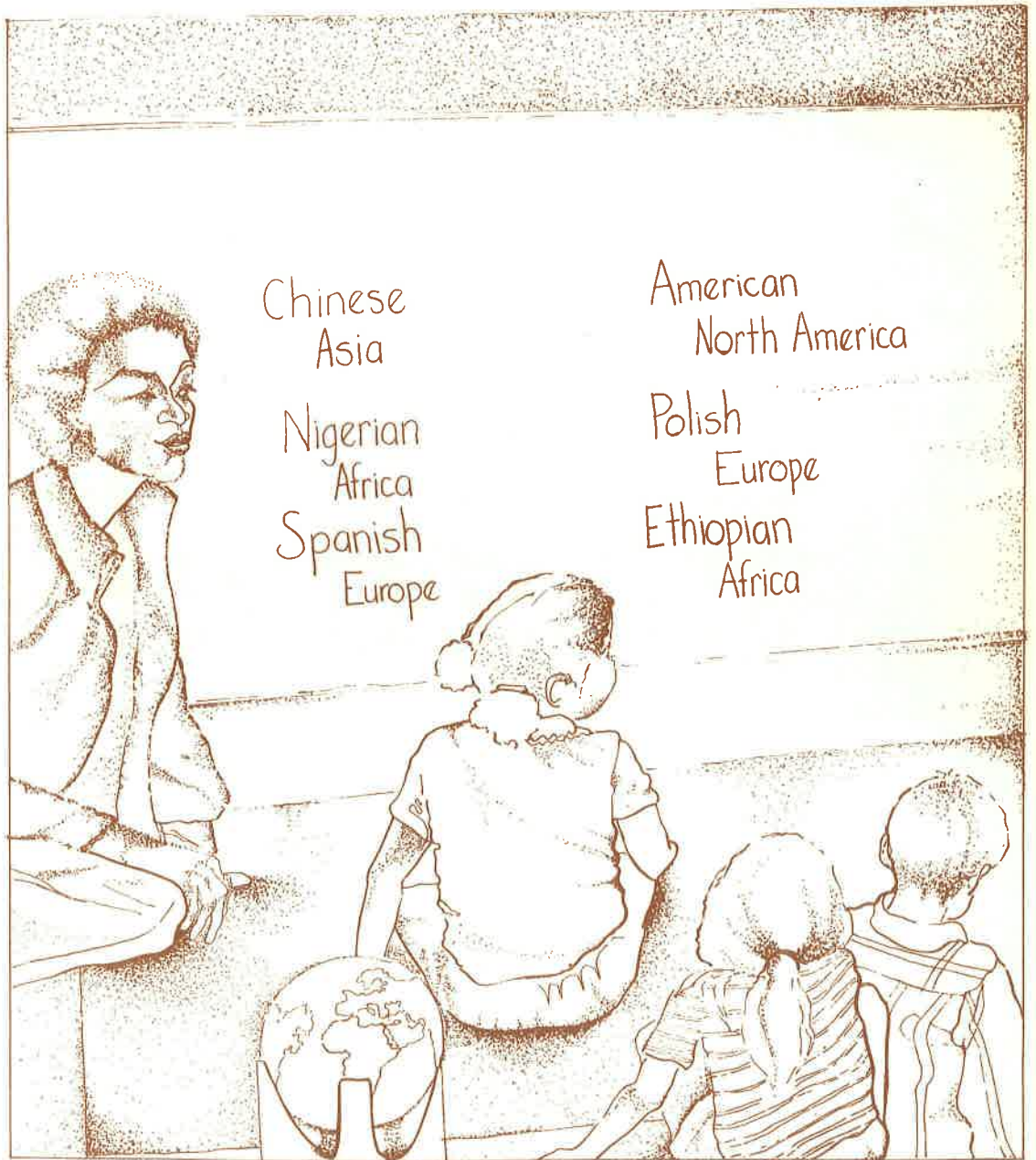


November 1977  
Volume III Number 4

IN EDUCATION

## Ethnic and Multiethnic Studies In The Schools



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# THRESHOLDS

IN EDUCATION

Nov. 1977  
Vol. III No. 4

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# EDITORIAL

by Philip T. K. Daniel  
& Jon D. Miller

American education was awakened to a new ethnic reality in the late 1960's. A principal demand among students was that Black Studies be incorporated in regular academic offerings. Despite the pressure brought by the students, as well as parents and community groups, the initial reaction by some educators was to question the validity of this new area of study.

Much of the hesitancy by these educators arose from a perfectly understandable ignorance of the minority experience. Yet the rhetoric of the reservation was phrased in pejorative terms—questions about using Black and other minority issues and themes as a basis for instruction, rather than granting the possibility that there were things worth teaching of which many educators were unaware.

Despite these reservations, the conflict over whether the nation's elementary and secondary schools should teach ethnic or multiethnic studies seems to be over. Data from schools across the nation shows that great numbers of school districts, large and small, are attempting to set up some type of ethnic studies program or to add ethnic material to regular courses.

The debate now centers around whether elementary and secondary schools should offer separate courses in ethnic studies or integrate this material in regular classes. There have been no concrete answers in this debate and several school districts who have

accepted the challenge of HEW Title IX (Ethnic Heritage Studies Act) are eager to get the question settled. Moreover, districts which have undergone or are undergoing the crisis of desegregation are also eager to get the debate settled, for many of their new students are demanding more courses that are geared toward their respective cultures.

A survey conducted in 1975 by the American Jewish Committee shows that over 50% of the states have a mandate for the establishment of an ethnic studies program. Most of the larger school districts with minority populations and even districts with small percentages of minority populations have taken the initiative to establish a program. The report also shows, however, that most programs are clearly dissimilar and this dissimilarity is largely due to a lack of scholarly direction. While the report does not provide answers for the school districts, it does suggest that this would be an excellent research opportunity for a receptive journal. The purpose of this issue of **Thresholds**, therefore, is to provide a forum whereby experts in the field can discuss the ethnic-multiethnic studies issue and provide a viable direction for the nation's schools.

Philip T.K. Daniel  
Jon D. Miller

EDITORS

# The Curricular Implications Of Ethnicity

by James Banks

## ASSIMILATIONIST FORCES IN AMERICAN SOCIETY

The school curriculum within a society, like other institutions within a social system, reflects its dominant ideologies, beliefs, and goals. Historically, the common school curriculum in the United States has been dominated by the pervasive assimilationist forces in American life, largely because the assimilation of millions of immigrants and indigenous racial groups was a major national goal.

Social science within the United States, which serves as the basic foundation of the school curriculum, has also been assimilationist oriented since American social science began to mature. Social scientists, notably Robert E. Park and the "Chicago school," began to seriously study race relations in the 1940s and 1950s. They predicted that total assimilation would—and should—be the ultimate fate for ethnic groups in the United States. They developed elaborate schemes and models which described this inevitable process of assimilation. Park (1950) described the cycle as competition, conflict, accommodation, and assimilation.

The assimilationist ideology,<sup>1</sup> called the "liberal expectancy" by Milton M. Gordon (1975), maintains that ethnicity and ethnic attachments are fleeting and temporary within an increasingly

modernized world. Ethnicity, argues the assimilationist, wanes or disappears under the impact of modernization and industrialization. The modernized state is universalistic rather than characterized by ethnic allegiances and attachments.

The assimilationist believes that ethnic identities are dysfunctional within a modernized state. The ethnic group promotes group rights over the rights of the individual. Consequently, the individual must be freed from these attachments in order to have choices within society.<sup>2</sup> The assimilationist views ethnicity as a force which is inimical to the goals of a democratic society. Ethnicity, argues the assimilationist, promotes divisions, exhumes ethnic conflicts, and leads to the balkanization of society. Consequently, the best way to promote the goals of American society and to develop commitments to the ideals of American democracy is to promote the full socialization of all individuals and groups into the universalistic culture. The primary goal of the common schools, like other publicly supported institutions, should be to socialize individuals into the common culture and enable them to function more successfully within it. At best, the school should take a position of "benign neutrality" in matters related to the ethnic attachments and identities of students.

began a fight for their civil rights that was unprecedented in their history. Other non-white ethnic groups who were made acutely aware of their ethnic status by the Black revolt and encouraged by what they perceived as the benefits gained by Afro-Americans, also began to make unprecedented demands upon American civic and public institutions. These groups demanded more control of their communities, more ethnic teachers for their youths, and new interpretations of American history and culture which more accurately and sensitively described their experiences in the United States. Ethnic minority groups began to question seriously the goals of American society.

The assimilationist ideology and the practices associated with it were strongly attacked by ethnic minority intellectuals, researchers, and social activists.<sup>3</sup> Traditionally, most intellectuals and social activists among American ethnic minorities have supported assimilationist policies and regarded acculturation as a requisite for full societal participation (Glazer, 1977). Minority writers and researchers in the United States attacked the assimilationist ideology for several reasons. They saw it as a weapon of the "oppressor" that was designed to destroy the cultures of ethnic groups and to make their members personally ineffective and politically powerless. These writers also saw it as a racist ideology that justified school and societal practices

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## THE RISE OF THE NEW PLURALISM

In the 1960s, Afro-Americans

which victimized minority group children.

Many minorities also lost faith in the assimilationist position because they had become disillusioned with what they perceived as its unfulfilled promises. The rise of ethnic awareness and ethnic pride also contributed to the rejection of the assimilationist ideology by many ethnic minorities in the 1960s. Various minority spokespersons and writers searched for an alternative ideology and endorsed some version of cultural pluralism. They viewed the pluralist ideology as consistent with the liberation of oppressed and stigmatized ethnic groups.

The protest movements that emerged among non-white ethnic groups stimulated the rise of the ethnic revitalization movements among white ethnic groups such as Polish-Americans, Italian-Americans, and Jewish-Americans. These groups also demanded that educational and social policy reflect ethnic pluralism and that ethnic studies programs focus on their particular heritages (Herman, 1974). In some communities white ethnic groups and non-white ethnic minorities aggressively competed for limited resources allocated for ethnic studies programs. The rise of the ethnic revitalization movements in the 1960s and 1970s, especially among white ethnic groups, became known as the "new pluralism."<sup>4</sup>

#### **GOALS FOR THE PLURALISTIC CURRICULUM**

School districts throughout the United States, stimulated by the ethnic revitalization movements and supported by private and public agencies, are currently implementing a wide variety of curricular reforms related to ethnic pluralism (Washburn, 1975). Many of these efforts lack clear goals and objectives and are based on questionable assumptions about the nature of ethnic pluralism in American society, the type of curriculum which is most consistent with a pluralistic democratic nation, and about the ethnic characteristics of individuals. We need to question some of the pervasive assumptions and school practices related to ethnicity and

to formulate new goals for school reform.

Neither the assimilationist nor the cultural pluralist ideology, in their ideal forms, can effectively guide curriculum reform in a democratic pluralistic nation. Programs based primarily on assimilationist assumptions violate the ethnic identities of students. Curricular practices which reflect a strong notion of ethnic pluralism in the United States exaggerate the importance of the ethnic group in the socialization of American youths and give inadequate attention to the mainstream values which influence their behavior.

Ethnic identity is important to many Americans and is the major source of identity for others. Ethnicity also exerts a strong influence on the socialization of many Americans. Widespread cultural assimilation has, however, taken place among ethnic groups in the United States, although levels of assimilation both within and across ethnic groups vary widely. Even when Afro-American children are socialized primarily within Black communities, they inculcate many mainstream Anglo-American values from the mass media, professional workers in the Black community, and from institutions such as the schools. However, they are often unable to actualize many of their values, hopes, and aspirations because of limited resources. Their expressions of mainstream values, therefore, may take unique forms. Research by Valentine (1971) indicates that many of the values of Afro-American youths are similar to those of middle class whites.

Anglo-Americans and ethnic minorities share many cultural characteristics, but there are some significant differences between the Anglo-American mainstream society and the various ethnic sub-societies.<sup>5</sup> Although members of ethnic minority groups often attain high levels of cultural assimilation, they frequently form ethnic groups and institutions and limit many of their activities to the ethnic community, which has many singular values, life styles, norms, and institutions. Gordon (1964) uses the concept of "structural pluralism" to describe the nature of ethnic

group relationships in contemporary United States society. He writes:

Structural pluralism...is the major key to the understanding of the ethnic makeup of American society, while cultural pluralism is the minor one...The most salient fact...is the maintenance of the structurally separate sub-societies of the three major religious and the racial and quasi-racial groups, and even vestiges of nationality groups along with a massive trend toward acculturation of all groups...to American culture patterns. (p. 159)

Exaggerating the extent of cultural differences between and within ethnic groups may be as detrimental for school and curricular policy as ignoring those which are real.

#### **THE NEED FOR A BICULTURAL IDEOLOGY**

A bicultural ideology should guide curriculum reform in the nation's common schools. A sound curriculum must reflect the reality that the sociocultural and psychosocial environment of the ethnic child consists of both his/her ethnic subsociety and the mainstream Anglo-American society. While these two environments have many commonalities, each constitutes a unique whole and has systems of distinctive values, norms, languages, and institutions. Each also exerts a powerful influence on the socialization of ethnic youths and requires an unusual set of skills to successfully function within the environment. An individual may be able to function effectively within his or her ethnic community and poorly within the mainstream Anglo-American culture. The converse may also be true.

Conceptualizing the sociocultural and psychosocial environment of ethnic youths as bicultural is an ideal-type notion. In reality, as we have suggested, these societal milieux are not as distinct as cultural pluralists often assert. They share many characteristics. Also, many ethnic youths, especially upwardly mobile ones, have few or no ethnic cultural characteristics, are

socialized, and function primarily within the mainstream culture. Many Afro-American and Mexican-American youths are as Anglo-American as many English-Americans. However, the socialization of many ethnic youths is highly restricted to their ethnic community and they are to a large extent monocultural.<sup>6</sup> The Anglo-American cultural influences on these kinds of ethnic students are often exerted indirectly through the mass media, movies, and textbooks.

Ideal-type constructs can help us to conceptualize a problem, even though they are somewhat at variance with reality. By viewing the sociocultural and psychosocial environment of ethnic youths as bicultural, we can formulate a philosophically sound position regarding the goals of pluralistic education. However, we should keep in mind the limitations of our conceptual framework.

#### **HELPING STUDENTS TO FUNCTION WITHIN AND ACROSS CULTURES**

The major goal of the pluralistic curriculum should be to maximize the cultural and ethnic options of students, to present them with cultural and ethnic alternatives, and to help them to attain the skills, attitudes, and abilities which they need to function effectively within their ethnic culture, within the mainstream culture, and within other ethnic cultures. When schools help students to acquire the skills, attitudes, and abilities needed to function within and across different ethnic cultures, they are enabling them to function at increasingly higher stages of ethnicity (Banks, 1977).

However, when helping ethnic youths learn how to function successfully within and across different ethnic cultures and within the mainstream culture, we should neither violate their ethnic cultures in the process nor force them to undergo self-alienation. Ethnic youths should not be forced to reject their ethnic identities and experiences, as they frequently are, in order to function within alien cultures. Self-denial and self-rejection should not be the price to pay for economic, political, and social mobility.

David Apter (1977) argues convincingly that individuals within highly modernized societies, despite assimilationist beliefs to the contrary, psychologically need strong ethnic attachments and will insist on holding onto them. The assimilationist maintains that ethnic attachments are fleeting and disappear within a modernized democratic state. Apter holds that this is not and can not be the case. As he points out, individuals are quite capable of multiple identities and of functioning effectively within their own ethnic communities as well as within the universalistic culture. They can have both ethnic allegiances and allegiances to the national democratic ethos. Nathan Glazer (1977), extending Apter's argument, suggests that the school should help ethnic youths to become "universalized primordialists," individuals who are able to function effectively within their ethnic or particularistic culture as well as within the common culture.

It is necessary, but not sufficient, for the school to help ethnic youths to acquire the skills which they need to attain social, economic, and political mobility and to function successfully within the universalistic culture. It should also help them attain the skills, attitudes, and political efficacy needed to participate effectively in the reformation of the social, economic, and political system. We will perpetuate the **status quo** if we merely acculturate students so that they will conform to mainstream norms and values. They must acquire both the skills and the commitment needed to engage in radical social reform if we are ever going to create a society in which individuals and groups can freely participate without regard to their ethnicity, sex, or social class.

#### **THE CURRICULAR IMPLICATIONS OF BICULTURALISM AN INTERDISCIPLINARY CONCEPTUAL CURRICULUM**

A curriculum which reflects a bicultural ideology focuses on higher levels of knowledge and helps students understand the complex nature of ethnicity in contemporary society. In many ethnic

study units, activities, and programs, emphasis is placed on factual learning and the deeds of ethnic heroes. These types of experiences use ethnic content, but what Cuban (1972) has called "white instruction," or traditional teaching methods. Isolated facts about Crispus Attucks do not stimulate the intellect or increase students' intellectual abilities any more than discrete facts about Thomas Jefferson or Betsy Ross. The emphasis in sound multiethnic programs must be on concept attainment, value analysis, decision-making, and social action. Facts should only be used to help students to attain higher level concepts and skills.

Concepts taught in the multiethnic curriculum should be selected from several disciplines and, when appropriate, viewed from the perspectives of disciplines and areas such as the various social sciences, art, music, literature, physical education, communication, the sciences, and mathematics (Banks, 1975 and Gay, 1975). It is necessary for students to view ethnic events and situations from the perspectives of several disciplines because any one discipline gives them only a partial understanding of problems related to ethnicity. Students can attain a global perspective on ethnic cultures when they study the concept of **culture**, which enables them to view ethnic cultures from the perspectives of the various social sciences and to examine the expressions of ethnic cultures in literature, music, dance, art, communication, and foods. The other curriculum areas, such as science and mathematics, can also be included in an interdisciplinary study of ethnic cultures.

In the study of literature, the students can read such novels as **Farewell to Manzanar**, **House Made of Dawn**, and **Bless me Ultima**. They can determine the ways in which these novels are similar and different and what they reveal about the cultures of Japanese-Americans, American Indians, and Mexican-Americans. In music, the class can listen to and study songs from such musicals as **West Side Story** and **Don't Bother Me, I Can't**

**Cope.** The students can try to determine whether or not these songs are valid expressions of Puerto Rican-American and Afro-American cultures and what they reveal or do not reveal about these cultures.

In drama, the students can create a dramatization of the epic poem *I Am Joaquin* and discuss the ways in which it expresses Chicano history, contemporary life and culture. They can also dramatize the theater vignette "Mother and Child" by Langston Hughes, and discuss what it reveals about Afro-American life and culture. The study of ethnic cultures can be greatly enriched by activities in physical education which focus on the dances which Afro-Americans, Mexican-Americans, and other ethnic groups have contributed to American life and culture. The students can also discuss how ethnic cultures are expressed and revealed through dance. They can perform ethnic dances in a school assembly program.

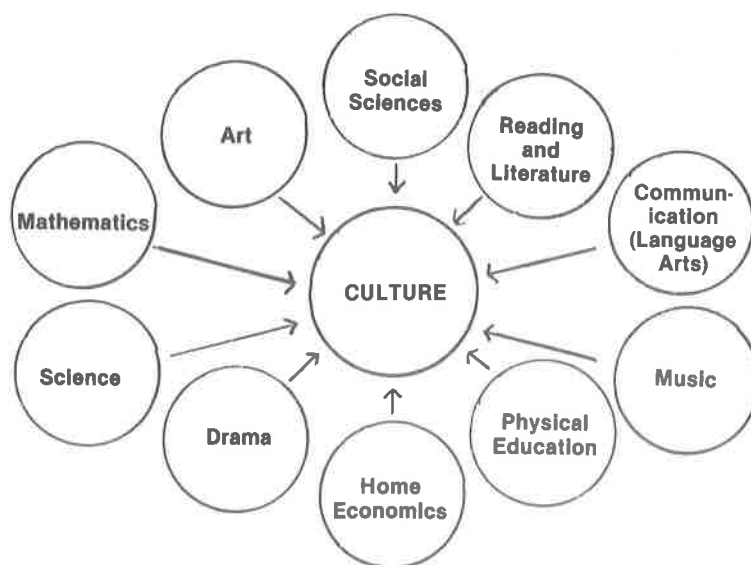
In art, the students can examine the works of ethnic artists such as Jacob Lawrence, Charles White, and Roberto Lebron, and determine ways in which artists are influenced by their ethnic cultures

and how they express their ethnicity through their art. The language arts can focus on the various ways in which symbols and communication styles differ between and within ethnic groups and how standard American English is influenced by the ethnic cultures within the United States.

During a study of ethnic cultures in home economics, the students can prepare such ethnic dishes as sweet and sour pork (Chinese), baked lasagna (Italian), sukiyaki (Japanese), beef enchiladas (Mexican), and ham hocks and black eyed peas (Afro-American) ("International Cookery," 1963; "Favorite Mexican Cookin'," 1972; "The Tuesday Soul Food," 1969). They can do research to determine what these foods reveal about the cultures of the respective ethnic groups and how, within different ethnic groups, the concept of a "balanced diet" varies. In science, the students can examine the physical characteristics of the various ethnic groups and try to ascertain ways in which the physical traits of ethnic groups influence how other groups respond to them, their interactions with each other, and their total culture. In mathematics, the students can study the cultural roots of our base ten number system and discuss

ways in which the number system within a society reflects its culture. They can also research the contributions which various ethnic groups have made to our number system.

Concepts such as culture can be used to organize units and activities related to ethnicity which are interdisciplinary. Other concepts—such as socialization, poverty, conflict, and power—can also be analyzed and studied from an interdisciplinary perspective. It is neither possible nor desirable to teach each concept in the curriculum from the perspectives of all of the disciplines and curricular areas. Such an attempt would result in artificial relationships and superficial learning. However, many excellent opportunities do exist within the curriculum for teaching concepts from an interdisciplinary perspective. These opportunities should be fully explored. Such interdisciplinary teaching requires the strong cooperation of teachers in the various content areas, and team teaching will often be necessary, especially at the high school level, to organize and implement interdisciplinary units and lessons. Figure 1 summarizes my example of teaching culture from an interdisciplinary perspective.



**Figure 1 Studying Culture From an Interdisciplinary Perspective\***

This figure illustrates how a concept such as culture can be viewed from the perspectives of a number of disciplines and areas. Any one discipline gives only a partial understanding of a concept, social problem or issue. Thus, ethnic studies units, lessons and programs should be interdisciplinary and cut across disciplinary lines.



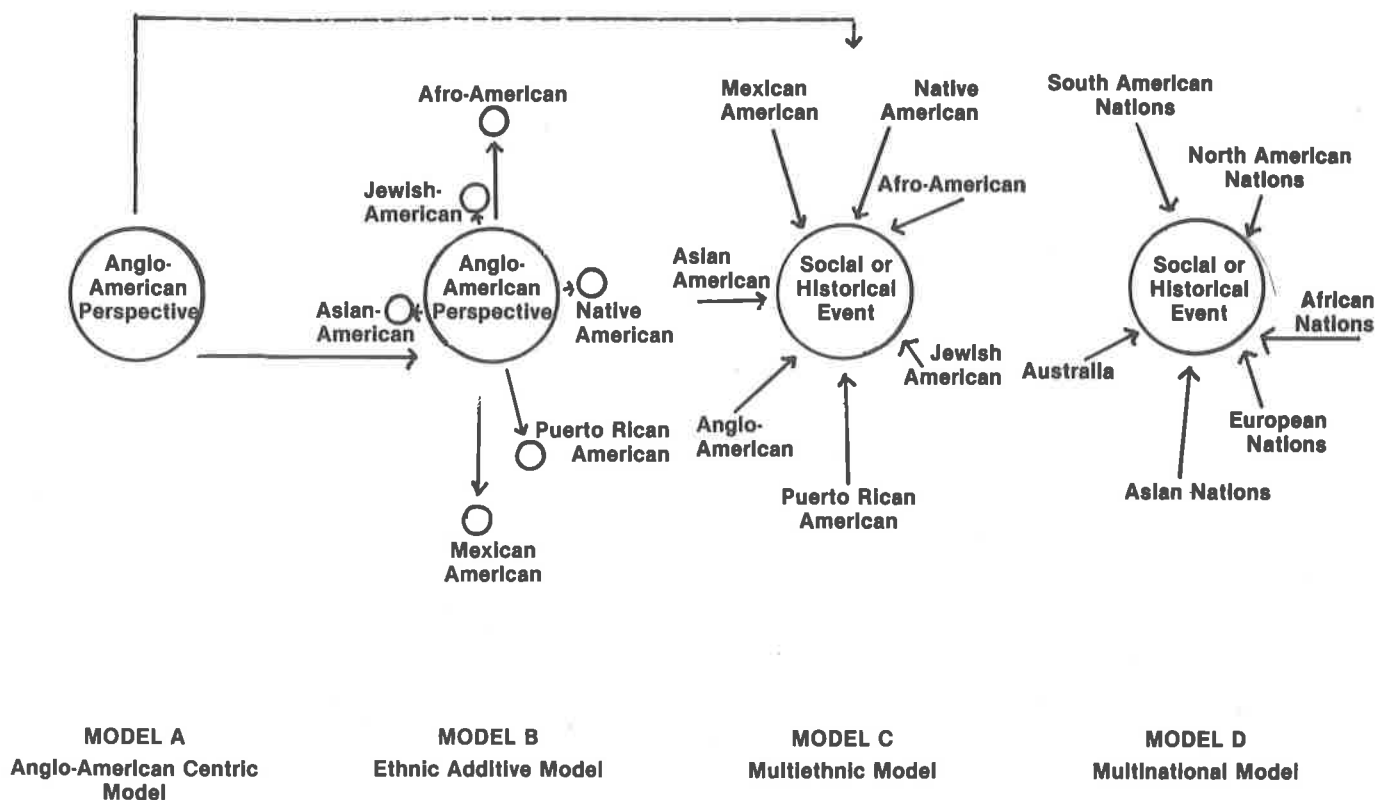
## MULTIETHNIC PERSPECTIVES

A curriculum that reflects a bicultural ideology also helps students to view historical and contemporary events from diverse ethnic perspectives and points of view. Most school courses are currently taught primarily from Anglo-American perspectives (Banks, 1976). These types of courses and

experiences are based on what I call the **Anglo-American Centric Model** or Model A (see Figure 2). Ethnic studies, as a process of curriculum reform, can and often does proceed from Model A to Model B, the **Ethnic Additive Model**. In courses and experiences based on Model B, ethnic content is an additive to the major curriculum thrust, which remains Anglo-

American dominated. Many school districts that have attempted ethnic modification of the curriculum have implemented Model B types of curriculum changes. Black Studies courses, Chicano Studies courses, and special units on ethnic groups in the elementary grades are examples of Model B types of curricular experiences.

Figure 2 ETHNIC STUDIES AS A PROCESS OF CURRICULUM CHANGE



Ethnic studies is conceptualized as a process of curriculum reform which can lead from a total Anglo-American perspective on our history and culture (MODEL A), to multiethnic perspectives as additives to the major curriculum thrust (MODEL B), to a completely multiethnic curriculum in which every historical and social event is viewed from the perspectives of different ethnic groups (MODEL C). In MODEL C the Anglo-American perspective is only one of several and is in no way superior or inferior to other ethnic perspectives. MODEL D, which is multinational, is the ultimate curriculum goal. In this curriculum model, students study historical and social events from multinational perspectives and points of view. Many schools that have attempted ethnic modification of the curriculum have implemented MODEL B types of programs. It is suggested here that curriculum reform move directly from MODEL A to MODEL C and ultimately to MODEL D. However, in those districts which have MODEL B types of programs, it is suggested that they move from MODEL B to MODEL C and eventually to MODEL D types of curricular organizations.

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However, I am suggesting that curriculum reform proceed directly from Model A to Model C, the **Multiethnic Model**. In courses and experiences based on Model C, the students study events and situations from several ethnic points of view. Anglo-American perspectives form only one group of several and are in no way superior or inferior to other ethnic perspectives. I view Model D (The **Multinational Model**) types of courses and programs as the ultimate goal of curriculum reform. In this curriculum model, students study events and situations from multinational points of view. Because we live in a global society, students need to learn how to become effective citizens of the world community. This is unlikely to happen if they study historical and contemporary events and situations only or primarily from the perspectives of ethnic cultures within this nation.

For example, a course organized on the **Multiethnic Model** (Model C), would not limit its inquiry of an historical period, such as the Colonial period in American history, solely to the English colonies in North America from the perspectives of Anglo-American historians, as is usually the case. Conceptualizing the Colonial period as only the study of the English colonies is limiting and Anglocentric. Long before the English colonies were successful in settling Jamestown, the Spaniards had established colonies in Florida and New Mexico. The French also established a colony in Louisiana during the Colonial period. When the Spanish and the French colonies are studied in addition to the English colonies, the students are able to see that the region which became the United States was highly multiethnic during this period. Not only were there many different European nationality groups in North America during the Colonial period but there were many different groups of Indians as well as Blacks. To gain a full understanding of the colonial period, students must view it from the perspectives of the English, Spanish, and French colonists, as well as from the points of view of

the many different groups of Indians and Blacks. The era of colonization had very different meanings for the Pueblo Indians and the Spanish colonists. It also had different meanings for the Black slaves, the free Blacks, and for the English settlers. These diverse perspectives and points of view should be studied within a sound multiethnic curriculum.

I am not suggesting that we eliminate or denigrate Anglo-American perspectives on American society. I am merely suggesting that Anglo-American perspectives should be among many different ethnic viewpoints taught in the schools. Only by teaching in this way will students gain a global rather than an ethnocentric and limited view of our nation's history and culture.

#### FOOTNOTES

1. I am using the terms "assimilationist ideology" and "pluralist ideology" as ideal type concepts in the Weberian sense. These ideologies may be conceptualized as existing on a continuum and are useful in describing and classifying major theories and movements related to ethnicity and pluralism in the United States. For further discussion of these ideologies see James A. Banks, "Pluralism, Ideology and Curriculum Reform," *The Social Studies*, Vol. (May/June, 1976), pp. 99-106. Other social scientists have also structured typologies related to ethnicity and pluralism in the United States. See Milton M. Gordon, "Assimilation in American Life: Theory and Reality," reprinted in Minako Jurokawa, ed., *Minority Responses* (New York: Random House, 1970), pp. 87-94; and John Higham, "Integration vs. Pluralism: another American Dilemma," *The Center Magazine*, Vol. 7 (July/August, 1974), pp. 67-73.

2. For a cogent statement of this position see Orlando Patterson, "Ethnicity and the Pluralist Fallacy," *Change*, (March, 1975), pp. 10-11. Reactions to Patterson's essay are found in "On Ethnicity and Cultural Pluralism," *Change*, (Summer, 1975), pp. 4-7, pp. 70-72.

3. See, for example, Barbara A. Sizemore, "Social Science and Education for A Black Identity," in James A. Banks and Jean D. Grambs, eds., *Black Self-Concept: Implications for Education and Social Science* (New York: McGraw-Hill, 1972), pp. 141-170; Rudy Acuna, *Occupied America: The Chicano's Struggle Toward Liberation* (San Francisco: Canfield Press, 1972); and the essays in Amy Tachiki, Eddie Wong, Franklin Odo with Buck Wong, eds., *Roots: An Asian American Reader* (Los Angeles: UCLA Asian American Studies Center, 1971).

4. For a comprehensive treatment of the "new pluralism," see Andrew Greeley, *Ethnicity in the United States: A Preliminary Reconnaissance* (New York: Wiley, 1974).

5. For a discussion of the teaching implications of ethnic diversity see Manuel Ramirez and Alfredo Castaneda, *Cultural Democracy, Bicognitive Development and Education* (New York: Academic Press, 1974); and Judith Kleinfeld, "Effective Teachers of Eskimo and Indian Students," *School Review*, Vol 83 (February, 1975), pp. 301-344.

6. See, for example, the descriptions of the socialization of Black youths in Ulf Hanerz, *Soulside: Inquiries into Ghetto culture and Community* (New York: Columbia University Press, 1969).

7. For general guidelines for teaching about ethnic diversity see the NCSS Task Force on Ethnic Studies Curriculum guidelines (James A. Banks, Carlos E. Cortes, Geneva Gay, Ricardo L. Garcia and Anna S. Ochoa), *Curriculum Guidelines for Multiethnic Education* (Arlington, Virginia: National Council for the Social Studies, 1976). For specific teaching strategies see James A. Banks, *Teaching Strategies For Ethnic Studies*, op. cit.

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# In The Absence Of A Curriculum:

## Creative Approaches To The Teaching Of African And Afro-American History

by John Henrik Clarke

### INTRODUCTION

The present scramble for material on every aspect of the history of the Americans who came from Africa has produced much confusion around the subject. The new material that has been compiled has been hastily prepared and is frequently unsatisfactory. In several meetings with teachers over the last year, the constant request has been, "Give us a curriculum and we will teach the subject." The simple message of this article is: "You can teach the subject without a curriculum." In the absence of a curriculum on African and Afro-American history, there is enough good material available for teachers to make their own curricula, lesson plans, or teaching units on the subject. First, let me attempt to define the subject.

What is often referred to as "Negro history" and "African history" are only the missing pages of world history. Courses in this subject can have only one sincere purpose—to restore these missing pages to world history in order to develop an integrated and honest history text that will reflect a true picture of all of the world's people, and the roles they have played in creating what we call "civilization."

More specifically, our country is composed of peoples of many different racial, religious, and ethnic backgrounds, and there is a vital

need to promote human understanding in order to create an atmosphere in which all Americans can work and live together without prejudice and hostility.

In his book, *TOM-TOM*, published in 1926, John W. Vandercook refers to the omission of African people from the pages of world history:

A race is like a man: until it uses its own history and loves its own memories, it can never fulfill itself completely.

History, in essence, is supposed to make a people feel self-assured and not arrogant. Courses in African and Afro-American history should have as their main purpose the restoration of a peoples' rightful place in the great human drama that is called history. Further, these courses should emphasize the fact that the ultimate purpose of a peoples' understanding of their history is to develop in them a self-awareness that will enable them to use this understanding as an instrument for living together with other peoples. The teacher who helps Black Americans establish their sense of identity through their talent, history, and memories must understand that this is the basis for all their honest and creative efforts.

Afro-American history cannot be honestly taught without some reference to the African background, the Black Americans' search for the meaning of that background, and its relationship to their present day lives.

The Africans who came to the United States as slaves started

their attempts to reclaim their lost African heritage soon after they arrived in this country. They were searching for the identity that the slave system had destroyed. Concurrent with the Black man's search for an identity in America has been his quest for an identity in the world, or his identity as a human being with a history, before and after slavery, that can command respect.

Some Afro-Americans gave up the search and accepted the distorted image of themselves that had been created by their oppressors. As early as 1881 Dr. Edward Wilmot Blyden, the great West Indian scholar and benefactor of West Africa, addressed himself to this situation when he said:

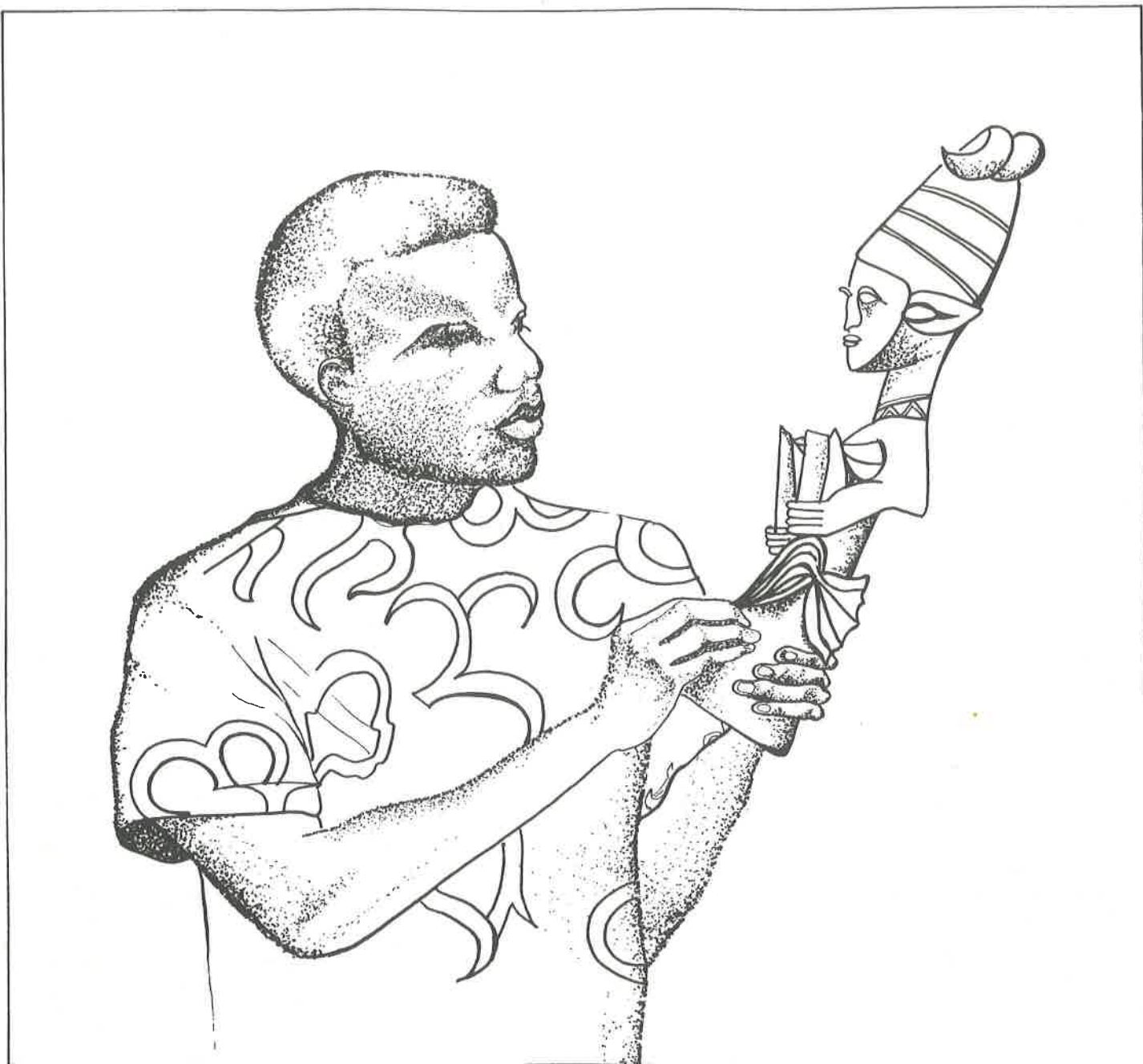
The people generally are not yet prepared to understand their own interests in the great work to be done for themselves and their children. We shall be obliged to work for sometime to come not only without the popular sympathy we ought to have, but with utterly inadequate resources.

In all English-speaking countries the mind of the intelligent Negro child revolts against the descriptions of the Negro given in elementary books—geographies, travels, histories...

Having embraced or at least assented to these falsehoods about himself, he concludes that his only hope of rising in the scale of respectable manhood is to strive for whatever is most

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unlike himself and most alien to his peculiar tastes. And whatever his literary attainments or acquired ability, he fancies that he must grind at the mill which is provided for him, putting in material furnished to his hands, bringing no contribution from his own field; and of course nothing comes out but what is put in.<sup>1</sup>

Despite the alienation described by Dr. Blyden, the Afro-Americans' spiritual trek back to Africa continued. Dr. W.E.B. DuBois, the elder statesmen among Afro-Americans, addressed himself to

the broader aspects of this situation on the occasion of the celebration of the Second Anniversary of the Asian-African (Bandung) Conference and the rebirth of Ghana on April 30, 1957 when he said:

From the fifteenth through the seventeenth centuries, the Africans imported to America regarded themselves as temporary settlers destined to return eventually to Africa. Their increasing revolts against the slave system, which culminated in the eighteenth century, showed a feeling of close kinship to the motherland and even well in-

to the nineteenth century they called their organizations "African," as witness the "African Unions" of New York and Newport, and the African churches of Philadelphia and New York. In the West Indies and South America there was even closer indication of feelings of kinship with Africa in the East.<sup>2</sup>

There are several basic approaches to the teaching of African and Afro-American history, without a curriculum. I have outlined some of the approaches that I have used successfully.

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# Collaboration: School And Community Development Of Multicultural Studies

By Vesta Ann Henderson Daniel

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The issue of multicultural education should be of interest to any individual or group concerned with the societal development possible through the recognition of cultural diversity. Whereas it has traditionally been the duty of the schools to transmit the elements of our "common culture," much of the history, values, and attitudes of various cultures are housed in local communities. Thus, it is incumbent upon the school and community to assume the responsibility of transmitting the essence of individual, contributory cultures.

The inclusion of the community into formal educational efforts conducted in the schools has met with difficulty on many occasions. Often school personnel are unsure of the best way in which to approach community members for their ideas and suggestions regarding curriculum. Community members may also feel uncomfortable in the presence of educators and thus display reluctance toward becoming involved in any community-school liaison efforts. The resultant situation then may be characterized by thwarted ef-

forts from both sides, mutual discomfort, and misunderstanding.

Recognizing that these and other handicaps can militate against a successful union of school and community resources, this paper seeks to provide an effective model for unifying the efforts of the local schools and communities toward multicultural education. Specifically, the **processes** and **activities** necessary for increasing cultural awareness through the schools as well as through the resources available in the community are addressed.

Contained herein are suggestions directed toward school personnel who are interested in introducing programs and/or curriculum units in multicultural education to their community and students. It is also hoped that ethnic community members who have been searching for a method of contributing to personally relevant school curricula will find these guidelines useful.

## TYPES OF DIVERSITY

The terms "ethnicity" and "culture" are often used interchangeably when their differences should be noted. Ethnicity is a quality relating to race, common history, and shared traits and customs. Culture represents a larger concept of grouping, permitting us to include many groups which cannot be considered ethnic, such as sexually divided or religious groups. Ethnicity can be subsumed under the classification of culture because it contributes

an important perspective to the study of multiculturalism. For example, it would be difficult to gain the full impact of the feminist movement (a cultural movement) without considering the relationship of Black, Latino, and white women, who are all representatives of ethnic groups, to this movement. In the present context, the term "multiculturalism" includes ethnicity as an important variable.

## CURRICULAR IMPLICATIONS

The definition of curriculum to be understood here is all the activities for which a school is responsible. Thus, a non-academic as well as an academic approach to curriculum is suggested. Persons interested in the promotion of multicultural education should be cognizant of the far-reaching effects of this discipline on a wide range of individuals. For example, under the rubric of "school personnel" many persons in addition to administrators, teachers, and teacher aides should be sensitized to the character of a multicultural environment.

Specifically, secretaries, maintenance people, cafeteria personnel, school nurses, bus drivers, and other paraprofessionals are involved in contributing to a productive or non-productive educational setting depending on their approaches to diverse students, teachers, and parents. For these people, who affect children and parents in many subtle and informal ways, humanistic training and cultural

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sensitizing are necessary if a pluralistic approach to education is to be a feasible endeavor.

### **WHY PROMOTE A MULTICULTURAL APPROACH TO EDUCATION**

Even at a local level, multicultural education might easily stimulate consideration of regional and world relationships, allowing students to begin to understand the world-wide implications of the interactions of various cultural groups which operate on a grander scale. In this respect, the local community represents a microcosm for study of the world community. Regardless of the students' cultural backgrounds, they must be afforded the opportunity to assert pride and demonstrate or develop interest in their heritage. Moreover, because the school generally functions as an agency responsible for transmitting the beliefs and values of the dominant culture, there may be little room for the "culturally different" student to examine and explore his origins.

Educators should thus extend themselves to meet the needs of students who may be exhibiting poor "cultural fit" by bringing aspects of the non-dominant cultures into the classroom in as normal a fashion as possible. Further, the teacher is responsible for performing as a positive communicator. In a classroom situation augmented by students of a non-dominant culture, it should be considered that misunderstandings and unhappiness between teacher and students and among students may be encouraged by insensitive teachers. Jackson (1968) notes:

Teachers face classes composed of individuals each having his own unique background of experiences. Teachers seldom have sufficiently acquainted themselves with the anthropological, sociological and cultural differences. Too frequently, the values which they attempt to promote in their classrooms are in conflict with the realisms to which students have adapted. (pp. 50-52)

Thus, the planning of programs in multicultural education must include methods for sensitizing the

educators as well as the students.

Further support for a multicultural approach to education is demonstrated by the changing needs of school children living in culturally diverse communities. School administrators and teachers must take into account the changing concept of community which now affects the content of their classroom activities. The concept of community no longer includes only persons of homogenous backgrounds and cultures living within a tightly defined geographical area. Rather, the definition of community is expanding to embrace individuals and family groups of different origins who have become unified by the educational needs of their children. Because the community houses the original sources of information about its members' ethnic heritages and backgrounds, it can be logically included in the creation of school curriculum as a true source of validation for programs developed in multicultural studies.

Summarily, the community serves a valuable function in multicultural education because it is a:

1. laboratory for learning;
2. source of cultural and social interaction;
3. stimulus for formal curriculum activities in the schools;
4. resource for assisting children and adults in formulating personal objectives and aspirations via various role models;
5. compilation of the varied aspects of several cultures.

The classroom, might thus be viewed as the coordinator of the activities of the community learning laboratory. Because the classroom is the environment where children spend the majority of their day, learning as they live, classroom activities can provide the necessary transition from community culture to school curriculum.

### **A PARADIGM FOR COMMUNITY- SCHOOL ACTION: THE TITLE IX ILLINOIS PROJECT FOR COOPERATIVE ROLES IN MULTICULTURAL EDUCATION**

This paper uses as its data base information gathered while conducting the Title IX, "Illinois Pro-

ject for Cooperative Roles in Multicultural Education," henceforth referred to as the Illinois Title IX project. In carrying out this project it became evident that it was necessary to emphasize the fundamental importance of the process involved in developing and implementing a community-school program in multicultural education. The sections to follow, therefore, identify methods of and approaches to introducing multicultural studies to a community-school setting.

The project was concerned with providing training for community members and school personnel in ethnic/cultural concerns. The components of the project were a blending of ethnic studies and equal education opportunities activities conducted in the Markham and Urbana, Illinois, school districts. Since these two desegregated school districts had previously indicated an interest in human relations and ethnic studies, the project was well suited to their needs.

Through a series of workshops and other instructional sessions, conducted over a five-month period, the Illinois Office of Education, henceforth referred to as the project staff, sought to provide ethnic community persons and school personnel, known as participants, with varied skills and training. Among the areas covered were team building, decision-making, oral and literary ethnic history, and the designing of a multicultural curriculum for the school. The goals of the training sessions were to create an ongoing program uniting the community and school in matters relating to culture, ethnicity, and desegregation and to develop multicultural curriculum units for subsequent use in the schools.

### **THE ACTION PLAN**

A more complete understanding of the multicultural studies project can be gained by itemizing the planning activities or action plan used for project actualization.

The purpose of the action plan was to (a) identify the necessary steps to be taken for reaching a specific goal, and (b) define the positive and negative factors acting on the accomplishment of that

goal. The plan included the following variables:

1. Needs assessment: identification of the problem or target subject(s) such as:
  - a. development of a training program to sensitize school personnel, students, and adult community members to the need for and advantages of multicultural education;
  - b. development of a vehicle for including ethnic community resources in school curricula;
  - c. initiation or further development of a community-school council responsible for training in human relations, periodic evaluation of multicultural curriculum content, and listing of available cultural resources;
  - d. identification of the problem(s) that should progress from the general to the specific (e.g., community dissatisfaction with cultural content in curricula to actual development of curriculum materials).
2. Information gathering and clarification of pertinent issues:
  - a. use of case histories or incidents that exemplify the problem;
  - b. clarification/discussion of the issues related to the problem, such as recent school desegregation and its ramifications.
3. Reformulation of the problem(s) into a workable statement including:
  - a. proposals for action;
  - b. direction of desired change;
  - c. statement of goal(s) and objective(s) for change.
4. Identification of factors which can act constructively toward the accomplishment of project goals:
  - a. define steps necessary for reducing restraining factors;
  - b. establish and assign tasks for bringing about progress.
5. Identification of the materials, people, and other resources available for implementing the plan.
6. Finalization and evaluation of the action plan:
  - a. eliminate unnecessary steps;
  - b. prioritize tasks;
  - c. formulate a time line with

specific dates for task implementation.

## 7. Implementation.

### PLANNING

Additionally, the entry phase of planning the multicultural studies project included the following steps:

1. Identification of active school and community organizations and individuals such as the PTA, principals' council, district administrators (especially those involved with curriculum development), human relations councils, ethnic leaders, mother's clubs, various volunteer and service organizations, local college teachers, cultural organizations, and interested students and church groups. These individuals and groups were indispensable in helping to identify program resources, encouraging community support for new projects, and disseminating information.
2. Surveying the community-school to verify the level of interest in introducing multicultural studies. This was done formally through the use of written surveys and/or informal verbal contacts.
3. Identification of people to act as liaisons between the project staff, school personnel, and community members.
4. Requesting written commitment to the development and use of multi-cultural studies program from leaders or directors of groups to become involved such as school principals, district superintendents and community council chairpersons. Such commitment helped to encourage project participants to meet their stated goals.

During the preliminary discussions of the proposed project the project staff made it clear that the specific goals and objectives of the project would be generated by representatives of the collective community-school group based on their particular needs. However, general goals were prepared in advance by the initiators of the program so that the parameters of the effort would be clear.

in the Illinois Title IX project, for example, project staff attempted to achieve part of the state plan to

translate race and ethnic group consciousness into classroom activities. Toward this end, several long-range goals were pursued by the project staff and were taken to the two pilot sites. However, more immediate and detailed goals were developed in the context of workshops designed to elicit the specific and collective needs of the project participants.

### FUNDING

Although the establishment of an action plan was certainly a fundamental procedure, very little of the planning could be realistically considered without an approach to funding. As was previously mentioned, in the early stages of the Project, staff members first identified and investigated existing programs which would provide time and space for the proposed multicultural training activities (e.g., PTA meetings and school in-service days already on the school calendar). It was felt that school funds earmarked for curriculum development and related activities might be channelled into this new program, thus eliminating the need for total dependence on outside funding. In the case of the Illinois Title IX Project, the state office of education avoided one source of expense by providing many of the resource materials and trainers used in the community-school training program. The point to be emphasized here is that it was possible to successfully conduct many aspects of a program for creating and implementing multicultural curriculum materials by depending largely on the available school district, community, and state educational agency resources. Otherwise, an initial outlay of funds might have been needed for the training of a core of "specialists" from the school and community who would then be able to conduct workshops and/or train other teachers and community members in the school district. In this way the need to contract external experts for future, related activities could be avoided.

In addition to any already existing resource areas, financial and staffing assistance might have been obtained through various other external organizations and

programs such as:

1. related federal programs (e.g., Titles IV, VII)
2. counseling and health programs;
3. community ethnic groups;
4. human relations councils;
5. school programs;
6. local businesses;
7. community oriented college extension courses;
8. civic resources (e.g., police and fire departments and city or village governments);
9. foundations.

### TRAINING

Following the completion of the structural plans described, the training program for project participants was developed. This program was designed to raise the comfort level and increase the knowledge of those who would be involved in the multicultural education activities.

Banks suggests that the experiences included in the training design should be specifically intended to change adult attitudes. He comments that:

Courses with general or global objectives are not likely to be successful. Courses which consist primarily or exclusively of lecture presentations have little import. Diverse experiences, such as seminars, visitation, community involvement, committee work, guest speakers, films, multimedia materials, and workshops, combined with factual lectures, are more effective than any single approach. Community involvement and contact (with the appropriate norms in the social setting) are the most cogent techniques. (Note 1)

In the training program developed for the Illinois Title IX Project, the merging of two components—school personnel and ethnic community members—into a cooperative working unit was of primary importance.

Techniques in skill building, both cognitive and affective, as well as understanding and inter-relationships with the various ethnic and racial groups of the community-school were included. The training of teachers and administrators encompassed more than human relations sensitivities

and awareness. Curriculum designs, evaluation skills, practical strategies in the classroom, as well as the important area of effective utilization of community resources comprised the major foci of the training.

The training of community members concentrated upon two primary areas. The first was the ability and skill of the ethnic community to relay its "story" effectively, as well as to better understand the "story" of others. The crucial issue, of course, was to get the ethnic community to share its heritage and culture in a way that is applicable to the classroom. In order for the ethnic community members to do this effectively training sessions were designed to assist them in better understanding the school district, in addition to asserting influence upon the schools in areas affecting the ethnic community. It was useful to develop materials for both school district personnel and community members to help facilitate this interaction.

The three primary phases of training for the participants were:

#### 1. **Introductory session**

This session entailed a thorough understanding of the project goals, the roles and expectations of the project staff, and the role of the ethnic community and school personnel. These issues were covered during the pre-workshop recruitment sessions and again at the first workshops. Further emphasis was placed on these areas during the final workshops as well.

#### 2. **Phase two**

The second phase entailed the training of the ethnic community and school personnel in strategies and techniques that would facilitate a better working relationship between the two components. This was an ongoing process which was addressed in each of the workshops. However, community-school interaction techniques were specifically emphasized during the first workshops.

#### 3. **Phase three**

The final phase included the creation of mutually designed curriculum units for multicultural education. This

phase consumed the last three months of the project. By the end of the second workshop curriculum teams had been formed based on the members' mutual desire to pursue a specific goal for multicultural education. The teams then adapted the contents of the remaining two workshops to their needs. Thus, the resulting curriculum packages were based on the goals and activities established during the workshops.

The skills needed for completing the three phases were addressed through a series of four workshops in each school district. Specifically, the course of study included:

1. perspectives for ethnic and multicultural studies: definitions, constructs, history, social sciences, and educational concepts which form the framework for ethnic education;
2. interethnic curriculum materials;
3. developing and using curriculum materials;
4. multicultural/racial classroom methods;
5. cultural communication factors;
6. behavioral implications of ethnic and cultural differences;
7. local community and population factors and interacting
8. using existing resources;
9. selecting and using ethnically valid instructional materials;
- 10 effecting change in the school curriculum;
- 11 using the community as a learning environment;
- 12 using volunteers effectively in the school.

The emphasis was on multicultural studies, not as an end in itself, but as an interdisciplinary, affective education approach directed at changing and improving existing curricula.

An important requirement of the training model was "teaming." The proposed make-up of the teams was two teachers, two ethnic community members, and one administrator from each participating school.

During the three months following the completion of the training program the project coordinator visited each community-school team at least four times in a small



group setting to help relieve any difficulties. After the completion of the curriculum units, which were submitted to the project staff for evaluation, a final "project-sharing" session was attended by participants from each project site.

Clearly, community resource people could function as developers of the training program if called upon to offer their experience as training in their particular areas of experience and expertise. For example, experienced community workers were best equipped to handle the following topics:

1. the effective ways of eliciting community participation and support;
2. the ways in which community members can gain the attention of school administrators for action;
3. comfortable learning situations for community members: meeting on common ground;
4. identification of community resources (people, places, and things);
5. identifying internal problems which may inhibit progress toward multicultural education.

In summary, the training program attended to the identification of the community-school needs and desires regarding multicultural education. Also, attention was given to the development of some concrete methods and steps toward introducing, developing, implementing, following-up, and periodically evaluating the program.

### RECRUITMENT

Following the establishment of the training program, recruitment activities were put into motion. Through the use of local media, such as newsletters, newspapers, local radio and television stations and public forums, the community-school members were informed of the upcoming project and given some time to consider participating.

The recruitment phase required the inclusion of several activities relevant to the gathering of project participants. Many recruitment activities were conducted through the school district administrators (superintendents, assistant superintendents, and school prin-

cipals) and community liaison persons.

Specifically, the ease with which participants were attracted was greatly dependent upon (1) the degree to which the district superintendents were committed to the project and were willing to recruit participants, (2) the extent to which the individual school principals personally participated and encouraged teacher participation in the project and, (3) the quality of the relationship between community liaison persons and the various community groups contacted.

Of course, it was necessary to make more than initial contacts with prospective participants. Recruitment personnel followed up with informational talks for school and community groups and maintained contacts with interested individuals.

When providing information about the project, the following items were included:

1. background on the funding agency responsible for the progress of the project;
2. scope, goal(s), and benefits of the project;
3. testimony regarding the extent to which school administration and active community-school groups were committed to the success of the project;
4. responsibilities/requirements of the project participants, local school districts, and community organizations;
5. responsibilities/requirements of the project staff;
6. cost to the project participants;
7. components of the training design for project participants.

Finally, the filing of enrollment forms for participants was imperative. These increased each person's formal commitment to the project and facilitated record keeping.

### IMPLEMENTATION

Once the necessary project components—funding sources, project staff, community-school trainers, participating school district and community members, physical facilities, training design, and scheduling—were efficiently and thoroughly prepared, the program was expected to proceed

smoothly. However, it was necessary for the project staff to reschedule and make adjustments in the activities because of bad weather which disallowed participant attendance at some sessions. The staff also encountered loss of interest, subsequent "dropping-out" by some participants, and other similar uncontrollable impediments to progress. Additionally, prior to implementation, emphasis was placed on clearly delineating the roles and relationships among project staff and participants. Once these components were arranged, the project was ready for implementation.

Because the project had flexibility built into it, revisionary techniques could be readily applied when needed. Based on the progress of the project and the extent to which goals were being met, project staff were able to anticipate necessary adjustments, cope with unforeseen problems, and assuage political elements.

### EVALUATION AND FOLLOW-UP

Evaluation of the project's goals and quality of activities was facilitated by the use of an external professional evaluator as well as a project staff evaluator. Such a person may be found among the school district personnel, within the professional community, or on the staff of a nearby college or university. The function of the evaluators was to analyze each component of the project and to draw conclusions regarding the degree to which the stated goals and objectives were met. Additionally, the evaluator was sensitive to the ethnic groups and processes dealt with in the project.

Several items contained in the project were evaluated. Among these were:

1. The extent to which goals and objectives were met.
2. The change in attitude of community-school participants regarding the value of multicultural education before and after involvement in the project.

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# Assimilation And The Education Of Minority Group Students

By Frank P. Bazeli

## INTRODUCTION

Contrary to much popular sentiment, assimilation offers a valid rationale not only for furthering national unity but for meeting the requirements of a technologically oriented society. While it has not worked precisely in the ways and to the extent that its proponents pretend, assimilation of most immigrant groups into American society has been largely successful, continues apace even today and will be virtually completed for all groups with origins in Europe within the next generation. The success of assimilation does not mean that interest in ethnic cultural heritage will be significantly reduced, nor even that strong identification among some minorities will not persist. It means that in our public interactions we play by the ground rules of the dominant American value system, and the necessity to do so is essentially incontrovertable.

Extremist proponents of a pluralistic society often lose sight of the fact that the label "dominant American value system," in fact, identifies the functioning of any highly technological society. Whether it is in the United States, Japan, Germany, or the Soviet Union similar requirements apply. These requirements include public communication in a common, standard language that is sophisticated enough to deal with advanced technology, familiarity

with the structures and processes of complex bureaucracies, orientation toward the precise use of time and schedules, and the delivery of valued specialized skills. Those who participate in such a system are rewarded according to the value placed upon their contributions. Assimilation is the ability to function comfortably and successfully in the public domain.

## ETHNIC HISTORY AND TRADITIONS

The history and traditions of every ethnic group in America can be separated into two parts: a romanticized version of the cultural history of the ethnic homeland aimed at eliciting pride and sentimental attachment to a past which extends back into antiquity and which gives legitimacy to ancestry; and the history of the group in America, in which the contributions and experiences of ethnic group members and their cultural life are grafted with their traditions onto the American historical tree.

**Roots**, the book and the classic television series, exemplifies the two-part history process. At a single powerful stroke it dramatized the Black family experience and placed its traditions squarely in the mainstream of the American heritage. To be black and American are in fact ideologically congruent concepts, probably a rather surprising discovery to millions of television viewers, both black and white.

For most ethnic and racial groups, the two parts of their

histories are separated by the "burned bridges" trauma of immigration, either voluntary or forced, which irrevocably takes them from their native culture and places them in the American system. But, for those cultures which were here prior to the imposition of American hegemony, the second part of their history records their struggle to fit their native life-style into the framework of a new political order and an economic system developing at a revolutionary pace.

## THE ROLE OF THE SCHOOLS

A major responsibility of the schools is to help to demystify the ground rules of the system for minority group students. This is especially important since they also play a key role in sorting out individuals for success or failure on the basis of how well they have learned those rules. Most members of ethnic minorities have been willing to acknowledge these hard facts and conditions mainly because prospects for eventual success have been bright. The minority groups least assimilated are those for whom ethnic studies and special programs are most useful. Blacks are constantly battling a caste-system type of exclusion which, if permitted, would deny them full participation in the society even if they exhibited the requisite behaviors and skills. Mexican-American and Puerto Rican life-styles are heavily reinforced by continuous two-way traffic of extended family members across the border or between the

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island and the mainland. The trick here is to arrive at an accommodation which promotes full participation in the public domain while enjoying a distinct ethnic life-style in the private domain. But it is difficult to step back and forth between two cultures, and those who attempt it are often caught in the revolving door of marginality. The overriding objective of ethnic studies programs should be to overcome the debilitating effects of marginality rather than to aggravate them.

From this frame of reference ethnic studies programs would play a synthetic and integrative role in the school curriculum, adapting traditional subject matter to the needs of minority group students. The end result is to provide students with a stance from which to view their own relationships and development.

The ability to communicate in a sophisticated standard language is the most critical academic skill to be learned in school, and it is the skill which is most elusive for lower class minority group students. The reason is simple enough: family and associates are most often semi-literate individuals who speak and comprehend a restricted form of English or another language. Without reinforcement, learning elaborated and technical forms of communication requires almost intolerable effort for the student. But, without this ability to communicate, students cannot intellectualize adequately at the formal operational or abstract levels of a discipline.

The strategy encompassed in the bilingual/ESL movement is sound only to the extent that competency in the native language is at the elaborated level. In most cases it is not. Students learning math, science, history, or any other academic subject in a non-English language are very often just as hindered from achievement by their lack of communication skills in their native language. In addition, the American economic system requires communications in standard and technical English. Built into any ethnic studies program should be a set of planned activities to enhance the efforts of

the school curriculum in promoting acquisition of elaborated communications skills.

There is, of course, nothing so efficient as employment to learn work ethics and valued skills. With high unemployment among minority group adolescents and young adults, however, a generation of Americans is arising with a large pool of individuals who have never held a job and who would be of marginal value if employment were offered. The negative effect of the lack of legitimate employment among inner city youth is the pragmatic consideration of illegal employment as a viable alternative. Prostitution, drug traffic, illegal gambling, and robbery are perceived by increasing numbers of young persons as entrepreneurial enterprise without moral significance. Their destructive effects upon the community and upon individuals are balanced by the dazzle of quick and easy success. Low and insecure income derived from marginal legitimate employment becomes less attractive. Quotas and affirmative action regulations are useful in making available opportunities in the general society, but secondary schools should have strong ties with businesses, professionals, skilled trades shops, and public agencies in the local community to generate cooperation for school sponsored work studies and apprenticeship programs which would promote the acquisition of valued skills among minority students.

In order to combat the debilitating effects of the culture-of-poverty milieu in inner city schools, ethnic studies programs should seek to inculcate moral values and achievement motivation. The announced drive by Operation PUSH to aid in the introduction of greater formality, more conservative dress codes, acceptable behavioral norms, positive discipline, and academic excellence among lower class Black students in the public schools of large cities is an important effort.

#### INSTRUCTION

The key to the inculcation of moral character and achievement motivation is confrontation and

decision-making instruction and team competition. Deliberate emphasis should be placed on the consideration of important moral dilemmas as they arise in the study of subject matter as it pertains to the minority group. Using methodology adapted from those described, for instance, in the Forty-first National Council for Social Studies Yearbook (Metcalf, 1971), or by Kohlbert (1966), Piaget (1970), and in the practical suggestions of Galbraith and Jones (1975), the dilemma is confronted as a problem, a position is taken, reasoning is tested, attacked, defended, and reconsidered. From these dilemma confrontations an ethical structure or frame of reference is built which internalizes a set of behavioral controls and a readiness to consider future moral problems with rationality.

Using the work of such motivation theorists as Lewin (1954) and McClelland (1965), goal orientation and achievement motivation training should be central objectives in special ethnic studies programs. Somewhere in the program students ought to practice writing "future" scenarios. These scenarios should be followed by detailed analyses of attributes and positive forces which would make attainment possible compared to weaknesses and negative forces hindering attainment. When realistic long-range goals are established, plans with deadlines aimed at achievement should be established which feature moderate risk in controlled situations, impulse control mechanisms, and delayed gratification of present desires in favor of greater future rewards as represented in the "future" scenario. Not only are these exercises important for the individual student but McClelland has shown that they give rise to a class of dynamic entrepreneurs and public leaders who in turn are instrumental in the upward mobility of the entire group.

The sheer weight of inertia and fatalism pervading inner city schools will tend to stifle even strong attempts to alter the milieu.

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# Latinos In U.S. History:

## Preparing For The Tricentennial Of 1980

By Josue M. Gonzalez

In a very real sense 1980 will mark the tricentennial of the Latinos' struggle for recognition and self-actualization within the United States. Forbes (1973) has pointed out that in 1680 the precursors of the Chicanos began attempts to assert their human and civil rights within an oppressive host society. According to this historian, the village of Anasco in New Mexico was the first **barrio** or **colonia**, a colonialistic setting in which Mexican Indians, imported by the Spanish colonizers to do their manual work, were housed. Apparently, their living conditions were not dissimilar to those of the Chicano **barrios** of today.

Shortly after the founding of Anasco, a group of native Americans from the region marched into the town and demanded that the **campesinos** held in semi-bondage by the Spaniards be set free. That event was significant in that it (1) took note of the early oppression of our ancestors by white Europeans—in this case Creoles and **peninsulares**; (2) heralded the unwillingness of our Indian ancestors to submit docilely to second-class citizenship, and (3) demonstrated at an early date the strong cultural and spiritual ties which existed between native American and **mestizo** groups in the territories which are now the United States and Mexico.

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This troubled beginning of our existence in the land which was later to become the southwestern United States is one of several factors which distinguish Latinos from other ethnic groups, primarily those which originated in northern Europe and settled in eastern cities. There are at least two reasons why a recognition and acceptance of these differences are important to the educator who must deal with latino young people. First, knowledge of a group's history helps us to illuminate its current status, and to understand both the present-day dynamics of a group's interaction with other groups and to some extent the attitudes which they may hold towards the institutions of society. Second, most educators have received little or no information on the Latinos in their pre-services preparation programs. Lacking an historical perspective, teachers often either ignore the history of this ethnic group or give it an inaccurate treatment. Frequently, these distortions are unknowingly conveyed to students (Council, 1977).

While we recognize that the errors of a poor historical education cannot be fully corrected by this single article, we hope that the concerned and curious reader will want to learn more and will find other materials and avenues to further enlightenment.

It is a premise of this paper that the participation of latinos in United States history must be viewed in the light of their distinc-

tiveness in attempting to adapt—or failing to adapt—to the life-styles and institutions of the dominant society. In short, the "ethnic study" and understanding of Latinos cannot be approached in the same way as that of Northern Europeans, Blacks, Orientals, or Native Americans. It is acknowledged that other minority groups "of color" also deserve their own unique analyses. For purposes of this paper, because space and time limitations do not allow for an examination of other groups, we shall limit ourselves to an analysis of the salient differences between a major Latino group—the Chicano—on the one hand, and Northern European groups on the other.

### TERRITORIALITY

Unlike immigrants from northern Europe, Chicanos, along with Native Americans, were territorial minorities from the outset.

When the treaty of Guadalupe Hidalgo ended the Mexican-American War in 1848, the existence of a new sociopolitical group was recognized by an international treaty. Between 75,000 and 80,000 Mexicans who inhabited the territories which passed to the United States under the terms of the treaty, became citizens of the United States. The treaty was the end result of intrigue and machination and the political ideology known as "Manifest Destiny." **These new Mexican-Americans were not immigrants. It was the border between the United States and Mex-**

ico which changed to encompass them.

Because of poor communications and long-standing indentification with the territory, many early Chicanos either did not know that their citizenship had changed or were quite unimpressed with that historical "accident." Additionally, the boundaries between the United States and Mexico were open to traffic and remained ill-defined for many years. Mexican-Americans thus moved freely between the two countries and felt as much at home on one side of the border as they did on the other. They did not see themselves as strangers in a new land, but as settlers with valid claims of citizenship through prior residency.

The territoriality of the early Chicanos had yet other unique features. Until 1821, as inhabitants of Mexico, they had been under the domination of Spain and were governed by that country in the exploitative manner which characterized that period of European adventure in the Western Hemisphere. Less than 30 years after obtaining their independence from Spain, the Mexicans in the "ceded territories" found themselves dominated by another distant power. This time it was the United States. One domination followed another in quick succession. The new citizens came under the United States flag without having chosen to do so. No European group had entered the United States in this way. In addition, these new citizens had been marginal participants in their former nationality because Mexico had neglected its northernmost provinces. The new "Mexican-Americans" were accustomed to a loose federalism in the fledgling Republic of Mexico. Their adaptation to this phenomenon had been the development of informal systems and localized norms of sociopolitical behavior. They were to be taken by surprise by the aggressive federalism which was then sweeping the United States in anticipation of a power struggle between the northern and southern States.

Thus, not only was this group a victim of colonialism twice felt, but they were unique in having been

annexed at a point in their history when a nationalistic identity and a range of proven, adaptive political traditions of **their own design** had yet to emerge. These factors no doubt left unhealthy scars on the collective psyche of those who lived through this distressing experience: becoming an unfavored minority group in one's own home grounds.

#### DEMOGRAPHY

Today, the Chicano group possesses demographic characteristics which distinguish it from Europeans in dramatic ways. First, the size of the group is unequalled by any white immigrant group. According to the United States Census Bureau (1976), Chicanos number close to seven million. This factor magnifies the significance—and explains the continued existence—of large concentrations of Mexican-Americans in urban **barrios** and semi-rural **colonias**. No other group, with the exception of Blacks, has had the sheer numbers necessary to maintain these lifestyles and thus preserve its unique ethno-linguistic character. Even if no other forces were operating, the size of the group alone would retard or make impossible its assimilation along the pattern followed by other groups.

Chicanos approximate or surpass the 50% mark in certain towns and cities of the Southwest. Unquestionably, this fact impacts heavily on the political and cultural life of those communities. Unfortunately, while this characteristic gratifies those Chicanos who enjoy the cultural and linguistic preservation which it affords, it has also led to a growing fear among some of their Anglo neighbors. There are recurring indications in these areas that some Anglo politicians and other power brokers see Chicanos as a threat to their own hegemony (Shockley, 1974). It is an intriguing situation: a minority which becomes a majority that carries bitter memories about past injustices inflicted by the former majority!

Instead of disappearing into the "melting pot," Chicanos have become the nation's fastest growing minority group. They have the highest fertility rates, the lowest

median age and the largest increases in school-age population (Gonzalez, 1973). They have ceased to be a regional phenomenon and are rapidly moving into parts of the country where they were previously a rarity. They have influenced United States architecture, United States food styles, and all forms of music from hard rock to country and Western. They influence, and sometimes decide, political elections from small town councils to the Presidency of the United States. As a political phenomenon, they are rapidly joining the Irish, White Ethnics and Blacks in the assiduousness with which they are wooed by futuristically minded politicians.

The impact of Chicanos on education legislation and adjudication has been significant and continuing (United States Congress, 1967; Cardenas, 1974; Salinas, 1971). Bilingual education, a multi-million dollar federal and state innovation, owes its existence in large measure to political pressure exerted by this group. The same types of pressures were exerted to amend the Voting Rights Act of 1965 which now makes bilingual voting procedures a mandated process in many communities in the Southwest.

No European immigrant group has demonstrated such tenacity and success in using non-elective political processes to serve their particular needs as have the Chicanos.

#### RACIAL MAKE-UP

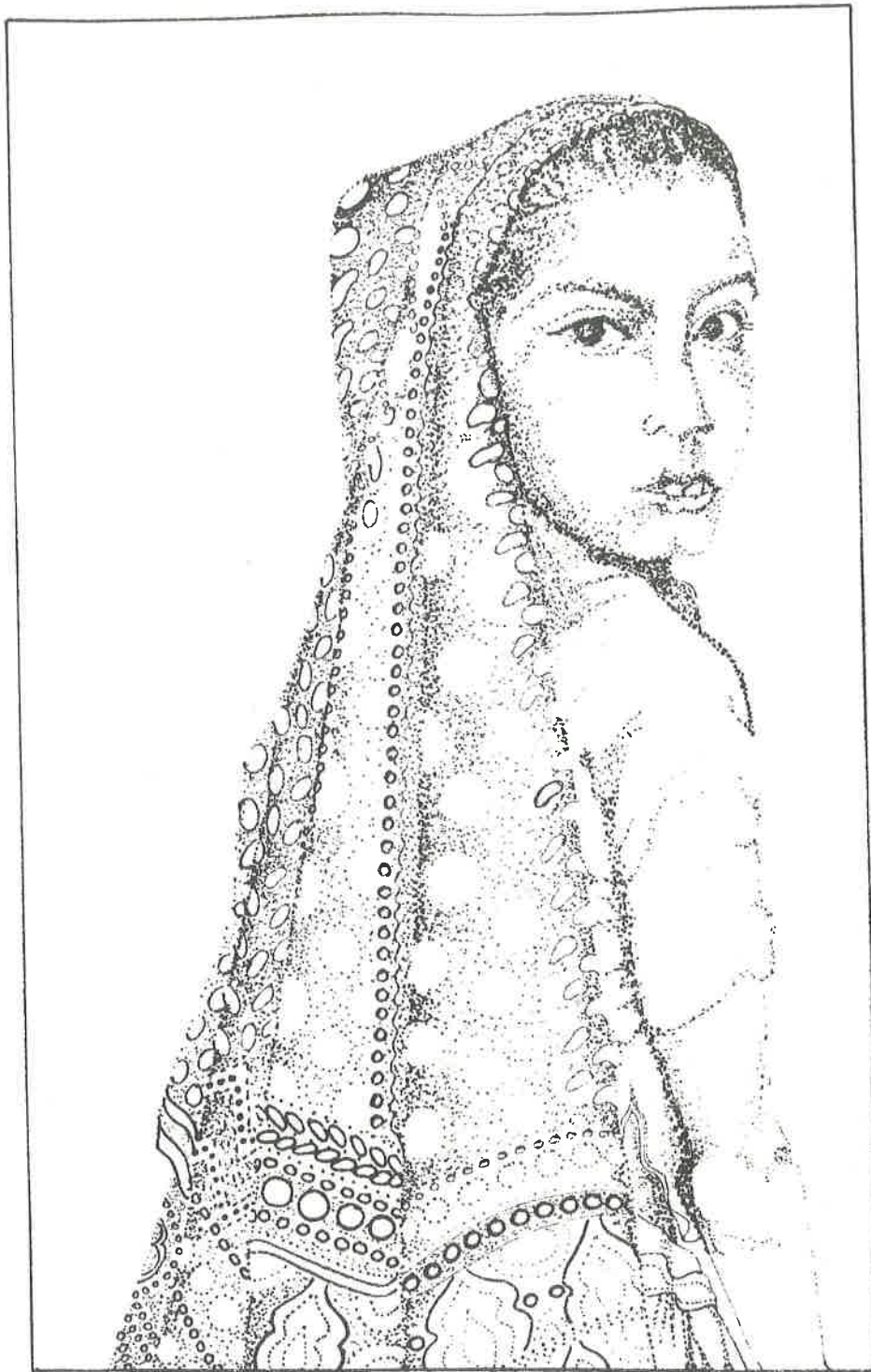
Unlike European immigrants, Chicanos have had to bear the situational opprobrium of being a racially mixed group. To a degree the whiteness of their Spanish ancestry has been a "redeeming" element in terms of their acceptability by the white society of the United States. The other aspects of their racial make-up have been less well received. First, Chicanos have an Indian heritage. Most Chicanos derive racially from the primary mixture, **mestizaje**, of Europeans and Native American stock. In United States society, an Indian background has been decidedly unhealthy for those who possess it. The well-documented history of atrocities and annihilation perpetuated against Indians needs

no review. The Spanish conquerors, of course, were also not renowned for their kindly treatment of New World peoples. They did, however, differ from their English-speaking counterparts in two significant respects. First, the Spaniards recognized the existence of the soul of Indians. English-speaking colonizers did not. From the first contacts, they perceived the original inhabitants as savages who deserved to be treated as natural enemies. The Spaniards intermarried freely with the Indians. The northern European settlers did not. On the contrary, they perceived the mixture of whites and Indians as an undesirable consequence of careless mating. These two factors contributed to justify to English-speaking settlers the violence which they visited on Indians and their disdain for those of mixed blood.

In addition to having Indian ancestry, many Chicanos also have Black ancestors. The Mexican equivalent of a genetic melting pot during the Colonial period included 100,000 to 200,000 slave and free Blacks. Given the preoccupation of Anglo society with the one-drop-of-Black-blood syndrome, there is little doubt that much of the anti-Black feeling and behavior of United States whites against Afro-Americans have also been vented against Chicanos. Once again, a distinction emerges. No European immigrant group has had the experience of being a member of two racially unpreferred groups at once. Chicanos derive on the one hand from a conquered and vituperated people, the Indian; on the other, they stem from Blacks and a long history of enslavement, abusive treatment, and genocide.

#### **DEPORTATION**

The unfavored racial position of Chicanos is highlighted by yet another dubious distinction held by this group alone: deportation or "repatriation." In the early 1930s, more than 500,000 Mexicans and native-born Chicanos were loaded on trains and dispatched to Mexico. Families were broken up and great injustices were committed in the name of helping to relieve the labor oversupply of the depression years and the public assistance of-



fers (Acuna, 1972). Then, or since, no immigrant group from Europe has experienced this singularly cruel treatment.

In recent times, the vigor with which United States immigration authorities search out and deport improperly documented Mexicans is unprecedented. A veritable "brown peril" has been created by

officials, legislators, and the media who "expose" statistics on undocumented Mexican workers. During the deportation fever of the 1930s many United States-born Chicanos were unceremoniously shipped to Mexico (Acuna, 1972). In addition to persecution by deportation, Mexicans and Chicanos have shared with no one

the onerous distinction of being persecuted by a legal entity to such a high degree. Only the Ku Klux Klan's infamous persecution of Blacks parallels the outrageous persecution and killing of Mexicans and Chicanos by the Texas Rangers, an unorthodox law enforcement agency which is still in operation (Acuna, 1972). The only comparable treatment of another minority group "of color" was the internment of Japanese-Americans during World War II. But the Japanese-Americans were not deported, although some were allowed the option of leaving if they so wished. Nevertheless, it is interesting to note that German-Americans did not suffer either fate. Indeed, a German-American, Dwight Eisenhower, was appointed Supreme Commander of all the military forces marshalled against the Germans!

### RELIGION

Most Chicanos—perhaps as many as 90%—identify themselves as Catholics. This in itself is not a distinctive characteristic since many Polish, German, Irish, and Italian immigrants are also identified with this faith. Several features of Mexican and Chicano Catholicism set it apart, however, from the Catholicism practiced by European immigrants.

First, the Church in Mexico was as much a conquering as it was a comforting force to many Mexicans. Gamio (1930, rep. 1971), an early Mexican anthropologist, has given an uncompromising description of the dual functions of the church in Mexico:

The Catholic Church during colonial times brought politics, riches, and art into its power. From the omnipotent archbishop-vice-roy, who in one hand wielded the sword of the conqueror and with the other let loose the lighting of anathemas and excommunications, to the lowest parish priest, all were fighting for the growth of the church in its multiple aspects and tendencies (p. 112).

Mexican history clearly shows that the Church was often an instrument of exploitation. Much energy was expended in ac-

cumulating wealth and power for the Church hierarchy. The wealth too often came from those who could least afford to give it, and its power emanated from the manipulation of masses of illiterate and poor parishioners who did not know that they should resist or how to do it. In addition, for many years the Church was a formal part of the ruling classes and institutions. Consequently, Mexicans often related to the Church in terms which were less communal and intimate than did Europeans. The latter sought it out for guidance and solace; the former paid it fearful homage while tolerating its harshness. Clearly, there was an insufficiency of love and closeness between the poor peasant and the Church.

Another difference is inherent in the **type** of Catholicism found in Mexico as different from Europe. Gamio (P. 100) and others have noted that Mexican Catholicism in the lower socioeconomic strata closely resembled the old, indigenous religions. The Church, with its "pompous ritual...its numerous images painted and carved, the tithes and tributes it imposed, the sacrifice of human beings that it effected through the Inquisition," tended to make Catholicism outwardly similar to the old pagan religions. The net effect seems to have been that many people accepted these visible aspects of the Church. Unfortunately, they were Christianized only ritualistically. They did not receive an education on the sociopolitical potentialities of their newly acquired faith. Because their beliefs lacked depth, they could not be used as instruments of liberation, but became instead rationalizations for poverty and oppression. It should be noted that religion was different in the Mexican upper classes where it compared more closely to European Catholicism. But it was not the upper classes who came to the United States; it was the poor. For the poor Catholicism was a veneer which served to hide from the world the fact that many were spiritually not more liberated or enlightened than their ancestors who worshipped in the pyramids of Tenochtitlan. Gamio (1930, rep.

1971) has suggested, as an example, that in colonial Mexico there was little difference between "the cult of the Virgin of Guadalupe...and the worship before given to the Aztec goddess Tonantzin on the same hill of Tepeyac" (p. 109).

For the most part, although certainly not always, European immigrants had, by the time they arrived, formed much more positive and close relationships with their own religious institutions. Their churches were a truer mirror of the attitudes and expectations of the parishioners. Indeed, we can believe that among these groups the churches existed to serve human needs, to unite people in brotherhood, and to nourish them spiritually. For many Mexicans, the instrumentalities of the Church did not meet these needs.

One major reason for this deficiency of the Catholic Church in ministering to many Mexicans was inherent in the composition of its personnel. Europeans staffed their churches with members of their own groups. When they immigrated, either their clergy came with them or they soon appointed new leadership from within the group. The lay participants, boards, deacons, and teachers of church doctrine also came from the same groups. In the case of Mexicans and Chicanos, this has not been true until very recent times.

The Catholic Church in Mexico often imported its priests, bishops, and theologians. It did little to develop indigenous spiritual leaders and as a consequence became a classic study in colonialism and imperialistic behavior. When Mexicans entered the United States, this situation of non-indigenous clergy became greatly exacerbated. Grebler (1970) has noted that the disparities between the Mexican parishioners and Spanish-surnamed clergy in terms of percentages have always been wide. But even where Spanish-surnamed priests existed, they were often missionaries from abroad rather than Chicanos who shared a similar history with their flocks. Little wonder that until recently, Mexicans and Chicanos have not been able to count on their churches for support in their

struggles to obtain a better life. In effect, their sanctuaries did not serve as spiritual support systems in the same way that the Irish, German, or Polish churches did.

### SHOULDER-STEPPING

Most European immigrants who migrated to midwestern or eastern seaboard cities of the United States came in at the lowest rungs of the socioeconomic and political ladder. But these groups did not remain at those levels for long. One wave of immigrants was eventually replaced by another one "fresh-off the boat." This recurring phenomenon facilitated a stepping-up process through which the previous group improved its status with the help—or at the expense—of other groups. Those who were first to arrive and had learned to "negotiate the system" became the shopkeepers, craftsmen, politicians, policemen, and teachers for those who came later into the same cities or regions. The "qualifications" of those persons to move upwardly, when compared to those with longer tenure in the middle classes, may have been less than superior. But to the newly arrived, those who had been here for a few years or decades were paragons of knowledge and skills. In a very real sense, the first immigrants—also Europeans—had "no where to go but up" when another wave of neophytes arrived. Many immigrants reached middle class status in this way. Sometimes they landed and thanked the "land of opportunity" for their success. In reality, it was the newly arrived groups who provided both the impetus and the wherewithal on which to build their good fortunes.

Mexicans and Chicanos have not benefited from this shoulder-stepping process. No other ethnolinguistic or nationality group has followed the Mexicans into the southwestern United States. Only more Mexicans have come. And whether by immigration or birth, their numbers have been large. But the antecedent Mexicans or Chicanos have not been in a position to earn either a living or upward mobility at the expense of the new arrivals. The rural, capital-intensive economy of the Southwest does not facilitate the

acquisition of sufficient new capital to those who did not have it at the outset. Furthermore, the reduced population density, as compared to eastern cities, has worked against the movement of enough persons into shopkeeper roles as to make a noticeable impact on their socioeconomic levels. Finally, those few landowners who could have acquired capital on the basis of real estate lost their lands after the treaty of Guadalupe Hidalgo in 1848 (Weber, 1973).

Of some importance in this regard is the **immigrant commitment** factor. Europeans knew when they landed at Ellis Island or other ports of entry that their lives were about to be irrevocably changed. They expected to lose their cultural identity and their languages, and to modify their belief systems. They were committed to modernity and to new lifestyles, which they saw as being superior to the old. Mexicans and Chicanos were dramatically different in their orientations towards these adaptations. Few of them came into the United States society **expecting** to change. They saw no need to change and many saw no value, intrinsic or functional, in doing so. Reinforced by new arrivals from their own group, they maintained their culture, and lifestyles and expected to be allowed to do so freely.

### CONCLUSION

Even this sketchy comparison of Chicano and Northern European immigrant history reveals significant differences between the groups in regard to size, territoriality, demography, conquest, religion, deportation, race, and situation of entry into the society. The differences are so marked as to suggest that the patterns of assimilation followed by European immigrants might be equally differentiated for the Chicano group (Murguia, 1975).

We can only speculate as to the degree to which these differences have implications for the contemporary teacher who works with Chicano students. It may be assumed that some of these differences harbor only shallow implications while others may affect more deeply the interactions be-

tween teachers, curricula, and students. Clearly, the teacher must be prepared to assess potential implications and make diversified instructional decisions which will lead to a sharper targeting of content and teaching styles. In recent years, an increasing amount of research (Remirez and Castaneda, 1974) points to the possibility of significant differences in learning styles and incentive motivational styles among racial/ethnic groups. And while this research is not yet definitive, there are reasons to be concerned with possible dysfunctions which might exist in schools unbeknown to the most sensitive observers and practitioners (Cardenas, 1975).

The sociocultural foundations for educational program design clearly deserve much more attention than they have heretofore received. This is particularly true in the case of racial/ethnic minorities who have had to struggle through "different realities" in their journeys (Pantoja, 1975) to the modern classroom.

The degree to which minorities may have been differentially shaped by their histories appears to be an important field of investigation. Subsequently, a willingness and readiness to adapt education to the learner's characteristics will ultimately determine the extent to which education will serve these groups in effective and efficient ways. Only time and further study will determine how well we will follow this logical progression. Hopefully, we will intensify our efforts so as to warrant a joyous educational celebration of the Chicanos' collective birthday in 1980!

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Cont. on 34



# The Casualty Of High Schools, A Cause For A Multiethnic Curriculum

By Warren J. Halliburton

In our nation's schools, a terrible crisis is brewing that is signaled by student skirmishes which indicate the rub of racial and ethnic enclaves. Reacted to by teachers in looks of askance, pique, and acts of impatience, the problem largely lies fallow, and the most fundamental function of the school—to educate the student—remains disassociated from such mundane matters.

Another look at old methods of education is required in a new world that is imposing its will on the minds and behavior of our youth. Systems of education can no longer afford to guard against these "intrusions"; they can only afford to grapple with them in planned class exercises. Otherwise, public education will have forfeited its right, as it has forsaken its function, to act as a "Change Agent"—to provide the student not only with the promise of a better life but with the social, emotional, and subject matter strength to bring this about (Jones, 1972). In this way alone does the school stand to survive the peril of obsolescence, its teachers of becoming irrelevant.

That the teacher has not only failed but resisted the readily available and functional means by which to participate in the meaningful education of students is nowhere more evident than in the

high schools. This charge is based on classroom observations over the past two years in more than one hundred elementary, middle, and high schools in urban and suburban communities throughout New York and New Jersey. The experience confirms a significant if aging generalization first cited officially by the President's Commission on Civil Rights in 1963: the separation of Americans based on race and, to a lesser extent, ethnicity is alive and well. What is more, concessions begrudgingly made to court orders for schools to desegregate have, paradoxically, converted them into bastions against integration—against a system that would educate students to develop enriching relationships. White, Black, and Puerto Rican students now cohabit in virtually segregated circumstances. Whether in the gymnasium, cafeteria, study hall, or during the change-of-period, racial and ethnic groups remain fairly intact. And where classes are not formed by "ability grouping," students are psychologically segregated. The "conforming" or "acceptable" student is encouraged, the "non-conforming" or "different" student either ignored or patronized. All such "minorities" are to be tolerated as intruders.

The responsibility of servicing such schools under a Title IV Federal grant to facilitate the desegregation process has afforded opportunities to introduce to working professionals new strategies for integration. The best strategy for lasting integration is

having students of various backgrounds and persuasions share their cultural heritages in meaningful and enriching classroom sessions. Through such a curriculum, learning is as much a sharing by students **and teacher** as it is a preparation for society and appreciation of social differences. But, alas, efforts here have proved more to be resisted than accepted, the prospect for **doing** more an intimidation than doing **nothing**. After all, or so goes the notion, there has not been a single racial incident for the longest while, so why create a problem!

This, of course, is the problem.

An instructive lesson was learned from years of teaching in an all-Black junior high school in the Bedford Stuyvesant section of Brooklyn, New York. The occasion was the visit of a recently graduated student and his exclamation about the white youngsters whom he had befriended in high school. "You know," he said, "they're no different from us!" The thought was a revelation to him and an arresting thought to me, as much then as now if for different reasons. The student had learned a lesson in race relations. What he had yet to learn and what those who teach in our nation's schools have resisted learning, by and large, is that for all the underlying oneness of man, there are differences; and as one binds, the

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# Conceptual Frameworks For The Study Of Africa In American Secondary Schools

By Nancy J. Schmidt

## INTRODUCTION

In the last fifteen years, more secondary school students have had the opportunity to study about Africa, and the quality of curriculum materials on Africa for secondary school students has improved. However, the general position of Africa in nationwide secondary school curricula has changed relatively little since the beginning of the century. Most Americans complete their precollegiate schooling without any systematic study of Africa at either the secondary or elementary school levels. The majority of texts, audio-visual materials, and supplementary curriculum materials on Africa present a primarily negative view of Africa and are biased, inaccurate, and couched in conceptual frameworks which not only do not lead to an understanding of Africa but also fail to acknowledge African perspectives.

Such a situation is truly appalling when one considers the size of Africa, its importance in the contemporary world, and the need for every American citizen to understand Africa and other non-European areas in an era of global interdependence. American secondary school curricula, like school curricula in general, are still dominated by conceptual frameworks which lead to a narrow-minded nationalism, rather than being based on conceptual

frameworks which place nationalism within a global framework and lead to intercultural understanding. As long as the conceptual frameworks upon which secondary school curricula are based remain Eurocentric, it will make little difference if the quality of materials about Africa continues to improve, for students will still complete their formal schooling without becoming familiar with concepts relevant for understanding the place of Africa in the contemporary world.

There is not space in a short essay to provide support for all the statements made above. Information about curriculum adoptions and recent attempts to improve curricula on Africa can be found in Beyer and Hicks (1970) and Rich (1976). Critical analyses of text materials have been prepared by Clark (1972), Delancey (1976), Fuller (1971), Hall (1977), Sady (1976), Schmidt (1974, 1976) and Wiley and Zekiros (1977), among others. Comments on conceptual biases prevalent in secondary school materials can be found in some of the critical analyses mentioned above, as well as in Giles (1972), Kenworthy (1962), Rich (1974), Sanzare (1973), and Schmidt (1975a). The lack of conceptual rigor and depth of discussion of Africa in American texts is evident from comparing some of the most challenging texts for American students, such as those by Burke (1970), Leppert (1967), and Rich and Wallerstein (1972), with texts and curriculum guides for African

students, such as those by Brouillette, Graves and Last (1974) and Webster, Boahen, and Odowu, (1967).

Africa is a major continent comprised of approximately 50 nation states and 1000 ethnic groups. It has had direct and indirect influence on adjacent continents and more distant parts of the world for millenia, and is today becoming part of the global network of interdependent nation states. If American school curricula are to prepare students for global perspectives and intercultural understanding, Africa must be a topic of systematic, in-depth study with relevant conceptual frameworks at the high school level. However, the study of Africa should begin in elementary school and should be integrated into the curriculum from grades K through 12 as an aspect of commonly and frequently studied subjects such as reading, mathematics, history, literature, art, and social studies. Teaching about Africa in diverse contexts throughout the school curriculum would serve to reinforce accurate conceptions of that continent and its people and would counteract the misinformation about Africa which is perpetuated through informal educational channels, especially the mass media.

## FRAMEWORKS FOR STUDY OF AFRICA

Currently, there are six common frameworks for studying about Africa at the high school level. Each of these frameworks will be

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discussed critically and suggestions will be made for changing these plans to make the study of Africa more relevant to global perspectives and intercultural understanding. This paper will discuss familiar curricular frameworks rather than suggest new and radical alternatives, because the latter are unlikely to find a receptive audience in these times of educational retrenchment.

#### **AFRICAN HERITAGE APPROACH**

The African heritage approach is one of the most common frameworks used in studying about Africa in secondary schools. In this approach the study of Africa, usually from the slave trade era, is linked to the study of Afro-Americans—usually those who live in the United States. Although frequently used, this approach has tremendous, unrealized potential for examining the continuing contacts of Africans with peoples of the Western Hemisphere. More can be done to show the uninterrupted influence of Africans on Americans of African descent and of Afro-Americans on Africans in such usually neglected areas as educational exchanges, Panafricanist political activities, and artistic, musical and literary developments.

There is much more to the African heritage approach than the study of the slave heritage, as has been suggested in Brooks (1973), Giles (1972), Hoon and Abell (1969), Murphy and Stein (1973), Seckel (1976), Seraile (1972), Social Science Staff of the Educational Research Council of America (1973), and Willmer (1975). Expanding the African heritage framework to include persistent contacts between Africa and the Western Hemisphere is important for increasing all students'—not just those of African descent—understanding of Africa in the world, as well as for gaining an appreciation of the African contributions to American life.

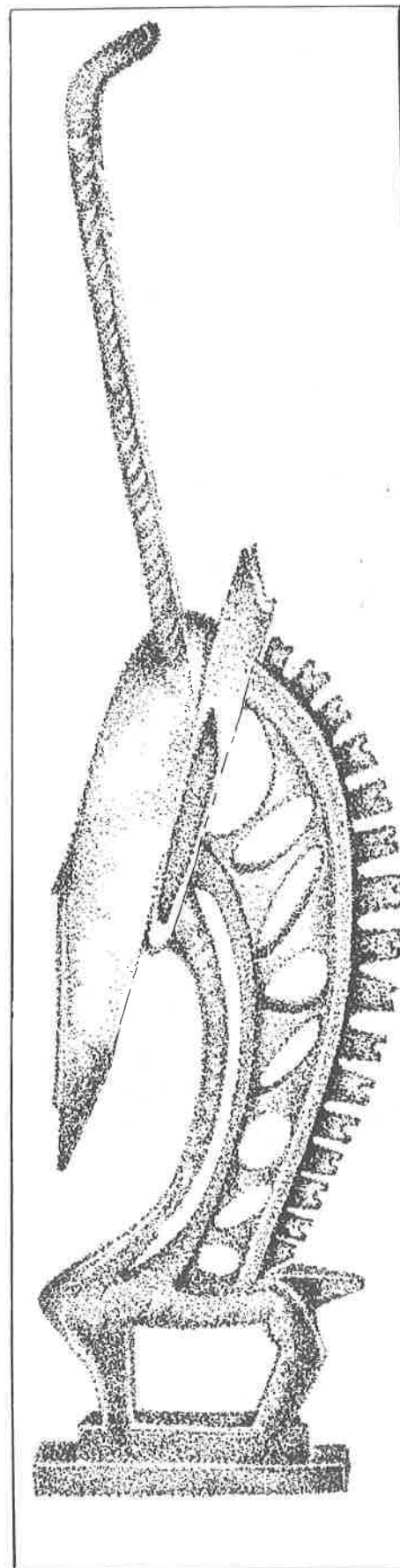
#### **WORLD STUDY APPROACH**

The world study approach is a second common framework for the study of Africa in secondary schools. Most frequently used in world history and world geography courses, this approach usually in-

cludes the study of one African country or a regional survey of the entire continent within a survey of the whole world or the non-western world. The study of Africa within this framework is of necessity superficial, because of the broad focus of study and the oversimplification which must result.

This method is shallow, also, because of the nation-state conceptual framework which dominates this and many other approaches to the study of Africa. The nation-state conceptual framework involves a series of concepts and related unquestioned assumptions considered relevant for the study of Euroamerican nation-states in the twentieth century. Too often, this framework is imposed on the study of Africa without any consideration as to the relevance of its concepts. For example, when this framework is used to describe African economies, the national money economy is emphasized or sometimes discussed exclusively. In Africa, however, subsistence economies are of primary importance. Omitting discussion of subsistence practices or relegating them to a few lines distorts the realities of African economies. In describing African social services, using the nation-state framework, formal schooling, westernized health care, and institutionalized care for the aged, poor, and disabled are discussed while informal education, local medical care, and individualized care of the aged, poor, and disabled are not discussed and are usually mentioned only to indicate their inadequacies. African history is rarely discussed; rather the colonial history of Africa and the impact of outsiders on Africa is the focus of historical teaching. The millenia of African prehistory are ignored, although there is adequate data available for study (Curtin, 1974) and the colonial era is seldom in proportion to the length of African history as in Addison (1971).

The nation-state conceptual emphasis results in presenting a negative view of Africa which ignores a realistic view of Africa in global perspective. Because of its superficiality and conceptual bias, the world survey approach to the



study of Africa can be improved only by combining it with another one of the approaches discussed in this essay, or with a method of discussion which emphasizes the critical evaluation of resources (which will be discussed later).

### **NON-WESTERN APPROACH**

The non-western studies approach is a third framework within which Africa is commonly studied in American secondary schools. This method is sometimes justified by pointing to the long neglect of Third World areas in school curricula. Yet it is always combined with a nation-state conceptual framework which is ill-suited to understanding Third World areas on their own terms or in global perspective.

The concept of development frequently dominates curricular materials for non-western studies. As it is usually used in social studies materials, it is biased, because it assumes that African, Latin American, Middle Eastern, and Asian countries should develop economically, socially, and politically in the same way as Europe and the United States. Furthermore, this concept evaluates the progress of non-western countries using the ideals, and not the realities, of Europe and the United States. The development of non-western areas is presented in curriculum materials without due consideration to their unique historical and sociocultural factors and without due consideration to the daily lives of the people. Rarely are such factors as the integration of religion in life, general cultural values, artistic expression, or the extent and intensity of personal social ties included in discussions of development. Furthermore, development is usually presented as if it is something which is good. The negative aspects of such facets of development as industrialization, parliamentary forms of government, and engaging in a cash economy are infrequently given consideration.

Where development is used as a primary concept in studying Africa, curricular changes are needed to bring the study of development more in line with realities of life, to remove the Eurocentric conceptual biases which are dominant in the

presentation of information, and to take into consideration the perspectives of African and other non-western peoples. In *The Development Puzzle*, Fyson (1974), has raised questions about class projects which differ in emphasis from those pursued in most American schools. The Management Institute for National Development (1973) has presented challenging suggestions for taking a global and historical perspective of development that can be used with highly motivated high school students of above average reading ability.

### **Peoples and Cultures Approach**

The peoples and cultures approach to the study of Africa is often referred to as an anthropological approach. Although the subject matter of this plan coincides with that of cultural anthropology and cultural geography, in most secondary school materials the approach is not anthropological. An anthropological approach is one which tries to take the viewpoint of the insiders—Africans in this case. However, most secondary school materials take an outsider's—American or Eurocentric—viewpoint, discuss aspects of life which are striking to Americans, and compare and evaluate African peoples and cultures using American criteria. The most obvious utilization of an outsider's framework is the focus on what Africans lack and have not done, rather than on what they possess and have accomplished. Although the majority of Africans are monogamous, polygamous African families are usually discussed more extensively because the practice of polygamy is a striking contrast to American custom. African religions are rarely called by their own names or discussed in African categories. Instead, all African religions, other than world religions such as Christianity and Islam, are termed pagan or animist. African religious specialists are called witch doctors or medicine men, their sacred objects are categorized as fetishes, and their religious beliefs are often referred to as superstitions.

The peoples and cultures ap-

proach will foster little understanding of Africa unless anthropological perspectives, as well as the data of cultural anthropology are considered. No formal training in anthropology is needed to use an anthropological perspective in teaching about the peoples and cultures of Africa. There are three ways in which teachers can attempt to bring an insider's perspective to teaching about Africa. First, teachers can become sensitive to prevalent stereotypes about Africa, such as those discussed by Beyer (1961), Davidson (1969), Hammond and Jablow (1970), Murphy and Stein (1973), and Wiley and Wiley (1973). Awareness of neutral or complementary stereotypes (e.g., that Africans are born musicians and dancers), is just as important as awareness of blatant and highly offensive stereotypes. Second, teachers need to be conscious of their own biases about Africa, whether positive or negative. They should critically examine them and become cognizant of how they influence their teaching. Finally, teachers can use text materials which reflect African perspectives, such as Clark (1971), or Ferguson and Ferguson (1973), to complement other materials. In addition, children's books with African perspectives, such as Johnson (1973) and Ojigbo (1971), and biographies (e.g., Killingray, 1973; Legum & Legum, 1968; and White 1972) can be used as supplementary materials along with resources, such as *African Arts* magazine or Cole (1967), which emphasize photographs from which visual empathy may be gained.

### **CURRENT ISSUES OR WORLD PROBLEMS APPROACH**

A fifth framework for the study of Africa is the current issues or world problems approach, which is more often combined with other curricular approaches, than it is used in isolation. A major difficulty in successfully using this approach to teach about Africa is assembling adequate data to fully present all sides of major issues such as race discrimination, political oppression, inequality of educational opportunity, and limitations on freedom of expression.

The readily accessible news for

discussing current issues in Africa is biased in favor of African governments in power, and American perspectives. The governments of both independent and colonial African nations have a media advantage, for it is they who compile official statistics, submit reports to United Nations agencies, have monetary resources to distribute propaganda, and control the mass communications media (Hatch, 1971; Head, 1974). The African majorities in such colonial nations as South Africa, Rhodesia, and Namibia, and the political opposition in many African countries have fewer financial resources or international outlets for presenting their views. American news reporting on Africa is superficial, lacks continuity, and focuses entirely on trouble spots from a Western perspective, rather than on in-depth reporting which incorporates African perspectives (Segal, 1976).

To present all sides of current issues in Africa, extra effort must be made to assemble materials that would serve as a basis for discussion. This is not as difficult as it might seem. Only four American newspapers provide relatively substantive coverage of Africa from regular reporters stationed in Africa: the **Christian Science Monitor**, **Los Angeles Times**, **New York Times**, and **Washington Post**. **AF Press clips**, a biweekly publication available free from the U.S. Department of State, includes articles from these four newspapers. Additional news items from the Americans, European, and African press regularly appear in the "African Update" section of **African Report**, a bimonthly, non-technical magazine, which also regularly includes articles on current issues and social life in Africa. An historical perspective on current issues can be obtained from the selection of **New York Times** articles on Africa from 1872 to 1972 in Lynch (1973). African perspectives on current issues can be found in the American mass media, such as newspapers (Mphahlele, 1976, for example) and television (Julius Nyere's interview on Meet the Press, reprinted in **The Black Scholar**, 1976). In addition to

assembling materials relevant for conducting a balanced, in-depth analysis of current issues in Africa, teachers must be alert to the appropriate conceptual framework that would avoid discussions with a Eurocentric bias like that found in most American published curriculum materials.

#### **AFRICAN STUDIES APPROACH**

A sixth framework for studying about Africa is the African Studies approach, where Africa is studied for itself. This approach is relatively uncommon in comparison with the five other approaches discussed above. The African Studies approach attempts to combine a continental survey with in-depth analysis.

A satisfying survey of a continent as large and diverse as Africa is impossible within one or two school terms. Literally surveying every nation on the continent in a balanced manner results in a curriculum which reads like a catalogue. Not only is such a curriculum uninteresting to students but it also lacks the depth from which an understanding of Africa and empathy for Africans can result. Combining a less balanced survey with case studies also presents problems, for there is a bias in the availability of case study materials, the majority of which are about English-speaking Africa. If the most accessible case study materials are used, the case studies will not accurately reflect the economic, historical, social, political, ethnic, religious, and artistic diversity of Africa. Teachers must therefore make a special effort to obtain case study materials to represent small and large nations, rich and poor nations, French and Portuguese-speaking nations, independent and colonial nations, and nations without any strategic or economic interest to the United States. For example, Mali, a poor, French-speaking nation is covered in Carpenter, O'Toole, and La Pointe (1975); Chad, a nation of no strategic or economic interest to the United States, is covered in Carpenter and Hughes (1976); The Portuguese-speaking nations of southern Africa are included in Kellock and Marshall (1971); and the colony of Rhodesia is briefly discussed from

African perspectives in an International Defense and Aid Fund publication (1975). Additional issues involved in selecting materials to study Africa within an African Studies framework are discussed in Hall (1977), Murphy and Stein (1973), Schmidt (1974), and Willmer (1975).

It will take considerable skill to use diverse case study materials which do not cover parallel topics. However, even inadequate case study materials can be used effectively if the African Studies plan is combined with the teaching basic skills of resource evaluation approach which will be discussed below.

#### **TEACHING BASIC SKILLS**

Basic learning skills are of as much concern as subject content in secondary school curricula. The study of Africa using any of the curricular approaches discussed above can be combined with teaching the basic skills that are essential for functioning as an intelligent citizen in today's world. A basic skill which is especially pertinent both to secondary school education and life-long learning about Africa, but which is not currently being taught on a systematic basis, is the critical evaluation of print and audio-visual sources of information. Since most non-scholarly printed resources on Africa are out-of-date, inaccurate, conceptually biased, or unsatisfactory in other ways, an opportunity is provided for teaching students to evaluate printed resources which they use. Because audio-visual resources are a relatively important source of acquiring information in today's world, an opportunity is presented for teaching students to evaluate audio-visual materials on Africa, which share weaknesses similar to written materials. Learning to critically view audio-visual materials on Africa will provide students with the ability to view intelligently films and television programs not only on Africa but also on other topics. In addition, explicit focus on critical viewing will make students conscious of the process of visual learning as distinct from reading, for little systematic effort is made to teach visual learning

skills in the formal education system.

## **EVALUATION OF RESOURCES ON AFRICA**

The approach which is used for the evaluation of print and audio-visual materials on Africa will vary with the context of the curriculum and the grade level of the students. However, there are some basic criteria for evaluation which can be applied to most materials, whether they are texts, audio-visual materials, children's books, or reference sources. This paper will discuss ten criteria which students can learn to apply to resources on Africa, along with a brief explanation of the necessity to use these criteria. Applications of the criteria discussed below to secondary school materials on Africa can be found in Schmidt (1974, 1975a, 1975b, 1975c, 1976a & 1976b).

**1. Authority of the author.** Since the majority of secondary school materials and non-scholarly adult materials on Africa are prepared by persons with neither a special interest in Africa nor expertise on that continent, it is important to know what source materials an author has used and the reason why the materials were prepared. A check of prefaces, introductions, and bibliographies will indicate the extent to which primary and secondary sources have been used. A check of title pages, book jackets, advertisements, and reviews usually will indicate the purpose for which the materials were prepared.

**2. Date of preparation and publication.** The interest of both educators and the general public in Africa is largely a phenomenon of the 1960s and 1970s. This interest has been small, but it has been greater than the materials available. This factor has led publishers to reprint old books on Africa and publish American editions of British books several years after their original issue. It is important, therefore, to pay attention to the copyright date of materials, in order to accurately assess them. It is also important to check the extent to which revised editions of books have been altered. The insertion of the minimum number of legally required changes in a book does not insure that the text is accurate and up-to-date, and many

revised editions of books in series are not current, despite the revisions. In addition, the date of sources used for national statistics should be checked, since it is not at all uncommon for statistics to be five or ten years older than the copyright date of the book, or for statistics on different nations compared in the same material to come from different years.

**3. Accuracy and authenticity of the illustrations.** Pictures may not be worth a thousand words, but their impact can be great. In secondary school materials and many non-scholarly materials for adults, the visual images and the text often are not congruent. The most common incongruities occur when the visual images are of an historical period older than the related text or when they are unrelated to the text. Historical incongruities result from the attempt to produce visually attractive materials cheaply by using illustrations from materials whose copyright has expired or from public sources like government information offices and tourist agencies. The picture credits identify the sources and alert viewers to potential distortions. Geographical incongruities most often occur in drawn illustrations and appear to be related to a stereotyped view of Africa as a jungle inhabited by large game animals and people who live in thatched houses with palm trees nearby. This type of illustration may appear in materials on parts of Africa where such features would not be found, and is easy to identify by using a map of the natural and physical features of Africa. Detecting illustrations unrelated to the text is somewhat more difficult. Examples might be art illustrations where a mask from a Nigerian ethnic group is shown for a Liberian ethnic group, or masks are shown for a South African ethnic group which does not make or use masks. Sensitizing students to stereotypes about Africa, as discussed under the peoples and cultures approach, can alert them to contexts in which illustrations are likely to be misused.

**4. Blatant biases.** Any bias whether it be of description,

categorization or by implication, distorts information about Africa. Despite increased sensitivity of materials producers, blatant biases about Africa, such as describing technological accomplishments as "primitive," categorizing religious beliefs as "superstitions," and implying that persons who have not attended westernized schools are "uneducated" and "ignorant," are found in written and audio-visual materials and are quite prevalent in fiction. On a more general level, learning to recognize blatant biases in materials on Africa is related to learning to distinguish fact from fiction, fact from opinion, and to identify truths, half-truths, and falsehoods. Information obtained from applying the first three criteria for evaluation can help students identify obvious biases in materials on Africa.

**5. Part of a series.** Since the majority of secondary school texts, audio-visual materials, and children's books on Africa appear in publishers' series, it is important to know the purposes and conceptual frameworks of the series. The significance of concepts used to organize data on Africa has been discussed in several contexts. In literature series, the subject focus, format, vocabulary level, and extent of simplification influence the type of creative writing to which readers are introduced and the extent to which African folklore is modified. Students can learn about the purposes and conceptual frameworks of materials in series from statements in the materials and in publishers' catalogues.

**6. Over-generalization.** A major source of inaccuracy in materials on Africa is over-generalization in comparative statements, conceptual organization, and titles. Africa is so often treated conceptually as if it were a country, instead of a continent, that statements of continent-wide scope are made despite substantial evidence to the contrary. Students must be aware that any statement which purports to apply to "all" of Africa or "all" peoples within one African nation is probably an over-generalization because of the great diversity within Africa. Titles of materials frequently over-generalize by being

broader in scope than the content of the materials. Audio-visual materials about southern Africa, for example usually cover only South Africa and Rhodesia, while materials on African art typically cover only the art of a few West African ethnic groups. Students can examine the scope of titles in relation to the content of materials to identify this type of over-generalization. Much of the over-generalization about Africa in materials at the secondary school and adult levels seems to be related to the authors' lack of knowledge and biases about Africa. Therefore, in applying the first and fourth criteria for evaluation, students can obtain information which will alert them to potential over-generalization in materials about Africa.

**7. Invidious comparisons.** Eurocentric conceptual frameworks, which already have been discussed at some length, are one of the most common sources of invidious comparisons about Africa. Students need to become aware of comparisons of unlikes, comparisons made out of historical context, uneven comparisons which emphasize the accomplishments of non-Africans and the deficits of Africans, and comparisons which are irrelevant to the topic being presented.

**8. Completeness of historical context.** Most historical materials on Africa prepared at the secondary level and for the general public focus on what outsiders did in Africa or to Africans, especially during the colonial era. The millennia of African history before the colonial era are usually briefly summarized with mention only of the earliest prehistoric evidence about man in Africa and a few large African empires. Few histories tell of what Africans were doing during the colonial era other than responding to colonial policies, while post-colonial histories focus primarily on problems of nation building. Cultural history is virtually ignored for all periods of African history. Students can easily begin to evaluate historical materials about Africa by examining the time-depth of the information, whether the materials tell what Africans were doing, whether the

topical coverage is political or cultural, or whether the view of history presented is that of the participants or of an outside observer.

**9. Perspective of change.** Materials about Africa at the secondary level and for the general public focus on change as synonymous with industrialization and westernization and are full of unquestioned assumptions about the unchanging nature of pre-industrial societies. The result is numerous, totally erroneous statements about Africans, which often are contradicted by evidence presented within the same materials. Comparisons of change at different historical periods and under sociocultural conditions other than those associated with industrialization and westernization are rarely made, thus providing a false perspective on recent changes. Students can evaluate the perspective of change by examining the relationship of statements about change to the evidence in the materials and by considering statements about change in relation to biases and stereotypes about Africa.

**10. African perspectives.** By combining the nine criteria for evaluation which have been discussed, it is possible to assess the extent to which an African perspective, or African perspectives, are presented in the material. Most secondary school materials and popular materials about Africa evaluate Africa and Africans by Eurocentric values and rarely present African attitudes and values, except in a very superficial way. Students must be aware that there are many African perspectives which might be presented, and that a combination of African and Euroamerican perspectives leads to a greater understanding of Africa than any one perspective alone.

Students do not have to learn to use all the criteria discussed above to realize the importance of evaluating materials. Teachers, however, should use as many of the criteria as are relevant in selecting materials to use in implementing secondary school curricula and in developing teaching strategies for learning about Africa in a global and intercultural

framework.

Teaching about Africa in secondary schools within curricular frameworks which are interesting, accurate, and relevant to gaining an understanding of African perspectives presents great challenges today and will continue to present substantial challenges in the future. Africa is a continent of great diversity, but there is a paucity of high quality materials available for teaching about it. Additionally, the American educational system is not adequately structured conceptually or administratively to develop and implement curricula which take global perspectives and facilitate intercultural understanding.

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# Multicultural Studies:

## The Need For A Balanced Approach

By Phillip T.K. Daniel & Jon D. Miller

Multicultural Studies, like so many educational innovations long since faded into history, is experiencing a period of phenomenal growth. In parts of the country where there are movements toward a more pluralistic society, new programs of study have been created, there has been an improvement in the quality of multicultural materials, and proposals have been made to train teachers not only to better understand the ethnic make-up of their classes, but to teach all classroom members more effectively and efficiently. Moreover, college professors have joined with state board curriculum specialists, school teachers, and administrators in projects designed to improve both the quantity and quality of learning materials and the quality of instruction. Although not thoroughly convinced of the utility of ethnic studies the public has developed an interest in its use of the classroom. This interest should encourage and challenge the multicultural studies teachers.

Essentially, Multicultural Studies should provide a framework of facts, generalizations, principles, incidents, and developments which have been shaped and clarified by various

cultural experiences, movements, and interactions within a given society. As James Banks (1974) notes, this "includes not only the study of ethnic cultures and experiences but making institutional changes within the educational setting so that students from diverse ethnic groups have equal educational opportunities and the institution promotes and encourages the concept of ethnic diversity." (p.4)

Application of this definition is relevant to homogeneous as well as heterogeneous groups as evidenced by the efforts of the San Mateo, California, and Madison, Wisconsin, school systems. San Mateo, with a minority population of less than 10%, began in 1968 to offer courses in Black Studies and has since developed courses in Japanese, Chinese, and Chicano Studies. The Madison schools, with a minority population of less than 1%, established in 1969 an integrated social science curriculum for grades K - 12 (Black Studies in Schools, 1969).

Whether the aforementioned definition of Multicultural Studies represents a radical change in the curriculum or whether it is simply an alteration may be a matter of semantics. Current practices in the teaching of Multicultural Studies are certainly a deviation from the norm, for schools are speedily moving away from the concept of specialized courses and training for single ethnics to programs which include many segments of the population. The American

Association of Colleges for Teacher Education (AACTE) in 1973 supported the notion that "schools should be oriented toward the cultural enrichment of all children and youth through programs rooted to the preservation and extension of cultural alternatives."

Additionally, developments in the teaching of Multicultural Studies represent a continuation of the endeavors of schools which, in the early part of the century, sought to make area studies less a collection of persons, places, and things, and more a set of fundamental principles. For example, Willis Higgins, a pioneer in African-American Studies, introduced the subject in Chicago and New York city public evening schools as early as the 1920s (*Crisis*, 1920, 1924). All multicultural programs, however, whether new or ongoing, must be based on sound curricular rationale if they are to be successful. Such a supposition recognizes that balanced progress in area studies, as in all subjects, encompasses three basic needs: Those of the subject matter, those of the community, and those of the student.

### CURRICULAR DEVELOPMENT

Multicultural programs have traditionally been unbalanced. Special emphasis often placed on the first need—for curricular development—has caused a lack of symmetry. Attention has normally been focused on the specifics of

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the subject matter such as teaching techniques, curricular materials, course outlines, and the like, rather than on the establishment of generalizations, models, theories, and fundamental principles. Such curricular development is based on the idea that Multicultural Studies must be learned from a set of facts, dates and personalities, instead of a system of related ideas. Emphasis has been placed not on the development of basic skills, which can be used as a basis for recognizing and addressing certain problems, but on specific facts to be learned. Ergo, as noted in Daniel, et al. (1976), most school systems with multicultural components are currently producing units of instruction that stress facts about the similarities and differences of ethnic groups, not the structure of their political, economic, or social relationships. Significance has been placed on events in the history of migration and immigration, not the reasons for forced uprooting or voluntary resettlement; or on the study of the building of one railroad company, not the study of railroads as products of industrial development which impacted on the lives of several ethnics, especially the Native Americans. In order to avoid the fate of previous educational innovations which are not longer being practiced, multicultural instruction must aid students in developing ideas which they can apply to new situations. The emphasis should be on problem solving and learning from both an established body of knowledge and fundamental skills.

#### **THE COMMUNITY COMPONENT**

Other proponents of Multicultural Studies insist on the dominance of the community component. Although this is a real need, these advocates frequently place too heavy a responsibility on the students, asking them to address problems well beyond their level of sophistication. Classroom activities tend to be unsystematically developed, oriented to complex issues in society, and removed from the students' present interests. A critical appraisal of many school curricula will net

little practical orientation to the needs of the community. The issue, however, is not whether or not students should address the problems of society, but at what level. Supporters of the community approach in Multicultural Studies should recognize that what is meaningful to the adult will not necessarily be meaningful to school age children. Sudden exposure to complex questions which call for sophisticated capabilities may retard the discovery process. Problem solving skills must be systematically developed and must start with children in their own milieu.

For example, students studying migration might better understand the results of overpopulation in certain ethnic communities by playing a game requiring that a large number of children be restricted to a small space. This microcosmic-macrocosmic simulation exposes students to the problems of communities in larger cities and the decision making process involved in coping with such problems without stress.

As another example, the simulation game of "underdog-top dog" demonstrates to student participants the differences between the advantages and privileges of people belonging to the upper or more influential classes in comparison to those with lower class status. To illustrate the point, the teacher chooses a group of students to represent the powerful class, while the remaining students represent the powerless class. For a specific amount of time the ruling class is permitted to exercise its power over the powerless students. The latter students must do and act as they are told within the limits of physical and emotional safety. When the first role-playing session is completed, the two classes of students switch roles for the second phase of the game.

Children playing this game often appear to completely change their personalities in response to their assigned roles. They generally feel pressured when acting as "underdogs" and they are surprised at how unkind the "top dogs" become when they have power. Such a game can clearly

demonstrate to the students the social and psychological impact of class membership and class consciousness as it exists on a larger scale in society.

#### **THE STUDENT**

In most multicultural programs the third set of needs, those of the students, are frequently neglected. In a sense, this tendency represents a deviation from curricular approaches which formerly placed a disproportionate emphasis on having units of work emerge out of the salient needs of the learner. But in deemphasizing the student as the center of curricular development, Multicultural Studies programs are disregarding the nature of human growth and development and are placing subject matter objectives and community objectives far above those of the learner.

Current practices in Multicultural Studies are thus themselves producing a distorted program and are cause for concern. Children presently in primary and secondary schools represent the first generation of students whose instruction is culturally pluralistic. Given the direction of multicultural instruction discussed above, students could learn about the many ills of society, but not be at all interested in diagnosing or offering remedies for those ills; students could know what and how to study, but not know how to apply their skills to practical undertakings. The AACTE, understanding this dilemma, places the student as the center of multicultural program planning in its statement entitled, "No One Model American" (1973):

In addition, special emphasis programs must be provided... where students of various social and ethnic backgrounds may learn freely... programs that help different minority students understand who they are, where they are going and how they can make their contribution to the society in which they live.

This statement suggests that a reasonable and significant Multicultural Studies program should contain elements and information which makes the courses

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**THE GREAT PERSONALITY IN HISTORY APPROACH**

This approach requires that the teacher build a number of teaching units based on the impact of great Black personalities in history. I generally start with the great Black personalities of the ancient world such as Imhotep, 2980 B.C., Hatshepsut, 1500 B.C., and Akhenaton, 1350 B.C. This approach is comparatively easy for any well-read teacher, and it has its own limitation. History is much more than the recitation of the lives of great personalities. For a course of this nature, I recommend the books on African and Afro-American personalities in the Zenith Book Series published by Doubleday and Company in New York City:

**THE GREAT RULERS OF THE AFRICAN PAST** by Lavinia Dobler and William A. Brown, 1965.

- LIFT EVERY VOICE** by Dorothy Sterling and Benjamin Quarles, 1965.
- FOUR TOOK FREEDOM** by Philip Sterling and Rayford Logan, 1967.
- PIONEERS AND PATRIOTS** by Lavinia Dobler and Edgar A. Toppin, 1965.

To this list add the books:

- GREAT NEGROES PAST AND PRESENT** by Russell L. Adams, Afro-Am Publishing Co., Inc. Chicago, IL, 1969 and **WORLD'S GREAT MEN OF COLOR** by J.A. Rogers, the Macmillan Co. New York, 1972, two volumes. Reedited and updated by John Henrik Clarke.

**THE BASIC TEXT BOOK APPROACH**

There are a number of very good paperback books on African and Afro-American history. Most of these books are not too expensive for students. In structuring background courses in African and Afro-American history, I have found the following books most useful:

**African History**

- AFRICANS AND THEIR HISTORY** by Joseph E. Harris. A Mentor Book from New American Library. New York, 1972.
- INTRODUCTION TO AFRICAN CIVILIZATIONS** by John G. Jackson. The Citadel Press. Secaucus, NJ, 1974.
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**Afro-American History**

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**BLACK HISTORY FROM ITS ORIGINS IN AFRICA TO THE PRESENT** by Norman E.W. Hodges. Simon and Schuster. New York, 1972.

**BREAKING THE CHAINS OF BONDAGE** by Norman E.W. Hodges. Monarch Press. New York, 1972.

**THE AUDIO-VISUAL APPROACH**

There is a flood of new material in this media, but most of it leaves a lot to be desired. Any good teacher, who is alert to what makes a good teaching unit, can locate enough slides and feature films to teach at least a short course in African and Afro-American history.

**CONCLUSION**

When and if a good curriculum is developed, the teacher should by all means use it. In the meantime, we should bear in mind that any teacher with imagination and some personal industry can develop a course in African and Afro-American history.

Cont. on 33

**Clarke**  
Cont. from 32

#### REFERENCE

Vandercook, J. W. *Tom-Tom*, New York: Harper and Brothers Publishers, 1926, p. xv.

#### FOOTNOTES

1. Statement made on the occasion of Dr. Blyden's inauguration as President of Liberia college in 1881, quoted in the book, *An Introduction to African Civilizations* by Willis N. Huggins and John G. Jackson, Avon House Publishers, New York, 1937, reprinted 1969 by Greenwood Publishers Corp. Westport, Conn., page 132.

2. Quote from a speech, "The American Negro and the Darker World" by W.E.B. DuBois, delivered in New York City, April 30, 1957.

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**Daniel**  
Cont. from 15

3. The degree to which the community was viewed as a resource for curriculum development by school personnel and community members.
4. The quality of the multicultural studies program measured in terms of:
  - a. expertise and sensitivity of project trainers and staff;
  - b. effectiveness of interaction among school personnel and community members;
  - c. quality of the training program.
5. The desire to extend the project beyond its original goals.

Although many projects are evaluated only at their conclusion, the evaluative process was determined to be more useful if it occurred at various points throughout the project's growth. In this way weak areas could be strengthened in process. The information gathered was to be used to establish follow-up procedures which would extend beyond the project's boundaries.

The necessary breadth and depth of proposed follow-up procedures was largely indicated by the success of the earlier efforts and the community-school response to the preceding program.

One important aspect of the follow-up procedures was that they be planned so that a positive and useful program would not deteriorate for lack of provisions for its continuation and enhancement. Moreover, it was determined by the project staff that when proposals were written and applications were entered for funds to support the development or improvement of multicultural studies projects, the inclusion of follow-up plans was imperative if the proposed project was to represent more than the lowly esteemed "one-shot study."

#### CONCLUSION

The unifying factor among school administrators, classroom educators, para-professionals, educational and social agencies, community activists, members of visible and non-visible ethnic groups, parents and state and regional school departments can be their desire to work as a collective action group toward the furtherance of multicultural education from various perspectives. Thus, the modeling suggestions provided here can be applied and adapted by various audiences, dependent on their needs. Emphasis has been placed on encouraging the joint involvement of school personnel and community members for the purpose of defining and initiating a local project dedicated to the creation of materials, training programs, and methods of implementing instructional approaches reflecting cultural competence. Moreover, some insights into the complex and possibly sensitive process of encouraging a community-school coalition have been provided.

The ability and desire to initiate curricula in multicultural areas should not be limited to schools and other formal educational institutions and agencies. These may be best equipped to reach large numbers of children and adults. However, the community also possesses incomparable human and physical resources fundamental to the acquisition of culturally adequate and relevant information necessary to the crea-

tion of a well balanced and culturally sensitive learning environment.

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**Bazeli**  
Cont. from 17

Probably the best approach is through the development and use of competitive teams modeled after intramural and varsity athletics. Academic excellence may become attractive when fundamental academic skills and knowledge are promoted by the development of competitive teams in academic classes. These teams would be matched against each other for attractive rewards and symbols and all-star teams, identified with varsity letters and symbols, and would challenge teams from other schools for trophies and other rewards. Perhaps all-district and all-state team members should be the recipients of academic scholarships just as those with outstanding athletic abilities are recruited by universities with athletic scholarships.

While these approaches have application to school-wide and district-wide educational activities, the directors of ethnic studies programs should take the lead in proposing, initiating, and developing them. The only real option open to minority groups is public domain assimilation. This requires a satisfactory level of general competence and the ac-

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quisition of valued skills. To achieve these skills necessitates a clear understanding and an intensive pursuit of the means to that end. This is a charge to ethnic studies programs which is much broader than the important, but limited aims, of understanding one's traditions.

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#### Halliburton

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other can enrich. Both aspects, however, must be recognized by teachers and carefully developed through curriculum. Otherwise, relationships among students of various backgrounds deteriorate out of ignorance instead of improve through learning.

A tragedy of the modern educational system is that teachers are more disposed to teach subjects than students, to revere facts than encourage reason, to guard the status quo than to experiment, to resist "outside" assistance than welcome it. As Wilson (1970) explains, Americans "have never been taught to examine their institutions or to determine whether what those institutions do for people is worth what the institutions in fact do to them." Teaching as they were taught, most teachers propagate the myths that America's accomplishments are the product of white majority heroes and its problems are legacy of minority groups—this in countless explicit and implicit ways. Given the products of such miseducation, is it any wonder that the media and other institutions instill the lie? Instead of creating learning environments in which to guide students through the process of discovery, responsibility, and ultimate truth, teachers thwart, inhibit, and otherwise jeopardize this process.

The results are the preparation of mannequins, both in mind and spirit, much to the satisfaction of the teacher if not the education of the student. While implying the reason for this phenomenon, Dickeman (1973) makes no bones about pointing out a significant fact: "If teachers as finished products have often been distressingly uniform in appearance, behaviors and values, our backgrounds are not." This is the salvation and the challenge of the educational system.

Teachers, as people in every walk of life, are of no monolithic mind. Their practices with respect to incidents of racism may be broadly divided into two categories: (1) talking to the issue, and (2) ignoring it. The latter strategy makes as strong a statement as the former. Usually exercised as a defense against involvement, this withdrawal allows the situation to grow; efforts to "talk" to students usually thwart the incident, but exacerbate relations. Either way, racial and ethnic differences continue to be stirred by the students' world—one of experiences without understanding and emotions without judgement—most apparent in the school itself. Students take instruction from what they see: cognitive learning becomes incidental to feelings and life becomes an arena for survival.

## Hall

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This is the crisis that brews in our nation's schools and it can best be mitigated by a new curriculum. Multiethnic education is the means by which students develop a natural appreciation for historical differences among people and respect for individual differences. When such learning becomes an integral part of educational practices, then institutional racism and bigotry, to which the high school bears strict allegiance, will no longer be maintained.

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## Miller

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directly useful to students. That is, by addressing social and cultural generalities and movements and by applying them to specific cultural group issues, students would be better able to see their relationship to historical and contemporary situations. Moreover, it is possible that students would become more adept at ultimately analyzing and understanding more complex cultural and societal issues as an outgrowth of learning about and identifying multicultural interactions at the school-community level. Although the statement establishes the learner as the center of multicultural program activity, it does not diminish the importance of either the subject matter or the community. A sound approach to building and preserving a curriculum in Multicultural Studies, consequently, demands that the designers maintain a proper balance between the needs of the subject matter, the needs of the community, and the needs of the student.

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