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Ruby Burgess
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EFFECTS AND IMPLICATIONS OF CULTURE AS A
GOVERNING SYSTEM OF HUMAN BEHAVIORS
IN
SOUTHERN, AFRICAN AMERICAN CLASSROOMS:
AN EXPLORATORY STUDY

A Dissertation Presented
By
RUBY BURGESS

Submitted to the Graduate School of the
University of Massachusetts in Partial fulfillment
of the requirements for the degree of
DOCTOR OF EDUCATION
September 1982
Education
EFFECTS AND IMPLICATIONS OF CULTURE AS A GOVERNING SYSTEM OF HUMAN BEHAVIORS IN SOUTHERN, AFRICAN AMERICAN CLASSROOMS: AN EXPLORATORY STUDY

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By
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Approved as to style and content:

Dr. Ernest D. Washington, Chairperson
Dr. William Kornegay, Member
Dr. Nelson Stevens, Member

Dr. Mario D. Fantini, Dean
School of Education
DEDICATION

This dissertation is dedicated to my mother, Ella Mae Fleming Burgess, who represents the family, life, love, infinite wisdom, power and substance.

Because she is... We are... And because we are... therefore "I AM"
ACKNOWLEDGEMENTS

With sincere appreciation I thank all the people who have been helpful to me in this educational endeavor. Because neither time nor space permits me to name each person, a special expression of gratitude goes to you for continuing to share and strengthen my life.

For his continued support and encouragement of my research efforts related to culture and behavior, I would like to thank Dr. Ernest Washington, the chairperson of my dissertation committee. I also give thanks to the committee members: Dr. William Kornegay and Dr. Nelson Stevens, who gave generously of their knowledge, ideas, and encouragement throughout this study.

I want to extend my heartfelt thanks to the teachers and children who gave so willingly and enthusiastically of their time and knowledge which increased my understanding of African American teachers' and childrens' perceptions of the teaching-learning process. I sincerely thank those staff members who assisted me in scheduling appointments, securing space, and working out other details enabling me to move smoothly through the research process.

I am especially grateful to my family for their continued support: Kathleen Bell for housing and sustenance and Olly Neal Jr. for providing me with office space and equipment while I was conducting my research. I would also like to thank the entire Fleming/Burgess family for
their general moral support. For their spiritual support and editorial assistance, a special thanks goes to the Amherst extension of that family in the persons of Sally LaPoint, Roni Jolley and Carol Betch.
ABSTRACT

Effects and Implications of Culture as a Governing System of Human Behaviors in Southern, African American Classrooms: An Exploratory Study

September 1982

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B.A. Pacific Oaks College
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Ed.D. University of Massachusetts
Directed by: Dr. Ernest Washington

The purpose of this study was to identify patterns of communication, discipline techniques, motivation techniques, and goals for children as articulated by African American children and teachers. Focus was on the teachers' and childrens' behaviors in classrooms in order to determine how these behaviors relate to the body of literature on African American culture. The study included students and teachers in three elementary schools located in one Southern, rural public school district.

The teachers were selected on the basis of their:
(1) being African American; (2) being elementary teachers; (3) having an African American student population of 75%
or more and (4) volunteering to participate in the research. The children were randomly selected from fifth grade classes.

The method used for collecting data was in-depth interviewing. Five categories: Biographical information, teaching goals, teaching learning process, record of situational teaching experiences and emerging themes were incorporated into the teachers' interview guide. Three categories: learning goals, teaching learning process and emerging themes were included in the students' interview guide.

Conclusions drawn from this study were:

1. Teachers share with their students patterns of verbal and non-verbal communication that embody many gestures.

2. Role clarification is effectively communicated to the children in a clear direct manner.

3. Teachers view the children holistically and have both academic and life-oriented goals for each child.

4. Their approach to discipline is direct and clear. It is sometimes administered through verbal messages that are direct, yet given in an indirect fashion (i.e., "I'm going to make you run me to the office").

5. The teachers utilize a variety of methods for teaching concepts and content areas and do not depend on teacher manuals and guides for planning.

6. Teachers stated that learning depends on an honest assessment of the children's work by the teacher rather than manipulation and/or materials and equipment.
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"Envy thou not the oppressor, and choose none of his ways"

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CHAPTER I

INTRODUCTION

The Public School System in America has historically viewed education as a uniform system of values, beliefs and habits to be administered to all children. Consequently, all children, regardless of their cultural backgrounds, are expected to conform to norms defined by the dominant culture, i.e., middle-class, European American. This monocultural or assimilationist model assumes that cultural differences are temporary and ignores the enduring reality of cultural diversity in American society. Schooling designed accordingly, has served to maintain racial exclusion and fostered interpersonal and intrapersonal conflict by forcing minority children to interact in alien cultural modes.

To conform to these norms, children often suppress and/or reject the behaviors, values, and attitudes they acquired during infancy and early childhood that have become an integral part of their emotions. Dickeman (1973) stressed that children are forced to abandon most cultural traits except those that have no deep significance (i.e., cooking soul food, celebrating Chinese New York, and constructing
piñatas).* She states, "What is demanded, then, is a rejection of his affiliation with kin and community, of his bonds with his group of birth. . . And this rejection is required of all Americans not already born into the white, middle class." If children fight this demand, interpersonal and intrapersonal conflict arise and often result in failure, dropouts and behavior problems and learning problems.

Efforts to combat racist educational practices have taken many forms. Since the 1954 Supreme Court decision (Brown vs. Topeka, Kansas), schools across the country have instituted a variety of plans to comply with the decision and to combat the inherent racism within the system. However, most of the plans and the accompanying research centered on political and structural arrangements of school populations rather than cultural dimensions which arose and became more salient once these rearrangements were made. Uppermost in the planners' minds were issues such as 1) formulating criteria for assigning students and teachers to particular schools; and 2) making decisions about re-assigning and/or removing African American administrators. These planners, primarily, still adhered to the melting-pot ideology and did not consider cultural diversity an issue to be reckoned with.

*Parentheses mine.
However, this myth was dispelled by the Civil Rights movement of the 1950's, 1960's and 1970's. It wasn't until ten years after the historic Brown vs. Topeka decision, that Congress began to act in support of the rights of non-whites. Only when people took to the streets and participated in open revolt did America acknowledge the cultural diversity of its population and the inequities of the school system. At this point Congress began to enact laws which sought to provide financial and technical aid to eliminate segregation. Titles IV and VI of the 1964 Civil Rights Act provided technical and financial aid to eliminate school segregation by race. Title VII of the Emergency School Aid Act of 1972 provided funds for specific activities to encourage school desegregation—while the Elementary and Secondary Act of 1965 provided Bilingual Education and an Ethnic Heritage Studies Program through Titles VII and IX, respectively.

Political scientist F. Chris Garcia (1977) attributes the gains made in the 1960's and 1970's in the area of school desegregation, bilingual and ethnic studies programs, increased minority staffing, and increased community involvement in schools to political pressure exerted by minority ethnic groups. He states:

American society is not one that acts out of good will or is spurred on by conscience to reform itself, and to achieve a fair and more
nearly equal distribution of its resources. Pressure must be brought to bear on political decision makers in order to move them towards achieving these ends.

Failure of the "Great Society" programs to improve the quality of public education for minority youth in particular, gave impetus to advocates of multi-cultural education. Educators, social scientists, as well as representatives of different minority cultural and ethnic groups protested that the new programs were designed to placate minority demands, giving the appearance of increased equal education and social justice, while the core values and structures of schools remained discriminatory.

These widespread efforts by many groups drew attention to the insufficiency of existing practices. At the same time substantial reform was undermined by the continuing Anglo-centric perspective shared by researchers, educators, and policy-makers. Structural changes, in particular desegregation efforts as well as curriculum changes, reflected the predominant "cultural deficiency" theory. Equal education was interpreted as, providing "culturally" and economically deprived children an opportunity to conform to the norms and standards of middle class, European American culture. Abrahams and Troike (1972) clearly defined this phenomenon. They stated:

Most 'education for the disadvantaged' operated on what has been called a 'deficit model' which sees the minority group (including the lower class)
child as having no true culture of his own, but as simply being deficient in middle-class modes of speech, behavior and cognition, which are tacitly taken as representing the only 'real' culture. This failure to recognize the cultural integrity of minority groups vitiates and results on most of the very studies which form the foundation of educational programs for these groups.

Consequently, with the locus of the problem being viewed as the culture of the minority child, the solution was to step up efforts to, as James Banks (1979) put it, "acculturate African Americans, Mexican Americans, Native Americans, and ethnic minority groups so that they would become colored Anglo Americans." Non-white parents, teachers, and researchers rejected "compensatory" education and demanded programs founded on respect for the child's home culture.

Efforts to create educational models that are responsive to the needs of children from culturally diverse backgrounds, have resulted in a substantial body of research and literature. The literature emphasizes the need to consider cultural diversity in teaching strategies, as well as curriculum planning.

The Problem

Educators and social scientists who are seeking to isolate and explain those elements of the classroom that can be either supportive or detrimental to children must answer the question: What constitutes a culturally supportive environment? Research into this question assumes
that if an environment is culturally supportive, school personnel will recognize the right of children to be culturally different, will work to help children retain identification with their group of origin and, at the same time teach the children to function effectively in the larger society. This environment would support as legitimate, the values of children with cultures different from middle class European American culture.

Recent research into the learning process of culturally different children rejects the distortions and myths supported by the cultural deficit model research. It suggests that people, because of their different cultural heritage, approach the teaching-learning process in ways that are different from middle-class European Americans (Shuy, 1969; Abkar, 1971; Hilliard, 1978; Rameriz and Castaneda, 1974; McDermott, 1977; Valentine, 1971). These researchers also argue that when children share the same culture as their teacher, the schooling process is made less stressful for them as they do not have to exert energy decoding and interpreting person-to-person interaction systems which differ from their own, rather they can almost immediately focus on the schooling process.

This study will examine elements of the classroom that are generally recognized as being critical to the teaching and learning process, in light of the shared cultural
heritage of teachers and students. These elements are:
(1) teachers' goals for children; (2) motivation
techniques; (3) discipline techniques; and (4) communication
patterns.

**Purpose of the Study**

The specific purpose of this investigation is to contribute to the growing body of knowledge about patterns of communication, motivation techniques, discipline techniques and goals for children as they are exhibited by African American teachers and children within the school context. Teachers and children who share a common cultural heritage are likely to participate in the teaching and learning process in a similar manner or in a manner supportive of each others' perceptions of the process. Their behaviors are dictated by the same culture. This investigator recognizes that it is highly possible that overlap can be found from culture to culture regarding the issues which will be investigated. However, it is not the purpose of this paper to discuss these commonalities, as they are not likely to contribute to academic failure of minority culture children.

A major part of the conditions in which we find African American children in the school is the inability to sensitize teachers and curriculum planners to the
oppressive nature of public education and public schools. Washington and McLoyd (1981) point out that "the experiences of African Americans represent a unique cultural experience and that it is the responsibility of research to make that experience understandable to others." Historically, this has proven to be a difficult task primarily because the task was being performed by people who had not lived the experience; yet, were trying to define African Americans' way of life.

It is common knowledge that every culture gives different meanings to birth, childhood, adolescence, adulthood, old age, and death. What is little known or recognized by educators, social scientists and psychologists is that every culture also gives different meaning to the content and style of the teaching and learning process. Johnson (1977) asserted that this teaching and learning process is not limited to school settings but to all learning situations. He added that "the recognition of these systems of teaching and learning would act to reduce racism, cultural chauvinism, and misplaced ethnocentricism in schools."

Significant of the Study

Literature focusing upon healthy "normal" teacher-student interaction takes as its reference point middle class white behaviors. Most social scientists fill the
methodological and theoretical void with research literature limited to this Euro-centric perspective, without examining healthy, human interaction within the context of other cultures. Consequently, the literature does not contribute sufficiently to our knowledge of positive teacher-student interactions for a large segment of American people.

As neither time nor finances will allow this investigator to examine teacher-student interactions within the many cultures for which there is a dearth of literature, this study will focus on African American teacher-student interactions. This research is a part of a developing body of knowledge about human interaction in the African American community. The research will provide information regarding:

1. Goals of teachers;
2. A perspective on the cultural reality of African American teachers and children;
3. How African American culture may influence behaviors in the teaching and learning process.

This research might suggest to educators of young children a need to rethink their present "mind set" about approaches to the teaching and learning process for teachers and students. Specifically, the study will propose a different perspective for school personnel to consider when viewing the teaching and learning process. It will also increase awareness of the various cultural dictates which,
to a large extent, determine the approach taken by the teacher and student.

The utilization of the results of this study can assist school personnel in the restructuring of school environments so that they can create supportive learning environments for African American children rather than those that are hostile and alienating.

**Delimitations**

Much of research leads to misconceptions and distortions by the general public because they, if not the researcher, tend to generalize the findings to entire populations. This investigator, in an attempt to keep this study in its proper perspective, sets forth the following limitations:

1. This study was limited to twenty-one African American teachers and eleven African American children.

2. The teacher population was not randomly selected, rather they were chosen because they were:
   a. African American
   b. Elementary school teachers
   c. Teaching classes that had an African American pupil population of 75% or more, and
   d. Interested in participating in the research being conducted.

3. From the total pupil population of the fifth grade classes, eleven children were randomly selected to be interviewed.
In order to design a study which was manageable and could be completed within the time and finances available, the researcher selected one school district in a small southern rural town.

**Definition of Terms**

The terms that follow are defined as they will be used in this study. In some instances, alternative definitions may be found in social science literature, since concepts are defined to fit the theoretical framework and/or models in which they are incorporated.

1. **African American**—Any person of African ancestry born in the United States. This term will be used interchangeably with Afro-American or Black American.

2. **Culture**—refers to the shared patterns of thinking, feeling, and believing on which human beings rely to give meaning to their behaviors. "In global terms, culture is a montage of specific ways of thinking, feeling, and acting, which is peculiar to the members of a particular group. In its combined form, the dominant 'tone' or unique 'rhythm' of a particular cultural montage distinguishes it from other cultural montages. Specific to a people's cultural montage is a particular belief system" (Nobles, 1978).
3. **European American**—Any person of European ancestry born in the United States. This term will be used interchangeably with Euro-American or White American.
"He who controls images controls minds and he who controls minds has little to fear from bodies. This is the reason why Black people are not educated or are miseducated in America... It is no accident that there is a blackout on the Black man's contributions to American history. An educator in a system of oppression is either a revolutionary or an oppressor... Struggle is a form of education. Perhaps the highest form."

Lerone Bennett

CHAPTER II

REVIEW OF THE LITERATURE

The past two decades have been ones of intense struggle on the part of minority culture groups to improve the quality of education for their children. Although this struggle has, to some extent, increased awareness of the inequities of the schooling process, there remains much controversy in the literature regarding educational reform and how it might best meet the needs of the various cultural groups that make up the school population. Meeting the needs of children has historically been an integral part of educational theory, and the recent literature is no exception. However, programs instituted to remedy inequities have often been designed from theoretical frameworks that are antithetical to meeting the needs of minority culture children.

This review of literature will examine two theoretical frameworks that provide approaches to designing education
for minority culture children. They are: (1) Cultural Deficiency, and (2) Cultural Difference. Although these frameworks advance approaches to education for all children who are not of the dominant culture (i.e., who are not middle-class European American), this review will concentrate on aspects of the frameworks relevant to African Americans. The third section of this review will examine research on African American culture emanating from the cultural difference theoretical framework and its implications for educational reform.

**Cultural Deficiency**

During the 1960's and 1970's a substantial body of social science research was concerned with minority culture groups, particularly African Americans. This was precipitated by the Civil Rights Movement which brought to the attention of white America, the injustices of the American system and, in particular, the schooling process. At a time when African Americans were demanding that the nation speak to these injustices, social scientists began to define the "Negro Problem." Rather than researching the inadequacies of the social system, they turned their energies to researching African American children, their families, and their community life.

The focus throughout this literature was on the supposed poor quality of the environment and/or the
stimulation provided for African American children in their infancy and early childhood—years which researchers claim to be essential for later cognitive development and, consequently, school success. C. P. Deutsch (1968) concluded that stimulus and environmental factors affect children's perceptual and cognitive development. Gray (1965), Hunt (1964), and Deutsch (1963) stressed the critical nature of early experience and stimulation. They agreed that a lack of quality experience and stimulation could result in retarded intellectual development unless some type of intervention occurred in the child's life.

M. Deutsch (1963) and Klaus and Gray (1968) suggested that there are factors in a child's home environment which cause over-routinization and short attention span. The child is therefore, unable to process information for cognitive growth. Their research reflected a negative outlook for impoverished and minority culture children, especially African Americans. They contended that children are prevented from adequately responding to the school environment by: (1) crowding in the homes and neighborhood; (2) inadequate health and sanitation practices; and (3) family disorganization. These writers assumed that the overall community and family environment in which minority culture and poor children grew and developed was directly responsible for their lack of success in school.
While these studies focused on the home and community environment, other studies targeted mother-child interactions for investigation. Gray and Klaus (1965) stated that "culturally deprived" children appear to receive fewer verbal commands to control behavior and are punished more often for exploratory behavior than are white children. They set forth that because of this, these children's cognitive structure was deficient and retarded. Hess and Shipman (1965) accepted and supported these assertions. They suggested that the home and maternal influence on the cognitive development of African American pre-school children was inadequate. They further cited impulsiveness and the lack of reflective behaviors in African American children as not allowing for the accepted form of self-control, which provides optimal conditions for cognitive development. Kohn (1965) in another study also concluded that the "lower class" tends to control children by appealing to authority and that this malpractice is due to the mother's exposure or lack of exposure to child-rearing experts. Zenal Blau (1964) reported that exposure to the "desirable" informational sources in the realm of childrearing is more widespread among white mothers than among African American mothers regardless of their social class. This literature leaves the reader with the impression that the quality of interactions between African American mothers and their children is deficient and non-desirable.
Out of these studies emerged three major deficit theories which located the problem of educating African American children with the children themselves, their families and their communities—these are: (1) the genetic deficit theory; (2) the cultural deficit theory; and (3) the ecological deficit theory.

Supporters of the genetic deficit theory maintained that educational programs should train African American children for separate roles in society. They argued that intelligence is a natural trait, inscribed in the genetic pool and unequally distributed among individuals. Jensen (1969), an advocate of this theory, believes that attempts to raise intelligence per se should probably lie more in the province of the biological sciences than in psychology or education.

Researchers who favored the cultural deficit theory advocated educational programs which would offset the negative effects of African American children's family life. These programs were designed to expose the children to middle-class European American culture and to teach the parents of African American children more effective interaction skills. On the other hand, supporters of the ecological deficit theory identified inferior housing, poverty and reduced educational opportunities as the most important factors affecting the lives of African American
children and their families. This contingent argued that only by changing the unfair and oppressive nature of society could the lives of African American children be significantly changed.

Although varying in their analyses of the "Negro problem" as well as in proposed solutions, the overriding thesis found in the previously discussed research is that of African American cultural inferiority. The major assumption of this research is that behaviors observed in diverse cultural groups are underdeveloped imitations of behaviors found in European Americans. This state of "underdevelopment" is believed to be the result of a lack of exposure to appropriate behaviors. Therefore, these researchers designed programs that would teach African American children, and in some cases their mothers, European American cultural traits. This group of researchers hypothesized that once the children acquired the "proper and appropriate" behaviors they would have the skills necessary to complete the schooling process successfully.

**Cultural Difference**

Many scholars and educators took exception to the cultural deficit theories. They maintained that there are dynamics other than cultural deficiency or deprivation at work within the classroom and school that contribute to
academic failure of minority culture students. They proposed that a cultural difference theoretical framework would provide a more accurate analysis of the problem. Researchers working from this theoretical framework concluded that minority culture children have a cultural heritage and experience base that is often different from that of their teachers. They suggested that because of this difference, there is a "mismatch" (Valentine, 1972) between the students and their teachers, resulting in counter-productive interactions.

This group of social scientists assumed that all neurologically normal children, regardless of their cultural background, are capable of learning those basic skills that the schools are charged with teaching. They assert that children from different cultures are socialized to learn in different ways. They point out that to some extent these differences are individual but they can also be attributed to group differences which are culture-related (Jordan, 1971; Gallimore and Boggs, 1974; McDermott, 1977; Shuy, 1969; Mitchell and Watson, 1980).

Shuy (1969) concluded, in a study on the reading performance of culturally different children, that "for many minority and culturally different American children, failure is best explained by the cultural make up of the classroom, and not by biological, psychological, or
linguistic deprivation." McDermott (1977) supported Shuy's findings and asserted that many children did not learn in the classroom setting because "the child's culture and the dictates of the teacher's culture were at odds." After conducting research with children participating in KEEP (The Kamehameha Early Education Program), Jordan (1981) found that when curricula and teaching practices are culturally compatible with the children's home culture, those children perform better.

Much research was devoted to identifying culture-specific values and behaviors that minority culture children learn through home socialization and demonstrating how these conflicts with the culture of the school (i.e., middle-class European American culture).

Mitchell and Watson (1980) examined dimensions of learning within the familial structure. They cited the following as the major dimensions which frequently cause misunderstanding in the school setting: (1) the role of the individual versus the group; (2) competition versus cooperation; (3) modes of verbal interaction and cultural specific rules for talking to others; (4) physical communication; and (6) orientation towards time. They contended that if we are to effectively educate children in our culturally pluralistic society we must understand how the family educates.
Ramirez and Castaneda (1974) found that children, through socialization, develop their own: (1) styles of learning; (2) modes of organizing; (3) ways of assimilating information; (4) preference for certain types of motivation; and (5) manner of relating to adults and other children. They graphically illustrated their findings. (See Figure 1.) Ramirez and Castaneda maintained that values, through socialization, influence learning behaviors which, when recognized, may be utilized to teach children effectively.

In a series of studies over a twenty-year span, Edward T. Hall found that all cultures have formulas for: (1) spacing bodies vis-a-vis others; (2) organizing time; (3) timing in conversation; and (4) the treatment of authority figures. Although grounded in an anthropological perspective, Hall's findings have far-reaching implications for effective teacher-student interaction.

Proponents of the cultural difference theoretical framework assert that education is most successful when both the teacher and student share procedures for those aspects of human interaction discussed above. They have utilized the results of this research to design alternative models for educating minority culture children; ones that respect cultural diversity and build upon children's strengths and prior learning.
African American Culture

Events of the 1960's and 1970's spurred social scientists and scholars of diverse cultural groups to further research pertaining to their particular group. In disagreement with reforms designed from the cultural deficit theoretical framework, they operated from the premise that children enter the schooling process with a pattern of learning that is different from, but not inferior to, middle-class European Americans. These scientists determined that in order to lessen cultural misunderstanding in the classroom they must develop a body of literature which defined their own specific culture as well as identified behaviors which emanated from that culture. This group of scientists assumed that in order to create a more equitable school system, planners must know something of the diverse cultural groups who make up the American population. School planners must, at the minimum,
be aware that diverse cultural groups will have and
demonstrate different rules for living, belief systems and
ways of learning and knowing in the school setting.

A group of primarily, though not exclusively, African
American scholars revitalized and added to the early works
of DuBois, Woodson, Turner, and Drake, relating to African
American Culture (C. Clark, 1972; Nobles, 1976; C. Thomas,
scholars agree that African Americans possess cultural
patterns that are uniquely theirs. Some attribute the
cultural make up of African Americans to their experience
of slavery. Others attribute it to the development of
specific survival techniques for living in an oppressive
society for three to four hundred years. Still others say
African Americans have modified their traditional African
cultures to fit the needs in an alien land and cultural
system. The consensus here is not one of how the culture
operates or where it emanates from, rather it is agreement
that African Americans have a culture different from
European Americans. This review will examine research
based on the modified African heritage frame of reference.
It will discuss the philosophical framework of this research
and the findings.

The researchers whose work will be examined here
maintain that basic philosophical differences distinguish
African American culture from European American culture. Dixon (1976) asserted that the dominant value-orientation in the European American world view is the person-to-object relationship, while the dominant value-orientation for the African American world view is the person-to-person relationship. The European world view separates the self from the phenomenological world. In this process, the world, and everything and everyone in it, becomes an "it". Dixon stated that, "this split between man, other men, and nature leads European Americans to seek to control, master, acquire, and exploit other men and nature." Within this world view, nature is seen as an opponent and other people as competitors. The result is that people with this world view set out to conquer nature and other peoples of the world.

Contrastingly, in the African American world view, there is no separation of man, other people, nature, and supernature. Each of these is an extension of the other. They are unified. Consequently, man is to work with nature and other men rather than against them. Implicit in this view is the person-to-person relationship, the interdependence of people. An individual cannot and does not exist alone. No person is a human being except as he/she is part of a whole group. A graphic illustration of this can be seen in Figures 2 and 3.
Figure 2

Euro-American Axiological World View

MAN

self
Affect
Subject
Ego
Self-consciousness

"Gap"

NOT-MAN
PHENOMENAL WORLD

Other men
Nature
Invisible beings
concepts

OBJECT
"IT"

ARRICANIZED AXIOLOGICAL WORLD VIEW

Man
Nature
Invisible Beings
Self
Subject
Affect
Ego
Phenomenal World
Self-consciousness
Other men

### African-Oriented and Euro-American-Oriented Philosophical Characteristics

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Nobles (1975) stated that these world views possess a set of guiding principles, dominant values, customs, behavioral and mental dispositions. He described the African American world view as emphasizing "survival of the community" and "oneness with nature." The values associated with this world view are cooperation, interdependence and collective responsibility. In contrast the European world view emphasizes "survival of the fittest" and control over nature. The values associated with this world view are competition, individualism and independence.

African American children, within the context of their families and communities, are socialized to behave in ways that are compatible with the African world view, yet incompatible with major dimensions of the American educational systems. Hale (1981) pointed out that the American educational system is object-oriented. Classrooms are filled with "educational hardware": technology, books, listening stations, learning centers, televisions, programmed instruction, learning kits, and so forth. Hale's research with African American children in the San Diego area found them to be people-oriented. She pointed out that most African American children grow up in families and communities where they have a great deal of human interaction.

Young (1970) conducted anthropological studies in a Southern rural community and reported similar findings:
Even though household composition varies widely in the Black community, each is almost certain to contain many different types of people of all ages to hold and play with the baby. In many cases, the physical closeness between infants and adults is reinforced by the fact that they are often observed to sleep with their parents or either parent alone.

Young contrasted this highly personal interaction with the low object-orientation found in African American families. She observed, "when babies reached to grasp an object or feel a surface they were often redirected to feeling the face of the holder." She stated:

There are always eyes on the baby and hands to take away forbidden objects and then distract the frustrated baby. The personal is thus often substantiated for the impersonal.

The high amount of human interaction in the young African American's life results in children who tend to be people-oriented. Hale (1981) believes that this high degree of people-orientation may account for the indifference with which some African American children regard materials and "educational hardware" in the classroom.

Empirical research on African American children and their families identified behaviors and values toward which African American children are socialized. Massey and Peters, of the Toddlers and Infant Experiences Project (TIES), conducted research on black families representing members from economic groups which included professional, Blue Collar workers and welfare mothers. They found in the socialization toward specific behaviors emphasis was
placed on: (1) free expression of emotions; (2) the importance of sharing; (3) the importance of working on chores and tasks with others; (4) solving human problems (i.e., working with and for people); (5) respect for authority figures; (6) variety of responses, abilities and talents; (7) skills for oral transmission of information; and (8) receptivity to multiple environmental stimuli (i.e., dual attention ability).

The values which these families shared were: (1) strict discipline which is situation specific; (2) valuing the child for who s/he is (i.e., individual uniqueness); (3) responsibility training; (4) role flexibility within the family; (5) extended family orientation; and (6) consciousness of racism within the larger society (1981).

Nobles (1976) found in a study of African American families in the San Francisco Bay Area, that the values generally stressed by these families were: (1) respect for self and others, (2) morality, (3) education, (4) cooperation, and (5) responsibility. In a later study Nobles (1978) listed special characteristics of black families as: (1) being comprised of several individual households with lines of authority and support going beyond any one household unit; (2) expanding and diminishing in size in response to external conditions; (3) being child-centered; (4) operating as a networking system which includes family members not related by blood; and (5) having flexible and
interchangeable roles irregardless of age or sex.

Hilliard (1976) described behaviors he observed in African Americans as "cultural style." He identified elements of this style as:

- viewing things in their entirety and not in isolated parts;
- preferring inferential reasoning rather than deductive or inductive reasoning;
- approximating space, number and time instead of aiming for accuracy;
- focusing on people and their activities rather than objects;
- preferring novelty, personal freedom and distinctiveness;
- not being word dependent but proficient in nonverbal as well as verbal communication.

In a study of African American children, Akbar (1975) found those traits identified by Hilliard as well as:

- preferring oral-aural modalities for learning and communicating;
- using internal cues for problem solving;
- adapting rapidly to novel stimuli;
- relying on context for meaning.

Most schools demand behaviors which are highly object-oriented rather than people-oriented. Children are required
to sit for long periods of time interacting only with objects (i.e., pencil, paper, machines, books, etc.). Person-to-person interactions are, for the most part, limited to giving directions for the next period of people-to-object interaction.

When African American children enter school they are required to drastically alter their patterns of behavior. In many cases African American children become bi-cultural and learn to interact within two cultural modes. However, Valentine (1971) found that this ability can have its drawbacks. He states:

The bicultural child must acquire two sometimes mutually exclusive ways of knowing how to act appropriately; one way for when whites are present and another for when the interaction matrix is all black.

He added,

Code shifting is most difficult in the bureaucratic setting in which the white code is the only acceptable medium of information exchange.

Piestrup (1973) identified some factors which create good rapport in interactions between teachers and African American children. These included: warmth, verbal interplay during instruction, rhythmic style of speech, distinctive intonation in speech patterns and variations of instructional approaches.

The literature reviewed above stems from the cultural difference theoretical framework. These researchers assert that it is important that future research be carried out
which will increase understanding about what creates school environments that are effective for all children. Researchers must identify behaviors that happen in the classroom that are congruent with what happens in the homes of African American children. Therefore, this research will identify behaviors that African American children and teachers have in common and the philosophical basis (goals) which underly these behaviors.
"... With all thy getting; get understanding."
Proverbs: Chapter 4 and verse 7

CHAPTER III
DESIGN OF THE STUDY

Rationale for the Design

The complexity and intricacies of diverse cultures have been the source of social science studies, in anthropology in particular, for many years. These studies have been conscientiously and tenaciously pursued in an effort to understand the unique meanings various cultural groups give their experience. As is the case with most of the human studies fields, issues arise concerning the type of research methodology used in ascertaining the conclusions drawn in the research. Many of the questions arise out of a misguided deference given to the "scientific method." Rickman (1967) recognized that those researchers who reserve the word "scientific" for research based on physical measurement and quantification, encounter many problems when they endeavor to study human beings.

Nevertheless, much of social science research and the resulting literature has been confined to searches for "facts" and "causes" through a variety of methods which produce quantitative data. This, in turn, statistically proves relationships between operationally defined variables.
Consequently, much of the literature does not account for the subjective nature of different cultural groups' behaviors.

In reviewing the history of research methodology, we find that quantitative methods are derived from the theoretical perspective of positivism. Positivism's origins can be traced back to social theory of the nineteenth and twentieth centuries, especially to Auguste Comte and Emile Durkheim. The positivist seeks the "facts" or "causes" of social phenomena. Bogdan and Taylor (1975) report that Durkheim advised social scientists to "consider 'social facts' or social phenomena, as 'things' that exercise an external and coercive influence on Human Behavior."

While positivism dominated social science, another group of social theorists was arguing for, and making prominent, research methodologies that emphasized understanding human behavior from the actor's own frame of reference. Max Weber was a forerunner in this group. Irwin Deutscher (1973) described this theoretical perspective as "phenomenological" and contended that the phenomenologist used qualitative methods such as direct and participant observation, open-ended interviews, and personal documents. These methods yield descriptive data that allow the researcher to see the world as the subject sees it. Basic to this theoretical perspective is the concept of under-
standing the thoughts, feelings, aspirations of human beings both individually and within the context of their cultural group.

Rickman (1967) proposed that human actions are accompanied by consciousness and are prompted by purpose. He contended that actions spring from the way people interpret situations and the values they appreciate. Behind anyone's actions lie ideas, beliefs, and feelings that make their observed behaviors meaningful. Therefore, the task of research is, not merely to describe the behaviors observed in human beings, but to understand those behaviors, as well as the thoughts and feelings from which the behaviors emanate.

In this pursuit of rendering people understandable, it is crucial that social science inquiry utilize the most sensitive and appropriate methodology possible. Washington and McLoyd (1981) pointed out that research comparing non-European Americans to European Americans continues to create controversy. Much of this controversy stems from the lack of validity and the bias in the procedure, instruments, and interpretation of the data.

In support of this argument, Nagel (1961) stated that "the social values to which researchers of social phenomena are committed not only color the contents of their findings, but also control their conclusions." He later contended that
the cultural values of the researcher play a major role in: (1) the selection of "problems", (2) the determination of the contents of conclusions, (3) the identification of "fact", and (4) the assessment of evidence.

A consequence of this is that researchers have to determine what "fact" is in human studies. Rickman (1967) argued that "fact" takes on a distinct meaning in the human studies. Facts in human studies are the thoughts, feelings, and intentions of people expressed through physical acts. "They are subjective in that they are always the states of a subject: what somebody feels, how somebody experiences a situation, or how somebody sees the world. (The subject, the 'somebody' need not be an individual person, but can be a group of people.)" Nobles pointed out that:

To the extent that a people's understanding of their world is misinterpreted in the translation of their belief system (i.e., meanings, symbols, feelings, values, definitions, etc.), one has a transubstantive error. The potential for committing this transubstantive error is decreased as one increases the understanding of the cultural substance of a particular people, as seen and defined by that particular group of people.

What human studies are really dealing with, then, is different interpretations of reality. Therefore the social scientist must understand the "meaning" of the behaviors he observes in order to turn them into "fact". Von Wright (1971) argued that the meaning can be ascertained by interpreting the behaviors in terms of the concepts and rules
which determine the "social reality" of the subjects being studied. The description, and explanation of social behaviors must employ the same conceptual framework as the subjects themselves. By utilizing the conceptual framework of the subjects themselves the researcher can lessen the probability of misinterpretation of behaviors and go straight to the essence of an act. In this light, science is simply an amplification of the common sense of a people. Nobles (1981) states that "Common sense represents the set of systematic and cumulative ideas, beliefs and knowledge of a people." It constitutes the foundation upon which social scientists engaged in the study of cultures different from their own ought to base their research.

The above discussion implies that the behaviors of specific cultural groups are goal directed; that people intend to act in specific ways, and that this is determined or dictated by their beliefs, thoughts, values, and attitudes (their culture). Washington and McLoyd (1981) concluded that the failure of social science to develop mechanisms for determining how goals of culturally different people direct their behavior has left the impression that social science researchers ignore the cultural context of the experience of culturally different people and are insensitive to the point of view of the subjects they are studying.
Methodology

The major instrument for data collection used in this study was an indepth, open-ended, interview which requested specific information from all respondents, yet remained open so that respondents could bring out further information if they so desired. The interview guide contained both quantitative and qualitative methodologies. With the exception of the last section of the interview guide, all sections elicited information utilizing qualitative methodology. The last section asked for quantitative ratings. This approach permitted the interviewees to raise questions and issues that the interviewer had not intended to or thought to explore. As the aim of the study was to ascertain African American teachers' and childrens' interpretations of how they behave in the schooling process, a research design allowing for the discovery of their perceptions was necessary.

It has been argued that controlled experimentation is the best method for obtaining factual knowledge. It is believed that social science inquiry cannot be achieved without systematic experimentation. Nagel (1960), however, pointed out that in other branches of scientific inquiry the lack of an opportunity, or even desire, to engage in controlled experiments has not prevented those scientists
from arriving at well-grounded, general knowledge about their particular science. He notes, for instance, that astronomy in terms of the stability of its comprehensive theory and accuracy of its predictions, has not been weighted down with the need, on the part of the scientists engaged in it, to "experimentally manipulate the celestial bodies."

Literature concerning qualitative research methodology stresses the importance of choosing a method or mixture of methods that is appropriate to both the subjects, the circumstances of the study, and the culture of the subjects being studied. Becker and Greer (1957) stated that different kinds of information about man (sic) and society are gathered most fully and economically in different ways, and that the problems under investigation properly dictate the method of investigation. Nobles (1978) stated that in order to accomplish scientific inquiry about any society alien from one's own through scientific investigation, one must combine the investigation with a culturally sensitive capacity for understanding the information obtained.

Merton (1973) argued that the "capacity to understand" is central to the "insider/outsider" doctrine. This doctrine claims that particular groups have a monopolistic access to certain kinds of knowledge and, therefore, have a greater capacity to understand. Merton said that because the out-
sider, by definition, has not been socialized in the target group's culture, nor been engaged in the experiences associated with the life of the group, he/she does not have the direct, intuitive sensibility necessary for understanding. He went on to say that "only through continued socialization in the life of a group can one become fully aware of its symbolism, definitions of socially shared realities, and meanings of behavior, feelings and values." These are critical to understanding the unwritten rules of conduct and the nuances of the cultural idioms of a particular group. Consequently, the outsider has a structurally imposed incapacity to comprehend alien groups, cultures, societies, etc. The result of this incapacity is that the insider and the outsider will arrive at different and usually incompatible findings and interpretations of the very same event.

Since the researcher wanted to produce a descriptive study of African American teachers' and children's interpretations of the teaching-learning process and the goals, rules, and beliefs which underlie their behavior in that process, it was logical to ask them directly. Washington and McLoyd (1981) point out that:

A more complete understanding of culture could be attained by utilizing the strengths of the causal and intentional approach to explanation. The causal approach emphasizes theory, measurement and intersubjective agreement in search for similarities and differences across cultures. The
intentional approach emphasizes the goal directedness of human actions and the different meanings which human beings give to their experiences.

Washington and McLoyd continued, "It is the individual who is best able to describe the motivational background, the goals, and the means to achieve the goals which set the stage for their actions."

Bogdan and Taylor (1975) supported this assessment by Washington and McLoyd. They stated:

Qualitative methodologies which produce descriptive data—people's own spoken words—... allows us to know people personally and to see them as they are developing their own definition of the world—concepts whose essence is lost in other approaches.

Indepth interviewing with an interview guide seemed the most effective way of providing a framework and atmosphere within which the target group of African American teachers and children could express their own understanding of their actions in the teaching and learning process. The researcher approached each interview session as a learner and not an expert. This approach allowed the respondents to tell their stories from their own perspective without being significantly influenced by the interviewer.

Qualitative methodology, combined with a quantitative section for the purpose of analysis, is a sensitive method for gathering data on human behaviors and culture. Qualitative methodology allowed the researcher to use the
subject's own words and conceptual framework for describing their behaviors and the beliefs, values, and attitudes which lie behind those behaviors.

**Instrumentation**

The instrument used in this study was an interview guide. There were two guides: guide A for teachers and guide B for children. Guide A consisted of five main topic areas. They were: (1) Biographical data, age, education, and work experience; (2) Teaching goals—goals, and modes of goal achievement and establishing classroom rules; (3) Teaching learning process—questions concerning motivation, role clarification, discipline, and communications; (4) Record of situational teaching experiences—descriptions of teaching experiences that exhibit the concepts; and (5) Emerging themes.

The first four topic areas contained one or more questions pertaining to the given topic, while the fifth area was developed in the interview process. Themes and key words, (e.g., respect, responsibility for others, independent thinking, etc.) which emerged during the interview process were noted. The researcher then asked the interviewees to rate the words and themes in terms of their importance to them personally on a scale of one to ten with one being the most important and ten the least important.
Interview guide B consisted of three main topic areas: (1) Learning goals—the same kind of information was sought as in the teachers' guide; (2) Teaching learning process—seven questions concerning teacher reaction, interaction, and communication (verbal and nonverbal); and (3) Emerging themes. The researcher asked the children to rate the key words and themes by giving them a ± for important and a 0 for unimportant.

Criteria for the selection of words and themes as key, was their continued emergence during the interview process. Biographical information from the teacher's guide as well as data obtained under the emerging themes section of both guides will be presented through quantitative analysis in table form. The other topic areas will be presented in narrative form. Some data will, however, overlap in both sections.

The development of the interview guide involved outlining issues which seem, according to the literature, to make a difference in the teaching and learning process. Based on this literature, the issues of goals, motivation, incentive giving, discipline and communication are critical in the teaching and learning process. The researcher drew up questions based on the aforementioned issues and asked each of the interviewees to cover them in their responses. Lofland (1974) refers to an interview guide as a "flexible
strategy of discovery." Because it was important that the interview guide remain just a guide to the interview and flexible in nature, the researcher did not impose a rigid structure during the process. The design allowed for questions to be raised by the subjects in the course of the interviews, and resulted in more data being generated than would have been if the only questions addressed were those determined by the researcher.

This design allowed subjects to expand on the intent of their actions, the goals which underlie their behavior in the classroom. Denzin (1970) said that often when this approach is used, interviewees will raise important issues not contained in the guide, or will summarize entire sections of the guide in long sequences, statements, or stories which give meaning to their behavior for the researcher.

Subjects

The selection of the subjects for this research was made in two ways--one for teachers and one for children. The twenty-one teachers were chosen based on: (1) their being African American, (2) their having an African American population of 75% or more, and (4) their volunteering to participate in the study. The eleven children were randomly selected from the fifth grade classrooms. Fifth grade students were chosen in order to expedite the interview process. That is, the researcher chose an upper grade level
from which to select children since the time required to explain the interview process would be less than for younger children.

The subjects were all teachers and students in the same school district, in three different schools. There were two other elementary schools in the district but they were each located some 20 miles from the small town where the other schools were located. Consequently, neither time nor finances allowed the researcher to include teachers of students from these schools in her study.

The researcher's original plan was to have a target group. However, after being introduced to the teachers and briefly going over her topic, expressing her interest and the need for the research, she was inundated with positive responses from teachers who wanted to participate in the research. Because of this enthusiasm, the target group of teachers expanded from ten to twenty-one, with many more who were interested but who could not be included—mainly because of time limitations.

It was the researcher's concern to select subjects who were sincerely interested in the issues addressed in the investigation. Bogdan and Taylor (1975) assert that if subjects are sufficiently interested in the questions under consideration, they will be more willing to devote the time necessary to complete the research process.
Initial contact with the superintendent of the school district in which the researcher desired to conduct her study was made by telephone. A personal introduction had been made and the researcher briefly summarized the purpose of her study and received permission to conduct the investigation in the district schools. A letter confirming the telephone conversation and formally requesting permission to conduct research in the school district immediately followed the telephone conversation. The administrator was assured that his school district would not be revealed and that any information in regards to the identity or location of the district would remain confidential, if so desired. A time when the research could be done was agreed on by the researcher and the superintendent of the district. The spring semester of the 1982 school year was agreed on.

The researcher arrived in the community early in January. She contacted the Superintendent by phone and set up an appointment. Issues surrounding the research and the researcher's interest were discussed. The superintendent and researcher discussed the feasibility and non-feasibility of including the outlying elementary schools in the research. It was concluded that in consideration of the researchers time and finances it was best to include only those schools which were in close proximity to each other.
The superintendent then phoned each of the chosen elementary school principals and set up appointments for the researcher. During the next few days the researcher met with the principals and teachers of the three selected schools appraising them of: (1) her purpose in the schools; (2) the study she was conducting; (3) her interest in this particular research; (4) the value of the research to educators; and (5) the procedure to be followed in the research process. Many more than the original ten teachers sought by the researcher, expressed an interest in taking part in the study. The final number of participants was twenty-one. Since all the teachers who expressed an interest in participating in the study met all the criteria for participation, the final selection of teachers was made based on the schedules of the participants. Eleven children were randomly selected from the total pupil population of fifth grade classrooms.

The researcher used the remainder of the first week acquainting herself with the schedules of the interested teachers, and with the students in the fifth grade rooms. This was of prime importance because it allowed the researcher to ascertain optimum times for interviewing teachers and students and to develop rapport with the students and teachers in order to facilitate the interview process.
The following weeks were divided into periods of time for interviewing teachers and students and data interpretation and analysis. Specifically the weekly schedule included four days of interviewing and one day of analysis and writing. The specific days for each activity was arranged in cooperation with the participating teachers, and varied from week to week depending on their schedules.

The interviews began with a review of the purpose of the study and an explicit description of the format of the interview. This provided the participating teachers with a more complete understanding of the study, as well as served to increase their rapport with the interviewer.

The interviewer can do much to establish the tone of the interview by clarifying, at the outset, the purpose of the inquiry and by defining his role as well as that of the other interviewees. It is for him to set the stage so that others will have a genuine interest in playing their parts (Merton, Fiske, and Kendall, 1956).

An important aspect of indepth interviewing includes the collection of data. Each subject was encouraged to speak freely and to introduce new topics as he or she desired. Considering it more important to allow the conversation to follow its own course, the researcher was careful to remain flexible in the stating and ordering and working of the questions. Lazafeld (1972) points out:

... this technique of fitting questions to the experience of the respondent... We advocate a rather loose and liberal handling of questions by the interviewer. It seems to us much more
important that the question be fixed in its meaning, than in its wording. This new emphasis places the responsibility on the interviewer for knowing exactly what he/she is trying to discover and permits him/her to vary the wording in accordance with the experience of the respondent.

The interview questions elicited the teachers' and students' interpretations and perceptions of their own actions and the goals, rules and beliefs which underlay the actions in the teaching and learning process.

Again, the anonymity of the respondents was assured and that any future reference to the town and school system in which they work will take the form of pseudonyms in the presentation and analysis of the data.
"If you know truth, believe in truth and are not afraid of it, you can sit at the welcome table."

Nina Simone

CHAPTER IV
DATA PRESENTATION

A combination of qualitative and quantitative methods will be used to present and describe the data obtained in this study. The presentation is divided into two sections. The first section includes data collected from in-depth interviews with twenty-one elementary school teachers and eleven elementary school children. The second section includes summaries, presented in table form, of ratings given to themes which emerged from conversations with the teachers and children during the in-depth interview process.

Interview Data

As indicated in Chapter Three, interview guides were the primary instrument utilized in this study. The teacher's guide consisted of five main topic areas: (1) Biographical information; (2) Teaching goals; (3) Teaching-Learning process; (4) Record of situational teaching experience; and (5) Emerging themes. The student's guide consisted of three main topic areas: (1) Learning goals; (2) Teaching-learning process; and (3) Emerging themes. Biographical information from the teacher's guide as well as data obtain-
ed under the emerging themes section of both guides will be presented quantitatively in table form, while the other topic areas will be presented qualitatively. However, some data will overlap into both sections.

The interview guides provide a framework for conversations between the researcher and the teachers, and the researcher and the children. As stated in Chapter Three, the respondents were encouraged to openly express their views during the interview process. All twenty-one teachers were asked to give their personal views and interpretations of the issues addressed in the first four main headings of interview guide "A". The children were asked to give their views about the issues addressed in the first two sections of guide "B" (see Appendix A).

Common themes emerged again and again during the interview process. In this section, the writer will: (1) list topic areas discussed; (2) present selected responses from both teachers and children regarding the topics; and present tabulations of the frequency of all responses from teachers' and children's narratives. Responses were selected that clearly articulate and express the general feelings and beliefs of the population interviewed. As there were twenty-one teachers and eleven students interviewed, neither time nor space allows the researcher to give each respondent's answer to every question.
Teaching goals: Three questions were asked under this heading (see Appendix A). To the question relating to goals for children, the teachers presented a wide variety of answers. However, categorically and without fail in the academic area, they all cited helping students reach their highest academic potential as their goal. They gave this answer in a number of ways, but the essence was the same. One teacher said, "I want to take the children as far as they can go according to their potential." Another teacher said, "I want each child to go as far as he or she can, period." While another said, "I try to find everything that is in a child—everything, that is down in him or her, everything that is a part of him or her and pull it out." Another teacher said, "I don't like the word goal. It's what white folks do to set limits around you. They don't look at anything else. I don't have any goals, the sky is the limit." It can be seen that the teachers had high expectations for their students academically.

The children, like their teachers, were concise in their academic goal. They said: "I need to learn as much as I can about all the subjects my teacher tries to teach me;" and "I need to learn to read and write and all the subjects that the teacher teaches."

Although the teachers and students identified this as their basic academic goal, there were large numbers of
other goals the teachers had for the children. Regarding what the reseacher termed "life goals", a wide range of responses were given by the teachers and children in this study (see Tables 1A and 2A). One teacher gave many of them in her response to the question. she said:

I want my children to develop self-pride, self identity, self determination, self motivation and self discipline. I want them to be persistent and positive thinkers. I want them to be themselves without any kind of shame about their background, history, or heritage. If they have this, the academics will follow, the rest is more important.

The children, like their teachers, had a long list of life goals which they felt were important for children to learn. One young lady said,

One of the first and most important things you should learn is that people are people, no matter who they are or how they are, you know, like having something wrong with them, or where they come from.

She went on to say,

You know, being kids, we sometimes make fun of other kids, and that is not good. We know better.

A young man said,

We need to learn to help other people--like in the classroom. When we know something that someone else doesn't know we need to help them with their work. When I do this, it helps me get a better grasp of my own work.

Another young lady said,

I need to learn to think on my own, to obey, and to be responsible for myself and others.
<table>
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<th>Code</th>
<th>Code Name</th>
<th>Frequency of Response</th>
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<td>LFG1</td>
<td>To be responsible for self and others</td>
<td>16 2 - - - - - - -</td>
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<tr>
<td>LFG2</td>
<td>To love</td>
<td>14 2 1 - - - - - -</td>
</tr>
<tr>
<td>LFG3</td>
<td>To share</td>
<td>15 1 2 - - - - - -</td>
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<tr>
<td>LFG4</td>
<td>To respect self and others</td>
<td>16 2 - - - - - - -</td>
</tr>
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<td>LFG5</td>
<td>To respect authority</td>
<td>13 1 2 1 - - 1 - -</td>
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<td>LFG6</td>
<td>To develop leadership</td>
<td>8 2 4 1 2 - 1 - -</td>
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<td>LFG7</td>
<td>To get along with other people</td>
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<td>LFG8</td>
<td>To seek new adventures to get a lot of experience in different things</td>
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<td>LFG9</td>
<td>To have manners</td>
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<td>To act intelligent, not in book sense but to know how to act in different situations</td>
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<td>To be independent thinkers</td>
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<td>LFG12</td>
<td>To develop self-pride</td>
<td>16 1 - 1 - - - - -</td>
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<tr>
<td>LFG13</td>
<td>To be willing to take risks</td>
<td>8 3 2 1 2 1 - 1 -</td>
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<td>LFG14</td>
<td>To trust in themselves (can't been dead so long he forgot he ever lived)</td>
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<td>Frequency of Response</td>
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<td>To gain knowledge of their own cultural heritage</td>
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<td>LFG16</td>
<td>To be positive</td>
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<td>LFG17</td>
<td>That everything they need to know does not come from books</td>
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<td>To develop self-motivation</td>
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<td>To gain self-knowledge</td>
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<td>To gain knowledge of their own communities</td>
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<tr>
<td>LFG22</td>
<td>To develop self-identity</td>
<td>14 3 1 - - - - - - -</td>
</tr>
<tr>
<td>LFG23</td>
<td>To develop self-determination</td>
<td>12 2 2 1 1 - - - - -</td>
</tr>
<tr>
<td>LFG24</td>
<td>To be creative</td>
<td>11 4 - 2 1 - - - - -</td>
</tr>
<tr>
<td>LFG25</td>
<td>To be persistent in going after the things they think are important</td>
<td>15 1 - - 2 - - - - -</td>
</tr>
<tr>
<td>Code</td>
<td>Code Name</td>
<td>No. of students who responded</td>
</tr>
<tr>
<td>------</td>
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<td>------------------------------</td>
</tr>
<tr>
<td></td>
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</tr>
<tr>
<td>LFG1</td>
<td>To be responsible for self and others</td>
<td>8</td>
</tr>
<tr>
<td>LFG2</td>
<td>To love</td>
<td>10</td>
</tr>
<tr>
<td>LFG3</td>
<td>To share</td>
<td>10</td>
</tr>
<tr>
<td>LFG4</td>
<td>To respect self and others</td>
<td>10</td>
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<tr>
<td>LFG5</td>
<td>To respect authority</td>
<td>9</td>
</tr>
<tr>
<td>LFG6</td>
<td>To develop leadership</td>
<td>8</td>
</tr>
<tr>
<td>LFG7</td>
<td>To get along with other people</td>
<td>9</td>
</tr>
<tr>
<td>LFG8</td>
<td>To seek new adventures to get a lot of experience in different things</td>
<td>9</td>
</tr>
<tr>
<td>LFG9</td>
<td>To have manners</td>
<td>10</td>
</tr>
<tr>
<td>LFG10</td>
<td>To act intelligent: not book sense but to know how to act in different situations</td>
<td>10</td>
</tr>
<tr>
<td>LFG11</td>
<td>To be independent thinkers</td>
<td>10</td>
</tr>
<tr>
<td>LFG12</td>
<td>To develop self pride</td>
<td>9</td>
</tr>
<tr>
<td>LFG13</td>
<td>To be willing to take risks</td>
<td>7</td>
</tr>
<tr>
<td>Code</td>
<td>Code Name</td>
<td>No. of students who responded Important</td>
</tr>
<tr>
<td>------------</td>
<td>---------------------------------------------------------------------------</td>
<td>----------------------------------------</td>
</tr>
<tr>
<td>LFG14</td>
<td>To trust in themselves (&quot;can't&quot; been dead so long he forgot he ever lived)</td>
<td>10</td>
</tr>
<tr>
<td>LFG15</td>
<td>To gain knowledge of their own cultural heritage</td>
<td>10</td>
</tr>
<tr>
<td>LFG16</td>
<td>To be positive</td>
<td>9</td>
</tr>
<tr>
<td>LFG17</td>
<td>That everything they need to know does not come from books</td>
<td>7</td>
</tr>
<tr>
<td>LFG18</td>
<td>To develop self-motivation</td>
<td>9</td>
</tr>
<tr>
<td>LFG19</td>
<td>To develop self-discipline</td>
<td>10</td>
</tr>
<tr>
<td>LFG20</td>
<td>To gain self-knowledge</td>
<td>10</td>
</tr>
<tr>
<td>LFG21</td>
<td>To gain knowledge of their own communities</td>
<td>9</td>
</tr>
<tr>
<td>LFG22</td>
<td>To develop self-identity</td>
<td>10</td>
</tr>
<tr>
<td>LFG23</td>
<td>To develop self-determination</td>
<td>8</td>
</tr>
<tr>
<td>LFG24</td>
<td>To be creative</td>
<td>10</td>
</tr>
<tr>
<td>LFG25</td>
<td>To be persistent in going after the things they think are important</td>
<td>10</td>
</tr>
</tbody>
</table>
She also said,

I want to return some of the things that have been done for me to the community. That's why I want to be a doctor when I grow up.

The researcher, then, posed the question of how these various goals were achieved in the classroom setting. Specifically, the teachers were asked, "How do you achieve these goals?" The students were asked, "What do you do to learn these things?" The teachers' responses were:

I exhibit the way I want children to be. I show them. I have self pride, self identity, I am a positive thinker, and all the other characteristics I want them to develop, I exhibit in the classroom.

I start where the child is. I find out what his strengths and weaknesses are, and then I tell him or her what we are going to work on. This is no matter what it is, a subject or learning how to talk to people.

By any means necessary. You cannot stick to the textbook. It is only a guide anyway. Most texts are not geared to my children so I have to find something that is and use it.

Some of the teachers were very specific about the way they taught both subject areas as well as life goals.

I show films; use assigned textbooks; use the chalkboard, charts, etc. for discussions, have children do oral and written reports and many other things.

One teacher elaborated on how she teaches children to be responsible and to respect others. She said:
When children do not take care of their items, I take them. For instance, when I find pencils, crayons, tablets, etc., on the floor, they go on my desk. They stay there until the child becomes aware of his/her responsibility and exhibits it by asking me specifically for the particular item. We then talk about the cost of these goods and the fact that his or her parent had to spend hard-earned money in order for the child to own the item. When it gets cold, and I find coats on the floor, I lock them in a back room and we go through the same process. Of course recess is the time when the child usually becomes aware that his or her coat is missing.

In order to teach respect:

I tell them that if they take something that belongs to someone else, the same will probably happen to them. "What goes around comes around." Of course, I show as well as talk. For example, a child took a dollar off my desk. I took his watch. When he discovered it was gone, he cried because he could not go home without that watch. I called him up to my desk and told him I had his watch like he had my dollar. I asked him how he felt about not having his watch. I told him I felt the same way about not having my dollar. He gave me my dollar, and I gave him his watch. He hugged me and said 'Thanks'.

This teacher said, "I believe if they can 'feel' something, they can better learn the concepts you are trying to teach."

Children responding to this question stated:

My teacher tells me what she wants me to do.

My teacher, like my mother, teaches me things I need to know by showing me.

I learn the things I need to know from my teacher, mother, uncles, father, aunts and other older people. They teach me by mouth, or I just sit back and watch.

The ways most frequently cited by teachers and students for attaining goals were categorized into Academic means and
Life means for rating purposes. The Academic means are listed in Table 1B and 2B while the Life means are listed in 1C and 2C.

The third question in this topic area elicited information concerning rules teachers might have instituted in the classroom in order to facilitate the accomplishment of their goals (for specificity, see Appendices A and B). Responses included such statements as:

I don't really set any specific rules, I just tell the children to treat other people like they want to be treated.

I have not instituted any rules. If something comes up, I deal with that issue—then and there. You simply put ideas into children's heads about the many possibilities for being naughty by stating rules.

I do not allow children to say 'can't' in my room. I tell them 'can't' been dead so long till he forgot he ever lived! Don't say can't, say I can and I will.

We are here to work, not to play. You can work with me here, now, this year, or you can work with me next year. It's your choice.

Children responding to the same question said:

Ms. ____ does not want us to make fun of other children, our fellow students. We can talk to each other but we cannot holler out and make a lot of noise because we may disturb our classmates.

Ms. ____ puts terminal objectives on the chalkboard for each lesson. She reads the objective before and after each lesson and I think that's a good idea. It helps us know what we have to do.

Another student said, "Don't fight and don't talk about nobody's mama or daddy." Still another responded:
<table>
<thead>
<tr>
<th>Code</th>
<th>Code Name</th>
<th>Frequency of Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>AM1</td>
<td>Using audio visuals</td>
<td>3 1 4 - 5 3 - 1 - 1</td>
</tr>
<tr>
<td>AM2</td>
<td>Discussions utilizing charts and the chalkboard</td>
<td>8 5 3 1 - - 1 - - -</td>
</tr>
<tr>
<td>AM3</td>
<td>Discussions</td>
<td>9 3 4 1 1 - - - - -</td>
</tr>
<tr>
<td>AM4</td>
<td>Individual desk work</td>
<td>8 5 - 2 2 1 - - - -</td>
</tr>
<tr>
<td>AM5</td>
<td>Group desk work</td>
<td>4 2 5 2 5 - - - - -</td>
</tr>
<tr>
<td>AM6</td>
<td>Letting children help each other</td>
<td>6 3 4 3 1 1 - - - -</td>
</tr>
<tr>
<td>AM7</td>
<td>No set way, but utilizing a variety of ways</td>
<td>4 5 4 1 2 - - 1 - 1</td>
</tr>
<tr>
<td>AM8</td>
<td>Using what children are interested in</td>
<td>9 5 1 - 1 - 1 1 - -</td>
</tr>
<tr>
<td>AM9</td>
<td>Games</td>
<td>5 3 4 1 3 1 1 - - -</td>
</tr>
<tr>
<td>AM10</td>
<td>Media (i.e. Magazines, records, newspapers, etc)</td>
<td>4 3 2 5 1 1 1 1 - -</td>
</tr>
<tr>
<td>AM11</td>
<td>Being willing to teach and reteach the same thing</td>
<td>14 2 1 1 - - - - -</td>
</tr>
<tr>
<td>AM12</td>
<td>Praise</td>
<td>14 2 - - 1 - - 1 - -</td>
</tr>
<tr>
<td>AM13</td>
<td>Scolding</td>
<td>4 2 2 - 4 - 2 - 1 3</td>
</tr>
<tr>
<td>AM14</td>
<td>Being willing to forget the textbook and the test scores and teach what is needed</td>
<td>11 3 2 - 2 - - - - -</td>
</tr>
<tr>
<td>AM15</td>
<td>Field trips</td>
<td>5 2 2 2 1 2 3 1 - -</td>
</tr>
<tr>
<td>Code</td>
<td>Code Name</td>
<td>Frequency of Response</td>
</tr>
<tr>
<td>------</td>
<td>----------------------------------------------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td>AM16</td>
<td>Using real life situations</td>
<td>10 4 1 1 1 - - 1 - -</td>
</tr>
<tr>
<td>AM17</td>
<td>The Arts (i.e. music, dance, and drama)</td>
<td>5 2 2 3 2 1 2 - 1 -</td>
</tr>
<tr>
<td>AM18</td>
<td>By any means necessary</td>
<td>10 4 1 - 2 - - - 1</td>
</tr>
<tr>
<td>AM19</td>
<td>Letting children know, in an honest way, how you feel about their work; No sneaky, manipulative stuff.</td>
<td>16 1 1 - - - - - -</td>
</tr>
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</table>
Table 2B
Means to Attain Academic Goals (Students)

<table>
<thead>
<tr>
<th>Code</th>
<th>Code Name</th>
<th>No. of Students who responded</th>
<th>No. of students who responded</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td>Important</td>
<td>Not Important</td>
</tr>
<tr>
<td>SM1</td>
<td>Using Audio Visuals</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>30%</td>
<td>70%</td>
</tr>
<tr>
<td>SM2</td>
<td>Discussion utilizing charts and chalkboard</td>
<td>9</td>
<td>1</td>
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<tr>
<td></td>
<td></td>
<td>90%</td>
<td>10%</td>
</tr>
<tr>
<td>SM3</td>
<td>Discussion</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>100%</td>
<td>10%</td>
</tr>
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<td>SM4</td>
<td>Individual desk work</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>100%</td>
<td>10%</td>
</tr>
<tr>
<td>SM5</td>
<td>Group desk work</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>70%</td>
<td>30%</td>
</tr>
<tr>
<td>SM6</td>
<td>Letting children help each other</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>80%</td>
<td>20%</td>
</tr>
<tr>
<td>SM7</td>
<td>No set way but utilizing a variety of ways</td>
<td>7</td>
<td>3</td>
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<tr>
<td></td>
<td></td>
<td>70%</td>
<td>30%</td>
</tr>
<tr>
<td>SM8</td>
<td>Using what children are interested in</td>
<td>6</td>
<td>4</td>
</tr>
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<td></td>
<td></td>
<td>60%</td>
<td>40%</td>
</tr>
<tr>
<td>SM9</td>
<td>Games</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>60%</td>
<td>40%</td>
</tr>
<tr>
<td>SM10</td>
<td>Media (magazines, records, newspapers)</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>80%</td>
<td>20%</td>
</tr>
<tr>
<td>SM11</td>
<td>Being willing to teach and reteach the same thing</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>70%</td>
<td>30%</td>
</tr>
<tr>
<td>SM12</td>
<td>Praise</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>80%</td>
<td>20%</td>
</tr>
<tr>
<td>SM13</td>
<td>Scolding (fussing at)</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>50%</td>
<td>50%</td>
</tr>
<tr>
<td>SM14</td>
<td>Being willing to forget the textbook and the test and teach what is needed</td>
<td>7</td>
<td>3</td>
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<td></td>
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Table 2B Continued  Means to Attain Academic Goals

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<tr>
<td></td>
<td></td>
<td>Important</td>
<td>Not Important</td>
</tr>
<tr>
<td>SM15</td>
<td>Field Trips</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>50%</td>
<td>50%</td>
</tr>
<tr>
<td>SM16</td>
<td>Using real life situations</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>60%</td>
<td>40%</td>
</tr>
<tr>
<td>SM17</td>
<td>The Arts (i.e. Music, dance and drama)</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>90%</td>
<td>10%</td>
</tr>
<tr>
<td>SM18</td>
<td>By any means necessary</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>80%</td>
<td>20%</td>
</tr>
<tr>
<td>SM19</td>
<td>Letting children know in an honest way how you feel about their work, No Sneaky, manipulative stuff</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>70%</td>
<td>30%</td>
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<tr>
<td>Code</td>
<td>Code Name</td>
<td>Frequency of Response</td>
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</tr>
<tr>
<td>-------</td>
<td>--------------------------------------------------</td>
<td>-----------------------</td>
<td></td>
</tr>
<tr>
<td>LGM1</td>
<td>Personal demonstration</td>
<td>15 2 1 - - - - - -</td>
<td></td>
</tr>
<tr>
<td>LGM2</td>
<td>Discussing</td>
<td>14 2 1 1 - - - - -</td>
<td></td>
</tr>
<tr>
<td>LGM3</td>
<td>Setting rules for behavior</td>
<td>13 3 - - - - 1 - -</td>
<td></td>
</tr>
<tr>
<td>LGM4</td>
<td>Monitoring behavior</td>
<td>13 2 1 2 - - - - -</td>
<td></td>
</tr>
<tr>
<td>LGM5</td>
<td>Utilizing peer pressure for monitoring behavior, (not telling the teacher but the child talking to his peer personally about his behavior.)</td>
<td>7 3 2 3 - 1 1 1</td>
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Table 2C
Means to Attain Life Goals (Students)

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<th>Code</th>
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</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Important</td>
<td>Not Important</td>
</tr>
<tr>
<td>LGSM1</td>
<td>Personal demonstration</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>90%</td>
<td>10%</td>
</tr>
<tr>
<td>LGSM2</td>
<td>Discussing</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>90%</td>
<td>10%</td>
</tr>
<tr>
<td>LGSM3</td>
<td>Setting rules for behavior</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>90%</td>
<td>10%</td>
</tr>
<tr>
<td>LGSM4</td>
<td>Monitoring behavior</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>90%</td>
<td>10%</td>
</tr>
<tr>
<td>LGSM5</td>
<td>Utilizing peer pressure for</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>monitoring behavior (not telling</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>the teacher but the child talking</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>to his peer personally about his</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>behavior)</td>
<td>70%</td>
<td>30%</td>
</tr>
</tbody>
</table>
I am good at obeying because my mother, father, all my relatives and teachers have been. . . you know what I mean. . . are strict. Therefore, I obey pretty good. Sometimes, though, things get pretty rough in the room and the kids get to calling names until they echo and resound around the walls. Up until it begins to resound, Ms. _____ ignores it. But when it echoes, she calls the people involved and gives them a real big lecture.

At this point, the researcher asked this respondent to define "resounds around the wall". Her definition was: "That is when kids start talking about each other's family. One might say 'your mama,' and then the other might answer 'your whole generation'. It's bad then and if the teacher doesn't step in; there will probably be trouble."

Teaching-Learning Process: Large portions of educational literature deal with the teaching and learning process. Issues addressed in this literature center around:
(1) motivating children to learn; (2) clarifying roles (i.e., teachers' versus students') in the classroom; and (3) effective communication. Since these are major issues in education, the researcher used them as a focal point for continuing the interviews.

Motivating children to learn: The general feeling of the teachers was that a variety of methods and techniques needed to be incorporated into the curriculum in order to keep the children interested and motivated. An excellent example of their sentiment is illustrated in the following quote:
I don't teach by the book, I teach what the children need to learn. We do group discussions, chalkboard discussions and I make sure every child participates. If I find they don't all know the lesson or concept, I do something else. You know our children can't learn in just one mode. They have to have variety. They come from homes with variety. The music is on, the T.V. is often going; mama and papa are talking to them and all this is happening at once. They have lots of variety...it's like rhythm...you know. So I have to give them variety. Besides, using one mode is boring and going by the book is also boring. There is a lot of rhythm in us, and we have to use that when we teach.

Still other teachers commented:

I motivate the children by putting lessons into real life situations.

I make what I teach relevant to day-to-day life.

It depends on the child as well as the particular situation. I use everything from a threat to a promise; from praising to scolding; from a comic book to the textbook; from rote memory to strategy games. It really depends.

Although phrased differently, the same question was presented to the children in order to address the issue of motivation techniques. The children were asked: "What does your teacher do when you don't get a passing grade on a lesson?" They answered:

My teacher talks to me. She does not scold unless you consistently don't do your work or do your best. She says 'I expect better of you'. Yet she would never try to hurt your feelings.

When you don't do so well on a lesson, my teacher talks to you and confers with you to try to help you do better.
Ms. _____ really gives us encouragement and stuff. She tells us we are very intelligent no matter who we are and no matter what our grades are. She knows we are intelligent and tells us that whatever we set out to do, we can do it.

My teacher tells me I did not do so good. She goes over the lesson with me again and explains it and then I have to do it over.

These statements indicate that the students generally feel their teachers were interested in them and wanted them to do well in school. The previous statements of the teachers seemed to confirm the students' opinions. Complementary statements such as these persisted into the next portion of the interview which addressed the issue of discipline and role clarification in the classroom.

Clarifying roles in the classroom: Although they varied to some extent, the researcher found that there was similarity in the opinions of the teachers about how one clarifies roles and disciplines children in the classroom. Their responses affirmed directness and clarity about their roles as teacher. One teacher asserted:

I established an honest relationship with all the children. I let them know who is the authority figure. I am that and I will not budge from that. It is loving and trusting but clear. I like the children and I want them to like and trust me so I am clear about my role and theirs. That does not mean we cannot have fun and laugh. It just means the roles are clear.

Another teacher supported this statement with:

I am old fashion about this. I am the teacher and you are the child. The children are allowed to openly express their feelings and I listen to
what they have to say because it's essential that I establish a good rapport with them.

Still another teacher said:

I am the teacher—I like to say leader. On the first day we talk about how we are going to behave this year in this room. I am very direct. I don't believe in sneaky stuff. You know manipulation and s____ (expletive deleted). I come right out with it. This is the way it is going to be.

The researcher found that the teacher's approach was just as direct and clear when the children exhibited disruptive behaviors in the classroom, and failed to complete classroom and homework assignments. One teacher said:

I say, 'John, stand up'. You have a problem. Can you handle it or do I and the class need to help you? I believe you are intelligent and able to handle it but if you can't, the class and I will help. If you need to talk about it, you've got the floor. If you don't, sit down and get to work.

While another teacher said:

I try everything in the world. I talk to them, use different forms of punishment, move them away from the group and delete play time in five minute intervals.

Yet another said regarding assignments:

I don't say a word other than that assignments need to be on my desk by 3:15 p.m. Place it right here. It's up to you to find the time to do it. It cannot be done on my time. I expect to see it before you leave.

And another said:

I do everything I can and then I send a note home and elicit the parents' assistance.
Most of the teachers reported that they used the paddle to discipline children. At the same time they said it was used as a last resort and after administering this type of punishment to one or two children, they usually did not have to repeat it with that particular group for the entire year.

The students attested that their teachers were direct in their expectation for acceptable social behavior and completed assignments. They said:

My teacher asks me why I did not complete my assignment and if I don't have a good reason, she usually gives me another chance to do it. If I still do not get it completed, she punishes me.

Another child said:

Ms. ______ makes us do it the next night along with the regular assignment. This makes you have double work.

Still another child said:

We get a real, real long lecture that makes you feel terrible for not doing your work. Then you work hard to keep from disappointing her again.

Regarding disruptive behavior, the children said:

When Ms. ______ is explaining a lesson and the children get too noisy or are talking, she says 'O.K., let me sit down and you stand up and teach. I will sit and listen while you teach.' It's so funny, we laugh and be quiet and she goes back to teaching.

My teacher looks at you and says, 'Get busy'.
she just tells you to stop doing whatever it is you are doing wrong or she just looks at you and you know. (Non-verbal language will be discussed later in the chapter.)

There were mixed feelings on the subject of aggressive behavior. The majority of the teachers first defined aggression before they gave their answers. Most of them said their handling of it depended on what kind of aggression it was (i.e., positive or negative). Positive aggression was defined as actively seeking new knowledge in the content areas being taught in school and self motivation. Negative aggression was defined as trying to "boss" other children around, always wanting to be the center of attention, wanting to be the one to put forth ideas and not listen to others, specifically-pushing oneself forward at the expense of other children and the teacher. One teacher was very specific in her description of a negatively aggressive child. She said: "This is the child who: walks all the time, talks all the time, takes things, always wants to be the class leader, looks for books or other needed items on my desk or on other childrens' desks without asking permission, and is pushy. I make it clear to them that they are not the only important person in the room and that everyone is important". Other teachers said: "Oh, I don't have those aggressive children who are 'yearning for learning'. The ones I have all want to be kings, rulers, or chiefs. They are bossy. If their
behavior benefits the whole class, I let it go. If it doesn't help everyone, then I stop it."

I double up on his or her work, give them more work to do to keep them out of everyone's hair. Then sometimes, I let the children deal with him or her. They have many ways of keeping the aggressive child out of their business and off their desk.

The majority of the teachers said they rewarded the child who was aggressive in what they considered a positive manner. "This behavior is rewarded and encouraged".

Communication is an important aspect of what happens in the classroom. Without effective communication not much takes place. According to research, it is one of the most critical issues which confront the classroom teacher. Keeping this in mind as well as literature dealing with culture and communication (as discussed in Chapter II), the researcher asked the teachers if they used non-verbal forms of communication. The children were asked how their teacher communicated their expectations to them without talking.

It is important to note here that this investigator finds it particularly difficult to communicate the responses to these questions because the teachers and children alike communicated their answers verbally as well as through gestures. Consequently, much of the essence is lost due to the fact that only a written description of their responses can be presented here. Nonetheless, their
responses included:

My teacher lets you know what she wants with a look. Her face says she is upset with you and wants you to go to work.

A young lady said, My teacher will look at you and stare. You can tell even if you aren't looking at her. You can feel it at the back of your head. You know.

Another young lady said, Well if she just 'cut' her eyes at you, it means she's not going to be bothered with you. But if she rolls her eyes that means she is mad and you better stop doing what you are doing and go to work.

Still another child said:

Ms. ____ is always telling you something. The way she walks tells you if she is happy, sad, or mad. The way she holds her head, and the expression on her face, it all tells me something. When she is talking, she moves her hands to help you understand. She smiles when she is telling me she is pleased with what I am doing.

Possibly Ms. ____ summed up the aggregate feeling of the teachers and the children when she said:

I use nonverbals all the time, perhaps too much. Everything I do I use my body. You know Black people are like that. It's part of us. I can't say anything without my body. But also tone of voice is important. The voice goes with the body. Sometimes you use both, other times you use one or the other. Black children get that at home you know. They know what a look means. They know what hands on the hips mean and the rest of it. I never thought about that. Do you think that's good? You know I think it is part of the rhythm I was talking about earlier. Its just a part of us. That rhythm.

Researchers on African American Culture assert that African Americans retain deep structural (i.e., word forming and organizing), components of traditional African language.
Sheila D. Mayers points out that these components include use of analogy and indirection, the incorporation of rhythm as a vital expressive dimension within communication, the call and response system, the integration of African time systems, and the proclivity for movement and change.

Many of the teachers in this study demonstrated the use of analogy and indirection when they discussed "sayings" which they incorporate into their teaching. Another term used to describe this phenomenon which is a part of traditional African and African American language patterns is proverbs. Proverbs are indicative of an analogical style which includes a specific observation, implying a general truth that relates to a particular event. Indirection is a fundamental quality of this style. Mayers says this quality presents a pointed message indirectly (e.g., "The price of your hat ain't the measure of your brain"). The children understand the direct message which comes through these indirect words. Examples of these are:

I am going to make you run me to the office.

I am going to take you for a walk down fist avenue.

Can't been dead so long he forgot he ever lived.

One who cannot climb the mountain must stay in the valley.

With raised hand clenched into a fist, I am going to give you a knuckle sandwich.
One teacher said, "The children can relate to messages given in this fashion. They can laugh, yet they get the point and alter their behavior accordingly."

The preceding section of this chapter has presented information gained from conversations with the interviewees. From this information, the interviewer isolated some concepts which repeated themselves in the interview process, all of which were shown in the previous tables.

In order to ascertain how the teachers and children perceived the ideas they had addressed in the interviews, the investigator asked them to rate the aforementioned concepts (referred to as emerging themes) according to their importance.

It is important to note, that all responses are rated high in terms of their importance on all tables. This can be attributed to the fact that the research drew up the items listed on these tables from themes, words, or concepts which occurred over and over again in the interviews. The fact that they appeared in most of the interviews established them as important aspects of teaching to this particular population. The next section will present a summary of these ratings.
Summary of Ratings

In Table 1A, teachers rated life goals on a scale of one to ten, with one being the most important and ten the least important. Table 1B shows the rating for attaining the academic goals using the same scale. In Table 1C, means of attaining life goals are rated.

In Table 2A, B, and C, students rated the same themes by using a plus (+) for important and a zero (0) for unimportant.

Analysis of the ratings show that the teachers saw all of the Life goals as being important with the exception of "being willing to take risks." 83% or more of the teachers rated these items thusly. Items being rated important by 100% of the teachers were: being responsible for self and others; sharing; respect for self and others; getting along with other people; being an independent thinker; developing self discipline; and developing self-identity.

Consistent with the teachers' responses, 30% of the children agreed that "being willing to take risks" was not important. However, they added "that everything they need to know does not come from books." Only 70% of the children saw this as being important. From 90-100% of the children rated all the other items as being important.

The means for attaining these life goals, with the exception of children monitoring each other's behaviors were
rated important by 90% of the children in each instance, while peer monitoring was rated important by 70% of the children.

On the other hand, 88% or more of the teachers rated all the items as important with demonstration being rated by 100% of the teachers as important.

There was much more variety in the ratings given the means for attaining academic goals. Here, only the item—letting children know in an honest way how you feel about their work, received a rating of important by 100% of the teachers. Whereas 100% of the children rated discussions and individual desk work as important, 94% of the teachers rated being willing to teach and reteach as important. While 90% of the children rated the arts and discussion utilizing charts as an important means for teaching.

These findings show us that there is largely a mutual value system operating in the teachers and children interviewed.
"Emancipate your mind. Only you can free yourself from mental slavery."

Bob Marley

CHAPTER V
DISCUSSION AND CONCLUSIONS

The general purpose of this investigation was to identify patterns of communication, motivation techniques, discipline techniques and goals for children, as articulated and expressed by African American teachers and students in the school setting. The two core questions of the study were: How do African American teachers interact with African American students in the classroom, and How do these interactions relate to the body of literature on African American culture. The study was exploratory in nature and sought only to identify these patterns as a base for further research rather than comparing them to patterns of other cultural groups.

Horton (1977) asserts, "it is clear that one of education's primary functions is to socialize." The educational system, from preschool onward, has been so structured as to inculcate a particular culture; that being White American Culture. The schools are expected to instill a set of normative values which support, not challenge, the prevailing societal values. A good education, then has been
thought of as only being possible when looked at through a
given set of rules, and conceptual framework as set forth
by the previously mentioned societal values. Horton further
points out that the values and interpretations of success
and failure of White America, are not necessarily the
normalcy baseline for cognitive and social growth. He
points out that the values of conformity, extreme competi-
tion and high academic achievement over social achievement
may actually intervene and prevent some children from
actualizing their individual potential.

It is clear that in America today, school systems are
overwhelmingly unsuccessful at educating African American
children. One has only to look at statistics on drop-out
rates, African American children assigned to special classes,
the academic track from which those who do graduate emanate
from (vocational education settings such as home economics,
auto mechanics, etc.), in order to see that school systems
are failing the African American child.

This study was one way to assess what factors
contribute to successfully educating African American
children at the elementary school level. Much has been
said about the influence of culture on the teaching and
learning process in Chapter II. The literature points out
that when children and teachers share a common culture, the
learning environment becomes more conducive to, and more
supportive of students' growth and development. Consequently, it was imperative to this writer to examine what goals African American teachers articulated and expressed in the classroom.

Discussion

Teaching Goals--Learning Goals

Empirical studies conducted with African American children and their families indicate there are values and behaviors toward which these families socialize their children (see page 27, 28, 29 and 30). Some of the behaviors and values listed were: (1) responsibility training; (2) individual uniqueness; (3) strict discipline which is situation-specific; (4) the importance of sharing; (5) respect for self and others; (6) variety of responses, abilities and talents; (7) cooperation — working with others; and (8) a high regard for education.

This researcher found that the target group in this research study repeated and affirmed many of the findings of these earlier studies. Data in Chapter IV indicated the teachers as well as the students felt that the major goal for children in the academic area was to help children reach their highest academic potential. They felt there were a variety of ways to successfully accomplish this, and that using as many of these methods or techniques as possible enhanced learning and decreased boredom. Both the table
listings as well as the narrative responses given by teachers and children show a high valuing of the schooling process. In addition both children and teachers valued the utilization of a variety of methods of teaching. Hilliard (1976) noted that African Americans view phenomena holistically and not in isolated parts. This can be noted in the one academic goal given by the teachers and children. That goal was all-encompassing, and did not academically limit the children. Their goal transcended the boundaries set by grade level. "The sky is the limit" was the attitude expressed by the teachers and children. Teaching and learning is a whole process which cannot be isolated into parts. Hilliard also listed focusing on people and their actions rather than objects as a cultural style of African Americans. Akbar (1975) also names "high people orientation" as an element of African American culture. This characteristic is threaded through much of the empirical research conducted by researchers emanating from the cultural difference reference point (Hale 1981; Young 1970; Massey and Peters 1981).

The "high people orientation" can be seen in the long list of goals which center on life and are referred to as Life Goals, which the teachers and children set forth (see Tables 1A and 2A) and the extremely high rating each received. It is important to note those items that 100%
of the teachers rated as being most important, that is, those items that all teachers gave a rating of 1 are mirrored in the research on African American Culture. They include: (1) being responsible for self and others; (2) sharing; (3) respect for self and others; (4) getting along with other people; (5) being an independent thinker; (6) developing self discipline; and (7) developing self-identity. All the children gave a ± to these same items, except being responsible for self and others. Only 80% gave a ± to this item. In addition to the above items, 100% of the children gave a ± rating: (1) to love; (2) to have manners; (3) to act intelligent— not book sense but knowing how to act in different situations; (4) to trust in themselves; (5) to be creative; (6) to gain knowledge of their cultural heritage; and (7) to be persistent.

It can readily be seen that the majority of these Life goals which were perceived by both the teachers and children as being important centered around the children's treatment of themselves and others. The means for attaining the Life goals also affirms this "high people orientation". It is interesting to note that no one mentioned giving some kind of material rewards for promoting good behavior or for helping to attain goals. Both the teachers and children talked about demonstrating, through personal action, good behavior; discussing behavior; and personally monitoring behavior.
Teaching-Learning Process

Answers to questions in this area addressed the issues of how African American teachers communicate, motivate, discipline, and interact with their students. The data indicated that the teachers do not depend on packaged techniques for motivating, disciplining or interacting with their children. They take into consideration the child and the context of the happening and act accordingly. Consequently, they sometimes motivate in ways that might appear, to an outsider, very unmotivating. As one child said to the researcher, "I might get a good fussing-at to get me started." The teachers felt it was extremely important to be clear and honest about their expectations so that the children would not have to expend energy guessing about how they were to behave in the classroom. The method of communicating these expectations as well as the expectations varied from room to room, but none of the teachers left the children floundering trying to figure it out. They simply, in their own way, told them "I am here to teach and you are here to learn."

Often when the teachers felt children were heading toward disciplinary action, they "cut" the behavior with some of "coined injection" (Akbar, 1974), which gave the children a very direct message in an indirect fashion. When discipline was required, it was administered in a
straightforward way.

The data indicated that the children were comfortable and at ease in their classroom environment. They obviously, from their responses, felt good about their teachers. The researcher found that they had the confidence to assert themselves and question adults. One student asked at the beginning of the interview, "And who are you? Are you a psychologist or a tester?" After the researcher said no, and clearly and truthfully explained what she was doing, the child said, "Oh, okay. Let's go."

Communication was verbal and nonverbal, and included the use of many gestures. Akbar (1974) points out that African Americans, in their attempt to milk from an alien tongue verbal expressiveness which would reflect their different mental experience, devised language variations which would accommodate their cultural perspective. He further states, "these infused idioms are augmented by considerable body language. The body language is not of the Freudian Symbolic form which has gained considerable popularity among European Americans." He notes that "African American body language is a modality for maintaining rhythm in expression as well as acting-out that which the language fails to communicate." Support for Akbar's findings can be found in other works cited in Chapter II, as well as the narratives of the teachers and children in this study.
Conclusion

In examining the data presented in Chapter IV, it can be concluded that these:

1. African American teachers interact with African American children in the classroom, and they do so in a manner that is clear, direct and to the point.

2. African American Teachers have a variety of methods for teaching specified content areas and concepts. It can also be concluded that largely their methods are devised independently. They do not depend on manuals and guides for planning.

3. Teachers are proficient in both verbal and nonverbal communication.

4. Teachers view the children holistically and have goals for them that are academically-oriented, as well as goals that are life-oriented.

5. Teachers are clear about their roles as the teacher in the classroom and effectively communicate this role to the children.

6. Teachers' approach to discipline is often administered through verbal interplay.

7. Teachers share with their students common person-to-person interaction patterns that are culturally determined.

8. Teachers do not consider "academic hardware" (Hale, 1980) to be a necessity for teaching. They felt that a good honest relationship between the teacher and children is more essential to learning than fancy, expensive learning materials.

9. Teachers value techniques which center around people more highly than those which require some type of "hardware" as an intermediary between the child and teacher.

As discussed in Chapter II, different cultures dictate different ways of learning and interacting. These different ways are often individual. However, to a large extent they
are group differences and are culturally related. One of
the reasons that children from culturally different back-
grounds have difficulty in schools is that they have learned
to interact and learn with people in ways that differ
from the ways in which their teachers teach and interact
with people. McDermott (1977) stressed that teachers do
not have to be racist for the intercultural dynamics in the
classroom to produce a setting rigidly divided between the
teacher and her students who have a culture different from
hers. Neither do the culturally different children have
to be intellectually inferior, brain-damaged, or deprived
to fail miserably in intercultural classrooms. Any formal
difference in the communicative styles of the teacher and
the children can introduce havoc in their relations and
the messages they consequently send each other within the
communication process.

The researcher's beginning and ending assumption is that
when African American children can act in ways that are not
alien to them in the school setting, they are more likely
to succeed at school. Since African American teachers and
children share a common culture, African American teachers
are less likely to alienate African American children.
Results from this study showed that because these African
American children attended schools and classes that were
predominantly African American, their teachers interacted
with them in much the same way that members of their family and community did. There is cultural continuity between the home and school and the children do not have to engage in what Valentine (1971) referred to as "code switching". Consequently, the children's energies can be immediately focused on study rather than interpersonal, intrapersonal, and social conflicts which interrupt cognitive processes. These teachers and children were compatible. The teachers and children understood and were comfortable with each other. The teachers had high expectations for the children and let them know it. However, the expectations were holistic and did not center exclusively on the academics.

As educators and researchers, we are faced with a great challenge. Many children will attend schools where they will encounter teachers from a cultural group different from their own. Consequently, it is the responsibility of researchers to continually add to the body of knowledge which helps to build understanding about how culture dictates certain behaviors in the teaching and learning process. In addition it is the responsibility of school planners, administrators, and teachers to utilize the literature in: (1) planning the school environment; (2) planning and implementing curriculum; and (3) choosing styles of teaching within the classroom.
All children need to be educated in schools that support their cultural values. Some theorists argue that schools are to educate and not to be social-change agents. However, it is the contention of this researcher that the schools have in fact had as an expressed goal the change of cultural behaviors which started with the immigration of Eastern and Southern Europeans during the 1880's. This researcher also contends that education for all is not possible in a system which denigrates some cultural groups while holding up another cultural group as the model to aspire to. Schools should promote and value the cultural pluralism which has always existed in American Society.
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APPENDICES
APPENDIX A

INTERVIEW GUIDE/A

(Teacher)
INTERVIEW/A
(TEACHER)

BIOGRAPHICAL DATA:

Age ______________________

Education:

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Work Experience:

Number of years in the field of Education? _____

A. Number in Public? _____

B. Number in Private? _____

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</table>

TEACHING GOALS:

A. As a teacher what are your goals for children?
   
B. How do you achieve these goals?
TEACHING GOALS (Continued):

C. What rules have you instituted in your classroom to assure the accomplishment of these goals?

TEACHING LEARNING PROCESS:

A. What techniques do you employ to motivate students to learn?

B. How do you clarify roles within the classroom, (i.e. Teacher's role, student's role)?

C. What is your approach to children when they:
   1. Exhibit disruptive behaviors in the classroom?
   2. Fail to complete classroom assignments?
   3. Fail to complete homework assignments?
   4. Exhibit aggressive behaviors in the classroom?

D. Do you use non-verbal forms of communication, (i.e. facial, hands or whole body) when:
   1. Motivating children?
   2. Denoting authority?
   3. Disiplining children?
   4. Clarifying roles?

RECORD OF SITUATIONAL TEACHING EXPERIENCES:

Can you describe some of your teaching experiences which exhibit the issues or concepts you have been discussing?

EMERGING THEMES:
INTERVIEW GUIDE/B
(=Student)

LEARNING GOALS:

A. What should you learn in school?

B. What do you do to learn these things in your classroom?

C. Do you have rules which help you to learn these things?

TEACHING LEARNING PROCESS:

A. What does your teacher do when you don't get a passing grade on a lesson?

B. Sometimes when you talk when you are not suppose to, what does your teacher do?

C. What does your teacher do when you don't complete your homework?

D. How does your teacher make you:
   1. Complete your work in the classroom?
   2. Complete your homework?

E. If you are across the room from your teacher and you are doing something you are not suppose to, how does your teacher let you know s/he sees you and wants you to stop?

F. What does it mean when your reacher "cuts" her eyes at you?

EMERGING THEMES:
APPENDIX B

BIOGRAPHICAL DATA OF TEACHERS INTERVIEWED FOR THE STUDY
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<td>F</td>
<td>M.A.</td>
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