the urban classroom. In fact, they find the same environment embedded in urban schools' exclusionary philosophy and teaching approaches to educational delivery. For example, they see English and other departments in their schools generally equipped with products of "major" universities' graduate schools that operate out of the "deficit" or "difference" models; they view this as culturally insulting and castrating. As a result, the students react by overtly defying the "prescriptions" of language "correctiveness" that their instructors emphasize in the classroom and instead embrace the particular linguistic markers which are peculiar to their individual ethnic backgrounds. They react by demanding materials that show a kinship with their ethnic backgrounds. Furthermore, the violence with which they assert their contempt of their environment is transferred to the classroom in the form of student riots and disorders. These are the students who are entering the "major" and urban universities and colleges in large numbers.[5] These are some of the students who are having treat difficulty with their first-year English courses.

The teaching model presented in this chapter is intended for the urban college English composition classroom but can be implemented in any English composition classroom. I have chosen to focus my

attention on the urban college primarily because of its setting and its enrollment's character. It is only logical that educators should be vitally concerned and involved with the problems of urban life and development and urban education. How can they remain detached? In fact, all urban institutions must develop new programs to meet imperative needs of the metropolitan areas. Effective preparation of those who will live and work in the city of the future is so urgently needed that the urban colleges must attach great importance to this role. Programs must be continuously evaluated and modified as necessary to meet the urban challenge.. In the current "urban crisis," education is part of the problem as well as part of the solution. Aside from the role of schools in developing "brain power" and all that is entailed in those endeavors, education represents the means for creating the commitments and attitudes needed to grapple with the problems as well as the promise of our urban centers.

The objective of the remainder of this chapter is to describe an ideal compositional model which unites a philosophy of multicultural education to the teaching of English composition at the urban college. This model is offered as an alternative for the popular "deficit" and "different" models that dominate English language and literature curricula in most American colleges. It is realized that this suggestive approach is not a panacea for the problems which haunt America's urban centers and urban institutions of education. It is a step toward understanding. Only through mutual understanding and knowledge of one another's cultures will the various ethnic groups in this country learn to live with and

respect each other as total human beings.

Classroom Atmosphere

Since this will be basically a writing course, how can a philosophy of multi-cultural education be applied? The first step is to assume what can be called a multi-cultural communication posture. In this instance, we shall view communication as a process whereby a source elicits a response in a receiver through the transmission of a message, be it sign or symbol, verbal or nonverbal. It is necessary to include nonverbal behavior in our definition because multi-cultural communication frequently occurs without the benefit of a symbolic system that is shared by the participants. In the previous chapter we have discussed several communication attributes that affect the outcome of multi-cultural contacts; the stereotypes, perceptions, beliefs, attitudes and values all contribute to the success or failure of interaction between members of different ethnic groups. We now turn our attention to the actual means whereby all the above attributes are expressed.

At this point we shall concentrate on the verbal means of interaction, namely language, and the language attitude this compositional model recommends. That is, this educational model views a person's language as personal, a language that is as personally identifying as the person's appearance. The person's language attaches him/her to a specific language community and to that community's particular dialect, as well as to his/her individual idiolect. When the language user admits what particular language he/she is using the user is identifying a dialect community. Furthermore, when the user adheres to the convention that a certain kind

of language is appropriate to a certain use and setting, then the user must choose among appropriate registers within his/her language. Halliday explicates further, "Language is not realized in the abstract; it is realized as the activity of people in situations as linguistic events which are manifested in a particular dialect and register."[6]

The position this compositional model takes on language variation parallels that of today's sociolinguists[7]; that is, any language or any variety of that language is as developed and expressive as any other because it is equally well adapted to the uses to which its community puts it. Every linguistic code has its points and one has as much right to attention as another, in fact lingistic variety should be encouraged. Thus, there is no such thing as a "nonstandard"/"substandard"/"primitive" language. Nor is there any particular dialect or register variation of a language that can be identified as superior. Thus, this model does not concentrate on imposing any "normative" or "prescriptive" guidelines of "standard" dialect on the student. It does not provide a list of things that he/she is not to do and crack the whip if the student does them. It does not provide "prescriptions" that encourage a triggered reaction whenever he/she has an impulse to do some particular thing the codes of prescriptions forbid.

Additionally, this model acknowledges that the student is walking into the classroom with a relatively clear concept of language. For him/her "...it is instrumental (a way of getting things done), regulative (a vehicle for rules of behavior), interactional (a means of keeping touch with others), personal (an expression of the self),

heuristic (a key to learning about the environment), and representational (a channel for imparting information). The teacher's insistence on the ritual function is unfamiliar and disaffecting."[8] So instead of concentrating on "errors" or teaching "standard" dialect for certain purposes and believing this will not disturb the student's native dialect, this model concentrates on the particular community dialect standard, the universal written standard and other variations and their scales of acceptability. The main purpose here is to teach the student to see language objectively. This means reducing the intensity of defensiveness the student who regards his/her way of expression as an extension of his/her personality and views any criticism of it as a criticism of himself/herself. It also suggests discarding notions of superiority embraced by another student who already commands the "standard" dialect or a variety of it. It is ethically and linguistically logical to promote an equal respect for all dialects as forms of language that one puts on and off at the behest of the communication situation.

Therefore, Unmelted Composition embraces this philosophy held by sociolinguists and attempts to legitimize the worth of the variations of American English. It encourages the student to understand how this diversity of our language reflects the diversity of our culture. In summary, then, the Unmelted Composition course attempts to incorporate the philosophy of multi-cultural education into its basic operations.

Furthermore, in an attempt to promote an understanding of the dynamics and inclusiveness of communication, this compositional model concentrates on the other aspect of communication--

nonverbalism. It is important that the student in the multi-cultural composition classroom understands that information is transmitted from one person to the other by more than just the words used. Information is also carried by the manner in which these words are spoken, by the changes in facial expression, by the hand gestures, and by the body postures of both the person sending the message and the person receiving it. Also, information about a person is suggested by his/her clothing and his/her general grooming. An emphasis on nonverbal communication should exist in the multi-cultural composition classroom because it is very important when promoting the multi-cultural philosphy, for when verbal communication breaks, nonverbal communication continues. Nonverbal communication refers to all forms of expression that are not linguistically based. These forms of expression can be grouped into three components. First, the environment dimension includes those external factors that affect interaction. The major divisons of this aspect of nonverbal communication are: general ambience, which includes climate, population density, and aesthetic surroundings, and proxemics, which can be viewed as the use of "social and personal space and Man's perception of it."[9] Second, the appearance dimension includes considerations of both the communicator's personal style of attire and his/her unique physical characteristics. The final dimension, nonverbal behavior, includes all non-linguistically based acts that serve as communication stimuli. Specifically, this dimension includes: kinesics, which encompasses the study of body movement, posture, and facial expression, and paralanguage, which refers to nonlanguage sounds, vocal qualities, pronunciation, and inflection

pattern.[10]

In all three dimensions there is a notion of universality found in nonverbal expressions, regardless of ethnic background. There is also sufficient evidence to indicate strong cultural variations in terms of what a given nonverbal expression denotes. Dr. Albert E. Scheflen in his work, Body Language and Social Order: Communication as Behavioral Control, sought to demonstrate the impact of ethnicity on the expression and interpretation of meaning in nonverbal communication. Some examples of his findings are as follows:

1. WASPs of the middle class do not gesture broadly like Italian-Americans. Many middle-class WASP children are actually taught not to gesticulate because it "looks foreign" or is "impolite." They use little tactile contact in public.

2. Black Americans of the eastern seaboard gesticulate somewhat like British-Americans, although the gestures are carried out over a broader range. Teenage Blacks of the working class show a great deal more gesticulation and move the shoulders a good deal. In general, Blacks use the index finger a good deal in gestulation and they also show the palm more frequently than white British-Americans do.

3. WASPs stand a little more than three feet apart (just beyond easy tactile range). But Jewish-Americans in a face-to-face stand closer to each other, well within tactile range.

4. In an interaction Black males do not look at each other's faces as often as white middle-class males do. By cultural prohibition, eye-to-eye gazing is considered rude.

5. Generally speaking, whites interpret gaze avoidance as shame, evasiveness, or submission.

6. Puerto Rican boys are taught to look down, as a gesture of resepct.[11]

Dr. Scheflen, along with others who study nonverbal communication, warns that findings of this nature are not absolute and that a member of one ethnic background should not expect these features to be revealed when interacting with a member of another ethnic background. There are variations in nonverbal communication patterns even in a homogeneous ethnic tradition. These are performed by individuals in their own particular "styles."[12] (Such is the case when verbal interaction occurs; these variations that appear within a particular dialect community are called "registers.")

The implications of an understanding of the variations that prevail within nonverbal communication are quite pointed. The importance of an understanding of these nonverbal variations in the multi-cultural composition classroom can not be over-emphasized. Distance and segregation among the various ethnic groups in this country have caused much multi-ethnic communication to be nonverbal and negative in nature. Hostility can be read in the tension of bodies, the withdrawal responses, and the glaring expressions of communicators. No matter what is said in multi-ethnic encounters, no matter what agreements are reached and understandings developed, the truth of the interaction will ultimately be expressed not intellectually but physically. In short, a multi-ethnic physical trust must develop, a trust that has been and may still be very long in coming.

This philosophy of communication should flavor the atmosphere of the Unmelted Composition classroom. It should determine the postures of the instructor. It should be embedded in the course' goals

and objectives, the learning activities used to behaviorize these goals and objectives and the criteria used to measure and evaluate the class's activities.

First, I shall review briefly various roles assumed by instructors in the classroom before I suggest a desirable posture I feel will produce the cognitive and affective outcomes established by a multi-cultural education philosophy. Richard Mann in cooperation with seven other instructors identified seven postures taken by the instructor in the classroom. In some instances, the instructor acts out a particular role in isolation and in other instances, the instructor incorporates two or more roles into his/her classroom management. These categories are "teacher as...": expert, who attempts to reduce the cognitive distance between himself/herself and the student; formal authority, who establishes prescribed goals and objectives, sets assignments and their due dates and determines "clearly defined standards of excellence...as well as those instances of moment-to-moment control over classroom procedure and decorum..."; socializing agent, who provides professional insight of his/her particular discipline with the hope of encouraging qualified students into that discipline; facilitator, who opposes prescribing goals and objectives for the student who is a stranger to him/her and prefers consulting the student before determining the direction of the course; ego ideal, who functions in the formation of students' ideal; they may see him/her as a model of the literally-educated person (Mann notes that a teacher functions in this way when he/she appears to thoroughly enjoy and be caught up in what he/she is doing. Students are drawn to this enthusiasm.);

and person, who provides a personalized setting inside and outside the classroom which in turn encourages the student to react honestly, freely and comfortably inside and outside the classroom.[13]

The controlling postures of the instructor should be those of a helpful facilitator and a person. These postures stress student involvement in the planning, carrying out, and evaluating of learning activities, with help and encouragement the major exertions of the instructor. These postures allow the student in the class to serve as facilitator. They also allow the instructor to assume the learner's posture, perhaps the most satisfying part of teaching. Of course when the course's goal requires the instructor to assume another posture, he/she should respond accordingly.

The facilitator of Unmelted Composition fosters within the student the knowledge that what he/she has to communicate in speaking and in writing is of value and that the dialect in which he/she communicates is not consequential. The facilitator begins the course with, "What do you (the student) hope to learn in the course?"

After the facilitator listens to what the student hopes for as goals, the facilitator should share with the student what he/she hopes for. The facilitator should conduct this process, as well as other learning activities, with the intent of promoting mutual acceptance. The atmosphere is encouraged through the following inputs: real listening, accepting each person's ideas, sharing and being responsible for sharing ideas and information as each one is a resource, having and demonstrating honest concern in the other person and feeling an expression of appreciation which the student is not afraid to show. Hopefully, this atmosphere of acceptance

will yield "sharing of information, cooperation, feelings of welcome and anticipation of welcome in return."[14]

A suggestive course package for the Unmelted Composition course that the facilitator can share with the student is as follows.

COURSE PACKAGE

English Composition--UNMELTED COMPOSITION

Course Focus

The course will be rooted in the multi-cultural philosophy of education.

Reference Materials

There are no required tests. Handouts and reference materials will be provided during the course. Other reference materials will be suggested to you during the semester if you choose to order personal copies. Each of you will also be expected to utilize books and periodicals placed on reserve in the library. Your individual writings will also serve as sources of reference. In addition, if you choose to share any outside readings with the class, feel free to do so.

Course Description

This course is a writer's workshop designed to use your natural powers of perception and language. It concentrates on your personal writing voice and on your response to the things, people, and institutions central to your experiences. You will concentrate on writing for different purposes in a variety of modes. It allows you the freedom to find your voice and your subjects; it gives you discipline to supplement your language skills by rewriting and polishing.

Course Goals and Objectives

Goal 1: To increase your concept, understanding and acceptance of self and others

Objectives:
a. view intrapersonal and interpersonal communication as the basis of all human communication
b. discuss how your self-image influences your communication behavior
c. identify some of the benefits of self-disclosure
d. identify some of the risks of self-disclosure

e. analyze some of the pressures in society that work against self-disclosure
f. evaluate the necessity for adjusting to various roles in life
g. value the importance and effects of your own group memberships on yourself
h. evaluate and define yourself by means of a daily journal

Goal 2: To increase authentic, coherent and effective writing by your manipulation of language for various intentions

Objectives:
a. demonstrate your analysis of written compositions for purpose, audience, rhetorical type, register, tone, attitude, and rhetorical development techniques
b. write X compositions in various registers with particular purposes and audiences in mind
c. write in three practical prose forms (letter of application, resume and essay examination)
d. help develop criteria for evauation of your writing
e. use criteria for evaluation of your writing

Goal 3: To increase your fluency, security, spontaneity and purposefulness as a writer willing to analyze your writing for strengths and weaknesses

Objectives:
a. write in a short period of time under pressure (in class) with some security (hopefully)
b. note details of an observation
c. identify and analyze your strengths and weaknesses in your writing
d. decide if you need individualized tutoring and assignments for improvements in such linguistic niceties as spelling, punctuation and other written standard dialect mechanics

Goal 4:[15] To increase your knowledge and philosophy of multi-culturalism

Objectives:
a. to expand your knowledge of your own and other cultures
b. to deepen and to increase your awareness of your own cultural identity
c. to help you develop a better understanding of various ways to expand your contacts with other cultural groups
d. to develop your capacities of humane, sensitive and critical inquiry into the nature of cultural issues, particularly as these may relate to education
e. to study the aesthetic, epistomological and ethical interrelationships of cultural life in the United

States and elsewhere through your psychological, social, economic, and political dimensions

f. to increase your capacity for examining your own cultural attitudes and values in the light of history and the current situation

g. to augment your abilities for envisaging future developments and engaging in planning for cultural interchange within an emerging world society

After the facilitator and the student have agreed on a set of goals and objectives for the course, the facilitator should approach the course with five assumptions in mind. First, every student--every person, for that matter--is gifted. In part, it is the task of the college to help him/her find his/her gift, not just to tell him/her, he/she is gifted.[16] Next, self-concept is learned, not inherited. We learn to feel inadequate or inferior, we are not born with that feeling. It is implicit in this assumption that a person's self-concept can be changed by any number of ways.[17] Third, self-concept can be changed as behavior is changed.[18] As a student is helped to <u>do</u> successfully, he/she can begin to feel successful. In turn, his/her self-concept improves. Fourth, every student is motivated. There is no such thing as an unmotivated person.[19] The problem occurs when the student's motivation differs from what the school, teacher or his/her parents expects/imposes. Fifth, a student can learn to run his/her own life responsibility.[20]

This does not mean that there should be no direction. It does not mean that the facilitator should not identify the surface markers which are errors in written "standard" English. The facilitator should indicate the feelings the student is sharing in his/her written assignment which encourage effective communication. Also, the facilitator should mention the next area he/she feels

the student is ready to approach.

Throughout my teaching career and my experiences as a graduate student, this type of classroom atmosphere has been promoted. As an undergraduate student, I experienced the "teacher-as-formal-authority/expert" classroom situations (As a teacher I have also observed this type of classroom environment fostered by some of my colleagues.). I have found that the classroom atmosphere I am advocating will definitely yield the following results: the student increases his/her involvement in class activities; the classroom environment becomes more personal and relaxed; interaction pattern changes from teacher-dominated class to group participation class--individual differences are recognized and exploited rather than ignored; the student is not so afraid to take risks; and learning becomes enjoyment and sharing replaces competitiveness.

At the end of the semester, the student should be evaluated on the basis of his/her performance on all writing assignments, journal writings, class and group participation/discussion and his/her evaluation of his/her performance in the course. The student should be urged also throughout the semester to provide evaluative responses to the facilitator in regard to his/her performance in the class. In addition, at mid-point and the end of the semester, the student should formally evaluate the facilitator and the course (See Appendix A for evaluation form). I have used this form for the past two years and it has been extremely helpful in that it requests direct and pointed student feedback.

Pedagogical Strategies

1. A good method to use the first day of class is what I call

Who's Here exercise. This exercise should be geared to "break the ice" and allow the student and facilitator to get acquainted. The facilitator should place signs in various sections of the classroom--Section 1: Choice of Drink (bourbon, scotch, wine, other); Section 2: Personality Trait (shy, friendly, sophisticated, other); Section 3: Career Motivation (people, data, things, other); Section 4: Political Persuasion (conservative, militant, passive, other). The student should be asked to select the trait identified in each section which he/she feels most comfortable. While in each group the student should introduce himself/herself; should interact with other members, should discuss why he/she chose each particular trait in each section and how he/she felt being in the group. The facilitator should move around from group to group making sure ice is really melting; also, the facilitator should share his/her traits with the students. At the end of this activity, the facilitator should distribute a student profile form; this form should request the student's name, address, telephone number, major, astrological sign. The form also should request the student to respond to the following questions: What I expect to gain from this course? What does "standard" English mean to me? The responses to these two questions should be helpful to the facilitator. Here he/she should understand generally each student's attitude toward language (or what the student thinks his/her attitude should be) and what each student wants to gain from this experience. The facilitator should ask the student for his/her permission to develop a directory with the facilitator's and each student's name, address, telephone number, major and astrological sign. This directory should be

distributed to each student in the class.

2. For the first three weeks the student should engage in free writing activities. This should allow the student to write on any subject, with any stylistic device he/she likes without fear of being evaluated by the instructor (facilitator). The student is told not to revise. After the fifteen minutes writing period in class he/she should share his/her writings with a classmate--only if the student chooses. The classmate should be told to read and make reasonable, thoughtful, sensitive and honest responses. This writing should be kept in the journal. After the first three weeks the student should be asked to make journal entries daily. Periodically, the facilitator should collect the journals and his/her remarks, like the students, should be written thoughtfully. Sometimes during the semester, the facilitator may not write anything since the student-writer and the student-respondent should be having good conversation without the facilitator.

3. To introduce the student to his/her posture in the general language community and his/her dialect community, the facilitator should make a recording of interviews with representatives from various ethnic groups from the same socio-economic background. Each representative should be interviewed on a topic that would not allow interviewees to identify ethnic backgrounds. After the recording has been played in class, the facilitator should ask the student to identify the ethnic backgrounds for each interviewee. The student should also be asked what linguistic cues helped with these identifications. This activity should help the facilitator move into his/her discussion of language variety. To accentuate this

discussion the facilitator should distribute to the student the introductory essay of Keys to American English.[22] This writing is highly recommended because it is addressed to the student. I have used this introductory essay and it has supported my discussion of language diversity in America. It provides a succinct historical and sociological "student-talk" analysis of varieties of present-day English in America. If the facilitator would like to investigate a more technical writing, "The Users and Uses of Language"[23] is highly informative. I would not recommend this article be assigned for student reading. The facilitator could write a synopsis of the essay and distribute the synopsis to the student.

4. A variety of game simulations on language community interchange in society should be used. For instance, the student should be asked to identify five positive and negative characteristics attached to a variety of "non-standard" dialects and the written "standard" dialect. The identifications should be analyzed. Also, various passages in various registers of "standard" English should be offered for analysis and discussion. The student should be asked to rephrase into a variety of a particular "non-standard" dialect. Various passages in a variety of a "non-standard" dialect should be offered for analysis and discussion. The student should be asked to rephrase into a register of "standard" English. Discussion of the effectiveness and ineffectiveness of these two activities should follow. Some of the readings from Appendix B could be used in these two activities.

5. The facilitator should ask students to identify expressions which they employ consciously or unconsciously that have/could

been/be interpreted by a sensitized person as racist. A discussion should follow this activity.

6. The student should identify linguistic codes he/she uses that are outside the general mainstream linguistic expression. The class should discuss when and why these expressions are used.

7. The class should be broken into two camps; one camp should assume the posture of employer and the other should assume the posture of employee. The employee's camp (each student in this camp) should write letters of application to the employer's camp (each student in this camp). This process should be reversed and discussion and analysis should follow.

8. An inter-racial teaching (facilitating) team should be used when various multi-cultural concepts are introduced in class activities. The team should consist of the facilitator and a representative from the class, school, community. Utilizing the benefits to be derived from the use of the team, information can be effectively relayed to the student through the dialogue-lecture technique. Here the two team members should discuss topics in a dialogue fashion in front of the class. Though the team members should have certain material they wish to present to the class, they should not employ full prepared lectures. Instead, they should begin to discuss the topics together, inviting the class to join in when appropriate.

9. Apart from the dialogue-lecture approach, a small face-to-face group discussion method for class activities should be used. The class, at various times, should be divided into small groups. If the class is racially mixed, then the groups should be racially

mixed. This should allow the student to apply the theoretical concepts from class readings (See Appendix B) and discussions to actual situations.

10. Close to the small group discussion approach should be the class laboratory observation. Here the discussion groups in the class should provide a laboratory for the observation of multi-cultural communication. While one small group is participating in a discussion in front of the class, the remainder of the class should be observing, analyzing and evaluating the discussion group.

11. Each student should use his/her own community as a laboratory to write papers, to discuss with his/her peers. The student should also be encouraged to use other ethnic groups' communities as a resource for writing and discussing.

12. The facilitator should present pictures of multi-cultural situations. He/she should allow each class member to write brief descriptions of each individual situation as the student perceived it. The class should compare these descriptions to determine if the class members of different ethnic backgrounds and/or the same have perceived the pictures selectively and differentially.

13. The facilitator should have the student observe a series of real-life inter-racial encounters outside the classroom and describe the nonverbal behavior enacted in such situations. A few questions which may encourage discussion are: What communicative significance would you attribute to the behavior you have observed? How did the inter-racial communication participants appear to interpret the nonverbal aspects of their interaction?

14. The facilitator should choose volunteers from the class to

participate in a nonverbal inter-racial sociodrama. The participants should present, in front of the class, their impressions of nonverbal behavior of members of other ethnic groups. The class should then discuss what the nonverbal behavior signifies in terms of the attitudes it communicates and the impact it may have on multi-culturalism.

15. The facilitator should divide the class into a series of small discussion groups. With candor, the facilitator should have all group members describe to each other how other members do or do not conform to the ethnic stereotypes of the various group members. Another group activity should be a role-reversing exercise. Each group should portray the behavior he/she thinks typical of another ethnic group in any situation he/she wishes to create. After each role rendition, the facilitator should conduct an open class discussion enabling the student's group portrayed a chance to respond to what he/she has just experienced. This activity should follow discussions and lectures on stereotypes. This activity should be conducted only when the facilitator feels it is safe to do so. It should be remembered that the essential point of this exercise is not to reveal how we really are but how others see us.

16. The facilitator should ask each student to create a drawing or a collage which depicts a multi-cultural situation. Have each student present his/her creation to the class and a discussion should follow each presentation. This activity could be used to highlight a discussion on perception.

17. The student should be asked to describe a multi-cultural situation in which he/she has participated. Does the student regard

it as a positive or negative experience? What are the attitudes and emotions the student has when he/she thinks of engaging in a multi-ethnic situation?

18. The student should be encouraged to read The Spook Who Sat by the Door.[24] The facilitator should have the student analyze the role playing, role taking, playing at a role, and role conflict of the various characters in the fictional work. Also, the student should analyze to what degree does this book accurately reflect the role relationship between Blacks (or any other highly visible ethnic groups) and whites.

19. The facilitator should ask the student to write a paper which describes in specific terms the fundamental ethnic stereotypes to which he/she has personally been exposed through motion picture, television and/or major literary works.

20. The facilitator should help the student construct a value questionnaire with at least three value statements in each of the following categories: political, economic, moral, educational, and social. The student should select statements that he/she feels ought to produce disagreement between the various ethnic groups. The facilitator should allow each student to administer this questionnaire to several members of his/her own race, both older and younger. The results should be compared in class.

21. The facilitator should have the student attend once a week an ethnic activity outside of his/her own. The student should be asked to write reactions to these experiences and share with other class members. Some suggested components which may appear in the reaction papers are: What is the name and date of this ethnic

activity? What did I get in touch with (e.g., a feeling, an idea, an insight, a question, a perspective, an assumption, a theory)? What events brought it about, stimulated it, or set if off (e.g., a particular interaction, an observation, a statement, an introduction)? What particular meaning does this have for me? What can I or will I do about it?

22. The facilitator should show films periodically. The class should analyze the multi-cultural concepts found in each film. Writing activities can stem from these activities. (See Appendix C for films based on multi-cultural concepts.)

23. Another activity the facilitator should use in this ideal course is an exercise which focuses on stereotyping (See Appendix D, Number 1). The purpose of this activity is to get the student to identify, analyze and evaluate certain stereotypes he/she has formed. After the activity has been completed, the facilitator should collect the forms and then compile a list reflecting the responses. The list should be distributed to the class, a class discussion should follow. The discussion should be centered around these questions: What is a stereotype? Have you been a victim of stereotyping? How did this affect you? Do you hold any ethnic stereotypes? What are they? Where did they come from? Have you ever seen any evidence to contradict them? How did such evidence make you feel?

24. An exercise whose basic focus is decision-making, but can also encourage discussions and writings on perceptions, beliefs, attitudes, values and stereotypes, is an activity called, Who Should be Hired? (See Appendix D, Number 2). After each student has

decided on the seven teachers to be hired, the facilitator should divide the class into groups (four per group). Each group has the task of producing a list of seven teachers who should be hired. Each group's decision should be unanimous. After each group has decided on a list, the class comes together and each group exchanges representative lists with the intent of reaching a class decision which should be unanimous. It is unlikely this will prevail. Dr. Bowen has used this activity in the class analyzed in Chapter III. She reports the class community has never reached an unanimous decision. Although the class does not reach an unanimous decision, discussion should follow and attention should be placed on why each student was unwilling to change his/her decision. Dr. Bowen reports that this leads smoothly into a discussion on beliefs, attitudes, values, perceptions, stereotypes.

25. The facilitator should ask the student to keep a Weekly Ethnic Worksheet (See Appendix D, Number 3). Each week the student should submit the worksheet to the facilitator who should share each student's findings with the class. The student should be encouraged to investigate all the highly visible ethnic groups before he/she examines other ethnic groups.

26. A final assignment for the class should be the construction of a multi-cultural dictionary that includes vocabulary samplings of each ethnic group investigated in class.

These are only a few suggestive strategies which may be used in this type of course. I have chosen to succinctly explicate these in an effort to provide a general indication how such a philosophy of education can be applied to an English composition

classroom. Some of the strategies have been tested, as noted in the chapter. I am sure that all strategies could be used as inspirations for writings in journals and for class assignments. I am convinced that this ideal compositional model if applied sensitively and honestly will reduce the intensity of the "literacy crisis," "urban crisis" and perhaps pave the way for a truly democratic society and system of education.

FOOTNOTES

CHAPTER IV

[1]Gene Lyons, "The Higher Illiteracy," Harpers's, 253, No. 1516 (1976), p. 36.

[2]J. S. Colemen, "The Concept of Equality of Educational Opportunity," Equal Educational Opportunity, ed. Harvard Educational Review Editorial Board (Cambridge: Harvard University Press, 1969), p. 14.

[3]U. S. Riot Commission, Report of the National Advisory Commission on Civil Disorders, p. 410

[4]Allen Downs, "Alternative Futures for the American Ghetto," Daedalus, 97 (Fall 1968), pp. 1331-1378.

[5]Fred E. Crossland, Minority Access to College, pp. 3-21.

[6]M. A. K. Halliday, "The Users and Uses of Language," Varieties of Present-day English, p. 20.

[7]The following works by sociolinguists represent the notion of language variety in American English: Robbins Burling, English in Black & White (New York: Holt, Rinehart and Winston, Inc., 1973); Jay L. Robinson, "The Wall of Babel; Ur, Up Against the Language Barrier," Varieties of Present-day English, ed. Bailey and Robinson; William Labov, "The Logic of Nonstandard English," Varieties of Present-day English; William Labov, Language in the Inner City: Studies in the Black English Vernacular (Philadelphia: University of Pennsylvania Press, 1972); Raven I. McDavid, "Sense and Nonsense about American Dialect," A Various Language: Perspectives on American Dialects, eds. Juanita V. Williamson and Virginia M. Burke (New York: Holt, Rinehart and Winston, Inc., 1971); Harold B. Allen and Gary N. Underwood, eds., Readings in American Dialectology (New York: Appleton Century-Craft, 1971); Carroll E. Reed, Dialects of American English (Amherst: University of Massachusetts Press, 1973); and Robbins Burling, Man's Many Voices: Language in its Cultural Context (New York: Holt, Rhinehart, and Winston, 1970).

[8]Dwight Bolinger, Aspects of Language (New York: Harcourt Brace Jovanovich, Inc., 1975), p. 573.

[9]Edward Hall, The Hidden Dimension (Garden City, N.Y.: Doubleday, 1966), p. 1

[10]Randall P. Harrison, Beyond Words: An Introduction to Nonverbal Communication (Englewood Cliffs, N. J.: Prentice-Hall, 1974). pp. 17-33.

[11]Albert E. Scheflen, Body Language and Social Order (Englewood Cliffs, N. J.: Prentice-Hall, 1972), pp. 88-96.

[12]Ibid., p. 91

[13]Richard D. Mann, Stephen M. Arnold, Jeffrey L. Binder, Solomon Cytrynbaum, Barbara M. Newman, Barbara E. Ringwald, John W. Ringwald, and Robert Rosenwein, The College Classroom: Conflict, Change and Learning (New York: John Wiley & Sons, Inc., 1970), pp. 2-12.

[14]William G. Dyer, The Sensitive Manipulator: The Change Agent Who Builds With Others (New York: Brigham Young University Press, 1972), p. 140.

[15]Goal 4 and its objectives have been adopted by the University of Michigan's School of Education.

[16]Allen Menlo, Lecture during a Human Potential Seminar at the University of Michigan, School of Education, December, 1975.

[17]D. F. Hall, H. Walls, and L. Hall, 100 Ways to Enhance Self-Concept in the Classroom (New York: Collier Publishing, 1971), pp. 41-70.

[18]Menlo.

[19]Ibid.

[20]Ibid.

[21]Ibid.

[22]Richard Raspa, Amy Richardson and Constance Gefvert, Keys to American English (New York: Harcourt Brace Jovanovich, Inc., 1975), pp. 1-9.

[23]Halliday, pp. 9-39.

[24]Sam Greenlee, The Spook Who Sat by the Door (New York: Bantam, 1970).

APPENDIX A

INSTRUCTOR IMPROVEMENT FORM

INSTRUCTOR_____COURSE_____DATE_____

This evaluation form contains statements about a variety of specific teaching skills and behaviors. Read each statement carefully and indicate the extent to which you feel your instructor needs improvement. Respond to each statement by selecting of the following:

A. No improvement is needed (Very good or excellent performance)

B. Little improvement is needed (Generally good performance)

C. Improvement is needed (Generally mediocre performance)

D. Considerable improvement is needed (Generally poor performance)

E. Not applicable for this course

After each statement, circle the letter that best expresses your decision.

1.	The instructor's explanation of course objectives	A B C D E
2.	The instructor's explanation of the objectives for each class and learning activity	A B C D E
3.	The instructor's ability to maintain agreement between the announced course objectives and what was actually taught	A B C D E
4.	The instructor's ability to arouse student interest	A B C D E
5.	The instructor's explanation of the work expected from each student	A B C D E
6.	The instructor's ability to relate topics covered to the course	A B C D E
7.	The instructor's ability to help clarify readings and lectures	A B C D E
8.	The instructor's speaking skills	A B C D E
9.	The instructor's ability to ask easily understood questions	A B C D E
10.	The instructor's ability to answer questions clearly	A B C D E

11.	The instructor's ability to ask thought-provoking questions	A B C D E
12.	The instructor's responsiveness to students' comments and questions	A B C D E
13.	The instructor's ability to deal with people and to promote mutual respect	A B C D E
14.	The instructor's ability to get students to participate in class discussion	A B C D E
15.	The instructor's skill in initiating discussion AMONG STUDENTS as opposed to discussions only between the instructor and the student or students	A B C D E
16.	The instructor's ability to summarize before moving to new topics	A B C D E
17.	The instructor's explanation of how students performance is to be evaluated	A B C D E
18.	The instructor's performance in keeping students aware of their progress	A B C D E
19.	The instructor's selection of material	A B C D E
20.	The instructor's selection of activities which are thought-provoking	A B C D E
21.	The instructor's assignments of papers, reports or projects	A B C D E
22.	The instructor's appropriate assignments of exams or quizzes	A B C D E
23.	The instructor's flexibility in offering options for individual students	A B C D E
24.	The instructor's availability for helping students with individual problems	A B C D E
25.	The instructor's skill in the grading of exams, papers and assignments	A B C D E
26.	The instructor's ability to inspire excitement or interest in the content of the course	A B C D E
27.	The instructor's ability to use a variety of teaching methods effectively	A B C D E
28.	The instructor's willingness to explore a variety of points of view	A B C D E
29.	General rating of instructor	A B C D E

In the following section, you are encouraged to add comments on the content of the course and any other particular responses you might wish to make regarding specific recommendations.

1. Do you have any specific suggestions for the instructor?

2. What is your evaluation of the books, homework, papers in this course?

3. What changes would you suggest?

4. Are you satisfied with what you got out of this course? Why? or Why not? Do you consider it an important educational experience? Why? or Why not? Would you take this instructor for another course?

5. What is your evaluation of the individual office conferences with the instructor?

____1. BEFORE this course began, my attitude toward this instructor was:
(1) positive (2) neutral (3) negative (4) I had not heard of the instructor

____2. NOW my attitude toward this instructor is:
(1) positive (2) neutral (3) negative

____3. BEFORE this course began, my attitude toward the subject matter of this course was:
(1) positive (2) neutral (3) negative

____4. NOW my attitude toward the subject matter of this course is:
(1) positive (2) neutral (3) negative

APPENDIX B

NUMBER 1: SUGGESTED READING LIST FOR UNMELTED COMPOSITION

I do not recommend any specific text. Readings from the various anthologies and samples of students' writing could be used in the composition course.

1. Troupe, Quincy, and Rainer Schulte, eds. Giant Talk. Vintage Books, 1977. Summary: An anthology of Third World [highly visible ethnic groups] literature. I would not suggest this text as a basic reader for the freshman composition classroom because it is designed for a more advanced audience. However, some of the short stories by writers from the particular ethnic groups discussed in this analysis could be used in the classroom.

2. Chapter III of this discussion could be summarized by the facilitator and presented to students as a definition of multi-culturalism.

3. Alen, T. D. Arrows Four: Prose and Poetry by Young American Indians. New York: Washington Square Press, 1974. Summary: A book of poetry, short stories, letters, and legends written by Native American students from eighth grade to grade twelve.

4. Ludwig, Ed and James Santabanez. The Chicanos: Mexican American Voices. Baltimore: Penquin Books, Inc., 1972. Summary: A book of short stories, poems and essay by Chicano writers.

5, Chapman, Abraham. New Black Voices. New York: Mentor Books, 1972. Summary: A book of stories, poems and essays by Black writers.

6. Cordasco, Francesco and Eugene Bucchioni, eds. The Puerto Rican Experience. Totowa, N. J.: Littlefield, Adams, 1973. Summary:

A collection of excerpts from books, magazines, and journal articles dealing with diverse aspects of Puerto Rican life both on the mainland and the island.

7. The following are samples of students' writing in composition courses I taught at Malcolm X Community College. These three poems and two pieces of prose may be used in the Unmelted Composition course.

SOUNDS OF THE GHETTO

Have you ever listened to the sounds of the Ghetto?
The sounds that are always there?
The sounds of the Ghetto it seems
Are different from most anywhere.

The noise of the siren as it comes to your aid?
Dead babies make noise as they march to their graves.

Young mothers cry out in fear and shock
As they try to find out if it was their son who got shot.

Have you ever heard young men die
As they walk down the street,
Oh so hip, oh so brave, oh so young and afraid?

Have you ever heard children wonder out loud
(So it seems),
Why their mommy cried when they asked for ice cream?

Have you heard the proud sound of the Cadillac car?
At least its owner has one shiny star.

Have you heard the moan of the women of the street?
Maybe tonight her family will eat meat.

One of the most prominent sounds of the ghetto it seems,
Is the welfare worker as she comes on the scene.
She looks down her nose, and she frowns up her face,
You know by then that you are a disgrace.

The slow pace of the rat as he looks here and there,
The roaches that run across dishes that are bare?

Have you heard the sound of the "soul shake" friend?
Along with this will always be a grin.

Have you heard the sound of the bar in the ghetto?
The happy shrill sound of the laughter?
If you listen closely the musical sound of the laughter disappears,
And hysteria, hopelessness, and despair seem to be near.
The loud blast of the juke box as it blares out the blues.
These people that are listening, they live by these rules.

The sounds of the ghetto, it seems to me,
Are made by people who are determined to be free.

Have You ever listened to the
Sounds of the Ghetto?

You can listen--and listen--and listen for years,
For you see-
The sounds of the ghetto escape most peoples ears--

Judy Miller

ON A RAINY DAY...

With the rain trickling off my sheened-afro
i stepped onto the elevated train which
for some strange phenomenal reason
sinks into a subway just before it reaches my crib
Once I sat down in the torn leather seat
this european-american white chick
with long stringy sticky hair
and long stringy stinky tits
(who was diggin' on my Malcolm X medal,
and my brand new African da-shiki)
strolled up to my seat and asked me to lay her
which I did
(strictly for the purpose of interracial understanding)
When I made it home I was aware of a distinct smell
about me, all over me
like the smell of long stringy stinky hair
and long stringy stinky tits
but I washed, and washed, and it wouldn't come off
it wouldn't stop smelling
when my hands touched my favorite Aretha or Roberta
cut
they jumped off the albums and whupped my ass
umph!
and then they turnt and spaced on me
taking my poster of Africa with them

and then my mama went and tossed me out on
my ass
so I said "fuck 'em bitches"
and went on over to the white-european-
american
chick
and she said
"I don't allow niggers in my house"
and then I knew I deserved all this
shit
that happened to me.

Carmelo Romero

HISTORY

...like
Palmierri's cookin', brings
sisters hookin', and
brothers lookin', for...
our soulfulness, that
cleans this mess, of
unholiness, which...
mem-or-ies, of
days we was free, with
things that was me, like
our...
History.

Carmelo Romero

A BLACK MOTHER'S LULLABY

Little Black baby, innocent and sweet
Born into a world where Black is said to be wrong.

Hush, hush little baby, don't you cry,
Time will come long before you die.

Little Black baby, smile and grin,
Right or wrong is not the color of your skin.

Hush little baby, don't you moan,
White is no more right, than Black is wrong.

Diana Jones

RATIONALE...

I sat dazed in the dimly lit darkly shaded room. The walls about me held prisoner on their surfaces drawings, Black experssion as beautiful as any I have ever been fortunate enough to view. The air, mild and moist, captured the soft sweet touch of reefer which teased my nostrils with a type of peek-a-boo, now I'm here/now I'm gone pleasure. On the drawings are quotations speaking of wisdoms drawn from the universal bucket of knowledge--not immortal words spoken by immortal men--but remnants of times gone by, of times...

when there was four united and pledged in Brotherhood

when there was four learning the century old Black Art of surviving off little or nothing

when there was four joined as one in rebellion, doing what it was said we shouldn't, couldn't, wouldn't, but did----in full pride

when there was four fighting the cold, relentless, "Chi-town" hawk, and the grim shadow of hunger

when there was four dealing with a steel and concrete existence living off greasy hamburgers and fries. Cold, hungry, but happy

when there was four who swore off the ignorance which came from the darkness, which brought forth the fear, which held in cold white palms lifted upward toward oblivion, toward wet, damp european caves,----slavery

when there were four Blackmen, outcasts (by choice) against a white world (our choice as well as theirs) asking little, and receiving less, advancing in struggle, as only struggle makes possible. . .

Words, quotations, remnants of times gone by, times which spoke of the wisdom of men-children enjoying and delighting in the one-time glory of becoming full warriors, men, the stout branches of the tree of life, of which you, my dear, are the fruit.

As I sat there, Nancy's magic vibrating, intwining itself between

the soft darkness and the spell-wielding fragrance. Half singing, half wailing, half sexing, " . . . Free again, lucky, lucky me again its time to . . . "

The book I had been reading lay motionless, open face down, cover flaring upward slinging accusations into the dark space between us. The grim overtones of its message lingering heavily, overpowering some of the former beliefs crated, rapped, and stored in the time-locked chambers of my mind. I sat waiting, consciously, half-consciously, relaxed, half-relaxed, concentrating, half-concentrating, thinking, half-thinking, here, half-here, accepting this faith completely. Weaving periodically between the thought and the said, the known and the spoken, the world of concrete realities, and the soul spinning, fantasy knitting, all encompassing world of the mind. Waiting patiently, perhaps too patiently . . .

She had said she would be here, now why wasn't she here. If she don't come in a few more minutes I'm gonna haveta space. Damn where is she.

I stood in slow methodical fashion, arms stretching and yawning sporadically. Straining my eyes in the semi-darkness to witness some of the knowledge which lie upon those drawings on the surface of those walls.

"The here and now should only be dealt with
in terms of preparation for the future"
---MOON---

I smiled a wry ironic smile. Didn't everything I did now have some finger, some thin wire stretched onto the quivering pulse of my dim

future. My going to school, my working so that I might go to school, my wanting to know, better yet my endless hours of study so that I might one day catch a slight glimpse of . . . In the back of my mind I scored one for the Brother Moon, and I nailed a solid mental note in that if he wasn't right, my shit was sunk.

Damn, where was she. Was she coming, or was she just playin' a jivey teenage con game. I wished she'd hurry up.

My eyes skimmed like twin beams across the surface of the wall making a cold stop--

"Those who prepare for the future
have to deal with the present."
WINGO

I reflected for a moment trying to place that in order of time to what Brother Moon had said. Ah, yes about three days later. Three days.

I reasoned: given the psychological and environmental pressures placed like a noose around the neck of every Black baby at birth in Babylon II (America) A noose which will follow him until he disolves into the earth, and becomes a part of the universe from whence he came. And through all of this, knowing that any misstep or blunder might make his journey into the next cycle of universal continuance that much sooner. We'd damn sure better "deal with the present" when we are making "preparation for the future" or our future might be a bullet in the back of the head by some irate hunkie cop, railroadment to jail by some bourgeois middle class liberal who didn't dig my "un-cultured" attitude, or at worst death at the hands of

some misguided Brother who has been psychologically fucked to death by the "educational" system in Babylon II.

The sound of metal needle running across a plastic record snatched me out of the world of thought as I noticed the stack of albums I was playin' was now piled too high. I shuffled over and started to take them off; I could only vaguely remember their playing. But that memory was enough to last so I figured I'd follow it up with a little "Jug" Ammons, Roberta Flack, perhaps a Trane, a little Wes, and the Pharoah.

The thoughts creeped slowly back into my mind, haunting, teasing and for the first time worrying me. Where is she? Is she coming? What did she want? Damn, I hope she ain't jivin', she sounded so serious. Has something happened to her? Like that sister who had just the other night come out on an innocent adventure to the snowball stand, who ended up bloody-nosed, and blouse torn as a group of the neighborhood gang thugs had decided to make her teen-aged chastity theirs. Bloody-nosed and blouse torn, I thought: how much worse it could have been had not Brother Wingo come by makin' one of our many journeys across the open lot adjacent to the old, tireless closed-back fruit truck which was to be the young sister's place of downfall. But Wingo had come, had managed by techniques from reasoning: to pleading; to eventually the last resort, a threat of violence, of physical mayhem, which he highlighted and emphasized by collaring and slamming one "brother" against the dull gray walls of the inside of the van. This, coupled with the announcement of another gang member that a man was rapidly coming across the lot in their general

direction, was sufficient to send the would-be rapists into the night. Had this been her fate? Was my imagination running wild with me? Perhaps I'd better go look. No, but that was night and this was full day and the risk of getting busted on such an adventure was even too high for the roughest, most avid gang member. I wished she'd hurry up.

I found myself back at the wall---

> "Advance your mind and all else will be
> supplied or its loss will not be felt."
> +++Dabu' Dabbs'+++

I had read it many times, many times I had read it. But no matter how many times I read it the memory came vivid and clear, and taught me lessons that no other single experience I have ever had or ever will have, will ever foster.

We were younger but we were stronger, more radically staunch in our position, less apt to be moved or cheated by speech, or empty rhetoric. He had been with us--He had studied with us--He had hungered with us--He had fed with us--He had been part of us--He had paid us the highest tribute, for he had struggled in protracted, costly battle against the misguided negro lackeys and suburban imperialists at the High School level.

But then it happened--He studied with us still, but his knowledge was not enough. He hungered for a material thang. Which he thought, and by right (in a Just society), his intellect ought to have brought him. If I only could have told him. If I only could have put into words that that material thang is a white controlled thang. That to hunger for it was to hunger a hunger which could never, ever

be fulfilled. That in hungering for it he lost an important ingredient. An ingredient which is necessary for every Blackman. Psychological independence. If only I could have voiced it, have put the words to him, that he was gettin' involved in that donkey and carrot game. Forever chasing a tidbit which was held just beyond his grasp but which made him a slave to his desire for it. His craving for perishable goodies, a desire which could never be completely fulfilled, led him to psychological entanglements and weaknesses which his now credit card existence could not fulfill. He fell at the height of his battle, to a mental depression based upon his life now never ending craving for slave trinkets. I had seen him just the other day, decked in a yellow and white, skin tight jumpsuit, square toed shoes and big apple hat; he spoke only in terms of gettin' his materially abundant dreams fulfilled at a future date. He further elaborated that a junkie "didn't want a nigger to have shit," but, that he was workin' to get his jive together, and he would soon be "over the hump". Although he tried to smile and recount old times, I knew that his world was a continuing, ever-turning, ever-grinding, frustrating, anquish-building structure of lost dreams and unfulfilled and unfulfillable desires.

As we slapped palms and parted I felt the strong combination of hate and shame which I always felt when I dug him. Coupled with a strong feeling of admiration and faith. Hate for our enemy who would, rather than outright kill his slave, subject him to this bone grinding, skin scraping, mind bending anquish. Shame because I had not been able to save him, or would not be able to save any of the

other millions of Blackmen, warriors, who met, were disarmed, and finally murdered by this mental trip set by a deranged psychological monster. Admiration because through it all, the trials, the tribulations, the pressures, the set backs, the let downs, the constant shifting of phony machine-created dreams beneath his unsure feet, he had managed somehow to dupe the slayer and to keep some portions of his Black sanity from snapping into empty white nothingness. Faith, well my faith is a simple faith. Faith that my Brothers will one day re-light and re-step the path to rightiousness.

The image came and I could not battle it down, ignore it, nor vanquish it. Brother Dabbs' had touched upon it, stript it bare, and layed it forever in the realms of being known. He had layed it in print, and I wondered if I knew the power of it all. I gave him a psychological toast which in the excitement of my thought manifested itself in a clenched fist salute in the world of people.

I shifted my weight, looked sourly at my watch, and sighed harshly. Damn she said she'd be here and she ain't got here yet. I gotta cop a heel. Go'n down and see about gettin' my license reinstated. Damn! I told my man I was comin' to the organizations meeting, too. I gotta go.

Swinging about simultaneously leaning over and grabbing and shutting the book which now lay splattered, pages bent, on the floor in front of the chair from which I had so suddenly risen. I stepped anxiously toward the door swinging it open and bouncing out.

The soft summer sun played a symphony across my faded African print Dashiki (probably made in Hong Kong or some little jewish factory somewhere) and sent my hands instinctively to shield my eyes which had been left all but defenseless by the bright evening day playing behind the room's dim light. About two houses down I remembered that in my haste I had forgot to cut the Box, or any of the lights, no matter how dim, off. I spun around. I opened the door, which was leaning frantically to one side because of a missing hinge, dashed across the room half-dancing, half-walking, clicked the volume switch to off, scooped to pick up the pen which had fallen from the book under the edge of the chair. Tossing the pen on the edge of the Blackboard, I began to replace the records in their proper cases.

"Hi" I spun around fighting down a fear/reflex to spring across the room and defend my startled self. My face must have been a gruesome mask of fearful surprise inthe twi-light shadows, for squinting and rubbing her eyes to help them adjust to the room's lightlessness, her face held a concrete reflection of my stagnant image.

"Did I startle you"

she said, escaping the electricity of the situation.

"Noah, Noah I'm alright," I lied. "How ya doin'"

I asked, more out of habit than of true concern.

"I could be better but . . ."

she hesitated, stopping to ponder whether to say what she felt or to respond with the casualness of the standard reply--

" . . . but I'll do."

"Noah you won't do," I countered, "something's botherin' you, I can tell." I had begun to relax out of my speed, gotta get here, there, or anywhere in a hurry frenzy--and I could now feel a real concern for her; something, I sensed, was seriously wrong.

Eyes fully adjusted to the room, she looked at me for a good while then gazed away. Her eyes held a sorrow, a pain which I have seldom seen but can never vanquish from my thoughts. I seized the opportunity to bring her closer to me. For if I could touch her I could drain her. This was just the way it was and would always be between us. . . . I said with a peace so serene that it scared me,

"Shut the door and come on over here let's rap a little taste"

Then trying to throw a little humor into her and the conversation, I challenged comically,

"Here you is ain't dug me in ages, ain't gone even give me a little taste of sugar. Boy ain't that a bitch."

She walked over; her shapely curves held me in trance for a slight second, and I fought down urges which I thought, between us, had long since relaxed in their intensity. As she pressed her body against me I felt a slight tenseness engulf my chest, a pleasure ripple my nerves, and before it became too much to ignore I seized upon the chance--

"That's better, now you want to tell me what's wrong."

"I . . . I don't really know where or how to start."

Her body trembled slightly.

"Just tell me what it is and I'm sure me and you can deal with it from there," I said reassuringly. Her grip around me tightened and I could feel her very body heat increase; the warmness of her now tear-filled eyes sent steam burrowing deeper and deeper into me. She opened her mouth but no sound came.

"What is it baby-doll, what is it."

trying to help her release the pent up tide within. Her chest heaved against mine and she blurted out--

" . . Michael's dead"

My mind raced through the files of faces, names, acquaintances, relatives, enemies, people that we had ever known or shared in common. It did not register. I felt a guilty shame overtake me. Should I know him? What if he was a close friend whose memory had not completely carried over the void of separation in time of our relation, and who, under the strain of this situation, just did not register. Would not that hurt her more than she had already suffered? I frantically read and reread every moment/every incident/every conceivable possibility/and everything came up blank.

"Michael's dead . . ."

I said in a neutral manner to fill the emptiness of the room. I searched for something to make her elaborate, to bring me deeper in--

"What happened."

She was crying openly now and I manuvered her over to the chair and sat her down. She answered more from afar than

here, caught in a world whose realities I could not see.

"He hung himself"

"Where"

"Downtown in a Hotel"

She's not giving me any more than I asked for. At this rate I wouldn't know much if we talked together all night. Who was Michael. Had I known him. Should I know him. I searched for a more general line or conversation which would give me more than a "strait jacket" reply. I did not want to hurt her more than she had already been hurt with my inquistiveness, by making her recall over and over every little detail but how could I understand exactly when she needed from me, or help her in any way if I didn't understand the situation. I decided to go on . . .

"How long ago"

"Three weeks"

she said, wiping some tears away.

"Why . . . I mean what type of attitude did he have"

I walked over and clicked the sound on and put on the first album I could reach, paying no attention to who or what. The silence behind me became too much; turning around I saw her sitting there as still and stiff as a dry board. She seemed to be recounting the reasons, but could find no words. I walked over sitting down next to her. Taking her hand in mine:

"Well" I said, prompting her on.

"R'ram, how do I tell you that my boyfriend . . . "

Boyfriend. The world exploded in my head. My grip on her hand tensed/she winced. I raced at breakneck speed through the files. Boyfriend. Of course; Michael had been my replacement. I had only met him once or twice in those nine month ago days in my life. But he had filled the emptiness, the space left by my untimely exit from her life. A lot could happen in nine months. What had happened. Was she in any way connected to . . . I had met him nine months ago when my mind was filled with too many other things to take acute notice of my "REPLACEMENT"

The tenseness in my face and body had signalled an end to speech as she sat staring at me. I urged her on.

"I'm sorry I was thinkin' of something. Go on."

"I'm not keepin' you from anything am I"

"Noah, Noah I had just planned to lay dead around here today,"

I lied. I had already resolved in the back of my mind that the license could wait, and any organization which did not have the compassion to understand individual problems and situations did not need my participation anyhow.

"How can I tell you that my boyfriend killed . . . "

She stopped/ the word hung in the air/ she swallowed and went on " . . . killed himself because he felt that no one loved him, never found time for him, but I tried . . . I tried to love him, I did love him, but my . . . I guess my love fell."

I sensed the guilt, the "I'm to blame" attitude in her and I knew I dared not speak. For in these types of situations I always

spoke too soon and too shallow, seconds later wishing I could call back everything I had said. But once heard I could never fully undo the damage, and the payment for this stupidity would linger with me for days . . .

We talked off and on, to related and unrelated conversation. Starting and ending always at the same spot . . . Michael. I cracked jokes that made her laugh and said things that made her sad. I learned through our conversation that Michael's death was only one link in the chain of heartbreak and confusion. I learned also that this sister had been raped shortly before that, and that the situation at home, a situation that had never been good, had, in her present state of mind, multiplied itself to unbearable proportions. A home situation which had not been helped by Michael's presence--bickering and making suggestions to her parents and relatives--several weeks before his . . . A home situation which surely did not improve with their insensitivity to Michael's death, and at first outright refusal to believe her report of it. I further learned that she was now residing at "Illinois Institute of Psychiatric Health," and was home for a weekend therapy visit, designed to make the home situation more bearable. But she frankly conceded that she could never live at "home" again. And, that she would do every possible thing to avoid ending up there permanently.

On the bus "home" we talked general conversation about general things. Old time conversation about old time things. We parted with a future meeting date held firmly in mind.

I rode the bus in the world of thought, accounting and

re-accounting her troubles and her description of them. Were they complete. Did they have everything. Did she forget and by chance leave out some important things. How could I help. I knew I wanted to help. I hoped she didn't want to get involved in another relationship, for I had tasted those grapes and knew that they could only be sweet. Sweetness that could only go so far before it exploded in both our faces giving more oil to the flame of depression and worthlessness already burning deep within her. She needed someone to love her, someone to show that they really cared. In her hurt she had turned to me for I had once done those things. But dare I do it now. Or did I dare not to do it now. Hadn't Michael, pushed to the wall by the blade edge of similar emotional imbalance, taken his own life. What if she, hurt and rejected, cast out and alone, suffering under the weight of such strain decided to . . . I washed the thought away with different thoughts. I would have to play along for now, and try and see the situation for its entirely.

But what of my life. I too had problems, worries, desires, and obligations which would now have to be tossed willingly to the banks of my mind so that the current of the river of my thought might deal with this. But what of my life, and other things.

Otherthings . . .

Mrs. Vanzant one of my closest friends of the older generation wanted to take a trip to California to visit relatives once more before her rapidly ending stay here terminated. I had promised her that I would watch over her house until

she returned. Cutting the grass, replacing blown fuses, keeping vandals out, and everything else that needed doing in her absence.

Otherthings . . .

I was now two days behind in my scheduled reading and studying. My mind was as dull as a doped-up junkie in the middle of a two hour nod.

Otherthings . . .

I had promised the Brothers down at the gym that I would come down and help them teach the younger Brothers the art of karate and help instill Black values and a sense of human worth, that our environment had tried to steal, back into them.

Otherthings . . .

Home. I hadn't been home in two days. Had I called. I didn't remember. I wanted to go home and give my mother a couple of dollars, and say "Hi" to all my little Brothers and Sisters. Talk to them, get to know them as they grew and changed seemingly by the hour.

Otherthings . . .

Am I going back to school. Did I get any money. Do I really want to go back. Damn, I got to go back to Dekalb to make some last minute checks.

Yes these and many other things would have to wait now. The license, the Organization, summer school . . . Damn I had to be at work at 8:00 it was 10:00 now, and I had yet to go and apologize to the Brothers about the meeting. I stepped off the bus in a

maze of thought. Dealing with each problem categorically, piece by piece, one at a time as I always did in similar situations. This had been my lot for the past several days. I turned into the restaurant to have a coffee. I noticed, sitting with her back to me, several booths down, a sister I had known in High School days.

"How you doin', Pat?"

Pat. The name stuck in my mind. I hadn't written you. She spoke but I was not listening. Drifting over to the counter I sat down. The only desire that I really wanted to fulfill. I subconsciously ordered coffee, Black, two spoons of sugar. The only thing which brought recurring pleasure, and I had become so bogged down in present problems that I had not fulfilled it, had not even called or been home to see if you had written. I felt crushed by my forgetful carelessness. I've just been a little bit too involved in the twists and turns--the ups and downs of what we call life. This and this alone is my only Rationale . . .

Earl Jackson

NUMBER 2: BOOKS AND PERIODICALS

The following books and periodicals should be on reserve in the school's library:

Books

1. Harold J. Alford, The Proud Peoples: The Heritage and Culture of Spanish Speaking People in the United States, New York: New American Library, 1972.

2. James A. Banks and Cherry A. Banks, March Toward Freedom: A History of Black Americans, 2nd ed. Belmont, Calif.: Fearon, 1974.

3. Harry H. L. Kitano, Japanese Americans: The Evolution of a Subculture, Englewood Cliffs, N.J.: Prentice-Hall, 1969.

4. Elena Padilla, Up From Puerto Rico, New York: Columbia University Press, 1958.

5. Stan Steiner, The New Indians, New York: Dell Publishing Co., Inc., 1968.

6. Betty L. Sung, The Story of the Chinese in America, New York: MacMillan, 1967.

7. Kathleen Wright, The Other Americans: Minorities in American History, Greenwich, Conn.: A Fawcett Premier Book, 1971.

Multi-ethnic Periodicals

1. Ethnicity (Quarterly)
   Academic Press, Inc.
   111 Fifth AVenue
   New York, New York 10002

2. International Migration Review (Quarterly)
   Center for Migration Studies of New York, Inc.
   209 Flagg Place
   Staten Island, New York 10304

3. Interracial Books for Children (8 issues per year)
   Council on Interracial Books for Children, Inc.
   1841 Broadway
   New York, New York 10023

4. Journal of Ethnic Studies (Quarterly)
College of Ethnic Studies
Western Washington State College
Bellingham, Washington 98225

5. Phylon (Quarterly)
The Atlanta University Review of Race and Culture
Atlanta University
223 Chestnut Street
Atlanta, Georgia 30314

Black American Periodicals

1. The Black Scholar (Monthly, except July and August)
The Black World Foundation
Box 908
Sausalito, California 95965

2. Journal of Negro History (Quarterly)
Association for the Study of Negro Life and History
1407 14th Street, N.W.
Washington, D. C. 20005

Asian American Periodicals

1. Amerasia Journal (Twice annually)
Asian American Studies Center Publications
Box 24A43
Los Angeles, California 90004

2. Bulletin of Concerned Asian Scholars (Quarterly)
9 Sutter Street, Suite 300
San Francisco, California 94104

Mexican American Periodicals

1. El Grito: A Journal of Contemporary Mexican American Thought (Quarterly)
Quinto Sol PUblications
Box 9275
Berkeley, California 94709

2. Journal of Mexican American History
P. O. Box 13861
Santa Barbara, California 93107

Native American Periodicals

1. Indian Voice (Monthly)
   Native American Publishing Company
   Box 2033
   Santa Clara, California 95051

2. Warpath (Monthly)
   Box 26149
   San Francisco, California 94126

Puerto Rican American Periodicals

1. Palante (Twice monthly)
   Young Lords Party
   352 Willis Avenue
   Bronx, New York 10454

2. Rican (Quarterly)
   Rican Journal, Inc.
   Box 11039
   Chicago, Illinois 60611

APPENDIX C

SUGGESTED FILMS

1. Kleg, Milton, Educational Consultant. "Minorities-USA: La Causa (Mexican Americans)." Coronet Instructional Media, 1975. Summary: Examines the feeling of three Mexican Americans about the American Dream and probe myths and stereotrypes about Mexican Americans.

2. Kleg, Milton, Consultant. "Minorities-USA: The American Dilemma." Globe Book Co. and Coronet Instructional Media, 1975. Summary: Examines some basic concepts used to describe problems of minorities in the United States such as stereotypes, prejudice, discrimination and scapegoating.

3. Kleg, Milton, Consultant. "Minorities-USA: A Piece of the Pie (Black American)." Globe Book Co. and Coronet Instructional Media, 1975. Summary: Examines the experiences of three Black Americans which challenge the American credo of equal opportunity.

4. Mann, Arthur, Consultant. "Minorities: From Africa, Asia, and the Americas." Coronet Instructional Films, 1972. Summary: Offers views of the backgrounds of non-white minority groups, showing the characteristics of their origins and their unique problem in gaining acceptance in America.

5. Mann, Arthur, Consultant. "Minorities From Europe." Coronet Instructional Films, 1972. Summary: Depicts the origins of white ethnic minority groups and their problems in winning acceptance and in gaining economic and social power in America.

6. Smith, Thomas, Producer. "The American Indian Speaks." Encyclopedia Britanica Educational, 1973. Summary: Presents the Native American speaking for self, discussing what he wants and how he feels. Shows three tribes and how they are surviving.

7. Tooni, Linda, Editor. "Los Puertorriquenos." Schloat Productions, 1972. Summary: Presents interviews with problems of Puerto Ricans' orientation in the United States, sociologist, doctors, and educators discuss various solutions.

APPENDIX D

NUMBER 1: STEREOTYPES

Complete the following activity and bring to class session for discussion. Write your responses to these incomplete sentences. You might try collecting some responses from other persons. Use the first words that pop into your head. Prepare the list anonymously and bring to class next week.

Old people are basically_____

Most politicians are_____

Dark skinned people tend to be_____

Teenagers are often_____

Orientals are usually_____

Jews are usually_____

People with Polish names are_____

Old women are_____

People who are fat_____

Most preachers are_____

People from Texas are_____

New Yorkers tend to be_____

Bankers and realtors always_____

Doctors generally have_____

Most farm hands_____

People who live in big cities_____

Small towns are_____

Union organizers are_____

Owners of big coal companies are often_____

University professors are mainly_____

Librarians can usually be expected to_____

People who ride motorcycles have_____

Most teenagers who play rock music_____

Black people are usually_____

Most people who don't go to church_____

People who eat horse meat are_____

Canadians always_____

People from Massachusetts usually_____

People who go to see X-rated films are_____

Undertakers are_____

All principals are_____

Most criminals tend to be_____

People who live in trailer parks are_____

The best people are those who_____

Southerners tend to be_____

Yankees tend to be_____

People who live in San Francisco are_____

Men with long hair are_____

Truck drivers are best at_____

Farmers tend to be_____

People who attend stock car races are_____

Ladies who belong to the WCTU are_____

NUMBER 2: WHO SHOULD BE HIRED?

You are a personnel director for a local school district. Seven teachers have resigned, and you are presented with fifteen applications from which seven new teachers must be chosen. Though your boss has interviewed several of the applicants, time will not permit you to interview any of them.

Below is a summary of the information given on each of the applicants--based on the interview. Use this information to choose the seven teachers for this inner-city school.

Case Descriptions

1. Martha Atler. 27, white, no religious affiliation. M.S. degree, has four years of successful teaching experience (two years in a middle-class predominately white community and two years in a racially mixed community. She is reported to have communist affiliations.

2. Robert Simpson. 51, white, Protestant, a professed racist with a B.A. degree and 27 years of teaching experience. Does not want to teach children of minorities. Married and a father of two adult sons.

3. Nanette Freeman. 29, Black, no religious affiliation. Nanette has a M.S. degree with six years of fairly good experience. She is in good health and is active in militant organizations.

4. Maxine Liberman. 21, white, Jewish. B.A. from Vassar. Maxine has traveled extensively and is well versed in many areas. No teaching experience.

5. James Crow. 35, American Indian, tribal religion. James has a B.A. degree and has worked for 11 years. He taught on several Indian reservations and for Vista. He is bitter about the conditions of his people. Single.

6. May Weaver. 38, white, Pentecostal minister. May has a B.A. degree and has 15 years of experience. She has taught in church schools and in public schools. Thinks a child's education should include moral things as well as academic.

7. Marie Vitalie. 32, Italian, Catholic. Marie has a Master's degree and 5 years of teaching experience. She is reported to have homosexual tendencies.

8. Bernice Johnson. 22, Black, Catholic. Bernice has a B.A. degree and one year of teaching experience in the middle-class community in which she was reared. She is a sports enthusiast.

9. Ann Arnez. 49, Cuban exile, claims to be an atheist. Ann has

a M.S. degree from The University of Havana and 23 years of teaching experience in Cuba. She is bilingual and was a member of the ruling class before Castro came to power.

10. Herbert Brown. 28, M.S. degree. Black Baptist, Herbert is a member of the Black Panther Organization and has taught for 4 years. His experience included freedom schools in the U.S.A. and Africa.

11. Sister Robertann. 40, white, nun. Sister Robertann is a strict disciplinarian who has taught in church schools for 19 years. She has a provisional certificate and has permission from her order to teach in a public school system. She has been a religionist since she was 19 years old.

12. Augi Kosowski. 28, Polish, Catholic. B.A. degree and no teaching expereince. Augi assisted in the training programs conducted in the factory where he was a part-time employee since age 16.

13. Mary Jones. 23, Black, Methodist. Mary has a B.S. degree and one year of successful teaching experience. Single, and has one child. She was involved in a drug raid during her freshman year of college.

14. Maria Garcia. 39, Mexican American, Catholic. Maria is a former welfare recipient who received a B.A. degree by attending night school. She has worked for six years in a day care center. Married and has 10 children.

15. Brian Nelson. 25, white, no religious affiliation. Brian has a B.A. degree and has been asked to leave two schools in the two years he worked. He considers himself a liberal and feels that this contributed to his problems with his former principals.

NUMBER 3: WEEKLY ETHNIC WORKSHEET

DIRECTIONS: List the names of at least three living Black Americans, Mexican Americans, Asian Americans, Puerto Rican Americans, Native Americans (make sure you change ethnic group each week), famous in their own right, in each of the following categories:

Medicine:

Law:

Performing Arts (acting, singing, dance, etc.):

Sports:

Television:

Politics:

Journalism:

Labor Unions:

Business:

Religion:

Economics:

Government (federal, state, local):

Visual Arts:

Education:

Other:

**If you would like to indicate each person's contribution in a specific field, feel free to do so.

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