EDITOR'S NOTE

By Wilma Miranda

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This is the second of a two-part issue on the theme, "Education for Unity Within a Diverse Community: New Roles, New Relationships, New Responsibilities." The articles in Part I dealt with conceptual issues, while in these papers, pedagogical and curricular innovations are presented. Both volumes were comprised from presentations to the Fourth Annual Research Symposium held in October of 1994 by the Department of Leadership and Educational Policy Studies.

Here in Part II, Multicultural Education is presented as the pedagogical imperative of the nineties. Each author asserts that 'culture' is an unarguably appropriate source of educational and political values. Our own and future generations then, must find their best guarantee of individual liberty in cultural difference, or more specifically, in the free and open space for communication between historically distinct groups. A democratic political culture adequate to our times must be one based in a new conception of unity, one we can construct and serve best by affirming diversity.

Our authors assume that this primary task must be addressed by authorities in higher education – including professors of teacher education. Although the programs they present as exemplary are opposed to the premises of traditional curricula, they still see the university as a critical site from which to co-construct with students, a revised version of democratic pluralism. Students well-grounded in their own histories are strengthened to interrogate authority claims rooted in privileged knowledge domains.

These articles make it perfectly clear(if anyone still doubted it)that all educational programs, along with their preferred forms of pedagogy, are distinctive forms of political argument. Even radically democratic programs are confronted with authority issues. The programs described herein, assert curricular authority in college classrooms right along with matching assignments and standards for evaluation. How shall we construct new bases for acts of educational authority without imposing cognitive, and ultimately political, compliance? Answering that such acts may be shared with students does not evade the question.

In reply, our contributors sound an old theme in the traditon of American educational reform. They recast classroom authority relations, demonstrating that before educators can work toward a more democratic culture, school relations themselves must be transformed. Thus we see in their impassioned work and thought, a distinctively American combination of political, practical, and reformist arguments. If theirs is(as I have implied)a paradoxical hope, it is equally one legitimated in the perennial American struggle to change society through school reform. The hope is a species of faith, i.e. that Americans *can* educate themselves into new forms of democratic community.

Including African-American Values in Educational Discourse: Toward a Multicultural Public Philosophy

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Introduction

Self reflectivity is central to genuine liberation. No so-called objective social analysis has ever delivered on its claim to provide predictive knowledge of social life. Ongoing reflective cognition and liberation by those struggling for emancipation must become the center of any transformative analysis of society. Liberation from the lived contradictions and dominative relations that mark society in the United States today, requires self-conscious agents who understand dialectically the conditions in which they find themselves embedded. Only critical self reflection can discern and uncover the ideological distortions that ratify undemocratic conditions. This kind of cognitive distance, called for by Critical Theory, has rarely been tried in America, even by those struggling toward liberation. Instead, we see oversimplified versions of oppression.

There has been no more difficult, or perhaps wrongheaded, task in American intellectual history than to give a really 'unbiased' single account of the historical experience and struggles of African-Americans. Such analysts, whether black or white, are always and already shaped by natural biases arising from their own idiosyncratic location and experience in the social order. Some analysts have suggested giving up all claims to objectivity and have declared themselves on the side of honest, if unreflective, protest. Yet in a democratic environment, particularly in academic settings, this is not the most appropriate route to take. This kind of protest as the final word is a stopper to fruitful conversation and therefore to change.

The rich variety of liberating social analyses at our disposal should not be cast aside in favor of simplistic 'honest' representations of social crimes against African-Americans. These methods must be retained if we are to achieve critical distance from the conditions we face. Through them, we can sustain our quest for a more complex honesty which can then lead us to change.

In this analysis therefore, I shall proceed in two main directions. First, I shall discuss the development of African-American values and their impact on African-American attitudes toward education. By values here, I mean mental attitudes or abstract ideals by which to judge whether certain kinds of behavior are acceptable or unacceptable. It is by these values that the individual's ideal modes of conduct are directed toward the attainment of life goals. Second, I shall recommend the direction we should take in order to create a more harmonious community. Appropriating themes from Walter Lippmann, I argue that what we need is a new public philosophy which includes the perspectives of diverse communities.

This analysis is rooted in my own social environment, an environment which arises from my existential situation as it is conditioned by the academic environment in which I work. This approach, I believe, is appropriate to the subject matter I intend to explore.

The Shaping of African-American Educational Values

By referring to African-American values, I do not intend to imply that African-Americans constitute a homogeneous community with a defined set of values. They are as heterogeneous as any other group of people. My point here is to identify some of the defining aspects of American black experience and show how different communities have adjusted to these situations. Thus my reference to "African-American" refers to people with similar historical experiences rather than to a people with a unified set of

values. Acknowledging that individuals respond to the same situation in different ways, it is important first to investigate the conditions being responded to instead of seeking the full range of specific responses.

Every representation of reality, whether social or theoretical, arises from a particular social context. Whatever one presently perceives as reality already depends on intuitions of truth long since informed by physical and social upbringing and surroundings. So, although culture is learned, it cannot be changed merely through increased intellectual understanding.

The African-American family, so disrupted under slavery, developed its values under particularly inhumane conditions. These were also nonpublic conditions.

When African-American slaves were excluded from formal education, when it was a crime punishable by lynching for a slave to learn to read, and when later, though no longer a crime for the descendants of the slaves to read and write, they were still excluded from the schools; African Americans sought to establish their own schools. Sometimes they had the assistance of philanthropic organizations or religious groups such as the Quakers. Usually, they had only hostility from white society.

The domestic conditions of black Americans discouraged even informal education. The African-American family, so disrupted under slavery, developed its values under particularly inhumane conditions. These were also nonpublic conditions.

This history of tragedy and injustice is also a history of the consequences of uprootedness. Slaves were a collection of distinct peoples uprooted from their cultures and environments and transplanted to a different and hostile cultural environment. As W. E. B. DuBois described it in *The Souls of Black Folk*:

> After the Egyptian and Indian, The Greek and Roman, the Teuton and Mongolian, the Negro is a sort of seventh son, born with a veil, and gifted with second sight in this American world,—a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his two-ness,—an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. (DuBois,1953,16-17)

Here DuBois describes the strong sense of the inner estrangement and societal alienation that the African-American encounters. It is not possible to attain self-integration in such an environment. Again, DuBois's powerful description has never been surpassed:

> The history of the American Negro is a history of this strife—this longing to attain self-conscious manhood, to merge his double self into a better and a truer self. In this merging he wishes neither of the older selves to be lost ... He simply wishes to make it possible for a man to be both Negro and an American, without being cursed and spit upon by his fellows, without having the doors of opportunity closed roughly in his face. (p. 17)

Such a consciousness is one of protest—protest against mental and physical enslavement and discrimination. No people, however, can exist solely by protest; they must act. But to act in a situation in which they have no control may be impossible and will certainly be dangerous. Even under the conditions of this cruel double bind, identifiable African-American cultural values have been forged over the years. Among them are:

1) **Racial thinking.** This naturally developed as a defense mechanism and it presents blacks with a dilemma. One may believe in individual self-reliance and racial equality but one is constantly challenged to justify one's position as a member of a racial group. Racial thinking as a counter to racism has led to the contemporary expressions of black-nationalism called "Afrocentricism."

2) **Conceptions of social and economic justice.** The African-American community has developed a strong sense of justice—justice as self-affirmation and as the acknowledgment of one's humanity and the humanity of others. Justice is understood largely as keeping the

doors of opportunity open in the economic and political spheres.

3) **Commitment to community.** Against the oppressive structures of society, communal bonding has been a source of security. One can perceive in the black community a pervasive sense of community (perhaps one of the vestiges of their African past).

4) **Passion for religion.** African people in America turned to the God of their oppressors for deliverance. In time, an appropriated Christian tradition became the dominant force in African-American spirituality, as well as in social and political organization.

These values have tended to form a culture within a culture, a political culture hidden from the public square. The dominant white class in this country, which controls the political, economic, and industrial resources of the nation, remains blind to or subordinates the values of minority groups.

When a minority group, drawing from its own experience and values, can criticize the false claims about its inferiority and identify the objective grounds of its exclusion, its members have a solid basis for protest. These protests however, are taken by the majority as being merely disruptive of an acceptable social order. Since a people (as we have seen) cannot survive on protest alone, an uneasy compromise will be attempted in terms of its hard won values. As in any one-sided agreement, the side with less power inevitably loses ground to the one in power. Thus, compromise is often correctly viewed by the minority group members as an imposed abdication of its deepest beliefs. The result can be cynicism or despair.

Cultural Literacy as a New Public Philosophy

Out of this dilemma, African-American communities have developed two distinct value systems, along with their respective conceptions of leadership. Those who respond with rage and protest call themselves "separatists." They advocate a rejection of mainstream America as the only way to overcome black cultural and economic subjugation. Among other things, this group advocates African-centered rather than European-centered education.

There are those on the other hand who argue that, to paraphrase Rodney King, "We are all stuck here together and we must find a way to get along." They hold out for interracial solutions to the destructive problems facing black people, indeed all people, in America today. From this perspective, I intend to argue for an educationally based public philosophy.

I believe that fruitful interracial dialogue is possible and that a central agency for this dialogue is to be found in our educational system. The basic route to fruitful dialogue is what Professor Jeanne Chall calls "world knowledge" and Professor E.D. Hirsch calls "cultural literacy" (Hirsch, 1987). Professor Cornel West perhaps best captures what I'm talking about in his call for "the politics of conversion" (West, 1993).

When I use the term cultural literacy, I mean something that goes beyond a mere emphasis on "skills" and which includes Hirsch's "network of information that all competent readers possess." The culturally literate person must co-possess, with other citizens, a background of information that makes it possible to read, listen, and communicate with others and to grasp the implications of the social debates which bear on his or her interests. Achieving high cultural literacy is a necessary condition for open and public interracial dialogue.

The key to creating such a communicative society is, of course, to change the political culture of members of the society. This seems almost an impossible task. How do you change relations between human beings entrenched in unequal class and racial relations? Human minds and hearts are not machines with replaceable parts. The character of individuals in a community are formed through habitual responses to the perceived social environment. Broad response patterns are expressed individually in the diverse persons who constitute the society.

The call for cultural literacy which I support comes down to an educational recommendation which is equally and inherently also a call for a new public philosophy. We are already in the process of evolving such a new public philosophy although we may not call it that. It is designated by various names. Some call it "multiculturalism;" others use the disdainful term, "political correctness." I call it "intercultural dialogue."

Appropriating Walter Lippmann

In his, *The Public Philosophy*, Walter Lippmann called in the 1930s for a renewal of a public philosophy which, even by his time, had all but disappeared. He comes down to arguing that all citizens have an equal moral right to make representation of their interests and values in the public square. Some would argue that America has never really had such a philosophy in the first place. Lippmann knew that the confidence in a democratic public philosophy could not be renewed by exhortation, no matter how eloquent, or by pointing to the "enormity of the present danger."

He was not claiming that unless we renew something called the public philosophy (assuming that we could agree on one), this society would surely disintegrate. He argued only that, given our educational and political aspirations, we had a chance.

Religious or spiritual values however are not irrelevant. We must perhaps learn to be religious humanly rather than human religiously. To be human religiously is to have the inclination to impose one's religious beliefs and values on an unwilling society. On the other hand, to be religious humanly is to have deep respect for other people's traditions.

Secondly, according to Lippmann, we cannot renew the public philosophy by "lamentations about the glory and the grandeur that are past." In addition to Lippmann's two disclaimers, I shall add a third. The restoration of the public philosophy cannot occur through moral preaching or reintroducing *religious indoctrination* into our public and political institutions, as some conservative politicians suggest. I stress *indoctrination* here in view of the recognition that there is such religious and ideological diversity among citizens that any appeal to religious fundamentalism would be dangerous to a public philosophy. Religion, taken as the basis of culture, can be destructive to the very foundation of a democratic culture.

Religious or spiritual values, however, are not irrelevant. We must perhaps, learn to be religious humanly rather than human religiously. To be human religiously is to have the inclination to impose one's religious beliefs and values on an unwilling society. On the other hand, to be religious humanly is to have deep respect for other people's traditions. Men and women today have "low capacity to believe in the invisible, the intangible, and the imponderable." We resent any imposed precepts which might restrict our private interests and desires. Clearly, the public philosophy of a free and democratic society cannot be restored by fiat. As Lippmann puts it:

> To come to grips with the unbelief which underlies the condition of anomy, we must find a way to re-establish confidence in the validity of public standards. We must renew the convictions from which our political morality springs.

Such public standards today must include feminist thought. Feminist arguments have been part of public debate in the United States as far back as 1775 when, during the American Revolution, proposals were made to grant women full citizenship. The proposals did not become part of the American Constitution. Over 200 years later, we are still faced with the subordination of women. A reconstructed public philosophy must endeavor to advocate for a moral equality that includes men, women and children. Insofar as the ultimate goal of feminism is to enhance the well-being of all human persons, it can play an important role in formulating the new public philosophy.

The restoration of the public philosophy cannot occur through moral preaching or reintroducing religious indoctrination into our public and political institutions, as some conservative politicians suggest.

The Role of the School

A new public educational philosophy must be pursued through interracial and intercultural as well as intergender dialogue. The first and primary condition for such a dialogue is the acceptance of the pluralistic nature of our society. This necessarily means that truth must be deabsolutized. All human cultures are in the pursuit of truth. In public discourse, all truths are local and self-regarding. Principles are, in part, rationalizations of some specific interest. My own specific interest, as I see it, is to call for interracial and intergender dialogue through educational programs aimed toward a widely shared cultural literacy. Truth claims, understood as local and specific, cannot be presented in the public arena as absolutes nor, therefore, as exclusive or universal. No fixed public criteria for policy can be imposed on the

general populace "beyond that which the preponderant mass of voters, consumers, readers, and listeners happen at the moment to be supposed to want."

Fruitful dialogue can take place when citizens are educated to interpret and to be open to truth claims as relative to cultural context. Public dialogue, therefore, cannot begin in a general discussion of assumed universal meanings regarding human life and how it ought to be lived. Every cultural group begins that discussion from its own perspective and for its own communities. What then is there left to talk about in the public arena?

The following are some essential insights of a cultural literacy approach through which schools can prepare students for their roles as citizen/speakers on public issues:

- Dialogue is often a messy and confusing learning process. We all need permission to learn from our own mistakes and from the mistakes of others. A major public virtue is tolerance for ambiguity.
- Interracial dialogue is crucial to the future of the nation. Dialogue is a learning process that must be nurtured within as well as across cultural and racial groups. Teachers can guarantee safe and responsive space within which to explore and articulate experiences and value systems.
- The moral equality of all persons must be respected. Minority members especially must be assured that they will be treated as persons who *belong* as equals in every aspect of their humanity. All must feel safe enough to confront perceived instances of insincerity, dishonesty, or mistrust in service of a favorable environment for dialogue.
- The norms of inquiry and debate will be consistently applied and publicly stated to all speakers. The contributions of individuals will not be based on selected surface cultural ideals or styles, nor on the extent to which an individual differs from the perceived ideals of his or her cultural, racial, or gender group.

Conclusion

Human behavior can only approximate the ideals of any community. A multiculturally based cultural literacy approach is not about imposing new orthodoxies. Honest dialogue demands that we must compare our ideals to other people's ideals, and our practices with other practices. We may then recognize that we are closer in our deeper commitments than we could ever have conceived.

Taken together, the above listed features of this version of cultural literacy could provide a springboard for a new public philosophy. The core values of genuine multicultural education are: (1) appreciation of cultural diversity, (2) recognition that we have responsibility toward the world community, (3) reverence for our rich cultural and natural environments, and (4) appreciation of gender differences. These four core values are, I believe, fundamental political values as well. They are grounded on multiple, historical perspectives which could help strengthen the cultural consciousness of all ethnic groups through intelligent intercultural contact.

Multicultural education, so conceived, affirms a contextual approach which gives the awareness that, as humans, we are dependent on our social, natural, and cultural environments and that our environments in turn are dependent on and are shaped by our actions and relations. This might increase our awareness of the shared stakes in the ecological crisis and spur us on to develop mutual norms for the care of our natural environment. Thus, African-American spiritual values, racial consciousness, and concepts of community may be publicly integrated with the values of the wider American society. We may yet constitute an integrated cognitive and value system capable of revolutionizing our educational system and our public life.

Such an integrated public and educational philosophy is, at its center, a quest for justice. The fundamental principle of justice is the recognition of a person as a historical subject and not as a thing or an object. To see each other as persons, we must be engaged in communication. Interracial/intercultural dialogue will enable our human community to attain some kind of overarching and yet pluralistic unity—a unity in our affirmed and appreciated diversity.

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Meeting the Challenge of Educating for Unity: Multicultural Teacher Education at East Carolina University

by Edwin D. Bell, Farideh Oboodiat, Christine Fitch, Miguel A. Gutierrez, and Geraldine Munn.

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Introduction

At least since the 18th century, the peoples of the Earth have been part of an increasingly interdependent and interactive social\economic system. This presents a stark paradox. While the exponential growth of technology in communication and transportation in our own century has only made that interdependence more obvious, the same period of history is a catalogue of conflict and violence. Modern history has become a documentation of ethnocentrism, intolerance, bigotry, and war. In spite of human interdependence, peace between groups will have no chance until we develop tolerance, respect, and appreciation within and among diverse peoples.

Ours is a late-twentieth-century world profoundly

> fissured by nationality, ethnicity, race, class, and gender. And the only way to transcend those divisions—to forge, for once, a civic culture that respects both differences and commonalities—is through education that seeks to comprehend the diversity of human culture. Beyond the hype and the high-flown rhetoric is a pretty homely truth: There is no tolerance without respect—and no respect without knowledge. (Gates, 1992, p. xv)

Educators of the 21st century will bear a great responsibility for developing a multiculturally educated global citizenry. The School of Education at East Carolina University in Greenville, North Carolina has embraced this challenge through preparing educational leaders, conducting research, and delivering services to facilitate education for unity within a diverse community. This article will present the four underlying commitments that guide efforts at East North Carolina:

- support for research into the development of ethnocentrism in young children;
- development of in-service teacher education outreach programs which address multicultural education, including its implications for organizational change;
- curricular revision of preservice education to prepare new teachers for diverse classrooms;
- and the construction of a democratic justification to support multicultural education for all.

Each of these is taken to be central to any hope for long term success. In what follows, we will address each area in more detail.

The Need for Research on Ethnocentricity

The scale of violence in places like Bosnia and Somalia make the prospects for intergroup harmony seem beyond imagining. Hope must be based on the assumption that ethnocentrism is *not* an inborn human trait but a learned concept which has so far proven resistant to worldwide efforts to seek and sustain peace. Many authorities insist that the most promising way to overcome intergroup animosity is to develop a common appreciation of cultural and racial differences (Allahwerdi, 1977; Burns, 1981; Carlson-Paige, 1985; Danesh, 1986; Engelbrecht, 1987; Greiner, 1984; Linsell, 1973; Morris, 1977; Oboodiat, 1993, 1992a, 1992b; Petrovsky, 1986; Phillips, 1988; and Sweeney, 1982). At first hearing, this may seem a contradictory suggestion. How can we overcome difference by emphasing differences? Shouldn't we seek and teach commonality? The point here is to identify difference itself as a source of shared richness and creativity for all. Unfortunately, too many people relate to those culturally different from themselves only as not to be trusted strangers.

Beginning in the 1970s an increasing number of studies were conducted into the racial attitudes of African-American and Caucasian children. Most uncovered a sad fact; both African-American and Caucasian children associated positive behavior with the color white and negative behavior with the color black (Amaati, 1976; Best, 1975; Brown, 1971; Munoz, 1981; Stabler, 1971; and Thornton, 1978).

One of the co-authors of this article conducted a study in the early nineties which focused on how young, white children respond to racial differences among playmates. The preference for racial diversity (PRD) was assessed among 42 Caucasian five- and six-year-old children attending six private preschools in Austin, Texas (Oboodiat, 1992a). This study is an example of the kind of research teacher educators must conduct if we are to build a knowledge base for multicultural education.

The subjects, all white children, were shown five color photographs of puppets. Four of the photographs contained two male and two female puppets from four distinct racial groups, i.e., four African-American puppets, four Caucasian puppets, four Native American puppets, and four Asian puppets. A fifth picture, designated as the Target Picture (TP), showed only one puppet from each of the four racial groups, constituting the only inter-racial group shown to the children.

The subjects were asked to rank the pictures according to their play preferences. They then answered two sets of questions designed to elicit how they perceived similarities and differences among the puppets and to explain their preferences. The mean of the scores from both sets of questions was used as a measure of their preference for racial diversity (PRD). Scores were ranked as follows: 9 = Very Developed; 6 = Developed; 3 = Less Developed; 0 = Not Developed. A score of 9 indicated that a child had a developed concept of racial diversity as a cultural good and an active disposition to seek racially diverse playmates.

In Table 1 the subjects' responses to the Target Picture, (TP) are summarized. The data indicate that the Target Picture was the first choice of 19% of the children in this group.

It was the second or third choice for 21% of the subjects. This indicates that 40% of the children expressed at least some preference for racial diversity. The responses however, also show that 60% of the subjects showed no such preference for racial diversity in playmates.

The summary of explanations for their first choice is presented in Table 2.

One fifth of these Caucasian children articulated a clear reason for preferring racial diversity among playmates. An additional fifth said that they had developed their preference for diversity directly from positive social experiences. This suggests that some potential exists to encourage PRD through effective and systematic instruction.

In this regard it is interesting to note the influence of the media in encouraging a high positive regard for Native American playmates. Social psychologists tell us that cultural schemata develop through a dual process involving both cognitive and social learning. This study supports the belief that media and technology *can be* effective tools for transmitting positive cultural images and may even directly influence cognitive learning. Nonetheless, we still don't know if there is a long-term media impact on the social learning of young children. We do know that, for their effective de-

Table 1

Summary of Preferences for the Target Picure

	Preference for Racial Diversity				
	Developed			Not Developed	
Order of Choice	1st	2nd	3rd	4th	5th
Percentage	19	7	14	17	43

n=42

Table 2

Subjects' First Choice of Puppets and Their Rationale

Picture	Type of Puppets	Count	%	Rationale
1.	Native American	15	36	Impact of television or pro-light attitude
2.	Caucasian	11	26	Pro-light, pro-white, or own racial preference
3.	Diverse	8	19	Preference of racial diversity
4.	African American	5	12	Social Contact
5.	Asian	3	7	Social Contact

n=42

velopment, cognitive schemata need a rich multidimensional sensory experience. The narrow scope of some media messages may present new but unrealistic stereotypes. In this study, the children's responses suggest that direct connections alone may have a strong impact.

From this and other studies, it seems clear that those who wish to educate for unity within a diverse community would do well to start in early childhood and preschool programs. The United Nations and the World Organization for Early Childhood Education, OMEP, support this strategy (Hadjisky, 1972; Linsell, 1973; Marion, 1983; Ogilvie, 1984; Pauling, 1986; Ringler, 1983). Multicultural educators are urged to combine direct experience in social learning with appropriate cognitive information. Parents and families of minority students, for example, could be involved in the cognitive and social learning of all students in a program by sharing the art, food, games, and stories of their cultures. Thus, cultural schemata might be strengthened as a child integrates new information and experiences.

Teachers, too, however, must have the skills, attitudes, and knowledge in order to be prepared to take advantage of such learning opportunities. Only extensive research with children can provide the needed insights into the best combination of approaches to develop their preference for racial diversity in school friends and playmates.

Preservice Multicultural Education

North Carolina's minority student population is large and growing rapidly. Recent enrollment figures indicate that minority students represent approximately 34% of the student population of North Carolina public schools. In contrast, approximately 85% of North Carolina's public school teachers are Caucasian. Furthermore, fewer minority college graduates than ever are entering the field of education (North Carolina Department of Public Instruction, 1993). Although accreditation guidelines require some exposure to multicultural education, the majority of North Carolina's teachers are socialized into a culturally hegemonic, Eurocentric curricula.

> For teachers to use effectively any information that they receive about the culture of their students, they must understand their own biographies and enculturation and how these give direction to their thoughts and actions regarding the educational information that they receive. (Grant, 1991, p. 245)

Teacher education must become organizationally flexible enough to meet the challenge of multiculturalism. The Model Clinical Teaching Program (MCTP) at East Carolina University, fully supported by the Board of Governors of the North Carolina University System, is such an experimental initiative. MCTP was originally designed by university faculty in collaboration with administrators and teachers of the Pitt County Public Schools. Their aim was to develop more effective procedures in educating and training preservice elementary school teachers. The pro-

gram includes a year-long public school internship for program participants. Its excellent progress since its inception in 1987 earned two prestigious awards in 1994: The Distinguished Program in Teacher Education Award from the Association of Teacher Educators, and the Exemplary Program in Teacher Education Award from the National Education Association. The collaborative design is uniquely responsive to the current needs of students and teachers. Open two-way communication among all constituencies has led to a deepened commitment to the multicultural component in the training of MCTP participants.

A recent assessment of MCTP program participants indicated that, upon entry,they not only lacked knowledge of other cultures—the mean score on a 14-point scale was 4.3—but they also knew little about their *own* cultures. One young woman with an Irish heritage, for example, did not recognize or understand the historical implications of the potato famine. Young teachers with such a shallow appreciation for their own cultural history are unlikely to communicate interest in or understanding of minority culture students. Multicultural education programs for preservice teachers must confront such distorted or impoverished ethnic, cultural, gender, and racial thinking. Teacher education faculty must provide a knowledge base and new conceptual frameworks through which the novice educator can interpret students' perceptions of the relationship between their cultural contexts and their educational experiences.

Banks (1993) has called for a strong commitment from teacher educators to become trained in the domain of ethnicity and culture. He notes that though more classroom teachers today than ever are exposed to multicultural concepts in preservice programs, little change can be shown to have occurred in their subsequent classroom practice. Ogbu (1992) also emphasizes the need to investigate the correlation between educators' level of awareness of cultural diversity and the learning outcomes of minority students. According to Garcia and Pugh (1992) prospective teachers should continually test their knowledge of and sensitivity to minority cultural perspectives. Effective multicultural teacher education can help teacher trainees deepen their understanding, not only of their students but of themselves.

At the beginning of the 1994-1995 school year, MCTP initiated a curriculum development project along the lines suggested by the above cited authors. A preliminary assessment of student knowledge in multiculturalism has been completed. The goal of the proposed curriculum is to prepare the MCTP participants to develop multicultural instructional units that can be integrated into the North Carolina Standard Course of Study. In other words, multicultural education will not be seen as an add-on to the existing curriculum, but as an infusion into the curriculum that will enhance the achievement goals established by the State of North Carolina.

Making schools effective for all students, including students of color, is a challenge facing all educators in the United States today! Changing demographics, including a rapid increase in minority and poor populations, are mirrored now in our classrooms (Reed & Sauter, 1990; Stevens & Price, 1992). Not only curricula, but teachers and administrators must change if children of all races are really going to emerge from public schools ready to become productive and independent citizens.

The Institute for Multicultural Education and Change

Since 1991, the School of Education at East Carolina University, in partnership with the Z. Smith Reynolds Foundation of Winston-Salem, has supported an Institute for Multicultural Education and Change. The target population for the Institute has been educational leaders in eastern North Carolina. As mentioned above, this region has a culturally diverse population, while the public schools have as yet failed to effectively respond (North Carolina State Department of Public Instruction, 1992). This means that the schools in the region do not yet complement the communities they serve.

We know that culture, along with the structure of a school, affects the commitment of teachers and the achievement of students (Rosenholtz, 1989). Yet many teachers and administrators remain unaware of the subtle ways their own limited—and often tacit cultural perspectives—can doom many students to failure (Erickson, 1987; Gay, 1990; Zanger, 1990).

> (I)t is important for educators to realize that the educational problems of students of color cannot be resolved by being interpreted as the main cause for students' lack of success. Educators must understand that *they* (and the overall structures of school and society) play a major role in the lack of academic success of students of color. Until that is understood, educational success will escape all involved. (Grant, 1991, p. 252)

McDiarmid (1991) has argued that teachers must learn to integrate

subject matter into their understanding of cultural diversity. Although teacher education programs include mandated multicultural components in their curriculum, the underlying goal has yet to be widely implemented in the schools of eastern North Carolina. Zanger (1990) concluded that only intensive staff development can help educational leaders to deal more effectively with diversity.

The Institute was specifically established to prepare regional educational leaders to design organizational interventions to be used in their schools.

The Institute established three main goals for participants:

1. to develop *insight* into the misidentification of differences from the dominant culture as deficiencies;

2. to acquire knowledge about how cultural differences affect the parents, teachers, and students in their schools; and

3. to develop skills in reshaping the culture of their schools.

The conceptual framework of the Institute grew from the assumption that two necessary conditions must be met in order for multicultural education to be successful:

1. educational leaders must accept professional responsibility for understanding the cultures of their communities, organizations, students, and teachers; and

2. educational leaders must be able to shape the cultures of their own organizations to facilitate effective education for all students.

Bennett's (1990) definition of multicultural education provided the underlying philosophy of the Institute:

> Multicultural education is an approach to teaching and learning that is based upon democratic values and beliefs, and seeks to foster cultural pluralism with culturally diverse societies and an interdependent world. (p. 11)

It was primarily the work of Banks (1990), Bennett (1990), and Ogbu (1991a, 1991b) which formed the multicultural premises of the Institute, while the work of Deal and Peterson (1990), Schein (1985), and Rosenholtz (1989) provided the principles to guide organizational change.

The design of the Institute also incorporated the premises of adult learning models. Participants, therefore, were involved in experiential learning activities where collaborative activities and participant feedback were integral parts of Institute structure and process. The participants were given time to reflect and explore their reflections with others in small groups. In larger groups, they discussed educational issues, heard lectures, and were assigned readings. They conducted literature and material searches in the main academic library and worked individually with colleagues and Institute staff. The staff directed activities to encourage participant reflection on their personal and organizational cultures and to link insights to action plans through which they could impact their schools.

Right from the implementation phase, the Institute staff made it clear that all were to be involved in a collaborative process of personal and professional growth. Each person was there to help and support the others. They not only emphasized but modeled the idea that the culture of the Institute would be open and nonthreatening. The implicit themes supporting the entire process were growth and competence. The process of the Institute emphasized gathering data to test assumptions in the pursuit of valid knowledge.

Any effort to assist educators in developing their own strategies for growth must guarantee complete acceptance of people where they are.

Institutes like this one are increasingly used as strategies toward constructive organizational change in the service of multicultural education (Argyris & Schon, 1974). The first task is always to assure educators that the change agency is there to help, not to place blame. Any effort to assist educators in developing their own strategies for growth must guarantee complete acceptance of people where they are. Only *then* will effective strategies emerge from the training experience. In the case of the Institute, formative evaluations have indicated that the designed implementation strategy has been successful.

Our experience with the Institute further suggests that relatively compressed, intense staff development can change attitudes, including the need for organizational change. Some action plans constructed by participants in the Institute resulted in substantive changes in school culture and collaborative processes.

One-time, staff-development interventions, however, will not be enough to effect long term change. Fledgling change agents need protection, support and encouragement from both within and outside the school system. Sustained collaborative efforts between schools of education and K-12 school systems will be needed to address the

needs of education for unity within a diverse community.

Rationale for Multicultural Education

To show that multicultural education can be done under present conditions is not at the same time to prove that it *should* be done. For many educators, the first three ideas instituted at East Carolina University School of Education, (i.e. early intervention against ethnocentrism, in-service training in multicultural education and organizational change for teachers, and preservice education in multicultural education for prospective teachers) have strong face validity. We need, nevertheless, to develop a public rationale that addresses not only these commitments but also the scepticism found in the broad educational community. A comprehensive and pragmatic rationale for multicultural education is still needed to counter opposing views.

Still with us is the long cherished myth that the public school is the melting pot which can integrate new citizens of the United States into a common culture. Many, therefore, fear that multicultural education will spawn particularism and "balkanize" the country (Gough, 1993). Yet, neither the school nor American culture has ever been a "melting pot." This is an example of what the great sociologist, Robert Merton, called a "pseudofact" (Sowell, 1986). Such widely believed pseudofacts function to pose irresolvable pseudoproblems in response to matters as they have never been. No purported melting pot is at stake.

A more recently claimed pseudofact is Moffat's (1993) charge that multicultural education is dishonest because impossible, antidemocratic and therefore debasing, and a diversion from teaching basic knowledge. This collection of pseudofacts not only contradicts the citizenship goals that Thomas Jefferson and Horace Mann held for American public education, it ignores the fact that multicultural educational thought is rooted in the philosophical tradition of William James and John Dewey (Bell & Peel, 1993).

Multicultural educators seek neither to placate minorities nor to facilitate political correctness, but to dedicate themselves to graduate students who can become citizens of the world.

Theorists of critical pedagogy counter that Moffat's narrow perspective treats human beings as empty vessels to be filled with official knowledge—knowledge that is often disconnected from students' social realities (Freire, 1985; Macedo, 1993). As Perry and Fraser (1993) put it:

> Today this nation's people is more diverse than ever. If there is to be democracy in the twenty-first century, it must be a multiracial/multicultural democracy. Unless democracy is conceptualized such that all groups are included, democracy loses its meaning. And if a democracy which includes all of America's people is to be fostered and prefigured in this nation's educational system, then multicultural education must be at the heart, and not on the margins, of all discussions about education in this country. (p. 3)

Multicultural educators seek neither to placate minorities nor to facilitate political correctness, but to dedicate themselves to graduate students who can become citizens of the world. American students today have a dangerously inadequate understanding of world affairs (Ramey,1989). The decreasing percentage of high school graduates who are fluent in a foreign language has become an impediment to intelligent political debate, to business interests, and to the technological advancement of the United States. The global telecommunication network and the exponential growth of the processing capacity of computers have produced a level of global communication in business and government that makes it ludicrous for Americans to see themselves as isolated individuals or cultures (Varis,1994).

Multicultural education for unity within a diverse community therefore, can assist, not only local regions but the whole nation, in its effort to reach agreed-upon national and international goals:

1. to maintain a strong, vigorous democracy;
2. to lead in the international economy; and
3. to maintain political leadership in the community of nations (Jacobson & Conway, 1990).

Educational leaders can shape the organizational cultures of their schools to facilitate an environment that educates all students for a productive life in the 21st century (Deal & Peterson, 1990; Schein, 1985). We can create school cultures where cultural and linguistic differences are no longer viewed as deficiencies but as resources (Casanova, 1989; Glazer, 1993). We can create cultur-

ally responsive classrooms that allow all children to learn to their maximum potential (Glatthorn & Glatthorn, 1993). Though no one strategy fits all schools (Katz & Kahn, 1967), there are a number of identified common principles.

Through the teaching / learning process, we can seek acceptance without the price of assimilation, equity within an acceptance of interdependence, and power with shared responsibility (Glatthorn & Glatthorn, 1993). Multicultural education is no danger to the common culture of the United States; it can only strengthen the unique mosaic of cultures and peoples with the cement of mutual respect.

Conclusion

Research and training initiatives taken by faculty and graduate students at the East Carolina University School of Education show the concrete ways that interested schools and organizations can approach the challenge to educate for unity within a diverse community. They demonstrate that teacher education programs can provide the needed knowledge base, coaching, mentoring, and guided implementation experiences. Teacher education faculty can develop a coherent theory of action grounded in their own reflective practice. They can research, design, and evaluate staff development programs for the future teachers who will soon work in our public schools. Finally, whether in teacher education organizations, on campus, or in communities, they can and must join the policy debate on diversity and multiculturalism. The foundation of that debate should be disciplined inquiry into the strategies that prepare all students for effective, productive, and peaceful lives in the 21st century.

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Critical Pedagogy: Teaching 'Difference' in Race and Gender Studies

By Janice Dawson-Threat.

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In order to effect pedagogical empowerment and transformation, teachers must theorize questions of knowledge and experience in the classroom. This is particularly urgent in teaching focused on gender and racial difference. Tense race and gender relations among students, especially in connection with conversations about human rights and the inequitable distribution of power, can lead classroom discussants to hardened and polarized positions. A crucial problem for educators, therefore, is how best to integrate new knowledge about these conflicts into traditional knowledge disciplines so that education may truly become the practice of liberation and inclusion, instead of merely the practice of legitimating exclusion.

Pedagogy and Knowledge Production

Giroux and Simon (1989) define pedagogy as a "deliberate attempt to influence how and what knowledge and identities are produced within and among particular sets of social relations" (Giroux and Simon, p. 239). Any pedagogy then, as the art and science of teaching, is both a professional and a political activity which shapes student moral character and, in turn, influences their actions and quality of experience."When one practices pedagogy, one acts with the intent of creating experiences that will organize and disorganize a variety of understandings of our natural and social world in particular ways" (Giroux and Simon, p. 139).

Pedagogical norms guide all teachers in selecting what is to be done. Priorities determine the relative amount of time and space devoted to particular practices, strategies, and techniques. Included in one's pedagogy are preferred means to evaluate purpose, content, teaching methods, and outcomes.

Pedagogy, therefore, shapes the production and ratification of what counts as knowledge. Informed by a pedagogical approach, the teacher selects and prioritizes knowledge domains. One's pedagogy drives assumptions about what counts as knowing and, at the same time, constructs teacher self understanding.

Critical Pedagogy

It is unfortunate that when constructing a pedagogy, many teachers remain unaware of their tacit assumptions and how they affect students. For this reason teachers must become critically reflective about their practices in order to take responsibility for them. Paulo Friere argued in *Pedagogy of the Oppressed* that education represents both a struggle for meaning and a struggle over power relations (Mohanty, 1993). He sees educational settings as battlefields " ...where power and politics are expressed through the lived cultures of individuals and groups who are situated in asymmetrical social and political positions" (Mohanty,44). To bring a critical practice to educational work means to become responsibly aware of these struggles.

Giroux and Simon define critical pedagogy as one

> [which] "begins with a degree of indignation, a vision of possibility, and an uncertainty that demands that we constantly rethink and renew the work we have done as part of a wider theory of schooling [and] as a form of cultural politics" (Giroux and Simon, p. 252).

Thus, the practice of critical pedagogy is the practice of conscious cultural politics and an intentional construction of a political vision.

Education grounded in critical pedagogy raises "...questions of how we can work for the reconstruction of social imagination in the service of human freedom" (p. 239). Teachers must ask anew, "What is knowing? What is learning?" On this model, we must set our teaching

goals so that students will not merely accept the givens but begin to ask *why* things are the way they are and how they came to be that way.

Critical Processing of Knowledge

Cross-disciplinary programs such as women's studies, black studies, and ethnic studies programs are based upon premises similar to those of Giroux and Simon. Such programs do not transmit "knowledge-as-accumulated-capital," or promise an education with exchange value in the competitive world market in service of upward mobility (Mohanty, 1993). Instead, they reformulate the whole idea of knowledge, analyzing the link between the historical configuration of social\epistemological forms and the way these work in the construction of subjectivities.

Who each of us becomes—how we act, what we think, and what stories we tell—is rendered more intelligible within an epistemological analysis that begins by recognizing the hegemony of certain selected histories.

Who each of us becomes—how we act, what we think, and what stories we tell—is rendered more intelligible within an epistemological analysis that begins by recognizing the hegemony of certain selected histories. "The issue of subjectivity and voice thus concerns the effort to understand our specific locations in the educational process and in the institutions through which we are constituted" (Mohanty, p. 44).

According to Mohanty, women's studies, black studies, and ethnic studies are fields developed specifically to explore the questions of difference. Here, historically silenced students may find a place where they can resist incorporation and appropriation through constructions of new knowledge (Belenky, 1986).

By uncritically privileging an official knowledge base, critical teachers risk losing their oppositional position. The consequences may be teacher accommodation and assimilation. Thus, the teacher may become depoliticized in order to "get along" in the academy. New analytic spaces, necessary for developing new knowledge and for critiquing traditional knowledge, may then be compromised, eroding the possibility for transformation. Uncovering and reclaiming subjugated knowledge is a critical teacher's surest way to help students lay claim to alternative histories. These alternatives themselves, however, must reflect truthfulness. They, too, must be understood and defined pedagogically as strategies and practices and reflections of scholarship. A critical pedagogy thus

> ...attempts to get students to think critically about their place in relation to the knowledge they gain and to transform their world view by taking the politics of knowledge seriously. It is pedagogy that attempts to link knowledge, social responsibility, and collective struggle (Mohanty, p. 49).

The teacher here is not merely a processor of received knowledge, but acts in concert with students to transform knowledge. "Clearly this process is very complicated pedagogically, for such teaching must address questions of audience, voice, power, and evaluation, while retaining a focus on the material being taught" (p. 50). It requires a substantial personal investment of time and energy and it affects the teacher psychologically and emotionally.

Individual identities are shaped by collective memories, dreams, and stories retained and transmitted by a particular group of people. For marginalized groups, this collective memory will carry implicit and explicit analyses of exploitation and oppression.

Processing Experience in the Classroom

Critical pedagogies rest on the belief that classroom experiences can be liberatory. The practice of critical pedagogy creates spaces for dissenting voices and authorizes the previously marginalized to move to

the center. Unequal power is questioned in classroom dynamics as well as in the larger reality of students' lives. Students are encouraged to recognize and assert themselves as speaking subjects.

Pedagogy never begins in a vacuum; students and teachers meet, bringing to their encounter belief systems that already constitute their experiential space. Critical teaching must sustain a particular teaching/learning relationship. As McLaren states, "Critical pedagogy...affirms the lived reality of difference and everyday life as the ground on which to pose questions of theory and practice." As further described by Simon, it is "a form that claims the experience of lived difference as an agenda for discussion and as a central resource for a pedagogy of possibility" (Giroux and Simon, p. 243).

The first and most difficult issue of difference for students and teachers to process is the gap between their lived experiences. New knowledge grounded in shared personal experience may challenge previously unquestioned assumptions about what it means to face specific historically conditioned, cultural differences. Individual identities are shaped by collective memories, dreams, and stories retained and transmitted by a particular group of people. For marginalized groups, this collective memory will carry implicit and explicit analyses of exploitation and oppression. From these stories, students can make connections between social movements and acts of justice. Giroux and Simon claim that

> ...a discussion of lived difference, if pedagogical, will take on a particular tension. It implies a struggle —a struggle over assigned meaning, a struggle over the direction in which to desire, a struggle over particular modes of expression, and ultimately a struggle over multiple and even contradictory versions of "self." It is this struggle that makes possible new investments and knowledge beyond individual experience and, hence, can redefine the possibilities we see both in the conditions of our daily lives and in those conditions which are "not yet." This is a struggle over the very notion of pedagogy itself, one which constantly makes problematic how teachers and students come to know both within wider cultural forms and in the exchanges that mark classroom life. It is a struggle that can never be won, or else pedagogy stops (Lewis and Simon, 1986).

Co-implication refers to the idea that all persons and groups share in certain histories as well as in certain consequent responsibilities. Ideologies of race have defined both black and white people, just as gender ideologies have defined what it means to be male or female.

In learning about difference as historical and relational, students can come to understand the co-implication of all as historical agents. Co-implication refers to the idea that all persons and groups share in certain histories as well as in certain consequent responsibilities. Ideologies of race have defined *both* black and white people, just as gender ideologies have defined what it means to be male or female. Personal experience, then, must be explicitly understood as historical, contingent, and itself the result of interpretation. Otherwise, we will all be trapped in reductionistic either/or choices between cultural positions, psychologistic descriptions, or ideologistic stances. "Teaching about difference in relation to power [equality, freedom, justice] is, thus, extremely complicated and involves not only rethinking questions of learning and authority but also questions of center and margin" (Mohanty, p. 49).

The Teacher as Critical Pedagogist

For students to become critical about their place in the world requires that their teachers take seriously the politics of knowledge. Teachers must be clear about their goals but flexible in the use of a variety of strategies and techniques. Three characteristics mark the critical pedagogist:

- The teacher is a risk taker. A critical pedagogist is engaged in a struggle to oppose ongoing power relations in order to model conduct in a life-arriving moral culture.
- The teacher maintains a balance in the confrontations between polarizing and shifting claims. At every given moment, the teacher grants permission to deal with uncomfortable historical issues, including the abuses of power. Since there are identity risks

for each student, the teacher must maintain enough poise to help sustain an adequate comfort level to deal with competing interpretations of culture, gender, or race.

- The teacher is rigorously ethical. This means, first, a consistent rejection of racism, sexism, classism, and other practices that disrupt and devalue the pursuit of human freedom. No student interests or relationships can be trivialized. No member of any group will be treated as "other" or as exotic in relation to the hegemonic culture. Teachers must accept challenges to their own cherished moral and political commitments, including what those commitments may imply to others. Whose interests and investments are being served by a particular position and whose are being critiqued and challenged?

Suggested Methods

It is one thing to espouse pedagogical theory, but it is another to develop practical approaches to achieve its goals. In my sections of "Introduction to Women's Studies," offered each semester at Iowa State University, students are engaged in reprocessing knowledge so they can reconstruct traditional knowledge and link cultural history with their own reality. My general goal has been to help them to recognize hegemonic influences and to resist uncritical accommodation and incorporation. In what follows, I will list some of the more specific goals and the successful strategies used to achieve them:

1. Questioning why things are the way they are.

- An incomplete "work in progress" consisting of a historical and topical time line is provided to each student.
- Students are then asked to place themselves into the fabric time by denoting their birth year and the events which are key to their lives, such as the birth of parents and grandparents, major events that were significant to their family, culture, or community group.
- An in-class exercise is used to explore topics such as voting and civil rights, philosophy of education for women, analysis of true womanhood, patriarchy, and white supremacy across time and continents. Historical exploration is thus focused upon the subject of difference in relationship to race and gender. A discussion of current conditions and a report on the status of those issues today concludes this exercise.
- In written essays, students describe how they think the identified issues should be resolved in the next twenty years. They also indicate the roles they themselves might play in achieving that outcome.

2. Making the familiar strange and the strange familiar.

- Students are asked to join particular research topic teams to co-investigate a specific issue. Initially, they select familiar and comfortable topics such as family, work, or health.
- As their research opens new questions which have no familiar answers, the boundaries of the strange and familiar begin to shift. Taken for granted assumptions no longer work. This moves them to do comparative analyses between old assumptions and new knowledge and to attempt a reconciliation.

3. Bringing in students' lived culture without reinforcing unquestioned beliefs.

- Students are assigned small group projects to investigate the issues contained in certain topic areas.
- Oral presentations are used to report findings. Students are expected to use three sources to support any claim or ideology they wish to support in the report. Research papers are designed to deepen the students' thinking on a particular identified issue.

4. To develop a critical approach to knowledge itself.

- Students are assigned two brief essays of about five pages each. The first requires them to define freedom, justice, power, and equality. They must analyze the comparative importance of each for problem areas in women's lives such as work, health, or family. They must also defend their analysis.
- In the second essay, students are to define feminism. How does feminist analysis relate to the same areas of work, family, or health? The students compare feminist with non-feminist approaches in dealing with the problem areas in women's lives.
- The final writing is a research paper twice the length of the essay. It may be focused on the same or a different topic area. Their task is to use the library and other resources to create a piece of "new scholarship" which is both woman-centered and drawn from formally established knowledge.

Authority in the classroom is grounded in the class text, the researched material, and oral presentations of the groups—not in the teacher. Thus all share in the experience of audience at various times during the course.

5. Linking knowledge with social responsibility and collective struggle.

- Each small research group is required to lead an in-class town hall session. Based on their group reports, research papers, and in-class discussion sessions, the members are asked to prepare motions, ordinances, acts, or resolutions to present to the citizens of the future town which had previously been designed by class members early in the semester.
- All members are required to participate using Robert's Rules of Order. They select a recorder for maintaining minutes, and if they become deadlocked, they may participate in group lobbying efforts.

Through this exercise, all the theory, personal values, and tensions between difference and the desire for commonality combine in a very realistic and dynamic experience for participants.

6. To address questions of audience, voice, power, and evaluation while retaining a focus on the material.

- Authority in the classroom is grounded in the class text, the researched material, and oral presentations of the groups—not in the teacher. Thus, all share in the experience of audience at various times during the course.
- The individual group takes on the role of authority or purveyor of information during their presentations. The entire class expects to learn from these presentations and thus the pressure of peer expectation creates a reciprocal position of sharing the power.
- Evaluation for each presentation is done by all class members through the computer news group immediately following class. The group remains focused on the subject at hand because of the parameters set for becoming the resident expert on a particular issue within a given topic.
- Stated time constraints discourage students from selecting more than they can reasonably cover.
- "The Fishbowl" activity is used to address issues of voice. Research team members sit in the middle of the room, with the class seated in a circle around the rim. One empty chair is left within the small circle as the place one must take to speak with the group. This has been effective in controlling those students who might monopolize or attempt to steer the discussions. It is soon obvious when a student rises too often to enter the inner circle. Shy students have an equal chance to speak. The teacher also is required to enter the inner circle to speak.

7. To encourage students to act responsibly as knowers/actors.

- Real struggles in classroom relations and events are taken as occasions for reflection.
- Specific distancing postures, missed trust opportunities, emotional outbursts, struggles to be understood, and complaints about the recalcitrance of others are used as materials for analysis.
- By attending to these events, students are engaged in becoming more responsible for what they discover and for new perspectives on knowledge itself.

Some students actually leave the course because of the increasing burden of increased awareness, but over time some have returned to express great appreciation for the learnings which prepare them for struggles in the "real" world. What may not have seemed important matters at the time, soon became critically relevant in political and economic arenas outside the university.

Extending Classroom Learning into the World

Critical pedagogy requires space for dissenting voices, moves marginalized knowing to the center for deeper exploration, questions power and inequality, uses student realities as text, and invites the voices of students and their lived cultures. It requires also that students connect these experiences to the world outside of the classroom. The test of success is that students take increasing responsibility for their lived reality.

The following activities seek to help them make that transition:

1.To envision a world which is "not yet."

- Individuals are given blank demographic sheets which request specific types of information about people living in a particular town. They are asked to complete the sheet based on where they would like to live in the future. The town comes to be known as "Womenstown."
- After completing the form, they are then placed in small groups and asked to reach a consensus for each category.
- They attempt to influence one another using the knowledge they have.
- Finally, all the groups are asked to share their information category by category with the whole class, which then works to reach a consensus on the demographics for the town.
- The ensuing discussion reveals/exposes the variety of ideas and assumptions about the ideal world "not yet" in existence.

2. Linking the classwork to student lives outside of class.

- Students attend lectures, see movies, write book reviews, and bring in newspaper articles and magazines.
- A celebration session planned by students is held at the end of the course. Students bring in and share their music, art, poetry, and stories.
- Interview assignments encourage students to go out into the real world and discuss class topics with people not involved in academia, thus enabling them to measure the correlation, if any, between the two worlds.
- Lastly, computer discussion groups are established open to subscribers from all sections of the course as well as to persons not enrolled.

3. Using discussion agendas as pedagogical resources.

- The teacher systematically uses open-ended questions to stimulate discussion.
- Both research and discussion questions are generated from the issue-based inquiries of each research group.

4. Distinguishing between personal, individual, collective, and co-implicative experience.

- The teacher consistently reinforces the relevance of individual reality to the construction of knowledge.
- Students learn the rhetorical rules of discourse.
- Critical presentations on hegemonic history are given.
- Students practice critical listening skills.
- Students are engaged in exercises in which they take standpoints outside of their own personal reality.

These techniques are effective in moving students from one experience realm into another. For example, when a nonblack takes a black female standpoint in exploring the meaning of freedom and equality, a person may gain a new, critical perspective on his or her own position.

5. Posing questions of theory and practice.

- Students study the typical day of a woman in a family. From this, new questions arise relative to theory presented in class.
- Personal journals are kept in which to respond to class activities and discussions. Questions and challenges emerging from the writing are welcomed in discussion and as a basis for further research.
- Computer newsgroups continue discussions among students around unfinished topics or points of contention that emerged in class.

The emphasis in all these activities is to construct new questions for investigation and to test the theoretical arguments discussed in class. Students are encouraged to continually criticize and reconstruct their knowledge.

Educating for Unity?

In an important sense, critical pedagogy is among our best hope for constructing unity on a truly democratic basis. By leading students to explore the subject of difference directly through the study of their own race and gender relations and to reflect upon and process new knowledge, critical pedagogical methods can serve as our best means for educating toward unity, inclusion, and understanding. A closing quote from Giroux and Simon sums up the educational stakes and hope:

> In an important sense this is what the pedagogical struggle is all about: testing the ways we produce meaning and represent ourselves, our relations to others, and our relation to our environment. In doing so we consider what it is we have become, and what it is we no longer want to be. We also enable ourselves to recognize, and struggle for, possibilities not yet realized. (p. 244)

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Feeling, Experiencing and Consciousing: Diversity in the College Classroom

By Bernice Taylor

Bernice Taylor is a doctoral candidate in Educational Administration El Valor Cohort and Cohort Assistant Director, Center for African-American Research, DePaul University, Chicago.

In most urban colleges and universities the student body is made up of a variety of ethnic and cultural groups. Freshmen from these groups are thrown together with others unlike themselves for the first time in their lives and are expected to interact, socialize, study and work together effectively in collaborative groups. Such expectations are educationally unrealistic and irresponsible. The research clearly shows that, without intervention, student interaction across groups simply doesn't happen. Report after report identifies the disturbing trends of African-Americans, Hispanics, Asians, and others, to partially segregate themselves and, except for class attendance, completely opt out of participation in mainstream campus activities. This self-imposed isolation is positively correlated with the high dropout and failure rate of minority students, particularly on urban commuter college campuses.

Minority retention is, of course, a primary stated goal of the academy and of American public institutions as a whole. As a college instructor, I have long struggled to reverse the devastating dropout trend by addressing cross cultural relations in the classroom. My hope has been to guide my students through what, for some, are their first multicultural encounters and to make them positive and enriching experiences. To that end, I have developed a classroom group activity based on the "Who Will Survive?" values exploration model. I redesigned the WWS model to explore the attitudes, perceptions and stereotypes held about certain ethnic and cultural groups.

Report after report identifies the disturbing trends of African-Americans, Hispanics, Asians, and others, to partially segregate themselves and except for class attendance, completely opt out of participation in mainstream campus activities.

This same cultural diversity teaching model has also been effective in faculty training workshops. The purpose is twofold: first to sensitize teachers to their own ethnic and racial preconceptions and reactions; and second, to provide instructors with a teaching tool to address cultural diversity and unity in their own classrooms.

Methods of the WWS Model

The Who Will Survive model is widely used in freshman orientation courses to help students identify and define personal values. I have revised the activity so that students may accomplish the following goals:

- become aware of their own hidden biases toward members of different cultural groups and how biases are manifested in communication across cultural groups;
- identify stereotypical knee-jerk reactions to certain groups and understand the immediate interpersonal impact on members of those groups;
- engage in honest discussion of their views and how they are formed;

learn to appreciate the societal contributions of other ethnic groups; and

become better prepared to live, learn and work effectively in a multicultural world.

The Model is designed to be taught in four sections of three classroom sessions each.

Section I: "Who Will Survive?" in-class activity

Section II: Library Research

Section III: Research Paper

Section IV: Classroom Group Presentation (two class sessions)

Step I: Who Will Survive?

In what follows, I will discuss each section in some detail. In the "Who Will Survive?" activity, students (or in some cases a faculty) are asked to form into culturally diverse groups of five or six members. Each student is then given a handout describing a futuristic scene in which a nuclear holocaust has occurred leaving only 12 survivors in the entire world. They are all inside a shelter that has only enough space, food, water, etc. to sustain six people. Profiles of the 12 survivors are also provided in the handout. Individuals from a variety of ethnic/cultural groups are described as having distinct skills, knowledge or attributes that could be vital in the rebuilding and repopulation of the new world. The profiles also list other qualities of each survivor including gender, race, or ethnic identity, which could be interpreted as detrimental—depending on the reader's own values, prejudices and stereotypes.

In a forced-choice exercise, each student must then select the six people to remain and the six to be sacrificed. They are not made aware at this point that the focus of the activity is on responses to cultural difference. Following their selections, participants explain their choices and attempt to reach a group consensus on the six survivors. They are encouraged by the instructor to defend their choices vigorously.

Once consensus has been reached, it is presented to the entire class along with the justifications hashed out in the small group. Typically, in the very heated arguments that arise, some revealing assumptions and justifications are presented, often surprising to the proponents themselves. It is at this point that an opportunity for new insights emerges. The instructor can now introduce constructions of race, ethnicity and culture to analyze the discussion and hold up to attention the degree to which these issues may have impacted the negotiations toward consensus.

Students are asked to go back to their small groups to reflect on their process of decision making. They compare the names on all the group lists and try to identify what, if any, ethnic patterns or biases operated in their choices. Each individual is asked to express his or her feelings about those choices, whether or not they agree with them, and why.

Finally, the entire class will list all of the skills, knowledge, traditions, culture and/or races that would be lost to the new world when the rejected six are turned out of the shelter. The culminating activity is a brief, in-class essay on what they learned about themselves and members of other ethnic groups as a result of participating in the "Who Will Survive?" activity.

Invariably, students reveal that they were so caught up in basic survival and who would best contribute to the perpetuation of all humanity that race never entered into their conscious deliberations. Many express a new appreciation, often for the first time, that all have contributions to make to society, and that, when the chips are down, race and ethnicity are not the most important factors. This leads very comfortably into discussions of racial stereotypes and discrimination and sets the stage for the next phase of the cultural diversity teaching model.

Step II: Library Research

The outcomes of such intensive but short term activites must be consolidated by cognitively focused activity. Therefore, at the end of the "Who will Survive?" session, participants receive an assignment sheet outlining the tasks in a library research project on cultural diversity. They are also supplied with an extensive, suggested bibliography to get them started. Again, they work in groups; this time selecting an ethnic group to investigate from among those represented in the classroom activity. They may conduct library or computer database searches, personal interviews, and surveys along with other appropriate avenues, into the culture of their target cultural group. The group may choose to conduct their inquiries around such topics as history, inventions, contributions, sports, popular culture, food, clothes, family values, education, stereotypes, etc.

Students pull their experiences and investigations together in the third step in this cultural diversity teaching model by writing an individual research paper. Each student must write a comprehensive research paper that builds on the in-class essay and which discusses his or her own cultural/ethnic background. They are asked to discuss what they have learned, in general, from the "Who Will Survive?" classroom activity and what, specifically, they have gained from their research into their selected ethnic group. The assignment requires

them to compare and contrast their own culture with the target culture and to describe how they have been changed, if at all, by the experience and exposure to other cultures. In addition, they are asked to discuss the impact of multiculturalism on their personal lives, education, and future career plans.

As can be seen, the model depends heavily on opening students to new kinds of information and communication. In the final section of the cultural diversity model, participants engage in a group class presentation to the whole class. Audio visuals are required in order to vividly represent their target culture. Other means of presentation may include special foods, ethnic clothing, art and craft items, music and literature. Students are encouraged and given extra credit for innovative and creative presentations that provide real insight into the target culture.

I was frequently surprised and impressed with the quality and energy some students invested in these presentations. Students brought in an elaborate Caribbean fashion show, a 50-plus piece African art collection, a Haitian feast, a full-dress Mexican mariachi band, an antique Hungarian bridal ensemble, and much more. We learned to do the Mexican hat dance, an inner-city Rap song, and we learned about an ethnic European custom of offering bread and salt to visitors. At the end of each day's presentation, there was time for a little socializing. We all got a chance to sample new ethnic dishes, listen to the music from different cultures, have fun, and just talk about what we had just experienced.

Evaluating the Model

There are four key components used in evaluating the success of the cultural diversity model:

1. Students will demonstrate during the discussions that they become aware of and can talk openly about their own biases against certain cultural groups.

2. Students will discover through their research papers, the social costs for all when the contributions of some cultures are devalued or rejected.

3. Students demonstrate through their research papers new learnings about at least one previously unfamiliar cultural group and show that they have grown beyond adherence to reductionistic stereotypes.

4. Students indicate in the discussion and their research papers that the model has helped them to recognize that they live in a world where the ability to live, learn and work with people from a variety of cultural backgrounds is essential for their own personal growth and success.

Conclusion

I have had such dramatic and sustained success with the cultural diversity teaching model in my own classroom that I have been asked to conduct teacher training workshops for many of my colleagues. This model has become a standard part of the curriculum at many of those institutions. I believe that the cultural diversity model can be incorporated into courses across the curriculum but that it works especially well as part of a freshman orientation seminar. I have found this model to be equally successful, however, as a faculty training tool and as a classroom model to introduce the topic of cultural diversity in the classroom. The model succeeds because it addresses the topic of cultural diversity early in the student's academic career, establishes a non-threatening, intellectually stimulating environment, and stimulates the imagination for ways to build unity within and across our diverse communities. By the end of the course, each student will have had the opportunity to feel, experience and think her or his way through the rich possibilities inherent in our diverse society. While this is but an introductory effort towards addressing a multifaceted and conflict-laden topic, I believe it has been proven to be very effective in opening dialog and encouraging those tentative first steps toward cross-cultural bonding and unity.

Note

The "Who Will Survive?" activity was adapted from a values clarifications model used in the University Division at Purdue University, Calumet Campus, Indiana.

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Valuing Human Diversity: What is Really Happening on Campuses Across the Country and at Northern Illinois University?

By Susan Timm and Keith Armstrong

Susan Timm is in the University Resources for Latinos, Northern Illinois University. Keith Armstrong is a doctoral candidate, Adult Continuing Education, Northern Illinois University.

Abstract

The primary purpose of this study on human diversity was to differentiate misconceptions from truths. This study addresses two taken for granted misconceptions concerning diversity that are commonplace on college campuses across the United States. The first fallacy discussed is that our choice of friendships and associations are random. The second misunderstanding is that minorities are given preferential treatment by both university faculty and administrators. The investigation was conducted during the Spring, Summer, and Fall semesters, 1994, at Northern Illinois University (NIU) in DeKalb. A random survey was conducted of 144 Caucasian and 69 minority American students to determine their views and attitudes about diversity issues on campus. The survey, combined with interviews and personal experience, exposes how students, faculty, and administrators at NIU think; and from the literature review, a clearer picture of what is happening on campuses across the United States is drawn.

Background

Both the book, *Inside American Education* (Sowell, 1993), and the report of the Task Force of the Illinois State Bar Association on Bigotry in Schools, *If Words Could Kill* (1991), heard a common voice from educators and legal counsels from around the country – America has entered a time of escalating racism and hatred. Today, more than at any other time in recent history, tensions extend not only from the general public but also from the university campuses where reason is thought to eliminate such biases.

Even schools perceived as liberal environments are facing problems associated with traditionally more conservative schools. *Inside American Education* (Sowell, 1993) tells about a dean at Middlebury College in Vermont who reported that for the first time in her 19 years at the institution, she is being asked by Caucasian students not to give them African-American roommates.

According to the National Institute Against Prejudice and Violence (cited in Gibbs, 1990), over 250 institutions of higher learning, including such top schools as Brown, Smith, and Stanford, are reporting an increase in various racist incidents. Sowell (1993) quotes a professor at the University of California at Berkeley who observed that after teaching there for 18 years, it had only been within the last three or four years that he had seen racist graffiti on campus. Another Berkeley professor, remembering support for the civil rights movement on campuses during the 1960s and 1970s, remarked that twenty years later all there is to show for their efforts is hate mail and racist dialogue (Sowell, 1993).

The current generation of undergraduates is the first to come of age since those civil rights battles. They have little or no firsthand experience with nor knowledge about different cultures or the inequalities they face in the established system (Gibbs, 1990). A Tufts University student was heard remarking that many fellow students "could care less" if they never saw another African-American (Sowell, 1993).

The Academic Dilemma

Hatred and racism is not new on campus; however, the escalating hostility and its visibility has reached alarming proportions. Private corporations; city, state, and federal governments; and universities are struggling to arrest the momentum. A report issued by the Carnegie Foundation for the Advancement of Teaching (cited in Gibbs, 1990) assessed American educational institutions of higher learning for one year before publishing *Campus Life: In Search of Community*. This report, like many others, has sought to give direction in reconstructing academic community appropriate for college campuses.

The problem for universities is complicated by two primary and sometimes conflicting commitments. Higher education must respect the First Amendment protection of free speech and the Fourteenth Amendment protection of equality.

The problem for universities is complicated by two primary and sometimes conflicting commitments. Higher education must respect the First Amendment protection of free speech and the Fourteenth Amendment protection of equality. *If Words Could Kill* (1991) asks; are the constituents of an academic community entitled to pursue learning and search for truth free of hatred and intimidation? That's protection of equality. Should they be free to advance unpopular opinions? That's the right to free speech. The answer must be "yes" to both. Therein lies the dilemma.

Our diverse backgrounds shape the way we frame equality issues. One might focus on Caucasian attitudes toward African Americans, Latinos/Latinas, and minorities in general. But attention may also need to be directed to African-American responses to those Caucasian attitudes. The question is, What are the most effective forms of intervention? This issue of intervention has led us to this research project. Our goal is to help others clarify a confused understanding of diversity and mistaken assumptions about the groups they reflect upon.

Table 1
Northern Illinois University Fall 1993
Undergraduate and Graduate American Enrollment
by Racial/Ethnic Groups
(Presented in Percentages)

	Black	Hispanic	Asian	Indian	White
Under-grads	8.2	4.7	5.0	.3	80.6
Graduate	3.5	1.5	1.9	.2	80.5

Data taken from *Data Book Fall 1993*, Office of Institutional Research, NIU

Northern Illinois University Setting Studied

NIU is a state-assisted, coeducational, four-year university located in Northwest Illinois 65 miles west of Chicago. Approximately 25,000 students are enrolled in on-campus and off-campus programs (Office of the Provost, 1994). Table 1 displays the American undergraduate and graduate enrollments by racial/ethnic groups for Fall 1993.

The university consists of seven colleges: Business, Education, Engineering and Engineering Technology, Law, Liberal Arts and Sciences, Professional Studies, and Visual and Performing Arts (Office of the Provost, 1994). Undergraduate students can major in approximately 75 fields of study throughout these colleges.

Labels Discussed

Various labels exist throughout popular literature in the United States concerning issues of diversity and particular ethnic groups. We value individual preferences with respect to terminology. For the purposes of this study, the term "minorities" refers to people from cultures who have been traditionally deprived of equal access to American educational institutions of learning, especially African-Americans and Latinos/Latinas. Our study focuses specifically on ethnicity and culture; yet, we have found that the label, "minorities' diver-

sity," is offensive to some people. In addition, terms like "marginalized cultures" and "deprived groups" provoke negative feelings in many. Therefore, when presenting some of the results of research, people have called for a different label. We have elected to use the more inclusive and respectful term, "*human* diversity," when promoting future discussion in this area.

Qualitative

In addition to an extensive literature review, we interviewed students, faculty, and administrators throughout the colleges of Education, Liberal Arts and Sciences, and Business. Participants were selected on the bases of their willingness and time availability.

Quantitative

A random survey was also conducted of both Caucasian and minority students to determine NIU's students' views and attitudes about diversity issues on campus. A total of 144 members of the Caucasian-American population and 69 members of the African-American/Black, the Latino/Latina-American, and other American groups were questioned. Different forms of the questionnaire were used for the two groups: (Form A for Caucasian Americans and Form B for Minorities).

The sample was obtained by handing out surveys at the university's student center at various times during the Spring 1994 semester. In addition, we surveyed classes within the colleges of Business, Education, and Liberal Arts and Sciences having faculty willing to participate. Foreign students were excluded from the survey, although several were interviewed concerning their perceptions of the United States' higher-educational system and diversity issues.

Students were asked to respond to a series of questions concerning valuing human diversity. A sample of the types of questions asked follows:

Form A

Question: Are members of other cultures (minorities) fellow students in the classes you have taken or are currently enrolled in at NIU?

Question: Do you usually interact with minorities within your classes?

Question: Is classroom interaction with minorities encouraged by the teacher, both during class and breaks, by group projects and such; or do you take the initiative to talk with the minorities in your classes?

a) Teacher encourages interaction with various projects. (Please list those projects.)

b) I take the initiative to get to know the minorities in my classes.

Question: Do you find from your own personal experience or from what others have told you that some minorities are given preferential treatment by teachers in the classroom?

Question: Do you think NIU administration favors some minorities?

Form B

Question: Are members of cultures other than your own (other minorities) fellow students in the classes you have taken or are currently enrolled in at NIU?

Question: Is classroom interaction with minorities encouraged by the teacher both during class and breaks by group projects, and such; or do you take the initiative to talk with the other minorities and with nonminorities in your classes?

a) Teacher encourages interaction with various projects. (Please list those projects.)

b) I take the initiative to get to know the other minorities and nonminorities in my classes.

Question: Do you find from your own personal experience or from what others have told you that people of your culture or of some other minorities are treated differently by teachers in the classroom?

Question: How are you/they treated differently?

a) Not expected to do as much work as nonminority students.

b) Not expected to do the same quality of work as nonminorities.

c) More individualized attention

d) Less attention and respect

e) Other (Please specify.)

Question: Do you think NIU administration favors some minorities?

Findings

Two major misconceptions are held at NIU, reflecting attitudes across the country concerning human diversity. These misunderstandings lead to unfair judgements of situations, conditions, and people. These beliefs are so ingrained in American culture that even some members of minority groups accept them as truth.

Misconception #1: Friendships/Associations are Random

Literature Review

In the university setting, teachers' attitudes are connected to and influence their students. Research in the journal, *Personality and Social Psychology Bulletin* (Ross & Jackson, 1991), states that students possessing equivalent qualities are treated differently. Teachers, for example, invariably hold lower expectations for African-American males and consistently rate them lower than their Caucasian peers.

Teachers had the lowest expectations for nonsubmissive, independent, African-American males and preferred them least. Fear of African-American males who are nonsubmissive and independent may be the cause of this bias. When labeled by teachers as trouble-

makers, other students are channeled away from these friendships; thereby eliminating random selection.

The teacher cited above was pre-disposed to think of all African-American males as excessively independent and, through a course of action, proceeded to discriminate against them inadvertently encouraging Caucasian students to do the same. As can be seen, preconceived notions prompt people to action even if the action is based on unsubstantiated fears.

A previous study in the journal, *Sociological Inquiry* (Taylor & Foster, 1986), states that African-American males are disproportionately suspended from school for the same behaviors demonstrated by non-African-American children. The policy of suspending "problem" students is not only an effort by school administrators and faculty to remove disobedient pupils, it functions to limit educational opportunities for African-American males. When minorities are suspended, no *good* students associate with them. Such actions systematically discourage the random selection of friends from African-American or other minority groups.

Responses to NIU Interviews.

This finding is corraborated by the research conducted at NIU. Some faculty members have preconceived notions about specific minorities. How have they translated that at NIU? Two specific examples will illustrate what happens.

An instructor told an African-American male student that if he wanted to be successful, "You need to learn to talk 'white'." No justification could be found in this instructor's mind for talking "Black."

An Arab-American woman was having difficulty understanding the verbal instructions given by her professor. When she consulted the college's writing-lab coordinator (one of the researchers in this particular study), the coordinator decided to talk to the professor personally. Because professors have their own rules and guidelines for papers, the coordinator hoped that more individualized help could be given to this student. The professor commented, "She's lived in the country long enough. She should understand English by now. She's just being lazy."

Comments such as these reflect a bitter and unaccepting attitude on behalf of some faculty members toward human diversity issues. Mainstream teachers influence mainstream students, so it is not surprising that the NIU students we interviewed expressed these attitudes.

Fewer than half (45%) of the Caucasian students and only 30% of the minority students have encountered faculty at NIU who incorporate activities that enhance socialization between the ethnically distinct groups.

Although almost all students questioned said that people from other cultures were fellow classmates (96.5%, Caucasian-American; 91%, Minorities), only 53% of the Caucasian-Americans indicated that they initiated interactions with minority classmates in their courses. In contrast, 70% of the minorities surveyed said that they take the initiative to get to know both other minorities and nonminorities in their classes.

Fewer than half (45%) of the Caucasian students and only 30% of the minority students have encountered faculty at NIU who incorporate activities that enhance socialization between the ethnically distinct groups. When asked about associating with people from cultures other than their own outside of the classroom, 73% of the American Caucasians and 60% of the minorities answered, "Yes."

These figures may indicate a more favorable climate for interaction between diverse groups than is documented on other campuses across the country. Perhaps, if faculty would incorporate more in-class activities that require diverse students to work together, NIU's level of multicultural interaction would increase. Morris, Gumia, and Neal (1992) found that exposure to the cultures of different groups in the classroom bolsters meaningful, intergroup interactions for both faculty and students.

Mentoring Programs.

Minority student retention rates continue to remain lower than the mainstream population (The Associated News Press, 1994a & b; Cox & Associates, 1992; Keller & others, 1991; Kosinski, 1994; Snow, 1990; State of Illinois, 1989; Tinto, 1994; Valdez, 1993). Universities across the United States are investing in mentoring with the goal of improving minority increased retention (African-American, Latinos/Latinas, and others).

Because many Caucasian students are reluctant to reach out, minority students need mentoring relationships to help them learn to cope and adjust in the new university setting. Minority groups must also develop their own mentoring systems when they don't receive support from the university or from enough Caucasian students. With

no support, minorities are confronted by the what the black journalist, Salim Muwakkil (1994), calls the "brick wall" of higher education. Muwakkil believes that minorities have been taught to hate their ancestral roots. As a result, self-hatred stalks the inner-cities. Strategies like mentoring programs can assist minorities in reclaiming and retaking their dignity.

The first, and by far the most important, challenge at-hand is to help new incoming minority students feel welcomed on campus.

R. John Dagenais (1990) argues that a protege's chances of success are successfully increased by having a mentor. Curnutte (1993b) found that prejudice and lack of preparation are not the main factors inhibiting minorities from moving into higher levels in business. Instead, the number one barrier is the lack of a mentor who can show the shortcuts and the ropes. This situation in the business world mirrors the situation in the academy.

Walter and Siebert's study (cited in *The Connector*, 1994) showed that graduating seniors identified "personal contacts with students" as the most significant factor contributing "to their successful and satisfying college careers." Knowing about how minorities struggle to survive in uncomfortable environments should help people to appreciate why peer mentoring is important.

Because Caucasians are reluctant to initiate interaction, minorities are forced to build support systems from within. Caucasians often then complain that the minorities are separating themselves from the mainstream (Bland, 1994). And so the cycle of alienation continues.

Mentoring at NIU

The University Resources for Latinos at NIU was commissioned to develop a preparation program for peer mentors. The purpose of the project was to develop a program that would prepare a core of minority mentors who could, in turn, help equip others who might volunteer as peer mentors. A group of volunteers meet with new students for at least the first half of their first semester at NIU. These peer mentors provide social and academic information to aid the new students in their adjustment to life at the university.

Many minority students have difficulty with academic achievement largely because of the cultural challenges they face while studying in a predominately Caucasian university. Incoming minority students can be reassured by the availability of a peer contact to assist them during their initial weeks on campus.

We found from our experience at NIU that mentoring for minorities is more complex than it is for mainstream students. Therefore, a general mentoring program typically offered by universities (at NIU the program is called *Freshman Connections*) is not adequate to address the particular cultural needs of the minority population.

The idea that one's interactions are freely and randomly chosen is false indeed. Teachers influence students' perceptions about minorities and, thus, profoundly condition the interactions of Caucasion and minority groups in, and ultimately outside, the classroom.

Misconception #2: Minorities are Given Preferential Treatment by Both University Faculty and Administrators

Literature Review.

The article, "Race Makes Small No. of Grants," released by The Associated Press News Service (1994), verifies that minorities receive few grants. This article states that academic scholarships awarded on the basis of race amount to no more than 4% of total undergraduate scholarship dollars but do provide an important tool to promote diversity on college campuses. Those who oppose minority scholarships would be surprised to see that this study shows that only a small share of college aid is actually targeted for minority students (The Associated Press News Service, 1994).

Contrary to popular belief, scholarships for minorities are not instances of preferential treatment. Research shows that fewer minorities are staying in college, so somehow the system is pushing them out (The Associated Press News Service, 1994; Cox & Associates, 1992; Keller & others, 1991; Kosinski, 1994; Snow, 1990; State of Illinois, 1989; Tinto, 1994; Valdez, 1993). Thus, universities have a responsibility to help these groups—to try to increase their enrollment and their retention rates. If scholarships are a tool that is being used to correct this problem, they cannot really be considered preferential treatment.

NIU Faculty.

An interesting finding from the survey concerns the treatment that teachers give minorities in the classroom setting. Some Caucasian students questioned (31%) believe that NIU faculty give *preferential* treatment to minorities. According to this 31%, teachers show special treatment by giving minorities more individualized attention and by expecting minorities to do a lower quality of work for the same grade than nonminorities.

Of the 62% of the minority students who responded, 49% agreed that minorities are not expected to do the same quality of work as nonminorities. This percentage is double that of the Caucasian responses to the same remark! Perhaps this discrepancy represents the negative self-esteem that many minorities seem to carry into the classroom.

Whereas 44% of the dominant population responded that they thought teachers were giving minorities more individualized attention, 47% of the minority students believed that they were receiving less attention in the classroom.

Teachers play a major role here in building students' beliefs in and respect for themselves by providing an atmosphere in which students can experience success. This point is especially important for the academic achievement of African-American and Latino/Latina students. Student perceptions of faculty attitudes, behaviors, and expectations is critical (Kuykendall, 1989). Students who sense that they are acknowledged, held to clear standards, and appreciated by the instructor, regardless of their race, and who consider teachers as mentors, are more likely to graduate (Morris, Gumia, & Neal, 1992).

Whereas 44% of the dominant population responded that they thought teachers were giving minorities more individualized attention, 47% of the minority students believed that they were receiving less attention in the classroom. In addition, 56% of the minorities who thought that they were being treated differently from the rest of the students also believed that their views were not respected.

Members of the dominant culture tend to believe that the minorities get special privileges, while the minorities interpret this same treatment as negative. This finding ties into the research cited previously from the journal, *Personality and Social Psychology Bulletin* (Ross & Jackson, 1991), that even when students have equivalent qualities, teachers consistently have more negative expectations for African-American males.

NIU Administrators.

Survey results pertaining to questions concerning preferential treatment of minorities by NIU administration reveal that 55% of those who are members of the dominant culture believe that minorities get special privileges. Of this percentage, most believe that preferential treatment is shown when it comes to scholarships. A financial aid officer at NIU agreed that this misconception, although not true, is widely held on this campus.

One student-initiated project is a good example of how the search for truth can help to dispel misconceptions. Some students in NIU's College of Business (*Scholarship Availability*, 1993) selected the awarding of scholarships as a research project. When they started their study, they believed that minorities received preferential treatment and that, furthermore, this treatment was not fair to other students. However, when they tried to demonstrate this claim, because they did a good and honest job of researching, they came to, for them, the surprising conclusion that minorities are not favored in NIU's College of Business. The students found that minorities are more disadvantaged at NIU than at the other business schools in Illinois which were studied (Eastern Illinois University, Charleston; Illinois State University, Normal; Southern Illinois University, Carbondale; University of Illinois, Champaign; and Western Illinois University, Macomb).

Conclusion

The primary purpose of this study on human diversity was to differentiate misconceptions from truths. The survey and interviews expose how participants (including students, faculty, and administrators at NIU) think about diversity. The literature review places these findings in the context of what is happening on campuses across the United States.

If misconceptions, like the two this study uncovered, were to lead people to greater harmony or sense of well-being, then no one would bother trying to separate the truth from perceptions. But because these misconceptions lead to greater hatred and fear, they must be addressed. After all, as a relevant study on this subject in the journal, *Social Forces* (Sigelman & Welch, 1993) suggests, communication and other such contact between members of different races promotes positive racial attitudes, especially among Caucasians.

Education does play an important part in reducing the fears and misconceptions associated with human diversity. Facts resulting from research rather than prejudice have helped to reduce fear in academic communities, especially at NIU. Thereby, facts have been shown to reduce the mounting fear of human diversity while retaining the rights to the First and Fourteenth amendments.

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Gender in the Classroom: Boundaries Real or Imagined?

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Without equal access to educational experiences, skills and qualifications, girls and women have over the years been deprived in their personal development, in their choice of work, in their lives as citizens and family members, and in their capacity to influence the local and national political decisions which affect our daily lives. (Wilson, 1991, p. 1)

Maggie Wilson identifies denial of equal access as the key cause behind the inability of women to achieve a fulfilled existence. Access today is generally recognized as a basic human right. In a world ostensibly committed to equal opportunity for all, women students however still await equal opportunity as a right long overdue: This, despite a rapidly changing educational environment which includes the ever increasing enrollment of women students in higher education (Tittle & Denker, 1980). Women students continue to be marginalized within the co-educational system. Numerous studies on gender role expectations in higher education classrooms demonstrate the imperative to overcome entrenched practices.

In a world ostensibly committed to equal opportunity for all, women students still await equal opportunity as a right long overdue.

The situation in the grade school is no better. Referring to "A recent study of teachers in four states and the District of Columbia," Isaiah Smithson (1990) notes that the investigation "demonstrates that most teachers in fourth-, sixth-, and eighth-grade classrooms" still devote more time "to their male students than to their female students, ask them more challenging questions, and allow them more time to talk" (p. 2). Smithson argues that "[s]ince learning closely correlates with the amount and quality of interaction between students and teachers, male students often have an advantage in these lower grades"; he concludes that "[t]his advantage continues into college" (p. 3). I believe, along with Smithson, that "negative teacher behaviors" mark the attitude of teachers toward women students. What I would further assert is that sexist attitudes are racially and ethnically specific; that is, they fall most heavily on female minority students.

Class and race cannot be excluded from any intelligent discussion of the problems of gender equity in the classroom. Though women and men compose the human community, considerations of race and class disadvantage must also be faced, even when they introduce and even validate deep divisions that complicate gender issues. I do not deny that there is a danger here in the potential to validate further differences within the system of gender privilege.

Many in educational institutions resort to tacit "insider relations" in an elitist defense against all challenges from below for equity. This results in an increasingly dichotomized academic community with little value placed on shared human experience. Individual striving then descends to merely egoistic solipsism. These responses are, of course, strategies of exclusion. The antidote is to see that, though some general distinctions between people

such as gender will persist, today we need to focus *more* on differences between individuals and less on differences between groups. We need first to recognize class, race, and gender as important factors in a person's social location, but then look beyond them to the real individual. Such a changed perspective will require a reformed pedagogy.

My experiences as a female student from the Indian sub-continent and as the inheritor of a patriarchal tradition have given me a perspective into the issue of gender in the classroom that is quite distinct from the one I have since developed as a student in the United States.

Gender and Pedagogy

To investigate the relation between gender and pedagogy, we need to situate this relation in a cultural context. A broad cultural framework can illuminate the correlation between the treatment of women in society and their treatment in the classroom. This study is, therefore, informed by my personal experiences in the classroom both as a student and as a teacher. My experiences as a female student from the Indian sub-continent and as the inheritor of a patriarchal tradition have given me a perspective into the issue of gender in the classroom that is quite distinct from the one I have since developed as a student in the United States.

Since coming to the United States, I appreciate even more than previously, the personal advantage I had of attending a private co-educational school in my own country — one that is obviously denied to students graduating from state-funded institutions there, and to people who belong to a racial minority. Class and race status, when enhanced by familial support, can provide an invincible barrier against the "other" that constitutes the rest of the world outside of the "I" that each of us inhabits. *Despite* the privileges of class, race, and family status that enhanced my personal, academic, and professional aspirations, both in school and in college (in India), I always noted the difference in treatment by teachers of their women and men students. Not only were the male teachers usually more encouraging to the male students, so too, were the female teachers. Though such callousness was not excusable in the male teachers, it was especially inexcusable in the female teachers. It showed an inability to acknowledge their own gender or to relate as women to their own female students.

In America, my experience has been somewhat different. Here, I have become aware of the significance of my gender when combined with my minority status at a state funded institution. Though I have seen that often the teachers treat female students in ways similar to that of their Indian counterparts, I have also seen that American women students, in many ways, have to cope with an additional handicap. Since discrimination based on gender is a politically charged issue, many so-called advocates assert their correctness publicly only to practice their discrimination more privately. For the female student, such a dichotomy between the publicly stated and the privately practiced beliefs of teachers is extremely difficult to prove. Thus, though gender equity concerns are more overtly espoused and confronted in this country, student-teacher relations continue to be marked by old but unacknowledged stereotypes. This perpetuation of past behaviors is particularly due to the fact that, though there have been enormous legal changes in the education system, it still continues to be male dominated.

One of the most common ways that a female student's response is devalued is through interruption of speech. Studies show that the responses of female students are often interrupted both by teachers and by the male students; thus mimicking gender relations and relations of power in the world outside the classroom.

While teaching has traditionally been acceptable as a "respectable" profession for women, teaching at the university level continues to be

the stronghold of men. This fact is evident in the make-up of both the faculty and the administration of universities (Howard, 1978). With higher education still in the hands of the old guard, then it is inevitable that they should continue to perpetuate old attitudes toward women and men students. Where women educators abound – such as in grade school and high school – often, as inheritors of a patriarchal tradition, they repeat patriarchal attitudes. Today, appropriating a feminist terminology, I realize that often women are among the foremost upholders of the patriarchy.

Before we can initiate deep change in the attitudes of teachers toward students, both the teachers and the students must become aware of this need. Many teachers, however, refuse to acknowledge their – witting or unwitting – perpetuation of sexist attitudes toward their female students. Students themselves often refuse to acknowledge the existence of any problem in the classroom or the need for any change. For example, Komarovsky's (1985) test results on beliefs about psychological sex differences among freshmen demonstrate a common denial of society's tendency to stereotype women negatively; although this tendency is less evident than it had been in previous studies conducted by Broverman et al (1970). There, reports Komarovsky, "the evidence is abundant that stereotypically masculine traits are more often perceived as socially desirable than are attributes that are stereotypically feminine" (p. 88). As a result of this perception of differences between male and female traits, teachers tend to value more the responses of male students. By contrast, the responses of female students may be overlooked or undervalued.

One of the most common ways that a female student's response is devalued is through interruption of speech. Studies show that the responses of female students are often interrupted both by teachers and by the male students; thus mimicking gender relations and relations of power in the world outside the classroom. Interruption practices commonly mark gender relations in culture. For instance, West and Zimmerman in *Language, Gender and Society* (1983), refer to the study of Eakins and Eakins (1978) that shows how "male faculty members contribute more interruptions to departmental faculty meetings than females" (p. 102). Eakins and Eakins' study shows that "the 'most interrupted' female was a faculty member who did not yet hold a Ph.D. degree, while the 'least interrupted' male was the chair*man* of the department" (p. 102). West and Zimmerman's own study (1975) demonstrates that while "interruptions are initiated very rarely in same-sex conversations," in "cross-sex conversations," males interrupt "more in every exchange" (pp. 102-3). They, therefore, suggest that "repeated interruption by one's conversational partner might be not only a consequence of one's lesser status, but also a way of establishing and maintaining that status differential" (p. 103). Such interruption practices not only violate the speaker's right to talk (West & Zimmerman, 1977; 1975), but they make women students feel self-conscious and stupid for voicing an idea without being sure of it. Furthermore, they ensure their subsequent silence.

Teachers and male students even interrupt the conversations of hesitant female students more often than they do the ideas expressed by males who show a similar uncertainty in articulating their thoughts. In fact, male students are often encouraged by being given time, for instance, to further develop their tentative ideas. By not interrupting them, both the teachers and the female students show respect to the egos of the male students and create an atmosphere that facilitates the growth of their intellectual and creative abilities. The female student, however, is seldom extended the same respect or opportunity to develop herself. As in the larger culture, so in the classroom the male (student) often gains by silencing the female (student).

Fearing judgement and undue attention, many minority students, especially at the undergraduate level, cease to contribute to class discussion at all. This behavior is especially evident in females whose quiet demeanor and downcast eyes often conceal a keen sensibility and intelligence.

Racial and class differences serve to magnify this silence. While private institutions may eliminate, or at least minimize, differences in student economic status, such differences can't be controlled in state-funded institutions. I have studied and presently teach in a state school in the Midwest where I have encountered racist and class attitudes among both students and teachers. While the Black-White divide is most obvious in the United States, other groups have also been caught up in the "color war," especially in certain disciplines. As a consequence, these newer ethnic/racial

minorities are beginning to face what the African-Americans have confronted for centuries. It is not my intention here to recapitulate the history of this country except to note that history *is* living within each of us as we participate in American institutions. Our classrooms in subtle ways continue to perpetuate the past. While teachers certainly call on minority students and thus ascribe them a presence and a voice, such teacher attitudes are not universal and are more evident in certain disciplines than in others. For instance, a minority student in a mathematics, economics, or science department is more likely to be heard than a minority student within a humanities department. This may be because many studies indicate the greater aptitude of certain minorities in certain fields. Nonetheless, teachers in liberal arts departments do place high value on linguistic faculty. Too often, they attribute the cause of a minority student's writing difficulty to his/her ethnic status. Such a judgement, assuming that it is valid, should nevertheless be used to assist the student. Instead, it functions to invalidate the acceptabilty of the individual difference and, therefore, engenders anger and resentment rather than a desire to learn.

Fearing judgement and undue attention, many minority students, especially at the undergraduate level, cease to contribute to class discussion at all. This behavior is especially evident in females whose quiet demeanor and downcast eyes often conceal a keen sensibility and intelligence.

At the graduate level, the problem of gender prejudice manifests itself a little differently. Here, it is speech rather than writing that may be the problem. A teacher who may never permit verbal reticence in male students sometimes mutely permits it in the female students, mistakenly considering it humane to do so. By so colluding with female students in their silence, not only is the teacher partly responsible for the consequent lessening of self assertion, but also for the lower level of mental stimulation and challenge.

Teacher attention places additional pressure on any student, but it also motivates her or him to perform. When a female student receives both less blame and less praise than her male student colleagues, she may well have less motivation to realize her potential. Such "negative teacher behaviors" thus preserve, not reduce, stereotypes about women and men students (Tittle and Denker [1980] discuss Astin's study [1977] on this issue). Under co-educational conditions, therefore, what looks like an equal education may only be a reproduction and ratification of gender inequality. What then, can be done?

While it may be true that initial segregation by gender tends to consolidate self-worth within those communites, we also know that ultimately, the strategy of segregation merely perpetuates marginalization.

Special Educational Institutions for Women?

Several feminist thinkers have suggested that what is needed are separate institutions for women. Within a gendered world, this may be one way to establish a space within which to encourage the needed harmony for true learning in the classroom. "Education" then would represent more than the acquisition of a slip of paper; it would also represent the teaching of self-worth and self-esteem in a world of equal opportunity. Through their exclusive attention to women, such institutions might offer more opportunities in the field of academics as well as in extra-curricular activities. These opportunities would, in turn, promote confidence in women to participate more actively in society and to rightfully appropriate more positions within the social structure of power.

During the 1970s, such sentiments led to the Sagaris (Bunch, 1983; St. Joan, 1983; Sherman, 1983) and Califia (Murphy, 1983; Silva, 1983) experiments on the East and West coasts, respectively. Though these experiments in separate institutions and communities for women did not survive, some of their ideas have had continued influence. Following these experiments, and responding to the growing despair over the continued discrimination against female students, some women's schools around the country have begun adopting new strategies in teaching. By accommodating teaching methods and styles to the learning patterns of female students, and by focusing on collaboration rather than on competition, these schools seem to be making great strides in the education of their students (Kruschwitz & Peter, 1994; Brosnan, 1994; Allen, et al., 1994).

Though the efforts and visible results of these schools are laudable, I, nonetheless, believe that we need to find answers to the problem of gender discrimination *within* the co-educational classroom and not resort to placing the two genders into separate institutions or classrooms.

While it may be true that initial segregation by gender tends to consolidate self-worth within those communities, we also know that, ultimately, the strategy of segregation merely perpetuates marginalization. Further, because we inhabit a gendered world, the world of the classroom should prepare us for what we undoubtedly shall encounter outside. Segregating the sexes into separate schools will only postpone women's encounters with gender discrimination, not erase them.

Conclusion

If the answer does not lie in segregation of female students from male students, how else can we change our present system of education? I propose three things.

First, like many feminist educators, I, too, believe we need to increase female faculty enrollment and to hire more women in positions of power in order to fulfill the demand for female role models. Like many of the women's schools who are hiring outstanding women faculty to teach courses in science and mathematics, we need to increase this hiring trend in coeducational tax-supported schools and across all disciplines. Further, by including more faculty women of color, we can create role models for women of different cultures and explode the stereotypes within which they have been circumscribed. It is time to get rid of myths such as those of the exotic and mysterious Eastern women or of the sultry Southern women, and replace them with images of women as real and complex individuals with brain power.

Second, I advocate the need for change in school curricula to include and validate female experience. It is true that literature and other disciplines, through language (for example, the use of male terms to represent the universal) and through the portrayal and validation of male traits as positive, belittle women's acts and thoughts and thus eliminate them from the visible power structure. I agree that the existing power structure excludes women from the curriculum, thus reducing to insignificance their lives. To recognize and validate the contribution of women to society and to provide an effective role model for teachers and women students to follow, we need to write women into culture. Moreover, in the classroom, teachers need to create an atmosphere for learning that is congenial to both female and male students. Thus, both collaborative (group work) and competitive (calling out on students) training needs to be imparted. Including both these approaches in teaching will reiterate the need and place for both these attributes in the real world.

Third, I believe that to affect the realm of pedagogy among others, we need to place more women in positions of political impact. Not only do women need strong and effective role models of their own gender, but because the power, and often the worth, of an individual is often determined by economic status, only by occupying such positions—and in great numbers—can women begin to be heard to have a voice that will cease to be labeled as merely shrill and shrewish.

Given that success in the classroom is as dependent on equal opportunity as is success in the political and economic worlds, I believe that women students have a right to the same advantages to learning as are available to male students. The gender boundaries that mark the dynamics in the classroom are just as real—indeed they are the same—as those marking the macrocosm of the larger community. Thus, by claiming a rightful place within our imperfect and gendered schools—not within some segregated utopian environment—women can empower themselves and take their rightful place in society.

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Survey of Chinese Students' Level of Participation/Interactions in the U.S. Classroom

by Susan A. Timm and Shouyuan Wang

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Abstract

In spite of the high number of Chinese students (both foreign and American citizens) studying in American colleges and universities, few studies have been conducted concerning Chinese students and their learning experiences in the American educational system. Faculty members who want to assist Chinese students to become part of the campus community should be aware of the values, worries, and mannerisms that Chinese students bring to their classrooms (MacDougall & Corcoran, 1989). A survey was conducted during April, 1994, to assess the current situation at Northern Illinois University (NIU) in DeKalb. Chinese students were questioned about their attitudes toward interactions with Americans in general, their classmates, and instructors. In addition, Chinese students were asked to make suggestions as to how faculty might best help them feel more comfortable participating in the American classroom and the campus community. This survey provides some valuable information about Chinese students' level of participation/interactions in the U.S. classroom. In addition, some worthwhile tips have been given to instructors who want to help their Chinese students feel more comfortable participating in the educational community.

Rationale for the Study

Chinese students come to American colleges to study from many different areas including Hong Kong, People's Republic of China, and Republic of China (Taiwan). According to the New York-based Institute of International Education (as cited in Cole, 1994), the People's Republic of China sends more students to the U.S. than any other country (45,130). Taiwan ranked third in this study with 37,430 students in America.

In addition, a large number of American students are of Asian heritage. The 1988 Digest of Educational Statistics (as cited in Beamer, 1994) stated these American-Chinese students account for 448,000 of the U.S. student population. Beamer (1994) mentions how immigration from Asia more than doubled in the 1980s; thus, many of these Asian-American students are recent immigrants. Also, Zhao (1993) remarks that Chinese-speaking students make up the largest group of international graduate scholars in the United States. Yet, in spite of the high number of Chinese students (both foreign and American citizens) studying in American colleges and universities, few studies have been conducted concerning Chinese students and their learning experiences in the American educational system.

Chinese students are more accustomed to listening to the instructor and reading a text than they are to researching information on their own. They are not accustomed to questioning the instructor's expertise since they prefer to be good listeners rather than talkers.

Problem

Although each individual Chinese cannot be categorized, some commonalities of the Asian, and more specifically the Chinese, culture can be determined (Holtzman, Murthy, & Gordon, 1991). A study by Hartung (as cited by MacDougall & Corcoran, 1989) found that interactions of the Chinese student are forced. These students may become stressed while anticipating and participating in such everyday tasks as making friends and relating to students and instructors. Although "shyness" may be a common characteristic of the Chinese, part of this reserve may be attributable to their lack of proficiency in the American mode of communicating (Greenbaum, 1985).

In addition, Chinese students' anxiety in the American classroom can be aggravated because of the differences in cultures and educational systems. Yao, in studies in the late 1970s and early 1980s (1983) found that Chinese students' learning styles as a whole are different from those of Americans. Chinese students are more accustomed to listening to the instructor and reading a text than they are to researching information on their own. They are not accustomed to questioning the instructor's expertise since they prefer to be good listeners rather than talkers. Chinese students often appear shy to Americans. Even when they have concerns about course requirements, they rarely ask questions of faculty (Yao, 1983). Their Chinese teachers usually asked their need if students appeared to be confused.

Holtzman, Murthy, and Gordon (1991) report that such cultural gaps between members of two societies can be a significant cause of misunderstandings that interfere with successful student/teacher relationships. One difference in expectations concerns teacher use of praise and criticism in the classroom (Salili, Hwang, & Choi, 1989). Although Chinese professors tend to be openly critical of their students, their remarks are viewed as helpful. The less pointed responses of American professors may be perceived by Chinese students as confusing or dismissive.

Such contrasts go to the heart of educational ideologies (Upton, 1989). Many experts argue that what counts as scholastic attainment can only be understood within an individual's cultural framework (Leung, 1991). Erbaugh (1990) found that having students study China's literary tradition is one way instructors can integrate key Chinese beliefs into their teaching. Thus, faculty members who want to assist their Chinese students to become part of the campus community should be aware of the thought traditions, values, worries, and mannerisms that Chinese students bring to the classroom (MacDougall & Corcoran, 1989).

Chinese Students at Northern Illinois University

NIU is a state-assisted, coeducational, four-year university located in Northwest Illinois 65 miles west of Chicago. Approximately 25,000 students are enrolled in on-campus and off-campus programs (Office of the Provost, 1994). The university consists of seven colleges, and undergraduates can major in approximately 75 fields of study throughout these colleges.

According to the NIU Office of Institutional Research (1993), Chinese students from Hong Kong, People's Republic of China, and Taiwan, who are enrolled in programs at NIU, amount to 30, 144, and 71, respectively. Most Chinese students and faculty at NIU are members of either the Mainland Chinese Student and Scholars Association or the Chinese Student Association.

A survey was conducted during April, 1994, to ascertain how Chinese students assessed their current situation at NIU. They were questioned about their attitudes toward interactions with Americans – both classmates and instructors. In addition, Chinese students were asked to make suggestions as to how faculty might better help them feel more comfortable participating in the American classroom and campus community as a whole.

We surveyed Chinese students during meetings of their two associations. Hung-Bing Lin, treasurer of the Chinese Student Association, assisted by personally assuring that most of his group's members completed a copy of the survey. A total of 61 surveys were finished. This number represents a return rate of 36%.

Findings

The number of years the respondents had been studying in the U.S. ranged from 3 months to 3 ½ years. When asked whether or not they had social contact with Americans outside of the classroom environment, 75% said "yes," while only 25% answered "no." Of this 75%, however, 45% described their interactions with Americans as negative experiences. They referred to these encounters as "confusing" (13%), "frustrating" (15%), or "uneventful" (17%). On the other hand, 59% marked "interesting," and 74%, "friendly." (Because students were allowed to mark more than one category, in some cases the percentages given add up to more than 100.)

Those who chose not to socialize with Americans (25%) gave the following reasons:

- feel uncomfortable interacting with Americans (73%);
- too busy (60%);
- not interested (47%);
- Chinese are available to socialize with (29%); and

- language barriers (27%).

Socialization With Classmates

When asked to describe their overall classroom interactions with fellow students, a majority of the Chinese believed they were "moderately successful" (62%). However, 22% viewed these interactions as "not very successful."

Reasons given as to why the interactions with their classmates were successful included:

- their ideas and opinions were respected (63%);
- their classmates had interesting ideas (50%); and
- classmates respected and were interested in their culture (44%).

Only one person identified a personality issue.

Since the Chinese are community oriented, some may interpret the American entrepreneur spirit as a form of arrogance.

Chinese students gave several explanations for why interactions with their classmates were not successful. Many (54%) believe that their classmates don't have interesting ideas or opinions. Twenty-three percent believe that their classmates don't respect or are not interested in Chinese culture. Another commented that American students are too individualistic. Since the Chinese are community oriented, some may interpret the American entrepreneur spirit as a form of arrogance. Still another voiced a lack of confidence in the ability to use English perfectly to communicate. Only one student admitted not being active in the classroom.

When asked to comment on the quality of their interactions with their instructors, 30% indicated that they were "very successful," 55% said "moderately successful," and 15% said "not very successful." Successful interactions occurred if:

- "They encourage me to ask questions, express my views, and/or participate in class activities," (67%);
- "They respect my ideas/opinions," (54%);
- "They make me feel welcome in seeking help/advice in or outside of the classroom," (50%);
- "They show concern for my studies," (44%);
- "They respect and are interested in my culture," (27%); and
- "They care about my life here in the U.S.," (14%).

Only one Chinese student remarked that it was dependent on the individual instructor. The main explanation Chinese students gave for unsuccessful interactions with their instructors was that, "They don't show concern for my studies" (67%). Lack of understanding was another common reason given.

Suggestions to Faculty

Students who completed the survey presented some useful suggestions for instructors who have Chinese in their classes. Their advice can be divided into six main categories.

1) Show patience when answering questions. Sixty-seven percent marked this category.

2) Ask if student has something to say. Almost half (43%) recommended that instructors ask them if they have something to say without pressing them.

3) Encourage interaction. Forty-eight percent think the instructor should encourage interaction among the students in the classroom.

4) Make references to culture when appropriate. Thirty-four percent want the instructor to make reference to their culture when possible and appropriate during classroom lectures and discussion.

5) Be more directive. Students who marked this suggestion (25%) believe the instructors should be more directive in organizing groups for projects.

6) Additional suggestions that Chinese believe will help them feel comfortable in the classroom environment include:

a) Show care and concern about their lives in the U.S.

b) Try to be more understanding of their needs.

c) Try to learn and use their Chinese names.

Conclusion

Chinese students, both foreign and American, continue to increase in numbers in the U.S., especially since the Chinese government opened its doors in the late 1970s (Chu, 1990). To assist Chinese scholars to be contributing members of their institutional communities, they must consider this population's special characteristics and needs. This survey provides some valuable information about Chinese students' level of participation/interactions in the U.S. classroom. Also, some worthwhile tips have been given to instructors who want to help their Chinese students feel

more comfortable participating in the educational community.

We will continue to gather data in this all-important area. Hopefully others will take time to assess the situation on their campuses. Only through education can we begin to have unity within our universities' diverse communities.

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The Internet: A New Responsibility for Education

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Times change and with them
their possibilities
Times change and with them
their demands.
I Ching

We all understand that the Internet is an ocean of information resources. But most novices desperately want lifeguards, swimming lessons, and Mae West life preservers. (Quint, 1993)

When the Clinton Administration launched the National Information Infrastructure, or NII, the so-called Information Superhighway on the Internet in September 1993, the initiative was promoted as something to provide "all Americans with access to information and to communicate with each other using voice, data, image, or video anytime, anywhere" (United States. Information Infrastructure Task Force, 1993). While "universal" access may be only a dream, access for many citizens will eventually be possible. At this time, we are a long way from that reality. Worldwide, the Internet has more than 20 million users, more than half of whom are in the United States. This means that only approximately 2 percent of the U. S. population use the Internet (Williams, 1994a).

Nevertheless, the growth rate of electronic information, particularly the Internet, is exponential. Whereas, in 1983, there were 310 million bibliographic records available through online access, by 1993 there were 5.6 billion (Williams, 1994b). Today, more than 2,700 newspapers are experimenting with one or more kinds of electronic venture, compared to only 42 in 1989 ("Electronic Newspapering," 1994). Traffic on the NSFnet, the backbone network for the Internet, grew a whopping 110 percent in 1994, and the number of countries online increased from approximately 137 in 1993 to approximately 159 in 1994. The Internet is expected to evolve with a growth rate of from 8 to 9 percent a month during the next year and beyond, and is targeted to involve 25 percent of the population by the end of the decade. The growth of the Internet will not be a passing trend, and as it expands it will take on new roles, changing communication in our society. Eventually, it is predicted that the Internet will become the world's primary means of communication. As Mark Gibbs, co-author of Navigating the Internet, said, "Not knowing how to use the Internet will be as grave a deficiency as not knowing how to read."

While one must agree with Gibbs regarding the growing importance of the Internet, one may still wonder why there is this rush to get connected, what is the big hurry? First, the Internet is hyped in the media and strongly market driven. Global economic interests are pressing for the advances in communication technology that are rapidly changing the world, and much of their attention is focused on the Internet. Futurists, such as Alvin Toeffler and John Naisbitt, have long since forecast the so-called third wave, the social transition from an industrial-based to an information-based economy. Now the Clinton Administration, betting that much of the nation's economic recovery will be generated by the development of communications technology, is strongly interested in developing the Internet.

Global economic interests are pressing for the advances in communication technology that are rapidly changing the world, and much of their attention is focused on the Internet.

There are high educational stakes in all this activity. While educators are beginning to realize that the Internet can be a powerful tool in the classroom, they also know that the use of the Internet presents

a unique set of challenges and new responsibility for educators. As the Internet expands and more individuals come to rely on electronic delivery of information, the educational demands will become acute. A number of issues must be faced by educators which have profound implications for sustaining democratic possibility in the United States.

Issues Of Equity

There are two dimensions to the equity issue on the Internet. On the one hand, there is an inherent tilt toward equity in a system applicable to all users. For example, the Internet does not recognize one's diabilities or limitations. The system doesn't know if a person is extremely shy, home-bound, or has a speech impediment. It does not know the IQ or personality of a user. The Internet permits anyone to interact, needing only their curiosity and creativity to explore and connect freely. It can give new life to those who lack other acceptable outlets for expression.

On the other hand, the Internet confronts educators with an inequity in the form of barriers to access. It is naive to assume that the benefits of electronic information will eventually spread evenly to the entire population (Postman, 1992). To date, there are a number of barriers preventing this equity. First, there is inequity between Internet access and income levels. Internet access requires a personal computer with online capability and an account. All this costs money. A 1994 survey found that households with incomes of $50,000 or more are five times more likely to own a PC and ten times more likely to have access to online services. In the same year, similar results were found in Canada. A survey there found that 40 percent of Canadian homes had PCs, but upper income earners were three times more likely to have a PC than those earning less than $30,000 annually. This shouldn't come as a big surprise. After all, disposable income often chases after the latest electronic gadgets. What these figures suggest, however, is the potential growth of an information elite. Educators have a responsibility to deal with this inequity. Professionals in schools, colleges, universities, libraries, and other service institutions will have to lobby rigorously for broad-based public access and support to counter a trend to exclude those among our citizens who are less well-off.

Schools can reverse this trend, and prevent the Internet from becoming a learning tool limited largely to "bright" students, computer science majors, or advanced classes. Access must be open to all students in classes across the curriculum.

Second, there is an inequity in Internet use based on levels of education. A survey of college graduates with children, showed that 49 percent had PCs, compared to 17 percent of homes in which the parents had only high school diplomas (Furger, 1994). According to research done during 1994 at MIT, of the estimated 120,000 to 140,000 daily recipients of electronic documents issued by the White House, 75 percent were college educated. Schools can reverse this trend, and prevent the Internet from becoming a learning tool limited largely to "bright" students, computer science majors, or advanced classes. Access must be open to all students in classes across the curriculum; otherwise, American society will develop a significant gap between information haves and information have-nots.

Third, there is a gender inequity. Cyberspace is dominated by males. A recent poll found that 95 percent of Internet users are male and only 5 percent female ("Chronicles," 1994). According to the MIT research mentioned above, 80 percent are male. Educators must find ways to encourage all students to use the Internet.

Fourth, there is an urban-rural inequity. As a rule, larger populations will have more of the information infrastructure, that is, easier and less costly options of connecting. Rural areas will be among the last connected. Lightly populated areas are less profitable to communications companies, and federal subsidies are not likely to be forthcoming. To connect to the Internet, many rural and smaller urban areas users will have to rely on long distance dialing, a costly venture.

Finally, there is an age inequity that has serious implications for adult educators. A survey which chronicled Internet users by age found that 29 percent were aged 21-25, 27 percent were 26-30 years old, 17 percent were 31-35, 11 percent were 36-40, only 8 percent were 41-50, 6 percent were 16-20, and only 2 percent were over 50 ("Chronicles," 1994). Moreover, an MIT study predicted that the median age of Internet users would drop from 26 to 15 within the next five years. This may be good news to those teaching children and adolescents, but it demonstrates a serious need to be addressed by adult educators. It will take extra program and curriculum

efforts to bring the benefits offered by the Internet to adult learners.

Issues Of Connectivity

The initial connection to the Internet is often difficult. Many schools lack the necessary technical expertise and financial resources. Schools will have to choose from among the many avenues leading to Internet access in both the public and private domains. Some schools may be fortunate enough to have a plan developed and paid for by the school system or state department of education. If not they will have to choose and determine the most cost effective and efficient connection.

Third, schools will need to have up-to-date computer equipment. The Internet is quickly developing applications that require PCs to have more power, speed, and disc space. Many Internet applications are moving toward a Windows environment. School leaders quickly discover that their old Apple IIEs, or comparable PCs, are minimally adequate for Internet access. New equipment costs money, and used PCs have little or no trade-in value. Accessing the Internet means adding more line items to the budget

The final problem for connecting is staying connected. Terminals go down, and this means requiring expert help to keep workstations up and running. Some schools may be able to depend on a knowledgeable staff member, but most will need to work with a consultant. Fortunately, good consultants can be used in a variety of ways, for example, addressing equipment needs, and implementing a reliable and cost efficient connection.

Issues Of Training

As schools get connected, administrators have a responsibility to provide adequate staff training. If teachers can't use the technology, students won't. Teacher training will also become increasingly critical (Pack, 1994). In the business world, a survey of thirty five companies equipped with networking capability, found that *nearly half* of the total system expense could be traced to "futzing," that is, end users playing around with their machines and trying to do things for which they were not trained. In contrast, hardware and software for this networking combined accounted for only about 15 percent of the cost.

Internet training is not a one-time instruction, but an evolving system that is rapidly growing and changing. It will require continuous learning to keep up with navigational tools, software utilities, and online resources. With the Internet, one must expect to perpetually be a student.

School staffs generally get minimal training. The big picture of the Internet is not easily grasped, and in the beginning, it can impose a high learning curve. The larger anticipation of gaining access to so much information quickly disminishes once one realizes how difficult and time consuming it can be to learn and navigate the net, let alone actually locate desired information. For professionals, learning the Internet may become one more chore in an already overloaded schedule. When one has little time for such things, the learning may become more of a catch as catch can experience. The necessary release time to learn a new technology is rarely provided by schools. For every dollar spent on technology another dollar should be spent on training (Pack, 1994). This simply is not the rule, and if it were, schools would still be among the least able to afford the cost. Beyond the initial training there remains the need to keep current. Internet training is not a one-time instruction, but an evolving system that is rapidly growing and changing. It will require continuous learning to keep up with navigational tools, software utilities, and online resources. With the Internet, one must expect to perpetually be a student.

Successful technical and navigational training for teachers will also depend on a psychological acceptance of the technology. According to a recent survey by the U.S. Department of Education, 84 percent of America's teachers consider only one type of information technology absolutely "essential": a photocopier with an adequate paper supply. Communications technology appears to be running a distant second, and without any urgency. Many see the Internet as imposing on one's time and routines. Indeed, electronic information changes the way things are done, and may even be seen as a threat (Kilian, 1994).

A personal adaptation to the Internet means more than only an attitudinal change, it also will require a paradigm shift in one's thinking. It may even mean that teachers be willing to concede some of their assumed teaching responsibilities, and let the Internet provide the instruction. Rather than being at the center of the classroom, the teacher will be more on the side guiding the student in efficient ways of locating

information. It has been suggested that the new communication technologies will gradually bring to an end the old chalk-and-talk school systems (Kilian, 1994).

Issues of Curriculum Integration

Once educators are motivated to learn and keep up with the Internet, they can then begin to apply this knowledge to teaching. The Internet can be a learning tool for every class across the curriculum. It is a broad-based information access tool equally serving learning in the humanities, social sciences, and sciences.

It will be a complex responsibility for educators to teach students how to use the Internet as a true educational resource. There are, unfortunately, plenty of opportunities for non-educational and even miseducational uses, some are even destructive.

There are a number dimensions involved when teaching the Internet as part of the curriculum. Teachers need to be comfortable with ambiguity and uncertainty, and be able to think on their feet. This is necessary because the Internet is an evolving system, said to be in the "paleoelectronic era." Informational resources may appear and disappear with no advance warning. Certain resources will be unavailable during prime hours of the day. At other times, the entire system may go down! Instructors will have to overcome or breakdown a number of barriers, beginning with learning an entry level vocabulary. Internet jargon is so rampant that it will need to be reduced by the teacher to a student's understanding. A teacher's working knowledge of basic terms will be vital. Finally, teachers must find ways to become immune to the stresses caused by constant demands for help, as there will be many.

Teaching must begin with the instruction of technical skills required to connect to and navigate the system. Beyond that are the more abstract and challenging issues of intelligent Internet use, including how to think critically about information, how best to use the system toward educational advantage, and how to control for information overload. It will be a complex responsibility for educators to teach students how to use the Internet as a true educational resource. There are, unfortunately, plenty of opportunities for non-educational and even miseducational uses, some are even destructive. For example, students venturing into cyberspace may wander into toxic-waste dumps: neo-Nazi newsgroups, pornographic files, sexual harassers, and even pedophiles (Kilian, 1994). Internet users can access MUDs, or Multi-User Dungeons, where players assume character identities and go adventuring in labyrinthine worlds. MUD games consume a great deal of online time, and have caused a number of colleges and universities to ban MUD access from their Internet connection. There are other potential abuses that could be listed, but the point is made— users have access to negative resources which can be time-consuming, money wasting, great for procrastination, and potentially addictive.

On the other hand, when used properly, the Internet can play a role in the education of a student. It would be irresponsible for a teacher to ignore the promise of harnessing Internet technology into the curriculum. Doing so properly is a challenge. One possible approach is to turn what we have learned about television to the Internet. As one educator stated, "By modifying the curriculum to include educating about television, teachers can do much to eliminate many of the negative side effects . . ." (Walker, 1995). By giving students a better understanding of the effects of the Internet, teachers may be able to bring about a change in the student's "surfing" habits. When use properly, the Internet is certainly a vital educational tool.

Nonetheless, teachers must guard against students becoming overly reliant on the computer as a source of information. Students can potentially fall into a trap of thinking, "It's not in the computer, so there's no information on this topic." Or, "They don't have anything, it's not in the computer." There probably is something, but it needs to be searched elsewhere, for example, in books; however, this takes longer and lacks instant gratification. The Internet needs to be taught as one tool, useful to complement other nonautomated reference sources. The Internet is not an end in itself and students need to develop this awareness.

Finally, students should be taught how to control information. The Internet has been described as an ocean of information, one that can easily drown users. Locating and retrieving relevant information will be difficult, and knowing how to evaluate and use information even more difficult. There is too much undigested information on

the Internet pretending to be knowledge. Information overload requires critical thinking, a skill needed to function in an information-intense society; a skill to be taught as part of an electronic information-based curriculum.

Students need to become critical consumers of electronic information. One of several scenarios can be presented when surfing the Net for information. First, the Internet will generate mountains of data on a topic, easily overwhelming a user. Second, mountains of data on a topic may exist on the Internet, but students still will not locate any. Finally, there is a more likely and problematic scenario. A student will locate something of interest (which is what keeps many hooked), but will not search further. It's very difficult to assess what's been missed (Smalley, 1994). Knowing how to restate or narrow a search statement, how to determine the reliability of information, and how to locate alternate resources—online or in print, are examples of the cognitive skills we need to teach and advance.

Issues Of Evaluation

A final challenge for educators will be to develop the ability to measure results. Because information can be digitized and accessed through a computer does not mean that it is turning out a better student. If the Internet does not help schools meet their pedagogical goals, then it will be reduced to a gadgety means to unimproved ends. Assessment and evaluation experts mustuse sophisticated tools to measure learning outcomes. Before any educational improvement can be demonstrated, most students will have readily taken to the technology, and will have come to rely on and be benefitted by it. Evaluation strategies must be used to identify those asepcts of Internet use that show potential for enhanced learning and to encourage teachers to begin to experiment with these in curriculum development. Schools will need to Net trend to develop more rapidly toward business and entertainment ends than toward educational ends. Electronic products are experiencing high growth in "edutainment" titles for kids which feature a thin layer of learning on top of a larger helping of fun. A survey confirmed that most PCs in the home are used for entertainment rather than for education, despite the fact that most parents justify the expense by telling themselves they'll use it for personal finances or for their children's education (Ziegler, 1994).

Conclusion

The Internet was originally introduced to the public through the 1991 High Performance Computing Act. The argument presented by then Senator Albert Gore, was that the act assured fairness and equitable access to democratic and educationally enriched experiences. It was reminiscent of early promises made about television which was expected to bring the arts and other cultural activities into every living room. The reality turned out to be that while most households have television, viewers prefer soap opera to the opera.

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It will take plans, pilots, mistakes and corrections, test beds, and iterations to address the challenges outlined in this article. Educators cannot wait for others to supply their solutions for them. The Internet was built by technicians for technicians, not with the ordinary person in mind. Systems and software personnel cannot be held responsible for teaching proper use of the Internet. Rather, they are there to work out the "bugs" and advance the technology. There are plenty of technical problems to solve: unreliable and overcrowded networks, unfriendly interfaces, virus contamination, and a slew of problems regarding invasion of privacy, intellectual property, censorship, and security. But the most critical problems are ethical, cognitive, and social. The first step for educators is to assert their presence and get connected. Educators *as* educators have a responsibility to move students beyond the bedazzlement with electronic information speed and file manipulation, to teach them how to become critical consumers of Internet resources.

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The *Journal of Thought* is a quarterly publication devoted to the reflective examination of educational issues and problems from the perspective of diverse disciplines. The Journal strives to encourage scholars of diverse disciplines, nationalities, and cultures and it treats the most comprehensive issues and problems confronting education throughout the world. The editors solicit essays, reports of research studies, analyses, and critiques that synthesize diverse points of view and encourage interdisciplinary dialogue.

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Thresholds Forum Page

Intersubjectivity or Multiculturalism?

Dr. Harriet Morrison, in her August 1995 Thresholds article, "Multiculturalism: Intersubjectivity or Particularism in Education?" opposes the implicit particularism she sees in some versions of multiculturalism. She interposes 'intersubjectivity' into the discussion to counter both the conformist position as espoused by the Right, and the danger

I disagree with Morrison that the concept of intersubjectivity is helpful as an alternative to what she terms 'extreme' positions.

of balkanization she sees in multiculturalist recommendations on the Left. I disagree with Morrison that the concept of intersubjectivity is helpful as an alternative to what she terms 'extreme' positions. In my view, multiculturalism by definition adequately names processes of group communication which allows for multiple perspectives grounded in historical and cultural realities. Multiculturalism therefore does not balkanize, rather as a concept that reflects concrete experience, it provides space for individuality and inclusiveness. It turns out that intersubjectivity as Morrison describes it, is merely about relationships between two abstract subjects.

Students cannot learn to be effective citizens if they are led to a preoccupation with their own isolated personal uniqueness. Educators must help them strengthen their identitities as rooted in within their own communities. The best avenue to this lies in Multicultural Education.

Monique Germain

Whose Universalism?

In "The Relativity of Values and the Implications for Multicultural Values Education," David B. Annis proposes that, within the context of a constitutional democracy, a framework of limited universalism can support many of the goals of multiculturalism while at the same time providing "an overall structure for political and social unity' (p. 19). This framework of limited universalism is built on the belief that even when practices differ, they may be based on common ethical standards. As he puts it, " The same moral values may map onto very different practices, given different factual beliefs and environments" (p. 16).

While Annis hopes to avoid a slide into relativism by these selective appeals to universalism, he risks a more dangerous slope. He suggests that the core values of "our framework" preclude forms of reconstructionism that seek equality of result rather than equality of opportunity. This is a neat response to a messy dilemma; unfortunately, result and opportunity are often not so easily separated. In the case of minority representation (equality of result), the numbers of "minority group" members in prominent or influential positions may impact the real and percieved opportunities of minority youths. Thus, the "equal outcomes" sought by the reconstructivist may speak to opportunity as well as to result. This obvious point may be entirely missed when reconstructivist perspectives are dismissed at the outset as logically inconsistent with the tenets of a limited universalism.

While Annis hopes to avoid a slide into relativism by these selective appeals to universalism, he risks a more dangerous slope.

I am not suggesting that distinctions between opportunity and result are irrelevant. I am suggesting that questions of individual rights and individual freedom are not so easily dismissed by appeals to "universal values" which are, in practice, interpreted in different ways, and, therefore, not completely shared. Some multicultural issues may reflect more than different practices mapped onto the same moral values. If we underestimate the significance of the value differences inherent in our deepest commitments, desires and fears, we may also fail to discover those things we can indeed hope to share.

Linda O'Neill

In Recognition

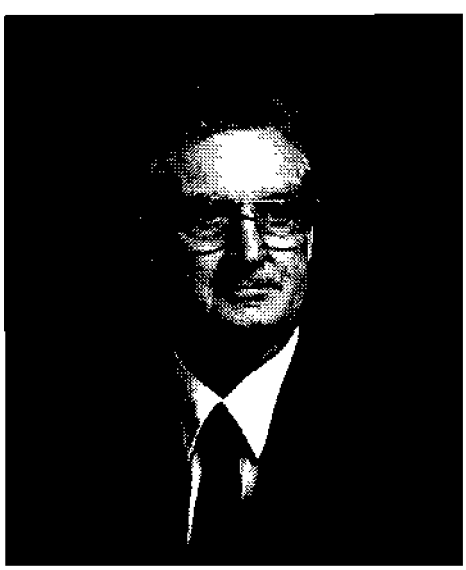
The publication of this issue brings to fruition the final project initiated by Dr. Byron Radebaugh as Executive Editor of Thresholds. His recent retirement as Professor of Education at Northern Illinois University in June of 1995, marked the end of an era. Byron was the last active founding member of The Thresholds in Education Foundation established in 1973. After assuming the editorship in 1980,he has steered this journal through good times and lean. Not only did he provide outstanding editorial direction, but as Business Manager, he enlarged ciruclation, established a co-publishing agreement with the College of Education, and led the Thresholds Foundation to become a co-sponsor of the Annual LEPS Research Symposium with the Department of Leadership and Educational Policy Studies. Because of these efforts, *Thresholds* now rests upon a secure financial basis and enjoys a reputation for quality among educational professionals.

It is with a deep sense of gratitude therefore, that the *Thresholds in Education* Board of Directors, Dean Thurman of the College of Education, and Dr. Glenn Smith, Chair of the LEPS Department, all join in wishing Byron and Millie Radebaugh, good health and happiness in their much deserved retirement. As Assistant Executive Editor, Millie also rendered much service to *Thresholds*. We will strive to sustain the tradition of excellence they have established.

We must also say good-bye to Caryn Rudy, who has served so well as Technical Assistant. The Board wishes to acknowledge her help in bringing us into the era of desktop publishing. Her skill in computer typesetting has distinctly improved the format and appearance of the journal. After Byron's retirement last summer, she agreed to help with the preparation of the August 1994 issue even though she had already assumed a new position as a computer programmer with Baxter, Inc. This meant spending weekends and evenings at her old desk while adjusting to a new set of responsibilities. For this, and for all her help over the past five years, she has our thanks and best wishes.

Finally, we welcome two new members to our managerial staff. Donna Smith has agreed to assume the role of Technical Assistant and Betty Lahti serves as our new Assistant Executive Editor.

Members of The Thresholds Board of Directors and its managerial staff reaffirm the mission to engage reflective educators in a discourse concerning the central trends and issues facing education worldwide.



Byron Radebaugh

Millie Radebaugh