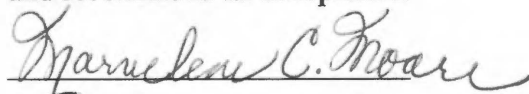
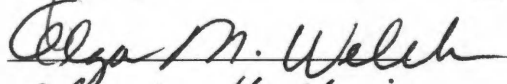
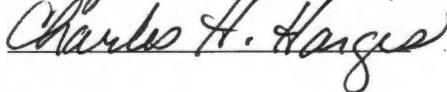


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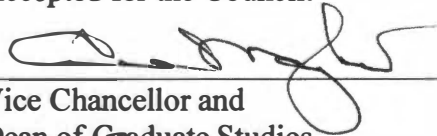
I am submitting herewith a dissertation written by Rénard B. Harris entitled "An Interpretive Analysis of the Formative Period of Journal Publications related to Multicultural Education: 1977-1987." I have examined the final paper copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Education, with a major in Teacher Education.


Thomas Turner, Major Professor

We have read this dissertation
and recommend its acceptance:

Accepted for the Council:


Vice Chancellor and
Dean of Graduate Studies

Thesis
2005b
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An Interpretive Analysis of the Formative Period
of Journal Publications related to
Multicultural Education: 1977-1987

A Dissertation
Presented for the
Doctor of Education
Degree
The University of Tennessee, Knoxville

Rénard B. Harris
May 2005

DEDICATION

This dissertation is dedicated to two of the strongest people I know, my parents. My mother Gloria Harris, for words cannot describe her strength and character, and my father Richard H. Harris I (deceased), who I know would be proud of his youngest child.

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I would like to thank my committee chair and friend Dr. Thomas Turner, whose knowledge and experience guided and mentored me through this most interesting process. I would also like to thank Dr. Marvelene Moore, collateral committee member, for allowing me to experience the world of music education via independent study, which in turn led to my first national publication. I would like to thank Dr. Charles Hargis for his encouragement and support, as well as Dr. Olga Welch for her support and motivation. The members of my committee exemplify characteristics as professors that I hope to emulate some day.

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ABSTRACT

The purpose of this study was to examine the nature of multicultural education in educational literature over a ten year period, 1977-1987. The evolution of multicultural education since its first inclusion into the Education Index, 1977, was of major concern. The researcher wanted to know how the development of multicultural education was influenced by the scholarly writing of that period.

Two hundred-twenty articles listed under the multicultural education heading in the Education Index from 1977-1987 were used as data for this study. Sixty-two articles that appeared in journals in 1977 were used to identify the early common themes of multicultural education. The remaining years covered in this study, 1978-1987, were divided into two periods: Period I: 1977-1983 and Period II: 1983-1987. The writings taken from the articles from both periods, I and II, were used for interpretation and analysis of the evolution of the themes identified from the 1977/78 index.

Five multicultural education themes were identified: ethnic minority, culture, teachers, language, and schools. The ethnic minority theme weakened as the years progressed from 1977-1987. The interest was later focused on all ethnic groups, but this became evident under the theme culture. Culture became an umbrella for including all students regardless of race, ethnicity or socio-economic background. These five themes reflected the marginalized or non-mainstream student as the primary concern, but as societal integration increased so did the scope of multicultural education. The teacher theme continued to waffle from improving teacher education programs at the collegiate level to providing lists relating how to deal with marginalized students. The theme

school was consistent on encouraging a transformative education. Among the recommendations the researcher suggested further study related to developing a multicultural education curriculum specifically for the practitioner.

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CHAPTER I

INTRODUCTION

Cultural differences in the United States have historically been an issue and often a challenge for the American educational system. Of course this is understandable since great numbers of people of various ethnicities, religions, races, economic status and beliefs have made the United States their home. Seeking consensus on equal rights, privileges, and opportunities in education for all students regardless of their ethnic and cultural differences has spawned political and personal differences. These differences have led to revolts, protests, and judicial decisions.

Developing, implementing, and encouraging others to support multicultural education was difficult because the American educational system was well established, and in many ways proven to be effective long before the concept of multicultural education was developed. As the years have passed, the answer to the question, “What is Multicultural Education and how does it work in the classroom?” has broadened and become more nebulous and difficult to articulate. Fortunately there are several works by dominant thinkers of multicultural education whose ideas, theories, concepts, and implications have helped create the foundation and boundaries of this field that can assist in answering this elusive question.

Krug (1977) explained that between 35 and 40 million immigrants entered the U.S. between the years of 1880 and 1915. Because of the high number of immigrants, creating a plan to deal with the vast cultures was inevitable. In the early period of mass immigration two theories were developed. One was the theory of Americanization or assimilation the other was the theory of cultural pluralism.

The main objective of assimilation was to teach and encourage immigrants to learn the culture of “Americans”, and to cease the practice of their original culture. A commonly used term to describe assimilation was the melting pot. According to Krug (1977), the term was taken from a Broadway play called “Melting Pot” by Israel Zangwill. In the play, people of diverse cultures were able to share their cultural ideas and melt into one culture.

The idea of the United States becoming a melting pot, a nation in which all ethnic differences would combine to form a new people, was not the reality (Banks, 1978). The melting pot as a Broadway play was a success, but the melting pot as a realistic practice in society was not. The concept underwent vigorous attacks from those who observed the realities of “unmeltable” groups of persons who continued to suffer forms of discrimination (Deyoe, 1977)

All cultural groups were not embraced equally, and many turned away from the idea of assimilation. Deyoe (1977) wrote that the melting pot assumed that as people became unlike anything they had known before and more like a “new,” anonymous, conforming, undifferentiated mass, their satisfaction as an individual and a member in society would increase proportionately. Those who subscribed to the melting pot metaphor perceived cultural differences as divisive (McKenzie, 1977).

According to Banks, writing in 1978, minority ethnic groups were the only groups that gave up their ethnic traits and rather than a melting pot, the United States had Anglo conformity. Anglo conformity, the dominant culture that all Americans were encouraged to be a part, dominated the assimilation ideology. Being Americanized meant to conform to Anglo values.

The opposing societal ideology, cultural pluralism, in the United States was a theory developed by Horace Kallen, a 1920's philosopher (Krug, 1977). Kallen's position was that American culture was historically pluralistic. He accepted "Americanization" provided it did not demand the complete assimilation of ethnic groups. "Unity in Diversity" was Kallen's view of American society. Cultural pluralism was about creating a culture of subcultures. According to Freischlag (1978), it was the goal of American society: to draw upon the strengths of all its diverse groups. The idea was to embrace and respect differences and allowing every individual regardless of culture to have an equal chance for success without fear of cultural discrimination.

In the 1870's and 1880's America was already a heterogeneous nation of many peoples and many cultures. Grant (1977) explained that heterogeneity conflicted with the major beliefs of Anglo-Saxon culture. Even religious differences became a concern. The primary religious faith within the Anglo-Saxon culture was Protestant. In 1859, there were skirmishes between Catholics and Protestants when Catholic students refused to read from the Protestant Bible in Boston schools (Havighurst, 1978). Incidents such as these created the challenge of reconciling the reality of America's cultural pluralism with its vision of an Anglo-Saxon homogeneity (Grant, 1977).

The primary American institution selected to lead this reconciliation was the public school system. Ellwood P. Cubberly, an American educational historian, summarized the prevailing attitude toward the role of the schools as assimilating all who were not Anglo-Saxon (as cited in Grant, 1977). Although heterogeneity existed, the dominant culture insisted on the school systems exercising and maintaining a culture of Anglo-Saxon homogeneity.

Ideas related to assimilation were almost totally unchallenged from the turn of the century to the beginning of the 1960's; discrimination in employment, housing, and education caused African-Americans to lead an unprecedented fight for their rights which became known as the Black Revolt (Banks, 1978). Cultural groups which consisted of people of color were visually seen as different because of their skin color. The Civil Rights movement and the desire of the Black community to discover its own roots spurred a like interest in other ethnic groups to revitalize their own cultural identities (Schwartz, 1977).

This renewed interest in cultures created a unification of various ethnic groups, and encouraged an exploration of multiethnic approaches to education. Banks (1978) suggested that multiethnic education assumed that ethnic diversity enriched the nation and increased the ways in which its citizens could perceive and solved problems. Ethnicity was a major factor in how an individual saw the world. In Banks writing of ethnicity, ethnicity and culture were the cornerstones of multiethnic education.

The assumption was that cultural differences were advantages to learning, collaborating, and societal growth. The term multiethnic education was eventually replaced by the term multicultural education. Multicultural education was the antithesis of Cubberly's vision of the educational system assimilating all who were not Anglo-Saxon.

Multicultural education was basically created from the theory of cultural pluralism. The concept of cultural pluralism refers to a theory of society – a particular form of social organization, and multicultural education refers to a form of educational practice. But, Pacheco wrote in 1977 multicultural education may or may not be

congruent with cultural pluralism. In other words, the practices within a particular school may or may not fit the societal view in which that school is a part. There may be a societal lag in terms of the multicultural practices in the classroom.

In American society the concept of multicultural education, as a distinct effort, has existed for over thirty years. During the pioneering stages of multicultural education it was influenced by the Civil Rights Movement and the theory of cultural pluralism. Multicultural education is a dynamic approach to education. Because of the dynamics of multicultural education the characteristics, boundaries, and methods of implementation have often been misunderstood and considered vague and unstable.

STATEMENT OF THE PROBLEM

I am a critical theorist. I believe that ethnicity, language, and culture are major factors in how people communicate and relate to one another. I also believe that societal status is influenced by these factors, which place some people decisively in better power positions of society than others. I believe that ethnicity, language, and culture are factors in how one is perceived and positioned in society, and that standards of these factors are determined by varying groups. Overall there is a mainstream group and a non-mainstream group, also called marginalized. The mainstream group is the predominant decision maker in terms of acceptable mores, attitudes, behaviors, economy, and lifestyles. Often those who are members of the marginalized group are considered subordinate to the mainstream group. Because of these beliefs I attempted to make this research study an exploration of the relationship of these two groups within the American Educational system.

Ethnicity, culture, and language are the factors of interest in my paradigm that are directly related to multicultural education. The characteristics, boundaries, and implementation of multicultural education are not easily defined. Because of the influences of the Civil Rights Movement, multicultural education has been seen solely as an educational approach to help Black children. Multicultural education was considered too experimental and many demanded old traditional ways they could better understand. It has battled with traditionalist views who supported assimilation, and because of this its interest in the schools has often waffled and been seen as a trend in education instead of a permanent significant issue.

According to Valverde (1977) the majority of changes in traditional educational practices stemmed from academic institutions, legislation and protest. But academic institutions and courtrooms could only do so much in terms of demanding that results of research and mandates were being followed. Valverde added that by 1977 developments of the previous decade had been halted by citizens attempting to replace the new developments with tried but outdated procedures.

The challenge of multicultural education as a concept is that within the dynamics of change, it attempts to include ethnic groups which have been excluded in larger and systematic ways. Hiraoka (1977) indicated that multicultural education stressed inclusion, and it was important that it always considered the effects of change upon diversity. The efforts to include the voice and perspectives of marginalized ethnic groups into a well established traditional school system was not an easy task. In the 1970's and 80's multicultural approach did not make enough of an impact to gain overwhelming support. Society demanded academic results that they could understand.

The very programs that were created to alleviate inequities in public education were serving to perpetuate the very practices they were devised to eliminate. Specialized enrichment programs were acting to once again divide students of minority cultures of American society from all other students (Valverde, 1977). Scholars, educators, and courtroom decisions were not enough to maintain a steady consistent multicultural education program.

Rudman explained that the very concept of ethnicity as it was viewed in 1977 was different from that in the serious literature of the 50's or even the first part of the 60's. The distinctions between ethnic groups and nations were not as sharply drawn. Rudman added that one could not yet find a commonly accepted rationale for the emerging phenomenon of ethnicity; whatever the reason for the emergence of this newest form of group consciousness, ethnicity was considered a political force to be reckoned with.

Rudman (1977) concluded that he would hold that the major distinction between ethnicity as it was presently discussed and subcultural groups as they had studied them in the past was the use of political power as exercised by proponents of ethnicity. Rudman's statements implied that ethnicity and culture were not sincere factors of perception and knowledge. Ethnic minorities began to get political attention by emphasizing injustices due to race. As scholars joined forces, multiethnic studies became a popular field of study.

Whether ethnicity was a factor in learning or not it was a factor in the development of multicultural education. Olsen's (1977) writing indicated that ethnicity and race remained the dominant factors in determining the scope of the content of multicultural education. Olsen added that in 1977, in many American schools and

universities, and professional literature, multicultural education should have been more accurately called multi-ethnic education. American ethnic minorities received the bulk of the attention in multicultural education programs. According to Olsen (1977) cultural groupings such as religion, sex, role, community, age, income, nationality, politics, and class had not made as much of an impact in the multicultural education movement.

. If multicultural education was only political maneuvering for marginalized ethnic groups, then this too adds to the problem of the ideology being completely accepted in a pluralistic society. Is it only about race and ethnicity or are all cultures a part of multicultural education? An ethnic only approach encourages divisiveness. Rudman (1977) shared that ethnic learning styles were based on a thin layer of research that did show ranges of individual differences existed, but no differences that one could attribute to the birthplace of a parent.

Multicultural education approaches were nonexistent in the classroom due to the fact that they appeared to be solely concerned with ethnic minorities and the lack of teacher preparation in dealing with ethnic minorities. As the term multicultural education came to life in the early 1970's new ideas and directions in regard to its meaning came to life as well. Within the last decade multicultural education became a platform for various causes, views, and philosophies since becoming a commonly used term. The boundaries and truths about multicultural education varied. Banks (1999), one of the earliest leaders to emerge in the multicultural movement, suggested that to reveal the truth about multicultural education many of the widespread myths and misconceptions about it must be identified and debunked. This study attempted to assist in debunking misconceptions

about multicultural education and especially to examining how the earliest ideas influence the movement.

PURPOSE OF THE STUDY

The purpose of this study was to identify themes related to multicultural education and the progression of those themes over a ten year period from 1977-1987. This period was of critical importance because it defined the meaning and nature of multicultural education. The progression of multicultural education after its first inclusion in Education Index in 1977 provides an important chronological documentation of this period. It showed how the development of multicultural education was conceptualized by the scholarly writing of that period.

The Education Index is a cumulative index to educational publications in the English language. The researcher primarily but not exclusively referred to the multicultural education journal articles listed in the Education Index as the basis for the first ten years of that period. The following questions are addressed in this research study:

1. Were there central themes that came to characterize multicultural education?
2. Were there enough commonalities in the formative years, 1977-1987, to develop a multicultural education program/model useful for today's classroom?
3. Was multicultural education any different than good teaching?
4. Was there a specific population focus?

NEED FOR THE STUDY

During the period under study various camps of theorists, researchers, practitioners, and enthusiasts with differing opinions on the goals, aims, and objectives of multicultural education existed. The similarities often outweigh the differences among these camps. These differences each added perceptions of multicultural education which during the period may have been said to have unstable boundaries. Therefore this study examined multicultural education, as it was conceptualized during that decade after it was added to the Education Index, a highly referenced educational source.

Identifying related themes constructed from the works of various authors will centralize the meaning of multicultural education. Identifying a common core of multicultural education so that teachers can make use of it in the classroom prolongs its' existence. Often multicultural education has waffled in and out of school systems without consistent implementation. This study will assist in identifying the primary characteristics of multicultural education.

This study attempted to describe how clear multicultural boundaries were conceptualized by authors of the period from 1977-1987. These boundaries provided a framework that assisted in better understanding multicultural education. Through this study it is hoped that educators will have a clearer understanding of multicultural education as a philosophy as well as a practical approach to educating all students.

This study also attempted to provide stability for the continuing perception and purpose of multicultural education. The researcher believed that such stability would help educators to better understand how to apply multicultural education methodologies. Multicultural education has often continued to be considered a buzzword equated with

good teaching. There is a need to understand why multicultural education is more than good teaching.

The researcher also believed that his own effectiveness as an educator would be influenced by increasing his knowledge of the characteristics, boundaries, and implementation of multicultural education. He also believed that he would gain the ability to articulate the ideas of multicultural education better from an interdisciplinary perspective. The researcher further believed that the ability to articulate multicultural education and the ability to practice multicultural education were needs for all educators in today's society.

LIMITATIONS AND DELIMITATIONS

This study is limited and delimited in several ways. Primarily it is delimited to those authors in established journals that were listed in Education Index from 1977-1987. This of course excludes many well known authors writing about multicultural education in the last half century. Authors such as Schlesinger, D'Souza, Leo, Glazer, and Gray are major critics of multicultural education (Banks, 1999). However, while these authors are major critics they were not listed in the Education Index during the ten year period, 1977-1987. Specific limitations were that the articles that were categorized under multicultural education in Education Index. The publishers have control of which article submissions are accepted publication. Therefore, this study is exclusively focused upon published articles.

This dissertation is limited to those 534 English-language periodicals and yearbooks published in the United States and elsewhere that are listed in Education Index

under the term multicultural education. These journals are selected by a committee of professional librarians who first choose a list of potential journals for indexing, and secondly submit the chosen list to librarians to rank order their journal preference. There is also an additional committee whose responsibility is to stay current with the literature, new terminology, and various database files in order to continuously maintain a current controlled vocabulary.

ASSUMPTIONS

Several assumptions were made in the course of the study. The first major assumption was that all of the major publications related to the mainstream in education were included in Education Index. A second assumption was that these particular articles were the thinking of the writers of this time. A third assumption was that the Education Index listings were an indicator of what was important in the field of education, since professional librarians select the journals indexed in the Education Index. These journals contain articles that were significant for their time in the field of education. The authors, who were published in these journals, were able to articulate pertinent information that was useful to other educators, scholars, and practitioners.

These resources, authors, journals, and index, supplied a historical record of multicultural education as it was conceived by writers in the period from 1977-1987. This period, 1977-1987 was a defining period in the field of multicultural education. Another assumption was that published works of writers during this period helped further explain the characteristics, boundaries, and implementations of multicultural education.

DEFINITION OF TERMS

The following terms are defined with the intention of providing clarity to the study:

Anglo conformity: Refers to the dominant culture that all Americans were encouraged to be a part; values from Western European ancestry

Americanization/Anglo-Saxonization: Refers to teaching all immigrants of the U.S. the one culture they should learn in order to be considered American; to emphasize U.S. culture and de-emphasize their original culture

Assimilation: Refers to one culture, absorbing the ways of a less dominant culture into a dominant culture; theoretically cultures are absorbed and values are shared

Civil Rights Movement: The Civil Rights Movement began in the 1950's; it was the nonviolent protest to end racial segregation of public facilities in the South

Cultural Pluralism: It presents as a goal an American society which draws upon the strengths of all its diverse groups

Melting Pot: a nation in which all ethnic differences would combine to form a new people

Multicultural Education: Multicultural education is the coordinated, continuous process of helping each student move toward attaining multicultural knowledge, skills, and attitudes. Popularized in the 70's after the Civil Rights Movement multicultural education focused on the effects of ethnicity and culture as factors of perspectives, language, and learning.

Multiethnic: Refers to scholars and educators of ethnic studies coming together to create, collaborate, and educate multiple views of ethnicity.

PROCEDURES

The researcher located five hundred eighty (580) citations using the university library and interlibrary loan. In order to maintain a better focus only articles dealing with multicultural education in the American setting were considered for final analysis. Certain articles were eliminated because they did not deal with the American setting. All other articles were examined for the first year of the study, 1977. Multicultural education articles regarding countries beyond the borders of the United States were excluded from this study. Materials were read and the researcher looked for answers to research questions and pertinent information was noted. Based on this the researcher classified the pertinent information into themes. The themes identified from the articles cited in 1977 were examined thoroughly in terms of their strengths, concerns, and application to multicultural education.

Articles collected for the remaining nine years were carefully read and then classified as to fit into the five themes identified in 1977. Some articles even after careful reading did not fit into any of the five themes. The researcher then examined those theme related articles in order to determine the nature of the progression and evolution of those themes. A total of two hundred twenty (220) articles throughout the entire ten year period dealt with in some way or another the five themes identified in the first year. Forty-four (44) of these were published in 1977, the first year of analysis.

The five themes which seemed to prevail were ethnic minorities, teachers, languages, cultures, and schools. The remaining nine (9) years, 1978-1987 were then examined in two definable periods. The first period was from 1978-1983 at this point an

internet version of Education Index called Education Full Text appeared. Articles from Education Full Text were reviewed for the second period of this study, 1983-1987.

After determining themes and carefully reading articles, the researcher felt it would be necessary to include a background chapter related to the historical Supreme Court decision of Brown vs. the Board of Education. Such a chapter was needed in order to understand the political and educational environment which inspired the multicultural movement. Following the procedures is the organization of the study.

DETERMINING IDENTIFIED THEMES RELATED TO MULTICULTURAL EDUCATION

As I looked at the data, I looked for meaningful patterns with regard to multicultural education and its effect on students in the classroom. There were themes such as cultural pluralism and assimilation that represented major ideas that emerged from this period, 1977-1987. I chose not analyze these themes because I believed they were related more to society than to the American educational system and the classroom. Therefore, I chose five topical divisions, ethnic minorities, teachers, language, culture, and schools for two primary reasons. First, they have a direct effect on the students in the classroom second, they are interwoven, dependent and dimensional: the ethnicity of the student is a factor in the students language, the language is shaped by the student's culture, the culture is a factor in the students success in the classroom and relationship with the teacher, and the teacher's attitude and behavior towards diverse students is guided and influenced by the environment of the school. These themes embodied what

seemed to be the central passions of the writers in this period. I was looking for the central essence of the writings, and these categories seemed best to embody that essence.

I believe that any multicultural program must address issues related to ethnicity, issues related to language, issues related to culture, issues related to teachers, and issues related to schools. These themes seemed to be more universal than other thematic ways of organizing the data. All areas that the articles identified as elements of multicultural education addressed one or more of the five identified themes.

ORGANIZATION OF THE STUDY

This study consists of six chapters as outlined:

Chapter I contains the introduction, statement of the problem, research questions, purpose of the study, limitations and delimitations, assumptions, definition of terms, procedures, and organization of the study. Chapter II contains analysis and interpretation of the events in education following and related to the Brown vs. the Board of Education decision. Chapter III contains analysis and interpretation of multicultural education as it was understood from the writings of the journal articles listed in the Education Index from 1977-1978. Within this chapter the researcher identified themes of multicultural education. Chapter IV contains analysis and interpretation of the progression of those identified themes from 1977-1983. Chapter V contains analysis and interpretation of the progression of those identified themes from 1983-1987. Chapter VI summarizes the study, explains the findings, draws conclusions, and makes recommendations for further study.

CHAPTER II

OLIVER L. BROWN ET AL. V THE BOARD OF EDUCATION OF TOPEKA ET AL. AND MULTICULTURAL EDUCATION

The purpose of this study was to identify themes related to multicultural education and the progression of those themes over a ten year period from 1977-1987. This period was of critical importance because it defined the meaning and nature of multicultural education. The progression of multicultural education after its first inclusion in Education Index in 1977 provides an important chronological documentation of this period. It showed how the development of multicultural education was conceptualized by the scholarly writing of that period. In chapter one the researcher discussed the statement of the problem, purpose, need, limitations and delimitations of the study, assumptions, definition of terms, procedures, and the organization of the study.

The purpose of chapter two is to interpret and analyze the writings of the period immediately following the 1954 Oliver L. Brown et al. v The Board of Education of Topeka et al. decision. The researcher believed this period was significant to this study because Oliver L. Brown et al. v The Board of Education of Topeka et al. was a landmark judicial decision that effected education and race relations. The works of dominant writers during this period described the state of African-American students during the initial stages of integration. Their work is important to this study because it contributed to the development of multicultural education. In many ways writers in this period of study were more influenced by the impact of Oliver L. Brown et al. v The Board of Education of Topeka et al. than they were by any other single event in the Civil Rights Movement.

The results of the *Oliver L. Brown et al. v The Board of Education of Topeka et al.* decision resulted in primarily two Browns. Brown I provided the grounds for overturning separate but equal rights in the American school system. While this part of the decision could have been powerful in itself, the essential part was that Brown II made the schools respond “with all deliberate speed” (Ladson-Billings, 2004; Case 347 U.S. 483, 1954). This implied that bureaucratic and political delays would neither be acceptable nor tolerated. This chapter is a reflection of Brown II and the inconsistency of local school districts desegregating schools in a timely manner and preparing the school staff to appropriately deal with the new diverse population.

Following the *Oliver L. Brown et al. v The Board of Education of Topeka et al.* decision the implementation of integrative educational practice was ineffective for African-American students. Schools did not effectively integrate or educate students of color. The ineffectiveness and inequities of the schools provided information for those writing about the potential barriers to education. Knowledge of these potential barriers was a factor in the development of beliefs about the need of multicultural education.

Based on the literature of the period, the researcher identified two outcomes of *Oliver L. Brown et al. v The Board of Education of Topeka et al.* that he believed were examples of the ineffectiveness and inequities of the schools in this period. These outcomes were one, the experiences of desegregation and two, concerns about cultural clash and miscommunication between the Caucasian and African-American students. These two outcomes were significant to the development of multicultural education. These outcomes also related to an area of weakness of an ideology called assimilation, which will be discussed in chapter three.

It is important that the researcher bridge the period following the *Oliver L. Brown et al. v The Board of Education of Topeka et al.* decision to the pioneering stages of multicultural education. Therefore, a brief discussion of the Civil Rights Movement will be necessary to bridge the two periods and provide timeline consistency. The remainder of this chapter will discuss the relationship created by students of color and those not of color in the newly desegregated schools.

DESEGREGATION

Oliver L. Brown et al. v The Board of Education of Topeka et al. was a successful case testing the earlier case of *Plessey versus Ferguson*, which had determined that school systems could be operated separate but equal. In the *Oliver L. Brown et al. v The Board of Education of Topeka et al.* decision the Supreme Court found that separate was not equal. Desegregation was intended to create an opportunity for all students to receive the same education. Students of color were allowed to attend the same schools as students who were not of color. Unfortunately, all of society was not supportive of desegregation. Brittain (1958) explained that state legislatures enacted twenty-three different laws to prevent or forestall integration.

According to Coleman (1956), African-Americans did not see themselves as major figures in their communities in the 1950's. Coleman (1956) stated that in the past minorities referred to the major events in the community as "something which they (Caucasians) were doing" (p.340). The implication was that African-Americans and Caucasian Americans could exist in the same city or town but live as two separate cultures.

Coleman's writing supported one America. Coleman (1956) hoped that in the future when minorities referred to the major events in the community they would say "the things which *we* are doing" (p.340). The "we" in this quote meant African-Americans and Caucasians working together and developing one culture.

Roberts (1956), one of the recognized sociologists of his time, expressed that desegregation was a movement of the liberal, progressive, informed, and ethically-minded element of the American people from every section of this country who wished to be true to what they understood to be the best in our American heritage. In order for integration to work it would take a great deal of effort from the American people. It would also take full agreement about what it meant to be an American.

Coleman's writings regarding society's views of the defiance of people of color may be viewed as a major contribution to the development of multicultural education. First, Coleman's point regarding defiance implied that students of color should follow the established norms. Although multicultural education does not encourage defiance, it is a transformative educational approach. Analytically questioning the established norms and becoming a change agent is what multicultural education supports. Secondly, the reality of assimilation was not to share cultures to create a new culture, but instead it meant following the established norms of the dominant culture. Multicultural education was developed from the theory of cultural pluralism, the antithesis of assimilation.

Robert's writings regarding a progressive and informed society also contributed to the development of multicultural education. The opportunity for every student to have a voice in the classroom so that all perspectives can be heard is significant to multicultural education. Robert's point of being ethically minded contributes to the efforts of

dominant writers arguing that multicultural education was not amoral, but instead particularistic.

Based on the writings of Coleman and Roberts it became important to establish that the alternative to assimilation was not anarchy but a civil, ethically-minded society that involved all citizens. The writings also demonstrated that anti-assimilation did not mean anti-unity. The implication was that the desire to be one America was consistent, but that the treatment of the diverse groups in America was inconsistent.

SCHOOLS AND SOCIETY

A number of court cases and significant news events followed the Oliver L. Brown et al. v The Board of Education of Topeka et al. Integration of schools throughout the south was both controversial and politically charged. One high profile example was Clinton High School, a school located in East Tennessee (near Knoxville). Internal problems were created by adults outside of the school. Brittian (1958) explained that Caucasian students were encouraged to start fights with the Black students. The negative views of the community influenced the students.

Are schools a microcosm of society? In Clinton High School in 1958 the school was encouraged by violent protestors to become a microcosm. The idea of the school being a microcosm of the society is important to the development of multicultural education. Assimilation is the ideology that is prominent in the United States. This ideology leads the views of the community as well as the schools. If a school is fully inundated in the multicultural education approach then the chances are lessened that the school is a microcosm of the neighboring community.

What Clinton High School illustrated was that if the community problems were not dealt with, desegregation would be a slow process. The slower the progress of desegregation the Oliver L. Brown et al. v The Board of Education of Topeka et al. decision would appear to have been a poor decision. Similar incidents occurred throughout the country. Many of these incidents made national news.

The information gained from the volatile experiences of the school and society following the Brown decision was significant to multicultural education's development. The community and people in those communities were considered to be significant participants of multicultural education. Dominant writers were able to understand the influence the community had on the neighboring school. More importantly, dominant writers were able to understand the importance of the people in the community.

STUDENT'S ACADEMIC LEVEL

Some academics believed that an explanation of school desegregation was that Black Americans were inferior intellectually. Roberts (1956), professor of sociology at Virginia State University in the 40's and 50's, stated that "Even where "race" is not involved, differential levels of education comprise one of the most divisive forces in human society" (p.347). A major concern in the segregated schools was the poor resources the teachers in minority schools were given. In these schools the textbooks were often found to be old, outdated, and damaged.

In a June issue of *Time* magazine (1956) it was suggested that the South's Black population was largely ill-taught by ill-taught Black teachers. The implication was that the inequality was due to teacher deficiency and not resource and school deficiency. The

deficiency or deficiencies, depending on the view, was a factor in the African-American student's education.

Anderson's (1956) research revealed that African-American students made lower average scores on intelligence tests than the Caucasian students during this period. However, other researchers attributed this difference in scores of intelligence testing to cultural biases. These researchers argued that when test scores were corrected there was no difference in intelligence that could be attributed to race. Anderson (1956) described the works of writers in the field as interpreting lower average testing scores as evidence of a hereditary difference in the intellectual brightness of the races. Anderson described the works of other writers as believing that the intelligence differences were a result of differences in environment. Whether it was nature or nurturing that caused the disparity, it existed.

Making the transition to integration, schools had to relate to particular factors in desegregated schools. African-American students in segregated schools dealt with poor resources, minimal support from the school district, and questionable teaching capabilities. These were all considered to be directly related to the ability level of the African-American students. Knowledge of the need for effective teacher training, quality resources, and equitable schools made a significant contribution to the development of multicultural education. Desegregation was difficult for all students, those of color as well as those not of color.

The transition from a segregated society to a desegregated one was not accomplished without casualties. The experiences of desegregation: praising conformity and reprimanding differences, community and school conflict, intelligence

differences and lack of teacher preparedness added to the tension. The teachers and students in the desegregated schools were faced with culture clashes and miscommunication. The diverse cultures and backgrounds were a major factor in the students' inability to fully communicate. The knowledge gained from these experiences contributed to characteristics of multicultural education.

CULTURE CLASH AND MISCOMMUNICATION

Killian (1956), author of *The Impossible Revolution? Black Power and the American Dream*, explained that before *Oliver L. Brown et al. v The Board of Education of Topeka et al.*, when Caucasians and African-Americans encountered each other, their encounters were most often of an impersonal nature, as in stores, or in situations where there was an unmistakable status differential. Killian (1956) added that no integration, legally imposed, promised to bring the younger generation of each group into a situation where each must hear the other more clearly.

The classroom placed these students of different races in an environment where communication was most important. Learning has always been a social process. Obviously this was not new to students. Even when schools were segregated the traditional ways of communicating and conducting class were universal. So neither group of students, students of all races and cultures were in unfamiliar territory.

What was unfamiliar for these students was learning new roles of communication. Traditionally, the dominant group culture assumed the superior role. This assumption carried over into the classroom as well. The schools were a microcosm of society and

since that was so, students of color were not perceived in those schools during this period as the leaders of the school.

One example of this was the belief of the dominant group that African-Americans were satisfied with their status in society. Killian (1956) contended that in order to prove that communication was inadequate, one only needed to take note of the constantly repeated assertion, “Southern Negroes are satisfied with segregation; they’d prefer to have schools of their own if the schools were equal” (p.351).

The miscommunication and cultural clash between Caucasian and African-Americans was evident. Killian (1956) suggested that most Black Americans understood what many Caucasians could not or would not: “that the primary function of segregation was to symbolize the inferior status of the Black American in society” (p.351). Killian (1956) added that when a Black American understood this and conceded to segregation he confirmed his inferior status. Obviously, the lines of communication were poor. Interpretation of what was said during this uncomfortable period was often a misinterpretation.

Multicultural education has always placed an emphasis on language. The ability to communicate with others in order to resolve differences, collaborate, and build a more effective society are characteristics of multicultural education. One’s culture and perspectives affect their language and ways of communicating.

The knowledge of the possibility of cultural gaps and miscommunications between diverse students contributed to the development of multicultural education. Dominant writers of multicultural education understood that all students have a first

language. Regardless of the common language objective set by teachers, a student's first language should be respected and used when needed for the student to learn.

Although schools were integrated, traditional schools followed the ideology of assimilation. The school would fully allow only one culture. Integration provided an opportunity for students of various cultures to share the same school. There was no transitional program to gradually assimilate the students. To be a part of integration one had to surrender their ethnic culture and assimilate into the dominant group's culture. This was the only way to be accepted.

THE CIVIL RIGHTS MOVEMENT

Education in the United States had proven itself to be a path to individual success in America. This success had nothing to do with either views of practices regarding assimilation or cultural pluralism. No race in America could deny this. But, society was a significant factor in how the educational system worked: the beliefs, philosophies, and mission were often steered by the expectations of those in the community.

Groups that were marginalized and oppressed had waited generations for change and acceptance. Education was meant to be a pivotal factor in this change happening. The results were dismal and often unnoticeable. It was not until the Civil Rights Movement created a national awareness of the vast disparities and inequalities of the races in the south that drastic change began to take place.

The Civil Rights Movement demanded change in American society. Young African-Americans refused to sit patiently and wait for change to happen at a normal societal pace. In the eyes of African-Americans as well as other ethnic groups, their civil

rights had been abused. The writer Thompson (1969), one of the leading sociologist of the 1960's, contended in his writings that American History was proof that civil rights organizations were inherent to the democratic process.

Arguably the most effective change due to the movement was in the area of education. Disappointment about the results of the *Oliver L. Brown et al. v The Board of Education of Topeka et al.* decision and integration highly prioritized the demand for more suitable education. African-American students believed that schools and colleges were providing them an inadequate education.

As a result courses in Black history and culture were set up on several campuses. Thompson (1969) found, what multicultural writers agreed with later, that many ethnic courses had gone overboard and exaggerated the superiority of their respective race. The implication was that students desired ethnic course of their own group for far too long. The exaggeration and superiority was seen as balancing the scales of neglect.

This was a very important point in terms of multicultural education. The interest in ethnic studies as a part of multicultural education declined. By the early 80's multicultural writers explained that ethnic studies was seen as divisive. It lost favor because it did not encourage or exercise diversity.

In other words, using ethnic studies as a support or catalyst to multicultural education may have been limiting. Ethnic studies provided a history component to multicultural education as well as cultural pride, beyond that though its purpose was narrow. The results of ethnic studies courses, post-Civil Rights Movement, served a greater purpose. In terms of one group feeling disenfranchised and marginalized, ethnic

studies has great potential. In terms of multi-cultures learning to share ideas, collaborate and bridge the gap between marginalization and mainstream, ethnic studies was limiting.

The movement did not completely put an end to discriminatory practices in the schools. The writer Ohliger (1969) seemed typical of writers of the time in claiming that discriminatory practices in the schools were continuing. For an example, Ohliger shared a story of two African-American girls, in 1969, who were arrested for allegedly using profanity and disorderly conduct. One girl was sent to a state training school and the other placed on probation. There was no explanation of why the girls were not suspended or expelled from the school, but instead arrested and detained. Inequities of the school still existed, but the Civil Rights Movement lessened the degree.

The Civil Rights Movement bridged the *Oliver L. Brown et al. v The Board of Education of Topeka et al.* decision to multicultural education. The aftermath of the movement created a great deal of ethnic interest, cultural interest, and interest in societal rights. Multicultural education wisely took complete advantage of the energy left from the movement. It was not until 1977 that the Education Index considered the term multicultural education common enough to be added to its index. The results of the movement were well publicized, and multicultural advocates used that same publicity to create an educational approach that supported ethnicity, language, culture, teachers, and schools.

In chapter one the researcher discussed the statement of the problem, purpose, need, limitations and delimitations, assumptions, definition of terms, procedures, and organization. In chapter two the researcher analyzed and interpreted writings from the period immediately following the 1954 *Oliver L. Brown et al. v The Board of Education*

et al. decision. In chapter three the researcher will analyze and interpret writings from 1977-1978, and identify themes related to multicultural education.

CHAPTER III

ANALYSIS AND INTERPRETATION OF IDENTIFIED THEMES RELATED TO MULTICULTURAL EDUCATION, 1977-1978

The purpose of this study was to identify themes related to multicultural education and the progression of those themes over a ten year period from 1977-1987. This period was of critical importance because it defined the meaning and nature of multicultural education. The progression of multicultural education after its first inclusion in Education Index in 1977 provides an important chronological documentation of this period. It showed how the development of multicultural education was conceptualized by the scholarly writing of that period.

In chapter one the researcher discussed the statement of the problem, purpose, need, limitations and delimitations of the study, assumptions, definition of terms, procedures, and the organization of the study. In chapter two the researcher analyzed and interpreted the writings of the period immediately following the *Oliver L. Brown et al. v The Board of Education of Topeka et al.* decision. The transition from segregated to integrated schools was tumultuous for all students. Desegregation and cultural differences created unresolved tensions between the races. The Civil Rights Movement was a response to the dissatisfaction, such as the results of the *Oliver L. Brown et al. v The Board of Education of Topeka et al.* decision, and oppression of people in society, particularly people of color, were feeling. Chapter three introduces multicultural education, an educational approach to education.

In chapter three the researcher examined the multicultural articles that were listed in Education Index from 1977-78. This was the first year the term multicultural

education was added to the Education Index as a subject heading. Chapter three begins by introducing multicultural education, cultural pluralism, and assimilation as reflected in the listed journals. Following the introduction of multicultural education, cultural pluralism, and assimilation there is an analysis and interpretation of multicultural education themes identified from the 1977-1978 journal articles.

There were sixty-two (62) journal articles listed under the heading of multicultural education in the 1977/78 Education Index. The themes that emerge from this year relate to multicultural education. The themes identified related to multicultural education set the tone for the remainder of the period and the history of multicultural education up to the present day. The researcher attempted to identify relevant early authors who spoke to the themes that all authors were speaking to during this period.

MULTICULTURAL EDUCATION

Following the Civil Rights Movement and a direct result from the imperfect implementation of *Oliver L. Brown et al. v The Board of Education of Topeka et al.* multicultural education was an educational approach developed as a response to the educational situation that was created in this country following the Civil Rights Movement. It was developed to help students succeed in school, particularly students who were marginalized from the mainstream and unsuccessful. Most of the students who were marginalized were students of color.

Because of the number of students of color who were marginalized and because multicultural education was a response to the educational situation that was created following the Civil Rights Movement, many thought multicultural education was only

about ethnic minorities. Writers, though, would explain that it was much more than that. Dawson (1977) argued that ethnic content was one of many components of multicultural education. Olsen (1977) added that although American ethnic minorities received most of the attention in multicultural education programs, it also included cultural groups such as religion, nationality, politics, and class. The meaning was unclear for many educators.

James (1977) argued that multicultural education was unclear because the concept lacked definition. Writers such as Cortes, Banks, and Gay responded by attempting to explain the concept more clearly. Cortes (1978) suggested that multicultural education was the coordinated, continuous process of helping each student gain multicultural knowledge, skills, and attitudes. Banks (1999) explained that a major goal of such education was to provide all students with the skills, attitudes, and knowledge needed to function within their ethnic culture, the mainstream culture, and within and across other ethnic cultures. And lastly, Gay (1978) added that multicultural education should include the study of self as well as of ethnic “others”.

Regardless of the efforts of these writers, the term was not fully understood. By 1978, According to Kaplan both AACTE (a major organization of colleges of teacher education) and NCATE (the national accreditation body for teacher education) began to place greater emphasis on one of their existing standards (2.1.1) which dealt with multicultural education. Baker (1977) described the emphasis on the multicultural education standard as an official response to the push for educational opportunity. In order to maintain their accreditation many schools responded to AACTE and NCATE. Even so, the meaning of multicultural education in teacher education institutions

remained unclear. The pressure to respond also created a dislike for multicultural education. It was often seen as a divisive measure in support of people of color.

Johnson (1977) made the distinction that true multiculturalism was the cultural freedom to participate in many cultures each having equal access to socially, valued and strategic resources. The encouragement to embrace cultural diversity opposed the common American societal view that there was only one American culture. The efforts and principles of multicultural education divided the views of Americanism. One view, assimilation, supported American culture and national cultural unity. The other view, cultural pluralism, supported diverse cultures and national cultural unity.

TWO OPPOSING PHILOSOPHIES

An intellectual battle of words raged during this period, 1977-1987, between two ideologies. One of these was the theory of assimilation and the other was the theory of cultural pluralism. Assimilation as a theory was connected to the idea that minority cultures should surrender some of their ethnic traits to become part of the majority culture. Cultural pluralism by contrast was based on the notion that American society was made of many different cultures that should co-exist peacefully and respectfully, and maintain their own identity.

The question of how to deal with mass immigration had been catapulted into American consciousness nearly a century before. These views of cultural pluralism and assimilation not only influenced society but the educational system as well. Molding the children of new immigrants was as important as molding the adults in order to maintain a stable national view for the present and the future.

By 1977 there was also a major concern about how to mold and control African-Americans. Unlike the immigrants, the majority of the ancestors of African-Americans did not choose to come to America because of refuge, economic, or religious reasons. Although slavery no longer existed, the scars remained. Efforts such as Jim Crow laws, and other discriminatory acts continued to perpetuate inequality.

The assimilation ideology supported one unified culture, and it was the antithesis of cultural pluralism. It was the foundation of the American educational system. Assimilation supported the eradication of subcultures and the belief in one culture and standard for everyone.

ASSIMILATION

Throughout the period in which we dealt with old world immigrants, assimilation had been the prevailing philosophy. Freischlag (1977) explained that the goal of homogenizing all immigrants into a common American mold had traditionally been accepted as the single aim of acculturation within this country from the earliest period. McKenzie (1977) added that when America began to feel the heavy trend of immigrants in the nineteenth century, the conventional wisdom dictated that they were “Americanized” and assimilated into an already existing culture. Creating a single culture would lessen the tension of having to decide for diverse cultures.

Assimilation advocates supported a universal educational system. Freischlag (1978) suggested that assimilation advocates saw ethnic differences as divisive and detrimental to ethnic relations. They believed in the melting pot theory. In terms of homogenizing a nation, focusing on ethnicity would run counter to those ideas.

Developing a strong sense of ethnicity was not a positive factor in becoming Americanized from the assimilation perspective.

According to Moffat (1977), one idea supported by nearly everyone regarding immigrants was that new immigrants, like their predecessors, should be enabled to become productive citizens in American society. Citizenship took precedence over culture. Acculturating immigrants so that they may be enabled to contribute to society was a predominate thought among leaders of America. Freischlag (1977) explained that many immigrants abandoned their national, religious, and language ties in order to achieve social and economic mobility.

There was an assumption among new immigrants that if they surrendered their old customs they would achieve social mobility in America. This assumption was true for most European ethnics who had homogenized successfully. But for those who were of color the advantages of homogenizing were not the same. And even for some ethnic people who were Caucasian, Banks (1978) argued that the ideas of assimilation forced many of them to become “marginalized” and to reject family and heritage. For example, people of Jewish extraction may have tried to make their name more “American”, such as changing Greenburg to Green. Assimilation stripped all ethnic groups and races of their heritage and traditions. Massive immigration into the United States became a concern for assimilation advocates. Maintaining efforts to exist in a mono-cultural society would be questioned more and more as new immigrants from vast cultures entered the country. Obstacles were created to reduce the number of immigrants attempting to make the U.S. their home. Banks (1978) stated that The Immigration Act of 1917 required immigrants

to pass a reading test to enter the U.S., this act failed to reduce the number of immigrants but the Act of 1924 was effective in doing so.

Banks (1978) explained that ideas of assimilation were almost totally unchallenged from the turn of the century to the beginning of the 1960's; events such as discrimination in employment, housing, and education caused African-Americans to lead an unprecedented fight for their rights which became known as the Black Revolt. The ideas of homogenizing a society took its toll on African-Americans. The ideas of homogenizing not only asked African-Americans to surrender their old customs, but also their aspirations for a certain quality of life.

Although Moffat (1977) believed that assimilation did not require individuals to abandon their cultural heritage, people of color found that their skin color limited their opportunities for success, and assimilation was to blame. For ethnic groups who were not of color, success had fewer limitations. According to Banks (1978), the unfulfilled promise of assimilation was a major cause of the Civil Rights Movement of the 1960's.

Since homogenization and assimilation were not acceptable to multicultural advocates, they had to look elsewhere. The ideology of cultural pluralism supported the views of multicultural education and cultural diversity. It was an ideology that removed barriers and supported all cultures. Multicultural advocates saw cultural pluralism as an ideology that would support ethnicity, culture, and language in a diverse society. Cultural pluralism was the antithesis of assimilation.

CULTURAL PLURALISM

Though it is difficult to pinpoint the exact origin of the term cultural pluralism, Krug (1977) attributed the creation of the term to Horace Kallen, a 1920's philosopher. Kallen developed the theory of cultural pluralism with the central idea of unity in diversity (Krug, 1977). Kallen accepted Americanization but only with the provision that such a process did not demand complete assimilation of any ethnic group (Krug, 1977). It was apparent that immigrants of various countries settling in the U.S. would inevitably influence one another culturally. No one culture would completely absorb another culture to the degree of making it extinct. It was Kallen's vision that no one culture would absorb every other culture.

One of the leading developmental psychologists of the later part of the 20th century was Havighurst. Like Kallen, Havighurst (1978) agreed that cultural pluralism had historically existed in the United States. Havighurst (1978) explained that this kind of diversity has existed from the time of the first European colonies on the North American continent with several European nations encountering a diversity of Native American Tribes. Havighurst was claiming that various periods in society experienced cultural diversity.

Historically religion and ethnicity had been two of the differences that created problems with diversity. Havighurst (1978) called the period from 1830-1910 Defensive Pluralism. The non-Anglo and non-Protestant groups had to defend their cultures against Anglo-Conformity. Havighurst (1978) added that defensive pluralism was also adopted by some immigrant groups from Europe and China from 1840-1914. Historically

immigrants had to defend some portion of their culture that they refused to surrender to complete assimilation.

To some writers in this period the ideology of cultural pluralism was the foundation and theory behind multicultural education. Pacheco (1977) defined the concept of cultural pluralism as a theory of society explaining social organization. Cultural pluralism became the “in” concept for educators who were interested in the relations between various racial and ethnic groups in America. The ultimate goal of the cultural pluralism movement in education was equality of opportunity in education and society for all groups (Frazier, 1977). The goal was to create an education that was multicultural: educational equality, educational access, and educational opportunity.

Educators in support of cultural pluralism believed that by practicing pluralistic ideas, the needs of minority children could be authentically met (Arciniega, 1977). Instructional effectiveness in pluralistic classrooms required that teachers be well informed about cultural differences, as well as strong cross-cultural communicators (Gay, 1978). The teachers must know the students, and they could not assume that all of the students were of the same culture. To be pluralistic, schools had to take the proper steps to know the ethnic influences of the students in the classroom.

The theories of cultural pluralism very quickly came to be the basis of multicultural education. The remainder of this chapter is an analysis and interpretation of identified themes related to multicultural education, as they were reflected in writings from 1977-78. The researcher identified five themes which included ethnic minorities, teachers, languages, cultures, and schools. As the themes are interpreted and analyzed

there is an obvious overlap from one theme to the next. The researcher has made an effort to demonstrate the distinction of each theme.

ETHNIC MINORITIES

The *Melting Pot*, a play written by the English Jewish author Israel Zangwill, depicted a nation in which all ethnic differences would combine to form a new people (Banks, 1978). This idea was embraced by America, especially those who supported assimilation. But in reality people of color were not able to assimilate completely because of the color of their skin. Banks (1978) view was that only ethnic groups of color had to give up their ethnic traits. Rather than a melting pot, the United States had Anglo conformity (Banks, 1978). The “melting pot” was attacked by those who observed the realities of “unmeltable” groups who continued to suffer forms of discrimination (Deyoe, 1977).

The melting pot was only effective as a play not reality. As we came into the 70’s the effort by ethnic groups to establish their own sense of being and place led to several programmatic concepts useful in education. Multicultural education had been the most general programmatic concept to emerge (Hiraoka, 1977). During this time according to Olsen (1977), ethnicity and race were the dominant factors in determining the scope and focus of the content of multicultural education.

Hernandez (1977) explained that in the past, America had tacitly accepted the assumption that as far as ethnic minorities were concerned, the only problem that had to be solved in their favor was to have them assimilated as much and as soon as possible into the mainstream culture. Ethnic minorities in the classroom who were not able to

assimilate into the educational system were marginalized and deprived of a fair and equitable education.

Since the 60's, nonwhite minorities no longer accepted the dominate group's assumption that minority assimilation was a desirable favor (Freischlag, 1978). Only a few ethnic groups achieved fairly rapid social and economic advancement. According to Schwartz (1977), among the most dramatic achievers were Jewish-Americans.

Ethnic minorities began to emphasize their own ethnicity by way of attire, behavior, and voice. McKenzie (1977) suggested that *Roots*, the book/movie written by Alex Haley, was a benchmark symbol in American social evolution. Life and art became parallels. Berson (1978) stated, "In this heroic quest for personal origin Haley (author of *Roots*) stirred up something magnificent in us Americans" (p.112). Ethnic minorities took advantage of their new social awareness, to position themselves more favorably in the U.S.

Ethnic minorities had been treated differently in society. Havighurst pointed out that diversity had existed since the very first European colonies. Creating affinities and espousing differences based on beliefs of various groups had always been a part of the American culture. The reasons behind treating particular ethnic minorities differently from other ethnic minorities remained murky. One possible motive was that the claim of unfair treatment because of skin color had been a political tactic used to gain power and position.

In 1977, Rudman suggested that there was not a single, commonly accepted rationale for the emerging phenomenon of ethnicity. Whatever the reason for the emergence of this newest form of group consciousness, it was a political force. Rudman

(1977) added that the major distinction between ethnicity as it was discussed prior to 1977 was the use of political power as exercised by proponents of ethnicity. Ethnicity began to make a difference in the political arena. Ethnic minorities began to use what was once considered a deficiency as a political strength.

The four principal non-white ethnic minorities in America that disputed “Americanization” and assimilation were African-Americans, Latin-Americans, Native-Americans, and Asian-Americans (Freischlag, 1978). Ethnic pride was significant to most groups white and non-white. Banks (1978) explained that success of the African-American revolt caused other alienated ethnic groups of color to make similar demands for political, economic, and educational equality. People of all races and ethnicities responded because they felt that their cultural views were not taken into consideration. Banks (1978) considered this renewed interest by all ethnic groups as the “new pluralism”.

Although people of all ethnic groups were involved in this ethnic pride and political movement, its impact on society was largely credited to people of color. Rudman (1977) explained that rhetoric often outdistanced performance, but in spite of this unevenness of movement, there was clear evidence of ethnicity’s impact on the school curriculum. For example, the Civil Rights Movement of the 60’s stimulated congress to enact the Elementary and Secondary Education Act of 1965.

This massive push by non-white ethnic minorities created a sense of separatism in the U.S. Assimilation advocates defended nationalism and one culture. Other than being forced by Congress to act, they saw no real reason for ethnic minorities to be treated differently or awarded any special privileges. Ethnic minority protest was seen as an

attempt for political leverage and divisiveness. Rudman (1977) stated, “Flags of other nations trouble me not; what does bother me is that in the name of some ethnic group we tend to ignore the fact that the largest bulk of us in our national, ethnic identity is American” (p.14).

Social awareness due to political protest was just as strong as the political surge. The late 60’s and 70’s saw an emphasis on studies of racial awareness and courses on ethnic studies. Prior to the 70’s studies of racial awareness were extremely rare, and those that did exist focused on preschool children (Baptiste, 1977).

Nelson (1977) explained that ethnic studies were offered in response to extrinsic social events. For example, the 1940 Race Riots caused an extremely high commitment to human relations and intercultural education” (Nelson, 1977). In the 1960’s desegregation became the major issue. This was an optimal time for ethnic studies.

A major goal of ethnic studies programs and courses was to help individuals to better understand themselves by looking at their culture and behavior through the perspectives of another culture. Banks (1978) advocated that better self-understanding as one of the key goals of multicultural education. The impact ethnic studies made during the 70’s may have had the wrong impact on multicultural education.

Many saw ethnic studies as an attempt to honor, and create respect for a single ethnic minority. Multicultural education was often seen as an educational approach that divided not united the nation. James (1978) informed us that ethnic studies may be part of multicultural education, but it did not represent the concept in its totality.

Ethnic studies, like ethnicity, had to deal with those who believed it had no value, especially in the field of academics. The focus of Clarke’s writing was about ethnicity

and race, and its relationship to multicultural education. Clarke (1977) explained that detaching experiences of racism from unemotional scholarly writing was difficult. Such detachment though, encouraged descriptive and at times emotional influence. This type of analyses occasionally met with disapproval from Caucasian faculty and administrators (Clarke, 1977). Battling with the belief that there was too much emotion and too little objectivity created problems for ethnic studies as a field of academics. It was no longer appropriate to assume that ethnic studies had an exclusively moral right to exist (Clarke, 1977).

Banks was concerned about the motives behind ethnic studies programs. He pointed out that many school districts tried to silence the protestors, therefore not achieving the goals of ethnic studies. Banks argued that instead, school districts were creating what could be termed “curriculum tokenism” (Banks, 1978). Although the programs were rushed and piecemeal, they were a factor in making change in America.

In summary, the creation of ethnic studies programs was often rushed and such programs were often poorly developed. More often than not the hurried creations were a sometimes merely a response to placate protestors. Any satisfaction that protestors achieved was temporary. Once students were involved in the ethnic studies classes they soon realized how the programs were so poorly put together. Clarke explained that there were valid sociological, educational and political reasons for ethnic studies. However, such reasons were not articulated or shown to be necessary for the national interest. They were subordinated to narrowly defined, racial, ethnic, and ideological beliefs (Clarke, 1977).

Ethnic minorities were an identified theme of multicultural education in 1977. The points of major interest identified by writers in this first year included the notion that people of color were not able to fully assimilate, the growing awareness of multicultural education that could be attributed to ethnic studies and political leverage for ethnic minorities. Berson (1978) posited, "Rebels of the 60's started ethnic and came out multiethnic; started cultural and came out multicultural; Ethnic minorities of various groups realized that they had similar interests and created bonds and co-created ideas and plans for success" (p.112). In order for ethnic minorities to find success in the schools, teachers had to be prepared to teach multiethnic classrooms.

TEACHERS

Concern for teachers and their education was a major theme in multicultural education in 1977. One writer voicing concern was Dawson (1977) who posited that teacher effectiveness was the dominant issue in education. Based on the writings of Dawson and others, it had become obvious to advocates of multicultural education that unless the teacher's values embraced various cultures and ethnicities the students would continue being the victims of the educational system.

Johnson (1977) explained that learning to be a multicultural teacher (or learner) was quite similar to learning to become an ethnographer. To "learn" a culture meant to internalize often unstated assumptions and rules for appropriated behavior (Johnson, 1977). Teachers were given a great deal of responsibility. Based on all of the articles appearing in this year, the 70's was a time when ethnicity was at the consciousness of American society and all ethnic groups insisted on adequate education for their children.

The areas of focus related to this theme were concerns about teachers applying methodologies that supported assimilation theories to teach diverse students, and the mono-cultural textbooks being used in the classroom. The textbook was the major resource used by the teacher. The multicultural teacher had to make use of multicultural resources in order to use the multicultural education approach.

Many of the writers in the period, 1977-1978, believed in methodologies that supported the assimilation ideology even though it proved to be incompatible with the effective methods of instructing culturally different students (Valverde, 1977, Clarke, 1977, Banks, 1978). Schwartz and Isser expressed an idea that seemed to be implicit in many writers of the time. The idea that although respect for other cultures was widely preached it was not widely practiced (Schwartz & Isser, 1977). The educational system had years of tradition that was built on the theory of assimilation. Within the system there was no place for embracing diversity other than having respect for it.

Authors of the period were insistent that multicultural education was a transformative approach to education. The task of changing the existing system was viewed as a lofty goal. Freishlag (1978) argued that teachers had to learn to respect the ethnic attachments of students and make positive use of those attachments. But, the teacher had to hold these same values. In a related article, Deyoe (1977) claimed that a teacher with values different from a culturally different student would only generate more prejudice. Deyoe (1977) also argued that teachers were rarely viewed as being capable of teaching values which they themselves do not hold.

Grant pointed to the importance of teachers as role models in a racially and culturally diverse society. Grant (1978) explained that such role models should serve two

important purposes – providing students with a real-life, everyday person they can identify with and relate to and providing students with an opportunity to interact with teacher role models from different races and cultures. Banks (1978) posited that children of any culture who was experiencing an ethnic identity problem would be helped more by a teacher who could recognize the problem than by a teacher who “treats everyone the same”. The teacher had to do more than instruct. Sharing who they were culturally and being aware of cultural and ethnic differences was significant to multicultural education.

Another concern of writers of the period had to do with goals of the teacher. Payne (1977) argued that in order for a teacher to incorporate student experiences into classroom instruction, the teacher must become knowledgeable of each student’s culture. The real task of teaching was finding out how to use the cultural experiences as a tool for getting students of various cultures to understand or to see the same concept in the classroom (Payne, 1977). The teacher needed to avoid showing cultural favoritism.

Payne (1977) also suggested that the teacher should review the class composition. In doing so that teacher should attempt to determine which students of the various ethnic groups could belong to the same culture. Just because students were of the same ethnic group did not mean they were of the same culture. It would be necessary to first determine what differences particular groups would present as a result of ethnicity and/or culture (Payne, 1977). Exploring, investigating, assessing, and becoming completely familiar with the student was necessary to educate in a multicultural way.

One of the concerns of writers during this year was homogenization in the classroom in effect reflected assimilation. Writers such as Baker (1977) pointed out that teachers were in the best position to prevent such homogenization from occurring. It was

imperative that teacher training take the lead to develop multicultural schools. It was also imperative that teachers use textbooks and resources that included various ethnicities and cultures.

Writers during this period, 1977-1978 seemed to agree that teachers had the potential to be the most influential factors in the students' lives in the classroom. A force second only to the teacher in influencing the norms and values of students in the classroom was instructional materials – especially textbooks (Grant, 1978). One of the problems that writers such as Schwartz and his associates (1977) argued was that minorities were practically ignored in educational textbooks. It was important that the teachers took a critical review of the textbooks being used in their classrooms if they attempted to create a multicultural classroom. The possibilities of this happening soon were unlikely, because Schwartz and his associates reminded us that inaccuracies, prejudices, and misinformation were transmitted to more than one generation.

LANGUAGE

How writers conceived the role of language was best summed up by Christian and other writers. Christian (1977) stated, “The first step in multicultural education is the realization that there are other cultural and linguistic realities as valid as one's own” (p.185). Other writers in this period implied that language was a factor in one's perception therefore teachers' appreciation of language was important. Kelly (1977) explained that a person could be accurately understood only in the context of his or her culture however students of varying language backgrounds could learn to experience each other's realities.

Multicultural education writers during this year tended to view language in both verbal and nonverbal forms. For example, Grove (1977) argued that due to nonverbal communication people were largely predictable to others of similar cultural backgrounds. Grove questioned whether a non-English speaking culturally different student could learn the same material as an English speaking student without learning English first.

Even at an early period there was concern about the exclusiveness of English in education. Gonzalez and her associates (1977) described the American educational system as one that had been permeated by an attitude that the American school was mono-cultural and monolingual. The implication was that languages other than Standard English would be insufficient when learning in the American educational system. Their concern was that assimilation not only affected lifestyles and culture but also it affected language differences.

According to Ovando (1977), the U.S. Supreme Court cases like *Lau vs. Nichols* (1974) heightened public awareness of linguistic problems for minorities. Moffat (1977) explained that in the *Lau vs. Nichols* decision the Supreme Court ruled that all children were entitled to equal access to a meaningful education, and that schools were obligated to provide equal educational opportunity to children with limited English-speaking ability. Moffat believed that bilingual-bicultural education was a response to *Lau vs. Nichols*.

Even during this early period of multicultural education language was being stressed. However, there were concerns even then about the purpose of language. Bilingual/bicultural education was active in 1977, but there were concerns about its purpose. Writers such as Pacheco (1977) suggested that the purpose of bilingual

education suffered when the philosophy and intent of bilingual-bicultural education was described as a transition program for children of limited English speaking ability.

Children were quickly transitioned to mainstream English classes without educationally developing their native language. The goal was to enable the children to move into the regular educational program as rapidly as possible, and not to isolate them from their peers (Moffat, 1977).

The implication was that if a student did not master his/her native language first, but instead rushed to the mainstream class, there would be deficiencies and gaps in the student's language ability. Pacheco (1977) argued that bilingual programs taught children to read their own language and to understand, speak, read, and write English – in that order. The general order Pacheco explained would be helpful to bilingual as well as monolingual students.

Christian pointed out the importance of the affect in language. Christian (1977) argued that attitudes, meanings, and values are as much a part of a language as its grammar. The only way to know the word was to have perceived it in many authentic cultural contexts, such as real-live situations, poetry, and novels (Christian, 1977). The beauty and the danger of 'mastering' another language was that speaking another language in an authentic manner involved taking the attitudes of others who speak it (Christian Jr., 1977).

In 1977 multicultural advocates explained bilingual education was meant to be part of the normal educational process. It was an instructional process rather than a distinct subject. In 1977 both Pacheco and Gonzalez and his associates agreed that it was

not a remedial program nor did it seek to compensate children for their supposed deficiencies.

In 1977, five programs were designed to meet the needs of Latinos: the Bilingual Education Act, title VII of the Elementary and Secondary Education Act (ESEA), Migrant programs under Title I of ESEA, the Federal Educationally Disadvantaged Program, the Emergency School Aid Act, and the English as a Second Language (under Title I of ESEA). Legislation was strong in terms of responding to the needs of Latinos. But, the actual appropriation was effected by politics that demonstrated an indifference or hostility towards the Latino cause. Many believed that all foreign students should learn to speak English, and bilingual/bicultural education was unnecessary.

Many leaders stood by the “Speak English” idea while others felt that the school culture should relate well to the students’ home culture. Johnson (1977) explained that it was imperative that subordinate minorities have the command of Standard English to allow them access to wide cultural participation. If access was an important part of multicultural education then Standard English was important as well. But the key was to embrace more than one language to attain an even greater opportunity for accessibility.

In summary, writers during this period argued that language was a significant characteristic of culture. These dominant writers contended that although Standard English was the primary language in America, ethnic cultures should not have to totally surrender their first language and culture. The implication was that cultural language was directly related to knowledge and perception. The work of writers during this period made the assumption that being adept in both forms of language to create a better chance for success in the classroom would be the most beneficial.

CULTURE

Another theme of 1977 that writers focused on was culture as it related to ethnic minorities. Some writers such as Olsen (1977) argued that the mainstream culture allowed individuals and groups to recognize and maintain other cultural affiliations so long as those did not run counter to common aspirations for a satisfying life in a democratic society. Culture as a theme did not emphasize divisiveness rather its goal was to allow individuals the opportunity to seek out affinities and cultures other than their own.

Grant (1977) pointed out that the individual was the sum total of experiences and interactions with others, and those experiences and interactions were framed and molded by culture. To deny those experiences and interactions would be to deny the student. Havighurst (1978) agreed that in the classroom this denial would leave the student at a complete disadvantage. Members of different social classes, by virtue of different conditions of life, saw the world differently. The perspectives gained through life influenced how the student learned.

According to Kelly (1978), a number of other areas shaped culture. These included time-orientation common to people in a given culture, the concept of the supernatural, and the concept of people's relationship to the environment. Experience and perception were the underlying factors in all of the articles which dealt with culture in 1977-78. Berson (1978) explained that "Cultural pride was part of being in touch with one's roots, but it must move beyond separatism and chauvinism" (p.114). Multicultural education supported diverse cultures being respected and respectful.

Writers such as Rudman (1977) were concerned with the divisiveness of multicultural education. Hyphenated Americans meant separated American, or Americans that were going against the one nation, one culture, and complete assimilation beliefs. The concern was that although the motives of multicultural education were pure, multicultural approaches would lead to divisiveness and not unity. Developing sound methods to teach culture in the classroom were important because education was one way we socialize children. There was a concern about diversity weakening the American culture.

Banks (1978) suggested that by studying about other ways of being and living, students were able to see how bound they were by their own values, perceptions, and prejudices. Coming to the realization that more than one true culture existed, and all cultures should be respected assisted in creating a classroom community. Kelly (1978) explained that one views another through the “filter” of one’s own cultural perceptions, judging and reacting to another’s words and behavior according to one’s own values and belief system. The works of Banks and Kelly supported collaboration and cooperation among students.

Cultural collaboration and cooperation among students was not always a natural process. It was the teacher’s responsibility to nurture and educate this attitude. Kaltsounis (1978) expressed that proximity in space between two different cultural groups was not always an indication that they identify or understand each other. Gay (1978) agreed that knowledge of different cultural groups was a prerequisite to developing positive attitudes and behaviors that would enable students to interact. The

writings encouraged continuous work with bonding students of different race and ethnicities; integration of the schools was not enough.

One of the most scholarly and academic writers in the area of multicultural education was Gay. Gay (1978) stated that most educational research on cultural differences had failed to adequately identify cultural variables that had significant effects on the educative process. Cultural variables, like ethnicity were difficult to research due to all the other factors that influence a human (i.e. individualism, economic status, ethnicity, race, religion). Gay (1978) suggested that research on the interaction dynamics between students and teachers in ethnically and culturally pluralistic classrooms would identify the cultural variables that were significant. Variables such as learning styles, relational patterns, communication styles, and value systems were significant (Gay, 1978).

A communication style that was not identified in the Education Index during this period but that I believe deserves mentioning is music because of the significance music has with cultural groups. Music educators looking at the importance of music during this period attempted to employ music such as jazz and rock music styles, particularly African-American music to reach urban youth (Volk, 1993). Because jazz and other popular styles were derived from African-American sources, Standifer explained that “urban music in the inner-city” was a euphemism for black music (as cited by Volk, 1993).

In 1972 Barbara Reeder and James Standifer published *The Source Book of African and Afro-American Materials for Music Educators*, and later presented their research to the Contemporary Music Project workshops (as cited by Volk, 1993). A year

before their research, the *Music Education Journal* published a special issue devoted entirely of African-American music. Although these accomplishments were not cited in the multicultural education articles in Education Index during this period, 1977-1987, it is important to recognize the efforts of music educators and their works to implement ethnic music and world music into the classroom.

In the mid 70's an emphasis on culture was an integral part of multicultural education. Ethnicity, especially ethnic minorities/people of color, and culture worked hand in hand. The focus on ethnicity was able to demonstrate a visual of what a marginalized culture was about. This visual created political power for all other cultures and it supported one of the main points of multicultural education: Every cultural group should be allowed equity, access and opportunity in the classroom.

SCHOOLS

The nature of schools themselves emerged as a major theme. One of the concerns was how well schools were doing there job. In 1977 Arciniega argued that the American educational system had not fulfilled its promise to enable all students to become positive contributors to a society which recognized all groups equally. The American public school system was not created to embrace a multicultural education. To educate and to assimilate were its primary focus. Schwartz and his associates (1977) agreed that the schools had played a significant role in acculturating the immigrants – “melting down” their differences.

Schwartz and his associates (1977) pointed that schools also were a factor in rapid upward social mobility for immigrant children. Education was seen as the way out of

poor living conditions. It was the stepping stone to achievement in America.

Unfortunately for marginalized students, education did not serve this purpose.

Valverde (1977) explained that during the 1960's, 50 years after Ellwood Cubberly summarized the prevailing attitude toward assimilating schools, minority people demanded changes in the schools – while instructional programs were beginning to be created, the actual curriculum predominately included only one minority culture, so the multicultural philosophy was incomplete. As a result, new educational programs were conceived as serving the concept of cultural pluralism, and promoting diversity among people lacked depth. The rush to avoid more riots and protest resulted in poorly developed programs.

The majority of changes in traditional educational practices stemmed from academic institutions led by scholars, legislation, and protest (Valverde, 1977). Cortes (1978) stated that educational institutions existed to prepare young people for the future. Educators had an obligation to develop “culturally literate” citizens of the future (Cortes, 1978).

Baker (1977) was one of the multicultural education advocates who argued that the school was the only institution through which all children of all cultures could share the heritage and life of this nation. Although this might have been true, multicultural education advocates contended the American educational system's norms and values created difficulties for those students who were not assimilated into the culture. Grant (1978) explained that prevailing norms and values that existed in the schools had a direct impact on the judgmental actions of students in personal, academic, and social relationships. Writers such as Baker (1977), Grant (1977), and Pacheco (1977) suggested

that cultural alienation would be far less likely if there were a complete integration between the societal norms and values of the school and those cultural values traditionally transmitted by the family and community.

By 1977 it was evident that to be assimilated one needed to be or exceed the norms of the school. This was just one other reason why multicultural advocates supported pluralism. Gay (1978) suggested making use of socio-cultural analysis research, because those students whose socio-cultural systems (cultural values, expectations, and behaviors) were significantly different from the normative expectations of schools would experience dilemmas of cultural conflict in the classroom. Gay (1978) explained that it was neither the student, nor the teacher, nor the classroom in isolation, but rather the kind of interactions that occurred when different socio-cultural entities intersect with each other.

Whether from socio-cultural analysis research or legislative mandates, multicultural education attempted to transform the norms and values of the schools in order to increase the chances of success for those students that did not assimilate into the system. Gay (1978) contended that by the time children entered school to begin their formal education they were ethnically absorbed in terms of culture, values, and socialization. Therefore it was important to explore common values early in a child's academic life. Values were not race or ethnic specific. Students of the same ethnic group could have a different value system. It all depended on the student's culture.

Payne (1977) explained that if culture was viewed as a way of life, then multicultural approach to education could be used in schools even if the students were only of one race or ethnic group. Homogenous groups could exist in a multicultural

world: same race different affinities and values. The challenges, though, existed for homogenous and heterogeneous groups. Implementing multicultural education into the traditional school practice was difficult.

SUMMARY

In summary ethnic minorities, teachers, language, culture, and schools were identified as multicultural education themes. The multicultural education movement was not embraced by everyone and because of this the challenges were even more difficult. It was a movement that challenged the normal educational procedures and methods. Multicultural education initially focused upon ethnic minorities to demonstrate huge disparities between cultural groups and races. The goal though, was to embrace diversity and creating ways to allow marginalized students to find success in the classroom without forcing them to surrender their culture.

The challenge of multicultural education as a concept was that, within the dynamics of change, it attempted to include ethnic groups that had been excluded in systematic ways (Hiraoka, 1977). This was a transformative approach that battled an American educational system that was built on the ideals of assimilation more than 80 years prior.

The educational system was partly formed by the society in which it was a part. Cortes (1978) called this the societal curriculum. Cortes (1978) defined this as that massive, ongoing informal curriculum of family, peer groups, neighborhoods, mass media, and other socializing forces which “educates” all of us throughout our entire lives (p.22). Cortes (1978) added that this created yet another challenge for multicultural

education because it was forced to provide an educational experience which would help develop and maintain multicultural competencies, which often opposed negative multicultural educational influences of the societal curriculum.

Affinities often change as time passes. Banks (1978) explained that one's attachment to and identity with various groups varies with the individual, the time in one's life, and the situations and settings in which one finds oneself. Multicultural education was about culture being a factor in learning.

In summary these five themes: ethnic minorities, teachers, language, culture, and schools were identified as the predominant focus of the multicultural education writings in 1977-78. The writings regarding ethnic minorities pertained mostly to people of color, especially African-American. Language received a great deal of attention because writers believed it was a catalyst to cultures be shaped and created.

Bilingual/bicultural education for Spanish speaking students was the primary focus. Non-assimilation concepts and ideologies to encourage better teachers and schools were the primary writings about teachers and schools. The writings regarding culture focused on the cultures of the ethnic minority groups. These five themes would be the foundation for multicultural education.

In chapter one the researcher discussed the statement of the problem, purpose, need, limitations and delimitations, assumptions, definition of terms, procedures, and organization. In chapter two the researcher analyzed and interpreted writings immediately following the 1954 *Oliver L. Brown et al. v The Board of Education of Topeka et al.* decision. In chapter three the researcher analyzed and interpreted writings from 1977-1978, and identified themes related to multicultural education. In chapter four

the researcher will analyze and interpret the progression of the identified themes from chapter three from 1978-1983.

CHAPTER IV

ANALYSIS AND INTERPRETATION OF IDENTIFIED THEMES RELATED TO MULTICULTURAL EDUCATION, 1978-1983

The purpose of this study was to identify themes related to multicultural education and the progression of those themes over a ten year period from 1977-1987. This period was of critical importance because it defined the meaning and nature of multicultural education. The progression of multicultural education after its first inclusion in Education Index in 1977 provides an important chronological documentation of this period. It showed how the development of multicultural education was conceptualized by the scholarly writing of that period.

In chapter one the researcher discussed the statement of the problem, purpose, need, limitations and delimitations of the study, assumptions, definition of terms, procedures, and organization of the study. In chapter two the researcher analyzed and interpreted writings immediately following the 1954 *Oliver L. Brown et al. v The Board of Education of Topeka et al.* decision. In chapter three the researcher analyzed and interpreted writings from 1977-1978, and identified themes related to multicultural education.

The purpose of chapter four is to interpret and analyze the progression of the five identified themes, ethnic minority, teacher, language, culture, and school that were examined in chapter three from the Education Index. Chapter four is broken into two periods. Period one interprets and analyzes the multicultural education writings that appear in the Education Index years, 1977/78 through 1982/83. Period two interprets and

analyzes the multicultural education writings that appear in the Education Index database, Education Full Text, years, 1983-1987.

For both periods the researcher concentrated on writings dealing with multicultural education in the United States, and the American educational system. Articles regarding multicultural education in other countries were not studied. Although the researcher attempts to focus solely on the United States, globalization does become a factor due to the steady increase in diversity, technology, and evolution of multicultural education.

From 1977-1987 five hundred eighty (580) article citations appeared in Education Index and Full Text under the multicultural education heading. Of these three hundred seventy-nine articles related to multicultural education in the U.S. All of the themes identified in chapter three were addressed by some of these writers.

DETERMINING IDENTIFIED THEMES RELATED TO MULTICULTURAL EDUCATION

As described in chapter one, when examining the data I looked for meaningful patterns with respect to multicultural education and its effect on students in the classroom. There were themes such as cultural pluralism and assimilation representing major ideas that emerged from this period, 1977-1987, but I chose not to focus on those themes because they were more related to society than to the specific classroom. Instead, I chose five topical divisions: ethnic minorities, teachers, language, culture, and schools for two primary reasons. First, they have a direct effect on the students in the classroom. Second, they are interwoven, dependent and dimensional; that is the ethnicity of the

student is a factor in the student's language, the language is shaped by the student's culture, the culture is a factor in the student's success in the classroom and relationship with the teacher, and the teacher's attitude and behavior towards diverse students is guided and influenced by the environment of the school.

I believe that any multicultural program must address issues related to ethnicity issues related to language, issues related to culture, issues related to teachers, and issues related to schools. These themes seemed to be more universal than others as a way to organize the data. All areas that the articles identified as elements of multicultural education addressed one or more of the five identified themes.

PERIOD I: 1978 - 1983

ETHNIC MINORITIES

The writings during the period of 1978-1983 focused on ethnic minorities who were people of color or those whose language was very different from Standard English. Ethnic minorities who were not of color, middle class, and whose language was not different were considered mainstream. Ethnic minorities were groups who were marginalized due to skin color and language differences.

Cordianni and Tipple (1980) countered the argument of those advocating assimilation by saying that if assimilation had been a satisfactory answer to deal with diverse groups in American society, the inequities that existed between ethnic groups would not have been so great. These authors implied that the flaws in the assimilation ideology were apparent. By this they seemed to mean that the treatment of ethnic

minorities was proof that the type of assimilation exercised in the U.S. was discriminatory.

The attitude of the American culture had been shaped for over a century by the idea of assimilation. Several writers throughout this period questioned whether the American culture was developed with the intent of ignoring or discriminating against certain ethnic minorities. Some writers seemed to suggest that ignoring the problems caused by discrimination was the same as discrimination itself. According to Ornstein (1981), the assimilation model of ethnic relations never implied the disappearance of all traces of ethnic identity, but the interests of ethnicity were expected to remain subordinated to those of the nation.

Ornstein's writing implied that American culture was developed with the intent of encouraging all ethnic groups to put American nationalism before ethnicity. Quite simply, the interests of ethnic minorities were expected to remain subordinate to the interest of the nation. Further implication would be that this same belief would permeate the classroom. The student who placed nationalism before ethnicity bettered his/her chances for opportunity and success, although ethnicity had been a difficult term to define.

One issue confounding writers was that ethnicity was not a simple question. Banks (1980) defined an ethnic group as a group which had a unique ancestry, distinguishing value orientations, behavioral patterns, and political and economic interests, and although largely involuntary, identification with an ethnic group usually involved a large degree of choice. Payne (1980) explained that a culture could consist of members of several ethnic groups. For example, he explained that wealthy people,

regardless of ethnic membership, share a similar culture based on socioeconomic levels. Payne's work implied that culture was as important, if not more important than ethnicity in terms of multicultural education.

Works such as Payne's were significant because they demonstrated that multicultural education was not solely intended for ethnic minorities but instead for all ethnicities. All ethnic groups had a culture. Writers during this period, 1977-1983 suggested that much of an ethnic group's culture could be better understood by examining the group's ancestral lineage. Following is a brief discussion of this point, ancestral influence of ethnicity, specifically the four largest ethnic minority groups in the U.S. in 1977-78.

In 1978 Garcia identified four large ethnic minority groups in American society: Asian Americans, African-Americans, Native Americans, and Spanish Americans. Garcia said that Asian Americans consisted of Chinese, Japanese, Filipinos, Koreans, and other Asiatics. African-Americans were the largest racial minority group. Native Americans represented a multitude of tribes with different languages, including native Hawaiians, Eskimos, and other indigenous groups in American territories. Spanish-speaking Americans consisted of Mexican Americans, Puerto Ricans, Cubans and other Latinos. Spanish Americans were the largest bilingual minority group in the United States. Garcia (1978) considered these groups as minority groups because their members did not control the political or economic institutions that governed their lives, and their members had retained non-Anglo cultural and linguistic attributes. Looking at Garcia's typology, it's important to examine the attitude of each group.

Myers claimed that ethnicity was connected to learning style. He (1981) explained that the holistic world view of African culture had special significance in the educational setting. Myers (1981) argued that African American children perceived their environment of affective and cognitive events as inseparable. Myers implied that the perspective of many African-American children was affected by the way they felt and thought about a subject. This perception directly related to their performance in the classroom. According to Myers the objective of the traditional American school was more aimed at developing cognition than affect. Rios and others argued that language was a barrier for many Hispanic-American students.

Rios contended that for many years the schools represented a learning environment in which Hispanic, especially Mexican-American, children had to unlearn much of what they had learned in the first five or six years of their lives (Rios, 1980). Rios implied that the Hispanic children's home culture was greatly different from the school culture. Another implication was that the school was not willing to accept the children's culture as a valid culture for learning. Because of this conflict between home and school culture there was a negative impact on learning. Melendez, Melendez and Molina (1981) argued that as a group Hispanics were the most undereducated of Americans. A similar sentiment came from Myers, Rios, Melendez and their associates who argued that it was important to understand ethnic roots in order to teach students effectively. Chiago suggested similar views when speaking about Native Americans.

According to Chiago (1981), education has been the dominant group's primary weapon toward changing Indian tribal cultures. Chiago explained that the Native American history in America has a great deal of tension and conflict. Chiago (1981)

wrote that Caucasians used education to assimilate and control Native Americans by placing them on reservations and creating boarding schools controlled from Indian Associations.

Chiago (1981) added that even though American Indians were citizens of the states in which they resided, some state boards of education had been intentionally negligent in providing an equally accessible education to Indian children who resided on Indian reservations. The boarding school had been blamed as the primary means short of genocide by which the federal government had attempted to eradicate “Indian Culture”. The Basic Indian Education Act was passed in 1978 to establish educational standards but the Native American educational plight continued to demonstrate inequities.

The writings of this period, 1978-1983, regarding Native Americans, depicted Native Americans as a consciously ethnic group. In other words, assimilation was not as high a priority as the desire to be respected as Native Americans. The writings by Mahan, Smith, and Chiago seemed to focus more on the concern for Native American ethnic culture than Native American ethnic color. Nonetheless, there was an aim towards making use of ethnic past, or history, to effectively teach Native American students. Kang-Ning’s views were in accordance with Myers, Rios, Melendez and his associates, and Chiago. Kang-Ning also believed that a group’s ethnic past was an important component to multicultural education.

According to Kang-Ning (1981), Confucianism was a primary influence on the ways and perspectives of Chinese-Americans. Confucianism focused on the hierarchical family structure as a social system, where the father was naturally superior to the son, and the son was obedient to the father. With regards to education, the traditions of respect

and obedience were often exhibited in the classroom by Chinese-American students. This resulted in behaviors such as passivity, shyness, and modesty.

As viewed in American culture the Japanese-American students were not recognized for their shyness, but for their becoming one of the most assimilated, academically proficient ethnic groups. Endo and Delia-Piano (1981) argued that although many Japanese-Americans had achieved middle class standards and values, there was also a loss of ethnic identity and the subsequent feelings of marginality. Japanese-Americans were the only ethnic minority group that had been recognized for achieving academic success.

Making use of cultural history as a tool for success and relevancy for students was significant during this period, 1978-1983. Japanese-American students overall success in the classroom seemed to be an anomaly relative to the other ethnic minority groups. In this period, 1978-1983, there was reference related to the need of Japanese-American's cultural history. However, these references were not as definitive.

The writings about ethnic minorities from 1978-1983 focused on ethnic groups not multiethnic groups. Although the intentions may have been multiethnic, each groups' untold story was the focus of this period. Ethnic studies courses were one way to convey the history of an ethnic group.

During the period 1978-1983 ethnic studies was a key factor in the development of multicultural education. Ethnic minority groups were in the pioneering stages of learning to work together for common multiethnic objectives. An ethnic studies course was solely a focus on one ethnic group. The point of the ethnic studies courses was to provide the opportunity for students to study different ethnic groups.

During the last two years of this period we find that the significance of ethnic studies in terms of multicultural education was lessened. Multicultural education was much broader than ethnic education would allow. Many assumed that Ethnic studies valued separatism of ethnic groups, and there was no component that allowed ethnic groups to work together. Overall Ethnic studies lacked the dynamics, progressiveness, and transformative qualities of multicultural education. During this period ethnic studies contributed a firm foundation to the efforts of multicultural education, by providing solid grounded information on specific ethnic groups.

Ethnic studies assisted in putting an end to the mystery of ethnic groups that had not fully assimilated into society. Waller (1981) wrote that the school's job was to provide a program to train teachers and students in ethnic studies in order to minimize prejudices and negative attitudes. Ethnic studies were meant to educate the uninformed and tell the untold stories of various groups while allowing schools to reflect the entire society. Payne (1980) explained that multicultural education was more encompassing than ethnic studies but the two concepts overlapped. Ethnic studies could be considered a part of the whole multicultural education movement.

One of the manifestations on ethnic influence was an emphasis on history. Several authors took note of this. One of these were Cordianni and his associates (1980) who argued that effort in early ethnic studies focused not only on specific groups, but also on the major "historical heroes" of each, in order to provide positive role models. These efforts often overemphasized ways in which nonwhite minorities had been oppressed by Anglo-Saxon Americans (Banks, 1978).

Cordianni and his associates called the overemphasis on historical heroes when teaching ethnic studies the “Great Man Approach”. Ethnic groups exaggerated the contributions their leaders/heroes made. Voicing the leaders’ flaws and negative contributions were rarely mentioned. This overemphasis became a disadvantage because the courses were meant to provide truth but often the exaggerated stories added to the misconceptions.

Eventually there was a shift from the “Great Man Approach” to a more multiethnic approach and appreciation of the diverse cultures. It became a multicultural experience. Banks contended in 1978 that ethnic studies programs were increasingly characterized by academic rigor and goals that were consistent with America’s ethnic realities and democratic ideals. Although the “Great Man Approach” may have weakened the purpose of ethnic studies, ethnic studies during this period, 1977-1983 did provide exposure and ethnic perspectives to the uninformed.

During the period, 1978-1983, Ethnic studies came to have a symbiotic relationship with multicultural education. Lack of knowledge regarding ethnic groups was a concern in education and ethnic studies provided an opportunity for future teachers to become more informed. Ethnic studies could be considered an auxiliary or component to multicultural education.

Brown (1979) suggested that courses in ethnic studies could enable students to deal with the influences of ethnicity in their personalities. Banks (1978) concurred that individuals could gain greater self-understanding by viewing themselves from the perspective of other American ethnic cultures. The effort of ethnic studies was interpreted by critics as a form of national divisiveness.

Brown (1979) wrote that critics argued that ethnic studies courses could increase the tendency toward polarization and prejudice among students. Many critics believed that ethnic studies was receiving too much attention, and in essence marginalizing the dominant group. The implication was that critics believed ethnic studies created the same imbalance that the dominant majority was accused of creating.

In looking at the period the researcher believes that implementing concepts and perspectives of ethnic minorities within schools was a difficult task. The major concerns were that people of color were deficient in many areas, the goals of studying ethnicity were unclear, and too much attention and an exaggeration of ethnic minority accomplishments created a sense of divisiveness between majority and minority groups.

Cross, Long, and Ziajka (1978) suggested that the work of Arthur Jensen, a famous psychologist, made an enormous negative impact on how America saw African-Americans students. Jensen had from his research concluded that African-Americans were intellectually inferior to Caucasians. The negative impact of this was possibly insurmountable. If one was to use Jensen's research as a basis for understanding why educational programs or funding was provided for African-Americans, the conclusion - would be because African-American students are not capable; they are deficient. Cross and her associates (1978) suggested that people felt morally right in treating children inferior because of what people such as Jensen had said. Jensen's argument lowered the bar as far as ethnic studies.

Jensen helped set the stage for how America saw minorities and their academic abilities in the classroom. So, when attempting to encourage ethnic studies and

implementation, it was up against an already not so promising introduction. Furthermore, there was a question of the goals of studying ethnicity.

In 1981 Melendez and his associates argued that cultural pluralism did promote cultural diversity and the rights of minorities. They advocated the development of a better working definition of cultural pluralism. Lampe (1979), Lipsky (1978), and Banks (1980) agreed that decisions and clarifications needed to be made regarding ultimate goals so that certain parameters could be established to guide the choice of program functions. Lampe (1979) added that the selection of the teachers was also a potential problem.

Evident on the literature, between 1978 and 1983, was a growing concern for substantial multicultural education theory. Multicultural advocates, such as Banks and Melendez, were aware of the lack of a theoretical basis for multicultural education. They were advocating for an effective bridge between theory and practice to narrow the scope of multicultural education.

There was a question of ethnicity creating divisiveness. A number of questions arose in the period related to whether ethnicity created divisiveness. However, Garcia (1978) pointed out that most departments of education defined ethnic content as information describing racial minorities. This would imply that if one was ethnic, he/she was a minority. Conversely if one was not a minority then they were American. Cogdell and Eagleton (1979) argued that Black studies curricula did not serve the needs of members of other ethnic groups. When examining their writing the researcher believes that neither professional arenas, such as the department of education, nor the student body understood Black studies or ethnic content as information that would be beneficial

for all. Although ethnic content had become part of the curriculum it continued to be a marginalized issue.

In 1981 Ornstein contended that as those seeking power threaten those already in power, emotions increase. This seemed to be the case in terms of society's view of the attention people of color were receiving. All ethnic groups began to claim their own cultural uniqueness and they wanted to be equally rewarded as the results of the Civil Rights Movement had done for people of color.

In 1981, the journal Theory into Practice, volume 20 (winter), devoted an entire symposium to ethnicity. What was interesting about this symposium was that all ethnicities considered were not ethnicities of color. Articles such as *Poles in America* by Walter Krolkowski, *Italian Americans* by Francesco Cordasco, *The Louisiana Cajuns*, by Joe Green, and *Rom (Gypsy)* by Albert Vogel and Nan Elsasser consumed the winter issue. The journal's theme issue, ethnicity, raised several questions of the researcher. One of these was whether societal attitudes influenced scholarly writing of all ethnic groups.

Other writers stressed the interest of ethnicities. For instance, Garcia and Garcia (1980) suggested that the interest in ethnic perspective as a legitimate classroom learning experience was energized by acts such as *The Ethnic Heritage Act*. The response to most acts such as *The Ethnic Heritage Act* or post Civil Rights Movement were generally aimed towards assisting people of color. This view began to change in the early 80's.

The 80's saw a shift in ethnic interest in society and in the schools. The new educational interest was basic core curriculum. The message being sent was that all students were equal, and if they applied themselves they could be successful. This

perspective was obviously from the assimilation ideology which had loomed over the American educational system since its inception. If ethnicity was a factor in learning, in the 80's it had to share space with the back to the basics movement.

Was ethnicity a factor in education because of skin color or because of politics? Lynch (1978) believed that Herbert C. Rudman's (1977) objections (as described on p.38) to "ethnicity" were more accurately aimed at ethnic politics, or educational policy affected by ethnic politics. Essentially Rudman's objections were that there was not a single, commonly accepted rationale for the emerging phenomenon of ethnicity, and the emergence was due to an exercise in political power. Lynch questions Rudman's lack of realization of a pluralistic society composed of many cultures and his confusion of ethnicity and culture. Lynch's view that ethnicity and politics work hand in hand was important. Although he does not specifically state that ethnic politics was at the core of multicultural education, politics proved to be a service to the multicultural education movement.

Whether the study of ethnicity was solely for political purpose or was truly essential in creating an equitable society, it was a prominent component in articles appearing throughout the period of 1978-1983. It was important during the period that the writing united the necessity of understanding ethnicity to daily application in the classroom. Almost all of the articles suggested that ethnicity was a factor in learning.

Articles in this period suggested that studying ethnicity in terms of multiculturalism must move beyond consideration of people of color and minority groups (Ornstein, 1981; Garcia, 1978). Lipsky (1978) further contended that ethnically specific content had to become an integral part of a school's entire educational program. Cross

and her associates also suggested that the development of a multicultural component must be viewed as a continuous, lifelong process and not a brief series of multicultural programs (Cross, Long, & Ziajka, 1978). The scholarly writing from 1978-1983 placed multicultural education directly into the mainstream and included all students.

Students and the teachers were to focus on themselves first. Before attempting to learn others they should know themselves: their fears, conflicts, pressures, likes, dislikes, and understand themselves as an ethnic and cultural person (Myers, 1981, Lemish, 1981, Porter, 1981). Waller (1978) added that the individual should be able to recognize the worth of his/her heritage and the value system of his/her culture and at the same time be able to relate and deal with what was called the American culture.

In looking at the literature of the period it is important to recognize the shift from assimilation to cultural pluralism in the thinking of advocates of multicultural education did not imply that there was support for an anti-national ideology. Writers emphasized that all students were U.S. citizens regardless of ethnicity, culture, and identity.

Nationalism was encouraged by multicultural education advocates. The difference between multicultural education advocates and those concerned with the mainstream was the value in subcultures related to ethnicity and language. Appreciating and making use of the ethnic make up in the class was difficult to translate into good teaching.

Writers of this period suggested that dealing with ethnicity in a fair and equitable way often misled teachers to understand that it was an “anything goes” approach to education. One example was Mahan and Smith. Mahan and Smith (1978) observed this fallacy of “anything goes” when studying future teachers in reservation schools. Student teachers misunderstood cultural diversity and the factoring of ethnicity as creating space

for the student to self-explore without sufficient guidance. Multicultural education was not amoral or loosely disciplined. The writing supported a framework that invited effective approaches to teaching while simultaneously studying and implementing ethnicity.

Another example was provided by Freedman, Gotti, and Holtz (1981). They argued that merely exposing students to nonstereotyped ethnic role models was not enough. Students needed to be engaged. Yao (1983) stated that because ethnicity was a salient part of our social system, it was essential that students master the facts, concepts, generalizations, and theories needed to understand and interpret events which were related to intergroup and intragroup interactions and tensions. Like Yao, Cross and his associates (1978) suggested similar thoughts stating that strategies to respond to the improved education of minorities should include discussions of controversial and complex topics such as racism, minority group relations, integration, and human rights.

A number of authors in this period were concerned that multicultural education was misunderstood as amoral or completely open to interpretation. Although this was far from the truth multicultural education's dynamics complexities often blurred its parameters and made establishing standards difficult. Applying the standards of understanding ethnicity through multicultural education was weakened because of the blurred parameters.

Writers in this period, 1978-1983, struggled to grasp the notion of ethnicity in terms of American culture. Yao (1983) believed that an understanding of our society could not be grasped unless the separate ethnic communities that made up American society were seriously analyzed from the perspective of the various social sciences and

the humanities. The significance of Yao's contention was that it created an impetus for social scientists to challenge the research that had been done earlier which had led educators to believe that minority learning capability was deficient. An example of this would be Jensen, the major psychologist in the 60's, who wrote that African-Americans were intellectually inferior.

The timing of these events and writing was crucial to the inclusion as part of ethnicity in multicultural education. The freedom given to teachers to mis-apply the principles of ethnicity in the classroom as part of multicultural education may have contributed to the reasons for the decline in ethnic interest. The meaning of what was understood as ethnicity in terms of multicultural education was being significantly altered.

TEACHERS

The teachers theme remained prevalent during this period as well. The writers of this period, 1978 to 1983, focused on higher education implementing a multicultural component to teacher education programs, and instructional methods in the classroom which emphasized multicultural education. Writers were clear that teachers had the responsibility of putting the multicultural education approach to action.

For example, Gay (1978) explained that desegregation in its most inclusive sense (e.g., integration) was a people issue, and not merely a legal policy issue that could be resolved through mandates. Gay (1978) emphasized revamping human resources in the context of the educational process. Multicultural education, like the legal mandates that effected integration, showed promise in theory. However, authors like Gay noted that the

actual application was most important. According to Gay (1978) institutions of higher learning were making efforts to prepare future educators for properly applying methods of multicultural education.

Support of this was found in a study by Washburn. Washburn (1982) found that of 2,542 institutions 135 reported that their institution offered multicultural programs. A multicultural approach to teaching was new to institutions of higher education as it was to elementary and secondary institutions. Grant (1981) explained that prospective teachers were not usually required to develop a comprehensive understanding of students whose traditions, attitudes, and customs were culturally different from the mainstream. Of course Grant reiterated what had traditionally been the case: The American educational system was based on assimilation. Therefore, a traditional approach to teaching students could be expected from higher education. Higher education, although it was slow to change, attempted to adapt teacher education programs to the changes in society.

Articles in this period did not indicate a lag in higher education. Institutions of higher education were conducting workshops, preservices and inservices to the local school communities. Washington (1981) found that educators and their professional organizations had since the late 70's consistently called for the integration of multicultural, nonsexist education into preservice and inservice teacher-education programs. Washington (1981) argued that the workshops were more effective than the preservices and inservices because there was an emphasis on specific action rather than on general ideology (Washington, 1981). Although the workshops were effective, the information gained was ineffective in the classroom.

The effectiveness of workshops in the classroom was solely dependent upon the teachers' attitudes, beliefs, and abilities to apply what was learned from the workshop. Gay wrote that teachers needed to be consciously aware of what their racial attitudes and instructional behaviors were toward culturally different students (Gay, 1978). Teachers needed to understand who they were as individuals. (James, 1980, Gay, 1978).

What was causing the gap between the workshops and the classroom? Was it teacher attitude? A study in the area of music education may offer an answer. Franklin and Nicholson (1978) concluded in their study of positive teacher attitude and student musical achievement that positive teacher attitude was advantageous to disadvantaged students relative to music. The study raised the question of whether the weakening of the practice of multicultural education be placed on poor teacher attitude?

The obvious implication was that some student teachers had a positive attitude in regard to disadvantaged students and others did not. Attitude was not a criterion for getting into a teacher program. Implementing a multicultural education program was important for higher education because workshops, in-services, and multicultural education programs exposed all teacher education students to the advantages for using such an approach. Those working in teacher education appeared to have been doing their part in the battle for multicultural education, and certainly not all teachers could be blamed for multicultural education's lack of general classroom appeal. The fact was that no one group or entity could be blamed for the interest decline of multicultural education. Student education programs had to trust that they had quality student teachers.

Research during this period indicated that direct, cross-cultural contact had the most dramatic impact on trainee attitudes and behaviors (Washburn, 1982). This idea of

immersion was practiced most often on Indian Reservations with local university pre-service teachers. Education majors were encouraged to improve their learning about ethnic and economic minorities with on-site, real-life community/school involvement (Mahan and Smith, 1978). The South Dakota State Board of Education also adopted a requirement stating that all new teachers must have three semester hours of American Indian Studies (Mathieu, 1978).

Both Washburn and Mathieu had demonstrated in their work that cultural immersion, preferably community involvement, was an effective method. There was no indication of cost for immersion programs. It was apparent though that teacher success with the culturally different had something to do with immersion, experience, and dedicated time. Of course, teacher success with culturally different students was supported by mandates and legislation.

Legal mandates further reinforced the need for multicultural education in teacher preparation programs (Gay, 1980). One example of this was NCATE. NCATE standards requested that teacher trainers adapt their programs to better prepare future teachers to be responsive to the cognitive needs of diverse student populations (Webb, 1983; Kirk, 1982). Webb (1983) explained that a teacher training institution could choose to establish a department of multicultural education; a program area in this field; permeate the teacher training curriculum with a multicultural education focus; establish a major concentration; or in some other way meet the NCATE standard. Allowing training institutions the right to choose possibly added to the inconsistency of multicultural education.

Justin, Darling, and David W. (1980) suggested that an effective multicultural education program required four necessary conditions: A culturally heterogeneous student population, a heterogeneous population, a philosophical commitment on the part of the faculty, and the multicultural intrusion into the instructional environment and teaching methodologies. The implication was that at best the program would be inundated with multicultural characteristics from the student body, the faculty, and the materials.

Fitting multicultural education into an existing program created controversy. Should multicultural education be taught as a separate course, or should it be intertwined with the core curriculum already established? Sims (1983) explained that multicultural education was meant to be part of the general curriculum, and it would improve teachers, teaching and learning. Sims (1983) added that because the curriculum was the means of instruction used by schools to provide learning experiences leading to desired learning outcomes, it would override the sole mainstream curriculum that multicultural advocates opposed.

The concern was that teacher education programs regardless of NCATE regulations, could not fully prepare student teachers to implement multicultural education into the entire school curriculum. In 1980 Payne wrote that schools of education alone could not provide the knowledge base needed to prepare teachers multiculturally. Payne argued that in order to understand multicultural education student teachers would have to follow an interdisciplinary curriculum with classes such as economics, anthropology, philosophy, sociology, psychology, and history (Payne, 1980).

The overall implication of the articles during this period was discouraging.

Advocates of multicultural education had consistently argued for a needed transformation of the entire school system. What was discouraging in relation to teacher education though was that authors during this period were beginning to imply that current teacher education programs were doing an inadequate job of training students to teach in multicultural programs. There was little faith that either elementary/secondary or higher education programs had developed an adequate understanding of how to make multicultural education work.

Gay (1983) explained that the greatest contribution multicultural education had to offer teacher education was perspective. Writers insisted that all students see things differently and with culturally different students the differences were accentuated. Similarly, James (1980) agreed that teacher education programs should study diverse systems of values and beliefs, such as life, death, good, evil, democracy, and other such constructs from different perspectives. Perez (1980) suggested that multicultural education was designed to train teachers to function more skillfully in a culturally pluralistic America. This period, 1978-1983, demonstrated that a great deal of work needed to be done to prepare teachers, but efforts were being made for better multicultural programs and methods of instruction.

During the period from 1978-1983 the articles seemed to suggest that Universities were fulfilling their responsibilities and implementing multicultural education programs. A multicultural education approach in the classroom was also just as important. Sims (1983) reminded us that according to the National Council for Accreditation, multicultural education consisted of the social, political, and economic realities that

individuals experienced in culturally diverse and complex human encounters. Such experiences had to be implemented in the classroom in order for multicultural education to reach its full potential.

Washington (1982) explained that calls for multicultural teacher training implied that teacher racism and/or ignorance stunted minority children's learning potential. But what was often understood as models of strong multicultural teaching were for the most part efforts of goodwill towards all students. Washington argued that applying the philosophy of multicultural education based on ideology and NCATE's definition, would be a difficult task.

An additional task of multicultural education was dealing with what Mahan (1983) called a "community world". A "community world" could be defined as existing beyond the walls of the school. Such a world would be shaped by economic, social, political, religious, cultural, and other forces which were too often unknown to the teacher.

Writers in this period were able to identify effective textbooks and materials used in the classroom that focused upon the "community world" as well as the classroom. Garcia and Garcia (1980) as well as Denton and Garcia, (1980) explained that most ethnic material in the schools fell under one of four categories. Level one was the ethnic information perspective such as biographies and material which highlighted the achievement of all ethnic groups. Level two was the single ethnic perspective. For example, materials which depicted the true/real experience of ethnic groups from the perspective of the groups depicted would be considered level two.

Level three, the bi-ethnic perspective, were materials depicting the historical experiences of more than one ethnic group (portrayals were limited to non-white groups or white groups, but not both). The most complex level was level four, the multi-ethnic perspective. At this level the experiences of white and non-white groups were chronicled while underlining the many characteristics the group share in common.

How the teacher made use of these materials was the most important issue. In 1978, early in the period being studied, Benham suggested that in the classroom the teacher should avoid what was called malefic generosity. Malefic generosity harked back to paternalism being used as a justification of slavery. The implication was that poor Black people needed to be protected by generous superior slave owners. In other words, malefic generosity was to teach with a condescending attitude. Gay (1983) reminded us that communication was/is a social process and communication patterns are largely culturally determined.

Many writers during this period implied that in order for the teacher to make the multicultural education approach effective he/she had to have knowledge of and respect for the cultures of the students. Every voice should be heard in the classroom with the understanding that the differences were to be expected but embraced. Payne (1980) insisted that commonalities with respect to different cultures should be identified before cultural differences could be adequately handled in an instructional manner.

Stewart (1978) argued that the appropriate way of implementing a multicultural education approach was by infusing it into the existing curriculum. Gay (1978) concurred, writing that the teacher should provide opportunities for students to use their vernaculars or “home language” in the classroom and master a wide range of

instructional modes to intersect certain learning styles. For example, 19th century writers Poe and Ralph Ellison provided American literary classics. The assumption was that by asking the students to recognize the similar beliefs, values, and practices of these 19th century writers, over time the students would learn to recognize their own similar beliefs and values among each other. McIntosh (1978) contended that the more similarities students of different cultures see among their beliefs and values the less cultural conflict will occur.

Stewart (1978) explained that the effectiveness of varying multicultural education methods could be assessed through discussion, writings, reports, and/or analyzing records of readings accomplished. He (1978) added that other forms of assessment could be of projects completed, subjective evaluation devices, such as autobiographies, anecdotal records, checklists, and questionnaires. Although instructional methods as well as assessment possibilities were suggested in the writings large concerns remained.

The concerns of implementing multicultural education in the classroom as well as adding ethnic studies and multicultural education to existing teacher education programs created a grand obstacle for multicultural education advocates. In this period for example, Mahan (1983) reminded us that cultural immersion student teaching projects would create expenditures due to on-site supervision and preparatory consultation. Of course with these expenditures one could also factor in time. How much time would a student need to learn from a cultural immersion program?

This concern was mild compared to the concern about the actual application of multicultural education in the classroom. Katz (1980) and Washburn (1983) agreed that multicultural education remained little more than rhetoric and theoretical discussion.

Where were the sound results? The effects of the multicultural education approach were difficult to prove. Because of this difficulty as well as the tradition and familiarity of assimilation, Katz stated that proving the effectiveness of multicultural education brought about a cry to return to the basics. Katz explained that educators complained about the extra work that must be done in order to make the multicultural education approach a reality. He (1980) went on to say that many wondered whether multicultural education was fair or an over-compensation.

Was a multicultural education approach an over-compensation? The idea of fairness is a staple in American society. Banks (1978) argued that one prevailing misconception about multicultural education was that it was group-centered. Those who took this view seemed to believe that multicultural education was merely an extension of the civil rights movement and that its primary aim was to enhance the status of minority group citizens (Banks, 1978). Bitterness about such misconceptions was easily brewed.

The misconception was that multicultural education was meant for a select few. This misconception led some to believe that the multi in multicultural education meant those who refused to assimilate and take part in contributing to society. This misconception was damaging to multicultural education. But, disproving this misconception would take some time. Banks (1978) explained that trying to infuse too many separated ethnic groups into the curriculum would run the risk of rewording the curriculum and defeat the reason of the ethnic studies movement existence.

Without sound foundation the concepts of multicultural education were not fully accepted, appreciated, and often taken lightly. Larson (1978) pointed out that a number of major works by African and African-American writers had gone out of print. How

could a teacher share different perspectives in a literary class if the literature was not accessible? Katz (1980) explained that many institutions believed that multicultural education was not needed in their school.

Poor attempts such as only eating ethnic foods and dress up to explain an ethnic culture were exercised in the classroom. Writers during this period explained that attempts such as these were poor because they only provided a superficial understanding of a culture. Instructional methods such as taking a journey to Asia, Africa, Europe, or South America and completely avoiding the ethnic cultural and complications faced in the United States would be considered ineffective.

In terms of the instruction and implementation of the multicultural education approach it was receiving a new nomenclature: good teaching. The concerns of time, the need to improve cultural knowledge in teacher education programs, and the lack of interest in the specifics, relegated multicultural education to being kind to all students and superficially cover cultures in the classroom.

LANGUAGE

Language continued to be a constant theme of multicultural education. Education in the United States had traditionally been viewed as a means of providing more equal access to opportunities in the larger society, which was often interpreted as abolishing whatever differences seemed to present a barrier to achievement of those opportunities (Meier & Cazden, 1982). Based on this idea, language differences were considered a barrier to education and a cultural handicap to students rather than a cultural resource

(Meier & Cazden, 1982). The implication, and in support of assimilation, was that Standard English was the only language to be used in the classroom.

Even though language was sometimes a barrier it was something that writers of this period felt was significant to multicultural education. Bilingual education began to have popularity during this period, and it was a response to making the barrier a resource. Lawrence (1978) defined bilingual education as an opportunity for the student to two languages and cultures, expand his/her horizons, and become more intelligent in the process. By Lawrence's definition, language differences could be considered an attribute of achievement.

Marjama (1979) wrote that bilingual, multicultural education should not be considered a favor for the poor, but an obligation and an opportunity for all, especially for the majority, to survive as a people and as a nation. Marjama (1979) added that language was the most fundamental expression of a culture, and it offered an insight into the world of the native speakers that could not be attained in any other way.

Marjama connected language to culture as well to perspective. The implication was highly significant to multicultural education. If one's language provides an insight in the world of a native speaker, then understanding and appreciating language should be instrumental in a sound multicultural education program. The writers of this period, 1977-1983, emphasized Spanish speaking students when discussing language. Marjama writing though, included all students, especially those who were non-mainstreamed.

Writers of the period recognized the greatest number of bilingual efforts focused on those who spoke Spanish as their first language. Bilingual education also spawned interest in African-American vernacular which was often so different from Standard

English that it almost seemed as if it was another language. Stanton (1981) stated that people who speak the same dialects and who developed in similar environments have similar ways of perceiving reality and organizing information. A principle of multicultural education was that minority language and dialects did not constitute a deficiency (Stanton, 1981). Writers during this period contended that minority language and dialect constituted rather a difference.

In the 1960's a body of literature had been published which concluded that African-American children had deficiencies of language and cognitive strategies of such a great degree that learning to read would necessarily be impaired (Kachuck, 1978). Sociolinguists believed that any efforts to improve African-American children's reading ability must be based on an understanding of the systematic nature of language used by all people. They also believed that the specific patterns of what has come to be known as Black English contrasted with those of Standard English (Kachuck, 1978). The rules of Black English were different from the rules of Standard English. However, the research on teaching in Black English or other dialects had not provided much support for the conclusion that students would gain academically if initially taught in their own dialect (Ornstein and Levine, 1982b).

The lack of research related to non-Standard English was overlooked by many. Krug (1979) explained that many Latino educators did not believe that bilingual education was, or should have been, transitory. Most of them were convinced that Mexican, Puerto Rican and Cuban children should be given bilingual instruction throughout their public school years (Krug, 1979). This argument related to questions about how knowledge was transferred.

Was Standard English the only manner in which knowledge could be transferred?

Pulte (1978) explained that knowledge could be acquired in a minority language and facilitated by the use of a culturally relevant curriculum. Pulte (1978) added that it may have been precisely when the use of English was delayed the longest that the child learned most effectively knowledge needed to function in the larger society. Lawrence (1978) explained as well as Llanes (1981) that to define bilingual education only as transitional would imply an eradication of the first language and extermination of a culture.

Writers during the period regarded the relationship between multicultural education and language as an important one. Respecting language was crucial because it played a pivotal role in how someone learned. Where was the research? What was becoming a constant implication in the articles was that evidence of the effectiveness of the multicultural approach did not exist. There was a great deal of concern about whether a multicultural education approach, in this case language, made a difference.

One of the concerns writers had during this period was the shortage of professional teachers who were able to teach bilingual education. Hawes (1981) explained that as late as 1977 most reading instruction in bilingual education was accomplished by a paraprofessional. The paraprofessional shared the culture and spoke the native language but lacked training as a teacher and the role status of a teacher (Hawes, 1981).

Another concern expressed during the period, 1978-1983 had to do with the decline of foreign language enrollment on university campuses. Bourque (1981) argued that the interest in computer technology or emphasis on interdisciplinary cross

departmental boundaries became the “hot items” on university campuses, which was a factor in foreign language enrollment. The loss of interest in foreign languages on university campuses indirectly effected bilingual education programs. The implication was that bilingual education programs needed teachers who were not just bilingual, but who were bilingual and qualified teachers.

Articles in this period also showed concerns about teaching the history of America, but through another culture. Poster (1979) argued that many social studies educators had a negative reaction to the thought of American sacred documents (such as the Constitution) being taught to United States schoolchildren in languages other than English. Poster (1979) contended that United States citizenship and mastery of English were so interwoven that the traditional mission of the social studies could not be achieved in bilingual classes.

The shortage of professional teachers who were able to teach bilingual education, the decline in foreign language enrollment, and the concern for using English to teach U.S. citizenship weakened the support for bilingual education programs. Although these concerns negatively effected bilingual education, writers during this period also wrote about possible solutions to create effective bilingual classes. The solutions suggested were meant to be implemented in the mainstream classroom and not an isolated bilingual education program.

According to Rodriguez (1979) teachers took a giant step forward when they realized that a child’s coming from a cultural background different from the teacher’s were not automatically a handicap. When working with Spanish speaking students in bilingual/bicultural programs, Rodriguez (1979) suggested teachers do the following:

Pay close attention to nonverbal indicators, encourage cooperation, accept children's feelings, make use of children's ideas, and elicit cultural highlights.

Implementing strategies for successful outcomes for bilingual students were encouraged. Marjama (1979) argued that it was possible to develop dual languages and dual cultures and to have bilingual, multicultural education without converting one group to becoming the other. The researcher believes that Marjama's writing implied that there was possibly a concern that strategies encouraging a non-mainstream culture might weaken the mainstream or American culture. There was also an implication of prejudice and discrimination among cultures, which were barriers to effective bilingual classes.

Marjama (1979) explained that to eliminate prejudice and discrimination close attention must be paid to cultural sameness, understanding the meaning of cultural concepts, and learning to accept another's right to be different. Garcia (1978) suggested for the development of a multicultural dimension in bilingual-bicultural education the study of mainstream culture and non-mainstream culture should be expanded to teach students the inter-group diversity of American society. Marjama and Garcia implied that inter-group diversity would eliminate prejudice and discrimination.

Accepting all cultures in the classroom and allowing the students to express themselves through their own culture and cultivate them to become bicultural was the key to multicultural education and language. Llanes (1981) explained that without bilingual education most social groups would find the task of fully participating in the society impossible. The writers during this period emphasized uniting language and cultures to benefit the mainstream and those who were not mainstreamed.

CULTURE

Culture continued to be an important theme for the writers of this period. The increase in diverse cultures was due to the increase of the diverse ethnicities in the U.S. In 1979, Ivie wrote that one of the many factors of the growth of multicultural education in the United States was ethnicity. Cultural pluralism was considered to be a philosophical concept, an ideological position, and the theoretical foundation of multicultural education (Ivie, 1979).

Multicultural education focused on making use of student's culture as a tool to effectively teach him/her. Pate and Garcia (1981) conducted a study to determine the extent of multicultural education in public and private instruction, and the types of programs offered. The results indicated the following: Multicultural education was not an active viable part of American education; there was a great variety in multicultural education; and there was a particular variation in objectives of the program, in what grade levels and courses are appropriate to the programs.

Although Pate's and Garcia's findings indicated that teachers' use of multicultural education was inconsistent and in many cases inactive, Ornstein and Levine (1982) argued that educators were developing ways to build the goals of a constructive pluralism in to their school systems. The need to respond to the growing diversity was essential. Writers during this period continued to emphasize the need for multicultural education to become an integral part of the entire school curriculum.

Davis (1982) suggested that multicultural education should involve the entire school, not just one segment of the population. He (1982) went on to add that multicultural education should ultimately involve all disciplines, and schools should

practice multicultural education regardless of the homogeneity of their student population. Perhaps the most insightful comment on Davis (1982) was that multicultural education did not prepare students to accept society as it is. Rather it encourages them to work toward a new society having more freedom, justice and opportunity (Davis, 1982).

Writers during the period found that culture was a difficult concept to explain, and the ideology of cultural pluralism was difficult to manifest in practice. The writers consistently suggested that multicultural education was a transformative education. The idea of being transformative and the difficulty to explain culture made it difficult for educators to embrace multicultural education. Multicultural education seemed to have lacked practicality and applicability. What was implied was that educators did not fully understand what their responsibilities were in terms of preparing and making use of the multicultural education approach. The faculty and staff had a responsibility in teaching multicultural education, even though it was considered to be a difficult concept.

Gay stated that school nutritionist and planners of assembly programs were as responsible for ethnic diversity and cultural pluralism as were the social studies teachers (Gay, 1981). Dillard, Kinnison, and Peel (1980) added that multicultural approaches to handicapped students' educational environment required recognition of individual, ethnic, and cultural differences as reflected in their styles of learning and communication. Multicultural education was meant to blanket the entire school the entire school year.

Writers in this period discussed the importance of choosing appropriate resources and materials that were to be used in the classroom. Amos (1978) suggested that materials should include representation of minority groups in pictures, content, and related media. Materials should show women and men in various home and community

roles and should show the many life styles and economic levels in mainstream and non-mainstream population (Amos, 1978). Amos's work implied that the materials should represent attitudes and behaviors of the diverse communities that represented the U.S.

Lyons (1979) suggested that educators focused on school behavior to capture the essence of multicultural education. According to Lyons, one method of capturing the essence of multicultural education was what he called creative interchange. Lyons (1979) explained that creative interchange was acting in such a way that what you do furthers your opportunities as well as others (Lyons, 1979). For example, classroom activities that allowed students to appreciate and understand each other's ideas through such methods as discussion and essay test would be considered creative interchange (Lyons, 1979). Creative interchange was one method of implementing multicultural education in the classroom, and writers during this period, 1978-1983 offered other methods as well.

Baker was one of the convincing writers of this period. Baker (1978) developed a model for a multicultural curriculum. There were three stages, primary, intermediate, and advanced. In the primary stage focus was on individual differences (Baker, 1978). In the intermediate stage the focus was on the family variations, community and state diversity, and U.S. ethnic/racial minority participation (Baker, 1978). The advanced stage focused on U.S. cultures (ethnic, racial, minorities, religions, sex), international cultures, and U.S. cultures and ethnicity (Baker, 1978). Baker's model was developmental. Multicultural education was introduced in levels from the family to the world. Baker's model was impressive because it was workable, effective and it could be implemented into the classroom.

Amos took a slightly different approach. Amos (1978) suggested humanizing the desegregated learning environment. This would be done by gathering data about learners which emphasized assets rather than liabilities and potential rather than problems. Amos contended that being aware of the whole student and his/her home, neighborhood learning environment, and parents would better inform and prepare the teacher (Amos, 1978).

Garcia (1979) also related to the notion of the learning environment by explaining that the challenge would be to balance the civil rights of the group with the human rights of the student. Garcia suggested that teachers were to determine which rights were to prevail at a given time (Garcia, 1979). The implication was that the culture developed from the classroom community was a factor in individual and group decisions, choices, and behavior. Although the classroom community was significant in creating a kind of multicultural education, measuring the effectiveness of this educational approach was difficult.

Coleman (1978) agreed that the quantifiable measurements of achievement and success were difficult to find. The sources of judgment were those applied by the professional himself (Coleman, 1978). There was no universal assessment because no two classrooms were alike. The students, or learners, were the primary influence on the culture developed in the classroom.

The learner's culture, age and the new culture formed in the classroom were the primary factors when choosing the appropriate method of multicultural education. Ramsey (1982) reminded us that during the early years, children are forming their initial social patterns, preferences, and basic approaches to learning about the physical and

social worlds. In order to influence children's basic racial and cultural attitudes, educators must start with the very young (Ramsey, 1982).

Writers during this period argued that facilitating the development of a student's cultural attitude was more effective at a young age than adolescent years. Gay (1978c) contended that many culturally different youths experience a conscious confrontation with their ethnicity during the early adolescent years. At a young age students are not usually confronted with such issues as race and ethnicity. Youth's awareness of their ethnic and racial identity increases during the adolescent years (Gay 1978c). Gay added that greater demands are placed upon adolescent children by both societal and ethnic group norms and expectations, which often contradict the expectations allowed during their childhood years (Gay, 1978c).

Writers in this period discussed the importance of a student's childhood years. Writers such as Amos and Ornstein pointed out that bridging the gap between the home culture and school culture were essential (Amos, 1978; Ornstein et. al. 1982b). Amos (1978) explained that a child's after school interests may have suggested how the child was motivated and what he/she valued. Understanding the student's culture inside the school as well as outside of the school was pertinent to multicultural education. Multicultural education by its own nature was concerned with the differences among cultures. The writers during this period argued that the student's culture was a major influence on his/her decision making. Although culture was a major component of multicultural education, writers during this period also explained potential concerns.

Ornstein and his associates contended that multicultural instruction could emphasize separatism in a way that could be understood as intentional divisiveness

(Ornstein et. al, 1982b). Emphasis on differences may have led to neglect of the need to develop citizens and the universal responsibilities of citizenship (Ornstein et. al., 1982b). This concern was directly related to the assimilation cultural pluralism battle. Ornstein and his associates seemed to imply that society would only allow one perspective, unity or diversity, but not both.

Another concern discussed by Ornstein and his associates (1982b) was that multicultural instruction might be used to justify second-rate education for economically disadvantaged students or minority students. One example of this was provided by Amos (1978) who pointed out that the actual practice of utilizing tools and techniques for individualizing instruction was not readily observable. But those approaches and strategies that were observable were not perceived to be as challenging as the strategies for a standard, traditional education.

Writers in the period argued that multicultural education strategies were interpreted as watered-down instruction for the disadvantaged. The concern of writers about a watered-down education was related to the misconception of educators that multicultural education was only relevant in classrooms with students who were members of the cultural and racial groups to be studied (Ramsey, 1982). Multicultural education advocates believed that mainstream students deserved a multicultural education as much as non-mainstream.

Baker (1978) explained that little thought or planning had been given to the process of multicultural education or to the manner by which it could be integrated into the total curriculum. What Baker was saying was that the implementation of multicultural education required a systematic approach (see p.83). Ramsey concurred that

the information about ethnic groups that was available was often found to be confusing (Ramsey, 1982). Such confusion might often lead to stereotypes in students' heads about different multicultural groups (Ramsey, 1982).

Writers in this period believed that cultural understanding and acceptance in the classroom had many purposes. Reducing prejudice was one of these purposes. But Pate and his associates (1981) explained that the casualness with which prejudice reduction was approached and evaluated reflected a serious lack of commitment to this area. Writers during this period implied that there was no definitive multicultural education.

Multicultural education found itself to be in quite a predicament. The problem was that there was no specific multicultural education curriculum and creating one would be counter to the philosophy of multicultural education. Ramsey argued that to maintain a specific curriculum would contradict the underlying purpose of multicultural education, which was to provide relevant and meaningful education to children from all cultural backgrounds (Ramsey, 1982). Multicultural education embodied a perspective rather than a curriculum (Ramsey, 1982).

Looking at all of the writers throughout this period the researcher believes that the overall concerns suggested by the writers created a dangerous implication. The multicultural education approach suffered in that there was no single expert or single authority. Multicultural education was not created by an individual who could advise others, in order to maintain consistent principles and guidelines.

One example of this implication was given by Ivie. Ivie (1979) explained that whatever the appeal of multicultural education was, it did not solve any of the basic problems of our society. It did not motivate minority children to greater achievement,

and it would not erase the scars of past racial injustice, and although very popular at the time, it would probably prove to be nothing more than just another passing trend (1979).

SCHOOLS

The literature in regards to schools and multicultural education encompassed the other four themes: ethnic minorities, language, teachers, and specifically culture. Suzuki (1979) explained that multicultural education was the institutionalization of the philosophy of cultural pluralism in the schools. The school's responsibility was to have complete multicultural awareness. Higgins and Cross (1978) argued that multicultural awareness could be defined as those responses to cultural differences that are intellectually honest in their recognition of existing cultural diversity.

Many multicultural advocates exaggerated the concept of multicultural education. According to Banks (1978) strong cultural pluralists' conceptualization would deny any universal American culture which every American, regardless of his or her ethnic group shared. The socio-cultural environment for most Americans was bicultural (Banks, 1978). Almost every American participated both within the universal American culture and society as well as within his or her ethnic sub-society (Banks, 1978).

There were influences from every group that contributed to the American culture. Stanton (1981) explained that culture referred to that part of the environment which was socially transmitted. Ways and behaviors were passed down from one generation to the next. Banks (1978) added that the experiences in America were multiple acculturations and not a kind of unidirectional type of cultural assimilation whereby cultural influence was "one-sided".

However, there were also ethnic sub-societies which contained cultural elements, institutions, and groups which had not become universalized or part of the universal American culture and society (Banks, 1980). According to the writers during this period, the primary focus of the school was to operate in such a way that it recognized non-mainstream cultures and assured students of those cultures access, opportunity and equity in the classroom.

One of the prominent Hispanic writers of this period was Cortes. He posited that a comprehensive view of non-mainstream student culture would assist in providing students with access, opportunity, and equity in the classroom. Cortes (1983) then argued for the societal curriculum, which could be described as a continuous, informal curriculum provided by families, neighborhoods, churches, and other institutions that socialized each of us throughout our lives. This curriculum, according to Cortes, had to be considered a part of any comprehensive view. Understanding the student's natural culture and how he/she viewed the world was important.

Puglisi and Hoffman (1978) supported Cortes' notion because the culture of society would teach children. They contended that to deny culture teaches a child that the price of membership in the United States society involves the rejection of one's parents, traditions, and heritages. Schools had a responsibility to understand the whole child. Rile expressed a similar point of view. Rile (1981) argued that anytime we let children fail to develop to their full potential because they don't fit the mold we diminish humanity as a whole.

Not all schools were providing the multicultural education needed to provide success for all students. Banks (1980) created a typology which provided some

indication of the level of multicultural education the students were receiving. Level one consisted primarily of superficial encounters between individuals of different cultures. Level two occurred when the individual began to have more meaningful cross-cultural contact with members of other ethnic and cultural groups. Level three occurred when the individual was thoroughly bicultural and was as comfortable within the adopted culture as he/she was within his/her first culture. Level four occurred when the (first culture) individual had been almost completely re-socialized and assimilated into the “foreign” or host culture (Banks, 1980).

Banks (1980) expressed the belief that schools that were not transformative attempted to rid members of their ethnic culture and to make them completely mainstream in terms of language, behavior, ideology, and values. In reflecting on his own typology, Banks (1980) suggested that the appropriate level was somewhere between level two and level three. A student operating at a combination of level two and level three would be having a meaningful cross-cultural communication with other groups and maintain a feeling of comfort. In other words, the student would be able to communicate outside of his/her culture comfortably, without surrendering his/her own culture.

Writers in this period were beginning to define the nature of good multicultural education more clearly. Evidence of this was works by Baker and Wagner. A well prepared multicultural school would encourage teachers to acknowledge differences and needs of the students, and having an interest in meeting those needs by gaining knowledge of the student’s ethnic and cultural backgrounds (Baker, 1983a; Wagner, 1981). One way of identifying the student’s needs according to Krall and Gillian (1982)

would be for the teacher to take on the role of an ethnographer and learn to become a good observer and a seeker of true meaning.

According to writers during this period, understanding what true meaning meant in the classroom became a difficult concept in terms of varying values and beliefs. Advocates of multicultural education were most interested in developing respect for diversity. This led some to believe that multicultural education was amoral and advocated a sense of “anything goes” in the classroom. This was anything but true. However, a question that often came about in the multicultural classroom was whether universal or pluralistic values should be taught. Weighing the rights of an individual against the best interests of the society was common when employing multicultural ideology. Suzuki (1979) believed that cultural pluralism must incorporate the universal values of equality, freedom, and democracy.

The type of school Suzuki described would be the prototype for multicultural education. The reality was that multicultural education as solely a United States issue was either losing ground or slowly evolving into international or global education. Americans had many ancestral ties to other countries. The interest in maintaining those ties encouraged schools to have a strong global education

In 1979 Baker wrote that international education does not become multicultural education until some aspects of what was being taught about a country could be linked to the behavior or life styles of ethnic groups who live in the United States but whose ancestors originated from the country being studied. Although multicultural education had a strong developmental beginning during the early part of this period, 1977-1983, becoming Americanized was still important. Becoming Americanized continued to mean

acceptance and national pride for many U.S. citizens. According to Dunfee (1979), regardless of Americans cultural background they are always aware of their “Americanness” especially when traveling abroad.

Global education was more related to culture than it was ethnicity. Ethnicity had the tendency to divide multicultural educators and global educators. Cortes (1983) explained that multicultural educators focused primarily on ethnicity within the U.S., and global educators emphasized worldwide phenomena. Cortes (1983) hoped that both would learn to include the other in its facets and characterizations.

One of the trends in social studies education was global education. Global education, like multicultural education, was meant to be part of the entire school curriculum. Gillian and Remy (1978) (also Cogan, 1978) explained that global education should involve all areas of the elementary curriculum. They (1978) believed that global education should be infused throughout elementary teacher education programs, and it should look beyond the schools to other institutions.

Implementation of global education provided by Gillian and Remy practically mirrored methods of implementing multicultural education. The difference was that one focused on ethnicities while the other focused on various cultures from different countries. The objective of both was to find common ground between groups.

Writers during this period saw the connection between multicultural education and global education. Cortes (1983) believed multicultural education provided a logical meeting ground for multicultural and global education. He explained though, that the fear of absorption, fear of losing their unique identities, strengths, and directions could inhibit cooperation between these two educational reform movements (Cortes, 1983).

SUMMARY

In summary the writings from the first period of this study, 1977-1983, catapulted multicultural education into the forefront of educational thinking. Emphasizing the desire to provide opportunity, access, and equality for non-mainstream students demonstrated multicultural education's interest in national unity. There was no other way for one to gain access and opportunity unless they were part of the mainstream. The difference was allowing students to maintain their original culture.

In the beginning of the period interest in providing better opportunities for ethnic groups, particularly people of color, was high. Multicultural education received a great deal of positive attention. In the latter part of this period multicultural education had not been able to provide sound theory for its principles. More importantly, it was not able to provide evaluative methods that could prove that the multicultural education approach made the difference in a student's success or lack of success. Ethnic interest was declining and so was the understood value of multicultural education.

In chapter one the researcher discussed the statement of the problem, purpose, need, limitations and delimitations, assumptions, definition of terms, procedures, and organization. In chapter two the researcher analyzed and interpreted the writings immediately following the 1954 *Oliver L. Brown et al. v The Board of Education of Topeka et al.* decision. In chapter three the researcher analyzed and interpreted writings from 1977-1978, and identified themes related to multicultural education. In chapter four the researcher analyzed and interpreted the progression of the five identified themes, ethnic minority, teacher, language, culture, and schools from 1978-1983. In chapter five the researcher will analyze and interpret the five themes as indicated by the articles from

1983-1987. The five themes, ethnic minorities, teachers, language, schools, and culture, remain consistent within this period. The researcher considered the years 1977-1983 as period one, and the years 1983-1987 as period two.

CHAPTER V

ANALYSIS AND INTERPRETATION OF IDENTIFIED THEMES RELATED TO MULTICULTURAL EDUCATION, 1983-1987

The purpose of this study was to identify themes related to multicultural education and the progression of those themes over a ten year period from 1977-1987. This period was of critical importance because it defined the meaning and nature of multicultural education. The progression of multicultural education after its first inclusion in Education Index in 1977 provides an important chronological documentation of this period. It showed how the development of multicultural education was conceptualized by the scholarly writing of that period.

In chapter one the researcher discussed the statement of the problem, purpose, need, limitations and delimitations of the study, assumptions, definition of terms, procedures, and organization of the study. In chapter two the researcher analyzed and interpreted the period immediately following the *Oliver L. Brown et al. v The Board of Education of Topeka et al.* decision and brief discussion of the Civil Rights Movement as it related to education. In chapter three the researcher analyzed and interpreted identified themes related to multicultural education from 1977-1978. In chapter four, the researcher analyzed and interpreted the progression of the identified themes from chapter three from 1978-1983.

In chapter five, the researcher will analyze and interpret the period from 1983 to 1987. Education Full Text is the Education Index database. It began in 1983. Part one of this study ends in the first half of 1983 and Part two begins in the second half of 1983. This study continued to analyze and interpret the progression of the five identified themes

of multicultural education: ethnic minorities, teachers, languages, culture and schools.

The five themes were analyzed and interpreted in the order given above.

PERIOD II: 1983-1987

ETHNIC MINORITIES

The writings about ethnic minorities from 1983 to 1987 had changed significantly from the writings from 1978 to 1983. First of all, the writings emphasized the “new” ethnic interest. Writings in this period emphasized a broader concept of ethnicity. Secondly, the influence in using ethnic studies to influence multicultural education began to decline. Ethnic studies per se began to be viewed as segregating and limiting. Thirdly, although the authors in this period implied that schools had improved in terms of dealing with diversity, they also indicated that African-American and Mexican-American students continued to perform poorly.

The “new” ethnic interest was brought about because of two major events. The first event was the general negative feeling many non-minority citizens had. This was due to the onslaught of minority demands for equal rights. The resulting, general negative feeling among Caucasians was that people of color had been given so many advantages, because of their ethnicity (skin color). Some educators were concerned that this led to reverse discrimination. In 1983 Grambs argued that the renewed interest in Caucasian ethnicity was a response to the new African-American political power.

With the renewed interest in ethnicity during this period writers such as Bernstein searched for the characteristics of what actually defined ethnicity. Bernstein (1984) explained that ethnicity was dynamic because it had a relationship with the larger society.

Bernstein implied that as society changed the characteristics of ethnic groups changed. According to Bernstein (1984) ethnicity was often identified as conscious group membership, biological relatedness, or common descent.

The idea of ethnicity being dynamic and changing as society changed was significant in terms of multicultural education. Based on the consideration of the three hundred eleven articles produced during this period, one of the themes that had been prevalent up to this time appears to have less importance. The writers during this period seemed to give less attention to ethnicity as political leverage, and less attention to people of color using ethnicity as a reason to demand equality. The articles did indicate that people of color and people not of color did believe they deserved privileges due to their ethnic privileges.

The second part of this “new” ethnic interest came from the large number of Southeast Asian and Hispanic immigrants. Grambs (1983) contended that the new immigrants often came from countries Americans did not know existed. War refugees emigrated from such countries as Cambodia and Vietnam. There was also a large influx of Hispanic immigrants from El Salvador, Guatemala, Puerto Rico, and Cuba.

Although the writings during this period gave less attention to ethnicity, in 1985 Geneva Gay, whom I believe to be a pioneer as well as a traditionalist in terms of multicultural education, continued to write strongly about ethnicity as a major factor in student’s learning. Gay’s (1985) writing suggested that traditional understanding and methods of dealing with students of color in the classroom were insufficient. The implication was that educators had a responsibility to become more familiar with understanding students of color.

Gay advocated the use of Thomas' and Cross' model for ethnic identity development as one way of understanding students of color. There were three stages in this model. The first stage was the pre-encounter or the period of first entering school. In this stage students are proud of their ethnicity but it does not shape their attitude. The second stage was the encounter or the period of a student of color's first major event and reaction related to color. An example of this might be the Martin Luther King assassination; during this period students are driven more toward an ethnocentric attitude, but as time passes the student immerses him/herself into more integrated activities and begins to take on a new perspective. The third stage was the post-encounter or period when the student gains self-confidence and is able to participate without racial barriers.

Understanding the Thomas and Cross model was important because it not only emphasized understanding ethnic attitudes and behaviors, but also because it focused on a systematic framework created for the expressed purpose of understanding ethnic attitude and behavior. Gay's interest in the rebirth of the Thomas and Cross systematic model from the 70's was a response to those who believed multicultural education was completely without direction. The framework provided clear explanation of the stages a student of color went through. It was the teacher's responsibility to deal with these stages accordingly.

There were writers during this period writing in a negative and reactive way about multicultural education. For example, Satsuki discussed a Japanese program created to encourage ethnic pride in young Japanese students. According to Satsuki (1985), this Japanese program, Jan Ken Po Gakko, was effective in terms of encouraging dual language, cultural resources, biculturalism, and Japanese pride. The overall results were

positive. Satsuki's work assisted in proving that ethnicity was a factor in learning, but it did so in a homogenous way. All of the students were Japanese. This manner of segregating an ethnic group to emphasize its strengths went against the philosophy of multicultural education.

The writers during this period placed a great deal of emphasis on the new ethnic interest. Groups found that the only way they could balance the scale was to use their ethnicity as leverage to improve their quality of life. The political advantage and improved quality of life gained by African-Americans encouraged other groups vying for the same advantages to speak out. Ethnicity was seen as an entitlement, but society could not respond to every group's demands. Writers during this period implied that the new ethnic interest was indirectly the reason for the ethnic interest decline.

Two of the programs seen as giving advantages to ethnic minorities were the Elementary and Secondary Education Act (ESEA) of 1965 and Head Start in 1964. Corder and Quisenberry argued that Head Start and the ESEA were two programs founded under the Economic Opportunity Act that laid a poor foundation for society's view of African-Americans and education. Corder and Quisenberry (1987) explained that these were the first programs that allocated significant federal dollars for programs that assisted students of color. An unsupported opinion that prevailed was that these additional dollars were appropriated to programs for disadvantaged children because the children lacked the ability to keep up in the normal educational programs.

Corder and Quisenberry implied that the misunderstandings for the appropriation of Head Start and ESEA dollars laid the foundation for the decline of public support for ethnicity. In other words, giving money for the inability to keep up was considered a

sacrifice to the public. This objection was couched in racism. The assumption was that African-Americans were not capable of keeping up and doing their part in society. The misunderstanding of why these dollars were allocated also stereotyped the academic ability of African-American students.

In terms of academe, articles in this period about the interest in ethnic studies courses also began to decline. Neusner (1987) contended that ethnic studies had run out of steam. He suggested that the general student body considered that they had little or no gain from taking ethnic studies courses. Neusner added that ethnic studies courses were seen as creating an “us” against the “other” attitude. While initially ethnic studies had been seen as sources of enlightenment, by the early 1980’s they were viewed as having an influence that only segregated society.

The interest in ethnicity was on the decline. Advocates continued to write in support of teachers making attempts to understand that ethnicity mattered in the classroom. However, multicultural education was not able to give strong enough reasons for why ethnicity mattered.

Regardless of the ethnic interest decline there continued to be an imbalance of the various ethnic groups in the classroom. Hollins (1983) contended that African-Americans, Mexican-Americans, and poor Caucasians continued to lag in the classroom. Hollins effort to include poor Caucasians implied that socio-economic status was a factor in multicultural education and learning. Poor Caucasians were never given full attention in an entire article, but attention to socio-economic status, which included poor Caucasians, was increasing.

According to Hollins (1983) one reason ethnicity was not given the attention it needed was that a theory of learning was needed. Hollins explained that a learning theory would order, clarify, and give meaning to the isolated findings regarding ethnicity and multicultural education. In 1985, Tesconi, concurring with Hollins, argued that forming the concepts of multicultural education were rushed due to the concern of responding to the post Civil Rights expectations. Like Hollins, Tesconi explained that the concepts and assumptions of multicultural education needed to be tested in order to be validated in academe.

Although a fully articulated theory of multicultural education still lacked clarity, many writers continued to argue for the implementation of multicultural education in the classroom. One such writer was Englebrecht. In 1983 Englebrecht suggested methods of teaching Hispanic students so that they might find success in the classroom. Englebrecht contributed a lengthy list of methods of teaching that could easily be applied to all students of color, disadvantaged students, and possibly all mainstream students as well. Englebrecht suggested that teachers should avoid assessment through standardized tests. He (1983) added that teachers should observe children's behavior during class and recess, capitalize on children's experiences, and keep parents or guardians informed, and become as informed as possible.

The focus on ethnicity was on the decline but the focus on culture was on the rise. Culture seemed to support the broadening scope that multicultural education was moving towards. It also moved away from tangibles such as skin color. Multicultural education was becoming more inclusive for all ethnic groups, not just students of color.

TEACHERS

The role of teachers continued to be a constant theme in multicultural articles during this period. Writers agreed that teachers were the core factor in determining the existence of multicultural education in the classroom. Whether multicultural education was being implemented to include marginalized students into the mainstream or to educate and expose the mainstream to cultural diversity, teachers were the driving force. Rodriguez (1984) contended that due to faculty autonomy multicultural education was not consistently implemented throughout schools, but it was implemented by teachers. Most writers whose articles appeared in this period provided a litany of ways to implement multicultural education, but the writers also cautioned that multicultural education had areas of weakness and concerns.

One of the areas of concern during the period was that great attention was given to the back to basics movement in the 80's. Learning to teach the basics of reading and math became primary. Student teachers responded to the back to the basics movement by showing more interest in enrolling in core subject method courses than multicultural education classes. In 1984 Santos explained that enrollment for multicultural education classes in teacher education programs had declined. The implication was that learning effective methods to teach core subjects were more exact and responsive to society's demands.

Although multicultural education programs did exist, Grant and Koskela contended that student motivation was low. Grant and Koskela (1986) argued that student teachers and teachers were more interested in implementing multicultural education when being influenced by a teacher, guide, or administrator. In other words,

the implementation of multicultural education would not happen if not for being part of a required assignment or directive. Without interest, detailed knowledge, and/or experience, the motivation and ability to implement multicultural education was low.

Writers in this period were realizing that implementing multicultural education properly was going to require a great deal of time and experience. Writers such as Campbell and Farrell (1985) continued to argue that the empirical evidence that multicultural education was effective was absent. Another reason for the poor implementation of multicultural education, according to Rodriguez (1984), was that there was a need for staff development to educate and inform teachers about multicultural education.

The multicultural education programs that existed were added on to the basic curriculum. Many teachers saw multicultural education as something more to do instead of something different to do. Banks (1987) called this form of multicultural education the additive approach. The additive approach happened when teachers would scarcely mention a few heroes or holidays as representative of marginalized groups within their normal lessons. Multicultural advocates believed that multicultural education had much more depth than superficial information. Gainer (1983) explained that teaching multicultural education improperly could lead to cultural insensitivity or an abundance of platitudes that exaggerated the reality of a culture.

The concerns raised by authors like Grant, Koskela, Campbell, Farrell, and Banks implied that the way multicultural education was being taught was either too broad or too narrow. Teachers either had a minimal understanding of multicultural education or they had so much varying information about multicultural education that they were not able to

identify its practicality for the classroom. Multicultural education continued to be a mystery to many.

Some authors such as Sontos implied that the cause of poor multicultural education implementation in the classroom could possibly be because the teacher had no personal interest in it. Sontos (1986) questioned whether it was actually possible for teacher education programs to modify attitudes, behaviors, and perceptions of a lifetime. This has remained to this day a major concern for teacher educators. Whatever the reason(s) may have been, adequate implementation was not getting done. Writers during this period contributed suggestions on how to implement effective multicultural education.

Gainer reminded teachers that they must first receive the child as an individual. In such a diverse society, students of color and cultures came from all socio-economic levels. Students who were bilingual, monolingual, or spoke Standard or broken English came from all socio-economic levels. The characteristics of cultures were changing. The implication was that understanding the individual child came before assuming the child's attitude and behavior based on his/her ethnicity or culture.

Another implication was that to point out a student's differences to solve a problem when he/she was performing well and was emotionally engaged would be a disservice. According to the writers, the purpose of exposing a student's differences was meant to assist the student in making a connection from the student's culture to the school culture. Although Cushner and Brislin (1986) found that up to 80% of new knowledge attained was dependent upon prior knowledge and marginalized students prior

knowledge might be different from mainstream students, the child must be received as an individual.

Receiving the child first was significant to multicultural education. It implied that multicultural education attempted to prepare students one at a time if necessary.

Multicultural education was for the success of the individual. In other words, saying that multicultural education is for all blacks, or all poor people would be a limiting statement.

Multicultural education was considered an educational approach that supported all students in the classroom.

The classroom environment was considered to be at the heart of multicultural education. Gainer (1983) and others (Standifer, 1987, Benjamin, 1985) explained that in a multicultural classroom the teacher selected aspects of an array of cultures. These cultures would be presented in a thoughtful way to create an environment where differences were respected.

In the multicultural classroom Banks (1987) explained that students were to gain the knowledge, skills, and attitudes to participate in social change. Banks and others contended that multicultural education was a dynamic approach. Making efforts to participate in social change implied that an idealistic component was necessary. In other words, no matter how strong the society, as long as there was a marginalized group society could improve. The degree of improvement would depend on the idealistic goal society aspired to.

According to writers in the period, the tools needed to participate in social change were more than academic basics. Santos (1986), Cushner and his associates (1986) explained that nurturing the affective domain was equally important. The student's

feelings and emotions were factors in how they viewed change and the need for change. Although, McIntyre and Pernell (1985) cautioned that teacher's feelings about culturally different students might be low, which might in turn reflect a disinterest in the student's feelings.

Writers during this period argued that the affective domain was important. Unfortunately, these writers did not provide a scientific way to measure a teacher's sincerity or degree of nurturing. Some of them suggested radical methodologies. One of these writers was Garcia. Garcia (1984) explained that through role play and simulation activities students' feelings could be nurtured. Students were able to rehearse critical incidents as well as unfamiliar situations in a safe environment. Stimulating, intense lessons that had relevance were considered memorable and effective (Cushner and Brislin, 1986). For example, Torbert and Schneider (1986) explained that play among children could be well planned and potentially powerful and meaningful.

In addition to classroom activities and planning children's play activities, one major factor considered during this period was teacher training and preparation. There was no guarantee that all teachers would be interested in the multicultural education approach. Rodriguez (1984) argued incentive pay and budget allocations were necessary to maintain interest. His argument implied that when teachers made an extra effort to implement multicultural education they should be monetarily rewarded. With incentives teachers would have the responsibility of staying current by attending workshops and appropriate sessions.

In summary, writers in this period considered that teachers were the answer to multicultural education. They felt that it was up to the teacher whether multicultural

education lived or died in the classroom. Multicultural education was an approach, or a way of teaching. The teacher had to choose to teach this way. Writers during this period contended that teacher education programs must prepare teachers to have the choice of teaching a multicultural approach. Secondly, schools must assure that teachers continue to receive the proper training during their teaching careers.

LANGUAGE

Language remained an integral part of multicultural education. The articles regarding language during the period from 1983-1987 focused on the growing Hispanic population in the United States and bilingual/bicultural education. The primary focus though, was the attention writers gave to non-Standard English, and how these vernaculars were legitimate forms of speech.

These vernaculars were directly associated with economic status, geography, culture, and ethnicity. How students mastered the Standard English language was influenced by how those in his/her culture mastered it before them. Low-socio economic status, students of color, and specific geographical areas that did not encourage formal education was characteristic of those who spoke non-Standard English vernacular. As these students entered school there was a gap between their form of the English language and the required form in the schools.

The entire spectrum of groups who spoke a version of English was considered in the articles, the major focus was on Black English vernacular. By focusing on a vernacular of Standard English the attention was placed on all those students within the mainstream. African-American students were not isolated in a bilingual program like the

programs developed for Spanish speaking students. Non-Standard language in relation to multicultural education was no longer primarily an area outside of the mainstream classroom such as the bilingual focus. Writers during this period brought attention to the language within the mainstream classroom and away from bilingual/bicultural programs.

By this period the concerns for bilingual education did not receive as much attention. Because bilingual education was not considered a multicultural issue any longer bilingualism became a separate issue or more the province of ESL (English as a second language). For that reason some of the authors are no longer seen in multicultural education.

Despite the move away from bilingual education in multicultural education, bicultural education was primarily a non-mainstream concern (Saracho, 1983). Deciding on when to transfer a bilingual student into the mainstream classroom was the major concern. Advocates pushed for an education that would create an environment where bilingual and monolingual students would learn from each other. This idea began to manifest during period two.

Assimilation and Standard English prevailed as the proper approach to a successful education. Not being able to assimilate or lacking the ability to speak Standard English was still considered a deficiency and a weakness. Those who advocated multicultural education believed non-mainstream students had strengths to contribute to the classroom. They explained that blending the strengths of the more mainstream students with the strengths of the non-mainstream would be the most beneficial for all students.

One of these writers was Saracho (1983) explained that teachers must learn the dynamics of transculturation. Saracho suggested taking advantage of the diverse languages in the classroom. He went on to say that imbedding lessons of culture with lessons of the respective native language of that culture would be great exposure for all students. This would provide an opportunity for bilingual students to contribute, and allow monolingual and bilingual students the opportunity to learn from each other. Transculturation could also be effective in a homogeneous class because of the exposure the students would experience with varied cultures and languages.

Saracho argued that bilingual/bicultural beliefs existed in the country of Canada, and the U.S. was capable of doing the same. From the perspective of current events that have happened later developments would prove that education in the U.S. did not embrace this idea. However, there were strong advocates at the time of Saracho's work and the U.S. does have pockets in larger cities, such as New York, Los Angeles, and Chicago, where transculturation does happen. The essence of Saracho's work was that it encouraged education to allow students to share language knowledge, and to collaborate.

Placing value on language was important because it was acknowledging that the teacher's language and the student's language had to be compatible if communication was going to happen. Such compatibility went beyond good instruction or good teaching. Having common actual words, phrasing, inflection, tone, and context mattered. Multicultural advocates contended that verbal and non-verbal communication was as value-laden as culture.

According to Bragaw and Zimmer-Loew (1985), one way to recognize a culture language connection was to teach culture in the foreign language classroom. This way

the students who were in the class to learn the foreign language could immerse themselves in the culture as well. Many people writing in this period considered cultural immersion as a major theme of importance in learning a language. The difference was that the work by Bragaw and Zimmer-Loew placed the learning in the mainstream classroom.

Bragaw and Zimmer-Loew (1985) explained that language teachers should be encouraged to teach culture by comparing and contrasting cultures of different nations. They (1985) added that the key element was perspective. Multicultural writers understood though, that one did not have to come from a different country and speak a different language in order to have a different perspective.

Perspectives differed among the diverse cultures in the U.S., and multicultural writers insisted that language would be the primary conveyor of these perspectives. Therefore, it was pertinent that teachers took language into consideration when attempting to understand students. Language gave shape to perspective, and the language was influenced by their culture.

During this period writers contended that Standard English was the predominant mainstream version of English. Writers implied that it was the version of English that was a factor in entering the gateway of access, equity, and opportunity in the United States. Therefore, multicultural advocates supported Standard English. Writers also argued that the many versions of English that were spoken in the U.S. had been historically considered subordinate to Standard English.

In 1984 Ainsworth argued that English vernaculars may superficially appear chaotic, but they are rule-governed languages. Ainsworth (1984) believed that

vernaculars were rule-governed in both written and oral vernacular. Ainsworth's view elaborated on the contentions made by Grove (1977) regarding oral language.

Many of the arguments made in this period were to provide the groundwork for later conflicts. While a generation later battles raged over "Ebonics" or Black English vernacular have caused educators to take sides on whether they believed that alternative versions of English should be acceptable in the classroom. Ebonics was a term used by a California school district to explain that Black English vernacular would be accepted as a legitimate language. The opposing sides were outraged. Those in favor of Ebonics argued that the vernacular should be respected and accepted in the schools. Those opposed argued that it was an insult to African-Americans, and an insinuation that African-Americans were not capable of learning Standard English.

In summary multicultural language during the period, 1983-1987, was about English vernaculars. Multicultural writers argued that speaking Black English vernacular should not be understood as a deficiency. More importantly, teachers should understand that English vernaculars were ties to understanding a student's perspective and culture.

The key implication though, was that although writers viewed nonstandard English as rule governed, the main objective remained the same. The objective was to prepare the students for success in a democratic society. The writers of this period did not imply that educators should respect a student's nonstandard English without attempting to improve the student's Standard English. Without the ability to wield Standard English, success does not happen. The school's responsibility was to create an environment where all students were valued for their ethnicity, culture, and language,

while having high expectations that the student would master not only their native culture but the mainstream culture also.

CULTURE

The scope of multicultural education was broadening. Although multicultural education had since its inception been more than a focus solely on ethnicity, it was often misunderstood to have only that one focus. This period, 1983-1987, extended the theme, culture, and because of this all students became significant subjects in the multicultural education movement. Swisher (1986) explained that equity often required different treatment according to difference in background, experience, and potential. All students had the right to receive an equitable education, and this period embraced that point of view.

Writers in this period had realized that multicultural education was as dynamic as the society it supported. Society grew to be more integrated and so did multicultural education. The most significant differences involving the theme of culture were the interest in folklore and the artistic exploration of various cultures, and the intentional inclusiveness of all students, of color and not of color. One of the emerging approaches to multicultural education was the study of folklore.

The study of folklore gave the reader or observer the core of a culture. Edwards (1984) and Santos (1983) suggested that folklore was the mirror of a people. Through folktales and folk art values and customs could be explored. According to Hawes folklore such as folk art was a demonstration of cultural freedom. During this period the writers contended that folklore would provide an unadulterated view of a cultural group.

They also contended that folklore would provide a better sense of getting to the truth about a culture's past.

The stories of past cultures in the U.S. were often segregated. Although all groups historically expressed some form of oppression, each group suffered separately. In 1983, Lee argued that if racism could be perceived as a problem which caused untold economic and social damage to both people of color as well as people not of color then perhaps more resources would be committed to the cause. Lee's work had two interesting implications. First, Lee connected the purpose of multicultural education to all students in America. This validated the argument that multicultural education was not a movement that encourages a segregated society. Secondly, Lee's statement could have implied that multicultural education was an effort driven strictly by politics, as Rudman suggested in the 70's.

One of the things that could be argued in this period was that multicultural education was political, dynamic, and inclusive. Overall the writers during this period do suggest that efforts made in multicultural education created leverage for people of color. The writers also suggest that multicultural education adapted as society changed, which would explain its dynamic character.

Pai (1984) explained that cultures were developed in order to enable members of society to deal with the needs and problems which arose out of their environment. Pai explained that culture could be understood as a representation of societal successes over time as they experienced living as a group. Human beings, according to Pai's work, become individuals under the guide of cultural patterns therefore culture is a "root" of an

individual's identity. Therefore, one's belief and behavior patterns do not exist without recognizing the individual's culture.

Pai's explanation of culture seemed to epitomized the direction of multicultural education from 1983-1987. Writers argued less about ethnicity in terms of multicultural education and more about culture. Culture as a factor in the classroom led the multicultural education charge from 1983-1987. Ehlers and Crawford (1983) contended that learning about diverse patterns of thought and behavior would be the level of understanding one would need to appreciate a multicultural society.

During this period many writers were beginning to focus on curriculum areas such as music, literacy and other core subjects to explore the thoughts and behaviors of cultural groups. Multicultural education was meant to be implemented into the core curriculum including physical education (Swisher & Swisher, 1986). Music and literacy provided a new perspective on understanding cultural groups.

The writers who advocated using subjects such as music and literacy as major vehicles to convey multicultural education had significant impact. Music and folk literature reflected a wide range of cultures. Every culture had some form of music and literature regardless of the skin color of people in that culture. Music and folk literature were a part of global education. For that reason the use of music and literature in the curriculum broadened the scope of education even more.

Using music as a component of understanding culture was an exciting time for multicultural education. Writers during this period used music to demonstrate abstract ways to understanding the affectivity of an ethnic group. The implication was that to understand culture one had to move beyond the tangibles such as skin color or clothing.

George (1983) explained that the elements of music: pitch, intensity, rhythm, and timbre were significant factors in learning culture through music. The varied emotions, thoughts and behaviors used to create music were highly informative when learning about other cultures. George (1983) added that the emphasis on listening put everyone in the classroom on equal footing.

The literature that appeared from 1983-1987 indicated that learning to appreciate how certain cultures expressed themselves without paying attention to their words was significant for the development and progression of multicultural education. This appreciation took the learner beyond the superficial. Understanding and exploring culture through music gave depth to multicultural education. George's work implied that exploring music would give the teacher an understanding of a culture that a student may or may not be able to articulate. In other words, this view of multicultural education understood that young students were not always able to explain their emotions, but exploring the student's music would assist.

Trimolles (1983), like George, suggested that an in-depth exploration of a cultural group's music would assist in understanding culture better. Trimillos' (1983) work on investigating music to understand the environment gave a new perspective to multicultural education. Trimolles implied that there was something to be learned from the heavy bass lines, or the light, happy chords, the complex riffs, or the saddened blues notes. The Blues provides several examples of Trimolles' argument. Through Blues chords and riffs one can better understand the conditions of African-Americans in the early 1900's. What was heard in the music was born from the environment.

Exploring music was not as direct as cultural immersion but based on the writer's work during this period it gave the uninformed a strong virtual understanding of a group's culture. According to Dodd (1983), a musical exploration could also assist a teacher in facing his/her own preconceptions about certain groups. Dodd's reiteration of the teacher knowing him/herself first was a common theme among writers during both periods (see Banks, 1978, Gay, 1978b, Dodd, 1983).

Writers in this period gave students insights into cultures. Gamble (1983) contended that music even gave insight into one's own cultural identity. Unfortunately though, because of the complexities of understanding music, Sakata (1983) suggested that the lack of knowledge and ability to explain music in terms of its influence on culture handicapped the use of music in all subject areas. Nonetheless, work by such writers as George, Trimolles, and Dodd, Sakata, and Gamble assisted in creating a new perspective on understanding multicultural education.

According to writers during this period what appeared to have been more accepting, in terms of artistic expression was literature. All cultures could be explored through literature, and Smardo and Schmidt (1983) explained that commonalities should be emphasized at all times regarding literature. Writers discussed various forms of literature that could be explored to understand culture.

For instance, Norton (1985) explained that folklore was appropriate to teach about past cultures, heritage, social development as well as contemporary literature to investigate present cultures. Exploring literature aided in including people not of color. For example, the culture of a young Caucasian in suburban America would prove to have differences than the culture of a young Caucasian in rural America. This would also be

true about students of similar ethnicity but that were from different geographical regions. For example, the culture of a young Caucasian from the Northeastern U.S. would prove to have difference from the culture of a young Caucasian from a Southwestern region of the U.S.

Writers during this period also suggested that teachers use both folklore and literature simultaneously to teach culture. Goodman and Melcher (1984) suggested that anthroliteracy, developed by Mead and Metraux in 1953 would be beneficial in understanding culture. According to Goodman and Melcher (1984) anthroliteracy used oral language and written literature of a cultural group to gain insight into that group's way of life. The writers added that this method was originally used to study cultures inaccessible to direct observation.

In summary, the writers during this period saw culture as an integral part of multicultural education. Emphasis was placed on exploring culture throughout the core curriculum, especially music and literature. Writers during this period implied that exploring music, literature, and folklore, were areas that would take the learner beyond a cultures skin color and provide a more in-depth understanding of that culture.

SCHOOLS

During this period, 1983-1987, writers described a rift that occurred between schools and multicultural education. According to writers, multicultural education had not fulfilled its promise of providing an educational approach that would successfully bridge the gap between the mainstream and the non-mainstream. Overall, schools were not able to identify if differences in a student's education could be attributed to a

multicultural education. The evidence was not substantial. The writers during this period focused on the unimpressive school, the ineffectiveness of multicultural education, the reality of the multicultural classroom, and the future of multicultural education.

Although multicultural education had not proven to be a viable option for school systems to embrace, writers did not consider the system that was in place as overly impressive either. Grant (1984) suggested that the drop out rate among students of color was consistently high, not because of the inability to keep up with the required class work, but because of the lack of communication with the teacher. The implication was that there was a specific way of communicating. Those students who were unable to communicate in that manner were mostly students of color.

There were great disparities between the academic success of mainstream Caucasian students, students from low socio-economic areas, and students of color. Cervantes (1984) argued that inequalities of ethnic and language minorities led to low achievement, high absenteeism, and an overrepresentation in low ability and special education classes. Schools continued to marginalize students who were not able to acculturate themselves to the values of the mainstream. The educational system did not have an answer for the lack of achievement by marginalized students, or the disproportionate numbers of students of color in classes for deficient students (i.e. special education, low-ability classes).

Regardless of the poor outlook of writers of this period regarding the American educational system, the articles that appeared did indicate that multicultural education was not yet offering a workable solution. Multicultural education had exploded onto the educational scene and received great attention. As the years passed and societal interest

changed, multicultural education lost support. The interest in using ethnicity and culture as a tool for learning had decreased. Academically, the theory of multicultural education continued to be unstable.

Writers during this period contended that the theory of multicultural education came from the cultural pluralism ideology (Tesconi, 1984, Suzuki, 1984). The ideology of cultural pluralism was a broad perspective on how a society should exist. Tesconi (1984) argued that cultural pluralism was the way in which a society “should be” organized and the manner in which on coming generations should be social. Tesconi added that multicultural education’s reliance on cultural pluralism proved that it failed to carve out a unique theoretical foundation. Cultural pluralism was not respected as a foundation for an applicable theory to be drawn from.

Suzuki (1984) supported the view that many educators saw multicultural education as ill-defined and lacking in substance. In fact, many felt that it was a fad that would soon pass. Suzuki believed that cultural pluralism limited the achievement of multicultural education. He explained that because ethnicity was the central role of multicultural education, aspects of ethnic subcultures were romanticized, and the social structure of society was incompatible with the vision of cultural pluralism. Multicultural education provided an ideal classroom rather than a practical one.

Suzuki argued that multicultural education was particularistic and varied (Suzuki, 1979). In other words, depending on the student body, the diverse cultures, ethnicities, and languages, these factors would determine the specific multicultural approach. Therefore, a specific theory would not be applicable to such a flexible educational approach. Carving out a unique theoretical foundation would be unacceptable and

stifling to the philosophy of multicultural education. Multicultural education approach was attempted in some degree by the American educational system, but overall found to be unsuccessful.

Multicultural education was accused of being an ideal education primarily for those who fought for Civil Rights during the 60's. After existing for more than 10 years, many considered it to be nothing more than a response to the movement to avoid more anarchy (Lindsey, 1985). Lindsey (1985) explained that many school districts implemented multicultural education because they were bowing to the pressures to receive accreditation. Many attempts to implement multicultural education were futile because of lack of knowledge of exactly how one actually applies such a method.

The approaches and methods to multicultural education varied depending on the school but more so the teacher. Multicultural education seemed to have been left to interpretation. The research by Sleeter and Grant (1987) indicated that teachers generally focused on one or a combination of the following five approaches when attempting to implement multicultural education: Teaching the culturally different, human relations, single group studies, the multicultural education, and education that was multicultural.

Teaching the culturally different focused on placing an emphasis on those students who were not part of the mainstream classroom. Human relations emphasized encouraging socialization among student with different backgrounds. Single group studies emphasized teaching about one group by way of the core subjects, such as African-Americans one month, Asian American the following month. Multicultural education emphasized cultural pluralism, i.e. a class where every student was treated

equally. Education that was multicultural emphasized challenging social inequities and promoting cultural diversity.

Payne (1987) found similar results. Payne contended that most school's encouraged teachers to emphasize at least one of the three: ethnicity, oppression and atonement, or multicultural education as a teaching process. Overall though, writers during this period contended that multicultural education as a teaching process was the most effective method (Jones, 1987). Payne explained that cultural behavior and cultural differences were meant to be tools in the classroom. These tools were meant to be implemented in the teaching process. Unfortunately, the multicultural education approach was only remotely visible. Multicultural education was proving to be valuable but only in principle.

Writing from the perspective of 1998, Hipple questioned whether it was likely that one individual was a member of many cultures simultaneously. Writers from 1983-1987 expressed similar concerns. Multicultural education had made great gains for ethnicities, cultures, and non-standard language speakers (predominately students from marginalized group, which were predominately people of color). Hipple's question was answered by Cordova and Love in 1987 when they explained that every person had the opportunity and option to support and maintain one or more cultures. The U.S. was becoming more diverse and international.

The center of the focus of interest was social studies. By the later period there was a shift from multicultural education to global education. This did not dismay many writers whose interest was in multicultural education. Multicultural writers such as Baker (1979) and Cortes (1983) explored global education during its early stages of

development. Cole suggested that multicultural education and global education were not separate. Cole explained that each had aims to strengthen human relations, solidify cross-cultural communities, and reduce stereotypes. Benjamin (1985) added that education should always be taught from a global platform. Writers such as Cole and Benjamin argued that multicultural education should expand beyond the U.S. borders. How much of a difference multicultural education made in the U.S was immeasurable.

SUMMARY

In summary, writers during this period contended that multicultural education had not proven to be effective in the school system. Inadequate education continued for many students, and multicultural education had not proven to be a factor in changing that condition. Overall, during this period the theme of culture had been the strongest influence in promoting multicultural education and including all students.

In chapter one the researcher discussed the introduction, statement the problem, and purpose and need of this study. In chapter two the researcher analyzed and interpreted the period immediately following the *Oliver L. Brown et al. v The Board of Education of Topeka et al.* decision and brief discussion of the Civil Rights Movement as it related to education. In chapter three the researcher analyzed and interpreted identified themes related to multicultural education from 1977-1978. In chapter four, the researcher analyzed and interpreted the progression of the identified themes from chapter three from 1978-1983. In chapter five, the researcher analyzed and interpreted the progression of the identified themes from chapter three from 1983 to 1987. In chapter six the researcher will provide the summary findings and conclusion of this study.

CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS FOR FURTHER RESEARCH

The term multicultural education is relatively new to the educational lexicon. Multicultural education came about due to concerns over issues related to both the teaching children of diverse cultures and tolerance and understanding of all populations. These concerns were in some way resultant from the Brown versus Board of Education Supreme court decision and to some extent related to the Civil Rights Movement. The term multicultural education was first used as an organizer in the Education Index in 1977/78.

The purpose of this study was to identify themes related to multicultural education and the progression of those themes over a ten year period from 1977-1987. This period was of critical importance because it defined the meaning and nature of multicultural education. The progression of multicultural education after its first inclusion in Education Index in 1977 provides an important chronological documentation of this period. The articles cited in the Education Index showed how the development of multicultural education was conceptualized by the scholarly writing of that period.

In order to understand this dissertation it is necessary to review its organization. In chapter one the researcher discussed the statement of the problem, purpose, need, limitations and delimitations of the study, assumptions, definition of terms, procedures, and organization of the study. In chapter two the researcher analyzed and interpreted the period immediately following the Oliver L. Brown et al. v The Board of Education of Topeka et al. decision and brief discussion of the Civil Rights Movement as it related to

education. In chapter three the researcher analyzed and interpreted identified themes related to multicultural education from 1977-1978. In chapter four, the researcher analyzed and interpreted the progression of the identified themes from chapter three from 1978-1983.

In chapter five, the researcher analyzed and interpreted the period from 1983 to 1987.

In this chapter the researcher attempted to draw together the complex understandings described in the first five chapters of this dissertation. This chapter is divided into four sections: summary, findings, conclusions, and recommendations for further research. The first section, summary, reviews the study's purpose, research questions, and procedure. The second section, findings, consists of the changes and persisting ideas of multicultural education. The third section, conclusions, consists of responses to the questions posed in chapter one. The fourth section concludes this study with recommendations for further research.

SUMMARY

The purpose of this study was to develop a cohesive and comprehensive view of multicultural education, from 1977-1987, as it was conceptualized by writers of that period. All articles cited in Education Index and Education Full Text from 1977-1987 were reviewed. Examination of the Education Index and Education Full Text revealed a total of five hundred eighty citations. Each of the citations were reviewed in order to determine the impact and meaning they added to the multicultural movement.

Multicultural education journal articles listed in the Education Index provided the primary source of data for the period. Having reviewed these articles it became obvious

that some background information was needed particularly in relation to Brown vs. the Board of Education as it related to multicultural education. In addition, materials related to chapter two, “Oliver L. Brown et al. v The Board of Education of Topeka et al. and Multicultural Education”, were reviewed in order to provide a better background on the period.

Based on the analysis of all of these citations the researcher attempted to answer the following questions:

1. Were there central themes that came to characterize multicultural education?
2. Were there enough commonalities in the formative years, 1977-1987, to develop a multicultural education program/model useful for today’s classroom?
3. Was multicultural education any different than good teaching?
4. Was there a specific population focus?

The following section describes the procedure through which the researcher analyzed the various citations in order to achieve the studies purpose and answer the research questions.

PROCEDURE

The researcher located five hundred eighty (580) citations using the university library and interlibrary loan. In order to maintain a better focus only articles dealing with multicultural education in the American setting were considered for final analysis.

Certain articles were eliminated because they did not deal with the American setting. All other articles were examined for the first year of the study, 1977. Multicultural education articles regarding countries beyond the borders of the United States were excluded from

this study. Materials were read and the researcher looked for answers to research questions and pertinent information was noted. Based on this the researcher classified the pertinent information into themes. The themes identified from the articles cited in 1977 were examined thoroughly in terms of their strengths, concerns, and application to multicultural education.

The articles collected for the remaining nine years were classified under one of the five themes identified in 1977. Many articles of course did not fit in with these themes however they were so diverse they did not seem to introduce any new thematic consideration. The researcher then examined those articles to follow the progression and evolution of the themes identified. A total of two hundred twenty (220) articles throughout the entire ten year period dealt with in some way or another the five themes identified in the first year. Forty-four (44) of these were published in 1977, the first year of analysis.

The five themes which seemed to prevail were ethnic minorities, teachers, languages, cultures, and schools. The remaining nine (9) years, 1978-1987 were then examined in two definable periods. The first period was from 1978-1983 at this point an internet version of Education Index called Education Full Text appeared. Articles from Education Full Text were reviewed for the second period of this study, 1983-1987.

FINDINGS

In doing a historical study, articulating findings is sometimes difficult. Initial consideration of the period as a whole suggested to me that it was necessary to present background material related to an earlier period. Specifically, I found it essential to

present background on Brown vs. the Board of Education and its effect on education in America. This Supreme Court decision not only brought radical changes to American education, but also was directly responsible for a wide spectrum of educational problems. These included failures in implementation due to factors of segregation and inequities in education, in urban areas in particular, as well as numerous new curricular and social and psychological problems in integrated schools. A growing awareness of these problems was at least partially responsible for the emergence of multicultural education.

By the time that multicultural education was identified as a subject heading in Education Index in 1977 this movement had become substantial. In 1977 and certainly nine years succeeding that, the definition of multicultural education as well as its purposes were both defined and refined. The concerns of multicultural education had become a societal issue.

After thorough analysis, I concluded that there seemed to be no specific, conclusive, consistent, multicultural education theory upon which writers of this period agree. However, I was able to develop a theoretical position that their writings supported. I believe these theories are the foundation of multicultural education as well as the foundation of subsequent research on multicultural education.

Moreover, these theories were consistent with my paradigm. My data suggest that writers even in these early stages contended that ethnicity, language, culture, and schools were major factors in how people communicated and related to one another. My data also suggest that societal status is influenced by these factors. That is some people decisively enjoy better power positions in society than do others. I believe that these factors, served as a rationale for multicultural education in early the period studied and

even today. From 1977-1987, multicultural education developed a strong identity that could be identified and recognized. That identity may not have been totally unified but its purpose and direction were clear.

Ethnicity, language, and culture are factors in how one is perceived and positioned in society, and standards for these factors are determined by varying groups. Overall there is a mainstream group and a dominant group, and a non-mainstream group also called marginalized. The mainstream group is the predominant decision maker in terms of acceptable mores, attitudes, behaviors, economy, and lifestyles. Further those who are members of any marginalized group are considered subordinate to the mainstream group.

There were three major findings that appeared to be supported by the data in this study. These data consisted largely of the ideas, opinions, and research related to multicultural education presented by articles in journals from authors' writings in journals in the period. The first of these findings was that a definition of multicultural education emerged during the period which had wide acceptance. A second finding was that a primary objective of multicultural education was to support individuals or groups which are marginalized because of ethnicity, language, or culture in the school system. A third finding was that there appeared to be a plan in development regarding how to bring the mainstream of educational thought to recognize and constructively deal with marginalized groups. The following paragraphs will examine and elaborate on these findings.

During the period of study, 1977-1987, a definition of multicultural education emerged which had brought acceptance. Multicultural education was a transformative

approach to educating students in the American educational system that used ethnicity, language, and culture as teaching tools to improve the opportunity, access, and equity for all students. It included ethnic groups that had been excluded in systematic ways by providing all students with the skills, attitudes, and knowledge needed to function within their ethnic culture, the mainstream culture, and within and across other ethnic cultures. This definition remained constant from the period of high ethnic interest immediately following the Civil Rights Movement to the period of ethnic disinterest during the back to the basics movement.

Those who defined multicultural education during the period saw it as a phenomenon that was directly opposed to assimilation approaches of earlier periods. Theories of assimilation had encouraged all students to find one common culture, discourage individualism, and advance by way of work ethic. Historically people of color and those who spoke another language were not able to fully assimilate due to the color of their skin and/or language. Because they were not able to fully assimilate their skin color and language were considered deficiencies.

Advocates of multicultural education felt that their definition of multicultural education supported differences such as skin color and language on the understanding that these differences were strengths not deficiencies. The multicultural education definition also supported opportunity and access. In other words, being part of the mainstream in order to gain opportunity and access was just as important as considering one's differences as strengths. The application of this working definition was demonstrated in different ways as the years progressed.

One example showing that change was a major factor in multicultural education in 1977 was due to the influx of Spanish speaking students in the United States. Multicultural advocates supported bilingual/bicultural students maintaining their native language but also learning Standard English. Multicultural advocates thought that to strip students of their language would be to deny their prior knowledge and experiences.

This approach was in stark contrast to that of assimilation advocates who argued that attempting to maintain a bilingual/bicultural lifestyle would only be considered a deficiency, and the student would not become fully “Americanized”. Assimilation advocates supported bilingual/bicultural programs that were transitory and placed the student into the mainstream classroom to be assimilated as soon as he/she was able to speak English.

One objective of multicultural education was to encourage schools to attempt to include ethnic groups that had been excluded in systematic ways. Denying a student’s native language would only support such exclusionary practices. Multicultural advocates impressed upon schools that student’s affinities would change over time and becoming bicultural was a natural process. Multicultural advocates contended that schools needed transforming because they were the primary way all students would have access and opportunity in society.

Multicultural education supported language as a primary factor and tool related to understanding of a student’s culture. However, it was realized early on that advocating bilingual language would not gain the needed support. Multicultural education advocates began to place an emphasis on non-Standard English speakers. Placing an emphasis on non-Standard English speakers affected more than students of color or students in

bilingual education programs. Primarily, it affected students of low socio-economic status. Of course, this could be students of any color.

There were non-Standard English speakers of every color and these students were in the mainstream classroom and not a special program that isolated a specific group of students. Non-Standard English speakers had to be dealt with within the regular classroom. Multicultural education had begun to be seen as an approach that was for all students of all colors, and within the mainstream classroom.

That students of all colors and ethnicities would be considered as part of multicultural education was also an illustrative of how the definition has remained constant, but the manifestation to support such a view changed. Multicultural education received high interest during its initial stage mostly due to society's response to the Civil Rights Movement. Creating and supporting programs that would benefit students of color were receiving a great deal of attention while the perspective about who was to be included.

Because of this close relationship between the Civil Rights Movement and multicultural education, multicultural education was often understood as an approach solely for students of color. This understanding was an advantage during the early stages of multicultural education because of the overwhelming support. As society began to change its views and support of programs and funding that benefited people of color, multicultural education changed its emphasis on ethnicity.

Instead of recognizing more ethnic groups other than students of color, multicultural education seemed to de-emphasize ethnicity and place more emphasis on culture. Apparently it was realized that placing an emphasis on every ethnicity that

existed in the U.S. would be virtually impossible. Ethnicity remained as a constant factor in multicultural education, but as the years progressed ethnicity was intertwined with culture. Although the strategies to implement multicultural education changed the definition to include ethnic groups that had been systematically excluded has remained constant.

The second finding was that the primary objective of multicultural education that emerged was to support individuals or groups which were marginalized because of ethnicity, language, or culture in the school system. Throughout the ten year period studied, multicultural advocates have supported students who were not part of the mainstream culture and were denied opportunity, access, and equity. The major factor in being marginalized was their ethnicity, language, and/or culture.

Following the disappointing results in the classroom after the Brown decision and the high interest in societal rights following the Civil Rights Movement multicultural was a promising program for the marginalized student. In 1977 the marginalized student was characterized as a student of color. Although multicultural education supported all marginalized students it initially seemed to be centered on solely students of color.

The Civil Rights Movement made society consciously aware of African-American concerns. One of those concerns was a desire for their children to receive a better education as well as a better representation of African-American culture and lifestyles in school text. At the time multicultural education was gaining attention as an effective program for change, society was being informed of the displeasures African-Americans had over the lack of representation. African-Americans were a marginalized

group that society was consciously aware of during the high point of multicultural education.

Multicultural education and African-American concerns were closely related, but multicultural education supported all marginalized groups. For instance, after the large number of Spanish speaking students entered the American schools, multicultural education articles by writers during the period, 1977-1987, focused on their language concerns. Native language speakers that were not able to communicate by way of Standard English were marginalized in the classroom.

Assimilation advocates saw the purpose of bilingual/bicultural programs as transitory programs to assimilate foreign speaking students as soon as possible. Foreign speakers' language was not considered to be a factor in their learning. In other words, in order for a foreign speaking student to find success in the classroom, he/she must learn Standard English.

Multicultural education saw attempts to deny foreign speaking students' native language and not respect it as a factor in learning, as an attempt to marginalize those students. Although multicultural education supported the opportunity and access one gained from being part of the mainstream, it also supported the development of the language of non-Standard English speakers. The objective was to bridge the two distinct languages, but maintain that both languages should be respected and nurtured.

The third significant finding mentioned in the data was that there appeared to be common elements in the development regarding how to bring the mainstream of educational thought to recognize and constructively deal with marginalized groups.

Writers during this period placed a great deal of emphasis on involving the mainstream. Multicultural education would not find success unless the mainstream was accepting of it.

During the period of this study, 1977-1987, writers shared various strategies of bringing awareness to cultural heritage. These strategies ranged from interactive instruction, such as creating lessons that would encourage students to learn about each other's culture to examining folk music and art in the classroom. There were also exercises such as investigating ethnicity development models, role playing, and developing curriculums that involved lesson plans regarding individuals, family, state, nation, and the international community.

This developing plan would take place in three steps. Making the mainstream consciously aware of the contribution was the first step in the developing plan to constructively deal with marginalized groups. The second step was to emphasize the values of peoples of other cultures, and the advantages these strengths would add to the mainstream culture. The areas to strengthen of marginalized groups were rarely mentioned in the writer's work during this period, 1977-1987.

The objective was universal understanding that every marginalized group had something to offer from their own culture. The implication was that there was no reason for the marginalized groups to surrender their culture in order to be a part of the mainstream culture, when strengths from their own culture would make the mainstream stronger. If steps one and two were successful then step three would be realized.

The third common step in the developmental plan was to reposition the status of the marginalized individual or group with regard to their relation to the mainstream so that he or she would be provided more opportunity, access, and equity within the school.

The actualization of these steps would benefit the individual or group who was once considered marginalized as well as the mainstream. Multicultural education intended to bridge the marginalized with the mainstream.

In summary the findings of this study were one, a definition of multicultural education emerged during the period which had wide acceptance, two, that a primary objective of multicultural education was to support individuals or groups which are marginalized because of ethnicity, language, or culture in the school system, and three that there appeared to be a plan in development regarding how to bring the mainstream of educational thought to recognize and constructively deal with marginalized groups. These findings were prevalent throughout the period of this study, 1977-1987. The following section will discuss the conclusion of this study.

CONCLUSIONS

This section reviews the conclusions of this study. There were four questions asked in this study. The first question asked if there were central themes to multicultural education. The second question asked if there was enough commonality in the formative years, 1977-1987, to develop a multicultural education program/model useful for today's classroom. The third question asked if multicultural education was any different than good teaching. The fourth question asked if there was a specific population focus.

While this study is limited to articles in the Education Index during the ten year period, there were critics of multicultural education whose works did not appear. These writers were cited in other education indexes or their work was published in books. Multicultural education was so important during this period, 1977-1987 that the medium

of journal articles was not sufficient enough to contain all of the scholarly works written about it. Therefore, criticism of multicultural education could be found in books, handbooks, dissertations and other oral and written mediums.

According to multicultural advocates, these critics perpetuated myths and misconceptions of multicultural education. One such critic was D'Souza who contended that multicultural education was an entitlement program and curriculum movement for African Americans, Latinos, and other marginalized groups (as cited in Banks, 1999). D'Souza implied that entitlement was an act of divisiveness.

Other critics such as Schlesinger, Gray, and Glazer argued that multicultural education was the study of the "other" which they contended was the same as the study of Afrocentric education (as cited in Banks, 1999). Leo as well as D'Souza claimed that multicultural education reduced the study of Western civilization in the American schools. These critics implied that multicultural education was an attempt to disunite America (as cited in Banks, 1999).

The battle to encourage school systems to embrace multicultural education influenced changes. Initially, a misunderstanding of multicultural education was that it was only for people of color. Any changes that were made during the ten year period, 1977-1987, were directly related to rectifying this misunderstanding and demonstrating that multicultural education was for all students. The major changes made during the ten year period, 1977-1987, were related to aspects of ethnicity, language, and a stronger emphasis on culture.

Another change evolving in this period related to multicultural education had to do with culture. This change was directly related to the third finding in this study, which

was that there appeared to be a plan in development regarding how to bring the mainstream of educational thought to recognize and constructively deal with marginalized groups. Within the passage of the ten year period, culture was given an increased amount of attention. This increased attention demonstrated that multicultural education grew to be inclusive of a larger range of different cultures and of students from these cultures. The responsibility for the emphasis on culture could be placed on the environment of the entire school. This meant that the administration, faculty, staff, and students would all be held accountable. Based on the finding, it was pertinent that there was positive interaction between the mainstream and the marginalized.

Holding the school and everyone in it as culturally responsible had its advantages and disadvantages. The major advantage was that multicultural education was part of the mainstream view of education. The major disadvantage was that consideration of all cultures broadened the understandings of multicultural education. This was a disadvantage because groups and programs that believed they were oppressed might demand particularized multicultural education. This meant that multicultural education was no longer solely about ethnicity, language, and cultures of individuals and ethnic groups. Culture came to include such areas as the physically challenged and special education. Multicultural education began to be understood as an educational approach for any group that felt marginalized from the mainstream.

Another idea that has persisted is that multicultural education is a transformative educational approach. Taken from the theory of cultural pluralism, multicultural education has maintained an interest in the ideal school. The second finding in this study which was that the primary objective of multicultural education that emerged was to

support individuals or groups which were marginalized because of ethnicity, language, or culture in the school system supports this point. In order to be transformative supporters must exercise the thought that unless the school is perfect in terms of race, class, ethnicity, language, culture, proportionality, access, and opportunity it can be better than it is.

Another significant point was because of the complexity of multicultural education no single leader or expert on multicultural education could be singled out. Multicultural education apparently belongs to the school community. The varying interpretations and the first finding in this study that a definition of multicultural education emerged during the period which had wide acceptance support this idea. There was no universal multicultural education approach. What was consistent, and directly to the first finding in this study, was that multicultural education advocates supported mainstream education, but without surrendering native cultures.

There are though, several writers who have been writing about multicultural education since the term was added to the Education Index. Writers such as James Banks, Geneva Gay, Carlos Cortes, Gwendolyn Baker, and Charles Payne, who were cited within this study, continue to write about multicultural education. These writers have been writing about multicultural education for over twenty-five years. The researcher believes that these writers and others could be considered as dominant thinkers on the subject of multicultural education.

Were there central themes to multicultural education? There seemed to be two consistent themes throughout the writings from 1977-1987. Those two themes were the

following: First and foremost to bridge the gap between the marginalized student and the mainstream education by appropriately using the marginalized student's ethnicity, culture, and language as tools for implementing effective lessons, instructions, and communication, while allowing these students to maintain their own culture. Secondly to continuously respect all cultures by educating and exposing all students to cultural diversity, and encouraging social change for the betterment of the society.

Was there enough commonality in the formative years, 1977-1987, to develop a multicultural education program/model useful for today's classroom? There was enough commonality in the formative years to develop a multicultural education program useful for today's classroom. The multicultural education program would be based on the two themes, bridging the marginalized student to the mainstream and continuously educating and exposing all students to cultural diversity.

Applying multicultural education to the mainstream would warrant making use of the multicultural education as an approach more so than a program. In regard to mainstream education, multicultural education was meant to be implemented into all areas. This happens in three ways. One teacher training focuses on dealing with diverse cultures. This can be done by learning to be a good observer, socio-cultural training, or dynamic interaction training. Second, the actual practice of applying the multicultural education approach. This happens by appropriately using the student's ethnicity, culture, and language as tools for implementing effective lessons, instructions, and communication while allowing these students to maintain their own culture. Third, by exposing students to unfamiliar cultures and cultural awareness, by constantly reminders

of contributions other groups have made as evidence of their nationalism and uniqueness as a culture. The researcher believes that an actual program would better serve an educational setting that was separate from the mainstream, such as an alternative school.

Still today there are a great number of marginalized students (students who are consistently unsuccessful in school; multicultural advocates attribute the consistency to cultural gaps between the student's home culture and school) in the schools. Often these students are removed from the mainstream and place in alternative classrooms or schools. That specific group of students would be the target audience for the multicultural program proposed in this study. The objective of the program would be to bridge the gap between the marginalized student and the mainstream classroom(s) by using methods developed from the multicultural education approach. Evaluation and Assessment would be based on academic and social success.

Was multicultural education any different than good teaching? Multicultural education was found to be different than good teaching? A multicultural education approach was a way of teaching that valued, respected and attributed one's perspective to his/her ethnicity, culture, and language as factor in students learning. Five themes were identified that characterized multicultural education from 1977-1987. Those five themes were the following: ethnic minorities, culture, language, teachers, and schools. Each theme separately and collectively altered the ideology of multicultural education.

Was there a specific population focus? There was a specific population focus that changed as the years progressed. The population focus of multicultural education was

students who were marginalized from the mainstream school culture. During the early period of multicultural education's formative years the marginalized group that received the greatest attention were students of color, particularly African-American students. Most groups that were marginalized in the U.S. were ethnic minorities. In general the ethnic minority groups who were of color did not assimilate as easily as those ethnic minority groups who were not of color.

Another common characteristic of the marginalized population was non-Standard English. This characteristic was evident with the students who spoke English as a second language. Also, those students, of color and not of color, who spoke an English vernacular, were also part of the marginalized population. There was a particular focus on Black English vernacular.

The specific population was that population of students whose culture differed from the school culture so drastically that they were not able to succeed in the classroom. These students were considered to be marginalized from the mainstream. The majority of the marginalized population was people of color and non-Standard English speakers.

Today, practitioners and theorists of multicultural education continue to struggle with misconceptions about its purpose. What has been consistent however is that specific disciplines such as math, science, and literacy are dealing with multicultural education in relation to their subject matter. What has assisted in this effort is Banks' four levels of approaches to multicultural curriculum reform (Level One is the contribution approach, Level Two is the additive approach, Level Three is the transformation approach, and Level Four is the social action approach). Banks (1999) also identifies five dimensions of multicultural education. Content integration deals with teachers using examples and

content from a variety of cultures. The knowledge construction process helps students to understand how frames of reference influence the ways in which knowledge is constructed. Equity pedagogy exist when teaches modify their teaching in ways that will facilitate diverse learners. Prejudice reduction focuses on student's racial attitudes, and empowering school culture and social structure focuses on a school culture that empowers students from diverse backgrounds.

The recent work of Delpit, a critical theorist, has greatly influenced multicultural education. Delpit's (1988) book *Other People's Children*, has influenced the way teachers view children of color. Delpit's work of *Other People's Children* directly relates to Bank's dimensions, equity pedagogy and content integration, in regards to specifically meeting the needs of children of color and being aware of diverse learner's learning styles. Furthermore, Delpit (1988) emphasizes the importance of educational access for students of color.

In the world of music one can find entire units on the internet related to world music and its uses in the classroom. Moores' (2002) article provided entrée into several other articles including Janice Beaty who contends that "music and dance are natural 'languages' that cross cultural barriers for children and speak to them in tones that they can quickly relate to" (as cited in J. Moore, 2002). Moore added that Beaty implied that music may prove to be a more effective way to reach children than words are (as cited in J. Moore, 2002).

In Moore's unit "Around the world in 30 days" she explains that her hope is that the students will begin to discover common links of humanity that bind us together through their "immersion travel" experiences (J. Moore, 2002). Anderson and Lawrence

regard music as an “international phenomenon” as music is “constructed in very different ways” around the world (as cited in J. Moore, 2002). Work by Anderson, Lawrence, Beaty, George, Standifer, Moore, and Sheehan-Campbell, provided research for integrating world music into the classroom, as a way to highlight the commonalities among cultures.

RECOMMENDATIONS FOR FUTHER RESEARCH

The continued study of multicultural education and its history is needed. A number of research projects might be recommended for further research. The researcher recommends the following for further research. Research of ten years after 1987 would provide a thorough look at the writings regarding multicultural education through the 80’s and the back to the basics movement. Back to the basics versus multicultural education research would demonstrate the intensity of the academic core subject drive among mainstream and marginalized students. A comparison of test scores would provide a numerical and statistical view of the differences.

Secondly, research recommended for further study is to examine how well multicultural education has been implemented in schools and its potential to create an effective curriculum. Investigating the effects of varied approaches would provide insights into which programs work. Research on multicultural curriculums could potentially provide a criterion of standards and benchmarks that are teacher-friendly and accessible to classroom teachers. This research could assist in learning how to apply multicultural education as opposed to it being just a philosophy.

Multicultural education has evolved and progressed along with society. A recommendation for further research is to re-examine multicultural education in relation to societal evolution. This study focused on identified themes with a primary focus on the classroom. An area to focus would be to identify themes as it related to changes in society, and societies influence on the American educational system.

These recommendations for further research will strengthen the perspectives and views of multicultural education. Further research on the subject will support its longevity within the school system. Further research will also provide a more stable and sound understanding of multicultural education.

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VITA

Rénard Brown Harris was born in Jackson, Mississippi on February 13, 1966. He was raised in Moss Point, Mississippi, and he graduated from Our Lady of Victories High School in 1984. Rénard attended St. Mary's University where he graduated in 1989 with a B.A. in marketing. In 1995 he became a Lyndhurst student at the University of Tennessee, Knoxville, graduating with a M.S. in curriculum and instruction.

In 1995 Rénard was a teacher intern at Alcoa Middle School where he was later employed as a middle school teacher. During that time he was the lead teacher of the in-school alternative program, eighth grade English teacher (writing and grammar), head basketball coach for four years, chaired the community outreach committee, chaired the Black History Month committee, headed the after-school intramural program, and a member of the alternative calendar committee.

From 1999-2001 he was a member of the Tennessee Association of Middle Schools (TAMS). He has also been a co-presenter at TAMS conferences. In 2003 and 2004 he has presented at the East Tennessee Educational Association (ETEA) conference. Rénard was a co-presenter in the 2004 National Conference of Social Studies (NCSS). In 2001 he was published in the *Tennessee Association of Middle School* journal, a state publication. His first national publication was in 2004, in the *Social Studies* journal, titled "Middle Schoolers and the Blues".

Since 1996 Rénard has been the Blues harmonicist of a local Knoxville, Tennessee Blues band. In 2001 he began storytelling in local churches, schools, and community events. He has also had the opportunity to visit local schools to perform

characters that he has created that teach students about multicultural education and diversity.