

Proceedings of the Second Worldwide Forum on Education and Culture



*“Living and Learning
in a Global Society”*

Rome, Italy

Hosted by John Cabot University, Via della Lungara 233, 00165 Rome

November 12-14, 2003

~Conference Director: Dr. Bruce C. Swaffield, School of Communication & the Arts, Regent University~

2nd Annual Worldwide Forum on Education and Culture

John Cabot University ~ Rome, Italy



“Living and Learning in a Global Society”

Wednesday ~ November 12, 2003

9:00 – 9:30

- Opening Ceremonies and Official Welcome
President James Creagan, John Cabot University
Deputy Chief of Mission Mr. Brent Hardt, American Embassy to the Holy See

9:40 – 10:10

- Keynote Speaker
Dr. Rose Hayden, “A Malevolent Mickey Mouse vs. The Mad Mullahs? What’s An Educator To Do?”

10:15 – 11:25 *Session A*

- “Shaping the Future of Educational Leaders through the Challenges of International Educational Exchanges and Initiatives,” *Ana Gil-Garcia, Northeastern Illinois University*
- “International Education and the Reshaping of Diasporas,” *Frank H. Shih, CUNY School of Law, Queens College*
- “Asians and Americans: Culture and Education,” *Ann Whitaker, Northeastern Illinois University*

11:30 – 11:55 *Complimentary Coffee Break at Massimo Bar*

- Go out the front door of John Cabot University and turn left. Walk under the arch and through the intersection. Massimo Bar is about 20 yards on the left.

Noon – 12:40 *Session B*

- “Strategies for the Cross-Cultural Writing Class,” *Ginger Jones, Louisiana State University at Alexandria*
- “Training Teachers for Education that is Multicultural: A First Step Towards Developing a Cycle of Academic Achievement for Latinos,” *Zaida A. Cintron, Chicago State University*

12:45 – 1:30 *Session C*

- “Cross-Cultural Awareness: International Understanding for a Global Citizen of the 21st Century,” *Graciela Helguero*, Lynn University.
- “Mestizaje, Multiculturalism and the Effects of Capitalism on the U.S.–Mexican Border,” *Gilberto Reyes Jr.*, South Texas Community College

6 – 8 p.m. *Rooftop Reception at John Cabot University*

- Meet colleagues and the faculty of John Cabot at a typical Roman reception on the beautiful rooftop patio of the university.

Thursday ~ November 13, 2003

8:30 – 10:00 *Session D*

- “The Fullness of Space: Where Books Fail in Learning About Chinese Theatre,” *Dallas McCurley*, Queens College of CUNY
- “Developing New Methods and Ideologies for Inter-Cultural Communication and Understanding,” *Haider Mehdi*, United Arab Emirates University
- “The Politics of Culture: A New Imperative for the Study and Practice of Multicultural and Global Relationships in the Public and Private Spheres,” *Lorna Bell-Shaw*, Lynn University
- “Complexities of Culture in International Training and Education,” *Raymond Maxwell*, Global Education Services and Cornish College of the Arts

10:10 – 11:15 *Session E*

- “The Meaning of Tolerance in the Wake of September 11,” *Eamon Halpin*, Louisiana State University at Alexandria
- “A World of ‘Outsiders’: Literary Pedagogical Ways of Promoting the Value of ‘Difference’ in the Choice Between ‘Chaos or Community,’ in a Post-9/11 World,” *Jane Davis*, Iowa State University
- “Language Policy and Language Provincialism: Barriers to Globalization in Public Schooling in the United States,” *Judith Lessow-Hurley*, San Jose University

11:20 – 12:45 *Session F*

- “Revisiting English Language Teaching Curricula: Three Essential Components of TESL Graduate Programs in the First Global Century,” *Faiza Derbel*, Faculte des Lettres et Sciences Humaines de Sfax (Tunisia), and *Anne Richards*, Iowa State University
- “Providing Multicultural Experiences for Early Childhood Education Pre-Service Teachers to Develop Multicultural Attitudes,” *Elizabeth Landerholm*, Northeastern Illinois University, and *Cynthia Gehrie*, Video Documentation Partnership

12:50 – 1:15 *Session G*

- “Future Education – The Inernet and The Internet,” *Louis Silverstein*, Columbia College Chicago

2 – 2:15 Scavi Tour (Optional)

- For those with tickets, please be at the Obelisk in front of St. Peter’s Basilica by 1:50 p.m.

Friday ~ November 14, 2003

8:30 – 10:00 Session H

- “The Chicago ENLACE Partnership: Strategies and Practices for Cultivating Latino Educational Development,” *Suleyma Perez, Anna Lisa Vargas, Angela Guerrero, Joaquin Villegas, Ana Gil-Garcia*, ENLACE Partnership with Northeastern Illinois University

10:10 – 11:15 Session I

- “Educating Americans in a Multi-Ethnic Society,” *Alfonso Nava*, California State University, Northridge
- “Implementing A First Year Requirement Course on Race: The Case of St. Cloud State University,” *Carolyn Ruth A. Williams*, St. Cloud State University
- “‘A veces en ingles, no, I don’t make any sense:’ Contrastive Rhetoric, Standardized Writing Assessment, and the Experiences of LEP Students in a Secondary Setting,” *Julia Villaseñor*, Malone College

11:20 – 12:25 Session J

- “Multicultural Counseling Competencies: Personal, Professional and Organizational Perspectives,” *Don C. Locke*, North Carolina State University
- “The Role of Teacher Education in Promoting Peace and Justice in a Global Society,” *Reyes L. Quezada*, University of San Diego
- “The State of Compensatory Education: An Analysis of At-Risk Minority Students in Higher Education,” *Scott Richardson*, Kutztown University

12:30 – 1:30 Session K

- “Tea vs. Pepsi: A Cross-Cultural Study of Disabled Student Service Offices of Colleges and Universities in England and the U.S.,” *Mason Murphy*, Azusa Pacific University
- “Structure and Function, The Multicultural Community Center – Designing a Paradigm for Universal Harmony,” *Jean A. Purchas-Tulloch*, Howard University
- “Media Influence on Society and World Culture,” *Bruce C. Swaffield*, Regent University

Saturday – November 15, 2003

9 to 11 (Optional)

- Tour of the Vatican Gardens for those who have purchased tickets. Please meet at the entrance to the Vatican Museums no later 8:45 a.m. Please be prompt.

ADDRESS TO WORLDWIDE FORUM ON EDUCATION AND CULTURE

As delivered by
Brent Hardt
Deputy Chief of Mission, U.S. Embassy to the Holy See

November 12, 2003
John Cabot University

Ambassador Creagan, Distinguished scholars, ladies and gentlemen:

I am delighted to be here today to help kick off what looks to be a fascinating three days of discussions on "Living and Learning in a Global Society." As Ambassador Creagan knows so well, "Living and Learning in a Global Society is what we as American diplomats do every day. And one of the things that I have found in my nearly 16 years as a diplomat, is that no matter how much you know about other societies and cultures, it is never enough. There is always more to understand, to appreciate, and to consider as we try to work more effectively with other countries to build a safer, more peaceful world.

This morning I would like to share with you some of my perspectives as a diplomatic practitioner about why I believe it is essential today to study other cultures. Though I suppose with this audience of distinguished cultural experts I am to some extent preaching to the choir, I will nevertheless seek to outline how culture impinges on my work as an American diplomat and why I believe cultural understanding is so vital in today's world.

Let me begin by acknowledging that I bring a certain bias to this discussion -- a bias rooted in my own life-long fascination with the world's cultural, societal and linguistic variety that was one of my motivating forces in my decision to pursue a career as an American diplomat. In fact, if I were to dig out the essay I wrote years ago explaining why I wanted to become a U.S. Foreign Service Officer, I think I would find that my main argument was that I wanted to be able to gain a better perspective and understanding of my own country by being better able to compare it to others -- to see where it really stood out and equally to see where it could stand to learn from others.

Sixteen years on, I think I have made a good start -- but only a start -- in this regard. I have come to admire most of all something intangible that can best be captured in the expression "the American spirit" -- a willingness to take initiative and a determined desire to act to make the world better. This spirit is rooted in an American culture of optimism that is not widely shared by other nations with histories that have often left greater room for cynicism.

Having acknowledged my bias, let me set out with a proposition: I believe that cultural

understanding is more urgent today than at any time in world history, but is in alarmingly short supply. And, I suppose since this is an academic gathering, I should at least make an attempt to offer a definition of culture and cultural understanding. As I understand it, culture can best be seen as the values, the ideals, and the intellectual, moral, and artistic qualities of a given society - in short the way of life and way of thinking of a people. Cultural understanding, then, would involve the ability to recognize the way of life and thinking of a given people and, hopefully, to act on that recognition in dealings with that group. That said, let's turn now to impact of culture on the situation in the world today.

Nothing illustrates both the gap and the urgency of cultural understanding better than the terrible events of September 11. For most Americans, the question that persisted as we tried to make sense of this act of terror was: Why anybody would want to do such a horrible thing to the United States? What could lead educated, reasonably well-off young men to throw away their lives with the goal of bringing death and destruction to innocents? What had we as a nation done to evoke this sort of atavistic hatred? Many have struggled with the answer to this question, and we will never know for sure what went through their twisted minds. All we know is that they were motivated by a hatred for the United States that most Americans found completely incomprehensible. Of course, anybody who really knew the American people and their basic goodness, decency, and compassion knows that it is incomprehensible. But the September 11 terrorists clearly lacked this understanding. Their cultural ignorance of the United States and their misreading of the situation of their own Islamic culture almost certainly contributed to their skewed decisions kill innocents to further their distorted visions.

Since September 11, culture has moved squarely to the center of international politics and American engagement in the world. In the immediate aftermath of that attacks in New York and Washington, the world turned its attention to a country that had seemed almost to have dropped out of the modern world -- Afghanistan. There the international community found a country deeply confused about its cultural identity - a country determined to resist any hint of modernism and willing to impose a primal fundamentalism that led it to brutally oppress women, ban traditional Afghan music, and blow up historic world cultural treasures. In this troubled and tormented country, terrorists found fertile soil to plot an attack on leading symbols of a western culture they barely understood.

Today in Iraq, we see cultures again in the forefront as American, British and other coalition country soldiers and administrators seek to foster stability and establish the foundations for a more democratic and free society. Many have commented on the obstacles faced by American soldiers lacking understanding of local language and culture in trying to achieve these difficult, but desirable goals. Analysts and academics are now deeply engaged in debating whether it will prove possible to democratize Iraq. Most of the arguments hinge on issues of culture - specifically, what sort of political structures are compatible with Iraqi culture?

President Bush has recently weighed in on this debate with a strong and compelling argument for expanding the reach of democracy throughout the Middle East. In doing so, he acknowledged that he is taking on skeptics who claim that "the traditions of Islam are inhospitable to representative government." The President suggested, however, that such claims amount to "cultural condescension," and pointed out that similar claims were made about Japan and Germany after World War II, and other countries in other times. Taking on this cultural argument head on, the President pointed out that democracy is succeeding in

many predominantly Muslim countries - including Turkey, Indonesia, Sierra Leone and Albania, and that Muslims are solid and productive citizens in democratic countries of Europe and in the United States. The failures of many Middle Eastern societies, the President concludes, "are not the failures of a culture or religion. These are the failures of political and economic doctrines."

What is particularly notable to me about the President's speech last week and particularly relevant in the context of your meeting this week is the extent to which the President directly addresses issues of culture. In introducing his theme of democracy in the Middle East, the President asked directly: "Are millions of men, women, and children condemned by history or culture to live in despotism?" In affirming his belief that they are not, the President assured us that he was mindful that modernization was not the same thing as Westernization" and that "representative governments in the Middle East will reflect their own cultures." Nevertheless, he insisted that there are essential principles common to every successful society in every culture - limits on the power of the state and military, impartial rule of law, strong and independent civic institutions, religious liberty, respect for private property, recognition of the rights of women, and tolerance of others. There is a great deal in that speech that merits consideration, and I believe that you as educators focused on culture and cultural understanding would find much of interest in the President's words.

A final area of policy discussion that is currently laced with cultural debates is the transatlantic relationship. Since last year's divisions over the Iraq war, the transatlantic relationship has been going through what we diplomats term "a rough patch." The differences in approach and the sometimes heated transatlantic rhetoric have generated a series of deeper psycho-analyses of the relationship, with some commentators concluding that there is a wide and growing cultural gap between Europe and the United States. The Marshall Fund recently concluded a study that found Europeans to be more pacifist and multilateralist, while Americans were found to be more willing to take to arms and to act alone if necessary. Other studies have pointed to differences over the death penalty, social and labor policy, and the role of religion in society to promote their conclusions about a growing cultural divide across the ocean.

While there is little doubt that there are cultural differences between the United States and Europe today, it is also true that such differences are nothing new. Moreover, there are also significant cultural differences within Europe, and even within European countries themselves - Palermo and Milan are both Italian cities, but they are clearly different subsets of Italian culture. To my mind, the cultural question between Europe and the United States is less whether there are differences - because there are - but whether those differences are greater than the cultural traditions that we share and seek to promote together in the international community. My own sense is that the core values we share - the same ones the President spoke of in his speech -- liberty, respect for the rule of law, respect for human rights and religious liberty, and tolerance of others - are much stronger than any differences of emphasis we may see over whether and how we should act to defend these values. That's why despite today's focus on transatlantic cultural differences, I remain bullish that the U.S. and Europe working together will continue to be the driving force for global peace, prosperity and justice.

While my optimism may reflect my own American cultural milieu, it is also rooted in my understanding of the work going on every day in our Embassies here in Rome and in other U.S. Embassies to bridge cultural gaps and improve mutual understanding. Here, if you will allow me, I would like to move briefly from the big picture to the micro level to give you a sense of how your work as cultural educators can contribute to our efforts to advance U.S. interests in a more stable and secure world.

As I noted at the outset, as diplomats, we are living and learning in a global society every day. In my own work with the Holy See, I work with an institution that has a distinctive culture rooted in over 2000 years of history and tradition. Understanding the Vatican culture is essential for building an effective policy dialogue. For example, you quickly learn that the Vatican thinks and acts for the long term - which is only fitting for an institution that considers the Great Schism of 1052 as a recent event.

And as you get more deeply into the Vatican culture, you discover that there are in fact a number of cultures to contend with, for the Vatican is made up of people from every corner of the globe and a direct approach that might work with a German or Dutch prelate might not work with a Japanese or Ghanaian prelate. In addition, you also discover that the curia itself has cultural subgroups of prelates from certain regions in Italy or prelates affiliated with a certain religious order. Working through this series of intertwining cultures successfully requires finely honed cultural antennae.

Obviously, the more we can bring to our work a cultivated sense of cultural understanding, the more successful we are in building the kind of world we would all like to see. And what we bring to our work in part depends on you and your colleagues in other universities who are engaged daily in the important work of preparing the diplomats and businessmen of tomorrow to operate in a world where culture plays such critical defining roles. Those of your students who graduate with an appreciation for cultural differences and an ability to navigate around them are the people we need in the Foreign Service of the future. I should note that the State Department is currently hiring more new officers than at any time in its history, and I would encourage you to ask your best students to consider careers in the Foreign Service, where they will have a daily chance to put your instruction to good use.

As American diplomats, we operate today in a world in which culture has so clearly risen to the top of the policy agenda. When I sit down to assess what is the most important challenge we face today, I have no doubt that my principal challenge is to promote a better understanding of American values, ways of thinking and acting. In short - to help build understanding of American culture and at the same time to help Americans understand other cultures, how others perceive us, what their expectations are, and how we can best work together. In fact, the diplomacy that matters most today could best be called "values diplomacy."

This diplomacy comes down to the belief that there are certain universal values worthy of respect and worthy of our action in their defense. This view, incidentally, is one advocated forcefully not only by President Bush, but also by Pope John Paul II, who has understood the importance of culture as much as any major figure of the last half century. The Pope shares the President's belief that "we are witnessing an extraordinary global acceleration of that quest for freedom which is one of the great dynamics of human history." Both the President

and the Pope have noted that this phenomenon is not limited to any one part of the world; nor is it the expression of any single culture. Men and women throughout the world, even when threatened by violence, continue to take the risk of freedom. This universal longing for freedom, the Pope has observed, "is truly one of the distinguishing marks of our time."

Speaking in 1995 at the United Nations, the Pope had presciently observed that the fear of "difference" . . . can lead to a true nightmare of violence and terror." And yet, he noted, "if we make the effort to look at matters objectively, we can see that, transcending all the differences which distinguish individuals and peoples, there is a fundamental commonality. For different cultures are but different ways of facing the question of the meaning of personal existence. And it is precisely here that we find one source of the respect which is due to every culture and every nation: every culture is an effort to ponder the mystery of the world and in particular of the human person: it is a way of giving expression to the transcendent dimension of human life."

Elaborating still further his concept of culture, the Pope continued that "to cut oneself off from the reality of difference - or, worse, to attempt to stamp out that difference - is to cut oneself off from the possibility of sounding the depths of the mystery of human life. The truth about man is the unchangeable standard by which all cultures are judged; but every culture has something to teach us about one or other dimension of that complex truth. Thus the "difference" which some find so threatening can, through respectful dialogue, become the source of a deeper understanding of the mystery of human existence."

I could not cast the importance of cultural understanding any more clearly than that.

I wish you the very best for your three days here and hope that your continued efforts to promote understanding of cultures can lead your students to explore and understand cultural differences so they can help build a the global culture of freedom, which, as President Bush so rightly concluded, remains "the best hope for progress here on earth."

Thank you.

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## **A MALEVOLENT MICKEY MOUSE VS. THE MAD MULLAHS: WHAT'S AN EDUCATOR TO DO?**

**Keynote Address by Dr. Rose Lee Hayden**  
*President, Worldviews Multimedia*  
**Worldwide Forum on Education and Culture**  
*November 12, 2003*

Good morning and welcome to Rome. Today I would like to focus on some questions that have always posed real difficulties for me with respect to our field of international and

multicultural education. I shall present these in two broad contexts – today’s seemingly apocalyptic international arena, and America’s apparently emerging class war.

### ***THE INTERNATIONAL SCENE: AMERICA’S NOT-SO-MANIFEST DESTINY***

To quote Arundhati Roy’s powerful book, *War Talk*, in which the author addresses America’s cultural omnipresence as well as escalating Hindu/Muslim ethnic conflict in her native India:

When George Bush says, “You’re either with us, or you are with the terrorists,” we can say, “No, thank you.” We can let him know that the people of the world do not need to choose between a Malevolent Mickey Mouse and the Mad Mullahs.” (*War Talk*, South End Press, Cambridge, MA., 2003)

Note the emphasis on our boy Mickey as “malevolent.” In the past, he was merely an annoying symbol of America’s perceived cultural usurpation of traditional societies. Now he has morphed into an evil rodent indeed, and it is not hard to figure out why.

When President Clinton left office, despite the usual mutterings about America’s cultural dominance, we enjoyed relative respect, if not grudging admiration around the world. But as soon as George W. Bush was “appointed” President of the United States, he managed, in an astonishingly short period of time, to dismantle the system put in place by the victors of World War II, a system that has shaped our foreign policy for close to 60 years. In sum, America is now officially rejecting collective security and multilateralism, and is unwilling to have its power constrained by the rule of law. We have ditched Kyoto, the anti-ballistic missile treaty, the germ warfare protocol to the Biological Weapons Convention, the Comprehensive Test Ban Treaty, the International Criminal Court and the land mine treaty. We are also at the top of the list with respect to the sales of military arms abroad. Who amongst us has not seen pictures of 10-year-old African children with machine guns turned on their own families, let alone on ethnic rivals? These arms kill one person every minute, every day, in every world region.

But surely the real “whopper” – you should excuse the expression – is our unilateral and pre-emptive war in Iraq – a country that had done nothing to us, had not a whole lot to do with Al Qaeda, and, to the best of our knowledge to date, turns out not to have had heaps of weapons of mass destruction after all. The ten-year projected cost of this war is \$7 trillion dollars. Forget that 5.6 trillion dollar surplus we were told to expect in the next decade. This year’s projected federal budget deficit is already a staggering \$455 billion. Meanwhile, our 50 states – by law, 49 must balance their books – face a \$50 - \$85 billion shortfall this fiscal year. No wonder the dollar has fallen 31% relative to the Euro since its peak in July 2001.

As Barbara Tuchman, noted historian, observed, “War is the unfolding of miscalculations.” To avoid disastrous foreign policy choices, America desperately needs “brainpower” as well as “firepower,” especially given the colossal ignorance of our citizens about the rest of the world. How can we make informed choices when 40% of those surveyed in a recent American Council on Education report did not know that the Euro is a currency?

Perhaps American ignorance about world affairs is our one infinitely renewable national resource. Nonetheless, it represents a staggering failure on the part of international and

multicultural educators at all levels, from pre-school through university. The only possible positive use of such ignorance would be to implement Hayden's Peace Plan, namely that the United States could not wage war against any country that the majority of Americans cannot locate on a map! Until then, wars r' us...

Equally important out there and at home is the recognition that America appears to be losing its humanitarian and practical idealism. The erosion of our civil liberties in the name of anti-terrorism has not gone unobserved abroad, even though it has provoked surprisingly little debate at home. Again, where are the educators in all of this?

For most of the people of the world, as well as for many Americans, these developments are truly frightening. Remember, most of the world stood firmly with us after 9/11. Only the most demented critics out there refused to acknowledge the substantial perils of global terrorism. But we have squandered this good will, and have failed to nurture much-needed strategic and cultural linkages. As a result, we are even more isolated in these dangerous times, and the risks are considerable. Highly enriched uranium is being used in some 100 nuclear research facilities in 40 countries, thousands of warheads are floating around out there, and only 2% of the world's 42,000 fleet of sea-going vessels can be subjected to even the most minimal of searches. Daily bombings in the Middle East and elsewhere remind us constantly of the global reach of terrorism, and in our heart of hearts, we know that biochemical and biological attacks are hardly paranoid fantasies.

Again, what's an educator to do? What can multiculturalism contribute to prevent a fanaticized, globally operative minority from committing even more mass murders?

The time has come to breathe real life into our calls for international education and exchange. Why? Because we know that terrorism breeds in the fertile soils of poverty, fundamentalism and authoritarianism. Therefore, we must get actively involved in politics to make sure that our government's policies minimize rather than exacerbate these root causes of terrorism. But have educators spoken up about these matters in any consistent and sensible fashion? And if not, why not? If we do not speak out and work to make a positive difference, then we are surely part of the problem.

On a more positive note, however, we do have a lot to offer our international colleagues given America's substantial experience educating and absorbing immigrants and refugees, let alone our sizable body of research related to multicultural education.

Let me propose two specific topics for next year's World Forum that will move it beyond what appears to me to be your almost entirely "American" agenda and participant list. The first has to do with addressing the challenge of alleviating, through education, the growing divide between the United States and Europe. If you think America's anti-European ravings about "freedom fries" and "cheese-eating surrender monkeys" is strong stuff, be real worried about the rise of anti-Americanism in Europe. A Google search yields 401 references with respect to our anti-Europeanism, but a whopping 22,300 with respect to Europe's burgeoning anti-Americanism. In their eyes, we are "burger-eating war monkeys."

The second educational challenge your 2004 Forum could address is equally timely. What specific steps can educators take to ease the integration of immigrants into the political and cultural mainstream without destroying their unique cultural and linguistic heritage? While the so-called average American cannot match the Emperor Charles V who bragged, "I speak

Spanish to God, Italian to women, French to men, and German to my horse,” and while many Americans are monolingual, one in five Americans does speak another language at home – Spanish, Chinese and Russian. As Unamuno observed, an idea does not pass from one language to another without change as we know that it is possible to speak English without necessarily thinking American. These are strengths that can be refined and shared. American educators do possess much useful experience, especially in the field of ethnopedagogy – matching different cultural teaching and learning styles to maximize outcomes.

We also have a lot to gain by working with and learning from our international colleagues. I do not know how many of you are aware of the recent court battles in France and Germany related to the wearing of headscarves by Muslim teachers and students in public schools. This is a very divisive issue that gets at the heart of the debate over the separation of church and state, and requires careful cultural as well as legal consideration. Hopefully, multicultural experts can contribute to the resolution of such complex issues, despite their critics’ belief that multiculturalism and diversity are merely code words for reinforcing ethnic, racial and class hostilities.

It is also particularly important that international and multicultural educators maintain America’s intellectual linkages with other nations, especially given the fact that post 9/11, obtaining student visas to study in the United States has become a truly draconian process. In the past two years, foreign student numbers in the United States have fallen by 90,000, just as the need to build a successor generation of allies out there is more urgent than ever before. Not only do these foreign students spend \$12 billion per year in our country – an “invisible export” in economic terms – they teach and conduct research on the cutting edge of human knowledge and constitute our best hope for a more peaceful and just world. When we make it unduly difficult for such future scientists and leaders to come to America, we are committing an act of unilateral intellectual disarmament that will cost us dearly in the future.

Let me now turn to the second major topic I wish to address this morning, namely the political and economic realities facing Americans today, and the seeming irrelevance of educators – multicultural or otherwise – with respect to addressing these. All too often, educators are like the blind men and the elephant, each groping one isolated part of the beast, but never comprehending it in its totality. Ever-narrowing specializations have inhibited broader academic and public collaboration. The result is that all too often, America’s intellectual and academic leaders fail to grasp the larger picture and thus fail to make any meaningful connections. They do not even see the forces at work in our own society, let alone in the wider world beyond our borders. This absence of critical, policy-relevant thinking is one of the most disturbing aspects of the American academy these days. One could say that we can’t see the trees for the leaves, let alone the forest for the trees.

### ***THE RED STATES VS. THE BLUE STATES: “THE AMERICAN MULLAHS” VS. “THE GODLESS LIBERALS”***

Nearly twenty years ago, a few friends and I got together to write a book in response to the then wildly popular *Yuppie Handbook*. Our title: *The Dumpie Handbook* – a “dumpie” being “a downwardly mobile urban maturing professional who needs to project success on a modest income.” While the book was never published, it seems to me that it was eerily prescient. It predicted the downward mobility of the American middle class, but fell short of anticipating

what may turn out to be America's first out-and-out class war if things proceed as they have in the past several decades.

American democracy is now seriously threatened by an emerging "kleptocracy" that sees nothing wrong in 1% of the population (13,000 families) receiving 43% of our GDP, up from 20% in 1979, and equal to the income of the poorest twenty million households in America. Close to 35 million Americans now live in poverty, with 1.7 million additional four-person families falling below the official poverty level of \$18,392 household earnings per year. Over 43 million Americans have no health care, and 42 million elderly have limited prescription drug benefits. With 3 million jobs lost in the past several years and a jobless recovery on our hands, will America go the way of Weimar Germany? Will neo-Nazi militias become popular once again as household incomes plunge and the newly poor's children are going hungry? There are over 700 hate groups nationwide, with more than 100,000 supporters, many of whom are armed and dangerous. This is the highest count in 20 years. Note: These are "equal opportunity" bigots – black as well as white, young as well as old, rich as well as underprivileged.

Once again we must ask, what's an educator to do? This one lands squarely on the doorstep of anyone called a "multiculturalist." Remember, this cycle of hatred often pits white against white, our American fundamentalists against the "Liberal anti-Christ" out there. Add to this America's original sin of racism and the painful divisions this has caused throughout our history. Wouldn't it be any white supremacist's worst nightmare to learn that DNA evidence now conclusively proves that there was only *one* main exodus of modern humans which took place 80,000 years ago out of Africa, across the narrow straits between present-day Djibouti and Yemen. Not only is he/she closely related to Australian aborigines, but these aborigines, it seems, were creating sophisticated rock art while their Caucasian ancestors were still groping their way over the Taurus mountains. In fact, human beings are 99.9% alike when it comes to genetic makeup, be they black, white, Asian, or anything and everything in between. Even monkeys cannot boast such genetic unity.

It seems most unfortunate that all sorts of contentious, often marginal issues are dividing Americans today, not just those major clashes related to race and religion. Given our relative silence and lack of political activism, I can only assume that most Americans agree that former GE CEO Jack Welch was entitled to earn 1,400 times the average wage earned by GE's blue-collar workers, and 9,571 times that of Mexican industrial workers in the GE workforce. I guess there is no room in our jails for the likes of the Enron or Arthur D. Little executives thanks to overcrowding. Remember, one of six Black American males now spends part of his life "doing hard time," while virtually none of our privileged "white collar" criminals will ever see the inside of a jail. And don't forget that not one member of Congress has a son or daughter getting shot at in Iraq.

On campuses, the picture is not appreciably brighter. In fact, many college teachers are looking more and more like migrant factory labor – lacking health benefits, job security, retirement funds, and any influence over either their employment conditions or the goals of the institutions they work for. And as the percentage of adjunct faculty increases from today's 43%, a two-tier class system has become the norm in American higher education, with a tenured elite doing their own self-referential thing at the top, while a cadre of indentured servants does most of the real work in the classroom. Perhaps former Berkeley Chancellor

Clark Kerr was correct when he noted that the three central preoccupations of the American academy are sex for the students, sports for the alumni, and parking for the faculty...

For far too long, the academy has been wracked by divisive issues, the most recent being "political correctness" (which is neither), and affirmative action. I think it is interesting that despite all the fuss about "affirmative action" in the media, no one except Al Franken has dared to mention that our current President, George W. Bush, was himself the beneficiary of affirmative action - a 30-point admissions boost that got him into Yale University just because he was a Bush.

So, will there be a class war in America with the middle class and downtrodden joining forces across racial and religious divides, or will we endure an extended and self-destructive "clash of civilizations," American style? One thing is certain; our divisions are real and are festering. Just think of those red states and blue states on the electoral map.

Critical questions are largely ignored by the academy and the media, questions such as: Will hard times drive Americans away from liberalism? Will the current Administration succeed in dismantling our historical federal protections shielding individuals from the worst abuses of capitalism while, at the same time, expanding the power of the Feds to regulate "morals" and intrude upon our private lives?

Most of us in this room are "liberals" and proud of it. As educators, we must work to reclaim this term because we know that our fellow Americans actually do believe in helping people, do believe that our government has a legitimate role to play creating opportunity, protecting the environment and providing for the common good.

Are we educating our students so that they are concerned about civic issues and America's common good, or are we dividing them into neo-tribal competing interest groups? Are Americans even capable of any reasoned political debate these days? And what about the future of our democracy if electronic voting machines are vulnerable to Internet hackers and leave no paper trails for recounts? And more to the point, will we sit back and let other states follow the Florida model of "ethnic cleansing" of voter lists? Before the last Presidential election, Florida removed 90,000 Black American voters on the basis that their names were the same as those of out-of-state felons. Note: there was no crosscheck for social security numbers or addresses. The only criterion was race. Therefore, if some felon in Texas happened to be named Joe Green, any Black man in Florida with the name Joe Green lost his eligibility to vote. Not so a white Joe Green. I for one do not recall hearing many Americans, let alone educators, speak out about this one. Will we do so in the future when confronted with such Fascistic behavior?

As Woodrow Wilson remarked, "That a peasant may become king does not render the kingdom democratic." Working as many of you do with minority and other vulnerable social groups, passivity in the face of the disenfranchisement of thousands of Americans represents collusion with the system.

The wisdom and effectiveness of multicultural educators is needed now more than ever given the acrimonious tone of American politics in which "the other side" (usually ours), is seen as "the enemy" as opposed to "the opposition." Increasingly, I fear, politics is war, and anti-intellectualism reigns rampant. The media frenzy over the hideous campus phenomenon

known as “political correctness” has certainly not made academics more popular in grassroots America. It is yet another long-standing chapter in the American debate over high culture vs. mass culture, over elitism vs. populism. Unfortunately, for too long, educators who have been involved in this debate have often failed to support the distinction between elitism and excellence, to the detriment of those they seek, in good faith, to shelter.

And now for some concluding comments. Someone once remarked that there are two kinds of people in the world – those who dichotomize and those who don’t! These days, it seems to me that we have entered an age in which absolutes reign - where common sense has gone the way of the dodo bird. Fundamentalists of all stripes – religious, political, academic – are in the ascendancy, as pervasive in the United States of America as they are in the Middle East. The political and intellectual impact of the American Mullahs is increasingly evident. In fact, Americans are three times as likely to believe in the virgin birth of Jesus (83%) as in evolution (28%). And while some liberals wear T-shirts declaring “So many right-wing Christians...so few lions,” there are other equally strident voices out there, like Lieutenant-General William (Jerry) Boykin who remarked: “Why is George Bush in the White House? The majority of Americans did not vote for him. I tell you this morning that he’s in the White House because God put him there.”

Frankly, ladies and gentlemen, it gives me the willies when a deputy undersecretary of defense for intelligence believes that the 2000 election represented God’s defeating the armies of Philistines and personally putting G.W. Bush in the White House. I never realized that God chooses American presidents and is a Republican. And let me assure you that I am about the most non-partisan person you will ever meet, having voted both ways, and having treasured my status as an “Independent” voter who is generally less-than-thrilled with the candidates dished up by either major party. Remember, you do not have to be partisan to be critical of what the current Administration, Congress and courts are doing to our country. You do not have to “hate Bush” to disagree with him.

But today’s political climate seems too divisive for reasoned debate. We have entered what I call The Age of Dichotomy, where there is little, if any, capacity for compromise, where people and apparently our leaders read only what they already believe, and where educators are as much part of the problem as they are part of the solution.

We “Liberals” are portrayed as the devil incarnate whenever we have the temerity to question the status quo. We supposedly “hate America” and worse. Those of us deeply concerned about the overall human condition, the health and welfare of others, the loss of civil liberties worldwide, the scourge of war, the plundering of the planet and environmental degradation might as well have cloven feet, horns and a forked tail. There is indeed a closing down of the American mind. Why? Maybe Bill Bennett’s, Alan Bloom’s and Ann Coulter’s mothers did not hug them enough.

The so-called clash of cultures at home as well as abroad has blinded most of us to the central truth of our times, namely that we cannot make common cause with our own people, let alone with others. In the name of diversity, we may have contributed, unwittingly, to the “Balkanization” of America, and by leaving economic considerations out of the picture, have missed the biggest show on earth – the erosion of our middle class, the greatest skewing of income in over 100 years, and the emergence of a global kleptocracy.

Question: Why have so many of America's intellectual elite chosen to ignore so completely the growing corporatization of America? Is that malevolent Mickey Mouse only a cultural issue for others? What have we done and what can we do? Do educators really have anything worthwhile to contribute? Have we ever seriously bothered to try? If not, why not, or are we simply just part of the problem? The academic reward system certainly does not give points for political activism. And despite good intentions, and all too often in the name of compassion, economics is simply defined away. The myth of the "New Economy" has seduced many an educator as well as pundit. The result, of course, is the strange acquiescence of the American public in the face of corporate crime.

In his use of critical reasoning, by his unwavering commitment to truth and through the vivid example of his own life, fifth-century Athenian Socrates set the standard for all subsequent Western philosophy, and, I would like to add, for a pedagogy that insistently questioned unwarranted confidence in the truth of popular opinion. Although Socrates often challenged his students' opinions, he offered them no clear or simple answers. He urged us to honestly accept the fact of our own ignorance, and to dedicate ourselves to genuine knowledge through the discovery of universal definitions of the key concepts governing human life.

Was Socrates an absolutist, an elitist, a rabble-rouser? He was certainly not an ideologue, and would never have been awarded tenure by any American college or university humanities department since he did not have a Ph.D. and never, ever published anything. But oh, my dears, he was ever so wise, and was also a courageous activist who took on the politicians and paid with his life.

At the heart of Socrates' educational philosophy was that while he linked virtue to knowledge, he acknowledged that virtue itself is unteachable. Yes, I know that he is one of those "dead white males" so reviled by today's educational yahoos. But he was certainly not "a stupid white man" – a racist and sexist slur I personally find offensive. (Would Michael Moore dare refer to women or minorities this way?)

Socrates did not confuse content with "eduspeak," or with any type of jargon for that matter. He had an amazingly forthright educational philosophy. For Socrates, knowledge and virtue are so closely related that no human agent ever knowingly does evil: we all invariably do what we believe to be best. Improper conduct, then, can only be a product of our ignorance rather than a symptom of weakness of the will.

As educators, multicultural or not, we could do well to keep this in mind unless we wish to remain a part of the problem.

(Principal Sources: *The Economist*; *The Baffler*; Al Franken, *Lies and the Lying Liars Who Tell Them – A Fair and Balanced Look at the Right*; Thomas Frank, *One Market Under God: Extreme Capitalism, Market Populism and the End of Economic Democracy*; and a wide range of editorials and columns appearing in other mainstream journals and newspapers, in particular, *The New York Times*.)

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The Chicago ENLACE Partnership: Strategies and Practices for Cultivating Latino Educational Development

By Joaquin Villegas, Ana Gil, Suleyma Perez, Anna Lisa Vargas and Angela Guerrero

Abstract

ENLACE (ENgaging LATino Communities for Education) is a W.K.Kellogg Foundation Initiative for Hispanic Higher Education. Through the 13 national grantees and their partnerships, the ENLACE Initiative will strengthen the educational pipeline and increase opportunities for Latinos to enter and complete college. Lead by Northeastern Illinois University, the Chicago ENLACE Partnership (CEP) is comprised of 30 institutional partners representing postsecondary institutions, public schools, community organizations, businesses, and chambers of commerce designed to increase the number of high school and college graduates among a fast growing Latino population. Chicago ENLACE targets barriers to educational success through the development of strategies and the implementation of best practices for increased access and achievement. This paper identifies a range of initiatives that have engaged students, parents, teachers, school administrators and community stakeholders in learning experiences that will strengthen the educational pipeline and increase opportunities for Latinos to enter and complete college.

Introduction

Latino youth is the fastest growing population in the U.S., yet it continues to be the least formally educated group today. In the late 1990s 1.3 million Latinos went to college and during the same period about 11 million white and 2 million African Americans were enrolled in college. Latinos are far more likely to be enrolled in two-year colleges than any other group. Currently, about 40% of Latino 18 to 24 year-old college students attend two-year institutions compared to about 25% white and Afro-American in that age group.

Similar to the national picture, the proportion of Latino/a students in Illinois and more in particular in the Chicago area continues to grow. At the state level there was an increase from 10.7% to 15% from 1992 to 2001 and similarly in the Chicago public school system there was an increase from 29% to 35% during the same time period. This growth constitutes a 2/3 of growth in college age population between 2000 and 2010.

In order to promote higher education for Latino youth, Northeastern Illinois University was awarded an ENLACE grant by the W.K. Kellogg Foundation to create initiatives that evolve in an educational model to give Latino students the support they need to succeed from Kindergarten through high school and into college.

The goal of the Chicago ENLACE initiative is to improve the educational pipeline in the Chicago area in order to increase opportunities for Latinas/os to enter and complete college through a sustainable partnership of collaboration and cooperation of 30 institutional partners that include K-12, community-based organizations, professional associations, chambers of commerce, and six higher education institutions. As a catalyst agent, Northeastern Illinois University (NEIU) through ENLACE has convened group of students, parents, teachers,

school administrators, community workers, business, professional and state and local governmental officials to address the barriers that prevent Hispanic students from achieving educational parity with the rest of American society. The partnership initiative has targeted three key elements that need to happen to improve the educational opportunities for Latinos to enter and complete college: (1) the need to expand existing college/community partnership that address high school dropout to support the education of Latino youth through college; (2) recognize that language and culture of Latinos have to be perceived as an asset in educational endeavors, not as a barrier; and (3) the concerted effort to involve not only individual students but also family groups of Latino students' goal setting and planning for post-secondary education and careers.

The Chicago ENLACE Partnership targets two transition points along the K-18 pathway from high school to college and from two-year college to a four-year university. The initiative seeks to strengthen student leadership skills and increase connections between high school students, families, and colleges and universities. The effort also intends to build on existing pre-college academic preparation, recruitment efforts, and social and cultural support of Latino students. To this extent, the initiative has created an ENLACE Fellows Program, Peer-Mentoring Program, Student Leadership Team Program, Future Leaders Camp and a Parents Project in a concerted effort to strengthen the educational pipeline for Latinos and secure access, support and resources with these partnership initiatives.

Strategies and Practices

ENLACE Fellows Program

Under the premise that “ All it takes is one person in a significant role to influence and impact many”, the Fellows Program invests in the preparation and representation of a new generation of Latino leadership in American education that will create a transformative change responsive to the educational challenges of an increasing U.S. Latino community. At the present, 14 Fellows representing partners from community colleges, community-based organizations and alternative high schools are enrolled at the graduate school at NEIU pursuing degrees in educational leadership, human development resources and education. They are securing a unique professional and practical preparation that will bring about systemic change in the educational pipeline of the Latino/as. The Fellows play a pivotal role in implementing strategies and activities with Latino students in their respective workplace. The Fellows recruit students to become active members of the Student Leadership Team that includes academic and leadership training, and student to student mentoring to create communities of support and belonging that research shows is critical to success, retention and graduation. Through the Fellows Program, ENLACE is creating a model of college and community collaboration and cooperation to improve enrollment and graduation of Latino/a students from elementary to high school and into college. The Fellows attend monthly one-day professional development seminars that focus on collaboration and shared responsibility in identifying policies and best practices within the educational pipeline of Latino/a students.

Peer-Mentoring Program

Chicago ENLACE has created a corps of young Latinos from community colleges, high schools, and community-based organizations that see themselves as valued shareholders of the educational pipeline. This initiative recruits young mentors, half of them who are

“at risk”, who conduct presentations to high school and middle school students regarding their own life experience and strategies that have helped them overcome barriers in their schooling. They attend training sessions through out the year. Through this initiative, the Latino educational pipeline will strength retention, improve educational achievement and increase graduation from middle school to college.

Student Leadership Team

The goal of the Student Leadership Team is to develop and cultivate Latino leadership potential in order to strengthen the educational pipeline for Latinos in Chicago. The Leadership Team brings students from post-secondary institutions, high schools and community-based partners to plan and carry-out project-wide workshops and events that provide them with academic, professional and personal skills in order to overcome obstacles in their daily lives and to set a strong foundation for their future. The Leadership Team is the responsibility of the ENLACE Fellows who will work with partner schools, community based-organizations, alternative high schools, high schools and post-secondary institutions in recruiting Latino/a students. The Student Leadership Team provides a structure that is key to the effectiveness of the partnership. It is students that are closest to the pulse of the issues and keenly effected by the factors that influence the educational pipeline, making their role critical. The initiative has a structure build around creating strong connections that encourages community involvement, family values, cultural awareness and academic achievement. Along the lines of the Peer-Mentoring Program, through this initiative the Latino educational pipeline will strength retention, improve educational achievement and increase graduation from middle school to college.

Future Leaders Camp

The Future Leaders Camp is a week-long leadership training program for 40 selected eighth and ninth grade Latino students representing the CEP partners and their communities. The mission is to motivate and encourage the students to complete high school and to enroll and graduate from college. A four-year follow up survey is under plans that will be used for assessing the initiative’s influence on the participants. Program components include: cultural awareness; leadership involvement in school and community; college preparation; citizenship responsibilities; training in government election process; self-esteem; public speaking; goal setting; career exploration;

Parents Project

There is overwhelming evidence that a parent’s involvement in a child’s education makes a very positive difference...their children learn more, perform better in school, and exhibit healthier behavior (U.S. Department of Education, June 2000). {And} the heart of the Latino community is the family (U.S. Department of Education, 2000). The ENLACE Parents Project provides Latino parents group discussions that focus on practical information for them to effectively support their children’s highest academic goals, and in the process, develop leadership skills and create a support network that will help “plug leaks” in the pre K-18 educational pipeline. These discussions assist parents in understanding what they need to do for their children to become part of the educational pipeline leading towards a college degree and beyond. They also provide parents with new opportunities regarding their own potential

for academic and life achievement. Parents attend a series of five Saturday morning sessions conducted as dialogues that provide information and elicit instant feedback and recommendations regarding educational issues such as: parents as first teachers; *excelencia para todos*: a quality education for all; heading toward college; and making it happen in your community. These topics followed the model designed in “*Excelencia en Education: The Role of Parents in the Education of Their Children*”, a curriculum developed by the White House Initiative on Educational Excellence for Hispanic Americans during the Clinton Administration. The project recruits parents from partner schools and community-based organizations who after the completion of the seminars they become a core group of parents that return to their respective institutions and through seminars and meetings they deliver the lessons learned to other parents, becoming what we can term a trainer of trainers.

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## Revisiting English Language Teaching Curricula

### *Three Essential Components of TESL Graduate Programs in the First Global Century*

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#### **ABSTRACT**

Nonnative speakers in periphery countries are substantively shaping the English language teaching profession as ever-increasing numbers of nonnative speakers are, as a result of globalizing pressures, learning English to communicate with native and nonnative speakers alike. We recommend that U.S. graduate and teacher certification programs reflect this sea change in the context of their subject by centrally incorporating into their curricula an international component. A random sample of TESL programs affiliated with institutions housing elite U.S. English departments suggests that although TESL faculty are aware of the global contexts of English language teaching and learning and allude to these contexts in their publicity and other programmatic materials, the reality of coursework required of or offered to TESL students may not reflect such an awareness. In response to these findings, we recommend that core courses in TESL postbaccalaureate, M.A., and Ph.D. programs in many schools in the United States be created for or revised to include analyses of (1) the history and significance of World Englishes, (2) a variety of postcolonial perspectives, especially on the past and ongoing use of English in the spread of Christianity in less developed lands, and (3) the problematics of international development, from the standpoint of individuals within target countries. Curricular reconfiguring is necessary so that future English language teaching professionals who speak English natively can develop sensitivity towards and critical awareness of how and why English is actually used and by whom. We conclude with practical suggestions for TESL teacher educators interested in transforming their graduate programs into ones preparing future teachers of English for living and learning respectfully in a global society.

#### **DEFINING GLOBALIZATION**

It has become a cliché to say that the Twenty-First Century is an era of globalization. But attempting to pin down what the term *globalization* means can be a challenge. Block and Cameron (2000) observe that this fashionable term pervades “contemporary political society, technology, and culture” (1). Moreover, responses to what is perceived as globalization are diverse and depend to a great extent on whether it is framed as an economic, political, or cultural phenomenon (Gray 2000). In short, the definition of this key term and the explanation of its multifarious effects differ substantially from one field, and from one frame of reference, to another.

Waters (1995) defines globalization as a condition that brings about “the systematic interrelationship of all the individual social ties that are established on the planet” (1995, 63). Perhaps intentionally, his definition does not suggest the quality of such interrelationships, but in the minds of many the move towards globalization predicts an interconnected world of benign hybridization and pluralism. Held, McGrew, Goldblatt, and Parraton (1999) optimistically emphasize the effect of this move towards the global as an intense expansion of human relationships, which ultimately must lead to a universally empowering global culture. Optimists of this school do not see globalization as ushering in its own problems but as a value-free “interconnectedness” of ultimately reconcilable “multiple perspectives.” Dystopians contend, on the other hand, that globalization leads to the “Americanization” of world culture as described by Ritzer (1996), author of the analogy “McDonaldization.” Indeed, most analysts agree that globalization entails a standardizing effect that is intensified by new technologies, most notably by sophisticated communication systems. Suffice it to surf the Web or to tune into television or radio stations anywhere in the world to realize how Western—and particularly U.S.—cultural icons, products, and values permeate every sphere of human activity.

Clearly, globalization involves a bidirectional flow of people, products, and ideas across national borders. Although new technologies contribute greatly to the propagation of U.S. culture, at the same time they enable unprecedented access between Centre and Periphery countries. We assert that the peculiar ambiance of globalization ultimately arises from an imperfect but inescapable dialogic, as embodied by this essay, which has been authored jointly by two English language teaching professionals—one from the Periphery and one from the Centre. For the purpose of this essay, we define globalization as a postmodern condition whereby ideologies (1) continuously flow between the culturally dominant and less dominant, though more insistently/aggressively from former to latter and (2) are conveyed primarily by means of English in its many local manifestations.

One of the few certain characteristics of globalization is its linguistic medium. Attempting to account for the ascendancy of English to “global language” are numerous theories, some of which are Centre driven (Crystal 1997, Graddol 1997, Quirk and Widdowson 1985), some of which are Periphery driven (Canagarajah 1999, Kachru 1986, Pennycook 1994, Phillipson 1992), and some of which are conciliatory (Brutt-Giffler 2002). Our own stance is mainly of the second type although we have hoped to provide a framework that will seem reasonable and prove useful to individuals holding a range of opinions on the subject of English as a global language.

## **ENGLISH AS VEHICLE OF MULTICULTURALISM OR SYMBOL OF DOMINANCE?**

According to Cook (2002), at the inception of the first global century most speakers of English are nonnative or second language speakers. Crystal (1997) and Graddol<sup>1</sup> (1997) also report that the majority of the world’s English speakers are not monolingual speakers in the Centre, but bilingual and even multilingual speakers. It is hardly surprising that exchanges in English are more likely to be carried out between the peoples of the Outer and Expanding circles of English (Kachru, 1986) than between those of the Inner and other circles.

In this unprecedented situation, in which the “primary input [into English] is not coming from native speakers” (Tollefson, 2000, p. 163), the environment in which English is used is transforming the language. For instance, in regions of Africa where it was historically imposed, English has evolved into an important additional language in the everyday lives of

the general population (Brutt-Griffler, 2002). Lowenberg (2000) remarks with reference to the use of English in the ex-British colonies that

In these countries, English is used by non-native speakers in the absence of native speakers, in non-Western sociocultural contexts and in constant contact with other languages in multilingual speech communities. As a result, it often undergoes systematic changes at all linguistic levels, from phonology and morphology, to syntax and semantics, to discourse and style (69)

But despite the geographically and ethnically diverse character of the majority of the speakers/users of English *as a global language*, there are still pronounced tendencies, especially among native speakers of English, to look upon English as belonging to users of the Inner Circle, and upon its speakers and their worldview as reference points for all “other” speakers of English.

The context of English language education suggests that many learners of English will learn English from English-knowing bilingual or multilingual teachers without ever needing to engage in direct communication exchanges with speakers of English from the Inner Circle. It is safe to assume that for the foreseeable future the majority of English language teachers will come from Outer and Expanding Circle countries. This situation creates new parameters for the teaching profession and the institutions entrusted with educating teachers of English as a second or foreign language (ESL/EFL).

Native speakers of English inhabiting countries of the Inner Circle have maintained a view of English language schools and classrooms as places staffed by NS monolingual teachers and filled by second-language learners expected to emulate the pronunciation of Inner Circle speakers (Prator, 1968) and to absorb the cultural norms embedded in the language (Canagarajah, 1999). The image of teachers of English as expatriates from the colonizing country educating illiterate indigenous populations is an image of the Old World that may linger in the minds of many “mainstream” teachers of English and TESOL program directors. Along with this construction of the superiority of the native speaker comes an idealization of the subject matter. Despite the passage of time and the rise of world varieties of English (Kachru, 1986), NS teachers continue to reify an image of themselves as the custodians of “The English Language” and continue to assume that their discursive and pedagogical norms are universally transferable across situations (Holliday, 1994; Widdowson, 1994; Canagarajah, 1999).

Although NS teachers from Inner Circle countries may well hold such a unidirectional view of their subject—English—the reality of English language classrooms, even in their own countries, is one of multilingualism and multiculturalism. The same goes for English language learning in a world where English increasingly is spoken, learned, and taught by speakers of other languages in multilingual, multicultural contexts.

The countries of the Inner Circle and the teachers produced in them are not solely to blame for the longevity of the unidirectional approach to the teaching of English worldwide. In the university where one of the authors of this paper currently works, a country of the Outer Expanding Circle, students in the English department are offered a BA degree in “Anglo-American Studies.” It seems likely that the visionaries of this degree, presumably nonnative speakers of English, may be dismissive of other Inner Circle varieties and other non-native varieties of English. Instead of its being the language-medium facilitative of the process of forging intercultural networks, English has become a vehicle of cultural dominance. An alternative to this time-honored use of English, and one that we espouse, is suggested by Guilherme (2002), who envisions an “intercultural speaker” who “crosses frontiers.” Ideally, English language education is a context for the reconstruction of identities and connectedness (Pakir, 1999).

The idea for writing this paper and the proposal we are making was born of our mutual experience and subsequent frustration as students at a land grant university in the Midwestern United States, in the absence of an international and intercultural orientation in M.A. courses in TESL. One author was taking courses in the TESL program, and the other was teaching as part of a learning community project. A contention of the TESL student was that professors teaching courses such as pronunciation and sociolinguistics had been dismissive of the international character of English and focused mainly on local American phenomena. As an “international” student in the TESL program, she was under the impression that the professors held too-modest ambitions for their outgoing graduates—namely, that they be employed locally or nationally in ESL classrooms catering to children of immigrants who were expected to learn American English and the American way of thinking and seeing the world. There seemed to be an assumption that ESL graduates would need nothing more than Centre-driven core courses such as linguistics, TESL methodology, second language acquisition, sociolinguistics, and so on, all taught by “mainstream” professors using constructs developed in the Centre. Both authors felt that this orientation was limiting to U.S. graduate students wishing to take on jobs in foreign countries and less useful to the international students in the program, most of whom eventually would return to their countries and deal with students in the Outer and Expanding Circles.

The complex of problems we have identified is by no means localized in the institution we are most familiar with. We have earlier mentioned the case of a department from the Expanding Circle functioning within the canons of the Old World through the uncritical acceptance of cultural constructs such as Anglo-Americanism. According to Gavardhan, Nayar, and Sheorey (1999), even an organization such as TESOL, whose membership is highly diverse, is not sufficiently cognizant of the issue we are foregrounding. Upon examination of the content of some 120 M.A. TESOL programs in the *TESOL Directory*, those authors were unable to “identify any program that is quintessentially geared toward preparing ESL/EFL teachers for teaching abroad” (122).

This essay describes a small-scale investigation of ten programs in elite English programs in the United States. What we discovered confirmed our intuitive notion that TESL curricula in this country do not prepare students adequately to teach English in multilingual, multicultural contexts.

## **METHODOLOGY**

Our guiding questions were whether and to what extent TESL students in the United States are being prepared to function as egalitarian participants in the dialogic of globalization, as professionals knowledgeable and aware of the position of non-native speakers of English. We considered three content areas essential for prospective TESL professionals originating in Centre countries such as the United States.

Because we wanted to examine how leading U.S. institutions of higher education are addressing *our areas of concern*, i.e., the history and significance of World Englishes, postcolonial perspectives on TESOL, and the use of English in Christian missionary work, we subscribed to *U.S. News and World Report's America's Best Graduate Schools 2004*.<sup>1</sup> This report ranked the top 81 English departments in the United States, a list we narrowed to the top 60. From this narrowed sample, we selected a random sample. We then searched each institution's Web site to discover whether it had a program in TESL or a related field (henceforth, *relevant program*). If the institution had a relevant program situated in another department, e.g., linguistics, we incorporated these data into our study. It seemed

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<sup>1</sup> Data were compiled for English departments in 2001.

reasonable to us to assume that an institution with an excellent English department would have excellent allied departments/programs. It also seemed reasonable to us to assume that members of leading English departments and their allied colleagues would have been grappling with the political and theoretical issues of concern in this study. If we could not find a relevant program at the institution, we proceeded down the ranks, e.g., if the institution ranked 31 did not have a relevant program, we searched for a program in the institution ranked 32. In the end, the following schools constituted our sample: Stanford University; Columbia University; University of Wisconsin, Madison; University of Illinois, Urbana-Champaign; Pennsylvania State University, University Park; University of California, Santa Barbara; University of Minnesota, Twin Cities; University of Arizona; University of Wisconsin, Milwaukee; and University of Oregon.

We studied ten institutions from the *U.S. News* list; five offered post-baccalaureate certificates, four offered master's degrees, and two offered Ph.D.s in a relevant field. We also contacted each department/program in January 2004, explained the focus of our research, and invited faculty to provide us with information about their programs. We received no responses to these queries. After compiling the data, which we gathered from departmental web sites in October 2003, we analyzed the department's/program's materials to discover the following: references in (1) introductory materials, (2) primary program materials, and (3) course descriptions to (a) a variety of global English, (b) postcolonial theory, and (c) critique of the dissemination of English as a world/global/international language.

We define *introductory materials* as text appearing on the relevant program's homepage. *Primary program materials* are additional Web pages that can be linked to from the homepage and which are internal to the program. *Course titles and descriptions* include both the names of courses offered by the departments/programs, and the catalogue copy associated with each course. In a few instances, we had access to only the former. Unless the course description suggested otherwise, we considered "introduction to language in society" or similarly-titled courses likely *not* to imply substantive attention to our issues of concern.

## **RESULTS**

**Stanford University** offers a Ph.D. concentration in "The Learning, Teaching, and Translation of Second Languages" and describes its coursework as consisting of these six main themes: (1) SLA in instructed contexts; (2) elements of curricular design for university and college settings; (3) the acquisition of second language literacy; (4) the use of technology to enhance student performance; (4) linguistics and the teaching of foreign languages; and (5) theoretical foundations in the translations of various languages. None of these themes is directly associated with our issues of concern. Stanford does offer a minor in educational and policy applications of linguistics, however, and the following course may be taken by those pursuing the concentration: "Language Policy and Planning: National and International Perspectives," under Ed. 335x. This course is therefore both outside of the department *and* experimental.

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### **Table One. Types of TESL programs in our sample of institutions whose English departments were named "America's best" by *U.S. News and World Report*.**

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Stanford University

Minor in applied linguistics, concentration in the learning,

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|-----------------------------|-----------------------------------------------------------------------------|
| Columbia University         | teaching, and translation of second languages                               |
| UW, Madison                 | Post-baccalaureate TESOL certification program                              |
| UI, Urbana-Champaign        | Ph.D. in second language acquisition                                        |
|                             | M.A.TESL, Specialization in Writing Studies for M.A.TESL                    |
|                             | Students, Specialization in ESP                                             |
| Penn State, University Park | M.A.TESL                                                                    |
| UC, Santa Barbara           | TESL certificate (adult ed), CLAD certificate (elementary and secondary ed) |
| UM, Twin Cities             | M.A.TESL                                                                    |
| University of Arizona       | M.A.TESL                                                                    |
| UW, Milwaukee               | Adult/University-Level TESOL Graduate Certificate                           |
| University of Oregon.       | TESOL Certificate                                                           |

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The introductory materials of **Cornell University's** post-baccalaureate program in TESOL state that "The status of English as an international language and the increasing number of students studying English as a second/foreign language create a need for qualified, well-trained English language teachers both abroad and in the United States" and that its "courses reflect current theory and practice." But this may be as close as addressing our issues of concern as the program comes. Students are required to take six courses: methods in language learning, applied phonetics and phonology, teaching English grammar, curriculum design and materials development, classroom applications of second language research, and a practicum in teaching. The course is most likely to be relevant to our issues of concern, curriculum design and materials development, is described as follows:

Students explore criteria for using textbook lessons in different classroom settings. They also learn how to adapt and supplement textbook lessons to meet the needs of specific classes. Students study curriculum models and materials for a variety of adult language-learning settings: second and foreign language classrooms; academic English programs; community programs and ESP (English for Specific Purposes). They also examine the use of non-print materials such as video, audio, computer, and the Internet.

Thus, the Columbia program may not *actually* address the issue of "the status of English as an international language" or "current theories" in regard to this issue—outside, that is, of its introductory materials.

Likewise, materials for the Ph.D. in Second Language Acquisition at the **University of Wisconsin, Madison** include, out of eight single-spaced pages of course *titles*, two courses that seem to address our issues of concern, one of which is offered outside the department.

According to its introductory materials, the Division of English as an International Language at the **University of Illinois, Urbana-Champaign**, is more than 50 years old, and its "M.A.TESL graduate degree program is one of the oldest programs in the United States." Students at UIUC decide whether to follow a pedagogy or a research track. The primary program materials for both tracks refer to our issues of concern. The pedagogical track is meant to provide students with "practical approaches and experiences that are central to the development of candidates as teachers of English as an international language"; and the research track includes among its relevant topics "varieties of English worldwide" and considers competency in the area of "culture in language learning" a prerequisite to successfully completing the degree work. However, *culture* in this context is evidently not *culture* as we intend, for under "culture in language learning," the department lists two classes as options: Impact of Cultural Differences in TESL (EIL 356) and Introduction to

Conversational Analysis (EIL 487). Moreover, under the elective courses for the pedagogy track, which lists 24 courses, not a single course seems directly to address our issues of concern.

**Pennsylvania State University at University Park** offers an M.A. in TESL. Its introductory materials refer to the program's "special focus on English in a wide range of both domestic and international contexts." None of the courses listed as required for graduate study seem directly related to our issues of concern. But some courses available to students suggest more attention to these issues. For instance, the description of APLNG 410: Teaching American English Pronunciation addresses the issue of accent:

This course for second language teachers synthesizes research on the acquisition and development of pronunciation and current pedagogy to enable students to construct their own personal, practical, and principled theory of teaching pronunciation to ESL students. **This course also examines the sources of attitudes towards accent and the implications of these attitudes.** Students are encouraged to reflect on their knowledge, experiences, and research and theory to articulate their own theory of pronunciation and appropriate instructional practice. The objectives of this course are for L2 teachers to develop 1) a satisfactory understanding of the phonetics of North American English, including consonants, vowels, rhythm, stress, and prominence and intonation, 2) an understanding of the relationship between listening and pronunciation, as well as orthography and pronunciation, 3) an ability to explain these phonetic concepts appropriately to L2 students, 4) an ability to diagnose L2 speakers' particular pronunciation difficulties and to create appropriate instructional materials in response, and 5) **an awareness of how accent is socially constructed.** (emphasis ours)

The description of APLNG 597A: Foreign Language Materials Development, unlike the Cornell course in curriculum design and materials, states that cultural values will be given attention. "How are the L2 and its speakers portrayed? Is there representation of an L2 culture or cultures? If so, how can it be characterized in terms of breadth and balance? How are learners expected to react vis-à-vis this representation?" LING 001's description includes these questions: "What is the link between language and culture? Why do people have such strong opinions about others' language use? What is the impact of language loss in human society?" LING 597C seems to question the concept of "native speaker intuition."<sup>2</sup>

The tone of the **University of California at Santa Barbara's** introductory materials is comparatively pragmatic about TESL as a career choice. "California has a significant number of visitors and residents whose primary language is not English, resulting in ever-expanding opportunities for teachers of English as a second language in public and private sectors of education and business" states the homepage. Its primary program materials add that "course work can be applied toward career advancement and/or salary increases." Like many of the Web sites, UCSB's asserts that it will teach students "the most current methods" and address "the most recent developments in the field" of teaching ESL. Students may earn either the TESL Certificate or the CLAD certificate; those pursuing the former are required to take Cultural Diversity in the Classroom (Ed x329.12). Both tracks are required to take

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<sup>2</sup> LING 497A: Topics in Cognitive Psychology: Language & Thought draws parallels among aphasics who have sustained brain damage, schizophrenics whose language reflects aspects of the their disorder, children diagnosed with Williams Syndrome, Alzheimer's patients, and bilinguals.

Language Development and Acquisition (Ed. X349.12), which identifies “sociocultural and political aspects of second language acquisition,” and Crosscultural Communication (Ling X495.2), which like many of the courses including the word *culture* in their descriptions seems not to address our issues of concern directly:

Both teachers and learners of English must understand the cultural diversity represented inside and beyond the classroom. This course focuses on several aspects of cultural diversity and crosscultural communication. Topics include

- Learning about students’ needs
- Improving communication within the multicultural classroom
- Communicating beyond the culturally homogeneous classroom
- Incorporating cultural issues in the classroom
- Fostering cooperative learning in a multicultural group
- Resolving conflict
- Becoming advocates for students

The introductory materials of the **University of Minnesota at Twin Cities’** M.A. program in TESL does not allude to any of our issues of concern in the description of its curriculum, which states that the program “emphasizes research in language analysis, language acquisition, teaching methodology, materials development, and uses of technology in language teaching.” The course description for the promising course title “Practical Language Learning for International Communication” (TESL 3501) reads, “Getting a handle on language learning. Having a sense of one’s learning/language strategy preferences. Motivation to learn languages in general and a given language in particular. Motivation to do specific language tasks.” The course description for Basics in Teaching English as a Second Language (TESL 3001) reads

*Basic orientation to current theories/methods of English as a second language (ESL) instruction. Emphasizes methodologies for teaching/assessing listening, speaking, pronunciation, reading, writing skills. Contexts of teaching English to adults in the United States and abroad. Internship at school or agency teaching ESLbut, as an introductory-level course, it is unlikely to address our issues of concern in depth.*

Like UIUC, The **University of Arizona** has a well-established M.A. TESL program. According to its introductory materials, 755 M.A.s had matriculated between 1999 and the program’s founding in 1969. One of the required courses for the UA M.A. in TESL is “Cultural Dimensions of SLA” (Engl 620), whose description cites as its focus the relationships between language and culture. The course description for “Introduction to TESL: Overview” (Engl 445) reads “Development of the field of English as a second language with emphasis on current trends, the influence of linguistic theory, and the international role of English.” Both courses may be relevant to our areas of concern.

The **University of Wisconsin, Milwaukee**, offers an adult/university-level TESOL Graduate Certificate. Required courses include Language, Power, and Identity (English 404), whose description reads, “The use of distinctive language varieties to construct identity and maintain power relationships within a society,” another course likely to address our areas of concern.

Finally, the University of Oregon has a joint TESOL program with Hanyang University in Korea. Together, these institutions award a TESOL Certificate. “Global interdependence has created an unprecedented and urgent need for quality instructors of English who are well oriented in the linguistic aspects of Western academic and business culture” states the primary program materials. “In partnership with one of America’s most prestigious

universities, the joint Hanyang/Oregon TESOL Program prepares students for the realities of global education in the 21st century. Through this prestigious program, our graduates aspire to the highest level of advanced English instruction available anywhere in the world.” The “stated mission” of the program is “to prepare an elite corps of highly motivated and proficient professionals trained specifically to meet the national and international needs for academically and globally-oriented English language instruction.” This mission is accomplished in part by prohibiting non-native speakers of English, and teachers from non-U.S. institutions, from joining the faculty. Or, put another way,

we recruit only the most qualified faculty, all of who are native English speakers and have earned a Ph.D. in English, Linguistics, Education or a closely related field. . . . In addition, all of our faculty are required to have a professional affiliation with a major U.S. university as a requirement for appointment. . . . We have consolidated the international dimension to our program through a linkage of primary and secondary partnerships with prestigious American universities. Most notably, the highly rated University of Oregon is a full program partner, directly responsible for academic content and curriculum development.

The only required Oregon-Hanyang course that alludes to any of our issues of concern is Teaching Pronunciation (Lin 511), whose description states that the “The primary focus of this course is on the elements that comprise production, transmission and reception of speech and the phonological systems that govern the behavior of linguistic sound systems in North American English.”

Table Two contains all the courses addressing our issues of concern and available from the ten institutions housing among the best U.S. English departments as determined by *U.S. News and World Report*.

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**Table Two. Complete list of courses dedicated to our issues of concern, partially addressing them, and possibly addressing them, as offered or promoted by our sample of English departments named “America’s best” by *U.S. News and World Report*.**

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**Dedicated to the Issues of Concern**

Language Policy and Planning: National and International Perspectives. Ed. 335x. Stanford University

Language, Power, and Identity. English 404. University of Wisconsin, Milwaukee.

**Partially Addressing the Issues of Concern**

Teaching American English Pronunciation. APLNG 410. Penn State University.

Foreign Language Materials Development. APLNG 597a. Penn State University.

The Study of Language. LING 001. Penn State University.

Laboratory Phonology. LING 597C. Penn State University.

Language Development and Acquisition. Ed. X349.12 UC, Santa Barbara.

TESL: Overview. Engl 445. University of Arizona.

**Possibly Addressing the Issues of Concern**

Language and Culture. Anthropology 430. UW, Madison

English in Society. English 336. UW, Madison.

Cultural Diversity in the Classroom. Ed x329.12. UC, Santa Barbara.

Crosscultural Communication. Ling X495.2. UC, Santa Barbara.

### **CONCLUSIONS, LIMITATIONS OF THE STUDY AND AREAS FOR FUTURE RESEARCH**

It is difficult to determine from the course descriptions and even less so from the course titles the extent to which individual teachers incorporate our issues of concern into their courses. Insofar as catalogue copy can be created years in advance and remain unrevised for lengthy periods and yet new teachers are regularly assuming responsibility to teach these courses and do so in novel and sophisticated ways, the findings that may be of most significance from our survey are that (1) course requirements in these elite programs/departments *do not reflect* our issues of concern, and (2) catalogue copy for course descriptions are, at best, not up to date; at worst, they *do not seem to reflect* our issues of concern. Our attempt to contact faculty was unsuccessful, but future research along these lines would profit from incorporating their input.

The complete absence, in introductory and primary program materials as well as in course titles and descriptions, of reference to the use of TESOL degrees in missionary work in developing countries troubles and intrigues us. For instance, the Columbia post-baccalaureate certificate program sites the following people as likely to attend its program:

- recent college graduates seeking to prepare themselves to teach English while traveling abroad.
- professionals who are contemplating a change of career or returning to work
- current teachers who wish to improve their capacity to meet the needs of the growing number of ESL students in their classrooms
- English teachers from abroad

Likely candidates for UCSB's TESL certificate for adult education teachers or CLAD certificate for elementary and secondary school teachers are "all aspiring and experienced educators and administrators . . . in a variety of settings—elementary, secondary, and adult education, community colleges and universities, private language private industry [sic], volunteer organizations, and language schools outside the United States." Not a single site mentions the use of its facilities by aspiring missionaries. This may be due to the high tuition of certain of the institutions, i.e., Stanford and Columbia (although missionaries need not be economically distressed). But we received TESL M.A.s at one of the leading programs in the United States and saw that TESL students with missionary goals frequently graduated from our program. We also recognized that members of our faculty were sympathetic to the international English/Christian export nexus. We do not mean to imply that we altogether eschew the teaching of English by missionaries; our argument is, rather, against the teaching of English by missionaries who are neither aware nor respectful of the culture of the Other.

Web pages of the following organizations might be of interest to individuals interested in pursuing this area of research further: the World Christian Resources Directory—see "Programs for Training in Teaching English to Speakers of Other Languages" (<http://www.missionresources.com/tesl-teach.html>); Mission Finder.org—see "Teaching English as a Second Language" (<http://www.missionfinder.org/tesol.html>); the Tennessee Foreign Language Institute, a state institution that offers classes for church groups preparing for international missionary work (<http://www.foreignlanguages.org/Classes.html>); and CAM

International, which advertises for TESL graduates hoping to teach in missions abroad (<http://www.gospelcom.net/caminternational/what-you-can-do/opportunities/details.php?ID=TVRjNA>).

## **RECOMMENDATIONS**

How might TESL programs be reconfigured so as to nurture sensitivity towards speakers and learners of English and their sociocultural contexts? We propose the addition of an international dimension to TESL preparation core courses. We think of our proposal as a blueprint and not as a comprehensive package to be transplanted across all contexts. Fine-tuning to meet the needs of student teachers in various sociocultural contexts is necessary, especially if the target job context is known. Our hope is that this international dimension will contribute to the promotion of a conception of the learning and teaching of English as a cross-cultural experience and will help develop teachers prepared to engage respectfully with other peoples and their cultures. Insofar as English is the *lingua franca* of the globe, the ELT profession has the potential to serve as a medium of international understanding. It is not sufficient to attract international students to TESL programs in the US or to send TESL students abroad on teaching field trips when programs ultimately reinforce a view of English diffusion (and cultural assimilation) dismissive of the Other. In such cases, we see an essential similarity between academic English language programs and English language programs run by unselfconsciously ethnocentric missionaries.

We focus in our proposal on three interconnected domains of knowledge: World Englishes, postcolonialism, and international development. These, we believe, would contribute to developing among “mainstream” American TESL students knowledge of issues connected to global English and the specific problems “Other” users face. (Note: This is not the problem of NS students only—we have come across NNS students enrolled in TESL programs who lack the cultural sensitivity and global awareness we are targeting in this paper.) The aim of the postcolonial component is to raise awareness of the fact that L2 users are shaping and enriching the human experience through the appropriation of English.

### **Component 1: The History and Significance of World Englishes**

This component is designed to expose the U.S. M.A. TESL student to different narratives and models of the spread of English (Quirk and Widdowson, 1985; Wardaugh, 1987; Crystal, 1997; Graddol, 1997; Brutt-Griffler, 2002). An appropriate approach might be based on Brutt-Griffler’s division of the history of English into three periods. The course might focus on analysis and critique of these versions of English as a logical prelude to the theory of World Englishes (Kachru 1985), which presents students with a clear picture of the processes that have led to change in the English language and to the now-recognized international varieties within it.

The course might proceed to discussions of the sociolinguistics of World Englishes and of “mainstream” sociolinguistic notions such as “deviation,” “variation,” “pidginization,” “creolization,” and so on. Exposure to text in World Englishes is another way in which U.S. TESL students can develop awareness of the contentious nature of “mainstream” concepts for English-using bilinguals of the Outer and Expanding Circle. Customarily, these concepts were discussed from the perspective of the monolingual, mono-ethnic native speaker of English, on the basis of fallacies such as those of the “native speaker” and the “homogenous speech community” advanced by Chomsky (1965). Since the course would introduce students to facts about English in the world and competing theories about its spread, students would be encouraged to examine notions they may have taken for granted, e.g.,

“errors”, “deviation,” or “accentedness” and realize how languages can be seen as “indiginized” and resulting from the appropriation of English by speakers of other languages (Kachru, 1981).

This component aims to further a critical examination of the political and ideological debates surrounding the popularity of English as a world language. The module should provide the student with a global view of tensions resulting from the dominance of English at different geopolitical sites. Students would be presented with situations in which the promotion of English in one country resulted in the extenuation of minority languages and even other once-dominant languages in Europe. Recommended readings in this area are Crawford (2000) regarding the United States, Cummins (1986) regarding Australia, and Skutnabb-Kangas (2000) regarding Europe. U.S. TESL students also should be introduced to the idea that the promise of English as a tool of economic advancement is contended. To this end, they might be introduced to studies focusing on particular countries in which this utopian vision does not hold and in which English language use has gone hand in hand with increased economic and political inequality. Studies such as García’s (1995) in the United States and Canagarajah’s (1999) in Sri Lanka illustrate that the empirical evidence in support of the connection between English usage and economic success can be thin.

### **Component 2: Postcolonial Perspectives on English Literature and Culture**

The goal of this component would be to introduce students to alternative views of the non-Western world. The course might begin with an examination of models of modernization and social change and their links to liberal rational thought. Students would be exposed to readings in this area that could help them identify the “Western” paradigm and see for themselves that this development model is not adequate for *all/other* countries and cultures. This part of the course should lead to in-depth discussion of colonialism and postcolonialism.

Another aim of this course would be to examine issues of power, language, and representation. Edward Said’s *Orientalism* identifies and explains key concepts in postcolonial theory, e.g., “discourse,” “representation,” and conceptualization of the “other” by individuals from the West, and would be a core reading. Literary works by authors (preferably of English expression) who have experienced “crossing borders” (the genre called “migration literature”) or the experiences of peoples/individuals in Diaspora would also be included. It might be best to focus on literary works written in English by authors whose first language is not English (as opposed to translations); thus, students would have evidence that literary creativity in another tongue is possible and that non-native speakers of English can achieve high levels of mastery and creativity with the language even though their modes of expression will be “different.”

### **Component 3: Issues of International Development**

The aim of this component would be to help students recognize the impact of hegemonic ideologies and their historic results of colonization and economic dependence. This course should draw on case studies of economic development plans in a number of Third World countries (especially African countries) and the clashes between these ‘imported’ models and local sociocultural values.

The purpose of this course is to present a critical examination of development issues in a postcolonial context and to assess the role allocated to English as a commodity within the context of globalization. An examination of language policies in a number of countries recipient of foreign aid can help students identify the link established (for ill or for good, or both) between the projects conceived by donor organizations in the “West” (NGOs and

religious organizations) and their impacts on the local politics of English language teaching (Pennycook, 1994; 1996; Phillipson, 1992).

### **The Anticipated Impact of These Three Components on Prospective TESL Graduates**

1. Increased awareness of issues related to World Englishes and the sociopolitics of English language teaching.
2. Increased empathy towards users of English among speakers of other languages—whether as visitors/students in the United States or as citizens within a geopolitical area beyond the Inner Circle.
3. Development of future teachers of English who likely will be able to conceive of ELT curricula and pedagogy that is “sensitive to the ideological conflicts facing students” (Canagarajah, 1999, p. 148) studying English as a second or foreign language.
4. Development of teachers who would be prepared to introduce an international studies dimension to the teaching of English to promote “intercultural understanding.”

This paper was motivated by our conviction that native ESL teachers need to develop awareness of their own biases towards learners of their language. It is also based on the realization that English is the language of the world and therefore used in a context of great complexity—its speakers are diverse, as are its socioeconomic and political contexts of teaching and learning. Such complexity and diversity is beyond the understanding of many “mainstream” professionals who do not cross the boundaries of monoethnicity and monolingualism. The components we have suggested would introduce a critical examination of the worlds of English, an examination that would be infused with the perspectives of the millions who will be, willingly or unwillingly, learning English in the next 50 years as foreseen by Graddol (1997). The three components we described in this paper serve the purpose of helping students question their own ideas of the status of English in the world and that frame of mind stemming from hegemony ideologies. We hope that by developing a postcolonial perspective, students will develop respect and sensitivity towards the Other.

### **Endnotes:**

1. In Graddol’s (1997, p. 10) estimates, there are 375 million Inner Circle English Speakers, 375 million Outer Circle speakers, and 750 million Expanding Circle speakers.
2. Ritzer (1996: 1) defines McDonaldization as “the process by which the principles of the fast-food restaurants are coming to dominate more and more sectors of American society as well as the rest of the world.” Other indications of this standardization effect are shopping malls, multiplex movie theatres, etc.
3. In his seminal work Kachru (1985) presented his reading of the sociolinguistic situation of what he called World Englishes. He divided the geopolitical areas of English use into Inner Circle, Outer Circle and Expanding Outer Circle.

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Reflections on the Meaning of Tolerance in the Wake of Sept. 11

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The promotion of tolerance has been an important project--some would say the central project--of American education for at least several decades now and perhaps for much longer. At the heart of this project is the conviction that peaceful and harmonious relationships within society can exist only if citizens are capable of showing tolerance towards attitudes, beliefs, and values that are different from their own. The promotion of tolerance in the young, the argument goes, will both help them to avoid the socially divisive and morally repugnant attitudes of past generations—namely, bigotry and racial prejudice, and better equip them to deal with the fears and anxieties that they may experience as they take on the duties of citizenship in an increasingly multi-cultural and heterogeneous society. Moreover, if America's status as an immigrant society once provided the rationale for the spread of tolerance, its participation in the ever-expanding and far-reaching network of global relationships makes tolerance seem even more necessary. It is a prerequisite, in other words, not only for harmony within American society itself but for stability and peace in the world.

Those who oppose the use of the school curriculum to promote tolerance argue that it amounts to social engineering or brainwashing. Schools, they say, are responsible for equipping students with the skills—namely, reading, writing, and arithmetic, that they'll need to participate in the American economy and to build successful lives for themselves and their families; but the school's responsibility, they suggest, ends there—the inculcation of attitudes and values in the young should be left to their parents. Such opposition fails to recognize or acknowledge that education has an important, if not primary, social purpose. As Donald Cowan has noted, education is not simply a “personal matter . . . aimed at the individual's perfection of himself.” It is “social in its aims, too valuable and expensive by far to be a personal ornament. It is sponsored by society and carried on for its own purposes.” It would be quite foolish, one might add, for society to equip students with the tools for individual success and yet do nothing to prevent the possibility of those tools being used in a ruthless and unscrupulous way against society itself.

In fact, very few people really think that schools have no role to play in the formation of young people's characters; those--on both the right and the left--who make that argument are simply being disingenuous. The real disagreement is over precisely *what* values students ought to be acquiring as they make their way through the educational system or, to put it another way, *what* values will really help to create a more decent and a more just society. On the one hand, there are those, as I've indicated, who hold that the promotion of tolerance is paramount. Others argue that students need to be taught more traditional and more clearly defined moral standards and boundaries; they need to know, it is said, about right and wrong.

Which approach is the correct one has become a more pressing question since the terrorist attacks on the United States in 2001. Some of those who advocated the teaching of tolerance in our schools now wonder whether their advocacy can be reconciled with the moral indignation they felt when they witnessed the terrible events of two years ago. If before

those events their stance was one of moral humility, if they once hesitated to render judgment, especially of the actions of other cultures and peoples, they now wonder whether there isn't a need for a more substantial moral foundation, one that would allow them to more confidently respond to the kind of terrorist destruction we witnessed on September 11th. On the other hand, some of those who were perhaps less convinced of the importance of promoting tolerance at home now seem willing to consider the export of tolerance to those countries that appear not to have held it in the same esteem as the secular democracies of west have as part of the answer to the political dilemma we now find ourselves in. In other words, since 9/11 there has been some shifting of positions on the question of tolerance. I take this as evidence not of hypocrisy but as an indication that many people have engaged in some genuine soul-searching since the events of two years ago. The purpose of the rest of my remarks is not to delve more deeply into the politics of 9/11 but to present my own attempt to reexamine from the bottom up, as it were, the nature of tolerance.

Perhaps the first point that ought to be made about the exercise of tolerance is that it's predicated upon disapproval, not approval. If, for example, my neighbor's dog occasionally barks at night, depriving me of a full eight hours of sleep, I might choose to exercise tolerance and not complain to my neighbor. If I do, it's obviously not because I'm glad that the barking dog keeps me awake at night. In fact, I'm irritated whenever it happens, but it doesn't happen that often and I know that there's probably very little that my neighbor can do about it and so for the sake of peace and harmony I put up with the barking. I don't like it or welcome it; I merely tolerate it. If, on the other hand, the dog jumps over my fence and attacks me, I will at the very least complain to my neighbor. The dog's behavior will have become intolerable. The difference between the dog barking and the dog attacking me is not that I approve of one and disapprove of the other. I disapprove of both, but in only one case can I afford to show tolerance. The exercise of tolerance, in other words, involves making a distinction not between a social good and a social evil, but between two evils, one bad, and the other worse.

If this is true, then, it doesn't make sense to speak of tolerating something that's actually good, of tolerating something that doesn't evidently harm society and that may even contribute to it and enhance it. The good, one imagines, ought to be accepted and embraced. If it is merely tolerated, then, the good is slighted or negated and society itself is actually harmed. One would not speak, for example, of tolerating people who spend time helping the poor or tending to terminally-ill patients. Nor does it make sense to speak of tolerating people who happen to be of a certain race or religion or national origin but who have done nothing to harm society or its legitimate interests. To suggest that such people ought to be merely tolerated is to imply that they are somehow less deserving of the rights that others enjoy, that by their actions they have earned, not the approval, but the disapproval of the rest of society.

And yet, in our own society, we have for some time, tended to speak of tolerance as if it is the answer to the problem of bigotry and prejudice and discrimination. It's sometimes suggested, for example, that greater tolerance of the Jews in the Germany of the 1930's might have prevented their extermination in the Nazi death camps. In fact, the educational arm of the Simon Wiesenthal Center, a website, which in its own words "was founded to challenge visitors to confront bigotry and racism, and to understand the Holocaust in both historic and contemporary contexts" is actually called the Museum of Tolerance. The implication of the website's name is clear—the lesson of the Holocaust is that we need to be more tolerant. But the Jews were tolerated, merely tolerated, in the years immediately before the advent of the Holocaust. That is to say, their presence was allowed, but their movements were restricted, their businesses were boycotted, they were fired from their jobs, and they

were forced to wear the Star of David on their clothing while in public; in short, their toleration meant that they were denied the rights enjoyed by their fellow citizens. When the Nuremberg Laws of 1935 officially deprived them of German citizenship and prohibited marriage between Jews and non-Jews, violence against Jews increased and by 1938 a quarter of the half-million Jews in Germany had left the country. The mere toleration of Jews did not protect them from persecution; in fact, it anticipated and paved the way for Hitler's final solution; it made what might have at one time seemed unthinkable, the annihilation of an entire people, thinkable. The idea that tolerance itself can provide the moral grounds for the protection of the human rights of innocent people is, in fact, a dangerous illusion. If innocent people, people who've committed no crime against society but are simply of a different race or creed or nationality, are merely tolerated, than their rights have already been slighted and the justification for their (additional) persecution has already begun.

Of course, it could be objected that I'm playing a semantic game here, that what I'm calling tolerance is not what most people are thinking of when they use the term. By tolerance, I might be told, most people mean not barely putting up with different cultural attitudes and customs and values but actually being open to them; tolerance is open-mindedness or requires open-mindedness. But would open-mindedness itself have protected the Jews from persecution in the Germany of the 1930's? Wasn't it precisely a certain openness to the idea of their persecution that made it possible, even inevitable, in the first place? Is it not true that what was really required was that people's minds be precisely closed to that idea, that it be so repugnant to their minds as to be practically unthinkable?

But another objection to my argument might be raised at this point. What people mean when they advocate open-mindedness, I might be told, is openness not towards bad things but towards good things. Perhaps. But doesn't openness towards good things require that we already know the difference between good things and bad things? How can I be open towards good things if I don't know them when I see them? On the other hand, if I can recognize them, if I already know the good, should I be merely open towards it? If, for example, I happen upon a man dying in the street and I know that I ought to help him, is being open to the possibility of helping him really an adequate moral response? If I'm merely open towards that possibility, doesn't that mean that at some level, I'm also open to its opposite, not helping him? If I really know what the right thing to do is, don't I have an obligation not merely to entertain the possibility of doing it but to actually do it?

In fact, to suggest that we ought to be open-minded towards only good things is a contradiction in terms. Clearly, if our minds are open only to good things, they have to be closed to bad things; this is a strange sort of open-mindedness. To be genuinely open-minded means that we're prepared to entertain all kinds of possibilities—including passing by dying men in the streets and sending people to death-camps. It means that we have no *a priori* knowledge of what is morally good or morally evil. It means that no action can be rejected out of hand, without even having to think about it, as immoral. Each and every action, in other words, demands or requires consideration. Any action can be contemplated. Nothing is unthinkable. Open-mindedness, then, is a much more radical stance than tolerance because it draws no boundaries or demarcations.

Tolerance, properly understood, is precisely the drawing of such boundaries, distinguishing as it does between lesser evils and greater evils, between those that can be endured and those that can't. It implies, as I've argued, moral disapproval. The truly open-minded, by contrast, can never express such disapproval (unless they're prepared to be called hypocrites) because once they do they're no longer open-minded; they're no longer prepared to entertain everything. Moreover, tolerance is a good that exists and that is only meaningful within a hierarchy of other goods. If I tolerate the barking dog, it's not so much

because I recognize that tolerance in and of itself is a good thing but because I know that a higher good, harmonious relations with my neighbor, might be jeopardized if I failed to exercise tolerance. By the same token, I might choose not to tolerate certain behaviors, my children playing loud music at three o' clock in the morning, for instance, to protect that same good. In general, then, tolerance is exercised not for its own sake but for the sake of some good higher than itself; and it is that higher good that determines where tolerance should begin and end; it is the standard that regulates, if you like, the exercise of tolerance.

But if there is no good higher than tolerance itself, if there is no measure to determine when tolerance ought to be exercised, then, tolerance becomes redundant; it serves no purpose. If good relations with my neighbors, for example, is not something that I value, then, there is no reason for me not to complain to them when they do something that inconveniences or discommodes me. In other words, if there is no value higher than tolerance itself, then, my own comfort is the only measure to determine when tolerance should be exercised; and my own comfort will typically require that I not put up with anything that harms it.

Thus, while the exercise of tolerance is often necessary for the preservation of stability and peace and even justice, by itself it does not provide an adequate foundation for social life. Tolerance by itself, isolated from other values, from a more complete ethical framework, does not possess the kind of moral force that can inhibit those who are inclined to seek their own comfort—that is, most of us. In fact, as I've already suggested, tolerance by itself, tolerance that does not serve some higher goal or end, may well lead to a loosening of restraints, a loss of inhibitions, and, thus, to a world that is not more but less safe for all of us.

Finally, then, it seems to me that while learning about tolerance is an important part of a student's civic education, it ought not to occupy the central place in that education. It must be imparted as part of the larger sphere or universe of values that is recognized or seen not in a single lesson or even in a single course but over the entire period of a student's education. How exactly that happens is really the subject of another discussion. It does seem to me, though, that generally the values that comprise that moral universe are best implied rather than rendered explicitly in the classroom. Typically, students do not respond well to overt attempts to form their characters, perhaps because in those attempts the depth and complexity of the world of values is diminished or lost. Teachers might do worse than to allow students to encounter for themselves the great minds of the past as they attempt to grapple with the profound moral questions that occupied them and that still occupy us today.

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## ***Language Policy and Language Provincialism: Barriers to Globalization in Public Schooling in the United States***

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In 2001-2002 there were approximately 4.6 million students, K-12, in the United States, who were designated limited English proficient (Kindler, 2002). Limited English proficient (or LEP) is the term generally used to describe students who by some measure have insufficient English to function academically in ordinary classrooms, where no language modifications or assistance are available. Such students constitute nearly ten percent of total public school enrollment in the United States, and their numbers have doubled in the last decade. Put another way, immigrants are the fastest growing sector of our child population, with one in five children in the United States coming from an immigrant household. (Suarez-Orozco & Gardner, 2003).

Limited English proficient students are, predictably, concentrated in several states, including Florida, Texas, Illinois and New York. California alone reports 1.5 million students or one in every four students as LEP. But the "big" states don't tell the whole story. All states have students with limited proficiency in English, and several states, including Georgia, Kentucky, Mississippi, and North Carolina have recently seen significant growth in their LEP populations. Spanish, Chinese and Vietnamese speakers predominate, but American schools open their doors every day to speakers of over 50 languages (Kindler, 2002; National Clearinghouse for English Language Acquisition, 2002).

Headcounts of LEP's don't tell the whole story. Many students are not limited in their English but they have another language at home, and they may or may not be proficient in that language as well. In California, those students may account for more than half the public school population. Data about them is harder to come by. They don't represent a "problem," and we don't view them as a resource, so we don't much bother to count them.

It has been observed that the first generation speaks a language, the second understands but doesn't speak it, and the third generation takes high intensity language classes to recapture it. We don't start out that way, but in the U.S. heritage languages disappear within three generations. And maybe this is the source of a strange, uniquely American ambivalence about language, a kind of language provincialism. Americans seem to feel that if you learn your second language in school that's "educated." If you learn it in your own home, that's somehow less desirable. So rather than supporting your home language, our educational policies seek to eradicate it, squandering a wealth of language resource, at no small cost.

Beyond simple provincialism, voters in the United States have enthusiastically endorsed language restrictionist policies in schooling. California and Arizona, two states with significant

populations of students with languages other than English, have both passed laws that seriously limit the availability of bilingual programs in public schools.

Language restrictionism in American education is not a new phenomenon – indigenous Native American languages were eradicated in the harshest ways imaginable. Carl Gorman, father of the famous Indian artist R.C. Gorman remembered that he was chained to a radiator in school for speaking his native tongue (Thomas, 1998). Carl Gorman was a Navajo Code-Talker, one of a regiment of Navajos recruited in World War II to transmit secret messages in a code based on their native language. It is widely acknowledged that the code-talkers, who were able to baffle the Japanese, made a significant, if not the significant contribution to the American victory in the Pacific.

Spanish speakers have been similarly treated, punished for speaking Spanish in school, well into the twentieth century. My contemporaries remember having their mouths washed out with soap for speaking Spanish in school.

Nor has language restrictionism confined itself to indigenous American languages like Spanish. For example, German was a vital American language until the middle of the nineteenth century. Beginning in the 1840's, an anti-immigrant movement aimed at Irish newcomers spilled over into an English-only movement that all but obliterated large German-English programs in newly emerging centralized public schools (Crawford, 1989).

Our national wrong-headedness about language is costly in a global economy and potentially dangerous in a highly charged political environment. We're all probably familiar by now with the famous advertising goofs: Braniff, now defunct, advertising leather seats, appealed to Spanish speakers to fly "en cueros," the Spanish idiom for "naked." "Come alive with Pepsi Cola" reportedly made its way into the Chinese media as "bring your ancestors back from the dead with Pepsi." Clearly the translators had little insight into semantics, much less resurrection! These examples are amusing, but in a global economy it's more than silly to lose market share because you can't talk to the people who might buy your products.

Our failure to study other languages has serious implications for national security as well. We knew that after World War II, when we passed the National Defense Education Act in 1958. That Act included support for foreign language instruction. But we have lost sight of the importance of languages as our collective memory of that war has faded, as evidenced by a story published in the New York Times last October. "Baffled Occupiers, or the Missed Understandings. (Tierney, 2003)" highlights the unfortunate and even dangerous misunderstandings that are taking place daily in Iraq because American military personnel don't speak Arabic, and demonstrate little understanding of Iraqi culture. The story notes that American officials, discouraged by their inability to communicate, "end up spending most of their time in their compounds talking to one another while dispatching Iraqis into the field." The story also notes the stark contrast with Russian diplomats, who appear on Al Jazeera and speak fluent Arabic.

Given the lack of federal support for bilingual programs, embattled bilingual educators had to notice the irony: Following 9-11, the FBI and other government agencies advertised on bilingual list-serves seeking Arabic speakers. The CIA website (9-30) currently announces positions for foreign language instructors, and in particular, people who can read and translate Arabic, Dari and Pashto into English. A recent United States General Accounting

Office report collated data from the U.S. Army, the Department of State, the Foreign Commercial Service and the FBI. The report concluded that “. . .shortfalls have adversely affected agency operations and hindered U.S. military, law enforcement, intelligence, counter terrorism, and diplomatic efforts (United States Government Accounting Office, 2002, p.2).”

Despite the enormous resource and opportunity offered by our linguistic diversity, and the enormous costs of our provincialism, our language resistance persists. It is possible to graduate from high school, university and even doctoral programs in the United States without demonstrating proficiency in or even some knowledge of a second language.

Teachers, who will be responsible for assisting vast numbers of second language learners to learn English, are generally not required to speak a second language, and in many cases, have no exposure to the nature or dynamics of language and language acquisition as part of their professional preparation.

I'm often caught by surprise when I encounter language provincialism on my own campus. At San Jose State University, despite multiple initiatives to internationalize the curriculum, we do not require language study for graduation. Attempts to include language as an *option* among our general education requirements have provoked comments from *faculty* that language is a skill, not a content area, and therefore should not be required.

Recently, the Academic Senate at my institution initiated a conversation that asked Senators and faculty to explore the concept of an “educated person.” At one lunch-time discussion I attended, a colleague proposed that any educated person should speak more than one language. The implication of her remarks was not lost on a room full of monolingual Ph.D's. After a moment of what I thought was a somewhat frosty silence, somebody offered the suggestion that an educated person might have familiarity with a second culture, which did not necessitate knowing another language. Interesting idea.

Despite the persistence of language provincialism and language restrictionism, there are still some bright spots. Louis D. Brandeis High School in New York offers its students three Spanish tracks: Spanish as a foreign language, Spanish for Spanish-speaking immigrants and Spanish for heritage speakers, who may particularly need support for Spanish academic language and literacy (Zehr, 2003).

At the elementary level, two-way immersion programs are offered in a variety of languages across the United States. Two-way or dual immersion programs use minority languages as the medium of instruction, for linguistically mixed students. English speakers acquire a new language and minority language students develop English language skills while maintaining and developing their home languages. (You need to develop your home language. That's why English speakers take English in high school). Data indicate that two-way immersion students achieve high levels of proficiency in both languages, and also do well in academic subjects (Lindholm-Leary, 2000).

They say that “. . .if you speak three languages you are trilingual, two you are bilingual, and if you speak one you're an American.” Given the value of speaking more than one language in an increasingly shrinking and inter-related social environment, and the deep richness of linguistic resources in the United States, we ought to be able to change that equation.

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Strategies for Writing Teachers Teaching Across Cultures

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I learned from a very early age that ideas of race are fluid and provisional. I grew up in the state of Louisiana, which is home to a mix of cultures and races. My mother's relatives are Italians and Creoles, French-speaking people of mixed European and African descent. My father's family was predominately Irish. While I haven't always appreciated the mix of social perspectives my family's cultural background has given me—in fact, I spent most of my

graduate school experience ignoring the rich family history I come from—I've finally realized that my background gives me a head start in the classroom, especially a racially-mixed classroom.

For most of my life, my teachers did not recognize my diverse background. I was taught to read and discuss the literature of the majority, and because I had no sense of the wealth of my cultural history, I tried to write as though my experiences were the same as that of the majority. Later, as a TA, I was trained to teach as I had been taught, to explain the unknown in terms of the known. For example, I would often explain that we determine our arguments once we determine our audience. One would not argue with one's mother in the same way one argues with one's significant other. However, my examples were almost always taken from what I perceived as a social and cultural background I shared with my students.

I knew about minority literature, but I had no guide for understanding, say, how perfectly realized the talent of Langston Hughes was. I read Hughes of course, but as a secondary artist, one influenced by Vachel Lindsey and Carl Sandburg. I understood I would not have been able to complete the first job I had been hired to do, design a writing program for an small historically Black university that had never had one, if I taught as I had been taught. If I refused to acknowledge the diversity of my students' lives—not only their racial diversity, but the time and energy they have to spend on higher education as well as the varying goals and attitudes they have about what writing and literature will do for them—I would not, as a teacher, have succeeded. I needed to design a teaching environment in which minority students were taught the unknown in terms of what they knew, yet without altering or “dumbing down” the material. I had to learn about my students' cultural references, expectations, and concerns. In time, I developed a set of teaching strategies that have been effective in multi-cultural writing classes.

When I show up on the first day of classes, I realize that students who notice my skin color can perceive me as a potential threat, or as an ally. Just as, on that first day, I scan the faces of my students for non-verbal cues that indicate whether they have understood my explanation of my syllabus, for example, I think students can be equally adept at inferring a writing teacher's openness to their backgrounds and experiences. Students recognize that a writing class may provide an avenue for ridicule as well as education, so I work to reduce the chance of ridicule, to gain my students' trust early. While I do not become a friend, I do find ways of becoming friendly. I always mention my diverse background, and I tell them that as they have done now, I have also enrolled in writing classes. I search for ways to establish my credibility by offering information about my academic experiences. Throughout the semester I look for opportunities to remind students that I wasn't born knowing what a thesis, a conclusion, or a round character is. I believe that students and teachers need to learn to trust each other and the experiences that influence their writing.

As the class moves toward its first writing workshop, I present three rules that I will not allow broken. The first is that no one—and I include myself—can tell another student whether a piece of writing is bad or good. In fact, no one can use those words in reference to anyone else's work. Students can mention what in their colleagues' work is well crafted,

because of course to do this means they have to know the language of writers—the names of writer’s techniques. Students can elaborate on how an introductory sentence works in an opening paragraph, for example, leaving me to ask them rather than the writer how the introductory sentence might be made clearer. The student reader learns to interrogate the writer’s work rather than the writer. I can then become a second gentle interrogator, asking the *reader* of the essay, not the writer, questions about the work.

As the workshop students ask questions and make comments, the student writer is obeying my second rule, which is that he or she cannot speak, but only listen. This rule is designed to lead the writer to think harder about what changes, if any, he or she needs to make. I want to allow the student writer to make changes, or not, without having to defend his or her writing. The writer listens as the class debates how to understand the parts of the writer’s essay or review, not whether the work itself is worthy. As the class under my guidance lists, for example, particular criteria for a strong conclusion (Does it predict an outcome? Does it evaluate? Is it a call-to-action? Does it warn against something?), our student writer has hopefully begun to realize whether her work meets the requirements on our list. The readers can determine how the writer’s conclusion works to meet the criteria for a strong conclusion, leaving the writer to evaluate her own work. I want to emphasize what my students know about writing rather than what they do not know.

My third and final workshop rule is that after a class discussion of her work, a student has an opportunity to make a limited response to what the class has discussed. The writer can seek to clarify what we’ve discussed or tell us if, or how, she wants to revise her work. By hearing the writer’s plans for her work, the class learns more about the process of revision. If our writer asks, we can offer suggestions and opinions about the direction of the work, but the class won’t listen to a writer’s rationale for her choices. If a student writer sees that he has reached an impasse between what he thinks about his writing and what the class thinks, I encourage that writer to articulate his situation as well as he can and to ask again for our opinions. The class and I will attend to the question(s) our fellow writer has asked—no one will give or accept reviews of another student’s work.

In many cases, one or two students in the class have had little or no exposure to a minority culture, and that student may discourage minority students who are not writing about characters and situations that are familiar to the majority. When an essay comes up for workshop, rather than have students question its verisimilitude (in an essay about racial discrimination, perhaps), I invite the class to discuss a specific technique. I begin by asking a general question. I might ask, for example, about the essay’s sequence of facts (Does the list follow a logical order? If you were writing about this situation how would you list the facts?) or use of similes (Does figurative language strengthen the point of the narrative? How?).

Another problem in workshops with students from varied backgrounds may be the use of non-standard English to tell of a personal experience. If I feel that a student writer’s use of non-standard English is appropriate, I say so. I identify the non-standard phrases, and explain how the impact of the language might be lost if the phrase or sentence were written in Standard English. By identifying non-standard as well as standard uses of English, I believe I

save students from embarrassment and ridicule. I talk to my classes about the varieties of language a writer can use to develop an audience. I explain that I believe our various audiences can govern the words we use and the way we use them. I think that a single set of rules about the use of English (or any language, for that matter) isn't always the appropriate set to use all the time.

I want my students to become reflective thinkers instead of reactive ones.

Given time and patience, my students, during the course of the workshop will be able to identify the necessary parts of personal experience essays, book reviews, critical responses and lengthy discussions of literature. They will come to understand the different ways in which they can use language. And they will not fear sharing their opinions.

Finally, because minority students tend to identify with their own ethnic traditions, using them as a source for their work, I have learned to read and watch entertainment produced by and focused on minorities. I subscribe to *Black Issues in Higher Education*, which has articles about Black, Hispanic and Native American students, *Black Issues Book Review*, an excellent publication with book reviews, and interviews with contemporary minority writers. I occasionally rent movies I hear international or minority students mention, so that I'm able to rely on those characters as examples when I need to make a point in class. These media give me the entrance I need to discuss my students' perspectives. The national media is saturated with magazines, books, and movies that have few if any minority characters; I am always exposed to these sources. But my minority students need more from me—in order to present their writing in my classroom, they need to feel welcome and safe; they need to know I empathize with them. To do that, I educate myself by attending to what is popular with minority students—my education in examples relevant to mainstream White students occurs with far less effort. . I assign readings by canonical and contemporary Black and minority writers. I post book reviews of minority writers on my office door bulletin board.

By knowing more about the backgrounds of my students I can build their confidence in my objectivity. Of course, I cannot learn a complete set of cultural references for every culture that may be represented in a writing class, but I find my effort to use one or two key points of reference is amazingly welcome by minority students, who usually do not expect a teacher to make any such effort.

Although these techniques were developed in part because of my specific education, from experience, I know they are useful in any multicultural education. A colleague told me once that university professors usually do not ask advice about teaching methods because doing so may mean that the professors are failures at teaching. Given time, my colleague said, university teachers eventually become better at what they do. But perhaps we can shorten the time it might take us to become better teachers, teachers who know how to deal with problems in the cross cultural writing classroom. I think that if we focus on the process of teaching, just as we focus on the process of writing, we can learn to enhance our students' lives, their talent, and their work.

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## **Providing Multicultural Experiences for Early Childhood Education Pre-Service Teachers to Develop Multicultural Attitudes**

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Cynthia Gehrie, Video Documentation Partnership*

The Early Childhood Program Faculty, at NEIU , with the help of a Teacher Quality Education grant from the Department of Education developed with four other universities in Illinois called, Illinois Professionals Learning Partnerships, set out to adapt the NEIU ECED program for the 21<sup>st</sup> century in a global world. The Early Childhood Education Program at NEIU began to make changes focusing on four goals: 1) increasing technology and writing skills across the curriculum 2) Developing reflective skills and understanding of diversity(special needs, multicultural and international cultures) 3)developing student experience working in collaborative partnerships with parents, teachers, community members, university professors, other students 4) increasing clinical experiences—early and often. As part of this process of changing the curriculum for educating teachers for the 21<sup>st</sup> century, the ECED program implemented strategies to help pre-service teachers develop multicultural attitudes. The ECED program found that four strategies to be quite effective: 1) the development of a critical eye and multicultural habits of mind through the use of digital cameras 2) participation in study tours in another country 3) work study experiences working with parents and children in an after school program 4) experiences with faculty members of other cultures.

### **Review of the Literature on Technology / Video Technology , Digital Cameras and Reflection**

Besides using computers, a whole new variety of video technology is now available for children, teachers and families for home use and in the classroom. Scanners, digital cameras are available to bring visual images into the computer. Computer software is available that enables the student to include sounds, video images, and photographs into the text. Video cameras and digital cameras enable children, parents and teachers to record field trips and classroom experiences and play them back for immediate feedback. Children , parents and teachers can explore the web and see and hear video images and correspond by email to people across the world. Tapscott(1999) describes the current generation as the “Net Generation” who are surrounded by digital media. To them digital technology is no more intimidating than a toaster. Lewin(1999) describes children improving their reading by using the world wide web. Pastor and Kerns(1997) describe Kindergarten children using digital cameras for documenting experience. The Hundred Languages of children(Edwards, 1993, 1998) describes the Reggio Emilia approach to education which stresses the importance of observation of real experiences/objects and uses photography to document those experiences. Documentation of experiences through photography, drawings, journal writing boosts memory, helps guide thinking , helps children be aware of and reflect on experiences.

Thus the use of technology and reflective thinking together increase children's learning. This approach is consistent with the philosophy of the ECED program, based on Piaget's theories(1954 ) ,the Developmentally Appropriate Curriculum, (Bredekamp, 1997) and the High Scope program, Hohman and Weikart, (1995 ). This approach emphasizes the use of technology and reflection to increase teacher effectiveness. Reflection as an ability to assess situations and make thoughtful, rational decisions seems essential in facilitating movement toward increased developmental appropriateness. The cultivation of reflective practitioners has is a major goal of many teacher education programs(Benson, 2000).

### **Literature on Parent Involvement in Community /Multicultural Curriculum**

Research from the 1960s through current research has provided substantial evidence that involvement of parents in their children's education has shown to produce positive results in terms of child outcomes, increased parent skills, and improved educational programs( Berger, 1991, Fruchter et al, 1993). Parents who are more highly involved with their children's education also are better able to access and use educational community services available for children and families such as parks, museums, zoos,playgrounds, theaters, festivals. The efforts, products and resources of each agency all provide formal, informal and hidden curricula similar to the school environment. (Barbour and Barbour, 1997).

Current research supports providing a variety of types of parent involvement rather than only one way.(Landerholm and Lowenthal, 1993, Olmsted, 1991, Berger, 1991 , found that families from low socioeconomic status groups were rated by teachers as less involved with their children's programs than parents from higher income groups. Low income families had fewer community resources and sources of support available to them. Landerholm and Lowenthal,(1993) found that support type activities such as food, family entertainment, family field trips, child care, were important in building rapport and a first step in getting parents involved and introducing parents to educational resources in the community. Later volunteering and leadership activities could be introduced. Building rapport and providing support was particularly important in low income , multicultural populations of parents and children and parents of children with special needs( Landerholm and Karr, 1988, Cochran and Dean, 1991).

Stevenson, H.,Lee, S., 1990; Stevenson, H., 1992, in their studies of Japanese, Chinese, American parents' involvement with school and their children's education found that Japanese mothers stressed hard work over ability , spent more time and money setting up a good environment for the child to study at home and had higher expectations for their children's grades that did American mothers. Holloway et al, (1990) found that children's achievement in the U.S. and Japan was affected by social class and by individual parent behaviors. Competent children in both countries had mothers who displayed positive affect toward them, took an active role in managing the learning process, and communicated accurately. Tanaka, M. (1990) , found that Japanese mothers who took STEP training changed their attitude toward their children, and the children of mothers who scored higher on attitude change showed more independence in solving their own problems.

### **Description of the Use of the Digital Camera and the experience of working with parents from another culture to develop multicultural habits of mind.**

The ECED program provided paid work experiences and clinical experiences for credit working with parents and children in an inner city school in Chicago. The After School program provided opportunities for students to work as interns and do their clinical experiences in a high need environment. In this placement, students worked with parents, developed and led field trips for parents and children, set up learning centers for

computer/science/language/art, and worked with children in the Drama tutoring program and an African patterns mural project. We observed that students who participated in these programs developed a strong capacity to succeed in high need schools. The use of photography was developed as a tool for them to enrich and share their multicultural awareness and insight.

In their work experience in the McCosh Even Start project, habits of mind that foster multicultural attitudes are reinforced through photo and video documentation. The use of the camera is a tool to re-perceive situations outside of our cultural programming. As students learn how to use the camera for thorough documentation, they are simultaneously experimenting with perspectives that give them a doorway into understanding cultural dynamics. Below we identify a technical name for a kind of shot, and then explore its metaphorical capacity to bridge limits of preconceived frameworks.

1. Establishing shot—Stepping back to get the big picture. This type of shot provides students with the experience of looking at the children and families in the context of their environment, of everything that is going on.
2. Zoom in and out—this exercise introduces the infinite gradations of distance between the photographer and the other actors in the situation. They vary according to the amount of additional material that is included in the photographic frame. This ranges from a tight micro image that frames a detail to wide shots that include all or most of the participants. Likewise, a microphone can expand access to sound and verbal meanings that might not be understood in a noisy room at a distance.
3. By directing students to take a number of shots that represent conventional places on the continuum, such as a wide, medium, tight and micro shot of a single object, person or event, we provide a way for students to see specific elements in relationship to one another.
4. Following a sequence is another convention that helps students to see the flow of events and the use of materials in a learning environment. We call this telling the story.
5. In many learning environments, there are parallel activities taking place, and students document each activity in the environment. Students can begin to think about the point of view of each child/parent or small group. Where are they in the total situation. How do they see the situation from where they are located.
6. Sharing photos can open the situation to validation, by asking participants to explain what they see in the photos to learn if it matches how the photographer was interpreting the event, and to elicit articulation of personal and cultural decoding.

Other Multicultural Strategies for Pre-Service teachers included:

1. The introduction of a multicultural class and clinical placement as a requirement for all Early Childhood Education pre-service teachers. The class works with the multicultural diversity in the student body to share their cultural heritage and use their personal experiences with culture as a bridge to understanding other cultures. The ECED program found that having a scope and sequence of multicultural experiences from the first block of classes to the 5<sup>th</sup> block of classes helped to reinforce and develop multicultural attitudes to a much greater extent than having only one class about multicultural strategies. The practical experiences of the work experiences and the clinical placements were also critical.
2. Two week study tours in England and then Jamaica to give urban students an opportunity to experience first hand another culture were very important in developing

multicultural attitudes. Living in one culture always produces blind spots which you can not see until you are in another culture for a period of time. We think that two weeks is about the minimum to have that effect. As our students are mostly first generation students for whom travel is not an expected experience, a longer experience such as a semester is very difficult for our students to imagine. It is also very difficult financially. We are planning new experiences in China and Tanzania.

3. Recruitment of international faculty from China, Tanzania and Nigeria for tenure-track faculty and two exchange professors from Korea

The ECED faculty recruited new tenure track faculty from China, Tanzania and Nigeria for tenure-track faculty and invited two exchange professors from Korea. We found that interacting and studying with faculty from other cultures also helped our students see other points of view and other ways of doing things. Description of Northeastern Illinois University, Early Childhood Education Changes

As part of the major goal of the iplp project to Redesign of Pre-service Teacher Education for High-Need Schools, the ECED program began to do this in stages.

Stage One: Addressing preparation needs of students at NEIU in ECED across the curriculum.

Teachers need good writing, reading, communication and technology skills in order to model these skills in the classroom. The first step was to redesign elements of the ECED program so that all ECED faculty were including writing, technology and interpersonal skills across the curriculum to raise the skills of our pre-service teachers. The scores on the basic skills test guided these actions, by highlighting areas where our students were weak and needed development. The faculty assessed writing, technology and interpersonal skills/multicultural attitudes in each of their classes in the 5 blocks (semesters) in the Teacher Education program at a day and 1/2 retreat held at Illinois Beach Resort in Zion Illinois. Working together collaboratively away from the daily demands of university teaching enabled the faculty to discuss and evaluate ideas and plans as to ease of implementation, workability with students and coordination. The first retreat showed where the holes and the duplications of course content were located and a scope/ sequence of the writing, technology, interpersonal skills plan for each course in the curriculum was developed.

**Stage Two: Using action workshops and content specific clinical course units to introduce new content areas across the curriculum in the ECED program – technology, multicultural education and special education skills for a global world**

The first content area that was addressed through action workshops and clinical experiences was **technology**. Students participated in action workshops (a 3 hour workshop for all students in one or two blocks (semesters) in digital cameras and web page design, followed by technology clinical experiences in schools. These skills are now being integrated into the ECED courses across the curriculum, and the separate technology clinical has evolved additional more advanced technology skills. Action workshops at the entry and intermediate level continue to be used within the course framework, across the curriculum.

The second area being developed is **a clinical experience in special education** and it includes curriculum revision introducing special education content in all ECED courses across the curriculum. Multicultural attitudes include being able to work with all children and see their strengths as well as their needs. This is being developed in conjunction with the department of Special Education and is currently being reviewed by university governance bodies.

**Ongoing development of course related clinical experiences** is being designed by individual ECED teachers as they work with students as an extension of regular course work. Two new areas are: (1) Multicultural clinical projects and 2) A parent communication project in partnership with the JCC daycare center. **Innovative instruction in ECED courses.** These are teacher initiated innovations. 1) Creative activities that introduce creative thinking through course work in creativity 2) Drama activities supporting student learning 3) Community based data collection and community agency interaction

Student outcome of the use of innovation during the past year have been as follows:

The **stage one** outcome has been improvement in post-test evaluation of student writing skills in skill areas across the curriculum. Additional projects have been designated by the NEIU as President's research studies and have received stipends to support research to determine how they impact teacher performance and student performance in classrooms. These projects are ongoing. The research will measure changes in NEIU students by such standards as whether they teach more science in their classrooms than those who did not attend science action workshops, and their attitudes towards working with parents, community awareness and international and multicultural awareness.

The ECED program's focus on Technology and Reflection in the Education of Teachers and Students has resulted in the following student competencies:

NEIU students in the ECED program have learned: 1) To use and communicate with e-mail, 2) To use email to describe their clinical experiences, reflect on these experiences and exchange reflections with professors and fellow students. 3) To construct simple web pages and find information supporting teaching and research in the internet 4) To photograph students in their clinical placements and construct simple units on technology for students in these classrooms 5) To document students and parents in their clinical classrooms and work experiences using photography 6) To use photography for student assessment, parent communication and to celebrate achievement by displaying evidence of learning and the creation of knowledge artifacts.

### **Technology was introduced through:**

An assessment of student technical skill levels, planned and administered by ECED faculty. Action workshops for students and university staff on the digital camera and web page construction (NEIU technology staff and outside workshop leader) and a one-unit clinical on technology that integrated the skills taught in action workshops with classroom based examples of how teachers are using technology and assignments for using technology in conjunction with clinical experiences.

Technology is now taught across the curriculum and is integrated into other clinical experiences. Additional instruction includes PowerPoint and in 2002-3 an advanced digital camera action workshop was introduced that concentrates on basic composition and habits of mind through use of cameras and classroom documentation

Outcomes of the technology changes are already showing up. Several students were offered jobs after graduation as a result of the technology clinical placement. Other students were asked to teach teachers in their clinical placement classroom about the use of digital photography. ECED faculty; have presented at several conferences about technology and have presented video clips of student projects that were created during the clinical, and of "books" produced by students using technology in their clinical experiences. Several faculty attended Intel technology training and will be including those technology modules in their classes.

A Second goal of offering ***Intensive and Extensive Clinical Experiences*** has also been implemented. In the ECED program at NEIU. 1) Clinical courses of 1 credit have been used to give students intensive school or community based experiences in conjunction with **new content material** introduced either in action workshops for students/and or faculty or through new content added to the scope and sequence of required classes in the program blocks. For example, technology was introduced into the ECED curriculum through a technology clinical which gave student intensive technology content on email, the internet, digital camera and web page construction and was reinforced through school based experiences within classrooms where NEIU undergraduates participated with students in primary classrooms by instructing them in student designed technology units. These introductory technology lessons and additional more advanced examples have been integrated across the curriculum into the course sequence.

2. **A multicultural clinical** was offered which included experiences in a variety of high needs schools with children and families from a variety of ethnic, language, racial, socioeconomic status. An elective course in Multicultural strategies was offered and scope and sequence for multicultural understanding was developed across the curriculum.

A multicultural elective was offered in the summer for two weeks in Jamaica, giving students a direct multicultural experience. Three new international faculty were interviewed and hired as tenure track faculty which increased the emphasis on global viewpoints.

### **Summary**

Helping education students develop multicultural attitudes for a global world involved: 1) planning collaboratively as a faculty during retreats and meetings to develop a scope and sequence of multicultural experiences 2) working in partnership with schools, community agencies to develop multicultural work experiences and clinical experiences, 3) developing technology expertise as a faculty and finding sources of funding to provide digital cameras for student use 4) using video documentation for evaluation and feedback loop, 5) hiring international faculty as tenure track faculty, 6) and developing short and long term international experiences for ECED students.

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The Fullness of Space: where books fail in learning about Chinese theatre

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[I]n our theatre... this language of symbols and mimicry, this silent mime-play, these attitudes and spatial gestures, this objective inflection, in short everything I look on as specifically theatrical in the theatre... are generally considered the lowest part of theatre, are casually called "craft" and are associated with what is known as staging or "production."

Antonin Artaud, *The Theatre and Its Double* (1938)

The Spectacle has, indeed, an emotional attraction of its own, but, of all the parts, it is the least artistic...

Aristotle, *The Poetics* (350 BCE)

In *The Theatre and Its Double*, Artaud nowhere mentions Aristotle. But in attacking a theatre "which exists under the exclusive dictatorship of words," (1974, 38) it is not only the naturalistic prestige of Ibsen, Strindberg, and Chekov, but (among other things) Aristotle's literary-critical legacy that he is taking on. A properly constructed plot can obviate, for Aristotle, the need even for watching a play, without significant loss: to hear it will give the "essence," for this essence (of the tragic action) "is the same both in verse and prose." (Chap. XIV) "Rhythm, 'harmony' and song" simply make for what he calls "language embellished"; (Chap. VI) "mere spectacle" cannot "create a sense... of the terrible but only of the monstrous." (Chap. XI) Let me move quickly, at this point, to raise two of the concerns of this paper: 1) language, in traditional Chinese theatre, was never assumed to convey—through dialogue as articulated by plot—a play's essence; and 2) methods of teaching theatre in many Asian Studies departments derive in part from the fact that scripted plays are widely believed in the West, even today, to be where serious drama really lives. These teaching methods, I will argue, are not only inadequate but seriously misleading—focusing as they do on the texts of plays (and sometimes showing videos of performances, as a kind of gesture to their irreducibly 'other' nature).

Long cultural histories loom here concerning writing and print. According to the major scholar Qiu Xigu, writing in China reached systemic status through the 20th to the 17th centuries BCE in divinatory 'oracle bone inscriptions,' using a combination of methods: pictographs, abstract or punning symbols, and phonetic indicators to distinguish "words whose meanings were all related to [a given] graphic form but whose sounds were not at all similar." (2000, 7) The first major Chinese dictionary, the *Shuowen jiezi* of the 2nd century CE, "contains a total of 9,353 characters"; the *Yupian* (6th century CE) has 16,917, and the number would continue to rise. (Qiu 2000, 48) The Greek phonetic alphabet, by contrast,

enabled any word (sound) to be decomposed and reproduced using the same 24 letters (including, unusually for scripts, vowels) and diphthongs. Arguably, beginning with Plato, this was a key step in the detachment of a particular kind of philosophic 'self,' probing its objects of contemplation, for whose systemic connectedness the alphabet itself was warrant. (Havelock 1963; Ong 1982, esp. 85-93) Technical developments, of course, have to be integrated in complex sets of social conditions. Moveable-block printing, for example, was invented by Bi Sheng c. 1045 CE, but absorbed by bureaucratic China with far less disruption than it would cause in feudal Europe—being there, in Joseph Needham's words, "a necessary precursor of the Renaissance, the Reformation... the rise of capitalism," (1969, 65) and the scientific revolution that included Descartes's radical severance of thinking mind from body. Sense-data, for Descartes as for Galileo, had no contribution to make to knowledge. What would become a new concept of 'laws of nature' was written in the language of mathematics—although this scientific concept of law (as measurable regularity) would need to be worked out against the conceptual background of a creator God who really had imposed laws on his creation, transgression of which incurred punishment: the trial and burning of a cock for laying an egg in Basel, 1474, was not, as Needham points out, an isolated event. (328-29)

In China, to understand the far greater emphasis on performance than on language, we need to turn to ideas brought to variously focused articulations during the Warring States period (480-221 BCE) that closed the previous, clan-based feudal dynasty, the Zhou. *The Spring and Autumn Annals of Master Lu* (c. 239 BCE) compiles passages from different sources under what was becoming the increasingly pervasive aegis of 'correlative cosmology,' in Benjamin Schwartz's phrase: the proposal of "homologies between human and natural phenomena" (1985, 355) within an embracing and intricately cross-connecting dynamic system. Heaven in this view "is indeed no 'law-giver God' standing outside the system," but "necessarily realized through the system." (369) Any analogy between Heaven and the human ruler must take its cue from this: that correlative cosmology was meant to guide the aligning of human social life with "the cycles, rhythms, and patterns of the natural realm": (355) to bring them into musical 'resonance.' A passage from *The Spring and Autumn Annals of Master Lu* can here usefully refocus attention on this paper's chief concerns:

The origin of musical performance goes back far in time. It arises out of proportion and is based in the Great Unity. The Great Unity gives rise to two poles that in turn give rise to the powers of darkness and light. The powers of darkness and light change with one ascending while the other sinks—heaving and surging they combine and form new bodies.... All coordinates with everything else.... The bodily shape belongs to a world of space, and everything spatial has a sound. The sound arises out of harmony which in turn arises out of relation.... When the world is at peace, when all quietens and people obey their superiors through all life's changes, then musical performance can be brought to perfection. (1960, 0242)

In every traditional Chinese theatrical form, music plays a prominent role.

At this point, we should reconsider what we understand by 'theatre,' and what by 'drama.' Drama means primarily a work, usually narrative, to be performed by actors: a dramatic text. It is generally agreed among scholars that the first mature dramatic texts in China were the *zaju* of the Yuan or Mongol Dynasty (1260-1368), written mainly by disenfranchised scholars; the leading exponent was Guan Hanqing (c. 1220-1300), author of

over fifty works, ranging from wittily plotted comedies to brooding ghost-dramas. Play-scripts were not unknown before that: during the Jin Dynasty (1115-1234 CE), *yuanben*, or 'texts of the entertainers,' had been written not only by the actors themselves, but also by writers' guilds. The point is that while the Yuan scholar-dramatists surely brought, in William Dolby's words, a new "literary breadth and confidence," (42) the name *zaju* does *not* reflect this. It means 'miscellany' or 'variety play'; since at least the 10th century, *zaju* had included skits, song-and-dance plays, farce, acrobatics, perhaps mime and puppetry. The Yuan *zaju*, albeit scripted, also synthesized such elements, as well as elaborating on the role-types whose rudimentary beginnings had been in the *canjunxi* ('adjutant theatre') of the Tang dynasty (618-906 CE). Here an 'adjutant' or government official engaged in satirical slapstick with a figure known as the *canggu* or 'greyhawk.' Little is known about the form except that one of these stock characters was 'the beaten' and one was 'the beater'; and actor skills varied according to which role was being played.

Brought to the *zaju* mix, from the early 16th century, was music from the Kunshan region, together with new dance-movements and rhythms of delivery; role-types and performance specializations were retained and systematized. This was the birth of what would become known as *xiqu*, or 'Chinese opera.' The almost 400 variants of *xiqu* still comprise most of Chinese theatre, as well as featuring significantly on both TV and radio. It should be noted that the texts of Chinese operas are extremely long, sometimes hundreds of pages; they are strictly literary objects. One does not attend *xiqu* to see the performance of a story or—primarily—to admire the language; what one watches are selected acts, or scenes from several operas, with the express aim of exhibiting the *beauty* of various skills honed near to perfection. Perfection of execution is the aesthetic aim. It is a highly conservative form, as was not lost on 'the Gang of Four.'

As for 'drama,' or *huaju*, this referred to plays produced under the influence of the great European naturalists, in China's modernist decades of the late 19th to early 20th centuries. Specifically, *huaju* means 'spoken drama'—plays not simply without music or singing but without the role-types and corresponding skill requirements, highly artificial voice-projection and gestures, elaborate costumes and makeup, and symbolic settings of traditional Chinese theatre. In an Asian Studies context, 'theatre' must be understood as the synthesis of performance elements, with or without a script, that it has long meant for China and other Asian cultures. It must also be cast against a history going a good deal further back than the 13th century which Dolby takes to witness the birth of 'drama' in China. For *xiqu* indeed has its four skill specializations (singing, speaking, dance-acting, and combat skills), and role-categories (in Beijing Opera, for example, these are male [*sheng*], female [*dan*], painted face [*jing*], and clown [*chou*]), divided in turn into multiple sub-categories, each with precise requirements of skill combinations: within *sheng*, or male, there are, for example *xiaosheng* (beardless young [scholar/lover] male), specializing in singing, and speaking skills, *wusheng* (military male), specializing in acrobatic combat, and so on. Here, however, we glimpse what turns out to be an older division: the basic nature of every sub-category is taken to be either *wu* (as in the *wusheng*) or *wen* (as in the *xiaosheng*). These concepts go back to the Spring and Autumn Period (771—481 BCE). *Wu* meant 'martial'; *wen*, considered superior by political thinkers, connoted social order achieved by civil or diplomatic means, but above all by patterning correctly one's portion of the world. During the Warring States, ritual court dances along with an elaborate training bureaucracy were theorized in the *Zhouli* [Rites of the Zhou], which were divided into two broad categories according to the props held by the dancers: feathers and plumes (*yumao*), or shields and axes (*ganqi*). The *yumao* dances were

to be performed in the spring, and the *ganqi* dances in the autumn, seasons, respectively, of birth and death in nature. Spring and summer were traditionally associated with *wen*, autumn and winter with *wu*; perhaps as early as sometime in the Han dynasty (206 BCE—220 CE), the terms *wen* and *wu* succeeded *yumao* and *ganqi* as names for performance categories considered to be ‘civil’ or ‘martial.’

The *Zhouli*'s ritual dances were saturated with the ‘correlative cosmological’ thinking indicated in the passage cited from *The Spring and Autumn Annals of Master Lu*. Performance (*yue*) was inherently part of musical space. The ritual efficacy of music appeared only when the proper choices of dance, narrative scenario, props, and costume were combined with it. It should be added that these dances seem also to have inaugurated in early Chinese performance conventionalized movements—that is, not pantomimic: to understand them, the audience had to know in advance what they represented. Likewise in *xiqu*: if a character walks in a circular pattern once around the stage, it signals that a brief journey has been made; if twice round, that a long one has.

It is against such a background that I have suggested that in teaching Asian theatre, neither play-texts nor videos are adequate without some hands-on experience. They are not useless, but they are not adequate. My suggestion is, that where it can be done—and this would be in most urban areas—a *xiqu* professional be brought in to teach the students a range of skills, and to stage a scene or two with them. This enables a kind of physical learning that videos of performances actually exclude. For video too sharply severs the 3-D space in which the audience exists from the 2-D screen-space. Using close-ups, video replaces the spectacle with largely familiar framing- and cutting-techniques; shooting from a fixed position, it renders it weirdly flat. In live theatre, performers and audience occupy the same physical enclosure, even if a degree of “separation,” as Tuan Yi-Fu insists, “is a precondition” for audience involvement. (1990, 244) Nevertheless, transmissions pass between actors and audience, not only visually and aurally. As Tuan puts it, “To the individual in action, space is primarily a kinesthetic feeling—a feeling that reaches well beyond the body. To the spectator, space is kinesthetic feeling to the extent that he [*sic*] is able to identify with the performer.” (238) At work, although differently, in both performers and audience members is the muscular memory entailed in the body’s somatosensory system, including emotional and cognitive factors partly conscious, partly conditioned as too ‘natural’ to be even in reach of registering. Yet these non-verbal cognitions can be activated in counter-habitual ways: their ‘education’ can be enriched, precisely at what we may call, for short, the kinesthetic level.

This is the deep point of the ‘hands-on experience’ this paper is advocating. The different role-categories are moving and speaking in their characteristic ways. The teacher works by demanding mimicry, over and over until it’s half-right, with music provided to drive the sequences of gesture, to offset a suddenly held pose. Not a pose directly leapt to, however. As Elizabeth Wichmann puts it, first of the “fundamental aesthetic values shared by all forms and plays of traditional [Chinese] theatre... concerns posture and movement, both of various parts of the body in isolation, and of the entire body in or through space. Straight lines and angles are to be avoided; the aesthetic aim is the presentation of a three-dimensional network of circles, arcs, and curved lines.” (1983, 189-90) Taking the shortest route between two points is for the *xiqu* audience aesthetically uncrafted. In *xiqu*, one takes a detour, one comes round to it: every character walks, and gestures, in circular style. It cannot be stressed too much that an aesthetic given in *xiqu* is: round (*yuan*) is beautiful. As has

already been said, the presentation of beauty is the primary aesthetic aim in Chinese opera, just as the presentation of novelty is arguably primary in Western theatre—so that a direct movement that alarms or excites could well be an aesthetic success.

It was for this level of communication that Artaud was reaching when under the spell not of Chinese, but of Balinese theatre (which he saw in Paris at the Colonial Exhibition of 1931), he wrote of the “solid, material language by which theatre can be distinguished from words” (26)—“really only theatrical insofar as the thoughts it expresses escape spoken language.” (25) Contemporary audiences surely do not venerate theatre ‘under the exclusive dictatorship of words,’ *a.k.a.* drama, to the extent that middle-class audiences once did; we should also recall that Artaud’s strictures did not apply to the popular theatre of his time, which included music-hall variety, *grand guignol*, etc. But we need to keep in mind that this did not change in an historical, technological, political, etc., vacuum, just as we can glimpse complex histories that make contrasting Western drama with Asian theatre at once plausible and instructive. This does not mean that Western students performing *xiqu* scenes are thereby knitted into the ancient Zhou world of ‘correlative cosmology,’ of minutely prescribed local actions or the universe might fall apart. True, the actions *are* minutely prescribed in interactive theatre-space; Artaud’s notion of the ‘Theatre of Cruelty’ remains a rich source for meditation on such matters. What is more immediately available is felt in the student’s ‘body-minded mind,’ in a phrase extracted from Antonio Damasio (1999, 143), as together with others, it brings new patternings of the kinesthetic space; as new possibilities arise of apprehending beauty; and as physical space is realized indeed to be culturally dense. Figures on an Asian stage move in ‘empty air’; likewise, figures on a Western stage; yet the performances are different, the responses are different. Artaud lambasts the “fossilized idea of a shadowless culture where, whichever way we turn, our minds meet nothing but emptiness while space is full.” (5) To make palpable what fills this only apparent emptiness, there is no substitute for hands-on theatrical experience.

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## **Tea v. Pepsi: A Cross Cultural Study of Disabled Student Service Offices at Colleges and Universities in England and the U.S.**

***By Mason M. Murphy***

As I began to research the topic of the preparation of disabled student service offices at colleges and universities in England and the U.S., I thought about the many differences I would encounter in regards to culture. So that is where I began, with the term "culture." I researched the word and its definition.

As I began researching the individual colleges and universities in both countries I noticed one key difference. Colleges and universities in England had mastered the element of having a personal relationship with their students with disabilities. I realized that this ability to have a personal relationship could be linked to their cultural awareness.

In changing the stigma in U.S. colleges and universities we must first change how we as a society define the word "culture." Our society currently defines culture as the uniqueness of some ones race, ethnicity, gender, sexual orientation and heritage. Nowhere in this current definition is the mention of the uniqueness of some ones disability.

The disabled population is a culture within itself. They have their own form of language and behavioral heritage that sets them apart as a culture. The disabled population has its own history of struggle and heritage of achievement.

How can we as a society begin to change this definition of the word "culture?" My solution is that we must start from the beginning of the educational system in our elementary schools. The way we educate our young today will be how our society is formed and viewed by later generations.

First, we must be willing to pay our teachers more money. The teachers in today's classroom are overworked and underpaid. More students at the college level may go into the teaching profession if we put more value on it both in the tangible and intangible sense of the word. By having more teachers it will lessen the workload of the few. This means more time could be devoted to the disabled elementary student.

The student's social introduction in society would be totally different. Teachers would be able to help students develop their social skills. Then, the students could integrate themselves in to the elementary social climate. Currently, teachers cannot devote anytime to

this element of a disabled students curriculum. Therefore, the disabled student becomes a social outcast not only to the teachers but also to the other students around them.

When the disabled student reaches junior high this turns out to be the hardest social years of their life. Students at this stage are going through not only great physical change but also social change. The stereotypical groups that arise at the high school level begin to take shape in junior high. Students in an attempt to understand these changes tend to act or treat others with a cruel or malicious intent.

The student with a disability is treated extremely terrible during these years. Other students at that age cannot mentally comprehend the lifestyle of a student with a disability so they just make jokes about it. It is this lack of understanding by others and the disabled students' lack of social skills that continue to make them an outcast at this level.

The toughest grade of these three years for the disabled student is the seventh grade. Teachers at this level are focused on introducing sixth graders to the junior high experience or preparing eighth graders for high school. Teachers barely devote anytime to the seventh grade population in general. Therefore, there is virtually no time devoted to the academic success of the student with a disability.

The grades of students with a disability drastically decline during the seventh grade. Students with disabilities especially struggle in the areas of science and math. The curriculum is set up in such a way that it is a review of all the material learned by the student up to this point of their academic life. Furthermore, the seventh grade curriculum attempts to cram in new concepts and ideas to prepare students for the eighth grade and beyond. At no other grade level is the curriculum set up like it is at the seventh grade level.

The idea of tutoring students does not exist at the junior high level. Teachers at this level already feel the academic system does not give them the praise they deserve. Hence, if any student needs tutored at this level, teachers feel it weakens their already hurting image as a junior high educator. As a result of this false mindset, teachers would rather make a failing attempt to help the disabled student then getting that student the proper tutor.

As the disabled student enters high school they face both academic and social challenges but now they come in a different form. From the social aspect the student has to deal with issues such as driving and dating. Some disabled students are not allowed to drive as a result of their disability. This has a huge impact on the element of dating in high school. Some disabled students may not date at all during the high school years. The students at that age view the ability to drive a car as an accomplishment. If a student is unable to drive they are outcast from the stereotypical high school groups.

Many disabled students develop a low self esteem and feel it is something they can change or control. The student is not mature enough to understand why their peers are rejecting them. These students generally do not seek out guidance from their high school counselors or parents. Students with a disability may go through depression during their high school years. High school counselors at this level tend to ignore disabled students emotional problems. The counselors at this level tend to focus more on preparing the disabled student to take the standardized tests that are a required by the state.

On the academic side of things, the students have a hard time balancing the workload at this level. For disabled students this can be the hardest level of academics. This level can be harder than doing undergraduate or graduate level college or university studies. The students at this level are given many assignments that they are asked to complete in a short amount of time. The material that is covered is done at such a fast pace that many other students need help to. Teachers spend more of their time trying to help the rest of the group understand the material and the disabled student gets left behind. The disabled student does

not struggle as much as they did during the junior high years but it is still a big academic struggle.

As the disabled student begins his or her undergraduate or graduate level of college or university academics this is the brightest level for them. At this level other students are socially mature enough to where they can develop quality relationships with disabled students. The stereotypical groups that have existed up until this point have now been dissolved. Disabled students at this level begin to develop meaningful friendships and dating relationships for the first time in their lives.

On the academic side of things, professors are willing to work with all students as much as they need the help. If they do not have the time, there are disabled student service offices that will help the disabled student. As a result of all of this help, the disabled student starts to excel academically for the first time at this level.

Disabled students begin to have trouble again as they go out into the work force for the first time. Many students are not coached on how to interview for a job. Disabled students will go through many-failed job interviews before it is detected that they need coached. With a little coaching, disabled students can flourish in getting employment but many times it is too late before people take notice. Disabled students do not figure out until it is in some cases too late as to why they are struggling to find employment. The solution to the problem all goes back to the lack of coaching. Furthermore, there are no quality jobs set up by state programs for those who cannot find work at all. For example, jobs set up by state and federally funded programs include telemarketing and broom making. As a society we are not encouraging disabled citizens to be productive. We are willing to give them slave labor jobs and push them aside.

After disabled persons go through the employment stage of their lives then it is on to retirement. The retirement stage is the stage society is the least educated on how to handle. Disabled persons may require assisted living and financial assistance. Disabled persons need better training in finance and need to be aware of their housing options. As a society, we need to begin to help disabled persons become educated on these matters.

In conclusion, if we are going to change the culture in this country we must first change the education and social climate of the country. We can improve on the aspect of having a personal relationship with the disabled population! We must change how we as a society define the word "culture." Once we include the disabled population in that definition only then will real change begin to take shape.

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EDUCATING AMERICANS IN A MULTI-ETHNIC SOCIETY

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PARADIGM SHIFT

The focus of this presentation is to make the argument for a paradigm shift in the way public school textbooks and teachers influence the mindset of children when reading about American leadership, heroic deeds, and scientific advancements. Thereby, raising the question, "Who is an American"? The internal domestic issue of what makes for real democracy in educating Americans in a Multi-ethnic Society continues to puzzle many educators trying to incorporate diversity into the K-12, Curriculum. The primary question is do we use international curricula to diversify, or do we use diversity within the American domestic experiences. The later seems to be a better alternative to the formation of well known democratic experiences among diverse populations in the U.S., rather than importing foreign views from countries that see democracy as "only" American. Every American generation must define for itself the role of the "individual" and the nature of governance within the parameter of established Federal Law. Critically, looking at what educators can do to make corrections in the paucity of historical information related to the past present, and future knowledge base given students across the K-12, Curriculum in Math, Science, Social Studies, English, P.E., etc.

The new paradigm is based on the following notions:

- As Americans we have more things in common, than there are differences.
- There is good and bad in every culture.
- Non Schola Sed Vita Discimus. (We learn not only for school, but for life.)

The current move toward "ethnic Islands" does little to promote the common bond that makes us all American Citizens. If we are not able to openly discuss what we have in common as Americans, it becomes futile to try and develop a cohesive American consciousness. Perhaps the cause of so much cultural dissonance in the public school setting and society in general rest with an over emphasis on "cultural differences". A more Centrist view of cultural differences, balanced with common American Experiences will serve as a positive way of mainstreaming all Americans into the notion that American Society in the 21st century needs to move forward and embrace a curriculum based on who we really are.

The 19th and 20th century idea that some cultural groups are superior to others is damaging to American educational thought, since every cultural group has good and bad aspects. Is this the end goal of what public schools must do for the private sector and governmental businesses when preparing a competent and literate thinking work force? What about the best person for the job?

In preparing a diverse American student population for critical thinking skills, we have limited our goals to an out- dated curriculum, which does not fully meet the needs of the techno-learning requirements of the coming economic work force. In addition, multi-lingual and multi-cultural talent naturally and plentifully found in local domestic American

communities should take priority as policy-makers begin to redefine a standards based curriculum focused on domestic patriotism, with a grasp for World Views. My attempt at bringing extensive research to bear on these issues will make the 21st century more “open” and supportive as we “structure a healthy perception of reality” for all American public school students within a diverse curriculum based on the common good.

REVISITING THE AMERICAN HISTORICAL RECORD

During the past eighteen years, I have been conducting research at the Huntington Memorial Library and the United States Office of Patents in an effort to identify verifiable elements of American Patriotism and significant contributions by inventors of Minority descent to the “American Way of Life”. Specifically, researching diverse American Medal of Honor Winners, Inventors, and the pioneering settlement of the American West.

There is ample evidence in the archives to warrant a second look at the way American public school textbooks structure the perception(s) of historical reality for all public school children. The heavy emphasis on “white ethnic” contributions has left out the many intellectual ideas and patriotic deeds made by American Citizens of diverse backgrounds.

The American Civil War

- Found in the Congressional Record is a listing of 23 Americans of African descent who are awarded the Medal of Honor for their heroic deeds in the American Civil War.

William H. Appleton, First Lieutenant, Company H, 4th United States Colored Troops

Thomas Hawkins, Sergeant Major, 6th United States Colored Troops

Orson W. Bennett, First Lieutenant, Company A, 102nd United States Colored Troops

Walter Thorn, Second Lieutenant, Company G, 116th United States Colored Troops

George W. Bush, Lieutenant, Company B, 34th United States Colored Troops

William H. Carney, Sergeant, Company C, 54th Massachusetts Colored Troops

James Miles, Corporal, Company B, 36th United States Colored Troops

Delavan Bates, Colonel, 30th United States Colored Troops

Andrew Davidson, First Lieutenant, company H, 30th United States Colored Troops

Decatur Dorsey, Sergeant, Company B, 39th United States Colored Troops

Nathan H. Edgerton, Lieutenant, 6th United States Colored Troops

Christian Fleetwood, Sergeant Major, 4th United States Colored Troops

James Gardiner, Private, Company L, 36th United States Colored Troops

Alfred B. Hilton, Sergeant, Company H, 4th United States Colored Troops

Milton M. Holland, Sergeant Major, 5th United States Colored Troops

Alexander Kelly, First Sergeant, Company F, 6th United States Colored Troops

James H. Harris, Company B, 38th United States Colored Troops

William H. Barnes, Private, Company C, 38th United States Colored Troops

Powhatan Beaty, First Sergeant, Company G, 5th United States Colored Troops

James H. Bronson, First Sergeant, Company G, 5th United States Colored Troops

Albert D. Wright, Captain, Company G, 43rd United States Colored Troops

Robert Pinn, First Sergeant, Company I, 5th United States Colored Troops

Edward Ratcliff, First Sergeant, Company C, 38th United States Colored Troops

Indian Wars, 1865-1898

- Found in the Congressional Record is a listing of 13 Native Americans, who win the Medal of Honor during the Indian Wars.
 - Blanquet, Indian Scout, Winter of 1872-73
 - Chiquita, Indian Scout, Winter of 1872-73
 - Elsatsoosu, Corporal, Indian Scout, Winter of 1872-73
 - Pompey Factor, Private, Indian Scout, May 28th, 1875
 - Isaac Payne, Trumpeter, Indian Scout, May 28th, 1875
 - John Ward, Sergeant, Indian Scout May 28th, 1875
 - Rowdy, Sergeant, Company A, Indian Scout May 28th, 1875
 - Jim, Sergeant, Indian Scouts, Winter of 1872-73
 - Kelsay, Indian Scout, Winter of 1872-73
 - Kosoha, Indian Scout, Winter of 1872-73
 - Machol, Private, Indian Scout, April 12th, 1875
 - Nannasddie, Indian Scout, April 12th, 1875
 - Nantaje, Indian Scout, April 12th, 1875

World War II

- Found in the Congressional Record is a listing of Latino Medal of Honor Winners.
 - Macario Garcia, Staff Sergeant, Company B, 22nd Infantry, 4th Infantry Division, Grosshau, Germany
 - Luciano Adams, Staff Sergeant, 30th Infantry, 3rd Infantry Division, St. Die, France
 - David M. Gonzalez, Private First Class, Company A, 127th Infantry, 32nd Infantry Division, Luzon, Philippines
 - Silvestre S. Herrera, Private First Class, Company E, 142nd Infantry, 36th Infantry Division, Mertzwiller, France
 - Jose M. Lopez, Sergeant, 23rd Infantry, 2nd Infantry Division, Battle of the Bulge
 - Joe P. Martinez, Private, Company K, 32nd Infantry, 7th Infantry Division, Attu, Aleutians
 - Manuel Perez, Jr., Private First Class, Company A, 511th Parachute Infantry, Luzon, Philippines
 - Cleto Rodriguez, Technical Sergeant, Company B, 148th Infantry, 37th Infantry, Manila, Philippines
 - Alejandro R. Ruiz, Sergeant, 165 Infantry, 27th Infantry Division, Okinawa, Ryuku Islands
 - Jose F. Valdez, Private First Class, Company B, 7th Infantry, 3rd Infantry Division, Rosenkrantz, France
 - Ysmael R. Villegas, Staff Sergeant, Company F, 127th Infantry, 32nd Infantry Division, Luzon, Philippines

The historical record would be much more accurate, while the contributions of American Minorities would be enhanced for all school children to celebrate, during the 4th of July, Veterans Day, Memorial Day, and Flag Day. More needs to be done by textbook publishers to highlight the contributions of Patriotic Americans (Latino, Asian, Native American Medal of Honor Winners) on a consistent basis throughout all American foreign wars.

THE AMERICAN INDUSTRIAL REVOLUTION AND BEYOND

When researching the archives of the United States Office of Patents (<http://www.uspto.gov/>) there is documentation to suggest that American Citizens of diverse backgrounds have made intellectual inroads into the “world of ideas”. For example, Vincent L. Rodriguez receives a patent for a “Flying Machine” of the helicopter type on May 13, 1913. The United States Government classified the valuable military use of this type of machine. Vertical flight was possible with Vincent L. Rodriguez’s “Flying Machine”, about the same time as horizontal flight set by the Wright Brothers. The historical flight record would be much improved with knowledge of this inventor and his invention, as we uncover the forgotten scientific and intellectual excellence of hidden genius among Minority thinkers.

On February 17, 1891, a patent was granted to Demetrio Prieto, for a Machine For Disintegrating Fibrous Plants. “It is well known that Mexico, Central and South America, and the southern parts of this country (U.S.), abound in tropical plants the fiber of which is or may be used for commercial purposes; and the object of this invention is to provide a new and improved machine for economically extracting the fiber from such plants by mechanical means and leaving the fiber in a sound and uninjured state, such as cannot be obtained when chemical processes are employed.” (Patent 446,791; page 12). Mr. Prieto’s invention made a four-step process into only one. Thus, revolutionizing the industry by making fiber faster and less expensive.

- Current inventions of importance found on the USPTO website by Latino Inventors are: (Partial Listing).

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| U.S. Patent No. 4,401,330 – Roberto Rios Vehicles | Invention – Air Deflector for |
| U.S. Patent No. 4,184,654- Samuel M. Herrera | Invention – Rotor Aircraft |
| U.S. Patent No. 4,483, 952-Evelyn de la Paz Rios Teaching Math with Numbers 6-9 | Invention- Method for |
| U.S. Patent No. 4,263,840- Dan B. Herrera Mechanism | Invention-Safety Brake |
| U.S. Patent No. 4,453,149-Pedro A. Rios Superconducting Devices | Invention-Excitation Lead For |
| U.S. Patent No. 4,652,116- Arturo M. Rios Recording Method and Apparatus | Invention-Fingerprint |
| U.S. Patent No. 4,394,394- Louis J. Nava Producing Dry Discrete Agglomerated Garlic | Invention-Process for |
| U.S. Patent No. 5,178,133-Louis T. Pena Retractor and Sheath | Invention-Laparoscopic |

PIONEERING SETTLEMENTS IN THE AMERICAN WEST

The research conducted at the Huntington Memorial Library focused on historical documents found in the William G. Ritch Collection. The Ritch collection is quite extensive, covering the periods 1539 to 1885, and containing governmental correspondence and official papers related to Spanish exploration and rule, the American Occupation, the Civil War, and Indian Affairs. The total number of primary documents is well over 2,100 items, each portraying aspects of official life in New Mexico. The overall evidence points toward a

developmentally, consistent form of settlements in New Mexico starting in 1539. The documentation of official governmental records indicates that the governance of what later became the American West, had well over two centuries to establish well known settlements and towns (Taos, Sante Fe, Albuquerque, Carlsbad, etc.). Beginning with Juan de Onate in 1598 as the first Spanish Governor of New Mexico and ending with Facundo Melgares in 1822, as the 51st Spanish Governor of New Mexico, before the Mexican and then American occupation. The American West had become a well-established civilization in the Southwest. The diverse business sector and wealthy elite of the New Mexican towns welcomed the transition to American rule. The profound impact of Catholic bilingual schools throughout the Southwest were seen as a form of acculturating the Spanish, Mexican, and Native American populations into English. The transition proved successful, as seen in the current state of New Mexican Life. For many Latinos, the issue of language- choice and policy formation had a significant impact on the transition period from 1850 to 1875, when official acceptance of New Mexico as a bilingual territory shifted to an almost “English Only” movement in the late 1800’s. As of 1875, it was reported that “... there are forty schools in which the English language is taught....For the year 1874, the total attendance by students was 6, 578; number of teachers 221 of which 61 were bilingual and 88 were Spanish speaking only. Teacher wages ranged from \$13.75 per month to a high of \$44.28 per month, during an average of five to seven months per year of instruction”. (Hon. W.G. Ritch, Education in New Mexico, 1874, p.5.)

The territorial government of New Mexico encouraged the acculturation of Latinos into governmental service and trade allowing all documents to be printed in English and Spanish. The first Territorial Constitution of New Mexico was written in English and Spanish. The photocopy of the original is kept in the reader’s section of the Huntington Memorial under New Mexico—Laws, Session of 1847-1848. The Spanish version is photo-copied back-to-back and entitled “Leyes Decretadas Por La Asamblea General del Territorio de Nuevo Mejico, Sesion de Diciembre, 1847. The Constitution is signed by Antonio Sandoval, Speaker of the Legislative Council and Donaciano Vigil, Governor of the Territory of New Mexico.

Elected members of the House of Representatives in 1859, were U.S. Citizens of Latino descents:

- Agapito Vigil, Matias Medina, Miguel Ortiz, Victor Garcia, Manuel S. Salazar, Vincente Trujillo, Mauricio Sanchez, Jose Maria Chavez, Agustin Cisneros, Ysidro Martin, Joaquin Chavez, Pablo Delgado, Ramon Sena Rivera, Candelara Garcia, Antonio Tafoya, Teodora Baca, Juan Montoya, Miguel Lovato, Fernando Aragon, Juan Torres, and Celso Medina (box 16, RI-957, Santa Fe, New Mexico).

U.S. Citizens of Latino decent, elected U.S. Justice of the Peace:

- Francisco Mansanares—elected U.S. Justice of the Peace on September 28, 1864 at Rio Arriba County, New Mexico Precinct 7. (box 22, RI-1578).
- Juan Desidero Valdez—elected U.S. Justice of the Peace on September 29, 1864 at Valencia County, New Mexico. Precinct 6. (box 22, RI-1369).
- Juan Rafael Otero—elected U.S. Justice of the Peace on September 29, 1864, Bernalillo County, New Mexico. Precinct6 (box 22, RI-1574).
- Toribo Archuleta—elected U.S. Constable on September 24, 1864 at Rio Arriba County, New Mexico. Precinct 4. (box 22, RI-1574).
- Esmeregildo Sanchez—elected U.S. Justice of the Peace on September 24, 1864 at Santa Ana County, New Mexico.

- Precinct 3. (box 22, RI-1573).
- Juan Espinosa—elected Constable on September 26, 1864 at Rio Arriba County, New Mexico. Precinct 14. (box22, RI-1575).
- Antonio Mansanares—elected Constable on September 26, 1864 at Rio Arriba County, New Mexico. Precinct 7. (box 22, RI- 1576).
- Salvador Romero—elected Justice of the Peace on September 28, 1864 at Rio Arriba County, New Mexico. Precinct 14. (box 22, RI-1366).
- Jose Antonio Tafoya—elected Constable on September 28, 1864 at Rio Arriba County, New Mexico. Precinct 14. (box 22, RI-1577).
- Pablo Pino—elected Justice of the Peace on September 29, 1864 at Belem County, New Mexico. Precinct 11. (box 22, RI-1367).
- Vincente Sanchez—elected Justice of the Peace on September 29, 1864 at Valencia County, New Mexico. Precinct 11. (box22, RI-1367).
- Juan Antonio Velasquez—elected Justice of the Peace on September 30, 1864 at Rio Arriba, New Mexico. Precinct 12. (box 22, RI-1372).
- Mateo Chavez—elected Justice of the Peace on September 30, 1864 at Rio Arriba County, New Mexico. Precinct 2. (box 22, RI-1371).
- Manuel Gregorio Martinez—elected Constable on September 30, 1864 at Rio Arriba County, New Mexico. Precinct 1. (box 22, RI-1370).
- Pablo Padilla—elected Justice of the Peace on October 10, 1864 at Tome County, New Mexico. Precinct 2. (box 22, RI-1375).
- Florencio Borego—elected Justice of the Peace October 18, 1864 at San Miguel County, New Mexico. Precinct 13. (box 22, RI-1374).
- Pedro Archibeque—elected Justice of the Peace on October 18, 1864 at Miguel County, New Mexico. Precinct 14. (box 22, RI-1403).
- Carlos Casados—elected Justice of the Peace on Octoboer 18, 1864 at San Miguel County, New Mexico. Precinct 1. (box 22, RI-1403).
- Reducindo Chavez---elected Sheriff on October 18, 8164 at San Miguel County, New Mexico. (box 22, RI-1405).
- Manuel Flores—elected Justice of the Peace on October 18, 1864 at San Miguel County, New Mexico. Precinct 10. (box 22, RI-1396).
- Matias Gardunio—elected Constable on September 15, 1864 at San Miguel County, New Mexico. Precinct 15. (box 22, RI-1392).

U.S. Citizens – Presidents of schools boards and chief executive officers of each county in New Mexico, 1874.

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|----------------------------------|------------------------------------|
| • Mariano Otero, Albuquerque | Andres C. de Baca, Cimarron |
| • E.F. Mezeck, Mesilla | G. Ortiz y Alarid, Silver city |
| • Pablo Melendrez, Lincoln | Lorenzo Lopez, Mora |
| • John A. Ketcham, Plaza Alcalde | Matias Contreras, Pena Blanca |
| • L.G. Murphy, Santa Fe | Aniceto Valdez, Las Vegas |
| • Dolores Romero, Socorro | Manuel A. Otero, Fernandez de Taos |
| • Juan Garcia, Tome | |

The consistent occupation of the American Southwest becomes a major reason why the transition and expansion of American settlements were not only fast, but

diverse from the onset. The “pioneers” spoke several languages usually, Native American, Spanish and English. The conquest of the American West made the “individual” important, thereby, bringing everyday Americans into a new frontier of opportunity, while shaping an independent national character. The greatest humanitarian gift, this country has, is the ability to “amend” the Constitution to correct human error.

CONCLUSION

This generation of American citizenry is poised into making necessary assessments and adjustments to the wrongs of the past inequalities in the Historical record. Textbooks companies must be held accountable for their role in promoting ill-defined curriculum. Local school boards and teachers must ask the question, “Who is an American”?

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Huntington Memorial Library, San Marino, Ca.; William G. Ritch Collection
U.S. Medal of Honor Society, Washington, D.C.

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## **Future Education—The Internet & The Innernet**

*Louis Silverstein, Professor  
Columbia College Chicago*

During a time of turmoil and change in his life, Paul Ganguin entitled one of his paintings as Who are we? Where did we come from? Where are we going? And In his monumental work, The Denial of Death, Ernest Becker shares with us his thesis that it is the intolerable reality that each of shall cease to exist which serves to motivate humans to deny death by wreaking death on others, thereby becoming, in one’s mind, on an equal basis with the messenger of death, and overcoming death. Building on Becker’s thesis, but taking it into another dimension, I wish to propose for your consideration that it is the desire of the human species to transcend our mortality which is at the core of our drive to move beyond the human by looking to the world of technology and machines as our savior. I use the term savior deliberately, because techno/machine has assumed god-like status in our culture.

Yes, we might justify our attempts to create a post-human existence by mentioning its efficiency, its elimination of human error, its unlikelihood to ask for/demand a living wage, a reduced work week, health care benefits, or time off to be with the newly born or the about to die, but that is just camouflage. It is, I believe, our mortality that is the root cause for reaching out beyond ourselves to designate techno/machine as our redeemer.

People are special or so we would like to think. Charles Darwin's theory of evolution challenges such a complacent assumption. Darwin not only argued that human beings are literally kin to all living things, but that we are not evolution's predestined end point. Instead, said Darwin, evolution has no end point.

According to the law of accelerating returns, the speed at which information technology improves over time accelerates as the technology improves. It is estimated that the speed and complexity of computers will continue to double every eighteen months, so that by 2020 the density of computer circuits will have jumped 1,000 fold, and the raw processing power of a human brain will fit into shoe box. Within the next decade, human learning will be enhanced by neural implants. Students at all levels of schooling could be/would be mandated to have such implants embedded in their bodies as a means of improving the efficiency of the learning experience.

In terms of brain capacity and functionality, the computer has an inherent superiority in relation to the human thinking "machine" in computational speed, accuracy, and in its facility for sharing the contents of its memory. Neural implant technology could evolve so that people could download information and knowledge to the electronic extension of our brains at breakneck speed, a much more efficient process for acquiring and sharing data than the relatively slow process of human communication, of human teaching and learning.

A billion human brains could soon be cramped into a cubic inch of quantum circuitry. And the size of artificial brains won't be constrained by the human skull. They could grow as large as big asteroids or the size of satellites orbiting the earth.

Downloading information into a computer is a process that can go on continuously for hours. Computers don't need breaks, they can't need social contact, they don't need exercise, and they don't need fresh air. They can sit in the same place for hours, days or months without getting restless or bored—tirelessly absorbing material all the while.

Even the nature of human life itself will change during this century. Neural implants will, in addition to expanding knowledge and thinking powers, begin a transition to corporate man-machine relationships that will gradually phase out the need for biological borders. In effect, a "post-biological" future in the works culminating in the discarding of the pathetic shell of the human body, a mediocre product of mediocre engineering, will have been attained.

When our hardware crashes and disintegrates, we lose all the information that is in our minds. As we cross the divide to instantiate ourselves into our technology, a person's identity will be one's ever-expanding mind file. We will be software, not hardware, and one of mankind's greatest desires—immortality will have been realized.

Under such a scenario, where did we come from will stay as is, beyond our control. However, who are we and where are we going will no longer be up to fate, karma, who we were parented by, our fantasies, dreams and nightmares but manifested and realized. Through techno-machine we will be in control, we will be the masters of our journey on Earth notwithstanding the warning of Winston Churchill: "Certain it is that while we are gathering knowledge and power with ever-increasing and measureless speed, their virtues and their wisdom have not shown any notable improvement as the centuries have rolled by. We have the spectacle of the powers and weapons of man far outstripping the march of his

intelligence; we have the march of intelligence proceeding far more rapidly than the development of his nobility . . . Without an equal growth of Mercy, Pity, Peace and Love, Science itself may destroy all that which makes human life majestic . ”

The primary challenge that humans face is getting into our bodies, to incorporate into daily existence all that which we are at our very essence—light, energy and cosmic consciousness, souls who have chosen once again to resume the journey of realization walking amidst swords and chalices.

As Kahlil Gibran reminds us in “The Prophet”: Your children are not your children. They are the sons and daughters of Life’s Longing for itself. They come through you but not from you. You may house their bodies but not their souls, For their souls dwell in the house of tomorrow; Which you cannot visit, not even in your dreams.

In the “Heart of Philosophy,” Jacob Needleman writes: Socrates is far more than an interrogator who exposes illusions; he is also a presence, a personal force, who through his interaction with the other awakens in him the taste of consciousness inner divinity. The impact of Socrates is to produce upon a man a specific sort of suffering that involves seeing oneself against a very high criterion of what man should be . . . its effect is to kindle eros, a longing for being. . . . (a) repeated and prolonged confrontation between what one is meant to be and that one is.

One day during the last days of his life, I asked my younger brother, “why are you dying?” In return, he asked me, “why are you living?” By this he meant, if it is my time to seek meaning and purpose in my dying, it is also your to seek greater purpose and meaning in your living.

His words served to remind me of my junior year at CCNY way back in 1959-60 when I walked into Professor Bernie Bellush’s history class. Being the first in my family to attend college, my mother having immigrated from Poland and my father from Lithuania, I, as a first generation American had opted to play it safe—choose a major and professor that was safe in terms of income and security: Accounting. However, Professor Bellush , by dint of example, would motivate me to choose a different path. You see, I had never met any adult before who made a living doing something he loved and who also was living out his beliefs. And Professor Bellush did both.

So, I decided to become a teacher. But not just any teacher, because both my teaching and life philosophy would be patterned after my professor’s life and the words of Greenpeace: “Don’t tell me what you believe. Tell me what you do each day, and I will tell you what you believe.” In essence, my quest for function and place in the system had been replaced by a quest for meaning place in the cosmos.

And that is the nature of the journey I strive to guide my students to give consideration to: to be all that you can be, not in the service of death, but in the service of life. In the words of Han Shan, one old man sitting alone, perched in these green mountain, a small shack the retired life letting my hair grow long pleased with the years gone by happy with today mindless this life is like water flowing east.

Enough said. My humanity is calling. I must, in the worlds of Hildegard of Binger  
Glance at the sun. See the moon and the stars. Gaze at the beauty of earth's  
greenings. Now think.

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The Politics of Culture: A New Imperative for the Study and Practice of Multicultural and Global Relationships in the Public and Private Spheres

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Abstract:

The paper looks at why the assumptions we hold about our own identities and the identities of others influence the quality of communication each of us has in social situations. The quality of communication individuals experience in a social context that is defined by margin and center, I term a politics of culture. I define it as politics of culture because the quality of the interaction (the intensity of perceptions and comfort) can be seen to be governed by compelling and persuasive hidden messages senders have with receivers. These hidden messages appear to take on a function in the communication interaction of **agency, co-agency, and service**. Agency, co-agency, and service concern themselves with, and sometimes elaborate and or distinguish between participants according to ethnic, racial, or gender identity. These unarticulated messages constitute a discourse about identity informed by what can be termed a grammar of agency, co-agency, and service.

Agency as politics;

I define a politics of culture as a way of perceiving, interpreting, valuing and communicating with ethnically different individuals. The politics of culture is the activity and outcome of the confluence and meaning of ethnicity, gender, and race. It is the active set of invisible rules which articulates a model of communication and relationship for us to follow when communicating with culturally different others in our social discourses.

This examination outlines the assumptions we hold about our own identities and that of others by citing examples from narratives in existing literature in intercultural communication. Reviewing these assumptions about identity shows how this politics of culture powerfully shapes the reality of relational engagement in the social and public sphere.

Finally, I offer an approach to redress these social communication difficulties by looking to curriculum intervention; arguing that a new perspective of **relational engagement** might be

helpful in the teaching of Intercultural Communication (ICC) as we attempt to prepare our students for participation in global affairs.

INTRODUCTION:

Umeeta has herself changed since she came to the United States... "When I was in India recently" she says' people would walk close to me, and I found myself moving away..." (Culture Connections, Lustig and Koester P. 188).

Hall and Hall have suggested that the way we think about personal distance is culturally patterned. Because of this, foreign spatial cues are inevitably misinterpreted. They explain that when a foreigner appears aggressive and pushy, or remote and cold, it may mean only that her or his personal distance is different from yours". (Lustig and Koester) p.189.

With the knowledge that ambiguity and miscommunication are often possible when we communicate across cultures with different cultural perspectives, the closeness or distance of our social communication advance or impede communication interactions or relationships across lines of ethnicity, race, and gender.

Umeeta's reentry experience in India, in the quotation above, illustrates her difficulty of spatial relations in her ethnic home culture.

There are several documented reports of experiences in the United States that are similar to Umeeta's. They are used here in the form of narratives drawn both from the literature and collected from conversations and interviews I have had with various professionals in different situations.

Research on cultural, ethnic, and racial territoriality and use of space in cultural groups is not new.

There is a fair amount of research documenting comfort and discomfort levels. (Hall, 1959, 1976, 1982 ; Hall, 2002)

There is even more research examining the political parameters of this spacing dynamics between ethnic groups (Jaspers and Hewstone, 1982, Mcphail, 1997; Hall 2002, Gudykunst and Kim, 2003) .

Much of this research configures a conceptual space with antagonistic political claims. It frames the discussion and inquiry relations across cultural and ethnic identity in terms of the "center" and " margin". Such terms expose the power differential as a critical message problem which defines the scope, range and quality of communication between individuals across the space of margin and center. Often, it is the fray at the margins that propels the verbal alert of concern and discomfort in communication across ethnically different others.

Studies about United States ethnic groups show that the margin and center model typifies relationships among them. The research indicates that placement in this space seems to be determined by affiliation to ethnic group membership.

Nakayama

Ethnic groups of color occupy the margins and Euro-American ethnic groups occupy the centre. The dynamics of communication between the tenants of the margin and the centre have been textualized as discourse of racism.

I would like to configure a different text, or, an additional text for the dynamic display of communication in public and private sphere relationships.

And that would be a discourse on **relational engagement**.

My paper is about the use of physical space conceptualized as relational space. I define relational space as the quality and kind, and the potency and degree of intensity of personal engagement with others as experienced in the closeness or distance of communication through language and other affect displays in a particular social situation. The paper attributes the negotiations and play of body positioning, facial displays of interest, duration of communication, order of speakers, and the linguistic “text”, “the talk” or the conversation of a communication encounter to a hidden cultural pattern instructing appropriate zones of relational spatial distance or closeness to people who are different from us, but particularly from other ethnic, cultural, or racial groups.

The paper uses examples, illustrations, narratives, and conversations as primary and non-primary empirical data to discuss the significance, status, and implications of relational engagement or disengagement in social situations.

Three characteristics are central to this study. First, it introduces the language of the inquiry indicating its rhetorical strengths, difficulties, constraints and problems.

Second, the paper draws from the body of research which defines the social site as a political milieu. The paper advances the idea that there is more to the social site than viewing it only as a discourse of race, ethnicity, margin and center relationships. But that it is a milieu or social site invested with a politics of culture in which the choices of intensity, duration, and quality of communication engagements between margin and center are prescribed and given to participants depending on affiliation to ethnic group membership.

The social situation is a space or site given to a patterned or expected type of behavior depending on whether the persons are similar or dissimilar to us. The study uses examples, and narratives from the existing literature to describe the condition of the social site. Further, the study discusses the outcomes of the communication dynamics implicating us, members of margin and center, in an agent/agency dynamic.

The third consideration of the paper is the suggestion that this conceptualization of the power and politics of culture might be useful in the study of intercultural communication.

My analysis of the dynamics of the center and margin,

is ultimately, about the politics of our own identity
and about the identity of others with whom we interact or don't interact.
It is about how our personal views and perspectives are invested with a powerful politics of a
cultural language,
or put another way,
the way we think of ourselves and others, how we think about, and engage in, communication
with others different from us,
is largely dependent on a cultural script
written with the influential and persuasive language of the heritage of the politics we have
inherited. The language of the politics of culture guides and instructs the protocol in our
communication relationships.

Issues of identity are predicated on ethnicity and affiliation to historical and racial heritage of
a specific group, so that group difference and acts of differentiation
encourage communication behaviors that often produce misunderstandings.

Although ethnic affiliation acts of identity affirmation are common, public, and visible today,
the communication dynamics between and across US ethnic groups are often invisible and
unarticulated. Thus, culture becomes a contemporary social problematic.

Central Idea:

**The problem with the study and investigation of the subject of culture and identity, and
race and ethnicity,
is that it is difficult to talk about,
it carries autonomous power
acting as agent and agency.
Talk about identity, ethnic identity,
can be described as a problematic
because its character conceal its power
often ambushing us as unwilling victims.
The role of the politics of culture
is to secure the center
thus differentiating between margin and center
and demarcating relationships of distance or closeness in respect to the center.**

**Relational engagement or disengagement
is the experience of closeness or distance to the center.**

**The communication between actors at both margin and center
is constructed through rhetorical power
and the efficacy of invisible cultural rules.
We learn to communicate through codes of ethnic identities
where the individual's identity carries a locus of power and information
based on his or her relationship of distance or proximity to the center or margin of the
social site.
The problematic of relational disengagement
does not simply occur between those at the centre and those at the margin,
rather, those at the margin themselves use the same script
that occupants of the centre use.**

Ultimately, it is through curriculum intervention, through public discourse, or through classroom teaching that the presence, dynamism, and power of cultural politics can be understood and the problems of relational disengagement be remedied.

Main Point #1:

Culture, race, and ethnicity are difficult to talk about for many reasons.

It is made more problematic by the fact that

the means of communicating is through communication.

Communication itself may injure or undermine discourse on culture, race and ethnicity.

In other words,

it is possible to argue that it is bad communication

that actually makes this subject uncomfortable to talk about

and not the subject itself.

Of the reasons of the subject's difficulties, I have identified at least three that sustain the salience of a "politics of culture".

The first is the absence of a common language viable enough to sustain a body of discourse in social public situations about feelings and intimations that we are uncertain how to interpret and how to address.

Katriel and Philipsen (1990)

argue that we do make distinctions between communication and mere talk

when we discuss the quality of our interpersonal lives.

How then, are we to be sure

in articulating a politics of **relational engagement**

whether or not mere talk is the sufficient condition for social communication?

or whether deeper satisfying communication is needed?

Is the greater challenge of social communicating the communication pattern ?

or is it the ethnic, cultural, and racial differences?

Krizek and Nakayama (1995) and bell hooks () as well as others

have shown that the quality of this communication is often articulated in the literature of postmodern and critical studies.

Here, the central metaphors have been positionality and location of self.

Thus, the social or public site

is conceptualized as a place which has borders, margins, and a centre.

Relationships and discourses gain their strength, success, and privilege based on the position it holds in this social sphere.

A fair amount of inquiry has already been done on the subject of the position of discourses and realities belonging to, or defined by, special groups.

Communication discourses, communication styles,

and communication relationships of and between America's ethnic groups

have been studied and shown constraints and challenges.

Chief among this kind of research, is the study of “white” as an ethnic group where the “cultural invisibility of whiteness” (Krizek and Nakayama (p191) is examined, deconstructed and made public.

But beyond this “new’ ethnic categorization, the findings in these inquiries have consistently indicated that how groups use the social space or conceptualize their place/position in it lead to a dynamic of negotiation for the center of the space. Relational engagement or disengagement is a condition of this dynamic and explores the distance members affiliated to ethnic identities experience in relation to their conceived position in the sphere of social communication.

The second reason why the subject of culture and identity, ethnicity and race is difficult to talk about is its potential to carry reflexive impact. In other words, when we talk about things, we create their existence. So in trying to solve a problem by talking about it, we create a new one by talking more about it. Those of us who dismissed the chicken and the egg dilemma with ease, may find it much more difficult to do so with this dilemma. Complicity, therefore, is an underlying feature of this inquiry. I am often concerned about my complicity in the discourse on the confluence of identity and the politics of culture.

The third reason that this subject is difficult to talk about and study is that behaviors and acts that strain relations in social contexts within and across ethnic groups are often difficult to observe empirically.

How to code and decode acts that cause conflict, or create and maintain relational distance resist a single category. Communication behavior leading to relational distance can be attributed to a bad hair day, unintentional offenses, or simply a choice of personal preference.

Main Point #2

Culture as an active force carries autonomous power and is a double agent .

Culture as an active force influences behavior and often acts as agent and agency.

Culture’s power and influence in the social and public sphere is its anonymity.

While one way of understanding culture is marked by phenotypic differences of color, gender, race or ethnic identity, there is another implicit understanding, a hidden function of culture that operates as agent of learning and thought.

A useful concept of culture’s inherent language function taken from Vygotsky,

show how culture as agent, coordinates and appropriates value to our thoughts, our motives , our actions, and ultimately our relationships.

Language is acquired,
he said, at a moment when the internal representation and external reality converge.
It is this meeting of the view of the external reality and our internal value
that creates a cultural language” a political script, so to speak
(p.218 Eugene Garcia in **Cultural Diversity**) .
Others (Hamers and Blanc, 1989)
in the field of language, culture and thought
explain, further, that shared representations and scripts
which are basic to language proficiency
arise in the interaction between the child and the significant other...
The child will internalize those language functions that are valorized and used around him or
her. (p. 100 of Hamers and Blanc quoted in Garcia, p 218). This is how culture begins its
energetic assignments as agent.
Although the centrality and power of language is not a new view to scholars of language and
culture, this view of language as political agent gives,
I believe, pause for a theoretical thrust of making more visible culture as politics.

Culture, as an active force, functions in at least two identifiable ways.
First, it acts to unify our perceptions of the social world as it is given to us.
In this respect culture is an implicit teacher, its lessons hidden and its intentions
unarticulated.
Even in instances when we publicly call culture on her agenda,
or expose that agenda (as in this case) we still operate within her parameters of meaning
assuming that a normative interpretation,
for instance,
has a value of goodness.
This function of agency is unwaveringly powerful.
The second function of culture
is often understood in its act of separating us by our patterns of behaviors, beliefs and norms.
It is this separation and categorization of patterned behavior that distinguish “us” from “them”;
and “stranger” from “friend” “my culture’ from “your culture” .
In this respect, culture is a sort of grammar,
a praxis of comparison,
a paradigm of rules of communication, and character of engagement.
It is a planned order of valuing .
It is from the function of its praxis that this second function emerges, the result of ordered
valuing.
Culture acts as the punctuation marks in a sentence
giving the sentence meaning;
when we should use an exclamation marker, when a quotation, when a parenthesis and so
on.
Culture as politics orders a similar kind of structure to our relationships;
when for example we should assume a social three feet distance
as opposed to an intimate 1 foot distance,
when touching is appropriate;
whether or not, or how many times to decline a gift, or a gift of food,
or whether to accept a date at the first request. All this “cultural grammar” is very useful in
constructing good “cultural sentences”, that is, appropriate communication.
But a potential problem emerges

when culture's grammar orders us to compose our cultural sentences using punctuation markers of ethnicity, sexual orientation, gender, or class etc.

Further, like language, culture's essential feature is to conjugate action therefore construe meaning.

This double feature of culture, both as noun and verb, as both human action and human design gives it a character of double agent; that is, simultaneously both agent and agency; a James Bond double 007 affair.

Culture simultaneously provides answers to successful communication relationships while at the same time impedes those relationships by setting up rules of boundaries or what I call "rules of engagement" based on gender, racial and ethnic identity, and sexual orientation.

Consistent with Sartre's quotation above, the power of culture is active in how we define others and how others define us.

But it is the politics of culture, its silent persuasiveness and instruction that give culture its ontological nature of invisibility and political power.

To expose the strength of culture is not new, to expose its political dynamics in reference to personal and private sphere communication is.

So what are we to do

now knowing intrinsic the lead into the quality of our work and social relationship by ethnic identity?

Rubenstein provides an answer when he quotes Jean Paul Sartre in the preface of his book **Culture, Structure and Agency**:

Jean Paul Sartre wrote:

"We are not lumps of clay, and what is important is not what people make of us but what we ourselves make of what they have made of us." Rubenstein, D. (2001). **Culture, Structure and Agency** (preface).

The following examples illustrate how culture's grammar of how to communicate to ethnically different others often cause conflict, confusion and mis-communication or disengagement.

They can be categorized into communication or engagement of invisibility or hyper-visibility. Examples of invisibility include reported feeling by subjects of alienation, coolness, and detachment.

For example, a Chinese American narrative from a popular and expensive video assessed his experience of invisibility not merely at his being overlooked at the lunch counter but rather because the clerk was not trained to see him first.

Another narrative I collected for this paper from an African American explained similarly, " a server never assumes that I am first in line.

I must forcefully but silently engage a server with silent animated behaviors in my face and body if I do not want to be served last.

Examples of hyper-visibility illustrate actors or participants in a communication engagement playing by the rules,

often perceived as fair play rules or "political correctness rules" and give excessive attention or a negative type of attention.

Examples I narratives I collected

include a view such as one from a Hispanic American

who noted that he was seldom understood as himself, rather in his communication with his co workers he was often separated from his ethnic group as in you are not like them”.

It is important to note that communication engagements of some problem do not only come from members across different ethnic groups, but also from members of the same ethnic group.

Young Kim’s (1986) edition of the **International and Intercultural Communication Annual** reports three examples of relational distance. Tseng, Duval, War, Neil and Fortier studied assumptions and use of distance in relationships of interethnic Americans. They refer to it as alienation and it is one of their three primary dimensions of study.

Subjects were drawn from black and white ethnic groups. Their subjects experienced relational distance or alienation as thoughts regarding rejection, indifference, and detachment from members of the other group or from the environment as a whole. The results of their investigation showed that alienation or relational distance exists between these two ethnic groups by examining how positively or negatively members from these test groups think of themselves in relation to friend, person, stranger, foreigner, white race, and black race.

Although the study reveals some flaws of interpretive analysis from the examined data, its findings, nonetheless, are confirmations of earlier findings of the potency of this activity. They found that black and white ethnic groups were similar in the potency of their perceptions about “I” or “myself” and “friend”, unfamiliar individuals such as “foreigner”, “most people”, and “stranger”.

However, both ethnic groups **evaluated** the other group negatively and evaluated their group positively; and the concept “I” or “myself” and “friend” was high and positive for the white ethnic group but close to neutral for the black ethnic group.

Tzeng et al attribute this difference to implicit affective behavior and term the units of difference Affective components.

A useful finding of this study was the deviation from reports of positive feeling to the findings of actual negative activity in the black ethnic group for the white group. The study also found that separation was a defining factor in how these two groups used the social space of work and play.

The subjective inter-group distances that Tzeng et al found were reported over a decade ago but a recent publication by Tatum (2003) support these findings.

Tatum’s book entitled **Why Are all the Black Kids Sitting Together in the Cafeteria**” extends the discussion reported by Tzeng and his research team at Purdue.

Tatum argues that the history of learned experience of stereotypes and roles produce a power (the politics of culture)

that holds the model of what relationships between ethnic groups should be. Tatum asks in her book:

“How does it happen that so many black teenagers end up at the same cafeteria table?” [in a racially mixed high school]

Various other perspectives are advanced that could possibly provide answers to Tatum’s central question.

Cummings James' (1994) description of the provenance of stereotypes and roles she could identify in her family support Tzeng's view that learned experience of stereotype produce in-group favoritism. Among her family's repertoire she remembers the following:

"Black people are just as good as white people"

"A White man would never marry a black woman"

"A white person can hardly ever be a real friend to a black person".

Houston's discussion of communication between white and black women adds one final dimension to Tatum's question.

Houston found dialogue a difficulty between the two ethnic groups and trace a history of suspicion and distrust between them. In her article "When Black Women Talk with White women: Why dialogues are difficult Houston records an excerpt from the 1855 diary of a young free black girl, Charlotte Forten, from an affluent family:

"Wed Sept 12 1855

I have met [white] girls in the schoolroom-they have been thoroughly kind and cordial to me-perhaps the next day met them on the street- they feared to recognize me; these I can but regard now with scorn and contempt... Others give the most distant recognition possible- I, of course, acknowledge no such recognition, and they soon cease entirely. These are but trifles, certainly, to the great public wrongs which we are... obliged to endure. But to those who experience them, these apparent trifles are most wearing and discouraging; even to a child's mind they reveal volumes of deceit and heartlessness, and early teach a lesson of suspicion and distrust"

(Houston in Gonzalez, Houston and Chen (1994) p.133.

Scholars of ethnic cultures have often joined linguists in putting linguistic behavior as a prime social act. In her article, Houston extracts the "talk" of both groups. In this way we can begin to see the effect of the power of culture to root stereotypes through historical experiences and to solidly perceptions of acceptable relational distance. Language shows one other social site of relational disengagement: For example, black women's attributions of black talk describe openness and depth of issues. This could mean length of time on a particular subject or sharing views from multiple perspectives. The following attributions are extract from those findings:

(Houston's finding of attributions of Black women on Black women's talk can be found in Gonzalez, Houston and Chen p133-139)

Speaking out;

talking about what's on your mind

Getting down to the heart of the matter

Attributions of black women on white women's talk

Friendly(but phony)

Arrogant

Weak

Illustrating fragility

Seemingly dependent and helpless

White women's attributions of white talk;

All kinds of speech patterns

Distinct pronunciation

Using the appropriate words for the appropriate situations

Talking in a typical British-American language with no necessary accent and limited to “acceptable” middle class women’s topics.

White women’s attributions of black talk:

Using black dialect

Saying things like “young “uns” “yous”, wif” and wich you”

Using jive terms.

Houston concludes that the two groups clearly hear different things when they talk. Beyond that, not only do the women hear each other differently, but that they are differentially selective in the salience of good communication or engaged dialogue.

Houston says that African American women concentrate on interpersonal skills and Euro American women concentrate on language style and the nearness or distance from the center of what they perceive to be standard. Salience of communication behavior indicates how each group member expects to use the social space. It is not surprising then, that research is consistently finding that the communication between these ethnic groups, consists of not barriers but distance, not intolerance, but indifference, not hostility but lack of reciprocity and relational engagement.

A final narrative of the experience of a Chinese sojourner student again demonstrates the power and centrality of culture in ordering its members to select specific salient features as the grammar of their conduct. Here culturally different expectations private and the personal space violate the grammar of acceptable social distance:

This narrative is an excerpt from Ling Chen’s article “How we know what we know about Americans: Chinese sojourners account for their experience” from Gonzalez, Houston and Chen’s **Our Voices** (p126-131):

I rented a room from Mrs. Robinson the first year I as here. The Robinson’s also lived in the same house. The house had a back yard with laundry lines. Whenever I did laundry I would hang my washing outside in the morning and it would be dry by the time I returned home from school at the end of the day. On one those days it rained....When I got home, I found the washing sitting at the floor near the stairs. Everything was dry. I realized some had brought it in before the rain. It had to be Mrs. Robinson... That was **really** very kind of her and I was glad not have to worry about wet clothes. Just then Mrs. Robinson came out and to my amazement she started apologizing for removing my washing from the lines before I could thank her. For a while I didn’t know what to say. I assured her she did just what I would have wanted her to do, that I must thank her for her kindness. I couldn’t understand why she apologized for bringing in the wash for me”. (p127).

The personal is the political and the private is the public. Grounded in this dialectics is a powerful set of politics in which Ms. Dai and her land lady is participating. The personal is suggestive of personal engagement of low relational distance and the Mrs. Robinson’s

cultural grammar, her language tells her where in the social space, how far to or from the she should accommodate Ms. Dai.

Major Point #3 To engage or not to engage in the classroom

How ethnic groups in America construct and experience engagement in social spaces are activities that invite more empirical investigation and critical analyses.

The illustrations above describe the condition of the social site as understood by occupants of the so called margin and center.

In the current intercultural communication texts there is a great deal about development of a culture's understanding of the world its belief system, its value system and its world view. The two chief characteristics of this pedagogy seems to be (1) of a comparative and contrastive nature with an objective of inspiring students to be sensitive and knowledgeable about how others see the world and (2) purposive in prescribing and motivating students to understand and become competent for the larger purpose of successfully meeting the needs of economic global productivity. Although this is critical in the process of creating an engaged global citizenry, it should not be enough. Additionally, the economic benefit of global participation should not be overshadowed by the condition of the affective experiences however unarticulated. What is needed is pedagogy that goes beyond the objectives of efficiency and control for economic advancement and towards a cultural literacy that advances awareness and techniques to "read" the politics of culture in social situations. There is room to increase the potential of communication and develop additional language systems to talk about the quality of communication across ethnic and racial lines. Henry Giroux (Teachers ad Intellectuals) 1988

Because language and perception can mystify, construct, and conceal our assumptions about our cultural behavior and position I see it as a critical and central agent of social and political problem solving. Some say that the fight and misunderstanding, and silence of the negotiations for the centre of the political space is an example of the racial divide that is really an impasse that cannot be fully resolved or repaired. (Bacon, Jacquelinw p,171 QJS 1994. I say that it can be repaired but we must first choose from a series of repair experts: handymen, the contractual professional, the politician, the pundit, the priest, the psychologist, the psychiatrist, or the professor. If we are interested in a repair job, then the burden of the repair lies at the capable feet of the professor. And it is the professor of culture, global awareness, and international concerns to whom the greater task of the coordination of its success is given. Inclusion of the politics of relational engagement may not bring significant changes but its placement in the curriculum, in syllabi, and in intercultural texts can notify us that something is amiss in our midst.

Personal identity does not belong alone to us but to those with whom we interact. Together with our cultural grammar we construct a social site of work and play that entrenches the political boundaries of the margin and centre.

END

Towards a relational engagement: theory and practice

The aims and goals of this examination of relational engagement are grounded in the imperatives of global and political needs. Through narratives, examples, illustrations and

empirical data, the paper has shown that the phenomenon of how ethnic groups share the social center carries implications for the success of relationships that ethnic groups in the United States share with each other. The inclusion of this subject in the current text would necessarily include:

1. the pursuit of a language that seeks not one but several objectives towards engagement
2. the study of empirical observations that enable disallow or obstruct engagement in the social sphere.
3. the practice of a pedagogy of teaching and classroom activity that can facilitate the language and reflections experiences of affect.

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## **Media Influence on Culture and Society**

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### **Introduction**

Each day the media – whether it is television, radio, the Internet or newspapers – tell us what is important and how to think. In a matter of seconds, a brief news story or a visual image has the profound power to shape forever our morals, values and attitudes on everything from abortion to gay rights to foreign policy.

What viewer or reader will ever forget the haunting images in summer 1994 of O.J. Simpson on the cover of the leading news magazines just after his arrest? The mug shot of the former football player, his unshaven face looking tired and worn, was the only evidence that millions of people needed to pronounce his guilt. To them, Simpson “looked” like a killer. From that moment on, the Pro Football Hall of Fame Enshrinee was the one who murdered his wife and her friend. It mattered little that the jury, after eight long months of listening to testimony and facts, declared him innocent on all counts.

More recently, the face of Congressman Gary Condit appeared repeatedly on the front pages of almost every major newspaper as well as every news program on television. Condit remained in the media spotlight for more than a year, following the mysterious disappearance of an attractive 24-year-old intern who worked for the California representative. His cool, almost detached, demeanor made it appear as though he was hiding something. He was never formally charged in the death of Chandra Levy, even after partial remains were found in a D.C. park. To this day, most people believe Condit most likely hired someone to kill the young woman.

The wars in Afghanistan and Iraq, the D.C. snipers, the rising tensions in the Middle East between Jews and Arabs, the failing economy at home – all capture our attention in different ways. How we as readers think and feel about these newsworthy items depends entirely on the visual images we see in our daily newspapers.

## **The problem**

Readers place more emphasis on what they see rather than on what they read. According to Monica L. Moses (2001), the deputy managing editor in charge of visuals at the Minneapolis Star Tribune, “We know that 90 percent of readers enter pages through large photos, artwork, or display type (headline, promos, etc.). We know that running a visual element with text makes it three times more likely that at least some of the text will be read. We know that headlines are more likely to be read when a photo is nearby.” As a result, layout editors and graphic artists design pages that will attract readers and give them the news that is most relevant to their daily lives. The problem is that each newspaper, depending on the community in which it is published as well as the decisions of its editors, has a vastly different perspective on what is most newsworthy to readers in its circulation. Even national news is played differently in many of the nation’s leading metropolitan newspapers.

## **Case study and discussion**

For example, on Friday, Nov. 7, 2003, the top national stories were: the continuing trial of D.C. sniper John Allen Muhammad, an address from the previous day in which President Bush pledged a renewed effort for democracy in the Middle East, an announcement by Federal Reserve Chairman Alan Greenspan that the U.S. economy showed slight signs of strengthening, a service in Iraq for 16 soldiers who were killed when their helicopter was struck by a missile, and various U.S. Federal judges who ignored the recently approved government ban on late-term abortions.

None of the 17 papers examined from coast to coast included all five stories on its front page. In fact, the Chicago Tribune was the only newspaper to cover four of the events, excluding only the sniper trial in Virginia Beach. The Washington Times and The Boston Globe included three of the stories, with both papers featuring articles on the growth of the economy, the President’s call for a Middle East democracy, and the Federal judges who blocked the new law on abortions.

Two of the five stories were used by eight of the papers: The New York Times, The Denver Post, The Miami Herald, The Washington Post, USA Today, The Sacramento Bee, The Plain Dealer and The Philadelphia Inquirer.

One of the five stories was covered by the remaining six newspapers: Orlando Sentinel, St. Louis Post-Dispatch, Akron Beacon Journal, The Detroit News, Portland Press Herald and Milwaukee Journal Sentinel. The two stories omitted from all of the papers were those dealing with the abortion law and the Muhammad trial.

There are many reasons for the differences. First, editors have various definitions of what constitutes news. Second, what appears on a front page often depends on the community and the readership. Most editors use five basic characteristics to assess whether an item is newsworthy – proximity, timeliness, prominence, consequence or impact and human interest. These terms have varying levels of value, however, from one editor to the next and from one newspaper to the next.

Fred Fedler (2001), a journalism professor at the University of Central Florida, admits that, “Selecting news stories to publish in a newspaper or on a news broadcast is a subjective process – an art, not a science. Journalists possess no scientific tests or measurements to help them judge a story’s newsworthiness. Journalists have tried to define news, but no single definition has won widespread acceptance.”

To be sure, there are many variables when it comes to deciding whether to play a story on the front page or not. Most of the time, editors will balance their basic definitions of the news with the interests and standards of those in their circulation area. What might be interesting to those who read The New York Times might not be intriguing to someone who lives in Akron and reads the Akron Beacon Journal. At the top of page one, *The New York Times* ran the story about President Bush’s speech for more democracy in the Middle East. The Akron Beacon Journal ignored the story in place of four other articles, mostly local news, that they felt were of more interest to their readers. Both papers did include the story of the 16 persons who were killed along with a picture of a makeshift memorial to the fallen soldiers.

What is extremely interesting to note is that the picture – a row of rifles, topped by helmets and empty pairs of boots at the base – is the focal point of the page in The New York Times. The Associated Press wire photo runs across four of the six columns at the top right of the page, just below the mast. In the Akron Beacon Journal, the photo is slightly larger than one column and it is inserted toward the bottom. At the top of the page, spanning four columns, is an art photo of a single leaf that displays the colorful beauty of fall.

Is a single, wet leaf sticking to a patio umbrella more important or newsworthy than the 16 dead soldiers? Of course not. Obviously, the editors felt the picture of the leaf, labeled Artistry of autumn (2003) represented the fullness and beauty of fall. The season was in full bloom and the solitary leaf symbolized the fact that “fall has painted our area into a canvas of color” On a deeper level, we have to wonder about the impact of this particular photo. The leaf appears above the fold of the paper so it catches the readers’ attention on the newsstand. The photo of the tribute to the slain soldiers appears on the bottom half of the page with an accompanying story. The rest of the page deals with local stories. Those reading the Akron Beacon Journal on Nov. 7 would not find out about the other stories of national importance until they opened the front section.

Clearly, the Akron Beacon Journal’s editors put a high premium on local stories so readers know at first glance what is going on in the area. At the same time, one has to wonder if there is a subtle message in the placement of the two photos. By downplaying the

picture of the tribute to the soldiers, people may tend to think this item is “more of the same” in the war in Iraq. At the very least, readers would see that this coverage was not as important as other stories appearing at the top of page one.

Whatever the reader might be thinking, even subconsciously, will be shaped in part by the size and placement of these photographs (the picture of the leaf was four times larger than that of the memorial). “At its most significant level, the mass-communication process can alter a society’s perception of events and attitudes” (Campbell & Martin & Fabos, 2004). “Throughout the twentieth century and during the recent war in Afghanistan, for instance, courageous journalists covered armed conflicts, helping the public comprehend the magnitude and tragedy of such events. In the 1950s and 1960s, television news reports on the Civil Rights movement led to crucial legislation that transformed the way many white people viewed the problems and aspirations of African Americans.” Visual images help us see situations and give us a new insight that was not previously available. As a result, we make a judgment or decision based on what we see rather than on what we know.

## Results

Seven of the 17 newspapers – Portland Press Herald, Milwaukee Journal Sentinel, The Miami Herald, The Denver Post, The New York Times, The Plain Dealer and Chicago Tribune – ran the memorial picture on the front page. In most of the papers, it was the dominant visual image. There was no mistaking that the picture and story were important because of the amount a space it consumed (from one-third to one-fourth of the entire page).

But what about the newspaper editors who decided not to run either this particular story or photo? Why did the news professionals at 10 newspapers – The Washington Times, The Boston Globe, St. Louis Post-Dispatch, The Detroit News, Orlando Sentinel, USA Today, The Philadelphia Inquirer, The Sacramento Bee, The Washington Post and The Washington Times – make a judgment against using the photo on page one?

There may have been several reasons, including the preference for local over national news or the fact that other stories and visuals worked better in the overall layout. Some editors may have thought it would be better to devote more attention to the story by running it on an inside page. Whatever the reason, the effect on the reader does not change.

The people who saw any one of the front pages of these 10 newspapers would not see or know about the 16 dead soldiers. Instead, they would have read about such topics as Jack Roush and NASCAR in USA Today, labor contracts for grocery store employees in the St. Louis Post-Dispatch, and a personality profile on Kid Rock in The Detroit News. Readers may have a tendency to think that these stories are more significant than the 16 deaths; that is, unless they take the time to think about the personal effects of each item. Media analyst Neil Postman contends that, “No medium is excessively dangerous if its users understand what its dangers are” (1987). For those in the newspaper industry, the danger is that readers will value only what they see on the front page, thinking that what is inside is less important.

## Conclusion

Print journalists need to do a much better job of helping the public to understand the limitations – deadlines, space, layout – under which it operates daily. First of all, not everything that is important can go on the front page. Second, not every editor defines the

five characteristics of news in the same way. Third, editors know the importance of using attractive visuals on page one. “Readers take in 80 percent of the artwork and 75 percent of the photographs in the paper. They see 56 percent of the headlines. But they are aware of only 25 percent of the text, and read just a portion of that. Only 13 percent of the stories in the paper are read in any depth” (Moses, 2001).

Each day editors make critical decisions on what to put on the front page. Those decisions have the power to mold community attitudes, morals and values on almost any subject. The most notable example of the striking effects of print journalism is the case of Dr. Sam Sheppard, who was charged with murdering his wife in July 1954. The media hype surrounding his arrest and trial was scandalous. Most journalists today realize that the Sheppard trial was little more than a media circus. The Cleveland, Ohio, newspapers made it clear, both by their coverage and their headlines, that they believed Sheppard was guilty. The public was influenced by what it read. The Cleveland Press ran accusatory headlines, such as “*Somebody is Getting Away With Murder*” and “*Why Isn’t Sam Sheppard in Jail?*” When Sheppard’s conviction was later appealed, a district court judge said the original trial was nothing less than a mockery of justice.

All sorts of things influence the public. Whether it is a television commercial, a sound bite or a story in the newspaper, society has a tendency prone to make sudden and rash decisions based on little more than feelings alone. The problem is even greater when information appears in print; there is a finality and permanence to the printed word that transcends all other forms of communication.

Journalists today have an enormous challenge: to educate and inform their readers while, at the same time, being careful not to prejudice the news in any way. In addition, editors need to talk freely and openly with the public to help everyone understand how news is evaluated and presented daily in their newspapers. Only when readers realize their responsibility in this entire process – not gathering all of their news from only one source – will they be able to make educated decisions. Until that time, however, the media will be able to influence society and culture in ways that are counterproductive to a healthy and well-informed community.

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Asians and Americans: Culture and Education

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ABSTRACT

The focus of the paper is on the cultural and educational aspects of Asians in China and Asian Americans and Americans in the United States. The two cultures will be compared and contrasted in terms of values, education, history, philosophy, immigration (to the United States), citizenship, and individual differences based on culture. Questions for classroom discussion will be presented as a way of closing the cultural divide that currently exists between the two groups. Teaching applications and implications must include the learner's culture in the curriculum.

INTRODUCTION

Asians Americans (Chinese, Japanese, Filipino, Korean, Vietnamese) immigrated to the United States in successive waves for the same reasons Europeans came to this country: because of difficult conditions in the home country. For example, the Irish came in 1850's because of the potato famine in Ireland. John F. Kennedy, in his book [A Nation of Immigrants](#), points out that people left their homeland to escape religious persecution, economic hardship, and

Asians faced legalized discrimination in many states as their children were placed in segregated schools in San Francisco, California. Spring (2001) points out that San Francisco built separate schools specifically for Asian children so that would not attend schools with European children.

Does one's history and culture determine the educational outcome? What impact did the legal precedents have on Asian Americans? What does citizenship mean to you? Why was America (San Francisco) so hostile to Asian Americans? What has been the impact of racism and discrimination leveled by the United States against the Asian Americans? What is the cultural lesson learned here?

HISTORY

The Asians (Chinese) have a long history of tradition dating back to the fifth century. Many who came from China to America (California) in the 1850's came for the gold rush, mined for

gold, worked on the transcontinental railroad, and as farm laborers. Chinese were referred to as “sojourners” and not immigrants since they did not intend to stay permanently. While in the United States they were frequently the targets of brutal discrimination. U.S. laws did not protect them because they were not citizens and their testimony was not accepted in courts.

Since the early part of the nineteenth century when the Chinese first began to appear in increasing numbers in San Francisco, there had been a strong anti-Chinese bias. Part of this was attributed to the emerging labor unions which were opposed to the cheap Chinese manual labor in mining and construction.

Because the Chinese settlement in San Francisco was met with such hostility, the Chinese relied upon their own organizations, sometimes known as “secret societies,” or clans to protect themselves. These clans helped the immigrant Chinese with money problems and employment. Their original community in San Francisco, then and now, is known as Chinatown.

The Chinese came to America because in the middle of the nineteenth century the Qing or Manchu dynasty (1644-1912) was in decline. China was experiencing the last days of the collapse of a feudal empire and there was widespread government corruption. Peasant resistance to government policies of greater taxation led to the formation of secret societies and some of the members of these societies immigrated to America.

CHINESE IMMIGRATION

Nearly 66,000 Chinese immigrants came to America between 1850 and 1859, but by 1860 there were only about 35,000 Chinese immigrants in America and 100,000 by 1870. About half returned to their families in China with the money or gold they had acquired while in the United States.

Many Chinese also left America because of racial discrimination and injustices. For example, the new legislature of California, which became a state in 1850, passed a law taxing foreign miners twenty dollars a month. As a result, many miners fled the gold mines. This tax was rarely collected from other immigrants, however, but always from the Chinese immigrants. The Chinese constituted over 25 percent of all miners in California, Washington, and Montana, and over fifty percent in Idaho and Oregon.

CULTURE

First generation Japanese Americans in the United States are known as *Issei*. Second generation Japanese Americans, usually born in the United States, are called *Nisei*. The third generation of Japanese American citizens, the *Sansei*, is in its middle years. Many of these third generation Japanese Americans will marry non-Japanese, and may not even know much of the Japanese language.

The first generation Japanese Americans in the United States usually resisted marrying outside their group and they established their own schools and maintained speaking Japanese. They did not engage in politics. They also did not expect to remain long in the country. One of their cultural characteristics was high expectations for their children,

especially for their sons. By 1960 and through 1970, Japanese Americans had the highest educational achievement levels among all ethnic groups in Hawaii.

CULTURAL DIFFERENCES

Nichols' model of the philosophical aspects of several ethnic groups views the Asians and Asian Americans' axiology (theory of the study of values) as **person-group** oriented. This means that the highest value lies in the cohesiveness of the group.

Europeans on the other hand have a **person-object** axiology. This, according to Nichols, means that the highest value lies in the object or in the acquisition. Thus, these two philosophical world views are different and representative of two distinct cultures.

These different world views in terms of values impact/influence the individual and the individual impacts/influences the values. It can be noted that family influences, socio-cultural influences, peer influences, school influences influence the "self" or person and the self or person influences family, socio-cultural, peer, and school. Obviously, this is a reciprocal relationship.

Asian Americans immigrated to the United States for many reasons but primarily to seek a better life for their family. An immigrant is a person who moves from one country to another. A migrant is a person who moves from one city to another within the same country. There are two factors encouraging immigration. First there is the **push** factor. The push factor represents unfavorable conditions in homeland making people want to leave. The **pull** factor is the opposite-----favorable conditions in countries receiving immigrants. Recall that China and Japan had its political, economic, and social problems that forced many to immigrate to the United States and Hawaii.

EDUCATION

Studies indicate that Asians outscore other ethnic groups on tests such as SAT and ACT. A recent article discusses a nine year old, who had finished high school, getting a score of 1500 on his SAT. In Japan, the school week has been shortened from six days to five days (Saturday classes cancelled.) The school children are unhappy.

At one point at Stanford University, a quota was placed on the number of Asians students who could be admitted because they were outscoring the European students and the European students were upset. Sixty minutes did a presentation on this issue and videoed the Asian students sitting on the grass in front of the library waiting for it to open. Once inside students sat in groups around several tables. The story also reported that the library had difficulty getting the students to leave at closing time.

A former student from Japan approached my desk after class and stated that he wanted to talk to me. As we walked to the office thoughts of misunderstanding the homework assignment, in part due to language difficulties, raced through my head. "How can I clearly re-explain the assignment to him"? I silently thought. After inviting him into the office and offering a chair, he looked at me and said: "My roommate date different girl every Friday. Me no understand." We went round and round with this question as I explained that this behavior is part of the American culture. He advised that he had a girl waiting for him in Japan as their

parents had arranged their marriage. He left the office still stating, "Me no understand. My roommate date different girl every Friday."
Cultural differences? Yes!

In March 2003, several history students and five faculty members from the university went to China for sixteen days. We arrived in Shanghai and eventually reached Beijing. We visited Nanjing, Zhengzhou, Xian, and road the train overnight for hours to arrive in Beijing the next morning.

We visited two schools and the students were gracious and friendly as they treated us to a student skit, dinner (faculty and students ate separately), and presentations. It was clear that the student discussions centered in part, on academics. All of the students spoke English very clearly. We could see the enthusiasm for their studies and their preparation to careers and a dream to come to America.

The second school was an elementary school, which three of us rode on the bus two hours one way. Here the school has now started to teach the children English in kindergarten instead of third grade. The female administrator called Peter over to engage in small talk. He spoke perfect English. We were advised that not all of the children spoke English as well as Peter.

We had tea, discussion, lunch, and a tour of the school, faculty introductions, more discussion, and more tea. Our discussion centered on the possibility of arranging an exchange program with students from our university and their university students.
Cultural differences? Yes!

EDUCATIONAL ISSUES

The educational issues are a result of axiological beliefs and goals. The diagram focuses on the relationship of philosophy to educational practice. The metaphysical and epistemological beliefs feed into the axiological beliefs that feed into the goals. The goals are part of the modifying factors. One of those modifying factors is expectations of immediate family of community. (Recall that the Japanese had high expectations of their children, especially their sons.) The goals feed into curricular emphasis. The four educational issues (nature of the student, role of the teacher, curricular emphasis, teaching methodologies, social function of educational institutions) represent educational practice.

SUMMARY AND IMPLICATIONS

Asian Americans are the fastest growing immigrant group in the United States. Immigrants come from different parts of Asia with their diverse languages, religions, and cultural customs. Thus, teachers and others have to be culturally sensitive to the educational needs of these groups.

Cultural background not only influences family beliefs about the value of education, but may affect how academic expectations are communicated by parents and perceived by their children. A study by Chen found that Chinese students were more willing to accept their parents' advice and cared more about fulfilling academic expectations than did American students. The views of Chinese-American students reflected the influence of both their Chinese heritage and the American culture which they resided.

It is well accepted that parents' expectations have a powerful effect on children's academic performance. It is clear that high achieving children tend to come from families which have high expectations for them, and who are likely to set high standards and to make greater demands at an earlier age. It can be concluded that there is a strong correlation between parental expectations and children's school performance. Many empirical studies have found positive linear relationships between expectancy and subsequent academic achievement. This held true across all social, economic, and ethnic backgrounds. Parental expectations, however, will have little effect unless communicated to their children, and this process may reflect cultural differences.

The cultural and historical backgrounds of people in America and China differ dramatically. Chinese civilization is ancient, inflexible, hierarchical, feudal society. Even today, the culture is strongly influenced by Confucian philosophy, which exalts the scholar and emphasizes human malleability, the value of self improvement, and the unity of the family. As a result of this tradition, Chinese children are considered more obedient and respectful to elders. They are more concerned about their parents' expectations and evaluations and work diligently to receive good grades in order to avoid disgracing their family. The Chinese students attribute higher academic expectations and higher achievement orientation to their parents' response to failure and a greater sense of obligation to their parents than is found among the European students.

Chinese base their behavior more on group norms and traditional values. In contrast, Americans are more oriented toward individualism and autonomy. There are different control strategies: Europeans more often use "primary control," attempting to solve problems by changing their environment. Chinese apply "secondary control," solving problems through conformity. Thus, culture is seen as influencing family beliefs about the value of education.

In America there are as many different kinds of Asian Americans as there are Asian countries. Collectively they constitute 3.5 percent of the total population, clustered predominantly on the West Coast. Hawaii's Asian population is at 62 percent with California second at 9.6 percent according to the 1990 census.

It is imperative that teachers and educators point out the relevance of Asians to the American experience and the important historical contributions Asians have made to the development of the United States.

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## ***El Mestizaje*, Multiculturalism and the Effects of Capitalism on the U.S-Mexican Border**

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**Introduction: “You tell me when people are going to stop coming here.”<sup>i</sup>**

Behind all the new ethnic cuisine restaurants, the scores of electronics boutiques that were until recently cow pastures, the walls of the exclusive new subdivisions, and inside the doors of the suddenly ubiquitous coffee shops and bookstores, a promise is being made to the people of the Lower Río Grande Valley (LRGV) in Deep South Texas. This promise is not quiet – it’s roar resounds through the dusty *callejónes* (back alleys) and unimproved roads of the region. This is the promise borne from NAFTA, the North American Free Trade Agreement, and is in the form of a compact between *la raza* (literally: “the people,” but widely understood here as the “historically hard-working, Mexican-American poor”<sup>ii</sup>) and the forces of free market capitalism. This promise states that *la raza*’s times of economic struggle, physical insecurity and political marginalization are over. This promise is everywhere evident in the LRGV, as the local businessman quoted above indicated when he spoke to a reporter from the largest newspaper in the region.

Yet behind this promise is an infinitely more subtle, sobering and whispered reality. This is a reality created by the same forces that have at long last brought the accoutrements of free market capitalism to the LRGV. These forces have been present for the entire history of free market capitalism, and it should thus not be surprising that they are present in the LRGV. These forces are triumphalistic in nature in that everywhere else they have been unleashed at every other time in history they have changed radically the way of life of all the people they have touched. This is because free market capitalism creates mentalities that are impervious to fundamental change. While economic theory constantly adds new insights into how mature and fully formed free market capitalist systems operate, often by negating earlier theories, these more aged understandings of the system are still instructive when analyzing capitalist systems that are in the process of becoming. In the LRGV, NAFTA has unleashed many of the same forces present when free market capitalism came to other parts of the world. And in the LRGV, as in other places, these forces have begun a struggle to supplant the native way of life, no matter how sophisticated or entrenched.

Often, a people who possess a clear sense of self-identity, as well as an understanding of free market capitalism, struggle to resist the mindsets imposed upon them by this kind of economic system and thus find them almost impossible to repel. For *la raza* of the LRGV, however, a people who have no clear sense of self-identity, whose history is revealed through allegory or, worse, is wholly unknown, and who have little understanding of

free market capitalism, the whispered reality behind the shouted promise of free market capitalism is inaudible, and thus all the more dangerous to their way of life.

But that it is inaudible does not mean that the sobering reality of free market capitalism is not present. This paper will therefore highlight some of the forces unleashed by NAFTA and suggest a possible means of preserving the native culture of *la raza* while these economic changes are occurring. Since information is a key asset in any free market capitalist, this paper will argue that only by restructuring the educational system of the LRGV can all its citizens, not just *la raza*, understand where they have been – and, thus, gain a sense of where they are going. This paper will be split into four sections. The first will address the historical antecedents leading up to NAFTA's creation, then move on to discuss the type of economic system free market capitalism creates. Section two focuses on multicultural theory and how this idea is being used to buttress the radical changes wrought by NAFTA. Section three address an all-too-often overlooked, but nonetheless critical, force that has existed throughout the history of American Hispanicity: *el mestizaje* (the voluntary process of cultural blending). Section four presents a possible means of preserving the essence of LRGV culture in light of NAFTA. If these ideas seem feasible, then the LRGV can perhaps become an example of how capitalism and native cultural beliefs can co-exist.

Although the term *la raza* will here be used to refer specifically to Mexican-Americans, in a larger sense, it can refer to anyone – of any color – who voluntarily opens their minds and souls to different ways of viewing existence and each other. As this paper will demonstrate, although the two greatest forces in the lives of *la raza* right now are free market capitalism and *el mestizaje*, both of which are color-blind and reward certain types of action, only the latter allows people to keep a sense of self, one that will allow them to move forward into history with confidence and self-assurance. This paper will thus not attempt to focus on every aspect of the systems it will address; instead, certain key issues that betray the mindsets of each will be discussed in an attempt to provide a flavor of the forces affecting *la raza* of the LRGV.

### **Section 1: “The inheritance of obligatory leisure”<sup>iii</sup>: NAFTA and Free Market Capitalism in the LRGV**

One of the principal issues affecting students in the LRGV is that they and their antecedents have historically lived outside the prosperity offered by life in a capitalist and democratic state. As historian Armando Alonzo told students at South Texas Community College during a recent presentation of the school's Distinguished Speaker Series, the implementation of NAFTA nearly a decade ago means that, for all intents and purposes, “it's 1848 all over again” for *la raza* of South Texas. As a result of NAFTA, the economic possibilities many thought would accompany the United States' conquest of the northern half of México in 1848 are finally combining with the political freedoms granted to the new Mexican-Americans to help improve the lives of the underclasses of people who live throughout the width and breadth of what was once New Spain's *Provincias Internas*, later northern México, and finally, the Southwestern United States.

Getting to the present, which abounds with the positive economic news NAFTA has created, was not easy. No understanding of the LRGV can exclude the roots of the endemic poverty that have assailed most of its residents since the region became part of the United States. While racism has been a powerful force in separating the “haves” from “have-nots” in South Texas, it is not the overriding reason economic inequality came to be, but is simply a manifestation of another systemic problem. Ever since the 1848 Treaty of Guadalupe Hidalgo, which afforded Mexicans who became Mexican-Americans full citizenship rights, making the latter group the first people of color in the nation's history to win such rights, the majority of people living in South Texas have languished at the bottom of the economic scale

because of their scant understanding of capitalism and its companion political system of representative democracy. As South Texas rancher Juan Nepomuceno Cortina so presciently wrote in 1859, in an effort to explain why he began the so-called Cortina Wars against the United States government, “a veil of impenetrable secrecy covers the great book in which the articles of constitution are written.”<sup>iv</sup>

With this and other statements, Cortina succinctly summarized the major problem the newly born Mexican-Americans faced – that their understanding of free market capitalism and representative democracy far lagged behind that of long-time citizens of the United States, people who began to stream into Texas from the 1820s to the 1840s when Mexican leaders sought, in an erstwhile manner, to teach their citizens how to live in a capitalist system.<sup>v</sup> Since U.S. immigrants during this time period before the Mexican-American War had to meet several guidelines to move into Mexican Texas, including speaking Spanish and converting to Catholicism, the Mexican government hoped that these restrictions would transform United States immigrants to México from mere businessmen into businessmen/teachers.<sup>vi</sup> (Mexicans were supposed to watch Anglo-American businessmen and thus learn how a capitalist system functions, but Mexican leaders quickly recognized that capitalism unleashed mentalities and actions that are often difficult to control. After winning its independence in 1821, Mexican leaders recognized that in solving one problem – how to instill in its population an understanding of the way of life in a capitalist state – they had created another, the possibility of rebellion. Immigration from the United States quickly brought an ever increasing – and, from the Mexican perspective, increasingly rambunctious – number of Anglo-Americans to Texas, so in 1821, a special commission headed by Juan Francisco de Azcárate convened to find a way for Mexico to maintain control of the popular region. Finding precedent in a colonization law passed by the Spanish Cortes in that same year of 1821, shortly before Mexico won its independence, Azcárate found that there was only possible solution. As historian David J. Weber explained: “The only solution seemed to be to populate Texas quickly because the United States was growing rapidly, along with its need for more land.” One day, the Azcárate commission predicted, hordes of *norteamericanos* (North Americans, a time honored word for citizens of the U.S.) might descend on the fertile province of Texas, “just as the Goths, Ostrogoths, Alans, and other tribes devastated the Roman Empire.”<sup>vii</sup>

The results could only spell disaster for the locals, as the Cortina Wars of the late 1850s would show.<sup>viii</sup> But as the 1800s progressed, the ignorance of the way of life in a capitalist society, added to the outright harassment from the state, doomed Mexican-Americans in the LRGV particularly and South Texas as a whole to life amongst the economic dregs of society. As such, another example of the hopelessness this engendered can be found in 1915’s Plán de San Diego, which triggered a revolt in the LRGV led by Ancieto Pinzaña and Luis De La Rosa.<sup>ix</sup> Pinzaña and Rosa echoed the Plán de San Diego’s call for Mexican-Americans to kill every Anglo male over the age of 18 years in an effort to encourage the rest of the Anglo settlers to leave the region. They hoped that the term “Mexican-American” would thus disappear, to be replaced by a name many of their ancestors knew: *Tejanos*, Spanish-speakers who would live in and lead a Hispanic Republic of Texas. Though the plan fell far short of its goal, *la raza* continued to harbor deep apprehensions about life in the United States. These apprehensions would eventually rise in a new form – the activist Chicano movement in the 1960s and 1970s, which sought various goals ranging from benign, such as inclusion in the political process, to the more militant, such as separation from the U.S. and creation of a Chicano homeland.

Regardless of the goals of the movement, the foundation of this Chicano ideology was that understanding the forces set in motion by free market capitalism was an essential part of

the process of *levantando el pueblo* (improving the lives of the Mexican-Americans.) Education was not just intended to represent the mere *accumulation of facts*, but the acquisition of information necessary to survive in a society built upon *accumulation of wealth*, a society created by capitalism and democracy. In places such as the LRGV, a colloquial understanding of capitalism's maxims had been gained relatively quickly after the 1848 conquest, as witnessed by the popularity of such *dichos* (Spanish-language phrases that summarize the laws of the world for people who have little or no formal education) as "*Bueno, bonito y barato.*" (Good, pretty and cheap) In this time-honored *dicho*, we find an important indication that even the most uneducated person understands that in a capitalist economy, maximizing your dollar's buying power is paramount. Moreover, the implicit idea is that cultivating a frugal eye will allow people to keep what little money they have for the proverbial "rainy day." In other words, for those at the bottom of a capitalist system, being constantly *al alza* (alert to opportunity and danger) and building up a personal savings, if possible, are the keys to having any hope of leaping out of the ranks of the poor and into the middle or – dare they dream it – upper class. Chicano activists thus argued that the colloquial basis of understanding the economy was already in place; all that was needed was a formalization of the knowledge and the addition to it of what they believed should be the overall goal of every Mexican-American, to rebuild the historic homeland of *la raza*, a homeland referred to by their ancient Indian ancestors, the Culhua-Mexica (known popularly by the name Nahuatl word for "citizens of heaven:" Aztecs) as Aztlán (translated as "the hill of the white heron.")

Understanding the basic rules of life in a capitalist economy is good, but having the opportunity to do something with that knowledge is better. We thus return to the wisdom of Alonzo, who correctly said that living in South Texas today, in the year 2002, is like living in South Texas in 1848, when the United States first incorporated this region into the nation. United States leaders promised a new birth of freedom and prosperity for the people of South Texas, a freedom and prosperity not known to them since José de Escandón first made an *entrada* (entrance) into the LRGV in 1749.

But what was lacking in 1848 is now present. In theory, the political system of democracy that goes hand-in-glove with free market capitalism had been present since 1848, though the reality, as discussed, contradicts this idea. But now, as a result of NAFTA, the economic infrastructure necessary to take full advantage of an understanding of capitalism is now present. With this infrastructure comes the reality that, in a free market capitalist economy, controlling the production of goods is the key to achieving and maintaining prosperity. However, the key problem with the prosperity NAFTA has created is that the production base is not growing in South Texas, but instead has shifted into the *maquiladoras* (theoretically, twin plants straddling each side of the border) found south of the Río Grande in México.<sup>x</sup> South Texas is thus being transformed from its agricultural roots, with all the worldviews and mores that go with it, into a land of capitalist middle managers who run the *maquiladoras*. The growth in the number of these *maquiladoras* is spurring unprecedented growth in South Texas, which is witnessed by the proliferation of businesses that had never been common in the pre-NAFTA days, concerns such as bookstores, ethnic-food restaurants and pantries and upscale home furnishing stores.

This new prosperity is changing the lives of *la raza* of the LRGV in radical ways that could scarcely have been imaginable to their grandparents. These changes in worldviews can be witnessed, for example, in the movement away from the traditional language of the region, a mixture of Spanish and English referred to alternately as Tex-Mex or "Spanglish," in favor of English, although one with a Spanish accent. Many students attending the local community college now claim that either they or people they know struggle to speak and

understand the language their parents speak. Moreover, younger members of *la raza* are embracing more capitalist conceptions of family (rather than seeking to maximize the number of children they have, which is obviously desirable in the agricultural economy that gave rise to Western lifestyles in the LRGV, *la raza* of South Texas are beginning to choose the maximization of profit through smaller family sizes, which many believe will allow them to more easily achieve their financial dreams). As well, members of *la raza* are starting to stream into institutions of higher education because the opportunity now exists to gain the education necessary to compete within a capitalist system (this fact can be witnessed in the spectacular growth of South Texas Community College, whose student population skyrocketed in light of the passage of NAFTA).

Sadly, though, one of those radical changes is that by leaving the fields of agricultural South Texas for the offices of industrial capitalist South Texas, where a different color of green is to be found, *la raza* are no longer *producers of goods*, but *producers of wealth*. From the writings of Adam Smith, Thorstein Veblen and others, a major problem overlooked by most living in South Texas looms before *la raza* like a giant behemoth. Industrial capitalism has historically emphasized the accumulation of profit at any means, but the key to extending economic prosperity into the hands of the poor on anywhere near a permanent basis lies in the ability of those who would rise out of the ranks of poverty to produce goods for sale. NAFTA is obviously creating a large number of production factories, the heretofore mentioned *maquiladoras*, but the workers producing the goods are largely Mexican, not Mexican-American. Since the *maquiladoras* are on the other side of the border, the lion's share of the profits created by them are largely heading out of South Texas. To further complicate matters, one of the fastest growing sectors of the South Texas economy is the service industry that creates predominantly low wage jobs.

The question of how long it will take for the supply of labor to fill the mid-level management jobs to outstrip the demand for such workers is a difficult one to answer, but sooner rather than later would be a good bet, for, as Smith discovered, wages will begin to collapse back towards subsistence levels when a rise in population occurs.<sup>xi</sup> Such as rise in population is now occurring in the LRGV as people from throughout the nation and México swarm towards the economically green pastures of the region. Constant immigration, added to a large unemployed sector, means that the workforce is growing much faster than it would if the LRGV was located in another part of the nation not near an international border.

Together with this growth, though, are the whispered realities about life in a capitalist system that operate now in much the same way as when the system first came into being. The first is that the very nature of a capitalist system is that capitalists are constantly seeking to maximize the amount of profit they accrue. As such, the capitalist mentality is one that is constantly "on the make" for new opportunities, one constantly seeking to turn a *mere* situation into a *profit-generating* situation. This is why it is not surprising to learn that much of the LRGV's history in the U.S. has been one of capitalist exploitation of the majority of the population. Regardless of whether one is speaking of the ranching or the farming industry, capitalists have been using myriad techniques, which have included government assistance in myriad forms such as direct financial incentives and military might to quell uprisings by the exploited.<sup>xii</sup> What this means is that one of truisms of life in the LRGV, one that is becoming increasingly evident as the mechanisms of free market capitalism continue to express themselves in the region, is that workers will inevitably be working harder and longer than necessary to earn the amount of money necessary to meet their expenses.<sup>xiii</sup> The surplus value of the goods their efforts create is concentrated in the hands of their employers, the capitalists. With the appearance of NAFTA, more people now than ever before are competing

against each other for the, in the big picture, finite rewards of produced by a free market capitalist economy.

It is undeniable that more higher-paying jobs are being created in the LRGV than ever before in the region's history. But this means that another one of the realities of life in a free market capitalist system is making itself known. Thorstein Veblen argued that with a concentration of profits in the hand of capitalists, the wealthy inevitably seek to find ways of differentiating between themselves and the baser classes. This desire will manifest itself in "conspicuous consumption," that is, consumption of goods that are outside the reach of the hoi polloi. Moreover, such consumption creates in society various ranks of a jealous people who all desire to live the lives of the conspicuously wealthy; even if their means do not allow them to do so, they do what they can with what they have to try to emulate the lives of leisure and vicarious consumption exhibited by the capitalists of the system.<sup>xiv</sup>

Despite the inherent economic inequality created by free market capitalism, many maintain faith in it, believing that a few mindset changes will alter radically the nature of the system. Joseph Stiglitz, the 2001 Nobel Prize in Economics winner, is one of those who believe that free market capitalism, as manifested in current moves towards globalization, is essentially a positive system that can potentially "enrich everyone in the world, particularly the poor."<sup>xv</sup> Stiglitz calls for more government oversight of the economy to protect the poor as well as the environment.<sup>xvi</sup> In addition, liberals will take kindly to his belief that greater government intervention in the economy, both local and global, can help achieve social justice.<sup>xvii</sup> What is needed to effect these fundamental changes in the capitalist mindset, Stiglitz argues, is an abandonment of the dogmatic acceptance of "general good" principals of the economy held by global organizations such as the International Monetary Fund and an acceptance of the reform-minded changes that would increase the role of government in the free market capitalist system.<sup>xviii</sup>

Stiglitz seeks to create a glittering world of free market capitalism, but achieving his dream is much more easily written than done. Instead, the reality lies closer to Montejano's argument that Texas capitalists, many of whom were Anglo, started to encourage the upward mobility of Hispanics in the 1970s, by extending more political rights and possibilities for economic advancement, because doing so made economic sense. As much as civil rights activists within the Hispanic world like to think so, Montejano argues that, in the end, it was not their pressure that led to what he calls the "politics of inclusion," but the idea that creating ties between Anglo leaders and middle-class Hispanics made economic sense.<sup>xix</sup> Even if large numbers of Hispanics did not move up the socioeconomic scale, the illusion of mobility will ameliorate fears about free market capitalism that stemmed from the civil rights movement of the 1960s and 1970s.<sup>xx</sup>

As long as an idea, a mindset, or action will allow the accumulation of wealth to occur, the capitalist will readily embark upon that venture. If no profit is to be had, then no idea, mindset or action will be embraced. This might be why Adam Smith argued that some of the greatest enemies of free market capitalism are the very capitalists who created the system.<sup>xxi</sup> Smith even went so far as to warn that under certain conditions, the mass production nature of free market capitalism would transform people into slaves to their workplaces and daily tasks, making them "as stupid and ignorant as it is possible for a human creature to become."<sup>xxii</sup> Given the fact that a great deal of emphasis, not just in the LRGV, but in the country as a whole, is placed upon the idea that education is nothing more than a means of landing high-paying jobs, and that much of it that does not directly relate to the field a person wishes to enter has no inherent value and should thus be ignored, appears to add credence to Smith's warning. For these and other reasons, while more money is floating around the economy of the LRGV as a result of NAFTA, *la raza* are not going to gain as much access to

it as they currently believe. There is an economic ceiling created by free market capitalism that *la raza* know scarcely anything about. The existence of this ceiling is only parenthetically mentioned by those who understand the nature of free market capitalism, and thus exists in the present only as a whisper. The whisper will nonetheless become a resounding thud when *la raza* hit that ceiling.

**Section 2: “No saco nada de la escuela.” (I don’t get anything out of school.)<sup>xxiii</sup>:  
Multiculturalism and the Myth of Inclusion**

One possible means of explaining why the thunderous promises of NAFTA are finding such a receptive audience among *la raza* of the LRGV is that Veblen’s concept of conspicuous consumption is helping to fill a gap left open by the public school system in the region. Since the 1980s, much public school emphasis has been placed on teaching the virtues of the concept of multiculturalism. Added to conspicuous consumption, these two notions help *la raza* find a sense of self in this new world NAFTA is creating. *La raza* are consumers, and thus much like anyone else in society who buys goods. With this foundational commonality set, the idea at the center of multiculturalism can then be constructed: to wit, that all people can go as far as their talents will take them in this society because all people are equally free and fundamentally equal.

As Amy Gutmann explains in a commentary piece written as introduction for Charles Taylor’s insightful essay *Multiculturalism and “The Politics of Recognition,”* the concept of multiculturalism is built upon the idea that mutual respect “for reasonable intellectual, political and cultural differences” can and must be the foundation of any democratic society.<sup>xxiv</sup> Opinions that justify hate crimes or promote racial or political superiority are not examples of reasonable differences, Gutmann argues, and thus not worthy of either toleration or recognition.<sup>xxv</sup>

Reaching the point where mutual respect of reasonable differences of opinion is not an easy task, though. Gutmann argues that opponents and proponents of multiculturalism, especially those who work in academia, where this question is most crucial, are so polarized to each other’s points of view that, to date, a meaningful discussion of these differences of opinion has yet to occur. Gutmann’s words merit consideration here:  
The cause for concern about the ongoing controversies over multiculturalism and the curriculum is rather that the most vocal parties to the disputes appear unwilling to defend their views before people with whom they disagree, and to entertain seriously the possibility of change in the face of well-reasoned criticism.<sup>xxvi</sup>

The debate has centered around two distinct schools of thought, that of the “essentialists,” who believe there are certain canonical works that reveal the truth about life on the planet, and “deconstructionists,” those who argue that truth can be found in myriad political, cultural and intellectual areas not commonly seen as “classics.”<sup>xxvii</sup> Gutmann argues that while the essentialist perspective verges on “idol worship,” deconstruction itself views any critique of multicultural theory as being the work of backward mindsets.<sup>xxviii</sup>

Taylor argues that democracy has created the demand for equal recognition “of cultures and of genders” that has occurred since the collapse of social hierarchies of a couple of centuries ago.<sup>xxix</sup> More to the point, Taylor argues that the foundations for equal respect of differences runs into trouble for the two most intellectually satisfying means of defending the concept contradict each other. While one political idea supports the concept that we should all be blind to differences, another view of the topic embraces the concept of particularity, that is, that which makes us distinct and different.<sup>xxx</sup> This is indicative of a fundamental contradiction in what Taylor calls “a form of the politics of equal respect,” for on the one hand, the concept of procedural liberalism that buttresses this mindset insists on equal application

of laws and extension of rights, without exception, while, on the other hand, is at the same time “suspicious of collective goals.”<sup>xxxii</sup> For Taylor, the end goal must thus be a politics of equal worth that is based upon a study of the other.<sup>xxxii</sup>

As both Gutmann and Taylor argue, there are many ways of arguing against any moves towards either multiculturalism or the politics of mutual respect they espouse. Many of these criticisms are politically conservative and essentialist in nature and appear to support a fundamental fear of the growing Mexican-American population and an overall “browning” of the United States, an event Armando B. Rendón believes to be inevitable.<sup>xxxiii</sup> Meanwhile, the transition since 1848 from more antiquated economic lives based upon subsistence ends to the profit-driven system of free market capitalism has brought with it opportunity for some of *la raza*, but at the price of the loss of much of who they are historically, for here in the LRGV, multiculturalism means that younger members of *la raza* are taught that their forefathers and foremothers are George Washington and Betsy Ross and not, as they truly are, Cuauhtémoc, Hernán Cortés and Doña Marina (La Malinche).<sup>xxxiv</sup>

Ironically, opposition to any steps towards multiculturalism, equal recognition or indeed any attempts to help *levantar el pueblo* (“to improve the lifestyles of the people,” which is ostensibly the overall goal of all those perspectives mentioned here, even that of the essentialists) comes from unlikely sources, ones that at least theoretically stand to benefit from multiculturalism. One of the strangest aspects of the multiculturalism debate and its effects on *la raza* is that opinions on the essentialist far right, which significantly includes people whose skin color is both white and brown, and the far left, which represents the radical, sometimes nationalist tendencies that arose during the 1970s, seem to be unanimous in their condemnation of this particular blueprint by which society lurches towards equality. Alfredo Mirandé, for example, recognizes that while multicultural teaching is well intentioned, it is, in the end, fundamentally flawed, for it tends to reinforce stereotypes, not abolish them.<sup>xxxv</sup> As well, one should recall Montejano’s concerns that the “politics of inclusion” are a matter of economic expediency and may be rolled back if there is a compelling economic reason to do so. Economic downturns tend to create the circumstances for scapegoating, Montejano explains, and thus creates a fertile ground for a rollback of civil liberties.<sup>xxxvi</sup> These words are prescient given that they were committed to the page before the September 11 terrorist attacks on the United States. Since then, some reactionary leaders of the government have argued that the best way to protect the freedoms citizens of this country enjoy is to simply have fewer freedoms and fewer citizens to protect.

This section on multiculturalism is brief, perhaps surprisingly so to some, for a reason. While much debate exists over how best to achieve its goals, one cannot overlook the fact that overwhelming opposition, especially from those who stand to benefit most from the idea, indicates that something might be wrong with the notion as a whole. This is not an *ad populum* argument, for it is buttressed by the reality that multiculturalism was born out of society dominated by the forces of free market capitalism and thus adds credibility to Montejano’s idea that any upward mobility *la raza* experience is either illusory or driven by economic motives. In the end, multiculturalism does little to apprehend the essential nature of *la raza*, because they are the living beneficiaries and embodiment of an historical force little recognized in this country, the historical force called *el mestizaje*. That *la raza* are the products of this force means that the ideals of free market capitalism and multiculturalism mentioned herein are essentially foreign to the worldviews of the citizens of the LRGV, as will be explained in the next section of this essay.

### Section 3: “The Future is Mestizo”: Mestizaje as the Principal Historical Force in the LRGV<sup>xxxvii</sup>

To understand the historical circumstances that came to create *la raza* of the LRGV, one must ask a question five centuries in the making. In retrospect, what is the most important result of Spain’s *siglo de oro* (Golden Century) upon world history? There are many possible answers to this query. To some, Spain’s *siglo de oro*, which reached its zenith during the long rule of Felipe II during the second half of the 1500s, is responsible for unleashing the most horrendous injustices upon the world, including a century and a half of European warfare and the near de-population of much of the Americas. The latter represents *la leyenda negra* (the Black Legend) of world history, instigated by social reformers such as Fray Bartolomé de las Casas and nurtured (some say even embellished, which, if only half of what de las Casas wrote is true, would seem to be a gargantuan task) by savvy Protestant commentators who saw a chance to forever sully Felipe II, Spain, and, by extension, Catholicism. Other, perhaps more forgiving, historians state that Spain’s empire represents in many ways the dawning of the global age of internationalism and is thus imbued with the seeds of capitalist development.<sup>xxxviii</sup>

Can the truth truly lie somewhere in between? How can one state honestly that the deaths of millions as a result of the conquest are in some way offset by another aspect of Spain’s imperial story? The answer is of course no, but that being written, there is one undeniable fact. One of the most important consequences of Spain’s *siglo de oro* is not only the most unintended, but also the most enduring: the creation of the historical force of cultural blending known as *el mestizaje*.<sup>xxxix</sup> In the English-speaking world, *el mestizaje* is, like the ramifications of imperial Spain on the world, almost wholly unknown. Instead, in the LRGV, which is, the introduction of free enterprise capitalism notwithstanding, still in many ways more México than United States, students are taught they are the products of the multicultural state mentioned above.

As such, professional educators often wonder why it is that members of *la raza* have such an aversion to subjects such as history, without asking themselves why anyone who is not well-versed in their own history would care about anyone else’s. For *la raza* of the LRGV are people seemingly outside of history, stripped from their past by a combination of decades of life in an oppressive educational system that punished publicly students who practiced their culture. There is also the added factor that a duplicity of silence from Hispanic parents of the LRGV exists, for they did not want to discourage their children from dreaming about better lives by telling them stories about the sorrows that resulted from lifetimes in a part of the world in which they represented the numeric majority but political and economic minority. To many of *la raza*, historical knowledge is little more than an amalgam of some of the stories their parents have told them, fewer accounts about their grandparents, and some references to *la virgencita* (the Virgin of Guadalupe, a manifestation of the Virgin Mary), San Juan de los Lagos (another manifestation of the Virgin Mary), Indians, Pancho Villa and Emiliano Zapata. (For example, a common motif in T-shirts sold in the most popular shopping mall in the LRGV is that of a dark-skinned male Indian whose body ripples with muscles and is adorned with a massive headdress, skimpy loincloth and a prone, voluptuous woman who he is holding in his arms and whose bosoms, despite her position, shoot into the sky.)

That such stylized and pseudo-pornographic images exist as popular conceptions of history are a testament to the bankruptcy of educational theory in the LRGV to date, for the prevailing academic mindset has failed *la raza* in the very place they needed the schools most – to help gain a sense of where they have been as a people. Parents obviously have a role to play in this situation, but their roles will be discussed below. What is crucial here is that multicultural theory fails to help improve the lives of *la raza*, for reasons mentioned above. To

remedy this situation, public schools should broadly follow the course set down in 1925 by Mexican Minister of Education José Vasconcelos. In his pivotal essay *La Raza Cósmica*, Vasconcelos argues that all of history is inexorably moving towards the creation of one race, a human race, which knows no boundaries or cultural distinctions.<sup>xi</sup> Vasconcelos vision merits repeating in his own words:

“...llegaremos en América, antes que en parte alguna del globo, a la creación de una raza hecha con el tesoro de todas las anteriores, la raza final, la raza cósmica.”<sup>xli</sup>

Vasconcelos argues that Mexicans are the prototype, if you will, for this new race because of the unique place México enjoys in world history. As the economic and geographic center of the global Spanish dominion built during the *siglo de oro*, which during this time stretched from the Iberian Peninsula to Africa, across the Atlantic to the Americas and then across the Pacific to the Far East, México became a common destination for travelers from all parts of the world. During the late 16<sup>th</sup> Century, towards the end of the *siglo de oro*, business people bringing treasured goods from the Orient were likely to meet white Spaniards living in México, pacified Indians who had not died of pestilence or mistreatment and Blacks who had been brought to the Americas in chains to serve as the labor force, replacing the quickly vanishing Indians. The whites (Vasconcelos rarely refers to Spaniards by name in this essay, although he clearly refers to them as they are the unwitting creators of the historical force of *el mestizaje*) intended to mold the world according to their own violent will, forcing other, so-called inferior people, to become Hispanicized, Vasconcelos argues.<sup>xlii</sup>

What resulted from their efforts, however, was not a homogeneous culture patterned after the ways of the Iberia, but a mixture of cultural forms that began to spread like wildfire throughout the Americas. Indeed, Vasconcelos argues that by conquering the Americas, the whites (read Spanish) sowed the seeds of the destruction of their own culture by unwittingly creating the historical force of *el mestizaje*.<sup>xliii</sup> Vasconcelos calls this new race, a creation of all the positive and negative aspects of the four previous races (which he rather naïvely refers to as the Indian, Mongolian, Black and White races) that preceded it, as the synthetic fifth race, the mestizo race, which concerns itself not with conquest or competition, but on aesthetics, beauty and spiritual perfection.<sup>xliv</sup> According to Vasconcelos, Divine Providence has placed the responsibility of bringing this new race into existence on the shoulders of the Latin people of the Americas, people whose culture was forged through the process of *el mestizaje*.<sup>xlv</sup>

Vasconcelos aesthetic world built by *el mestizaje* bears little resemblance to our own. Consider:

“...el cruce de sangre será cada vez más espontáneo, a tal punto que no estará ya sujeto a la necesidad, sino al gusto; en el último caso, a la curiosidad.”<sup>xlvi</sup>

and:

“Las tendencias todas del futuro se entrelazan en la actualidad: mendelismo en biología, socialismo en el gobierno, simpatía creciente en las almas, progreso generalizado y aparición de la quinta raza que llenará el planeta, con los triunfos de la primera cultura verdaderamente universal, verdaderamente cósmica.”<sup>xlvii</sup>

and finally:

“El matrimonio dejará de ser consuelo de desventuras que no hay por qué perpetuar, y se convertirá en una obra de arte.”<sup>xlviii</sup>

And when discussing how the actual human means by which this new cosmic race will be built, Vasconcelos writes metaphorically:

“Deber y lógica, ya se entiende que uno y otro son andamios y mecánica de la construcción; pero el alma de la arquitectura es ritmo que trasciende el mecanismo y no conoce más la ley que el misterio de la belleza divina.”<sup>xlix</sup>

To be sure, there are some rather ahistorical and polemical aspects to Vasconcelos' ideology. Vasconcelos claims that all people descend from the great lost continent of Atlantis.<sup>i</sup> Moreover, Vasconcelos repeatedly refers to the idea that the great synthesizing force, the very backbone of *el mestizaje*, will be the Christian religion.<sup>ii</sup> As well, Vasconcelos' Eurocentric view of the world repeatedly forces him to view the non-white peoples of the Americas as inferiors.<sup>iii</sup> Vasconcelos worldview is rife with such suppositions, ones that have garnered such criticism and, sometimes downright ridicule, that the overarching message he sought to impart is often lost.

To dismiss Vasconcelos "big picture" vision because of the failings of many of his smaller vignettes may seem logically sound, but is unfortunately out of step with the reality of life, not just in the LRGV in small, but in the Americas as a whole. De las Casas admirably and courageously pointed out the "forgotten holocaust" Spain unleashed on the Americas during the 16<sup>th</sup> Century.<sup>iii</sup> For much of the mid-1500s, de las Casas was a voice in the wilderness, arguing what seemingly no one wanted to hear: that the Indians were real people who deserved rights and dignity. However, in 1556, a new face graced the Spanish throne, that of Felipe II, who de las Casas had assiduously cultivated as a patron so as to have a powerful ear in government when he lobbied on behalf of humanitarian reform in the Indies.<sup>liv</sup> While Felipe's support of de las Casas' reform movement did little to improve conditions for Indians alive during their time, the king's support of the monk laid the groundwork for the idea that Spaniards could not simply mistreat the Indians whenever they wanted. Big things often have small beginnings, and this is an example, for by the mid-17<sup>th</sup> Century, the number of mestizos living in New Spain had exploded from 2,437 in 1570 to more than 109,000 by 1646.<sup>lv</sup> It is no coincidence that this growth occurred during the same time political reforms helped improve the societal standing of mestizos.

The Spaniard of the imperial period saw *el mestizaje* as the fusion of Spanish and Indian blood and culture. But as Vasconcelos argues, the process was so much more than that – and more than the Spanish could ever have thought. For here, we must differentiate between two visions of *el mestizaje*, the ideal, pro-Hispanic version espoused by Spanish leaders for 300 years and the real form described by Vasconcelos that synthesized the wisdom, rhythms and knowledge of the entire world in the real multicultural human, the mestizo. The mestizo is not the product of coercion or rape, as Nobel Prize winner Octavio Paz, among others asserts<sup>lvi</sup>, for while the *mestizo* came into being as a result of the penetrative and violent act of conquest, *el mestizaje* and its human products, the unwitting creations of the Spanish empire, are wholly of Vasconcelos' vision, not that of Paz's. While Paz hits closer to home by describing some Mexican-Americans living in California in the 1930s as walking contradictions, floating between the world of Anglo America and that of Mexico,<sup>lvii</sup> *el mestizaje* as described by Vasconcelos relies upon human free agency to exist, which is why there are so many versions of mestizo culture throughout the Americas, and thus explains why mestizos are neither "here nor there" culturally, but instead, in both places

and neither at once. The dialectical nature of this kind of cultural blending leads to the destruction of the two or more parent cultures that come together. Moreover, the cultures that blend determine the kind of mestizo who is created. This is why a Mexican mestizo is not the same as an Argentinian mestizo or, for that matter, why a mestizo from the LRGV is not like her/his Mexican counterpart. As such, our connectedness comes not from the fact that we speak the same language or we share the exact same backgrounds and beliefs, but that we are all products of the same historical force, that of *el mestizaje*. This force is driven by the humane desire to learn more about the world in which we live and by our unquenchable thirst to yearn for a better and more fulfilling way of spending our finite time on this planet. While the 16<sup>th</sup> through 18<sup>th</sup> centuries represented a time of great violence practiced against Paz's mestizo, the time during and after the Latin American independence movements of the 19<sup>th</sup> Century ushered onto the historical stage Vasconcelos' mestizo, the one created by love and nurtured by free will. Thus, the study of mestizo cultures is almost impossible for any one person; for the seemingly infinite number of cultural combinations means that anyone wishing to write a "Varieties of Mestizo Experience" (with apologies to William James) would surely require several lifetimes to do so. But perhaps several generations of ethnographers, historians and cultural anthropologists could accomplish this task and, like the generations of those previous centuries who devoted their lives to building cathedrals, could create this monument, one that presages the future of humanity.

But we are far from living in Vasconcelos' world, despite the fact that mestizos throughout the Americas, including *la raza* of the LRGV, have been moving in that direction. Instead, children of *la raza*, in the LRGV and elsewhere, hear about sombreroed Mexicans riding with Villa or Zapata, or see television advertisements asking their parents to celebrate *el Cinco de Mayo* with a six-pack of Miller Lite, or sit through hours of lectures extolling the greatness of *their* ancestors George Washington and Abraham Lincoln. We should therefore not be surprised that these children began to lose touch with that which makes them who they are, the process of *el mestizaje*. One example of the woeful lack of identity this lack of history has created is that in the LRGV, on any given day, a member of *la raza* can walk into a bookstore and find her/himself referred to by the descriptive terms Mexican-American, Mexican, Latino, Hispanic, Chicano, Tejano, and even *la raza*.<sup>lviii</sup> This inability to agree on a name for themselves is a perfect example of the failure of the school system to help *la raza* remain in contact with their historical identities. This task is not solely that of the schools, nor should it be, for parents should be taking a leading role in the historical education of their children. However, for decades, *la raza's* children found themselves punished and/or humiliated so often for practicing their culture that they simply decided to gloss over or simply hide such stories from their children.<sup>lix</sup>

While Taylor inches towards describing his ideal cultural system towards the end of his essay, he does so without realizing that a real-life version of his vision already exists.<sup>lx</sup> These people are called mestizos and they are products of the historical force called *el mestizaje*. And though he does not refer specifically to *el mestizaje*, Garcia's argument that bilingual education must be a staple of schoolrooms housing Hispanic students is one necessary step towards building Vasconcelos' vision of the world.<sup>lxi</sup> Amidst all the talk of Hispanics, though, one truth about *el mestizaje* must also be mentioned: anyone, regardless of skin color, can be a mestizo. All that is required to be a mestizo is the openheartedness that is at the heart of *el mestizaje*.

Some commentators, such as Chicano nationalist Armando B. Rendón, hint at the future to come, but only that. Out of the 290 pages of the *Chicano Manifesto*, written at the start of the radical nationalist movement led by Chicanos who had become disenchanting with the racial injustice rife in the U.S., only in one paragraph does Rendón mention the process

of acculturation that is so important to *el mestizaje*.<sup>lxii</sup> But even though he writes about the birth of *la raza*, Rendón mistakenly equates them with Paz's mestizo, not Vasconcelos'.<sup>lxiii</sup> Even commentators on *la raza* as well-versed as Montejano and the cultural geographer Daniel D. Arreola (whose book *Tejano South Texas* comes closer to capturing the spirit of the region than any I've ever seen) vividly describe some of the results of *el mestizaje*, but unfortunately do not discuss the overarching reality under which the history and culture they describe occurred.<sup>lxiv</sup>

Though *la raza* of the LRGV and elsewhere are familiar with the term mestizo, they tend to be almost completely ignorant of *el mestizaje*, the cultural and historical process through which mestizos come to be. This is unfortunate, for this ignorance blinds our students to the fact that they will blend the mentalities of capitalism into their own worldviews, regardless of whether they want to or not. *La raza* are cultural synthesizers created by *mestizaje*. However, by uncritically incorporating the free market capitalist ethos into their worldviews, *la raza* will unwittingly be unleashing a cultural time bomb into their most aged beliefs for, as mentioned earlier, the culture of free market capitalism is not the type of system that coexists peacefully with other mentalities, especially if those mindsets are foreign or antithetical to the goals of the economic system. When those goals are added to multicultural teachings, the process of *el mestizaje* comes under attack and is threatened with non-existence, for the goals of free market capitalism do not match with those of the system of cultural synthesis discussed here. As Vasconcelos so pointedly states, the goal of the mestizo is neither to rule the world nor to maximize profit; instead, her/his goal is to create the highest form of human consciousness possible, one built upon the wisdom of ages.<sup>lxv</sup>

*La raza* in particular and Mexican-Americans as a whole are therefore not merely part of a multicultural society, as traditional multicultural teachings indicate; each Mexican-American is her/himself a product of multiple cultures. The failure of multiculturalism to explain the lives of Mexican Americans, not just those in the LRGV, but of those anywhere in the United States, lies in a simple example. Imagine a party that is held in a single large room. For the party to be multicultural in nature, lots of people from different ethnic and racial backgrounds would have to attend and mingle peaceably. However, if the room emptied and a single Mexican-American entered and stood alone in the room (no doubt pleased with the absence of competition for refreshments), then the party would still be multicultural in nature, for the Mexican American is the product of not one nor two, but many different cultures, ones based on ethnic, class and environmental factors. Because traditional multicultural teaching ignores this fact, *mestizaje* must replace it so as to allow Mexican America to understand its beginnings, its present and, through that knowledge, gain a glimpse into its future.

#### **Section 4: What is to be done? Possible roots for a Mestizo Pedagogy.**<sup>lxvi</sup>

Scholars of multiculturalism, economic history or *el mestizaje* will recognize that there are no new ideas presented herein. Instead, this work is itself an example of sorts of *mestizaje* in action, for this paper takes ideas from various academic fields and blends them together into a form that bears a resemblance to the "big pictures" the authors quoted here had in mind, but is sometimes far away from the overall systems they hoped to create.

The educational crisis NAFTA has created cannot be overlooked. Members of *la raza* face a difficult choice now, obviously not between poverty and ease, but between the individualistic goals of a free market capitalist system and the more community-based mindsets created by the concept of *el mestizaje*. Since the evolution of *el mestizaje* began in the late 16<sup>th</sup> and early 17<sup>th</sup> centuries, the process has helped add stability to society that is rarely seen in world history. The so-called "colonial siesta" Spain enjoyed during much of its 300-year rule over México is not due to a popular fear of rebelling against a superior colonizing power, for Spain's military presence in the Americas was always negligible.

Instead, the Spaniards forged such colonial stability by nurturing, however unwillingly, the process of *el mestizaje* that they had helped bring into being. Indeed, this mentality is perhaps summarized best by the period of defensive expansion initiated by Spain in the early 18<sup>th</sup> Century, a period characterized by the creation of *misiones* (missions) throughout the entirety of its northern frontier. These easily defended and often self-supporting missions were engines of *el mestizaje*, ushering the process in to regions that had not yet seen it by encouraging the intermingling of Spanish and Indian cultures.

For *la raza* of the LRGV, one immediate reality is undeniable. To gain access to some of the necessary comforts NAFTA and free market capitalism are capable of creating, *la raza* are going to require in-depth knowledge on the exact workings of a capitalist economy. This is where the history instructors, for example, of LRGV can enter the picture because by focusing their courses on the nature of class interests and how they manifest themselves in a capitalist society, students can find a means of “making it” in this new world of NAFTA. By studying the principles of *laissez-faire* elucidated by Smith, by presenting a discussing of the varying class interests and concept of surplus value posited by Marx, by focusing on how the envy of the leisured class cherished by the poor and middle classes causes the latter to act in the “savage” ways Veblen discusses, *la raza* can learn how to improve their social and economic standing afforded to them by NAFTA, even when the inevitable bear market begins to rear itself.

But doing so might create the impression that free market capitalism is not a “fair system” in that it does not promote equality. Well, it doesn’t. But far too often, those who author critiques of entrenched political and economic structures are met with cries of “foul” by adherents to the status quo. Such critics are attacked for being “too negative” and focusing on the ills of the past without recognizing “the immense good” that might have come from them. Why would anyone want to teach a history that highlights injustice, be it social, political or economic? Isn’t that just depressing? Won’t exposing the soft underbelly of history cause students to lose faith in their country and their way of life?

In a word – yes. If one focuses on the more depressing aspects of history in ways that have become traditional (i.e. by highlighting the stories of Indians, Mexican-Americans, gays/lesbians, etc. who have been marginalized over the course of the nation’s history), then students will see in these critiques nothing more than a litany of complaints. If all we as history instructors ask students to remember that the fact that life in this country has not been fair to many, then why would anyone be interested in such negative and seemingly endless musings? Wouldn’t students get a false picture of this nation?

This is why I believe it is incumbent upon instructors in higher education need to explain *why* this nation has left so many of its people in dire economic straits. Moreover, instructors must emphasize that there is an historical alternative to the goals of free market capitalism, one rooted in the history of each and every member of *la raza*. This alternative to the materialistic worldviews of free market capitalism is the humanistic, socially conscious process of *el mestizaje*. An academic regime that focuses on the forces of free market capitalism and *el mestizaje* will help *la raza* understand the economic and social reasons behind what they have seen and will not only help them make informed choices about the directions of their lives, but also fits in well with the tenor of Mexican-American history. *La raza* have for centuries relied upon collective inter-reliance and persistence rather than on individual successes and are thus outside the capitalist story. In a capitalist society, those left behind often collapse onto themselves, both physically in “ghettoization” and “barrioization,” and culturally, in the creation of their own flavorful and vibrant worldviews, as they struggle desperately to survive in a world that shouts many promises, but offers little fulfillment of them. It is from these barrios that one can see, perhaps most clearly, the process of *el*

*mestizaje* at work, for here people yearn for both material wealth, but on their own terms, ones that allow them to stay true to their historical roots.

In the field of history, many instructors seem to be more interested in upgrading the technology they use in their classes than creating a learning environment that will truly help *la raza*. Instructors should avoid the desire to try to make their classes more “more exciting” so they can “compete” with other forms of entertainment. Instead, the task before instructors in the LRGV is to show our students how their own fields can help shine the spotlight on the way of life in this nation. History instructors, for example, should make it clear to their students that the field of history is like an owner’s manual for life in the United States, just as the Federalist Papers are the owner’s manual for the Constitution. By doing so, history instructors can come closer to creating the sort of dialogical learning environment advocated by Brazilian education Paulo Freire.<sup>lxvii</sup> This will show students that the country they live in is such that, once they understand “the system,” they can make it work for them. If they want money, then they can get it by understanding how a capitalist democracy works. If they want to learn more about themselves and the other human beings with whom they share this planet, then they are free to do so more in this nation than in any other country in human history. This is not negative, but a strength, of this nation that cannot be overlooked by the historian.

But, most importantly, this educational mindset must not only exist in the history classrooms, but instead should be extended to the entire curriculum. In many ways, such a mestizo pedagogy would be easier to create in higher education than in the public schools, for more possibilities for instructional creativity exist at that level. Since many members of *la raza* do not attend colleges or universities, though, the goal here is to work towards breaking down the institutional barriers present in the public school system by peopling the ranks of teachers and administrators with members of *la raza* who have gained exposure to this mestizo pedagogy.

An important fact for college and university instructors must be recognized for this mestizo pedagogy to come into being. Many instructors and administrators doubt the abilities of *la raza* to create college-level work, arguing that this inability is tied to the woeful state of the public education system. While these arguments are well-founded, one must recognize that just because *la raza* do not understand formal academic lexicon *does not mean that they do not understand how the world works*. As in anywhere in the world an historically oppressed people are found, *la raza* possess a colloquial understanding of the economic, political and cultural rules that govern their daily lives. A person does not have to be well read in Marxist economic theory relating to surplus value and how it is created to understand that the *majordomo*, be that person a supervisor of farmworkers or of office employees, does not work as hard as the *peónes* whose industriousness and sweat actually produce society’s wares. Thus, we should again listen closely to Freire, who states that the creation of a learning atmosphere in which both teacher and student are learners will help lift the oppressed out of poverty and ensure that they do not then abuse their hold of power to themselves become oppressors.<sup>lxviii</sup> Only in this way can a new humanistic attitude free of the savagery oppression creates in both oppressor and oppressed come into being.<sup>lxix</sup> To accomplish this end, one must highlight, not forget, the role of *el mestizaje* in the lives of *la raza*.

Yet many of the barriers against a mestizo pedagogy can be found in academia itself. While a vision of what this new order might look like can be found in John Francis Burke’s *Mestizo Democracy*, there seems to exist a strong academic bias against *el mestizaje*, perhaps because so many of its adherents are tied to the Catholic religion which helped create the first mestizo blend of Spanish and Indian. While Burke’s well-reasoned analysis

provides a tantalizing vision of a mestizo world, one in which multiculturalism is eschewed in favor of the truly democratizing force of cultural blending,<sup>lxx</sup> the Catholic Church is, in his vision, still a central player in the process of *el mestizaje*. For this reason, Burke spends a great deal of time analyzing the works of clerics such as Father Elizondo, but then ignores the many scholarly works that could also help inform his analysis of how *el mestizaje* functions.<sup>lxxi</sup> *El mestizaje*, though, is one of those few subjects that are able to straddle theology and the academic world, for both have much to state on the topic. As one might expect, the process of *el mestizaje* as described herein is not the result of one force, but many, and, as such, it is important to remember that just as the Catholic Church has played an important role in *el mestizaje*'s past, the fact that a large percentage of mestizos are Catholic means that it will continue to play an important role in the process in the future.

That being written, Catholicism can continue to play this role for it, like other mainstream religions, seeks to discover the ultimate truth by which people can live their lives. Mainstream religion does not just try to explain what happens after death, it attempts to create a unified worldview that helps us live with each other in as pacific a means possible. Hence, contrary to Burke's assumption that no "overarching set of shared values informs and tempers political deliberation between diverse cultural groups,"<sup>lxxii</sup> the very reason *el mestizaje* works at all is that there are some shared values we all have in common, ones most commonly associated with religion.

Some might still ask: what good will be accomplished by de-emphasizing multicultural studies in our classrooms, and instead focusing on teaching LRGV Hispanics about the rules of a free market capitalism and the principal role *mestizaje* has played in their lives? The good is absolute, though, sadly, few people recognize it. And when *el mestizaje* does appear in the public consciousness, it is through the works of people such as Richard Rodriguez. Ironically, though, *el mestizaje* has worked perhaps too well on Rodriguez, for although he is one of the few addressing the world from a mestizo perspective, his assimilationist tendencies belie his idea that the whole country is already mestizo like him.<sup>lxxiii</sup> The reality is that it is not and, if Montejano is to be believed, we are instead moving away from the ideal world in which Rodriguez believes we already live. In the big picture, perhaps it is that by creating an understanding of free market capitalism and *mestizaje*, schools in the LRGV can produce students who will be living proof of José Vasconcelos' belief that Mexicans (and Mexican-Americans, as well) are the future of humanity and, indeed, what humanity could be if people eschewed allegiance to state, class and clan for allegiance to race, one race, the human race. In that sense, a new mestizo pedagogy is like a rock in the dust of the LRGV, waiting to be picked up and polished into a precious gem.

If capitalists could somehow shift their focus away from the goal of accumulating wealth and towards that of facilitating the distribution of goods, as Adam Smith believed a capitalist society should, then wealth can be extended to more sectors of society.<sup>lxxiv</sup> Perhaps a pedagogy based upon *el mestizaje* could help create that sort of free market capitalism. However, such an academic idea would not meet the call of Mirandé and others for a Chicano pedagogy,<sup>lxxv</sup> for such calls are separationist in essence thus inconsistent with the mestizo history of *la raza*.

There are those in the LRGV who believe that the region's culture is under attack by the forces of free market capitalism and that the former is already losing. There is some merit to this argument, but not much, for this concept shows a fundamental ignorance of *mestizaje*. When one views *la raza* as synthesizers of information and, moreover, encourages *la raza* to see themselves in such light, then one can see how there is some truth in the idea that the region's culture is under attack. As long as the workings of *el mestizaje* are not neglected in our classrooms, students will find a competing vision of what the world could be like, one in

which they have themselves helped create. Thus, learning about the past of their own people can help *la raza* think more critically about the world in which they live, for they will learn that behind the bluff and bluster of any system or idea is a reality, sometimes unpleasant, that is unspoken or only whispered. They can, in other words, come to know the words, and not just the idea, summed up in the Latin phrase so commonly associated with free market capitalism: *caveat emptor*.

Even lacking an in-depth knowledge of themselves as the products of mestizaje, *la raza* are still serving as synthesizers of free market capitalist and LRGV culture.<sup>lxxvi</sup> But there are forces, these days being unleashed by the ideals of free market capitalism, that threaten *la raza's* ability to continue being cultural synthesizers. These forces are unleashed by those who fear the progress of *el mestizaje*, for they see in this historical force the destruction of their way of life. This fear is not an uncommon one and is itself as old as the process of *el mestizaje*. Consider the words of an anonymous Mexica poet who in the early 16<sup>th</sup> Century, after the Spanish conquest of that people, lamented what seemed to be the end of a civilization, one more popularly known as that of the Aztecs:

"It was called the jaguar sun,  
then it happened.  
That the sky was crushed.  
The sun did not follow its course.  
When the sun arrived at noon  
Immediately it was dark;  
And when it became dark  
Jaguars ate the people....  
The giants greeted each other thus:  
'Do not fall down, for whoever falls  
Falls forever."<sup>lxxvii</sup>

This poem depicts an ending, as the imagery in it is resplendent with horrifying portraits of a world turned upside-down and in which the main deity of the Mexica, Huitzilopochtli, the god of the sun, has turned his back on his chosen people, thus allowing the seemingly inconceivable to become a matter of course. The last three lines betray the author's response to the conquest and offer a grandiose vision of the wholesale destruction of a people. And yet *el mestizaje* historically begins with the blending of Spanish and Mexica cultures, a fact that argues that the anonymous Indian author might be wrong. Mexica hegemony over the world they knew did end in 1521, but their culture, albeit in a different form, intermingled with that of the Spanish and created the first mestizo worldview in this hemisphere. Yes, the giants (read gods, or perhaps even the Mexica themselves) fell, but their ideas, in sometimes vastly different forms, did not.<sup>lxxviii</sup>

Perhaps the few ideas offered here will present a broad plan for helping students in the LRGV compete in the capitalist world that is being created all around them and in the real time in which they are living. By implementing these ideas, instructors in the LRGV might be able to help our students understand that although their voices are only whispers in the roar of history, that roar would not exist without their individual whispers. It is in our anonymity that we find our individuality and historical importance, for though our bodies are visiting this world for only a short time, our minds, in the form of what we teach our children and those around us, survive us. After all, as the saying goes, the world is what we make it.

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## PERSONAL INTERVIEW

Armando Alonzo, Feb. 13, 2000.

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<sup>i</sup> *The McAllen (TX.) Monitor*, May 18, 2003, p. 10A

<sup>ii</sup> Gonzalez, *Mexicanos*, 4.

<sup>iii</sup> Veblen, *Theory*, 76.

<sup>iv</sup> Haynes, *Major Problems*, 186.

<sup>v</sup> De Leon, *Mexican Americans in Texas*, 28.

<sup>vi</sup> *Ibid.*

<sup>vii</sup> Weber, *Mexican Frontier*, 161.

<sup>viii</sup> Historian Rodolfo Rocha details many laws and actions aimed directly at intimidating *la raza* of the LRGV into silent acquiescence of U.S. authority. Such laws against *la raza* restricted their movements, gave authorities the right to inspect their houses without provocation and the power to kill arbitrarily. The latter occurred so frequently that it became a matter of course. Records of such deaths thus became scanty or ceased to be kept at all. Zamora, Orozco, Rocha, *Mexican Americans*, 115-117.

<sup>ix</sup> Zamora, Orozco and Rocha, *Mexican Americans*, 103.

<sup>x</sup> Gonzalez, *Harvest of Empire*, 237-238.

<sup>xi</sup> Heilbroner, *Worldly Philosophers*, 67.

<sup>xii</sup> There is much literature on this point. For some of the most perspicacious views of this topic, see Acuña, *Occupied America*, 57-81, Montejano, *Anglos and Mexicans*, 105, 116-117, De Leon, *Greasers*, 75-76, 94, and Gonzalez, *Mexicanos*, 108-109.

<sup>xiii</sup> Marx, *Capital*, 324.

<sup>xiv</sup> Veblen, *Theory*, 75-85.

<sup>xv</sup> Stiglitz, *Globalization*, ix, 5.

<sup>xvi</sup> Stiglitz, *Globalization*, 216.

<sup>xvii</sup> Stiglitz, *Globalization*, 218.

<sup>xviii</sup> Stiglitz, *Globalization*, 8, 22, 216-218.

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- <sup>xix</sup> Montejano, *Chicano Politics*, 237-238.
- <sup>xx</sup> Montejano, *Chicano Politics*, 235.
- <sup>xxi</sup> Heilbroner, *Worldly Philosophers*, 69-70.
- <sup>xxii</sup> Quoted in Heilbroner, *Worldly Philosophers*, 68.
- <sup>xxiii</sup> Montejano, *Chicano Politics*, 181.
- <sup>xxiv</sup> Taylor, *Multiculturalism*, 24.
- <sup>xxv</sup> Taylor, *Multiculturalism*, 5, 22-23.
- <sup>xxvi</sup> Taylor, *Multiculturalism*, 21.
- <sup>xxvii</sup> Taylor, *Multiculturalism*, 13-20.
- <sup>xxviii</sup> Taylor, *Multiculturalism*, 16, 20.
- <sup>xxix</sup> Taylor, *Multiculturalism*, 27, 31.
- <sup>xxx</sup> Taylor, *Multiculturalism*, 43.
- <sup>xxxi</sup> Taylor, *Multiculturalism*, 60-61.
- <sup>xxxii</sup> Taylor, *Multiculturalism*, 72.
- <sup>xxxiii</sup> Arthur and Shapiro, *Campus Wars*, 9-18, Montejano, *Chicano Politics*, 241-244. This is an interesting turn away from Azcárate's fears, mentioned earlier, of a "whitening" of Texas that occurred in the earlier 19<sup>th</sup> Century. Rendon, *Chicano Manifesto*, 282.
- <sup>xxxiv</sup> Gutman states that the beliefs of the dominant culture in a nation can all too easily be imposed upon members of ethnic minorities in the name of the equality and the "greater good" of society as defined by the dominant ethnic force in the nation, *Multiculturalism*, 19.
- <sup>xxxv</sup> Mirandé, *Chicano Experience*, 100-105
- <sup>xxxvi</sup> Montejano, *Chicano Politics*, 239-241
- <sup>xxxvii</sup> This section is inspired by Father Virgilio Elizondo, author of *The Future is Mestizo*, who first introduced me to the beauty found in the concept of *el mestizaje*. I cherish all the long discussions, the incisive intellect and constant friendship Father Elizondo has shared with me and can honestly state that he changed my life, for he opened a new world to me, the world created by *el mestizaje*. Elizondo's ideas have not just moved me; they have also led to the creation of an architectural form called mestizo regionalism. See Arreola, *Tejano South Texas*, 148-149.
- <sup>xxxviii</sup> Kamen, *Empire*, 487, 491
- <sup>xxxix</sup> The article "*el*" (the) is of critical importance here, for it enlivens the word *mestizaje*, transforming it from a static process dependent upon the designs and participation of human actors, and referring thus specifically to the forces that brought Spaniard and Indian together, into an independent historical force whose effects are unpredictable and vary on the time, place and historical actors involved.
- <sup>xl</sup> Vasconcelos, *Cosmic Race*, 40.
- <sup>xli</sup> Vasconcelos, *Cosmic Race*, 80. The phrase translates in English as: "...we in America shall arrive, before any other part of the world, at the creation of a new race fashioned out of the treasures of all the previous ones: the final race, the cosmic race."
- <sup>xlii</sup> Vasconcelos, *Cosmic Race*, 9.
- <sup>xliii</sup> Vasconcelos, *Cosmic Race*, 16.
- <sup>xliv</sup> Vasconcelos, *Cosmic Race*, 18-19, 28.
- <sup>xlv</sup> Vasconcelos, *Cosmic Race*, 18.
- <sup>xlvi</sup> Vasconcelos, *Cosmic Race*, 66. Translates as: "...the mixture of bloods will gradually become more spontaneous, to the point that interbreeding will no longer be the result of simple necessity but of personal taste or, at least, of curiosity."
- <sup>xlvii</sup> Vasconcelos, *Cosmic Race*, 79. Translates as: "All the tendencies of the future are intertwined in the present: Mendelism in biology, socialism in government, growing sympathy among the souls, generalized progress, and the emergence of the fifth race that will fill the planet with the triumphs of the first truly universal, truly cosmic culture."
- <sup>xlviii</sup> Vasconcelos, *Cosmic Race*, 70. Translates as: "Marriage will cease to be a consolation for misfortunes that need not be perpetrated, and will become a work of art."
- <sup>xlix</sup> Vasconcelos, *Cosmic Race*, 70. Translates as: "Duty and logic, it is clear, are the scaffold and mechanics of building, but the soul of architecture is rhythm, which transcends mechanics and knows no other law but the mystery of divine beauty.")
- <sup>l</sup> Vasconcelos, *Cosmic Race*, 7.
- <sup>li</sup> Vasconcelos, *Cosmic Race*, 35.
- <sup>lii</sup> Vasconcelos, *Cosmic Race*, 9.
- <sup>liii</sup> De las Casas *A Short Account of the Destruction of the Indies* is but one of many books the monk wrote detailing the horrors unleashed upon the New World by the largely illiterate, greedy and lustful *conquistadores* (conquerors).
- <sup>liv</sup> Kamen, *Philip of Spain*, 33-34, 61.
- <sup>lv</sup> MacLachlan, *Course*, 197.
- <sup>lvi</sup> Paz, *Labyrinth*, 75-88.

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<sup>lvii</sup> Paz, *Labyrinth*, 9-28.

<sup>lviii</sup> These myriad terms reflect the political backgrounds of those people who use them. Mexican-American is a term that made *la raza* just one of the mass of hyphenated American groups living in the U.S. Mexican is often used in a pejorative way by people who fear the growing influence of Hispanics, a politically middle-of-the-road term disliked by Chicanos, who are often far left-wing nationalists, some of whom live in the state of Texas and are thus known by the Spanish-language name Tejano and who are sometimes referred to as Latinos. These are more than political appellations; they are self-referential, regional and in part an indication of *el mestizaje* at work.

<sup>lix</sup> Almost every Mexican American living in the LRGV has a story to tell about someone they know facing racism. See also Garcia, *Raíces*, 7, 55-57.

<sup>lx</sup> Taylor, *Multiculturalism*, 73.

<sup>lxi</sup> Garcia, *Raíces*, 56.

<sup>lxii</sup> Rendón, *Chicano Manifesto*, 285.

<sup>lxiii</sup> Rendón, *Chicano Manifesto*, 59.

<sup>lxiv</sup> See Arreola, *Tejano South Texas*, 161-203, for a fascinating look at some of the ramifications of *el mestizaje* in South Texas, a region that includes the LRGV.

<sup>lxv</sup> Vasconcelos, *Cosmic Race*, 34, 35, 38.

<sup>lxvi</sup> Mirandé, *Chicano Experience*, 106, states there has yet to be formulated a Chicano pedagogy of liberation, though one is needed desperately.)

<sup>lxvii</sup> Freire, *Pedagogy*, 151-152.

<sup>lxviii</sup> Freire, *Pedagogy*, 27-29.

<sup>lxix</sup> Freire, *Pedagogy*, 26.

<sup>lxx</sup> Burke, *Mestizo Democracy*, 146-177.

<sup>lxxi</sup> This seeming antipathy goes both ways, for mainstream academicians tend to steer clear of theological tracts.

<sup>lxxii</sup> Burke, *Mestizo Democracy*, 168.

<sup>lxxiii</sup> Rodriguez, *Hunger of Memory*, 141-173.

<sup>lxxiv</sup> Heilbroner, *Worldly Philosophers*, 71.

<sup>lxxv</sup> See the many well-written essays in *Voices of a New Chicana/o History* such as Lorena Oropeza's discussion of the Chicano movement (Rochín, 197-230). In the end, though, these essays share a fundamental flaw, that of separationism that is mentioned above.

<sup>lxxvi</sup> Consider that the Spanish-language words trucka (truck), esmog (smog) and métal (metal) are manifestations of mestizaje in progress. See also Stavans, *Spanglish*, which includes a Spanglish-English dictionary nearly 200 pages long.

<sup>lxxvii</sup> Quoted in Thomas, *Conquest*, 529.

<sup>lxxviii</sup> Consider the fact that the holiest site in the American Hispanic Catholic world is the *Basilica de Guadalupe* in modern-day Mexico City. The shrine, a Hispanic equivalent of Mecca to the Muslims, is built on top of an ancient temple to the Mexica goddess Tonantzin, who represented, among other things, renewal and the hope of a brighter future. It is no accident that one pilgrimage site sits atop the other, for they both represent the same ideal.

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The State of Compensatory Education: An Analysis of At-Risk Minority Students in Higher Education

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Part I INTRODUCTION

Much like the foundation for the present day higher education setting, compensatory education programs had their beginnings in the early colleges of America. Students, needing tutoring in Latin, were seen as compensatory students. The history of compensatory education is traced from these roots in the 1600's through the modern "developmental studies" programs of today. Those early beginnings evolved into the federally funded, state operated programs that are designed to provide a multitude of services to "at-risk" students in

higher education. These programs, at institutions, are referred to as Educational Opportunities Programs [EOP]/ACT 101 programs. The programs provide free tutorial services and counseling to at-risk students. ACT 101 was established by the Commonwealth of Pennsylvania in 1971 to provide a support system to students who otherwise may not have been able to succeed in college. Allen Ballard (1973) indicates the arrival on college campuses of such programs actually came in the mid to late sixties. He writes, “these programs were to provide a level of academic leniency for under-prepared black students” (p. 90). Ballard also indicates students were being admitted into colleges with test scores less than those traditionally desired for white college freshman. According to Ballard, this marked the beginning of true “at-risk” educational programming.

“At-risk” programs provide a number of services for the participants. Services include instruction in basic study skills and tutorial services, as well as academic, financial, and personal counseling. The admissions process consists of assistance in securing admission and financial aid for enrollment into four-year institutions, assistance in securing admission and financial aid for graduate and professional programs, and information about career options and career counseling. The program also utilizes mentoring and provides special services to those with limited English skills.

These services are consistent with the mission of state owned and operated institutions as indicated by the second Morrill Act of 1890. The Act indicates, there will not be any appropriation of federal funds to an institution that does not (1) afford an equal opportunity for admission to the institution, (2) afford equal opportunity for success while attending the institution (Rudolph, 1990). According to the land-grant idea, “there should be collegial education for everyone at the expense of the public” (Rudolph, 1990 p. 260).

Today, there are a number of factors involved with determining which students comprise the “at-risk” category. For example, the predicted grade-point-average (pgpa) of a student is critical in determining who would be a candidate for “at-risk” programming. However, a student can be offered admission to a Pennsylvania SSHE University but choose not to participate in the prescribed program. It is important to note, a student’s admission to a university in the Pennsylvania SSHE is not contingent upon the student’s utilization of the services provided by the program even after they have been identified as “at-risk”.

Purpose of Research

While it is the intent of higher education to facilitate and stimulate academic prowess, when students, who have been identified as “at-risk”, are not mandated to go through some kind of academic, personal enrichment program the intent for having “at-risk” students on campus then becomes unclear. “At-risk” students on these college campuses are identified overwhelmingly as minority students.

Students who are identified as “at-risk” but do not benefit from the services of the program, due to an irrelevant characteristic such as race, is of great concern. The expectation for these students to effectively interact within the system of higher education may be unrealistic. The purpose of this research is to explore the attitudes of administrators and practitioners of “at-risk” programs at Pennsylvania SSHE Universities to look at the expectations for success in these programs based on the programming employed.

Research Questions

The proposed research questions are:

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- (1) Can “at-risk” students effectively recognize their deficiencies, seek the appropriate help, and be academically successful without the appropriate intervention and accountability?
 - (2) Do administrators/practitioners of these programs provide the most conducive environment to meet the expectations?
 - (3) Do the attitudes of the administrators/practitioners facilitate a positive transformation?

Defining of Relevant Terms

This section will include definitions to key terms.

First generation college student: those students that are the first in their generation to attend an institution of higher education.

Predicted grade point average: the grade point average that is given to a student based on their high school grades, SAT scores and placement test scores.

Part II Literature Review

This section introduces literature from a number of theoretical perspectives as well as relevant historical information. One such perspective, applied anthropology is elicited to connect literature and perspective. This approach, as defined by Karl Heider (1997) reads, “...it should be considered the fifth subfield of anthropology, it uses the methods and insights of anthropology to solve problems in the world outside of the academy” (p. 26). Critical theory perspective, organizational theory perspective, an analyses of “at-risk”/“disadvantaged” literature, a brief look at Title I, and a historical chronology of the evolution of the Pennsylvania State System of Higher Education will be explored.

State System of Higher Education

Pennsylvania’s State System of Higher Education (SSHE) was established in 1983 after the signing of Act 188 on November 12th, 1982. The purpose of the Pennsylvania SSHE is to provide high quality education at the lowest possible cost to students of the commonwealth.

Historically, Pennsylvania colleges spent their first 100 years preparing teachers for the Commonwealth’s schools. The institutions were first known as normal schools. Normal schools evolved into state normal schools, then to state teacher colleges, next to state colleges, and then to what they are known today as state universities. Presently, the Pennsylvania SSHE comprises 14 universities, four branch campuses, the McKeever Environmental Learning Center, and the Dixon University Center.

The mission and purpose of the current Pennsylvania SSHE is substantiated by the following belief of Isaac Newton; former United States Commissioner of Agriculture, “the purpose of an education is to teach men to observe and to think in all of their scholarly pursuits with a common course of instruction” (Rudolph, p. 256). With that said, a look at what comprises the “at-risk” student category is explored.

“At-Risk” Analysis

The prophetic words of Isaac Newton, some tenants of the second Morrill Act, and Title I legislation have manifested themselves into significant components for the “at-risk” student programming perspective. Much like Newton, Richard W. Riley, former Secretary of Education (1994) writes, “President Lincoln’s Morrill Act of 1890 and President Johnson’s ESEA of 1965 stand as educational beacons for the need of educating disadvantaged

students” (p. 3). Fullan (1996) advises, on what he refers to as The False Assumption of Systematic Reform, “there is a tremendous amount of research that suggests educational change is non-linear. He continues with, even the most methodical and pithy initiatives have the propensity to become fragmented” (p. 421).

Francisco Rios (1996) goes on to describe “at-risk” students as those that have a higher propensity to drop out of school, those that lack the motivation and skills necessary to adequately perform, those students that have attendance and or discipline problems, and those that have low self-esteem. Chelemer, Knapp, and Means (1991) additionally define them as “disadvantaged, educationally deprived, and disproportionately poor and come from ethnic and linguistic minority backgrounds” (pg. Xi). However, Gordon and Yowell (1994) assert their definition of “at-risk” students as they write, “at-risk” students are a category of persons whose characteristics, conditions of life, situational circumstances, and interactions with each other make it likely that their development and/or education will be less than optimal” (p. 53). Accordingly, Henry Perkinson (1995) says, in the sixties, the expansion of subject matter specialist existed for specific types of students: disturbed children; culturally deprived or slum children; slow and fast learning children (p. 84). He also indicated this recognition was just the beginning of what was to come.

Myers (1983) suggests a simple pattern to follow in identifying “at-risk” students. He says one must identify with the two major components that affect the need for remedial education in college. The number of under-prepared students and their level of preparation should determine the scope of the remediation” (p. 6). Mayer (1990) indicates an ideal developmental education program should employ full-time faculty members with at least a Master’s degree and preferable a Doctoral degree. Also, having current library resources and access to those resources are paramount. Heider (1996) asserts, “technology is a major factor in achieving cultural adaptation” (p. 83). For the purpose of this research, the definition of “at-risk” students will also include those students that enter higher education with below average high school grades and SAT scores and those students who are “first generation” college students. It is important not to allow the conditions of “positivism” to prevail to discredit quality research. “Positivism”, according to Heider (1997) is, “a system of thought that deals with measurable facts and phenomena that can be perceived by the senses, rejecting intuitive interpretation” (p. 48).

Title I

Henry Perkins (1995) invites a beginning point for this section as he wrote on Charles Eliot’s beliefs stating:

“Back in 1890, Charles W. Eliot, the president of Harvard University, had complained to the delegates attending the NEA convention that no state in the union possessed “a system of secondary education.” And so long as a gap between the elementary schools and colleges persisted, no state had what could properly be called a system of education” (p. 100).

This seems to have been the beginning point of recognizing the fundamental gap between compulsory education and higher education. The thought was, according to Berube (1991), “the golden age of educational history developed, of young, socially conscious Ph.Ds. This educational history, dubbed revisionism, examined our educational past and used new historical methods to understand educating the poor” (p.68). Extensive research and

emphasis has been conducted and given to address the deficit in the educating of “at-risk” students. It should be known that the majority of the research and emphasis has come by way of k-12 education. Particular studies such as the Ypsilanti study did make an attempt to encompass a larger cohort that extended through and including age 19.

Maris Vinovskis acknowledging this gap writes, “in 1965, the Eighty-Ninth Congress passed the Elementary and Secondary Education Act (ESEA). This was the first major federal aid initiative for education programs that specifically targeted disadvantaged children” (p. 189). Quick to follow was the Higher Education Act of 1965 (Berube 1991 p. 77). Also, under the Equal Protection Clause of the Fifth Amendment, Title VI provides the following:

“No person in the United States shall, on the ground of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be subject to discrimination under any program or activity receiving Federal financial assistance” (Margaret Barr, 1990 p. 108).

“Federal compensatory education programs have been examined many times” (p. 188) further writes Vinovskis. But the majority of the examinations have come from a K-12 perspective and not compensatory education as it pertains to the “at-risk” college student population.

Discussing this “at-risk” population, Graham (1984) and Jeffery (1978) state, President Lyndon Johnson, a former schoolteacher, as part of his “war on Poverty,” was deeply committed to using education to help disadvantaged children. They go on to say President Johnson seemed to be so “genuine” in his faith that the efficacy of education is paramount in eradicating poverty. This belief became widely shared by many policy makers in Washington. One such policy that came into being during the Johnson administration was Title I.

The notion of Title I, as Vinovskis (1999) states, is more of a funding source mechanism than a specific program for helping “at-risk” students. The problem with examining Title I from a programming and planning evaluation perspective is such sources as these are subject to the discretion of the “leadership” agenda. James Anderson (2003) writes, “sometimes the demands that policy-makers choose to or feel compelled to act on at a given time, or at least appear to be acting on, will constitute the agenda of the policy” (p. 85). In fact, it was determined in the early to mid 1970’s through a study entitled The Sustaining Effects Study by the System Development Corporation that “Title I students achieved below regular students in academic achievement year after year.” (Carter 1984, p. 5) Jennings (1995) writes, in the decade of the 60’s, Presidents Kennedy and Johnson led the nation to act on the belief the education of “at-risk” children is paramount to the foundation of our society (p. viii). He continues on to indicate the paradigm shifted from questions of access to questions of quality and equality. Perkins (1995) warns, “those politically appointed to positions of power frequently promote corruption and chicanery” (p. 117). The words of Perkins suggest a thorough evaluation be conducted prior to any kind of implementation. In short, history shows “all that glitters is not gold.”

Critical Theory perspective

From the critical theory perspective, on the importance of family background James Coleman (1990) wrote:

an interpretation of family backgrounds is that the output of education results from the interaction of qualities the student brings from home, which can be loosely characterized as attitudes, effort, and conception of self-with qualities of the school.

As social capital in home and neighborhood shrink, school achievement and other growth will not be increased by replacing these resources with more school like resources, for example those that produce opportunities, demands, and rewards". In addition, Coleman goes on to say that the resources should be consistent with those that are provided by the school (p. 338).

Karl Heider (1996) asserts, "one of the oldest ideas around is the notion that a persons natural environment is not just part of the mix, but the crucial shaper of culture. This belief is referred to as environmental determinism" (p. 83).

A common theme throughout the literature hints race should be considered a major part of the criteria for acceptance into "at-risk" programs. This is seen by the interchangeable use of such terms as, inner-city students, minority students, disadvantaged students, educationally deprived students, underprivileged students, lower class students, slum children, ethnic and linguistic minority students, and groups of low socio-economic status. Frank Riessman (1962) espouses that educators need to be careful of generic labeling because by referring to someone as disadvantaged denotes an advantage existed. Persuasively, he goes on to indicate, those who are referred to as disadvantaged do not have an advantage or privilege others would desire. For instance, a look at the position of Clowes and Creamer (1979) suggests the term "differentiated remedial program" in referring to a self-contained compensatory type of program. They indicate the use of such a program seems to segregate the developmental student from the rest of the college community. They feel it was very important for the developmental student to be admitted to institutions, but the "differentiated" program may actually have a negative effect upon the student. They are proponents of a developmental program "that is integrated into the total operations of the university, rather than alienating it from the institution" (p. 24).

Another example is seen in what Joseph Cronin (1973) wrote, when he referred to urban communities as "disadvantaged", low-income, and "minority" communities (p. 182). Lois Weiner (1993) references Allen Ornstein as labeling "inner city" students as poor and black. Weiner said Ornstein's study reflected the same underpinnings as previous research on cultural deprivation with an inherent misappropriation and inconsistent use of terms. Nathan Glazer (1997) in his book, We Are All Multicultural Now, says, "multiculturalism is a rubric" (p. 81). Culture should be looked at critically from all perspectives and to make an attempt to "pigeonhole" culture or any aspect of it would be an injustice. "Members of the same culture do not agree on everything and do not share all knowledge" (Heider, 1997, p.55).

In the same vein as Joseph Cronin, Noel Day (1970) wrote in an article for the Harvard Educational Review:

a distinction among classifications is crucial, the notion of "disadvantagedness" tends to locate the responsibility with the Negro child, the family, or the community. While the notion of inequality of opportunity or differentiated access to the means of education assigns the responsibility more clearly to society and to those within who control access to opportunity (p. 206).

Who or what determines who fits this category of "disadvantagedness?" W.E.B. DuBois (1973) wrote:

We have been inevitably made part of that vast modern organization of life where social and political control rests in the hands of those few white folks who control wealth, determine credit, and divide income (p. 74).

Caroline Persell (1977) in her book, Education and Inequality states, “low income or minority students do not achieve in school and life because of deficiencies in their home environment, disorganization in their family structure, inadequate childrearing patterns, low self-esteem and maladaptive values” (p. 76). Berger and Luckman (1967) ascertain in a similar line of thinking:

social and educational ideologies and concepts held by teachers, administrators, and researchers may have important consequences for the way a student is perceived, the expectations held for the student, how the student is taught, and what is learned by the student (p. 13).

This section identifies with fundamental strengths and weaknesses in the breadth and scope of the programming for “at-risk” students.

Organizational Theory Perspective

The organizational theory perspective addresses the commitment of the institution and the practitioners to the “at-risk” student population while attempting to maintain the institution’s mission and identity.

Jeffery Pfeffer (1992) introduces symbolic management for the organizational theory perspective. He describes symbolic management as:

management that operates fundamentally on the principle of illusion and that by using political language, settings, and ceremonies effectively one elicits powerful emotions in people, and these emotions interfere with or becloud rational analysis (p.279).

Symbolic management according to Clabaugh and Rozycki (1997) is a “pseudo solution”. They proclaim, “pseudo solutions are a phony way of addressing problems” (p. 38). Robert Birnbaum (1988) warns that we sometimes see the evidence of effective leadership even though it does not exist. Perrow (1986) lends a perspective on what he considers basic issues for all levels of analysis in understanding organizations. He wrote:

in understanding organizations there are some basic questions that one must ask, 1. Is change seen as orderly or disorderly, continuous or discontinuous, progressive, cyclical, or random? 2. Is behavior governed by cultural norms and values or by economic and self-regarding norms and values? 3. Is the organization goal directed, or does its direction merely emerge as the product of multiple interests and uses? (p. 193).

James Coleman (1990) introduces organizational culture as, “an interpretation of expectations is that the outputs of education results from the interaction of qualities the student brings from home, which can be loosely characterized as the attitudes, the efforts, and conceptions of self-worth qualities of the school.” He continues to indicate, “as social capital in the home and the neighborhood shrink, school achievement and other growth will not be increased by replacing these resources with more school like resources” (p. 338). Again Perrow (1986) offers a very interesting perspective for viewing organizational dynamics when he wrote about the “cultural industry” which he defines as, “the media, literature, art, music, drama, corporate/institutional identity, and badging as it pertains to the influences on the culture and the institution” (p. 179). For example, if the culture of the organization is diverse then one could conclude that the organization is politically compliant and utilizing its funding for diversity. Stephen Brookfield (1990) gives an opinion on what he says can

damage the reputation of an organization/institution. He says an institution cannot deny its credibility by making an attempt to be “real” with students. In response to Brookfield, it would seem the pieces to contend are; what encompasses institutional credibility and who and what defines “real?” Hierarchy, mission, and policy must be clearly stated in order for an institution to function effectively.

Tony Becher (1996), in an attempt to relate image and culture to organizations writes: Professional identity may be thought of as analogous to the ideology of a political movement; in this sense, segments have their own ideology. We have seen that they have missions. They also tend to develop a brotherhood of colleagues, leadership, organizational forms and vehicles, and tactics for implementing their position. But, it must be pointed out that not all segments display the character of a social movement. (p. 46).

Becher’s reference identifies with the image that an organization has and must maintain. The image of an organization directly correlates with the organization’s culture, goals, and social structure. An example is given as Perrow (1986) addresses the Moral Ambiguity of Functionalism.

“The Crown-Zellerbach Corporation with its distinguished leadership (one chairman was an ambassador to Italy: the firm is noted for philanthropic activities in San Francisco etc.), “adapted” to the community values of Bogalusa, Louisiana, for years, even as the federal government was taking legal action to force the company to integrate its facilities. It was responsive to local community values and strivings—those of the minority white community—with disastrous consequences for the rest of the community—the black and poor majority. U.S. Steel performed a similar rite of institutionalization in Birmingham, Alabama, for years when it ignored job segregation, racial unrest, and injustice until the disruption of production following the riots in the black ghettos, along with some national criticism, forced it to take slow, hesitant steps to “adapt” to another part of the community” (p. 169)

The eclectic mix of literature develops the research problem by way of the perspectives and other relevant information as indicated.

The critical theory espouses an organization cannot expect an eighteen-year old, first generation, low income, at-risk students to engage the vast system of higher education. It also indicates an organization and its educators should recognize the diversity “at-risk” students potentially bring to the institution and accept and embrace this existence. It also shows that a high correlation between academic prowess and minority students should not conveniently be used to categorize the abilities of any one group of students. This would be based on the use of irrelevant characteristics. The question here, who engages “majority” students in the “at-risk” category?

The organizational theory perspective addresses the commitment of the institution and the practitioners to the “at-risk” student population. This perspective points out that one should be aware of possible symbolic management and pseudo solutions. It also points out that an aggressive attempt to have diversified teaching and a diversified environment could prove to be beneficial to the educational experience of all constituents, this is in the spirit of “compelling interest.”

The analysis of Title I shows the importance of providing a particular education for “at-risk” students. Also, the fundamental motivations are explored.

The brief look at the history of the State System of Higher Education provides a framework for assessing the mission of higher education in the commonwealth of Pennsylvania.

Part III Methodology

The methodology used to assess the administrative attitudes will be in questionnaire format. A Buros Attitude Assessment will be sent to lead administrators in compensatory education (Act 101) departments of all fourteen state schools in the Pennsylvania State System of Higher Education (SSHE). The questionnaires are geared towards having the sample population, respond as truthfully and as comfortably as possible. Respondents will also be encouraged to provide personal vignettes as portraiture to account for validity in the research and to provide additional authentication. The data collected will be compared to initial assertions in an attempt to find heuristically occurring categories or patterns. Coding will be used to help organize the data even further. The two types used will be open and axial. Trustworthiness will be accounted for through triangulation. Heider (1997) writes, "since qualitative research has a tendency to be so broadly conceived that many techniques should be employed in every single piece of research" (p. 30).

Lightfoot (1997), indicates "the story should be told just as it is perceived/experienced by the respondent". Anthropologist Clifford Geertz (1973) also indicates that the more natural the story is, the more validity the research will have.

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