



## Multicultural training as a technique to encourage awareness : socio-cultural diversity in residential education.

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MULTICULTURAL TRAINING AS A TECHNIQUE TO ENCOURAGE  
AWARENESS: SOCIO-CULTURAL DIVERSITY IN  
RESIDENTIAL EDUCATION

A Dissertation Presented  
by  
P. MASILA MUTISYA

Submitted to the Graduate School of the  
University of Massachusetts in partial fulfillment  
of the requirements for the degree of  
DOCTOR OF EDUCATION

February 1989

School of Education

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## ABSTRACT

### MULTICULTURAL TRAINING AS A TECHNIQUE TO ENCOURAGE AWARENESS: SOCIOCULTURAL DIVERSITY IN RESIDENTIAL EDUCATION

FEBRUARY 1989

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The purpose of this study was threefold: to develop a comprehensive teaching model or handbook for teaching strategies for a sociocultural diversity course in Residential Education; (b) to examine and analyze the curriculum content of Education H391J, "Diversity in Student Life," taught at the University of Massachusetts. The examination of the course curriculum content included examining its goals and objectives to determine whether they met the students' needs. A critique of the style, the approach of the subject, and the composition of the instructors as far as diversity are given; (c) to define Residential Education in relationship to multicultural training techniques. This was done by discussions on the historical development of multicultural education and how it relates to Residential Education in raising awareness on sociocultural diversity.

The methodology included the review of the curriculum materials of "Diversity in Student Life," Education H391J. Verbal interviews

were also conducted with the various people directly involved in designing and implementing the course to augment the results of the analysis. The interviews included their general evaluation on the impact the course had had on the students for the period between 1986 and 1987.

The study was designed to answer the following questions:

- (1) To what extent does the curriculum content of Education H391J cover multicultural aspects on diversity in student life?
- (2) Does the design for teaching the curriculum call for a multicultural concept?
- (3) How does the delivery of the content affect the students? Are there any negative perceptions, resistances or implications of fear and guilt? If so, why?

- (4) What other teaching models or strategies are available and can they be applied to improve teaching courses on diversity in student life?

The analysis of the study showed that there is a need for some changes in the curriculum and training of the instructors. The approach and style also need changes, which are discussed in the Recommendations chapter. A new model is suggested.

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## CHAPTER 1

### INTRODUCTION

Expansion of higher education in the United States might seem to have watered down the quality of education. This may seem true due to the quality of students the higher education institutions are producing today. However, at the same time, the students who are attending institutions of higher education, at least the first 4 years, are less prepared to deal with the challenges of the University environment than they were about 20 years ago, when university education was not as widely accessible (Bloom, 1987, p. 51). Therefore, as the students' ages change, so do their needs in higher education. Thus, since the higher education system's structure has not adjusted to accommodate this change, there is a need for a careful evaluation of the curricula taught to the contemporary higher education students.

Contemporary higher education students seem to lack adequate preparation in terms of basic skills needed to adjust to the university environment. The present structure of the university demands that students develop skills for dealing with learning diversities prior to coming to the institution of higher education.

The lack of such preparedness creates a gap between the education system and societal needs, or home and school. This lack of balance which shapes contemporary education is best described by Allan Bloom as:

. . . the education of young Americans is that they know much less about American history and those who were held to be heroes. This was one of the few things that they used to come to college with that had something to do with their lives. Nothing has taken its place except smatterings of facts learned about other nations or cultures and a few social science formulas. None of this means much, partly because little attention has been paid to what is required to truly convey the spirit of the places and other times to young people, or for that matter to anyone, partly because the students see no relevance in any of it to the lives they are going to lead or to their prevailing passions. It is the rarest of occurrences to find a youngster who has been infused by this education with a longing to know all about China or the Romans or the Jews. (1987, p. 34)

However, the University of Massachusetts at Amherst as well as other universities in the country have realized that there is an education gap between home and primary education as well as high school and higher education. This is also the reason why the call for "back to basics" has been a hallmark of the 1980s.

The emergence of a residential education curriculum in the 1980s came as a result of this gap. Residential education in itself is not a new phenomenon, but a continuation of what was called pluralistic education in the 1930s, or multiethnic education in the 1960s, or multicultural education in the 1970s and 1980s.

Higher education institutions seem to have accepted the latest fashion: residential education. For example, in the University of Massachusetts at Amherst, the Education Department has recognized the need for a residential education curriculum, and today there is a course offered through the Housing and Residence Department which deals with social education awareness. The aim of the curriculum is to fill the gap.

The course curriculum, which is the center of this study, has been developed for the students who work as resident assistants in the

University residential halls. However, there is a need to offer the course to the general student body, as has been done in other universities such as North Carolina State University. National organizations such as the American College and University Housing Office (ACUHO), National Association of Student Administrators (NASPA), and North Carolina Housing Office (NCHO) have been developed to deal with the issues and concerns of Housing and Residential Education. As such, it has become a mainstream educational approach.

The residential education curriculum attempts to bridge the gap created by the lack of basic social adaptation skills between home, basic school, and between high school and higher education. The curriculum must be planned so that its goals match the goals of the individual, institutional, and societal needs.

The primary purpose of the residential education curriculum in higher education is to provide an environment in which students can develop social awareness of the diversified backgrounds of their peers, since the student body is comprised of different races, ethnic groups and cultures. These groups have major differences regarding customs, and attitudes towards sexuality, equality and equity, physical characteristics, gender, and the like. It is the lack of awareness of these differences which often leads to oppressive behavioral practices on the part of student residential assistants.

As multicultural education research has shown, an understanding of these differences cannot be fully realized without looking at how a society develops from a historical perspective. From such a

perspective, the definition of a "multicultural education framework" was applicable and adapted, as has been described by scholars such James Banks, Paulo Freiere, Robert Suzuki, Meyer Weinberg, and Wilma Longstreet. A better understanding of the social dynamics within a society also provides the ability to cope with differences within the society.

This study examined the curriculum content of a course, Education # H391J entitled "On Diversity in Student Life: Social Issues in Residential Settings" (or RA II), which is taught under the auspices of the Department of Housing and Residential Life at the University of Massachusetts at Amherst. The course was designed to orient those students who work as residential assistants (RAs) in the University's residential halls; it deals with diversity and social awareness regarding the differences among the University student population.

The first major goal of this study was to apply a multicultural education concept to the Course Education H391J, focusing on components of the curriculum to determine whether the content was diverse enough to meet the goals and objectives for which it was designed, as well as to determine whether it fit the definition of multicultural education, and whether it represented the student body diversity as a whole at the University of Massachusetts.

The second major goal was to examine whether the guidelines regarding teaching strategies developed or adapted from various multicultural education specialists were applicable in teaching this course in a more formal setting. This study included a suggested teaching model which would be helpful to instructors responsible for

teaching social awareness to a diverse population, particularly in residential education. The teaching model will also add a new dimension, international cross-cultural awareness, which the present curriculum does not include. The present curriculum content of the course on social diversity taught at the University of Massachusetts at Amherst within the Residential Education Department is not only inadequate, but creates problems due to the approach in which it is presented. As such, it is important to identify and discuss these problems.

#### Statement of the Problem

The course "Diversity in Student Life" (EDUC H391J) at the University of Massachusetts at Amherst was prepared with rationale which fit the description and problem as stated by Longstreet (1978).

According to her:

Belatedly, it has dawned on society that this nation of 200 million people is not the simple product of monolithic culture, but rather the coming together of ethnically different peoples of diverse attitudes, goals and beliefs. It is now acknowledged that there is an alienable right to preserve and to honor their heritage so long as the diversities of others are respected. Reluctantly, it has been recognized that American education, persistently and, perhaps, mindlessly, has transgressed this right in its blanket effort to make the young suit a nonexistent, melting pot order of American society. Education has repeated its all too frequent response to new insight resolved to make amends, almost helter-skelter, without direction or purpose except in the vaguest, albeit idealistic, terms--individual realization has been confused with ethnic differences. Now schools are considering the diversity in instructional methodology. There simply must be clarification of what is to be accomplished and of how the accomplishments are to occur if all the sound and fury is not to end up as "business as usual." (p. 60)

Longstreet accurately describes the University of Massachusetts at Amherst. The University is a microcosm of the world, and students come to the University of Massachusetts from diverse backgrounds.

There is, therefore, an inevitable need for a comprehensive method in which the differences among these students, as well as the differences among staff and faculty, may be understood, so that these diverse groups of people can tolerate each other and, indeed, learn from each other as well. These differences provide the University and the society at large with tremendously rich resources. But without a careful and comprehensive methodology to present these differences as positive, intolerance and fear of such differences will continue. This in turn can lead to the continuation of racial conflicts. Thus, the problem for which the curriculum was prepared would still remain unresolved.

Implicitly, the course offered on diversity in student life focuses on the awareness of oppression based upon the oppressed-oppressor model. This model clearly focuses on negative issues, yet most of the students enrolled in these courses come from homes and communities in which such negative issues are not discussed. They, therefore, come to these courses with "innocent" minds. When they are bombarded with these "negative" issues, they experience shock, fear, and guilt--which commonly lead to resistance. Also, the population which is exposed to these social issues is very small compared to the entire University student population. Since the majority of the student population is not reached, it becomes necessary to develop a course which is a requirement for every newcomer to the University.

Since the social issues addressed in such a course are clearly sensitive, it was crucial to have well-prepared, knowledgeable, and concerned instructors. They had to have an understanding of societal

development from its historical perspective in order to impart an unbiased and comprehensive understanding to others. A unified, standarized methodology or instructional model for teaching such a course was also needed.

The structured methodology had to be incorporated in a well-developed model which would be a guide in delivering the specific course material. The materials existed; but in the absence of a standarized or unified teaching model, the course syllabus might have ended up either incomplete or ignored because it would have been left to the discretion of the individual instructor.

After 2 years of teaching experience as an instructor of this course, this researcher observed the following problems with residential education courses: There was a lack of structured methodology to follow when teaching. Many instructors lacked knowledge both of the subject matter and how to effectively deliver the subject matter; contradictions emerged in discussions of what material was to be taught; and there was an indisputable lack of properly trained instructors. Although these observations did not indicate or imply there was no sensitivity to the subject matter of social issues, they did suggest a need for substantial improvement. Some improvement could be brought about by developing a model which could serve as a guide to those not fully equipped to teach the course without such assistance. It could also simplify the task for those already skilled in teaching social issues courses.

Examining social issues from a historical perspective, as defined by a multicultural education framework, is crucial in turning the negative aspects of oppression to positive ones. Therefore, a

basic understanding of the definitions of ethnicity and culture is imperative. The meanings of these terms have been distorted in the past due to the focus on minority issues, instead of a focus on the positive differences between ethnic groups. A positive approach to the curriculum content and social issues would be effective and readily accepted by both teacher and learner. A multicultural approach in teaching social issues could also foster the situation once described by Paulo Freire in a conference at the University of Massachusetts at Amherst (1985): that the teacher learns from the student as well as the student learns from the teacher. This reciprocal learning experience not only imparts knowledge, but makes learning an enjoyable and participatory process.

A structured teaching model would help bridge the gap created by a lack of properly trained instructors, decrease preparation time, and enable teachers to concentrate more on curricular content. The multicultural concept applied in the model will also help in providing a basic understanding of social issues from a historical perspective.

Hopefully, this study would result in student and faculty acceptance of a positive learning experience and help diminish fear and guilt. In addition, the model is geared to provide guidance to inexperienced teachers. People new to teaching social issues courses may lack confidence, not from a lack of awareness of the issues discussed, but due to the short amount of time usually given to deal with such an extensive subject. Further, a standardized model would also provide uniformity in presenting the curriculum in different classes. In essence, the importance of this study was to develop a curriculum model applicable in a context of multicultural

residential education. Last but not least, a major aspect in the curriculum on crosscultural awareness on understanding international students addition would be useful. This aspect may be useful in many other universities.

Thus, the study not only examined the weakness of the curriculum content and the approach of a course offering, but also introduced an additional component, an international aspect. In summary, the problems this study aims to address are: the imbalance of the curriculum content of the course; the lack of a positive presentation, which leads to resistance in accepting the curriculum; the bias which instructors have held when teaching to avoid sensitive issues which they themselves have difficulty with; and how to avoid the superficiality the curriculum presents today.

#### Purpose of the Study

The purpose of this study was threefold. The primary purpose was to develop a simplified model, or a handbook, of teaching strategies to be used in social diversity courses in residential education. This model was developed to improve the teaching of the social diversity curriculum and also to adapt a multicultural concept developed by scholars such as James Banks (1979), Robert Suzuki (1984), Wilma Longstreet (1978), and others.

The second purpose was to examine the curriculum content of the course in terms of its goals and objectives and attempt to determine whether it matched the needs of the students to whom was to be offered. In this respect, the diversity of students' needs was

examined, given the diverse population of the student body, which also included the ethnic diversity and international students.

The third purpose was to define residential education in relationship with multicultural education. It is hoped that the study will be able to provide a multicultural training technique model to be used for teaching a mainstream course for the entire population of the university. It is also hoped that the model will provide a culturally nonbiased method of teaching social diversity courses, which includes sensitive subjects. Due to the current social, national, and even global racial climate, which is demanding diversity, awareness and recognition, it is possible to diversify the curriculum of social awareness. The learning and teaching process can be enhanced to cope with and gain a better understanding of self, society, and the world, in an attempt to develop a higher quality of education. The purpose of quality education is also well described in the following quote by Mildren Dickeman from Teaching Ethnic Studies (1973) edited by James Banks:

A quality of educational institutions often commented upon, which may be termed the personality of the institution, is surely related to the character of its teacher personnel. I refer to the aura of rosiness, or unreal prettiness and cuteness which so often pervades the school. Not only in the area of social relations has our curriculum traditionally denied the ugly truths of life. The painful, the brutal, the existence of conflict and evil have been rooted out of the standard curriculum, whether in literature, history, biology, geography, or social studies. Surely we may ask whether there is not some relation between the rosy utopia of smiling faces which the school projects, and the function of the classroom as a place in which the student is initiated into most traumatic social conflict of his early life. (p. 16)

Dickeman's description accurately fits the present curriculum understudy of which students resist because it does not adequately fit

their needs and perceptions. Due to the lack of a balance and an effective means to present it to our students in higher education, the education system faces a major problem.

The purposes of this study, as have been discussed, were achieved by completion of the following three components: First, an analysis of the present content and mode of presentation in an effort to develop and present a teaching model adapted from multicultural concept; second, an examination of the curriculum to determine whether its components encompassed the diverse nature of the student population to which it was presented, adding an international component which was lacking at the moment; and third, defining the residential education curriculum in relationship to a multicultural education concept; to develop a teaching model which would lead to better acceptance of the curriculum by the entire student body. This study undertook the rationale best described by Geneva Gay (1978) in the following quote:

Instructional effectiveness in pluralistic classrooms requires that teachers be well informed about cultural differences, and be skilled and adapt cross-cultural communications. This demands a thorough knowledge of the intimate relationship between cultural conditioning and individual communication behaviors, personal values, and attitudes. Such knowledge can be acquired through the use of ethnographic approaches to conduct, cultural analysis of ethnic life styles, and interface analysis of ethnic student behavioral patterns within the social cultural systems of schools. (pp. 45 - 46)

Gay suggests a type of instructional perspective which almost seems idealistic. However, the experience of this writer is that the complexity is realized only when such a perspective is applied to the present traditional instructional setting which does not call for diversity. If the mainstream curriculum could adapt this perspective,

a new and better attitude towards acceptance of diversity in learning, or multicultural learning, could develop.

Thus, the significance of the study was to develop a more comprehensive curriculum model acceptable to students and aimed to meet their needs. An additional component was international cross-cultural awareness with an emphasis on a cognitive theory. The proposed final product of the study was a unique achievement and a substantial contribution to this new field of the Residential Education. Most teaching materials on this field exist in complementary parts in journals and books, but not in one comprehensive unit which both new and skilled teachers can use. Most people who teach this course do not have enough time to do all the research necessary due to their involvement with other responsibilities within the residential setting in addition to teaching.

Another dimension which this study added was the rearrangement of the curriculum of the course to match the level of the students to whom it is offered. This dimension deals with cognitive development levels described by William C. Perry, Jr., in Chickering (1981), who has developed a practical theory that has proved successful. These theories however, do not fit well with some cultural perspectives, such as African-American or American-Indians, but fit for European-American.

In order to effectively introduce the sensitive issues which are included in the curriculum, caution is a necessity. Usually the subjects deal with values and ethics, which in essence involve

helping students become aware of their ignorance. This has been pointed out by Perry, when he said:

Confronting the issues of values and ethics first Knefelkamp pointed to my agreement that the values inherent in the scheme itself were indeed congruent with the commonly stated objectives of liberal education; there was a sense, then in which progression toward these general values was inherently prescriptive. But in what sense? Surely educators cannot coerce students into intellectual and ethical development, even if it were ethical to do so. What was prescriptive was that the teaching and curriculums be optimally designed to invite, encourage, challenge and support students in such development. One scheme, therefore, is helpful to the extent that it contributes to the ability of planners and teachers to communicate with students who make meaning in different ways and to provide differential opportunities for their progress. Within the limits of institutional resources and teachers' energies, a better understanding of where different students are "coming from" can save wasted effort and maximize the effort expended. (Chickering, 1981, p. 107)

Perry describes the aspect that the University of Massachusetts at Amherst social awareness course curriculum needs to emphasize, and which this study suggests would change the attitudes of the learner in order to accept the curriculum. Residential education is expanding, as well as gaining its acceptance by mainstream academia. The research in this study updated current curriculum development, which will be a contribution to the field.

### Assumptions

This study was based on the assumption that the present curriculum of the social-cultural diversity course taught at the University of Massachusetts at Amherst (Education H391J or RA II) lacked some aspects needed to fulfill the goals and objectives for which it was developed. This study also accepted several assumptions suggested by Gay (1978):

(1) Student-teacher interactions constitute the core of the educative process; (2) Cultural interference inhibits effective communication between classroom teachers and culturally different students; (3) cultural clash occurs in pluralistic classrooms at the point of interface between the different sociocultural systems represented by the institutional norms of schools and the behaviors and expectations of culturally different students; (4) unless understood and minimized cultural clashes between students and teachers can be detrimental to the educative process; (5) teacher and student behaviors and values in ethically pluralistic classroom can be best understood within the context of the sociocultural systems they symbolize and anthropological research techniques, such as ethnographic field studies and sociolinguistic descriptions of communication behaviors have greater potential for providing accurate insights into cultural differences and how they affect teaching and learning than statistical and quantitative research techniques. (p. 46)

If the curriculum adapts the assumptions described by Gay, which is what this study suggests, the course would be consistent with the multicultural theory suggested by James Banks, Robert Suzuki, Wilma Longstreet, and others. The same view held by Janet V. Burcalow underscores the multicultural theory on which this study rests by stating that:

. . . key assumptions to education about cultural differences is that schools should be oriented toward the cultural enrichment of all students. Through understanding these differences in the way people live, students would be less prejudiced and, eventually, social justice would increase. The target population for this approach is all students, because everyone benefits from multicultural education. (1984, p. 9)

Burcalow also states the following on educational strategies:

Educational strategies are the type that develop formal education programs which promote pride in one's family and heritage. This is ideally done throughout all studies, not just social studies or ethnic studies. The desired outcomes are to shape the students attitudes to be more tolerant of others, while being proud of one's self. (1984, p. 9)

The strategies incorporated in the teaching model were based on these same assumptions. The multicultural approach in education assumes that exposing social dynamics, both negative and positive,

provides an atmosphere in which students can choose to learn or not to learn. Rather than censoring those aspects which appear to be difficult or painful to deal with, a student has a choice. This approach incorporated all aspects of life to allow the students to exercise their freedom of choice.

### Definitions

#### Ethnic Group

According to Longstreet (1978), an ethnic group can be defined as "a collection of people whose membership is largely determined by ancestry and which regards its place in society as being affected by its ethnicity" (p. 61). This view implies that only behaviors which the group recognizes as ethnic contribute to ethnicity, the underlying assumption being that the members of a group are fully conscious of all the qualities comprising their ethnic character.

#### Multicultural Education

Burcalow (1984, p. 8) gives the following definition of multicultural education:

Multicultural education is preparation for social, political and economic realities that individuals experience in culturally diverse and complex human encounters. These realities have both national and international dimensions. This preparation provides a process by which an individual develops competencies for perceiving, achieving, evaluating and behaving in differential cultural settings. Thus, multicultural education is viewed as an intervention and ongoing assessment process to help institutions and individuals become more responsible to human condition, individual cultural integrity, and cultural pluralism in society. (p. 8)

#### Participatory Process Learning

According to Paulo Freire (1973), as opposed to the traditional lecture method, in which students do the listening and the instructor

does the talking, both student and instructor are actively engaged in a dialogue. In the participatory learning process, both students and instructor actively learn from each other through discussion and interacting.

#### Residential Assistant, RAs

Students who work as advisors in residence halls. They sometimes do some counseling although they are not professionally trained counselors. The RAs are trained to intervene with residential hall student crises which they can handle; and if they cannot, they refer the residents to the professional resources available. Otherwise, they act as assistants and liaison between the residence hall director and students, in implementing residential education programs and enforcing residential policies.

#### Residential Education

Residential education involves social diversity issues that are not addressed by the mainstream social education curriculum in a traditional education setting. Residential education includes the crosscultural awareness on the diversity of different cultural aspects brought by the diversified student population from different cultural groups. Raising awareness of the differences in cultures among the students helps them understand and interpret each other better and avoid basing their perceptions of one another in a stereotypical manner. This aspect of educational awareness is crucial because the students usually share rooms and residence facilities. Therefore, not

only is it important that students learn to understand and respect one another, but they also should learn to shape their environment for mutual development. Thus, the residential education course is geared toward the goal of bridging the gap that has been created by the present traditional education curriculum and the home, as far as social interaction is concerned.

### Limitation

This study deals with sensitive issues which need honesty, self-divulgence, and commitment. Further complexity may be brought by constraints created by an institutional bureaucracy which has for quite some time worked against the awareness of those social issues with which the study deals. In essence, these constraints lead the institution towards a structure which has characteristics of institutional racism. Also, the size of the institution and incumbent administrators, who might be unaware of the insensitivity that the institution possesses due to either complacency or lack of social awareness, make dealing with social issues complex.

The issues also are not the common subject matter discussed in many of the homes from which many University students and personnel come. Also, some of the social awareness issues may appear contradictory to the philosophy and ideology of traditional American education. However, the multicultural education concept demands that, in the contemporary society, such issues be addressed and understood. The lack of awareness of the issues leads to conflicts and not having skills to cope with the consequences which leads to further conflict.

The overall limitation of the study is summarized by Gary R. Howard from the National Education Association, in a book edited by J. A. Banks (1981). Howard cautions that:

Multiethnic education is inherently threatening to any predominately white school and community setting. It is a process which calls into question many of the basic assumptions and perceptions of Anglo-America. For such a program to be successful, this element of threat must be acknowledged and dealt with sensitively. The professionals directing multiethnic reform cannot be so confrontive as to run roughshod over the community's feelings, not so passive as to avoid dealing with the realities of our history and racism. We have found that the best approach is to emphasize the positive outcomes for students through the cultural self-awareness and cross-cultural experiences. Although at times we feel we may be moving too cautiously and too slowly, our goal leaves them (and the program as well) in the dust. (Banks, 1981, p. 126)

Even predominantly nonwhite institutions might overlook the importance of this awareness, failing to realize that everyone should be aware of both the process and the experience.

Another aspect which may be deemed as a limitation is that the faculty members who are used to traditional teaching might find this process of teaching and learning threatening, due to the closeness of the student-teacher relationship that the multicultural instructional approach requires, based on experiential learning.

## CHAPTER II

### LITERATURE REVIEW

Most of the literature reviewed in this study is based on the multicultural education conceptual-framework. The literature relates to curriculum development in social-cultural education, which is the major focus of the social issues course taught by residential education at the University of Massachusetts. The selected literature not only surfaces sensitive issues of education which have not been dealt with in the past, but also defines ways in which social sensitive issues could be dealt with and taught without bias, e.g., social cultural differences. Thus, the multicultural education concept brings considerable complexity to educational curriculum by dealing with issues complemented by the traditional education methods. Also, the multicultural approach in curriculum development on social awareness connects contemporary knowledge with a historical perspective in a pluralistic manner. This perspective delineates the notion of negativism, such as the misconception that the ethnic differences of non-White groups are minority issues, and as such, they are negative issues.

The notion of negativism is best described by Longstreet:

In the 60s, the writing of Rogers and Maslow as well as others acted as literary manifestos for educators who sought to make individual self-realization the major focus for schools. At the same time, minority groups demanded another kind of realization, the recognition of and respect for ethnic identities. Ethnic and personal realization found a common group, the struggle for expression and an alliance of those interested in devising

pluralistic models and those interested in focusing on the unique qualities of the individual occurred. Since one shared concern was the school's lack of interest in learning style differences, a major goal of the two groups was school awareness that differences in the ways youngsters learn do indeed exist and therefore should be given instructional consideration . . . in contrast, the "back-to-basics" of the self-realization group. A movement concerned with achievement of cognitive learning considered so fundamental and so important as to be required of everyone, it returned education emphasis to the melting-pot. Conformity, thus fitting the historical realities of American schools far more precisely than the personalization trend. So as the personalists fade before the back-to-basics movement, it is the minority groups, seeking to assert ethnic identities, who sustain interest in learning style diversity. (1978, p. 67)

In a nutshell, Longstreet describes the goals of residential education: to raise students' awareness of cultural diversity and other differences within the University, the larger society, and the world. The awareness of these differences helps the students to more fully understand themselves and their relationship to their country and to others. To date, no country can live in isolation. It is also for this reason that the issue of international awareness is needed. This awareness also brings the understanding that, in order to co-exist in a society, differences in culture complement each other. Viewed this way, an awareness of cultural differences leads to a celebration of the diversity.

The University's residential education effort therefore is to look at every possible way to educate the students to complicated social aspects, which in itself is the current phenomenon at the University as well as in society. In order to understand how the multicultural concept/approach directly relates to social awareness curriculum, a theoretical framework has to be defined.

It is imperative that the concept be defined to avoid misinterpretation of the context in which it is to be used. Also, a multicultural education concept cannot be completed without a historical perspective, for it is from this perspective that the developmental process is realized. There is no one single phrase that can adequately define the concept of multicultural education.

One may start by defining some of the components of the multicultural education concept by dealing with the most fundamental, complex, and often misinterpreted terms. Culture, ethnic groups, and the other labels and terms that define or describe people of different origins with diversified practices can be interpreted in many different ways. Hall (1981) says the following about culture:

Culture is a word that has so many meanings that one more can do it no harm . . . for anthropology culture has long stood for the way of life of a people, for the sum' of their learned behavior pattern, attitudes and material things. Though they subscribe to this general view, most anthropologists tend to disagree, however, on what precise substance of culture is. (p. 20)

It is for this reason that multicultural education as a concept may be misinterpreted as well.

This same misinterpretation may be applied to the terms "ethnic group" or "cultural group." Longstreet (1978) quotes Hung and Walker's (1974) definition of an ethnic group as:

a collection of people whose membership is largely determined by ancestry and which regards its place in society as being affected by its ethnicity . . . This view implies that only behaviors which the group recognizes as ethnic contribute to ethnicity underlying assumption being that the members of a group are fully conscious of all the qualities comprising their ethnic character. (Longstreet, 1978, p. 61)

Longstreet also quotes Cohen (1974), who gives what is considered operational definition of an ethnic group:

Collectivity of people who share a) some pattern of normative behavior; b) form a part of a larger population interacting with people from other collectivities with the frame work of a social system. (p. 62)

The latter definition appears to be a universal definition which could apply to any group in any environment. However, it does not make the distinction between the way the term "ethnic group" is viewed in the United States versus the way it is used in Africa and in Asia.

In the United States, an ethnic group is derived from a race, defined by either color or continent or country of origin. In Africa, for instance, the term ethnic group is gaining back its true universal meaning: It has been misrepresented in the past by being referred to as "tribe." Thus, in the United States, Black Americans might have come from different ethnic groups formerly referred to as tribes, but now they are referred to as one ethnic group. Likewise, Native Americans have been lumped together as one ethnic group, but in actuality are many different ethnic groups.

In order to maintain and redefine social justice and order, these differences must be understood as positive. There must be no implication that one group is superior to another. An ethnic group, in this context, will refer to the aforementioned definition by Longstreet. It is important for anyone teaching ethnic differences to discuss the different interpretations and not to view only one interpretation which fails to encompass the full meaning. In addition, distinctions should be made between an

American-Italian ethnic group and an ethnic group based on a continent, such as the Native American or African-American.

The International Dictionary of Education does not include a definition of "multicultural education." It refers the reader to "crosscultural education/training," which is defined as "involving a mix of cultures as when a student is brought up in one culture and receives education at an institution which has the values of another culture" (Thomas, 1977, p. 92).

This shows that multicultural education is an American phenomenon, as the literature reveals. At the same time, it demonstrates that multicultural education is a broader term which includes ethnic heritage, linguistic background, employment status (such as blue-collar culture), sex, age, race, and condition of handicap, as well as collective experience, such as "drug culture."

According to literature, a growing number of educators in multicultural education have asserted that the education profession should uphold several important needs: the need to uphold sound academic standards in training of teachers, the need to make maximal use of the learner's background and cultural context in the teacher/learner process, the need for teachers of culturally diverse backgrounds who can reflect and address the particular concerns of various cultural groups, and the need for all teachers to be aware of and sensitive to cultural differences among learners. Some educators who hold such a view of education are: Arciniega (1978); Baker (1972, 1976, 1978, 1979); Banks (1977, 1980); Burcalow (1984); Gay (1975, 1979); and Glazer (1981).

Other scholars, such as Robert Suzuki, have dealt with the concept of multicultural education in a broader sense, focusing on curriculum in general. Suzuki (1984), along with Banks (1973, 1980, 1981), and Trueba and Barnett-Mizrahi (1979), has developed a definitive, dynamic concept geared to accommodate the emerging behaviors or changes in the education curriculum as society itself changes.

Suzuki has given a good analysis of the attribution of multicultural education concept it has developed historically. As he describes the conceptual framework of multicultural education, he states:

. . . multicultural education explicitly promotes values and may take different forms depending on the social historical context in which it is being applied, it may be neither possible nor necessarily even desirable to arrive at a single, unifying conceptual framework. However, any useful framework should at least be able to answer the many criticism that have been leveled against multicultural education. (1984, p. 295)

Banks and Suzuki have developed a comprehensive analysis of the historical development of the multicultural education concept from historical perspective as having distinctive elements which are explained by the following description.

The development of the concept of multicultural education grew through several stages historically. According to Suzuki (1984), these are the Nativism Movement, the Americanization Movement, Multiethnic Studies, and Multicultural Education.

The Nativism Movement (between 1890-1920) began as a result of the massive influx of humanity, which could be considered the largest migration in human history from Europe to North America. The influx was accompanied by industrialization, urbanization, and

the rise of large-scale corporations. As Suzuki states, "These developments, in turn, created severe social problems, including overcrowded urban ghettos, increasing crime and political corruption, violent labor conflicts, and growing discontent among the working-class poor" (1984, p. 296).

As a result of those problems, the "Native born" (WASPS, i.e., white, Anglo-Saxon Protestants) triggered the reactionary Nativist Movement. The Nativist Movement led to the Americanization Movement in which millions of White ethnics were forcibly and traumatically acculturated into the American mainstream. The almost total obliteration of these groups' cultural identities, which are only now being painfully reviewed, testified to the brutal effectiveness of these movements.

As a result of social upheavals in the 1960s, pluralism was revived; however, minority cultural groups remained on the bottom of the social ladder. Later, in the 1970s, the multicultural education concept developed, as described by Hazard and Stent (1973). Suzuki's article (1984) defines it as:

. . . cultural pluralism is a state of equal coexistence in a mutually supportive relationship within the boundaries of framework of one nation of people of diverse cultures with significantly different patterns of belief, behavior, color, and in many cases with different languages. To achieve cultural pluralism, there must be unity with diversity. Each person must be aware of the security in his own identity, and be willing to extend to others the same respect and right that he expects to enjoy himself. (1984, p. 299)

Suzuki further says that "cultural pluralism is a concept of an ideal mutual respect for each other, enjoy equal rights, and be able to preserve and foster their cultural tradition" (p. 289). In

addition, not inferior. However, there are limitations with such a concept. As Suzuki says:

Many definitions, including the one quoted above, seem to imply that the subculture of an ethnic group plays the central role in determining that group's relationship to the larger society, and that the problems of racism, sexism, and class inequality will somehow disappear if the various ethnic subcultures in the society are able to equally coexist. I believe this emphasis on culture has led to pursue ethnicity almost for its own sake and has led others to believe that multicultural education consists merely of including ethnic content in the curriculum. In the meantime, the social realities of racism, sexism, and class inequalities are often overlooked or conveniently forgotten. (1984, p. 300)

He further says that "emphasis on culture also ignores cogent sociological analyses that have explicated the complex influences continually changing the subculture of an ethnic group, such as sociohistorical forces, which the society's social structure could lead to. The mistaken and conservative views that ethnic subcultures are rooted in the past are static and unchanging" (p. 300).

Suzuki describes the caution that curriculum planners should not fail to include in the curriculum the cultural different aspects within the context of the students' own sociocultural system. Gay (1978, p. 45) states that educational research has failed to adequately identify the cultural variables which provide such an aspect.

Therefore, the education system not only fails to include curricula dealing with those cultural differences, but ignores them totally. This reflects what the Nativism Movement intended to do and leads to the learners' alienation from their ethnic cultures. This alienation causes a low self-esteem for the students and distorts the educational process, affecting learning styles, relational

patterns, communication styles, and value systems. Thus, the educational system becomes oppressive.

A comprehensive concept of multicultural education which may be used to successfully combat those factors which have contributed to a deficient educational system and which accommodates those elements necessary to make the education curriculum balanced has been defined by Suzuki as follows:

Multicultural education is a multidisciplinary education program that provides multiple learning environments matching the academic, social, and linguistic needs of students. In addition to enhancing the development of their basic academic skills, the program should help students develop a better understanding of their own backgrounds and of other groups that compose our society. Through this process the program should help the students learn to respect and appreciate cultural diversity, overcome ethnocentric and prejudicial attitudes, and understand the sociohistorical, economic, and psychological factors that have produced the contemporary conditions of ethnic polarization, inequality, and alienation. It should also foster their ability to analyze critically and make intelligent decisions about real-life problems and issues through a process of democratic, dialogical inquiry. Finally, it should help them conceptualize a vision of a better society and acquire the necessary knowledge, understanding, and skills to enable them to have the society towards greater equality and freedom, the eradication of degrading poverty and dehumanizing dependency, and the development of meaningful identity for all people. (1984, p. 305)

A balance of curriculum is imperative in avoiding bias in teaching, because otherwise teachers might teach only what is comfortable to teach and avoid what is too sensitive. Burcalow's (1984) study of perceptions and practices pertaining to multicultural teacher education found that Caucasian male teachers and educators have an inclination to interpret multicultural education in terms of broad perspectives on cultural understanding and fostering attitudes. Burcalow states:

While there is no doubt that this mental framework is important, there is the possibility that by perceiving multicultural education in rather global terms, the needs of special categories of students may be overlooked or ignored. The difference in perceptions between Caucasian and Black and Spanish-speaking faculty reminds us that issues of power parity and bilingual education are not moot issues. (p. 21)

It is also the writer's observation that a Black instructor teaching a social course tends to emphasize the issue of Black oppression, and a lesbian or gay instructor tends to emphasize lesbian or gay oppression. A Caucasian instructor tends to ignore those sensitive issues which may lead to feelings of pain and guilt.

The following is a detailed chronological analysis which describes in depth the historical development of multicultural education with which anyone dealing with this curriculum concept should be conversant.

#### Historical Development of Multiethnic/Multicultural Education

When talking about multicultural/multiethnic education as a concept, there are features that must be included in the discussion. Multicultural education cannot be talked about without defining it, and its definition includes the following terms: slavery, immigration, migration, colonization, World Wars I and II, neocolonization, and missionary activity. Under these main features comes another list which can serve as subfeatures of the above: racism, ethnocentrism, discrimination, minorities, majorities, equal rights, immigration, riots, cultural differences, misconceptions, acculturation, enculturation, assimilation, etc.

These terms and issues characterize the problems faced by a mixture of people and ideas, in addition to a mixture of people of different origins. With these features in mind, this historical development of multiethnic/multicultural education is offered. The reason for interchanging the terms, multiethnic and multicultural, will be clear later on in the discussion; they may be the same despite the difference in periods during which each one emerged.

In either term, its philosophy relates to the culture and the political, economic, and ideological climate of the environment in which it occurs. Thus, since the need for multicultural education comes from the existence of a multiracial or multicultural society, one has to look at its birth, as has been pointed out by many educators concerned with the issue of multicultural education, such as James Banks (1981), Martin Carnoy (1974), and many others.

Educators such as Paulo Freire (1981) stress heavily that, when dealing with education, one has to reflect on historical and cultural perspectives so as to have self understanding. The birth of multiracial/ethnic society in the United States dates back to a period before 1890, according to Banks (1981).

### The Rise of Nativism

According to Banks (1981), most of the Europeans who immigrated to North American before 1890 came from northern and Western Europe, and countries such as Great Britain, Scandinavia, Germany, and Switzerland. England dominated the social, economic, and political

life in North America by the 1700s. As the twentieth century approached, new immigrants from Southern, Central, and Eastern Europe started to arrive in the United States. As a result, the "old" immigrants and rightful inhabitants of America saw the "new" as a threat to American civilization and to the American democratic tradition. Sharp and often inaccurate distinctions were made between "new" and "old" immigrants" (Banks, 1981).

In order to stop further immigration to America of the "new" immigrants, the Nativism Movement was created by the "old" immigrants. Since the "old" immigrants were mainly Protestants and the "new" were Catholics, this became the major issue in the Nativism Movement. Therefore, one of the features named earlier, discrimination, emerged in America. It is worth noting that it was not the Native Americans who started the discrimination against the foreigners who came to invade their land, but it was the immigrants themselves who started discrimination. This also does not relate to America alone, but to all countries where European immigrants ever went. It is important to keep this factor in mind when considering how to solve the problems brought by discrimination.

"Because of their Catholicism, cultural differences, and competition for jobs with the 'old' immigrants and 'native-born Americans', the new immigrants became the victims of blatant Nativism. A suspicion and distrust of all foreigners became widespread near the turn of the century" (Banks, 1981, p. 3). The war in Europe in 1914 also increased the Nativism sweeping across the United States. The Nativist claimed America as "theirs," and the new immigrants were unable to succeed in proving their identity--thus a struggle.

## Nativism and Education

The public schools, colleges, and universities had to adopt the values and ideologies of the powerful dominant group--in this case, the Protestants. They did this in order to reflect the prevailing goals of the nation as articulated by these powerful political and economic leaders. Thus, education had to show distinction of "foreigners" and immigrants who came to the United States during the turn of the century and World War I periods. The teaching of German and other foreign languages was prohibited in school and books were sometimes burned. Other cultural activities, such as music of German origin, were banned. As a result, this kind of government-sponsored propaganda not only created blind patriotism, but also created many other characteristics of American society with which we are still dealing with today. An example is the monolingual society, which was born by means of the assimilation process in order to create one society, or the "American race" which speaks only one language, "American English."

## The Melting Pot

Assimilation led to ideas such as those expressed by English-Jewish author Israel Zangwill in his play, The Melting Pot, produced in New York City in 1908. Banks (1981) comments that:

. . . the great ambition of the play's composer-protagonist, David Quixano, was to create an American symphony that would personify his deep conviction that his adopted land was a nation in which all ethnic differences would mix and form this new person, superior of all, would emerge. What in fact happened, however, was that most of the immigrant and ethnic cultures stuck to the bottom of the mythical melting pot. Anglo-saxon culture became dominant; other ethnic groups had to give up many of their cultural characteristics in order to

fully participate in the nation's social, economic and political institution. (p. 4)

This became a serious problem in the 1960s, as will be discussed later. School systems encouraged other ethnic group to abandon their native customs so as to be acculturated into Anglo-Saxon values and behavior.

As Banks (1981) points out, one of the famed leaders in education in 1909, Ellwood Patterson, was of the opinion that groups of different origins who tended to settle in groups and set up their national manners, customs, and observances, should be broken up and become assimilated to form one American race. He also believed that children in these groups should be acculturated to the Anglo-Saxon conception of righteousness, law and order, and popular government. A further responsibility of immigrant parents was to awaken in their children reverence for the democratic institutions and for those things in their national life which they held to be of abiding worth.

As Martin Carnoy (1974) points out, a similar process occurred in India and in other parts of the world where colonization occurred. As one can observe when examining the colonial process, it was geared towards changing the people encountered for one reason or another. Much confusion erupted as a result of those imposed changes, which makes sense when scientists such as Allport (1954) concluded that one can only influence change, but not change a person. Allport points out this when talking about prejudice, which is a factor in the process of assimilation.

Carnoy (1974) describes this ideology (assimilation) as cultural imperialism, which has been a reality affecting people even today in one way or the other. The imperialism or assimilation-oriented ideology brings about confusion as far as identity is concerned and can result in self-alienation. In the later 1960s, more resistance against the ideology of assimilation became significant.

### The Call for Cultural Pluralism

In the early twentieth century, philosophers and writers such as Horace Kallen (1924), Randolph Bourne, and Julius Drashler emerged and strongly defended the rights of the immigrants living in the United States. Although they believed in pluralism, their opinions reflected the assimilation ideas of people such as Cummerley who believed in the assimilation ideology. They agreed in an ideology based on the metaphor of the "salad bowl", a concept that maintained that each ethnic culture played a unique part in the society and would contribute to the total society. They believed that incorporation of the different ethnic cultures would enrich American civilization, which had not yet become a cultural pluralism. These philosophers' ideas were rejected by most of America's political, business, and educational leaders, who continued to ascribe to the concept of assimilation.

The 1917 and 1924 Immigration Acts marked the success of these leaders. The Acts prevented the entry of more immigrants from Southern, Central, and Eastern Europe (including such groups as Poles, Greeks, and Italians) but not immigrants from Northern and

Western Europe. The Americans of Northern and Western-European origin were imposing these acts because they claimed they were the "old" immigrants; and for that reason, America was theirs and they had the right to keep anyone else out. The 1924 Act effectively ended the massive European immigration to the United States.

At the same time, during the early years of the twentieth century, virtually no educators supported education for ethnic groups since everyone was concerned with assimilation ideology. However, as has already been stated, there were a few leaders who considered pluralism. It is necessary to point out that policies and programs in ethnic education did not arise during the Ethnic Revitalization Movement of the sixties and seventies. They developed gradually over the years and intensified in various periods because of heightened racial consciousness and concern aroused by events such as racial conflicts and tensions.

One cannot talk about the evolutionary character of ethnic education in the United States without referring to the policies of education as it has related to the different ethnic groups, such as Native American, Black-Americans, and Mexican Americans especially, during the time between the World Wars I and II. This also includes the other groups such as Puerto Rican Americans, Jewish-Americans, and Italian-Americans.

The issues in the discussions of policies and programs relating to these groups have remained enduring and controversial. The controversy in terms of policy adoption was brought about by the fact that these policies were geared for the self-alienation of

the ethnic groups and were based on the acculturation theory, which was a means of assimilation as mentioned before. Different groups would change to mirror the Anglo-Saxon culture, which was a total mistake, as can be seen today. It is acknowledged today that one cannot change a person into another but can influence change in a person (Allport, 1954). Thus, one can see how the assimilation and acculturation process failed; because the more they were stressed, the greater the controversy in trying to make the theory work.

### Intergroup Education Movement

After World War II, as more job responsibilities occurred, there was greater mobility among different ethnic groups. Many Black Americans moved from the South (e.g., 150,000 between 1940 and 1950) and settled in such cities as New York City, Chicago and Detroit. As ethnic groups spread further around the nation and mixed with each other, racial tensions grew. Remarkable conflicts flared up, such as the Los Angeles Riot in the summer of 1943, between Mexicans and Anglos. Other conflicts erupted in Detroit and Harlem due to tensions brought on by the competition for jobs and housing. These racial riots raised consciousness of the status of the American people. A project headed by Hilda Taba was started in January 1945, which called for ". . . intergroup education in cooperating schools . . . This project was supported by grants from the Educational Commission of the National Conferences of Christians and Jews and was sponsored by American Council on Education" (Banks, 1981, p. 9).

Even though the project was designed to favor the teaching of differences in ethnicity, it failed because the colleges adopted

varied focuses in their group approach, despite the format which appeared to be adoptable. The format, as pointed out by Banks (1981), included:

1. The intellectual approach: assumptions that facts alter values, ideas shape perceptions and lead to concrete changes, e.g., the academic lecture and text-oriented courses.
2. The vicarious-experience approach: an indirect approach as in the use of movies, plays and current fiction, where a prejudiced individual presumably takes the role of the out-group members, living his life, and experiencing his world.
3. The community study-action approach: participant-observer experiences in concrete life process. For example, case studies of children, home visitation trips, social agency work, community-action groups, area studies, etc.
4. Exhibits, festivals and pageants: campus or community display of old world or other heritages, minority-group customs and contributions. The aim was to create in-group self-respect and out-group acceptance, that is, intergroup unity.
5. Small-group approach: use of the group as an instrument for the education of its members. For example, classroom-activity program, social-drama, group-decision techniques, community audit, any forms of action research.
6. Individual-conference approach: advice on personal problems, especially on value conflicts. Directive and nondirective therapy, individual case work and referral. (p. 9)

The Reform Movement failed because of the following reasons according to Banks (1981):

1. The ideology and major assumptions on which intergroup education was based were never internalized by mainstream American educators.
2. The mainstream educators never understood how the intergroup education movement contributed to the major goals of the American common schools.
3. Most educators saw intergroup education as a reform project for schools that had open racial conflict and

tension, and not for what they considered their smoothly functioning and nonproblematic schools.

4. Racial tension in the cities took more subtle forms in the 1950s. Consequently, most American educators no longer saw the need for action to reduce racial conflict and problems.
5. Intergroup education remained on the periphery of mainstream educational thought and development and was funded primarily by special funds. Consequently, when the special funds and projects ended, the movement largely faded.
6. The leaders of the intergroup education movement never developed a well articulated and coherent philosophical position that revealed how the intergroup education movement was consistent with the major goals of the American common schools and with American creed values.  
(p. 9)

In addition, that movement did not discourage the individualistic approach of every individual school in policy-making. There was no means of uniform enforcement to make sure that all the schools adopted the same ideology. Due to the differences that exist among curricula in different individual schools as well as different states, some educators have considered more uniform, comprehensive approaches. In one such effort in 1985, the Western Massachusetts Secondary Schools Superintendents met with University of Massachusetts at Amherst faculty members to explore how they might link the secondary school education with the University to improve the curriculum.

It must be noted that assimilation forces and policies did not meet a great change until the 1960s. Even though people like Marcus Garvey had championed pluralism in the early 1920s, such efforts were generally ignored. Other people who struggled with this issue were Booker T. Washington, Robert E. Park, and also some White Anglo-Saxons who saw the value of these ideas and joined them. However, the majority of leaders have supported the assimilation ideology.

### Multiethnic Education Goals and Practices

The struggle of reform in education continued and many people were disillusioned with what had been promised had not been realized. After trying for quite some time, in the 1960s different ethnic groups started to demand more control. Blacks demanded more control over the institutions in their communities, and further demands that all institutions, including schools, reflect more of their ethnic culture, have more Black personnel, buy materials that reflected Black culture, and serve food similar to what children ate at home. Institutions started to respond to the Black revolts; and this caused other minority groups, such as Mexican-Americans, Asian Americans, and Puerto Ricans, to start making the same demands for political, economic, and educational change.

As a result, courses that paralleled these demands emerged. Even some White ethnic groups, who had originally denied their ethnic cultures in the past, proclaimed ethnic pride and pushed for similar recognition. This marked a new movement which initially was called pluralism in the early years of the twentieth century, but later was to be called the Multiethnic/Multicultural Reform Movement. One can look at the development of this movement in five different phases.

#### Phase IV - Multicultural Education

This phase was characterized by monoethnic courses, with the assumption that only a member of an ethnic group should teach a course on that group, and had a focus on White racism and how Whites have oppressed non-Whites; but assumptions were made that Black studies

were needed by Blacks, or any other ethnic group instead of their being for everyone in the society" (Banks, 1981, p. 23).

### Phase II - Multiethnic Studies Courses

More ethnic groups, which included White people such as Jewish Americans and Polish Americans, gained positions in which to include their ethnicity in schools and colleges. This phase marked the global awareness of the importance of multiethnic/multicultural education, according to Banks (1981). Ethnic studies courses became more global, conceptual, and scholarly during this period. People also started to view it in a less political manner. They started to recognize that the studies were for all the students, and not just for students who were members of a particular group.

### Phase III - Multiethnic Education

In this phase, ethnic studies became more global and widespread. More recognition was granted to the education necessary for such courses, the emergence of research in multiethnic education occurred, and tests (such as measuring I.Q.) were developed. There were some problems such as discrepancies in the use of these tests and the attitudes of some teachers, as well as the use of the material which was designed inaccurately. Educators started to call for a more broadly conceptualized kind of education reform, with a focus on the total school environment.

### Phase IV - Multicultural Education

People such as Gwendolyn C. Baker (1978), Carl A. Grant (1979), and H. Prentice Baptiste (1977) started to take part in the education

reform, which included additional aspects: the inclusion of women, handicapped persons, religious groups, and regional groups, such as Appalachian Whites. This marked the multicultural phase which approaches pluralistic education. Multicultural education is supported by educators widely. However, there is a concern that the focus of the movement may become so broad and diverse that issues of racism and racial discrimination, which were important in the 1960's, would lose emphasis. Another concern is that the boundaries of the field are so diverse that it is difficult to determine which areas are of primary focus. Despite the popularity of multicultural education, there are current educators who are focusing their research and curriculum work on ethnic minority groups, such as Barbara A. Sizemore, Ricardo L. Garcia, Geneva Gay, and Wilma Longstreet.

#### Phase V - Institutionalization

This fifth phase is the process going on in the institution today, the institutionalization of phases I - IV, which marks the elements of multiethnic/ multicultural education. This process is starting to permeate the curricula and the total educational environment. For example, we now have in a large institution, such as the University of Massachusetts, a division called Bilingual/Multicultural. Also, in the United States, most schools in the elementary level are considering the inclusion of ethnic studies. Further indications of this is requiring the student to learn more than one language as a prerequisite in pursuing certain fields. This has been considered, although it has not been institutionalized widely.

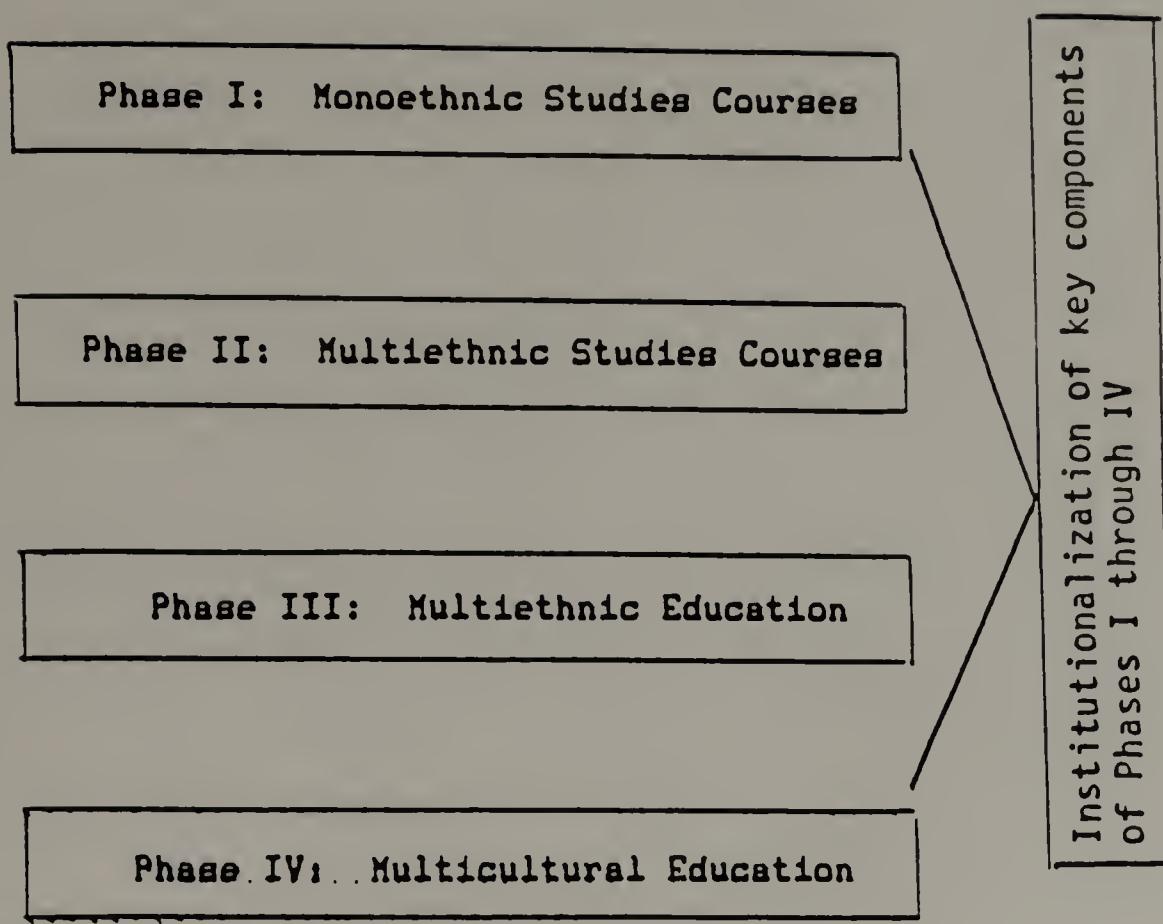


Figure 1. Evolution of Multiethnic and Multicultural Education  
(Adopted from Banks, 1981, p. 23)

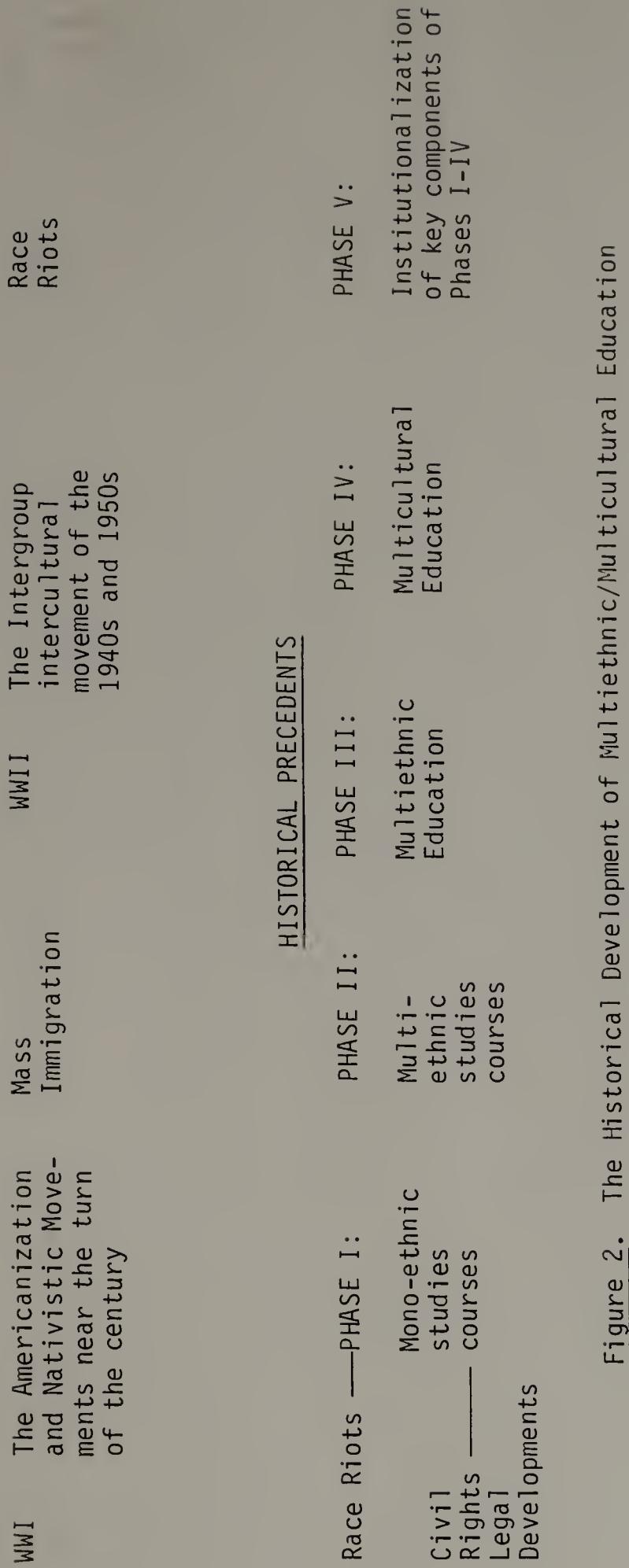


Figure 2. The Historical Development of Multiracial/Multicultural Education

The following diagram which shows the evolution of multi-ethnic/multicultural education is adopted from Banks (1981, p. 23, Figure 1.) It shows how the earlier phases continued to exist when the new phases emerged. However, according to Banks, "when the new phases emerge, the earlier phases tend to assume some of the characteristics of the newer phases and to continue on a more limited scale" (p. 23).

### Multiethnic Education, Nature, Goals, and Practices

After looking at the historical perspective of the development of multiethnic/multicultural education in Figure 1, we can see how the phases developed up to the emergence of multicultural education. It is appropriate to look at the factors which led to multiethnic/multicultural education in order to introduce the definition of culture and what is meant by multiethnic/multicultural education in this context.

One of the main factors affecting the development of multi-ethnic/multicultural education is the role played by the missionaries, who were the first people to introduce European cultures by teaching religion in the countries they explored. Martin Carnoy (1974) pointed out how the missionaries opened the way for colonialism. For example, in India, where the missionaries converted people who were later used to convert other Indians, the converts were also used by the colonial government to maintain the control of colonial rule over the Indians. Carnoy (1974) also points out how the establishment of colonial rule, which led to the

establishment of expatriatism, affected the education systems in the countries which were European colonies.

The idea of expatriatism was formulated to strengthen the influence of European values in the colonies' educational systems, so as to help them attain their goal of assimilating the colonies under their own control. As was pointed out by Carnoy (1974), the same ideology was duplicated in the American education system and everywhere else the Europeans went.

In summary, as the literature review has shown, there is not much difference between what the multicultural education calls for and the residential education curriculum as far as teaching a curriculum which deals with raising the awareness of cultural diversities. However, it is worth noting that the current phenomenon of residential education is an implementation of a multicultural education concept, which has gone through several developmental trends. Since its acceptance is now being realized, it is important to continue developing a more comprehensive, defined curriculum and more effective approaches to deliver the curriculum for residential education, which is the main purpose of this study.

## CHAPTER III

### DESIGN AND PROCEDURE

#### Design

The purpose of this study was to develop a comprehensive teaching model that an instructor may use teaching a multicultural course in a residential setting in higher education. The model also includes guidelines which may be used by any faculty or instructor on how he/she can integrate culture into the subject one is teaching, or the aspects of culture to pay attention to when teaching in either a multicultural or monocultural classroom, in order to maintain cultural sensitivity and balance in the curriculum.

Questions which were used to guide this study were:

- (1) To what extent does the curriculum content cover multicultural aspects on "Diversity in Student Life" (Education course #H391J or RA II)?
- (2) Does the design for teaching the curriculum call for a multicultural concept?
- (3) How does the delivery of the content affect the students? Are there any negative perceptions, resistance, or implications of fear and guilt? Why?
- (4) What teaching models or strategies are available and how can they be applied to improve teaching social issues courses on diversity?

This was a descriptive study. The methodology included a review of the curricular material or content used by residential education to teach the course on awareness on social-cultural diversity, "Diversity in Student Life" (Education #H391J).

The structure and design of the teaching guidelines were examined in order to check in both the curriculum model and the instructional design on whether it applied to the multicultural concept as defined. Other designs on multicultural education instructional models were reviewed from other multicultural education specialists.

Verbal interviews were conducted with several residential education Directors, who played a major part in designing and implementing the course curriculum in "Diversity in Student Life" at the University of Massachusetts. These interviews included a general evaluative impact of this course on students who have taken it.

In addition, a number of instructors who have taught the course were contacted, and the author's perceptions as an instructor of the course are included. Finally, a model was developed which may be used by anyone teaching this course on raising the awareness of social-cultural diversity.

### Procedure

To analyze the data, that is, the curriculum content, the design, the syllabus "Diversity in Student Life," and the teaching style of the Residential Assistants Course, a multicultural curriculum model is presented. This model will be used as the way to analyze the existent course. For example, to what extent does the curriculum

cover multicultural aspects suggested by the model? Therefore, the first question stated in purpose of the study will be answered which called for a multicultural curriculum balance. This is discussed by looking at time, content, and relevance.

The second questions are discussed by looking at the approaches applied when teaching the curriculum. Through the multicultural microscope, a critique is made. The intention of the analysis here is to check on whether the aspects presented in the design are sensitive to the diversity of the student body to which it is presented, as well as the extent to which it covers societal and global awareness.

The third question is discussed by looking at the attitudes, behaviors, and responses which have emerged during training in the past. The responses include those from the instructors and Directors of the program, those people who implemented the curriculum at the University of Massachusetts. Discussion on the need for cross-cultural understanding also addresses this question.

The fourth question is answered by presentation of the models on strategies for teaching social-cultural education suggested by other scholars discussed in the literature review.

In addition to answering the four questions, detailed suggestions on cross-cultural awareness techniques that an instructor should be aware of before training Resident Assistants (RAs) are presented. This includes the historical perspective approach, which the multicultural concept is oriented towards, and suggestions on international cross-cultural awareness.

The overall study was geared to alleviating the obstacles commonly encountered when training or teaching RAs, such as the lack of a comprehensive handbook. This should be viewed as a contribution to residential education curriculum because most suggested models or handbooks are usually general. Therefore, the final product of this study will make a tangible guidebook available. This will be a guidebook that anyone dealing with discussion on social diversity would find helpful. It is also timely for such study because at the present time, there is a big effort to bring about sensitivity on diversity in education, especially in residential education and social studies. The campaign to raise sensitivity on diversity in cultures is also a means to achieve the goals of multicultural education. The study also includes possible materials for implementation such as suggested films, discussion topics, and procedures.

## CHAPTER IV

### ANALYSIS

The purpose of this study is to develop a comprehensive teaching model that an instructor might use in teaching a multicultural course on "Diversity in Student Life." This chapter focuses on the results of the analysis of the procedures discussed in Chapter III of this study.

The procedure was to analyze the curriculum content, the design, the syllabus and the teaching style of the course, "Diversity in Student Life" (Education H391J). The study resulted in one dominant issue: the need for cross-cultural understanding as imperative knowledge. This knowledge is vital for teaching the course effectively.

#### Cross-Cultural Understanding of Imperative Knowledge

The course syllabus for Education H319J ("Diversity in Student Life") of Spring 1987 was reviewed. The syllabus was concise and detailed. It was stated clearly, however, that the course requires all undergraduate Resident Assistants in their second semester of service to have certain goals. These goals include understanding and appreciating the diversity in personal group memberships (race, gender, ethnicity, religion, physical capacity, social and economic background) as they appear in undergraduate residential environments. The course provides an opportunity for Residential

Assistants (RAs) to examine their own social group memberships. It also allows them to consider the impact of social group differences on life within the university community. Finally, in an effort to discover strategies and intervention methods, the Resident Assistants were supporting diversity in their communities (1987 Ed H391J syllabus, p. 3).

The demands placed on the student RAs require the instructor of Education H391J to have the knowledge and skills to facilitate such understanding. Careful observation reveals, however, that the criteria to determine who is qualified or who should be assigned to teach is irrelevant to the objectives of the course's demands. Most of the instructors who teach this course have other responsibilities, such as administrating residence halls. They also supervise student staff, coordinate meetings, and fulfill other duties of the University Housing Department such as staff development. These responsibilities turn out to be overwhelming. In addition, this course requires very high concentration on the part of each instructor in order to be effective. He/she must deal with the reactions evolving from challenges the students face as their awareness broadens.

Also the course "focuses primarily on the actual manifestations of social group differences in residence hall communities rather than on historical social context of differences of race, gender, religion, sexual orientation or physical capacity" (1987 ED H391J syllabus, p. 3). Such an approach of teaching social diversity outside a historical context lends itself to a reactionary environment. It generates fear and guilt among students

as well as the instructor. As a result, contradictions develop within the student's mind which lead to withdrawal or flight as pointed out by William C. Perry, Jr. (1981, p. 107). Therefore, the syllabus needs to be prepared proactively rather than reactively in order to be supportive of the students.

At the same time, it was found that the syllabus lacks a multicultural aspect; it does not address the subject from an historical perspective. The literature review shows potential for the course to fall short of its goals because the approach does not take into account the emotional reactions of both the students and instructors. The historical perspective is essential because it provides the understanding that, even though the issues discussed are still happening, they should be confronted after knowing their root cause. Therefore, instructors teaching this course have to be prepared with both the historical knowledge as well as personal emotional autonomy to be able to challenge and support the students. Most of the instructors observed in this study not only were unprepared to deal with these aspects, but also were overwhelmed by their daily responsibilities. ED H391J by itself demands a lot from the instructors; ironically, it has low priority within the Department of Education. Instructors are expected to perform effectively despite the enormity of their duties as educators as well as administrators. This is impossible. The course cannot be taught effectively given such low priority. The same conditions are present at North Carolina State University. Education 220 shares the same objective: to develop the awareness of diversity in student

development. Thus, the first and second questions on the study have been partly answered. In order for the curriculum to cover multicultural issues, its approach has to be from the historical perspective. Later discussion of the results will compliment these two research questions.

#### Goals and Objectives from the Syllabus Outline

The main goal of the course "Diversity in Student Life" is to raise awareness among the Residents Assistants about sociocultural differences of the students who live in the residence halls. Although the title of the course reflects this goal, the syllabus does not support it.

However, the course objectives were spelled out well:

- (1) to provide an opportunity for the Resident Assistants as individuals to value human diversity and understand the impact of different social group memberships;
- (2) to provide a knowledge base;
- (3) to present a developmental perspective on social group differences and interaction;
- (4) to practice communication, community development, and intervention skills and strategies taking into account personal and group differences; and
- (5) to develop the attitudes and skills that enable the RAs to serve as "allies" for various social group members in the residence halls and to interrupt the oppressive effects of group stereotypes and myths.

To implement these objectives, time, pace, quantity and organization of the curriculum are important factors to keep in mind. Also the caliber of the students taking the course is a very crucial factor. As was pointed out earlier, the curriculum is composed of very sensitive issues. Each subject needs to be approached carefully.

The instructor must be sensitive to the RAs' developmental level in order to provide challenges and support.

The first four objectives are operational. The fifth objective, however, is rejected by most Resident Assistants. They perceive it to be not only contradictory, but also in direct conflict with their personal values. They feel coerced to become "allies" of the various social groups in order to deflect the oppressive effects of groups' stereotypes and myths. Once the RAs are exposed to these oppressive beliefs, they become reactionary to the approach. As a result, they often develop guilt and fear. Also, they perceive the whole experience as hypocritical. The instructors who teach the course should represent a variety of ethnic groups in order to maintain a balance for role model purposes as well as making sure the balance of the course curriculum is maintained.

Careful examination of the composition of the instructors for Spring 1987 showed the following trends:

- \* Caucasians outnumbered other races.
- \* Gay men and lesbians outnumbered heterosexuals.
- \* Females outnumbered males.

Given an ideal situation, an instructor who is sensitive to other cultures, his/her sexuality, race, religion or gender does not necessarily influence his/her ability to teach. The imbalance reflected in the distribution of instructors was also observed in the curriculum. Therefore, the inadequate distribution of instructors stated in Chapter 1 was confirmed. Due to the approach and

distribution of instructors and staff, students enrolled in the course resented the curriculum and approach. Their sentiments were best expressed in an article from the University of Massachusetts newspaper, The Collegian, by columnist Rusty Denton:

. . . unless residential system has long-standing bias against Judeo-Christian values which encourages anti-christs of every stripe. Let me relate some examples.

Last spring a Christian I will call Amy was a Resident Assistant in a women's dorm. She attended several RA meetings where positions on everything from being gay to pornography were laid out policy. Amy notes that in theory, the housing administration respects and supports many different perspectives, but that in practice it is hypocritical. Judeo-Christian values are lampooned and criticized unless someone has the courage to stand up for them, at which point residential workers feel compelled to acknowledge their worth to show what broad-minded staff they are . . . . (1986, Columnist page)

In the article Denton gave further examples where Amy claimed she had been forced to participate in role plays which violated her conscience in the effort to raise awareness. He also went on giving further examples such as: "Another RA, call him Bob, experienced similar conflicts with his faith. He, too, uses the word 'hypocrisy' to describe the supposed tolerance of the residential system, saying that, in fact, only a narrow range of liberal values is commended. As Bob tells it, when majority viewpoints conflict with the values of the system, then the majority is described as oppressors, unenlightened, backward" (1986, Columnist page). He went on to say that the hiring system also favored people who were more liberal. About the balance of the administrators he had this to say:

If anybody besides gays, feminists and the militant left were so overprotected by, and over-represented in the residential administration, there would have been a tremendous hue and cry by these parties long ago. As it is, we are expected to

believe that an open democratic process has placed these people there . . . while I am in sympathy with the goals of the residential system to protect the rights of individuals and safeguard the pluralism on this campus. I don't believe it is their right to indoctrinate students nor to discriminate. It is about time they admit that's what they've been doing. (1986, Columnist page)

Denton's examples as well as the general feedback gathered by the writer, however undocumented, are well founded as far as the answer to the third question in the study about the negative perceptions, resistance towards the curriculum, fear and guilt. Thus, this raises the caution that according to the multicultural education concept, approach of the curriculum and balance of the curriculum as well as the presenters are very essential.

As was observed at North Carolina State University, a similar course (ED 220) is taught, but it has had different results due to the approach and the organization of the curriculum as well as the attitudes of the instructors. The approach is rather proactive as opposed to reactive in that the course has a foundation level and is not issues oriented as in the University of Massachusetts at Amherst course which tend to become reactionary. The same curriculum is planned carefully; the approach is to expose the students to those issues at a much slower pace, which challenges as well as supports the students, intervening in major conflicts of values and contradictions which in turn would lead to reactionary attitudes.

#### Analysis of Curriculum Conflict

In order to critique the curriculum content of the course Education H391J under study, the syllabus of Spring 1986 was examined.

This was done to fully answer the first and second research questions, which are the integral part of the study.

The syllabus contained the following chronologically from the first class to the last (each class session lasted 2 1/2 hours):

Introduction to Course	1/23/86
(Film) History: Social movements	1/26/86
Gender and Sex Roles	2/2/86
Violence Against Women/Men	2/9/88
Racism Part I	2/23/88
Racism Part II	3/2/88
Anti-Jewish Oppression Part I	3/9/88
Anti-Jewish Oppression Part II	3/16/88
Gay/Lesbian/Bisexual Oppression I	3/30/88
Gay/Lesbian/Bisexual Oppression II	4/6/88
Ableism	4/27/88
Visions of the Future	5/4/88

It should be understood that besides the outlined syllabus class sessions, there were required out-of-class projects, such as keeping a journal and giving a presentation of one's choice in the residential halls. It is the writer's observation that this task disturbed the students because they did not quite have a base to which to relate their projects such positive conscience. Thus, they ended up resenting the tasks and getting confused.

Also looking at the sessions, a foundation laying session is missing where a student can develop skills to identify the rationale on how to deal with the painful emotions which are raised by seeing the film featured during the real first session on the civil rights movement, "From Mt. Gamory to Memphis." Essentially, there was nothing done to prepare the students in confronting the evils of the Civil Rights Movements because for many it was their first time to face such historical aspects in such an intense manner. Also many students in college, as has been pointed out by Bloom (1987), do not know much about this history. Therefore, right away the students are traumatized, and the same condition follows with the rest of the classes throughout the semester. Besides these sessions having to deal with hard and painful issues, the pace also was too rushed.

In comparison, the writer experienced the opposite with North Carolina State University Course ED 220. The approach being different, the introduction and the first several class session dealt entirely with definition of self, community, society and the world. This means that a student had to learn that to be different is not negative but positive; and once such a notion is conceptualized, one knows why it is essential to understand what goes on in the society and why history is important, albeit its painful memories. In this case, the students realize the causes and are able to take their stand, but not through guilt and fear as it was with the students at the University of Massachusetts. This approach also helps the student to confront the negative issues without blaming themselves. Also, such an approach challenges and supports the students and helps them to

deal with other issues which may be painful and difficult to deal with. Thus, looking back at the course syllabus of the course at Massachusetts, there is a clear imbalance in the curriculum because, not only does it lack the positive aspect, but it also does not include the definition of differences in race, ethnicity, and cultural differences, which is not conversant with the multicultural education concept.

Besides the imbalanced curriculum syllabus, there were excellent reading assignments of which, due to the intensity of the class session, it was hard to make sure every reading was covered, which also turned out to be an overwhelming list of readings. For comparison, the syllabus of the North Carolina State University is presented below, although the only difference is that this is a two-credit course instead of three as the University of Massachusetts course. However, it should be noted that the arrangements to make it a three-credit course are being made. At the same time, the homework is the same but structured, adapted from the ED 220 course syllabus at North Carolina State University.

The following syllabus is adapted from the 1987 Education course 220 on "Diversity in Student Life." It must be noted that the syllabus content is presented here for comparison only. Therefore, many details are not included. Such details include the goals and objectives, and the procedures on class by class. This main interest here is the curriculum content.

The curriculum content of the ED 220 course is presented in the form of session by session and its reading assignments. However,

the journal assignments which are inclusive for every session are not included, as well as details on how to approach each session, which involves a great deal of exercises not included here.

### ED 220 Course Syllabus (1987)

#### CLASS I INTRODUCTION TO ED 220 AND STUDENT DEVELOPMENT THEORY

- Reading: (1) "The Young Adult: An Overview" from Education and Identity by A. W. Chickering (1969).  
(2) "Introduction" and "Human Developmental Tasks and the College Student" from Student Development Task Inventory by R. B. Winston, T. K. Miller, and J. S. Prince (1979).

#### CLASS II THE IMPACT OF RESIDENCE HALLS ON STUDENT DEVELOPMENT

- Reading: (1) "Impact of Residence Halls on Student Development" from Residence Hall Assistants in College by M. Lee Upcroft (1982).

#### CLASS III SELF AWARENESS: VALUES CLARIFICATION

- Reading: "The Need for Exploring Values" from Practical Guide to Values Clarification by M. Smith (1977).

#### CLASS IV SELF AWARENESS: MYERS-BRIGGS TYPE INDICATOR

- Reading: "Theory on Which Indictor is Based" by I. B. Myers.

#### CLASS V INTRODUCTION TO EFFECTIVE LISTENING

- Reading: "Peer Counseling" from The Resident Assistant, Working with College Students in Residence Halls by G. S. Blimling and L. J. Miltenberger (1981).

#### CLASS VI GIVING AND RECEIVING FEEDBACK

No Reading

#### CLASS VII MIDTERM

#### CLASS VIII and XI LISTENING SKILLS, PARTS II AND III

- Reading: "Attending Skills in the Helping Process" from Microcounseling by J. A. and A. Ivey (1978).

CLASS X            TOLERANCE OF RACIAL DIFFERENCES

- Reading: (1) "I'm Black, You're White, Who's Innocent?" from Harper's Magazine, J. MacArthur, 1988.  
(2) "The Color of Their Skin" from Parenting Magazine, J. Williams (1988).

CLASS XI            CRISIS INTERVENTION - SEXUAL ASSAULT

- Reading: (1) "Reactions to Rape: Rape Trauma Syndrome" from Rape: Crisis and Recovery by M. D. Bowie (1979).  
(2) "Rape and Everyday Life" by L. L. Holstrom and A. W. Burgess (1983).  
(3) "Acquaintance Rape on Campus: The Problem, the Victims, and Prevention" by L. Neff (1988).

CLASS XII            CRISIS INTERVENTION - SUICIDE

- Reading:            "Suicide Intervention" from The Resident Assistant, Working with College Students in Residence Halls by G. S. Blimling and L. J. Miltenberger (1981).

CLASS XIII AND XIV INCLUDES REVIEW AND FINAL EXAM

This partly answers the last research question. However, neither curriculum model includes the international cross-cultural aspect which would compliment the gap lacking as far as the definition of the multicultural education concept is concerned or a realistic balance on teaching diversity in cultural awareness. Also it should be noted that even the ED 220 course taught at North Carolina State University could use some rearrangements and additions to make it a more effective course. Another point worth mentioning is that the field on student affairs is undergoing a significant change which is beginning to merge in mainstream academia as was pointed by Kuhn (1983).

According to Kuhn (1970):

In recent years, normative models built on belief systems or popular assumptions about the world have been scrutinized and challenged by scholars from many disciplines. (p. 1)

Kuhn (1970) described this phenomenon as a 'paradigm shift'--a radical change in the way in which the world is viewed (p. 1). This means that the curriculum is still developing its place in literature, though not too fast. It faces a transitional phase; and, as such, it may appear somewhat challenging. However, an instructor teaching in this field should be prepared to face the challenges spelled out earlier. Also he/she has to know the students' caliber and the total population composition of the student so as to prepare and deliver the right material in the manner suited to them. By so doing, the personalized learning style that is prevalent in the learning diversity in student life will be realized; and in turn the amount of confusion and contradictions which seem to be so pervasive in the residential education will be reduced.

In summary, the analysis of the curriculum content and the present teaching approach conclude the following needs in the curriculum: first, a need to diversify the curriculum to include all different races and ethnic groups, such as black or African Americans, Native American Indians, and others for an international cross-cultural aspect; second, rearrangement of the syllabus in an effort to lay a positive foundation by beginning with a definition of the issues with a cognitive development approach in order to empower the students to be able to face up to their responsibilities; third, to design the curriculum from an historical perspective which leads to the actualization of the multicultural education concept; fourth, develop an approach to better prepare instructors and to raise commitments and more awareness on the cross-cultural part so they can work more

effectively and be able to better prepare future citizens. Above all, the instructor has to help students to identify their values at the very beginning before throwing them into issues. The instructor also has to reflect his/her values on the subject as a role model because this course demands honesty, truth, and divulgence.

The suggested teaching models and strategies in this section are developed to help an instructor teaching the course on "Diversity in Student Life," which is normally taught to Residence Assistants. These models can also be used in teaching the same course to the general student body and can be modified to be used at different levels from high school to higher education.

#### Discussion of Results

The analysis summary can also be supported by the following observations on evaluation of Education H391J: Diversity in Student Life. The evaluation results of the course from Spring 1984 Spring 1988 was reviewed. The analysis summary also includes the view from the verbal interview conducted during the research. The evaluation copy reviewed in the study is also part of the contribution of the interviewees. They gave the evaluation results as part of their responses to the interview.

The evaluation report of 1986 (pp. 31-32) stated that 1984/86 course goals were overly ambitious. The report also stated that the work load of the course has been reduced to reflect the course goals. It also stated that, in the past, there was an overly elaborate and confusing array of independent projects, independent residential hall

research programming expectations, response papers to outside events, and readings. Both the number and range of course requirements involving so much work overwhelmed and angered our students" (p. 32).

It is also the writer's observation that the increase in tolerance by student towards the syllabus content was true as far as overwhelming work load was concerned. However, it is also the writer's contention that the issues dealt with in the curriculum had a lot to do with the students' reactions. Homophobia was increased also due to the fact that student RAs had not dealt extensively with the issues of other differences, such as race and gender. For that matter, to introduce the issue of sexuality difference before they have developed tolerance on the cultural or racial differences was adding salt to the wound. Therefore, the course lacked the foundation to lead to a smooth transition as far as cognitive development was concerned and internalization of the awareness raised.

The evaluation report also showed there was extreme resistance in completing the evaluation on the part of the students due to its length.

According to the evaluation of the course's content, it was observed that not all the students responded to the evaluation. The evaluation report showed that an average number of 70% students responded. Also, the students' responses to the questions asked about the impact of the course in their learning showed an average of 70% satisfactions. This confirmed the writer's observations that there is a need to develop a more comprehensive course curriculum syllabus.

However, 75% of the overall evaluation showed that the course had a great impact on developing awareness of self, community and society. The one observation that stood out the most was that the approach in presenting the course material and the balance in both the curriculum and instructors needs improvement. The students' comments also stated that the course could be useful to other students who are not resident assistants as well.

Another observation was on the cognitive theory. In general, the theory in student development is based on the Euro-American approach or on Middle Class American Culture. This approach does, however, exclude other people of difference races, especially blacks and native American Indians. For instance, as was pointed out by Jackson (1979), the "psychology of consciousness deepens African Americans' understanding of the cognitive and psychological basis of racial conflicts and serves as a source for predicting future obstacles and successes in the area of mental health research and practice" (p. 18). For this reason, in order for the curriculum to include the African American and Native American Indian, changes in the approach on cognitive development would be beneficial to the student body and would foster effective learning.

The review of the syllabus and the teaching style clearly showed that there is a definite lack of teaching approaches suitable for students of ethnic groups other than Euro-American ethnic groups. Thus, there is a great need to diversify the curriculum, styles of teaching, and approaches. Also, a balance of representation as far as different ethnic groups of instructors is needed. If it is not

possible to maintain the balance of instructors as far as ethnicity representation is concerned, sensitivity can be increased on the part of the instructors by increasing their awareness. Also, more experienced instructors could be recruited and the criteria to determine who should teach the course could use a serious consideration. The following teaching strategies may be useful for an instructor teaching the course on Diversity in Student Life, as well as cross cultural understanding.

## CHAPTER V

### TEACHING STRATEGIES

#### Suggested Teaching Models from Other Scholars (An International Cross-Cultural Perspective)

It is understandable that the course on diversity in student life (Education H 391J) is a diverse subject, especially when it is dealing with the diversity within the American ethnicity. However, its major goal is to include the diversity of the population campus wide. Thus, training Resident Assistants to raise the awareness of cultural differences of the student population with whom they are going to work and a better understanding of international students are vital. Unfortunately, this aspect of training was not reflected anywhere in the curriculum.

In order to raise competency in the area of training, cross-cultural awareness on understanding international students' cultural differences needs discussion. This aspect can be integrated into the curriculum as part of the student body diversity. This could be dealt with during the session which deals with race relations. This session also would help the students (RAs) eliminate the fear of not knowing what to do with the international students.

International students can attend the sessions to discuss their cultural differences directly. One should not expect to find

literature on international students' cultural awareness. Pedersen (1988, p. 159) pointed out that cross-cultural competency can be gained by first becoming aware and sensitive to one's own cultural heritage and valuing and respecting differences of other cultures. One must be aware of how his/her values and biases may affect people of other ethnic groups. Pedersen also pointed out that once one has developed competency cross-culturally, he/she should be able to feel comfortable with his/her cultural differences in terms of race and beliefs. Another important competency area is becoming sensitive to circumstances such as personal biases, stage of ethnic identity, and social political influence.

It is equally important to prepare RAs with the knowledge of the cultural differences of international students. This aspect can be shared directly by the international students.

Some of the cultural and circumstantial differences of the international student are as follows: Most international students come from backgrounds where they have been taught to value other cultures. They are more mature than their counterpart on the university level. Their alienation in terms of adjusting to college is at a different level compared to the American college students due to their strangeness (foreigners). In this respect they feel less supported. They also run into language barriers, the jargon slang, and, above all, the racial discrimination among the American ethnic group strikes them very hard. Their shock is augmented by the fact that they are never prepared for such aspects of America during their orientation prior to arrival. Thus, one should see how

difficult it must be for an international student to deal with racial issues if it is difficult for a student raised in America. It is also important to explore the cultural gaps between the international students and their fellow American students.

A nonthreatening way is to discuss what they have in common and explore the stereotypical myths which have evolved historically. Such discussion will help the (RA) American student understand more of himself/herself and achieve global understanding of international students from all parts of the world.

Therefore, a major strategy in teaching or approaching the course curriculum is to lay a strong foundation at the beginning. The foundation has to include clarification of values and cultural differences using an issue oriented approach. The experiential approach has proven to have more impact in developing awareness more often than not.

Caution should be taken to ensure that the approach in presenting the curriculum is balanced. The balance in approach should be maintained, such as the Euro-American approach, Africa-American approach, and Asian-American approach. The Euro-American approach tends to dominate in the present curriculum. It has been the writer's observation that when it comes to racial issues, many people become uncomfortable due to the emotional involvement. But other experiences have proven that the approach in introducing the issues is very crucial. One such person who has developed an approach which appears to be nonthreatening is Dr. Edwin J. Nichols (1985).

Nichols developed a philosophical approach on dealing with cultural differences between races which has proved successful.

Dr. Nichols presented this approach during the conference on Crossing Cultures in Mental Health: Cross-cultural Management in a Multiethnic Society. Nichols' contention is that people's individual behavior and thought processes differ; and the differences are philosophically based, according to their ethnic groups. This approach appears to be a nonthreatening way of introducing cultural difference when dealing with either American or international ethnic groups. It brings about a comfortable and a good link to everyone's roots as well.

Dr. Nichols has developed a philosophical aspect of viewing cultural differences among ethnic groups by looking at the group's axiology, epistemology, logic and process.

Comparably, the highest value of European and Euro-American ethnic groups axiologically, according to Dr. Nichols, lies in the object or in the acquisition of the object. Thus, orientation becomes man-object. Epistemologically, one knows through counting and measuring. Logically, thinking is dichotomous; it is an either/or process in technology whereby all sets are repeatable or reproducible.

According to Nichols, the highest value of the African, African-American, Hispanic and Native American ethnic groups, lies in the interpersonal relationship between men, axiologically, or man-man. Epistemologically, they are affective in that one knows through symbolic imagery and rhythm. Logically they are disunited, the union of the opposites. Processwise or logically, all sets are interrelated through human and spiritual networks. For Asian, Asian-American, and Native American, axiology is Man-Group, where the

highest value lies in the cohesiveness of the groups. The epistemology is cognitive, where one learns through striving toward the transcendence. According to their logic (or Nyaya), the objective world is conceived independent of thought and mind. Their process is viewed through cosmology, where all sets are independently interrelated in harmony with the universe.

Strategically, this approach in discussing cultural differences is very crucial. It also links the student with the past and is less emotional. However, the discussion can be carried further by giving specific examples that are common and understandable and/or by exploring the changes in people of the different ethnic groups.

Another excellent approach is exploring stereotypes through such philosophical differences. As Dr. Nichols pointed out, we fail to point out the cognitive dissonance created when ethnic groups intermix or are forced to adopt the values of the other group. Therefore, the need to diversify learning and awareness becomes crucial. Another point worth pointing out is to examine the values embraced by the education process. Thus, it becomes easier for the learner to understand. It is important to guard against taking sides as an instructor or showing bias. That is why choosing of the instructors according to their maturity level is very important. This quality is very important also because, in order to present different ways in which people view the world, one cannot afford to be biased.

As the results of the study review showed, cross-cultural understanding is imperative knowledge for one to have in order to facilitate learning effectively. Also the teaching strategies used

need to be diversified to represent the realistic diversity of those to whom they are applied.

The suggested teaching models and strategies in this section are developed to help an instructor in teaching the course on "Diversity in Student Life," which is normally taught to Resident Assistants. The models can also be used in teaching the same course to the general student body and can be modified for use at different levels from high school to higher education.

Cross-cultural learning models, especially in multicultural techniques, have evolved from sharing a different cultural dish or clothing to sophisticated psychological development. To date, it has become more important to go beyond that beginning level to cognitive developmental theory. Thus, besides sharing the music, food, and clothes of different cultures as the tools to learn cultural differences, styles and philosophical aspects of different cultures have become important. Banks (1979) supports this view when he says:

A vital ethnic studies program should enable students to derive valid generalizations about the characteristics of various ethnic groups to learn how they are alike and different, in both their past and present experiences while it is neither possible nor necessary for the curriculum of a particular school or district to include. Information content about every ethnic group in the United States should be included, the curriculum should focus on a range of groups that differ in characteristics, cultural experiences, languages, histories, values and current problems. By studying a wide range of ethnic groups, students will be able to derive valid comparative generalizations about the nature of ethnicity in American Society. (p. 12)

The following models can help an instructor conceptualize the sophisticated aspects of teaching Diversity in Social Cultures or how

to implement the knowledge and richness of diversity in ethnic cultural differences.

Recommended Teaching Model for Training Resident Assistants

This Training model adapts a great deal from the syllabuses of the ED 220 course taught at North Carolina State University and the Education H 391J on Diversity in Student Life course taught at the University of Massachusetts.

This curriculum model can be modified to fit any group of learners on social diversity awareness. It is designed to serve as a guideline for anyone teaching or training a Social Cultural Diversity course or training program.

The design includes the suggested curriculum content for each session and some procedures on how to facilitate the sessions. Even though the model was designed to cover a full semester course worth three credits, it can also be redesigned to fit an informal seminar or workshop. The model is supposed to help anyone teaching the subject guidelines to follow when planning for presentation. Each session should cover at least two and a half hours per session.

## CLASS SESSION I

### INTRODUCTION

- Rationale: Course introduction.  
Setting up expectations.  
Course requirements.  
Introduction to Student Development.
- Goals: 1. To introduce the training model by discussing instructors' and students' expectations, course requirements, and evaluation system.  
2. To learn each other's names.  
3. Introduce Student Development theory (history on student development) and how it applies to the student.  
4. Discussion on issues emerging from the session.  
5. Assign first journal assignment due for next session. Journal will include the student's impressions and what he/she learned during the sessions. Not less than two pages in length.  
6. Reading assignment: "The Young Adult: An Overview" (pp. 8-19), Education and Identity by A. W. Chickering (1969) or any other related readings. Other suggested readings: "Introduction" and "Human Developmental Tasks and the College Student" (pp. 1-3), Assessing Student Development by R. B. Winston, Theodore K. Miller, and J. S. Prince (1979).

## CLASS SESSION II IMPACT OF RESIDENCE HALLS ON STUDENT DEVELOPMENT

- Rationale: Students must understand their own developmental level. How the campus compares to the society and world.
- Goals: 1. To review the previous session (clarify any questions and any additional administrative tasks).  
2. To discuss about the diversity of the population on campus and how the campus residential setting affects them. How the campus compares to the society and how the society relates to the world. (Campus or the composition of the campus as a microcosm of the world.)  
3. Elaborate on adjustment to campus residence hall, social and academic developmental issues and challenges. A discussion on the student's developmental level prior to college, during college and after.  
4. Assignment: "Impact of the Residence Halls on Student Development" (pp. 72-89), Residence Hall Assistants in College (1982) or other related reading. Suggested instrument: Myers-Briggs Type Indicator by I. B. Myers (1976).

### CLASS SESSION III

### SELF AWARENESS: VALUES CLARIFICATION

Rationale: This session provides the students with the opportunity to explore how people, relationships, affiliations and life events shape value development. By clarifying personal values, the students gain an increased level of self-awareness. By examining and discussing how their values are shaped, the students will continue to appreciate value differences. This session will increase personal insight and respect for individual value differences as they are critical elements in communication with peers and/or advisor relationships.

- Goals:
1. To discuss how values are formed and the importance of value clarification.
  2. To define "values," "beliefs," and "attitudes."
  3. To provide students with the opportunity to explore and clarify their own values.
  4. Involve students in activities that challenge them to recognize and appreciate value differences (challenge and support).

Reading Assignment: "The Need for Exploring Values" (pp. 3-18),  
Practical Guide to Values Clarification by M.  
Smith (1977).

(See Appendix B for exercises for this session.)

### CLASS SESSION IV

### LISTENING SKILLS

Rationale: After discussing the student development theory and how values are developed, it is now time to learn and practice good human relation skills.

- Goals:
1. To increase student appreciation for the fact that feelings play a vital part in communication in decision and judgement making and helping others.
  2. To provide an opportunity for students to practice listening for and responding to feelings.
  3. In-class exercises on creative listening.  
Facilitate discussion based on Appendix B (p. 99): Creative Listening, Recognizing and Responding to Feelings, Expanding Your "Feeling Word" Vocabulary, A List of Feeling Words, Identifying Feelings Worksheet, Communication Leads and Helping Skills Stems. These are just suggested exercises. Other exercises can be developed to bring about the same outcome or experience.

CLASS SESSION V

## GIVING AND RECEIVING FEEDBACK

Rationale: First impression formation and its relationship to tolerance is an important issue in communication between leader and follower. First impression, whether accurate or not, significantly affects our perceptions of and relationships with others. Thus this session should establish the foundation for the development of a greater sense of tolerance.

- Goals: 1. To explore and discuss how the participants form first impressions of others and how we use or dismiss those impressions.  
2. To link session IV and session V and prepare the participants for the next session on Racial Tolerance.  
3. To cover in-class exercises on how to give and receive feedback.

CLASS SESSION VI

## LISTENING SKILLS PART II

Rationale: Review of session IV and V.

- Goals: 1. To provide instruction and training in good listening skills.  
2. To provide the participant an opportunity to practice good listening skills in a safe environment.  
3. To facilitate materials on Attachments 1 and 2 from ED220 Session 8. These attachments, which are an excellent exercise for the class, cover basic attending skills, recognizing and responding to feelings, open-ended questions, continuing statements, confrontation, hidden agenda, problem statement and resolution and/or referral. The facilitation can be done in small or large groups, however suitable. (See Appendix B.)

CLASS SESSION VII

## MIDTERM EXAM

All journals to be reviewed.

CLASS SESSION VIII

## RACIAL TOLERANCE

Rationale: Since the students have practiced communication skills, they should be ready to discuss more difficult issues. Such issues are their realistic feelings and beliefs about sensitivity to racial differences (black, white, Asian, Native-American Indians and international students). Introduction to ethnic differences as a positive aspect.

- Goals: 1. To allow the participants to explore and discuss their tendency to stereotyping others.

2. To acquaint the participants with the concepts of prejudice, racism and tolerance.
  3. Create a basis for understanding and accepting others as individuals.
  4. Raise sensitivity to the participant on racial conflict challenges, mainly discrimination.
  5. Instill in each participant a sense of personal responsibility for the issue of tolerance and challenge them to be more sensitive and tolerant helpers.
  6. To facilitate the following:
    - A. A short history on immigration to America.  
Suggested Tool: A film or lecture by a knowledgeable person (if instructor/facilitator is not familiar with this information).
    - B. A short history on the civil rights movement and how the movement impacts the participants.
    - C. Discuss stereotypes of each race and their impact on people; for instance, black, white, Asians, Native-American Indians, international students, and minority/majority issues.

Readings: "I'm Black, You're White, Who's Innocent?" from Harper's magazine by J. MacArthur (1988).

Rationale: By now, students should be able to define how effective communication helps in dealing with issues of race relations.

Goals:

1. To define the terms racism/sexism, prejudice and stereotypes and examine how they affect the individuals, institutions, society and the world.
2. Define how discrimination affects everyone in the society and how it has shaped the institutions.
3. Develop sensitivity and tolerance to discrimination and apply the skills learned in previous sessions on listening skills, feedback and counseling skills.
4. To facilitate the following exercises: Discussions on particular problems found in groups discussing racism/sexism, appearances can be deceiving, prejudice, controversial statements, getting acquainted rap, rebirth fantasy, being white in a America is like . . . , being black in a predominately white university, and I am not prejudiced. Reference attachments 1-13 of ED220 Syllabus. (See Appendix G.)

CLASS SESSION X

## REVIEW OF SESSION VIII AND IX

Rationale: Integrating listening skills, giving and receiving feedback and cues to pay attention to avoid collusion.

- Goals:
1. To discuss importance of cross-cultural awareness within the different ethnic groups and international students.
  2. To explore important cues to pay attention to for better racial/ethnic/human relations.
  3. To raise sensitivity among the participants on the importance of cross-cultural awareness in communication.

CLASS SESSION XI

## CRISIS INTERVENTION

Rationale: In order to develop a frame of reference on the participants for determining the severity of the crisis and best response, especially on rape and other overlooked crises, raise awareness on the increasing violent crimes in the United States today. The American Medical Association estimates that one in twelve women will be raped or sexually assaulted sometime in their lives.

- Goals:
1. To reveal how the changes in the society foster a need for developing skills to deal with the crisis due to changes in the roles the participants play in society.
  2. To integrate participants' knowledge of student and crisis intervention.
  3. To provide information about rape, sexual and other kinds of assaults. To offer some guidelines for dealing with rape victims.
  4. To facilitate the following:
    - A. Review listening skills.
    - B. Crisis types and Intervention strategies. For type I, II, III, IV, V, and VI, see Appendix B.
    - C. Dealing with grief reactions as a peer counselor (see Appendix B).
    - D. Sexual assault as a crisis (see Appendix B).
    - E. Patterns of Rape (see Appendix B).
    - F. Crisis Scenario - Traumatic Stress, sexual assault (see Appendix B).

CLASS SESSION XII

## CRISIS INTERVENTION - SUICIDE

Rationale: On campuses, suicidal gestures and attempts are common due to the fact that the University is a place where students go through changes in adjusting to the new environment, which is different from their homes. There are also intermixes of a diverse population. Thus this session addresses a straightforward approach to dealing with college students who exhibit any kind of recognizable suicidal behavior.

- Goals:
1. To dispel myths about persons who may attempt suicide.
  2. To provide guidelines for dealing with suicidal behavior and appropriate intervention strategies.
  3. To facilitate the following:
    - A. Definition of suicide (see Appendix B).
    - B. Facts and fables on suicide (see Appendix B).
    - C. Suicide facts (see Appendix B).
    - D. Statistics on suicide (see Appendix B).
    - E. Suicidal symptoms (see Appendix B).
    - F. Talking with suicidal people (see Appendix B).

## CHAPTER VI

### CONCLUSIONS

The conclusions were based on the evidence generated by the study, along with the information obtained by reviewing the literature and the syllabus of the Education Course H391J. Inferences from the findings were limited to the instructor's observations from his teaching experience of over 3 years and the curriculum content of two courses: Education H391J (University of Massachusetts at Amherst) and Education EJ220 (North Carolina State University). The researcher also has taught both courses in both places. The conclusions may be applied in teaching the course in predominately white universities from which most of the observations are derived.

The conclusions drawn from the analysis of the curriculum materials, teaching style, approach and personal direct observations were as follows:

1. There is a significant need for re-evaluating the style and approach in teaching Education H391J at the University of Massachusetts at Amherst.
2. The selection of the instructors who are chosen to teach the course needs to be given careful and serious consideration.
3. The diversity as far as the curriculum component is concerning in including all the ethnicity and racial differences among the students needs a major improvement.

4. Student development theory applied dealt mainly with Euro-American orientation, but not on African American or Native American Indian.

5. Students tend to refrain from taking the curriculum because of the way it is presented by the instructors.

6. There is a big gap as far as historical knowledge is concerned on both the students and instructors, which creates a problem in understanding why such issues pertaining to history are important for them to know.

7. The foundation of the course having a sound coverage on values' clarification does raise the degree of responsibility on the student's part on the social issues that are discussed and how they relate to them. This also minimizes the fear and guilt due to the consciousness raised.

8. The course has a great impact on students and can benefit other students as well as the RAs, for whom it is designed.

9. Raising awareness in a nonbiased manner eliminates negative attitudes towards the curriculum by students.

10. Orientation of the total institution towards recognizing racial cultural differences is needed. Otherwise, it is perceived as hypocritical when such demands are placed only on a small part of the population, such as RAs and a few administrators in residents halls.

### Implications

Due to the rapid and ever-occurring changes in society and institutions, it is imperative that instructors be well versed with

the social changes and keeping up with the historical development of the society in order to effectively reach the student.

Based on the results of the study, it appears that institutions are recognizing the need and role of residential education in raising the awareness on diversities in student life. As a result, organizations have been formed which deal strictly with issues of housing and residence life. Supporting evidence is the increasing improvement and calls for changes in programming during the conferences, such as ACUHO International, ACPA, NCHO, NFSA, and the increasing demand for minority issues to be taught in the predominately white institutions. Such institutions range from State universities to private institutions, such as the University of Massachusetts, North Carolina State University, Duke University, etc.

The sporadic racial conflicts which occurred on various campuses in 1987, such as the University of Massachusetts, the University of Michigan, and Howard Beach, New York, are indicative of how serious the need for raising social awareness is. As has been observed, such racial conflicts occur because of the lack of awareness. However, the increasing rise in initiating programs in major campuses indicates that the problem is genuine and the institutions are taking the matter seriously.

This study should help someone who is interested in sociocultural awareness. Above all, it should be helpful to anyone who teaches a social issues course.

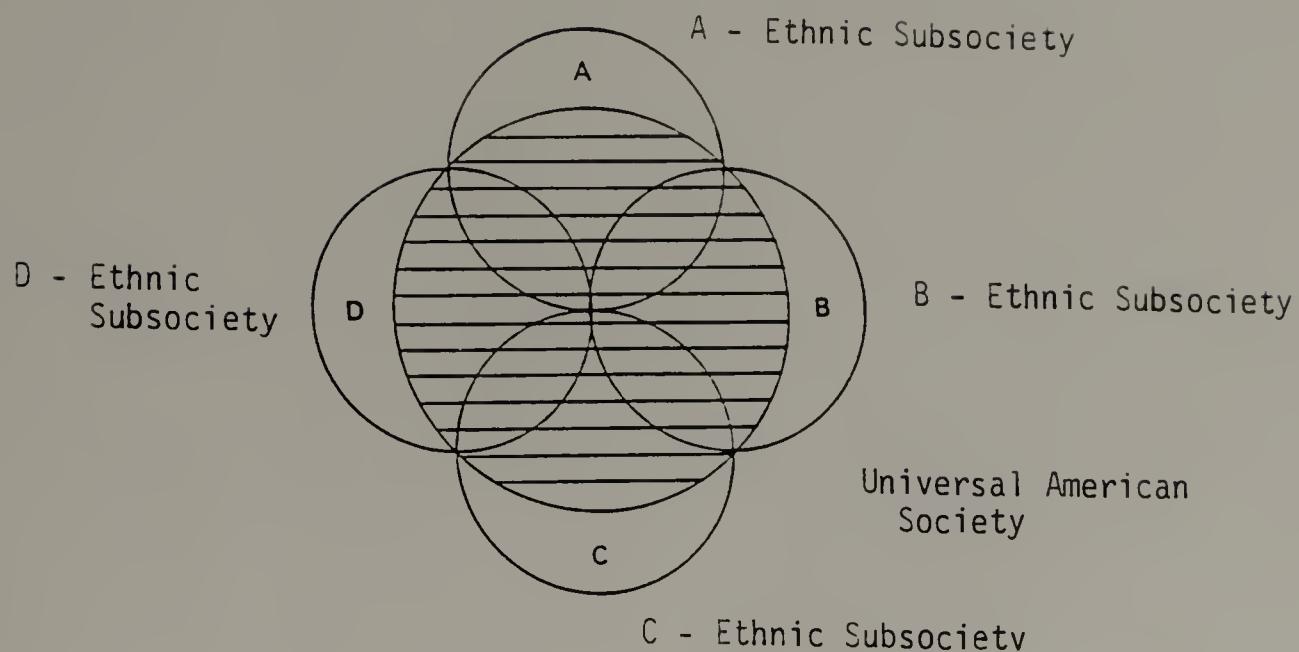
### Recommendations

Recommendations for continued improvements on developing a balanced curriculum have been developed from the findings of the study and the review of related literature.

1. A positive approach of the curricula is needed in order for the curricula to have an impact.
2. Further investigation needs to be done to find how the student development theories relate or fit with the minority ethnic groups, such as American Native Indians, blacks and Hispanics.
3. The course on raising awareness in sociocultural diversity should be extended to the rest of the student body on every campus instead of making the course available only for resident assistants.
4. An international aspect on cross-cultural training needs to be included in sociocultural awareness, because understanding international students would help in enhancing openmindedness in both American and international students. This would also add to positive views of their society and the world in that the students would stop viewing the world in a stereotypical way. This would lead to the development of positive citizens of the world.

Appendix A.

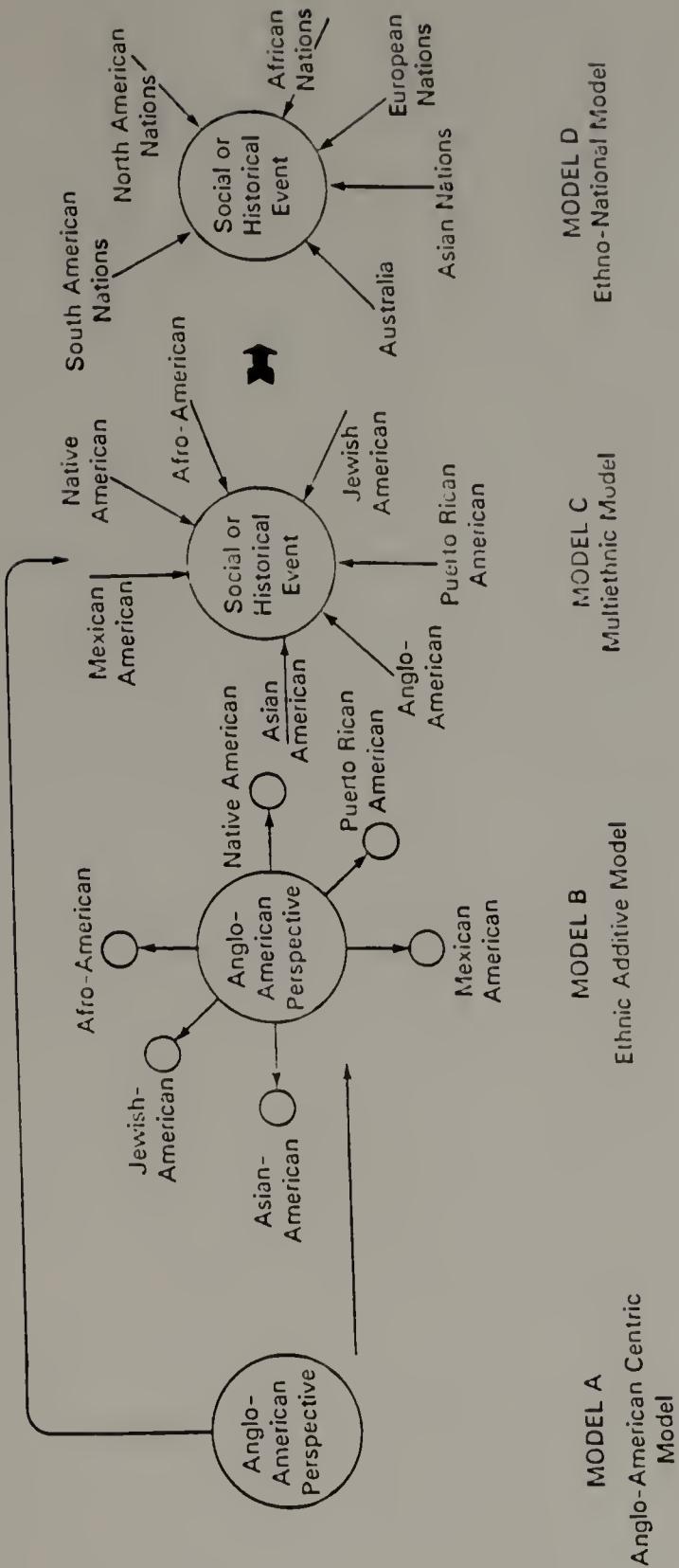
Models by Other Scholars



Adapted from Banks (1981, p. 81).

Figure A.1. An Expanded Definition of Ethnicity  
(Adapted from Banks, 1981, p. 81)

In this figure the Universal American Society is represented by the ruled area. This culture is shared by all ethnic groups within the United States. A, B, C, and D are institutions, values and cultural elements that are nonuniversalized and shared primarily by members of specific ethnic groups.



**Figure A.2.** Teaching Ethnic Studies: Rationale, Trends, and Goals  
(Adapted from Banks, 1979, p. 16)

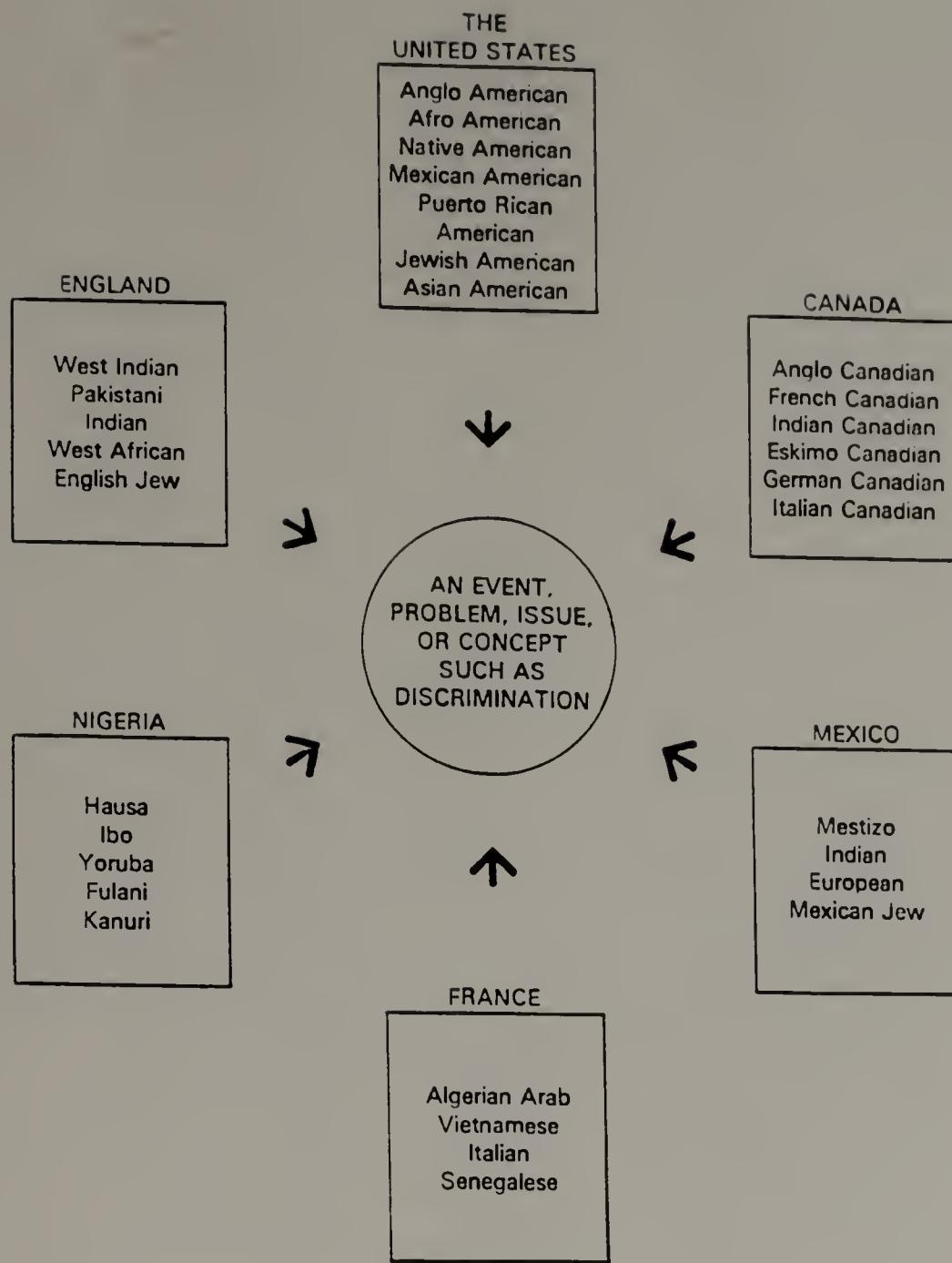


Figure A.3. Ethnic Studies: A Process of Curriculum Reform  
(Adapted from Banks, 1979, p. 17)

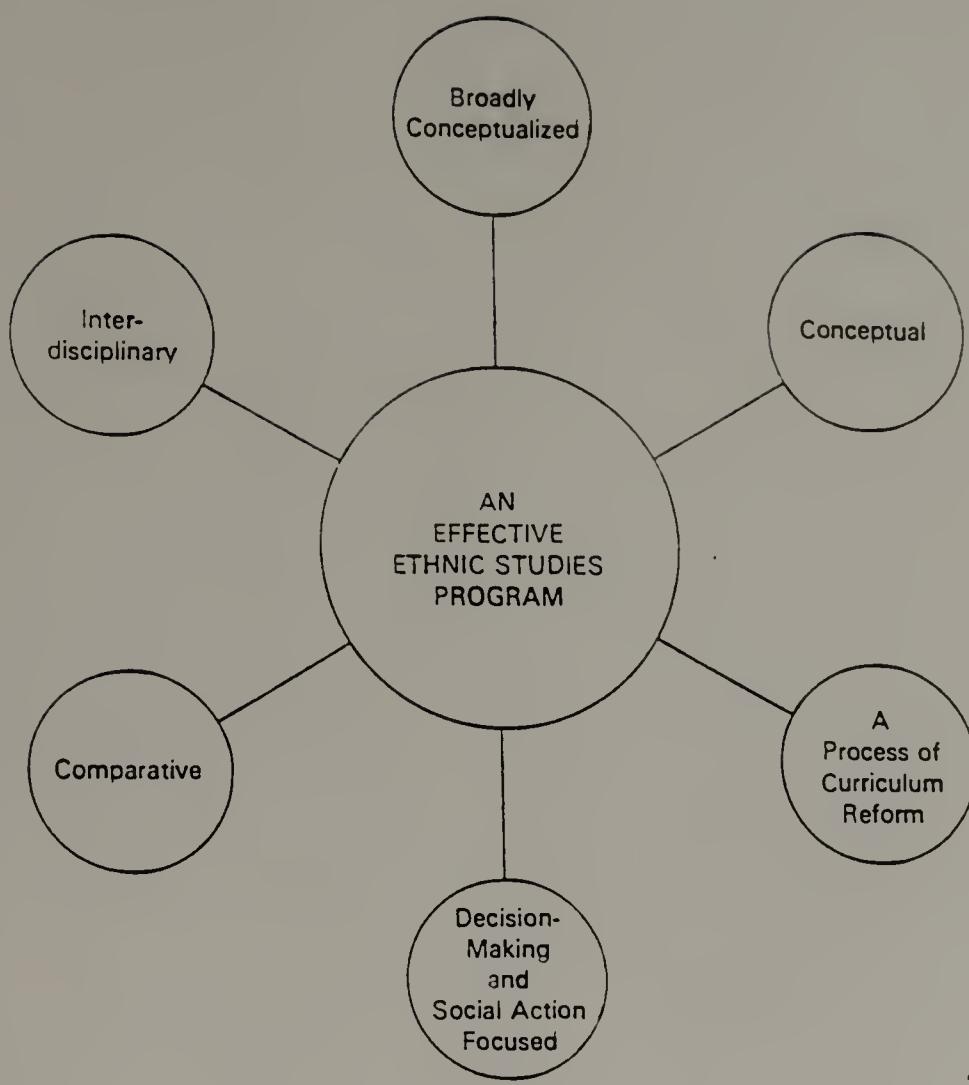


Figure A.4. An Effective Ethnic Studies Program  
(Adapted from Banks, 1979, p. 47)

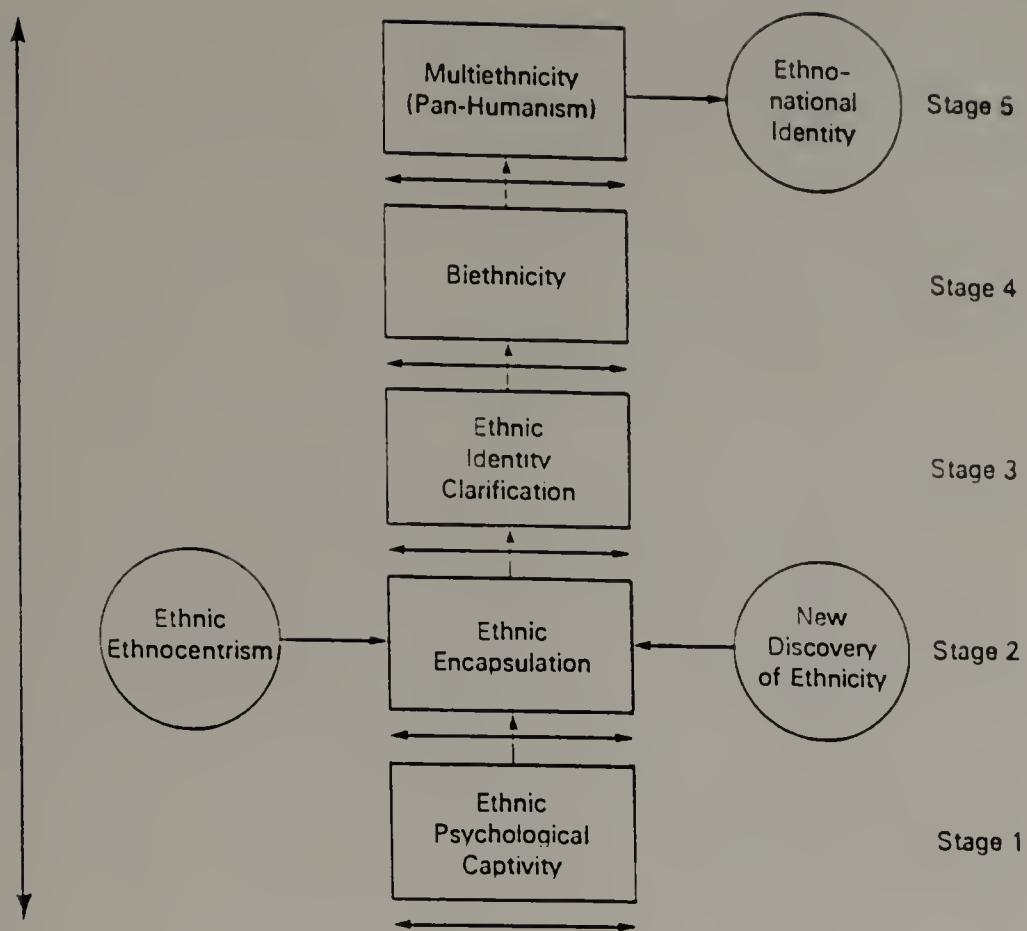


Figure A.5. Interdisciplinary Concepts  
(Adapted from Banks, 1979, p. 63)

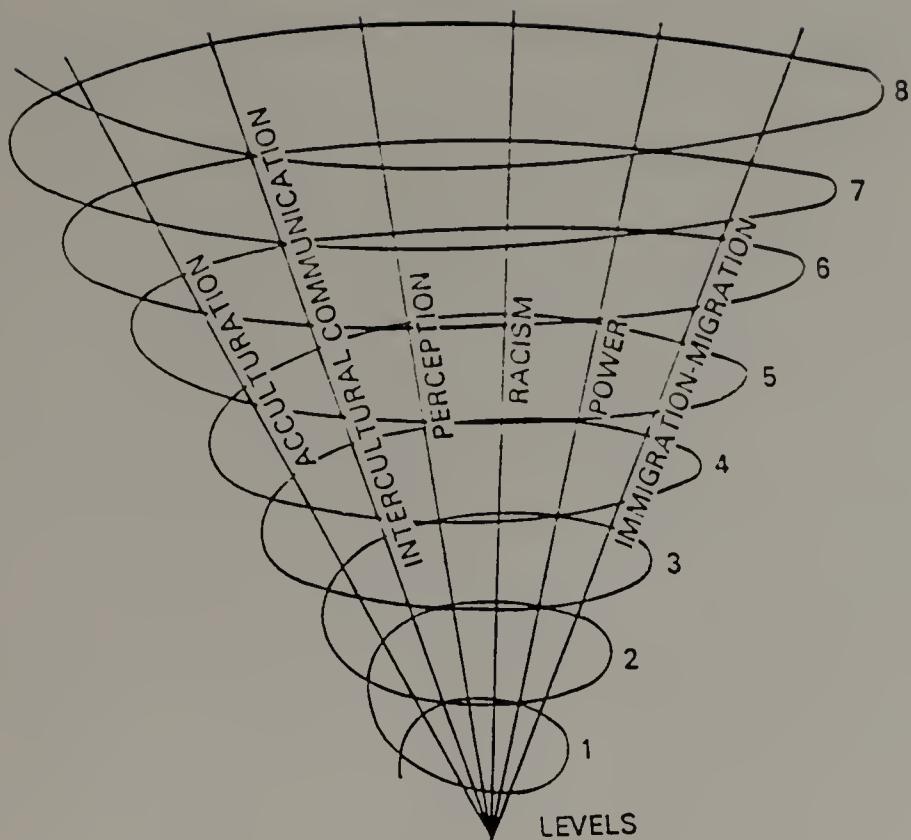


Figure A.6. The Value Component of Ethnic Studies  
 (Adapted from Banks, 1979, p. 103)

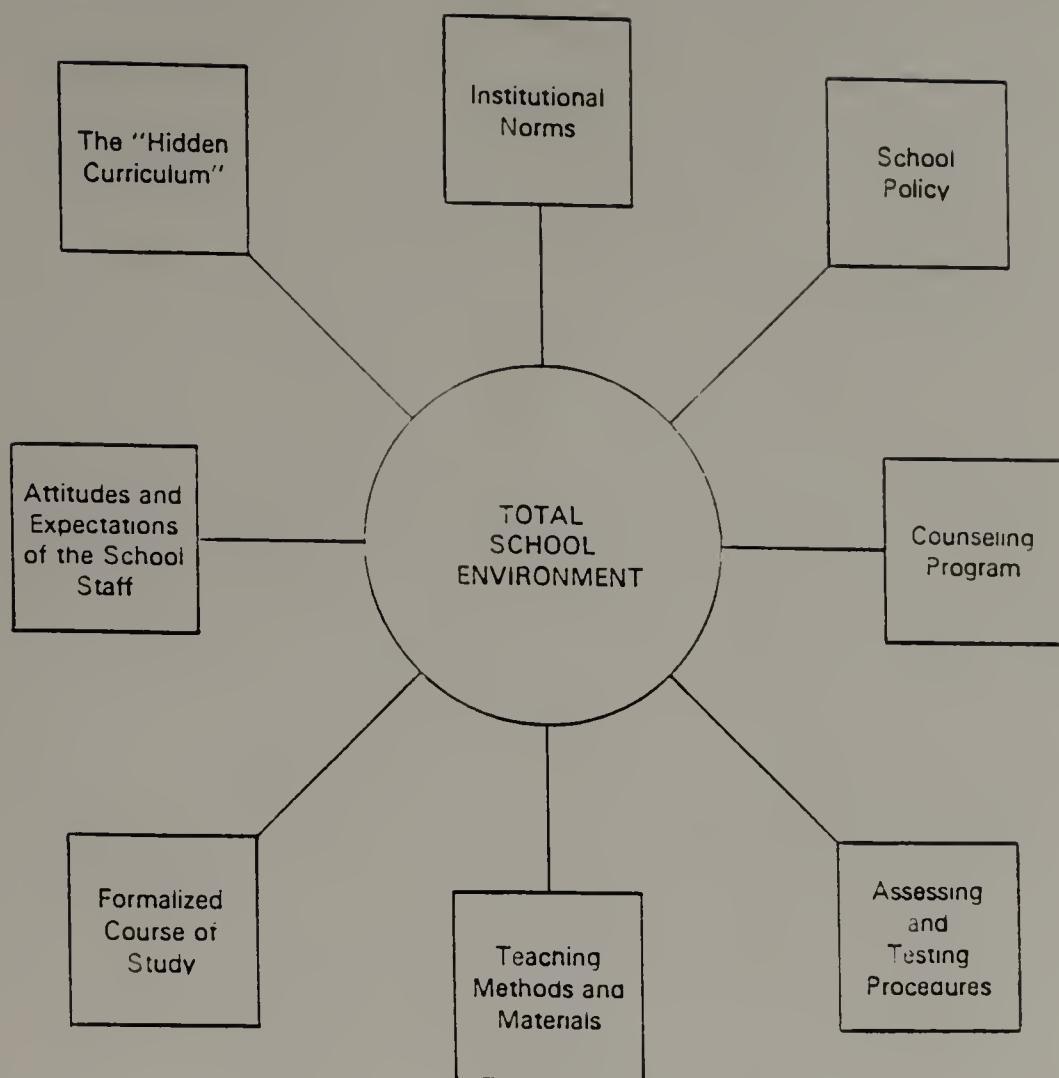


Figure A.7. Evaluation Strategies for Ethnic Studies  
(Adapted from Banks, 1979, p. 434)

## Appendix B. Instruments for Class Exercises

### Chickering's Seven Vectors of Student Development

1. ACHIEVING COMPETENCE - Competence involves the development of intellectual competence, physical and manual skills, and social and interpersonal competence. It involves also a sense of competence, defined as "the confidence one has in his ability to cope with what comes and to achieve successfully what he sets out to do."
2. MANAGING EMOTIONS - The young adult's first task is to become aware of feelings and to trust them more, to recognize that they provide information relevant to contemplated behavior or to decisions about future plans. As a larger range of feelings are fully expressed, new and more useful patterns of expression and control can be achieved.
3. BECOMING AUTONOMOUS - Mature independence requires both emotional and instrumental independence and the recognition of one's interdependencies. To be emotionally independent is to be free of continual and pressing needs for reassurance or approval. Instrumental independence has two components: the ability to carry on activities and to cope with problems without seeking help, and the ability to be mobile in relation to one's needs. Interdependence is recognizing that loving and being loved are complementary, or that one cannot receive benefits of a social structure without contributing to it.
4. ESTABLISHING IDENTITY - Identity is confidence in one's ability to maintain inner sameness and continuity and involves clarification of conceptions and concerning physical needs characteristics, and personal appearances, and clarification of sexual identification, and of sex appropriate roles and behaviors.
5. FREEING INTERPERSONAL RELATIONSHIPS - Relationships should shift toward greater trust, independence, and individuality and should become less anxious, less defensive, less burdened by inappropriate past reactions, more friendly, more spontaneous, more warm, and more respectful. Developing tolerance for a wide range of persons is a significant aspect of this task.
6. CLARIFYING PURPOSES - Development of purpose requires formulating plans and priorities that integrate avocational and recreational interest, vocational plans, and life style considerations.

7. DEVELOPING INTEGRITY - Developing integrity is defined as "the clarification of a personally valid set of beliefs that have some internal consistency and provide a guide for behavior." Such behavior involves the humanizing of values, the personalizing of values, and the development of congruence. Humanizing of values describes the shift from a literal belief in the absoluteness of rules to a more relative view. Personalizing values occurs as values are first examined and then selected by an individual. The development of congruence is the achievement of behavior consistent with the personalized values held.

## Student Development, Facts and Myths

### Statements about Residence Halls

True      False

- \_\_\_\_\_ 1. Given two students with the same academic abilities, the student living in a residence hall will earn a significantly higher grade point average than the student living elsewhere.
- \_\_\_\_\_ 2. Given two students with the same academic abilities, the student living in a residence hall will be less likely to drop out of school than the student living elsewhere.
- \_\_\_\_\_ 3. Students will have fewer emotional problems if they live at home rather than in a residence hall.
- \_\_\_\_\_ 4. Students will develop better study habits by living at home rather than in a residence hall.
- \_\_\_\_\_ 5. Students who live at home read more books than those who live in residence halls.

### Statements about Roommates and Significant Others

True      False

- \_\_\_\_\_ 6. Roommates have a greater influence on each other's grade point average than faculty.
- \_\_\_\_\_ 7. Roommates' interpersonal relationships have a greater influence on each other's study habits than do any other interpersonal relationship.
- \_\_\_\_\_ 8. Incompatible roommates are more likely to earn lower grades than compatible roommates.
- \_\_\_\_\_ 9. Students learn very little about themselves from friends who are exclusively warm, friendly, and supportive.
- \_\_\_\_\_ 10. Ten years after college, most graduates identify the interpersonal relationships they established as the most significant learning that occurred while they were in college.

### Statements about General Background and Maturity

True      False

- \_\_\_\_\_ 11. After the first few months of college, parental influence diminishes and is of little consequence.
- \_\_\_\_\_ 12. Learning how to deal with authority in general and specific authority in general and specific authority figures in particular is a major development issue during the college years.

- \_\_\_\_\_ 13. Most students leave college with a much clearer sense of their identity than when they entered a college.
- \_\_\_\_\_ 14. The single most important influence on one's sense of identity during the freshman year is the peer group.
- \_\_\_\_\_ 15. Freshmen are less autonomous and independent than seniors.

#### Statement about Values

True      False

- \_\_\_\_\_ 16. Student attitudes toward sexuality become more liberal from the freshman to the senior year.
- \_\_\_\_\_ 17. Values continue to change after college.
- \_\_\_\_\_ 18. Generally, although there may be some temporary shift toward a liberalization of values, students leave college with the same values they had when they entered college.
- \_\_\_\_\_ 19. Seniors are less likely than freshmen to believe in a supreme being.
- \_\_\_\_\_ 20. Aesthetic values become less important from the freshman to the senior year.

#### Statements about Intellectual and Academic Competence

True      False

- \_\_\_\_\_ 21. While in college, students experience the least amount of change in their intellectual development, compared to other developmental issues.
- \_\_\_\_\_ 22. The classroom experience is one of the most powerful and influential determinants of personality development during college.
- \_\_\_\_\_ 23. Generally, freshmen expect much more challenge and difficulty in their academic work than they actually get.
- \_\_\_\_\_ 24. Continued exposure to a peer group of unusually high intelligence has a positive effect on self-confidence, ambition, and grade point average.
- \_\_\_\_\_ 25. Almost all entering freshmen are anxious about succeeding academically.

#### Statements about Career and Life Style

True      False

- \_\_\_\_\_ 26. Most students maintain a fairly stable career goal throughout college.

- \_\_\_\_\_ 27. When considering career choice, students seldom look at the life style implications of such a choice.
- \_\_\_\_\_ 28. Success or failure in courses related in one's career choice has a significant effect on a student's selection of a major.
- \_\_\_\_\_ 29. About one-half of all students change their major at least once while in college.
- \_\_\_\_\_ 30. Once in college, the peer group is the most influential determinant of career choice.

Statements about Interpersonal Relationships

True      False

- \_\_\_\_\_ 31. Students experience far more change in the area of interpersonal relations than in any other developmental area.
- \_\_\_\_\_ 32. Almost all Freshmen are anxious about establishing interpersonal relationships.
- \_\_\_\_\_ 33. Faculty have very little influence on students' interpersonal development.
- \_\_\_\_\_ 34. Most students enter college very ill-equipped to handle interpersonal relationships with others whose cultural and ethnic backgrounds differ from their own.
- \_\_\_\_\_ 35. The most destructive influence on personal growth and development during the college years is one's relationship with others.

Statements about Sex-Role Identity and a Capacity for Intimacy

True      False

- \_\_\_\_\_ 36. A female's sense of identity is more likely to be influenced by her success in establishing heterosexual relationships while in college than a male's identity.
- \_\_\_\_\_ 37. A male's sense of identity is more likely to be influenced by his success in preparing for a career than a female's identity.
- \_\_\_\_\_ 38. Most college men and women have a reasonable understanding and knowledge about the biology of sex.
- \_\_\_\_\_ 39. Fear of intimacy is a major cause of difficulty in male-female relationships.
- \_\_\_\_\_ 40. For some students, simple social skills are sometimes lacking, and this lack is a major source of anxiety about relating to the opposite sex.

Key to Student Development  
Facts and Myths Instrument

1 - T	11 - F	21 - T	31 - T
2 - T	12 - T	22 - F	32 - T
3 - F	13 - T	23 - T	33 - T
4 - F	14 - T	24 - F	34 - T
5 - F	15 - T	25 - T	35 - T
6 - T	16 - T	26 - F	36 - T
7 - T	17 - F	27 - T	37 - T
8 - T	18 - T	28 - T	38 - F
9 - T	19 - T	29 - T	39 - T
10 - T	20 - F	30 - T	40 - T

### Values Training Pre-Test

1. What three things do you now value the most?
  2. Which of these three values will be less significant for you 5-10 years from now?
  3. Which of these three values will remain significant for the next 5-10 years?
  4. What person has been most influential in shaping your values?
  5. Which life experiences/events have been most influential in shaping your values?

## The Valuing Process

The "valuing process" leads not only to a greater sense of personal value in one's decisions and general living, but also to more socially constructive behavior.

### Three (3) Processes:

1. Choosing - relies on cognitive abilities.
2. Prizing - emphasizes emotional or feeling level.
3. Acting - concerned with external behavior.

### Seven (7) Criteria:

- |          |   |
|----------|---|
| CHOOSING | 1. Freely<br>2. From alternatives<br>3. After thoughtful consideration of the consequences<br>of each alternative |
| PRIZING  | 4. Cherishing, being happy with the choice<br>5. Willing to affirm the choice publicly                            |
| ACTING   | 6. Doing something with the choice<br>7. Repeatedly, in some pattern of life                                      |

### Explanation of the Seven Criteria:

1. Choosing Freely - If something is to be a guide to one's life, it must be the result of a free choice. If there is coercion, the result is not likely to stay with one for long. Values must be freely selected if they are really to be valued by the person.

2. Choosing From Alternatives - Obviously, there is no choice if there is not an alternative. For example, it makes no sense to say that one values "eating" because there is not a choice involved in the matter. However, one can value certain types of food, but not eating itself. Only when there is a choice from more than one alternative can one say that a value results.

3. Choosing After Thoughtful Consideration of the Consequences of Each Alternative - Thoughtless choices do not lead to values, as we define them. Values must emerge from a weighing and an understanding. Only when the consequences of each alternative are clearly understood can one make intelligent choices. There is an important cognitive factor here.

4. Prizing and Cherishing - When one values something, it is a positive experience. One must prize, respect and esteem a value.

5. Affirming - When a value is chosen freely, after consideration of the alternatives, and when one is proud of the choice, then one is glad to be associated with it and is likely to affirm the choice.

6. Acting Upon Choices - When one has a certain value, it shows up in many aspects of living. Nothing can be a value that does not, in fact, give direction to actual living.

7. Repeatedly, in Some Pattern of Life - A value will show up in different situations and at different times, in a pattern of life.

Technically, if something does not satisfy all seven of the criteria, it is not a full value, but may instead be a value indicator:

A value indicator is an expression (goal, purpose, aspiration, attitude, interest, feeling, belief, or conviction, activity, worry, problem, obstacle, etc.) that points toward a value, but does not necessarily fulfill all criteria of the process of valuing.

Full values grow out of and develop from value indicators. It is important to realize that not everything we do has to be or should be a full value. The relevance of value indicators is that they help us to discover the values that we are developing.

For most people, values clarification happens within the area of value indicators. Most values clarification techniques help people to focus on their value indicators.

## Creative Listening - The Positive Approach

Everyone has a story to tell--a promotion, a gift received, a battle won, a disaster averted, a fish story, an exciting trip . . . . Rarely do we get to tell that story to someone who really listens. Most of the time our stories are only half-heard as the listener waits for that shining moment when he/she can leap triumphantly into the conversation to dazzle, admonish, impress, or educate.

Conversation has become almost an adversarial event: "I'll listen for a short while about your trip to Bermuda if I can then tell you about about my trip to Europe." Herein lies the key to good, creative listening--we can't really enjoy something unless we can tell someone about it. Good news needs to be shared to be really enjoyed! Nothing feels so good as the sharing of a happiness. How often have you said or heard, "I've got to tell someone about this!" If we are the ones to whom the story is told, we can help the teller to almost relive the event, to extract the maximum enjoyment from it. In order to do so, we must give the storyteller our undivided attention.

It is difficult for us, without conscious effort, to give our undivided attention. Besides outside distractions (stereo, TV, children), we have our own stories to tell. By learning what to listen for and respond to, we can train ourselves to give the storyteller our full attention.

We can help in another way. Most of us have been taught not to "brag" or to be "too proud" of our accomplishments. We don't really feel comfortable about enjoying the good things that happen to us. We can, as good listeners, create a safe, accepting atmosphere in which the story can be told, and enjoyed, without self-consciousness.

Don't worry. Your turn will come! You will get to tell your story, too! Good listening will facilitate the flow of conversation for the other persons so that they, having shared their good news with you, will be eager to have yours as well.

We will begin by emphasizing the positive approach to listening for some practical reasons.

1. We really don't get much of a chance to talk about the good news in our lives, and we all know how much unhappiness there is around us. We all need some attention to remind us that we are alive and part of the world. Most of the time we get only fleeting recognition--a "Good Morning" at work or as we pass acquaintances in the street.

2. If someone needs our listening skills to explore a serious problem, it is always easier to begin with something light and nonthreatening.

3. We can concentrate on the happy theme because the sae, unhappy ones will come out--we don't have to search for them.

### Recognizing and Responding to Feelings

Feelings can be grouped very roughly into two categories, pleasurable and unpleasurable. It is sometimes helpful, however, to expand the categories to four: Mad, Sad, Glad, and Scared.

I am sure we can all recognize the feelings (emotions) expressed by all these "feeling words." We not only recognize them but are aware of the different levels, shades, and intensities expressed by the different words. But we must also learn how to recognize, acknowledge, and respond to the feelings as they are actually expressed by the person. The reason for this is that we always react to persons or situations according to our feelings. We have to "get through" the feelings before we can get through to the real content of the "speaker's" story. A person who had a story to tell--whether it is a happy or sad story--must be helped to deal with the emotions involved before the full story can come out (or the problem solved, if that is necessary). No matter what the story is, it is usually best to start out on a positive note because pleasurable feelings are not as threatening as unpleasurable feelings; it is usually easier to laugh than it is to cry or to express anger.

In listening to another person, then, we must listen for the feelings as well as the content of the message. This is a radical departure from our normal conversational mode in which we listen for and respond to the "facts." We must listen for both, of course; but if we only hear and respond to the "facts," we are responding only to the situation. If we listen for the emotions and the facts and respond to both, we are responding to the person.

Helping the other person to recognize and deal with his/her feelings about a situation will facilitate the story-telling process--and the problem-solving process if the situation requires.

## Expanding Your "Feeling Word" Vocabulary

On the following pages are lists of commonly used "feeling words." There are many differences in terms of meanings and intensity, but for now try to think in terms of general categories of meaning. Without looking at the lists, write three feeling words that have the same general meaning as the nine below. For example, the first one is "angry." You might write - "agitated, aggressive, annoyed."

1. Angry
2. Depressed
3. Afraid
4. Rejected
5. Weak
6. Confused
7. Energetic
8. Happy
9. Love

When you have finished, check the lists. Then try to do this again without repeating any words you wrote the first time.

Below, you will find a partial list of feeling words:

Feeling Angry:

Agitated	Antagonistic	Malicious	Wrathful
Aggressive	Arrogant	Mean	Violent
Angry	Belligerent	Nasty	Sadistic
Annoyed	Hard-hearted	Oppressive	Savage
Cranky	Hateful	Outraged	Spiteful
Critical	Heartless	Mad	Stern
Cross	Impatient	Rebellious	Unfeeling
Cruel	Inconsiderate	Resentful	Unfriendly
Disagreeable	Furious	Revengeful	Vicious
Discontented	Insensitive	Rude	Stormy
Dogmatic	Intolerant	Cantankerous	Callous
Envious	Irritated	Ruthless	Fierce

Feeling Depressed:

Abandoned	Despised	Humiliated	Pathetic
Alienated	Destroyed	Jilted	Pitiful
Alone	Discarded	Rejected	Cheapened
Crushed	Discouraged	Lonely	Valueless
Debased	Dismal	Miserable	Unloved
Defeated	Excluded	Mistreated	Whipped
Dejected	Hopeless	Mournful	Worthless
Depressed	Estranged	Obsolete	Rebuked
Desolate	Grim	Ostracized	Overlooked

Feeling Afraid:

Alarmed	Jealous	Panicky	Frightened
Hesitant	Anxious	Overwhelmed	Terrified
Insecure	Apprehensive	Desperate	Timid
Intimidated	Jittery	Embarrassed	Uneasy
Nervous	Scared	Shaky	Worried

Feeling Rejected:

Abused	Diminished	Maligned	Scorned
Belittled	Discredited	Minimized	Shamed
Criticized	Disgraced	Mocked	Slighted
Deflated	Humiliated	Neglected	Underestimated
Depreciated	Ignored	Put Down	Underrated.

### Feeling Weak:

Broken	Fragile	Insecure	Uncertain
Cowardly	Frail	Meek	Unimportant
Crippled	Helpless	Powerless	Useless
Debilitated	Impotent	Puny	Vulnerable
Deficient	Inadequate	Shaky	Weak
Demoralized	Incapable	Small	Unfit
Disabled	Incompetent	Trivial	
Exhausted	Inept	Ineffective	
Feeble	Inferior	Maimed	

### Feeling Confused:

Anguished	Dissatisfied	Lost	Fearful
Awkward	Disturbed	Nauseated	Tormented
Baffled	Doubtful	Offended	Unsure
Clumsy	Foolish	Puzzled	Unsatisfied
Confused	Helpless	Ridiculous	Unlucky
Disgusted	Impaired	Silly	Unpopular
Disliked	Impatient	Suspicious	Touchy

### Energetic:

Assured	Dynamic	Intense	Spirited
Bold	Effective	Mighty	Stable
Brave	Energetic	Robust	Strong
Capable	Fearless	Secure	Sure
Competent	Firm	Self-confident	Tough
Confident	Hardy	Self-reliant	Virile
Courageous	Important	Sharp	Determined

### Happiness:

Amused	Excited	Inspired	Serene
Brilliant	Grand	Jovial	Superb
Calm	Gratified	Joyful	Thrilled
Cheerful	Happy	Jubilant	Triumphant
Contented	Ecstatic	Majestic	Vivacious
Delighted	Fine	Overjoyed	Witty
Elated	Glorious	Proud	Wonderful
Enthusiastic	Great	Satisfied	

### Love, Concern:

Adorable	Faithful	Neighborly	Thoughtful
Affectionate	Forgiving	Obliging	Tolerant
Benevolent	Friendly	Open	Truthful
Benign	Generous	Optimistic	Trustworthy
Caring	Genuine	Patient	Understanding
Comforting	Honest	Pleasant	Warm

## Identifying Feeling Worksheet

1. The doctor says he's going to be all right!
2. I'm tired of him giving me orders.
3. My first check came today and I can pay my bills.
4. He sat down and talked to me like he had all the time in the world.
5. I've had it up to here with her. I hope she never comes back.
6. I found just what I want today and it was on sale--half price.
7. Every time I think of that place I get a knot in my throat and get tearful.
8. I never thought I could be so calm when things went wrong--but I was.
9. I'm not sure what he wants, but I think he's up to no good.
10. I was on the plane with the President and he actually talked to me.
11. All right, do it your way--do anything you want.
12. He acted like I was someone important. He even remembered my name.
13. No one here but me and the dog. No one comes. No one calls.
14. The new teacher seems to be very well informed. I think I'll like him.
15. That's a good-looking girl. How about introducing me?

## Communication Leads

To understand another person's feelings and experiences, we need to attempt to alter his phenomenal field, his personal frame of reference through which he interacts with his world. However, since it is impossible for us to be the other person, the best that we can do amounts to reasonably correct but approximate understandings. With this in mind, it seems desirable that we be continuously open-minded and cautious in appraising others, consider most judgments as tentative, and remember that at best we will have a limited understanding of the unique person with whom we are interacting.

Phrases that are useful, when you trust that your perceptions are accurate, and the helpee is receptive to your communications:

You feel . . . .  
From your point of view . . . .  
It seems to you . . . .  
In your experience . . . .  
From where you stand . . . .  
As you see it . . . .  
You think . . . .  
You believe . . . .  
What I hear you saying . . . .  
You're . . . (identify the feeling; for example, angry, sad,  
overjoyed)  
I'm picking up that you . . . .  
I really hear you saying that . . . .  
Where you're coming from . . . .  
You figure . . . .  
You mean . . . .

Phrases that are useful when you are having some difficulty perceiving clearly, or it seems that the helpee might not be receptive to your communications:

Could it be that . . . .  
I wonder if . . . .  
I'm not sure if I'm with you, but . . . .  
Would you buy this idea . . . .  
What I guess I'm hearing is . . . .  
Correct me if I'm wrong, but . . . .  
Is it possible that . . . .  
Does it sound reasonable that you . . . .  
Could this be what's going on you . . . .  
From where I stand, you . . . .  
This is what I think I hear you saying . . . .  
You appear to be feeling . . . .  
It appears you . . . .  
Perhaps you're feeling . . . .  
I somehow sense that maybe you feel . . . .  
Is there any chance that you . . . .  
Maybe you feel . . . .

Is it conceivable that . . . .  
Maybe I'm out to lunch, but . . . .  
Do you feel a little . . . .  
Maybe this is a long shot, but . . . .  
It seems that you . . . .  
As I hear it, you . . . .  
. . . is that the way it is?  
. . . is that the way you feel?  
Let me see if i understand; you . . . .  
Let me see if I'm with you; you . . . .  
I guess that you're . . . .  
I'm not certain I understand; you're feeling . . . .

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<sup>a</sup>Gazda, G. (1973) Human relations development, pp. 161-62. Boston:  
Allyn & Bacon.

## Helping Skills Stems

1. RA, I have a big decision to make. I've been offered two great summer jobs. One will be directly related to what my major is and the other is a real money maker. Can I talk to you about this?
2. RA, I really feel lost here at State. Everyone seems to belong to a group and have things to do on weekends but me. I don't think I really belong here.
3. I just saw this great presentation on \_\_\_\_\_. I am psyched to get involved.
4. RA, did you ever feel like some of the routines of life are really irrelevant? These little habits can get so overwhelming that I just want to go away somewhere and hide. Do you ever feel this way?
5. I've just been chosen as our class representative for the conference! What a challenge!
6. I don't know how to let Pam know I like her. Can you help?
7. I don't know what to do. I just realized my hometown honey is no longer interested in our relationship.
8. RA, I had a super job last summer. Want to hear about it?
9. Life is the pits.
10. You don't know what it's like being laughed at behind your back!
11. You pay more attention to other floor members than you do to me!
12. My roommate is driving me crazy. He's the most inconsiderate person!
13. I get so annoyed at myself when I "chicken out" of things. It's stupid to be afraid of people, but I am and it keeps me from joining in.
14. Are there any other rooms available in this hall?
15. I really feel like a number here. At home, everyone knew my name.
16. I love him very much, but he keeps taking advantage of me.

17. I can't decide if I want to go home for Thanksgiving or not. Everything at home has changed so much since my parents separated.
18. Should I drop physics?
20. I wish I was someone else. I hate me.
21. Maybe if I changed my major, life would be better.
22. Everyone is having sex these days - aren't they?
23. I don't fit in here.
24. Our team just won the intramural baseball tournament!
25. My parents have really done a lot for me and I don't know how to pay them back.
26. My physics professor stopped and talked to me after class and I really enjoyed the conversation. I never realized professors were human, and I was surprised I had so much to talk about.
27. I was reading an article in Time yesterday. After reading the article, I have been thinking a lot about what I want to do with my life.
28. Everything seems to be going so well for me now.
29. We went to the mountains last week. The colors were beautiful!
30. I've met a girl I really like! We can talk to each other; we like the same kind of music. I can't believe it!

## Listening Skills

1. Basic Attending Skills - to attend to another both physically and psychologically- to give oneself entirely to "being with" another.
  - A. Eye Contact: look at the person you're talking/listening to; periodically break eye contact to avoid staring.
  - B. Body Language: lean towards the person; assume a relaxed posture; use your whole body to express yourself, including hands; nod, appropriately; position yourself so both people are comfortable.
  - C. Verbal Followings: stay on the topic; follow the speaker's lead (if he/she is talking about apples, don't talk about oranges); have the inflection of your voice fit the level and intensity of the speaker.
  - D. Nonverbal Minimal Encouragers: silence - allow time for the speaker to respond to a question or statement; allow time for the speaker to pause, think and then continue what he/she is saying.
  - E. Verbal Minimal Encouragers: repeat one or two key words; simple restatements of the same words as the speaker's last statement; common verbal minimum encouragers; "oh?" "so?" "then . . ." "and?" "Tell me more about . . ." "umm-hmmmm" "uh huh."
2. Recognizing and Responding to Feelings - feelings are the emotional components underlying our statements or behaviors; the basic helping response contains both the underlying feeling and the reason for the feeling.
  - A. Be aware of types of feelings (Mad-Sad-Glad-Scared).
  - B. Feelings are not thoughts. Although when asked, "How do you feel?", some people will respond with a thought, "I feel he shouldn't have done it" rather than with a feeling, "I feel angry."
  - C. "You feel \_\_\_\_\_ because \_\_\_\_\_. For example, "You feel angry because the test was unfair."
  - D. Uses:
    - (1) Helps the helpee recognize and explore feelings.
    - (2) Encourages the helpee to talk more about the problem.
    - (3) Avoids premature advice-giving.
    - (4) Avoids the response of "Yes . . . but \_\_\_\_\_."
  - E. Examples:
    - (1) "It just doesn't make any sense. I've always done well in school, even when I didn't really try. Now, here I am in my first semester of college, really trying, and my grades are rotten. What am I going to tell my folks?"  
Stated feelings: confused, discouraged about poor grades, anxious about what to tell parents.
    - Underlying feelings: may be embarrassed about not doing well; may believe he/she has failed parents.

(2) "I'm really uptight. I've been going with this woman for 6 months now, and I want to break off the relationship, but I don't know how to do it. I'm confused and when I tried to talk to my dad about it, he just turned on the TV."

Stated feelings:

Underlying feelings:

3. Open-Ended Questions - questions which allow many alternatives for self-expression by the helpee, which cannot be logically answered by a "yes" or "no."

A. "What," "how," "when," "where" are good leads for open-ended questions.

For example: "What do you think about \_\_\_\_\_?  
"How do you feel about \_\_\_\_\_?

B. Closed-ended questions should be used very infrequently.

"Yes" and "No" answers usually give little information, take a lot of time, and put the responsibility on the listener for talking and "guessing." (Avoid beginning with words such as "Are you?" and "Do you?").

4. Continuing Statements - encourage further elaboration - e.g., "Tell me more about that . . ." (refer to "Communication Leads").

5. Self-Disclosure - helpful revealing to the helpee about your feelings or experience in a situation similar to the helpee's.

A. Uses - When the helpee expresses that his/her feelings are unique.

When the helpee asks directly if you have experienced the same think.

B. Characteristics - Does not belittle the helpee's problem.

- Is honest and low key.
- You might describe how you think you might feel if you had a similar experience.

6. Confrontation - feedback to the helpee about a double message or discrepancy you have observed.

A. Uses - When helpee denies responsibility (e.g., "Everyone else is doing it").  
- When helpee shows discrepancy between body language and verbal language (e.g., looks depressed but says everything is "OK").

B. Characteristics - requires a high level of rapport.

- if rejected by helpee, return to a feeling-cause statement.

7. Hidden Agenda - the underlying or "real" problem that the helpee has but doesn't feel comfortable talking about initially.
  - A. Many times the hidden agenda will come out once the helpee senses a rapport or trusting relationship.
  - B. Checks for hidden agenda.
    - (1) "It seems as if there is something else bothering you."
    - (2) "You look upset. How about talking about it."
    - (3) "What else would you like to talk about while you are here?"
    - (4) When there is a discrepancy between what the helpee is presenting and degree of emotional upset, a hidden agenda is likely to be found.
8. Problem Statement - a clear, concise summary of the problem which is accepted and agreed to by the helpee before any resolution is attempted.
9. Resolution and/or Referral
  - A. Resolution:
    - (1) Help review past efforts to solve problem and reason(s) why attempts were successful or unsuccessful.
    - (2) Have helpee suggest possible solutions now.
    - (3) Offer additional possibilities, if appropriate.
    - (4) Have helpee decide on and agree to act on one possible solution to try.  
Characteristics: puts responsibility for solution and results on the helpee.
  - B. Referral: If helpee needs further assistance with problem solution, offer to help him/her find other resources--such as a professional counselor or another paraprofessional.
    - (1) Effective referrals require a good relationship with person being referred since all referrals carry a note of rejection.
    - (2) The reason the referral is being made needs to be clearly stated and understood.
    - (3) A follow-up contact to see how the referral went is desirable.

## Listening Skills Practice

While you are at your desk studying in your room, John, a freshman student, knocks on your door. You holler, "Come in," and John comes into your room, stops about halfway across the room and says, "Got a minute?" He is fiddling with the pencil in his pocket and looks nervous.

1. What do you do first?

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2. What do you say to him?

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3. John: "Well, I just got my first Calculus test back, and it was bad! I'm afraid I'm going to flunk the course."

Your response (Feeling-cause statement):

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4. John: "Man, yes! Math 111 was just a review of what I took as a senior in high school, but I'm so lost in this course I don't think I'll ever catch up."

Your response (Feeling-cause statement or open-ended question):

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5. John: "Well, I wasn't the only one who did poorly on the test. The class average was 47, and I made a 48. I've never made a grade that low in my whole life."

Your response: (Continuing statement)

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6. John: "Damn right! I never had to crack a book in high school, and I made A's and B's without any problem. Of course, my high school wasn't very big; but still, I didn't think I was going to have any trouble here at State. Did you have any problems with your classes when you were a freshman?"

Your response: (Self-disclosure)

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7. John: "Hm-m-m. I thought I was the only one this ever happened to. I knew it would be more difficult to make good grades at State, but I sure wasn't prepared for the landslide of homework I'm expected to do. It's really getting me down."

Your response; (Feeling-cause statement followed by an open-ended question) \_\_\_\_\_

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8. John: "Oh, well, I've talked to my instructor about it, and she was nice and understanding and told me not to worry about it. But I am worried. I have always made good grades, and my parents have to work hard to send me to school, and, well, . . . ."

Your response: (Feeling-cause statement) \_\_\_\_\_

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9. John: "Well, yes, there is a lot riding on my work here at State. My Mom and Dad want the best for me, and I really need to do my best for them. As it is, I study all the time. It seems as though that's all I do. To tell the truth, I'm really looking forward to Spring Break. I'm so tired of books, I dream about them at night."

Your response: (Feeling-cause statement followed by an open-ended question) \_\_\_\_\_

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10. John: "I don't have time for anything but studying. If I took time out for a date, I'd get behind in something--chemistry, math . . . . And I'm afraid to go over to the gym to work out, I'm so out of shape. Not only that, I'm not really here to have fun. My folks sent me to State to get a degree."

Your response: (Summary statement) \_\_\_\_\_

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11. John: "Oh, well, I do go to a movie now and then, and I've been to some of the parties here in the hall. But when I'm doing something for fun, I feel like I ought to be back in my room studying. Besides, I just don't like all the drinking that goes on around here. It seems that everybody thinks you have to get drunk to have fun."

Your response: (Problem statement) \_\_\_\_\_

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12. John: "Hm-m-m. Yeah, I hadn't thought about it that way. What do you think I ought to do?"

Your response: (Open-ended question) \_\_\_\_\_

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13. I have thought about getting involved in some of the hall programs . . . maybe even intramural sports. My roommate does a lot of those things and seems to be able to keep his grades up. Is there anything I can do, or anyone I can talk to about managing my time so I can get my studying done and still have time to enjoy being at State?

Your response: (Referral) \_\_\_\_\_

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14. (Next contact) \_\_\_\_\_

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15. Rather than beginning an open-ended question with "why," it is better to begin with \_\_\_\_\_, \_\_\_\_\_, or \_\_\_\_\_.

## Instruments for Class Exercises

### Crisis Types and Intervention Strategies

TYPE I - DISPOSITIONAL - where the crisis results from a relatively minor problem situation and the helper responds in ways peripheral to a counseling role per se.

Examples: Locked out of room  
Lost wallet  
Pregnant and needs information about abortion

#### Strategy:

- (1) Recognize and respond to feelings.
- (2) Clarify the problem and provide services needed as requested (may be information, help with an administrative function, or referral).
- (3) Be sensitive to the type of problem and the person's emotional status to "rule-out" the possibility that:
  - (a) A hidden agenda exists and this is really an indirect request for help.
  - (b) Serious unacknowledged implications of the problem exist which might be harmful later.

TYPE II - ANTICIPATED LIFE TRANSITIONS - where the crisis reflects a normal life transition over which the person may or may not have much control. (The person may come for help prior to, during, or after the transition has taken place.)

Examples: Leaving home for the first time  
A career (or major) change  
Graduating  
Pregnancy (parenthood)  
Separation/divorce of parents

#### Strategy:

- (1) Recognize and respond to feelings (provide support).
- (2) Clarify the problem.
- (3) Help person to develop understanding of changes taking place and of implications of these changes.
- (4) Provide guidance to help person plan effective strategies for dealing with emotions and changes occurring internally and externally.

TYPE III - SUDDEN TRAUMATIC STRESS - crises produced by externally imposed situations that are unexpected and uncontrolled, and that are emotionally overwhelming.

Examples: Sudden death of family member or friend  
Rape, assault  
Sudden loss of job or status  
Breakup of relationship

Strategy:

- (1) Recognize and respond to feelings (provide support).
- (2) Clarify the problem, paying close attention to the loss (real or imagined) that has occurred, and develop an understanding of the impact of the stress or loss.
- (3) Be sensitive to the period of shock, disbelief and denial that usually follows sudden, traumatic events.
  - (a) Denial usually fluctuates in intensity; the more persistent and the stronger it is, the more the person is saying, "I can't cope with this loss." If denial persists, mobilize professional support as soon as possible (e.g., referral to Counseling Center).
- (4) Once a person gives a signal that he/she has accepted the reality of the event, encourage the person to express the negative emotions that result from the stressful situation.
- (5) Provide guidance to help person plan for and develop strategies for coping with changes that result from the traumatic situation.
- (6) Always be sensitive to your own feelings as you work with this type of crisis in particular. It is not uncommon to find feelings such as anger misdirected toward you, the helper. In any case, try to remain calm, rational, and assertive. Try not to withdraw yourself without first making an appropriate referral.
- (7) It is helpful to be aware of specific strategies for use in cases where a sudden, traumatic stress has occurred (e.g., stages of grief reactions, response to and adjustment to rape).
  - (a) Grief Reactions
    - (1) Denial - watch for signs that person is getting over the initial shock.
    - (2) Anger - help person to express and direct toward appropriate source.
    - (3) Bargaining - avoid becoming part of bargain yourself.
    - (4) Depression - provide support and help person learn to substitute for or otherwise adjust to loss.
    - (5) Acceptance - help person plan for dealing with such crises in the future.

TYPE IV - MATURATIONAL/DEVELOPMENTAL - crises resulting from attempts to deal with an interpersonal situation which reflects a deeper, unresolved struggle that has not been adequately resolved in the past. (This crisis is usually presented within the framework of a major social conflict such as sexual problems, drugs, etc.)

Examples: Dependency

Responses to authority

Value conflicts

Sexual identity

Capacity for emotional intimacy

Attaining reasonable self-discipline

Strategy:

- (1) Recognize and respond to feelings (provide support).
- (2) Help to conceptualize the underlying instrumental issue (conflict) in the relationship - define the patterns determined by this issue.
- (3) Help the person to develop more adaptive means of responding to the other person involved in the current conflict while simultaneously helping to resolve the determining developmental conflict. For this purpose, the skills of a professional counselor are almost always needed (i.e., referral is the best strategy).

TYPE V - REFLECTING PSYCHOPATHOLOGY - pre-existing psychopathology precipitates the crisis or impairs resolution.

Examples: Bizarre, unusual mannerisms or speech

Current problem is one of a history of repeated like problems

Unfounded beliefs (delusions) which may be in the form of persecution, possessing powers, etc.

Strategy:

- (1) Use calm, supportive approach, emphasizing that you are there to help.
- (2) Do not dig into the problem.
- (3) Refer the person as soon as possible to a professional.

TYPE VI - PSYCHIATRIC EMERGENCIES - crises where general functioning has been impaired and the individual becomes incompetent or unable to assume personal responsibility.

Examples: Acutely suicidal  
Drug overdose  
Acute psychoses  
Uncontrollable anger  
Alcohol intoxication

Strategy:

- (1) Use a calm, supportive, directive approach - recognize and respond to feelings.
- (2) Assess the medical or psychiatric condition as quickly as possible.
- (3) Clarify the situation that produced or led to the present condition. Due to loss of consciousness or capacity for competent functioning, others (informants) may become the most helpful sources of information.
- (4) Mobilize all medical and professional resources necessary to treat the condition (referral).
- (5) Plan for integration of the person back into the living situation (e.g., talking with suitemates, etc. to explore their reactions to the crisis).
- (6) Be aware of procedures called for by the more frequently encountered psychiatric emergencies:
  - (a) Suicidal person
  - (b) Drug overdose
  - (c) Alcohol intoxication

## Dealing with Grief Reactions as a Peer Counselor

1. Denial
  - Denial usually fluctuates in intensity.
  - It, as all of the stages, should be respected as a defense which may be very necessary to the person at the time it is used.
  - Watch for signs of readiness to accept reality.
  - Indicate that you are ready and able to accept reality yourself. Your friend's reluctance to show that he/she is aware of the true situation may be fear of how you will respond to the knowledge of your friend's awareness.
  - Be aware that combativeness on your part may force your friend to argue himself/herself into further defense of unreality if he/she cannot safely give up this defense without feeling helpless, or hopeless, totally unable to cope.
2. Anger
  - Try to accept the fact your friend feels this way without getting angry back - be assertive instead.
  - Try to reflect the anger if it is directed inappropriately (displaced) at you and work toward directing it at the proper source. Realize that it may be threatening for your friend to be angry at the correct source - a lover perhaps.
  - Try not to withdraw yourself.
3. Bargaining
  - Do not become part of a bargain yourself.
  - Be watchful for unexpressed feelings of guilt in the substance of a bargain. "I'll stop going out with X at home if you become re-engaged to me."
4. Depression
  - Do not try to cheer up unrealistically a person who is depressed.
  - Learn to use silence; our language is overused and inadequate. "The water in the vessel is sparkling; the water in the sea is dark. The small truth has words that are clear; the great truth has great silence." [-Tagore]
  - Learn to touch - there is an intense, complex, language in body language.
  - Examine practical alternatives and rally available resources to the central difficulty in the depression.
5. Acceptance
  - Acceptance is not an ending in most grief reactions - it is a beginning and may deserve a peer counselor attention for that reason.
  - Beware of unnecessary dependencies in a post-crisis situation.

## Sexual Assault as a Crisis

Sexual assault must be considered as a crisis since it contains the defining elements of crisis:

- (1) Suddenness
- (2) Arbitrariness
- (3) Unpredictability

We associate the act with these three factors. As intervening agents, we need to ensure that the treatment of the victims after the act is not an additional crisis. Experience has shown that the type of intervention after sexual assault may either alleviate the problems or actually produce additional trauma.

Each agent who comes into contact with victims must approach them with understanding and concern. An open mind and an ability to listen without making judgments are the primary instruments when dealing with an immediate crisis.

Whether or not the assault appears as sexual in its final intent, assault (or violation of the integrity of a person) can lead to feelings of helplessness, and give the victims the sense that they have little control over their own lives. Sensing this and supporting efforts to regain control can be a sensitive and difficult task.

Sometimes the reactions to crisis are immediately observable to an onlooker. More often the individuals react in ways which are confusing to those who do not know them well. Reactions are not simple and do not always follow in a straightforward fashion. Some victims appear distraught, others calm. Long-term effects cannot be predicted from initial impressions.

It should be recognized that, to some degree, stress will disrupt normal patterns of adaptation and defenses may not work effectively. The disruption that occurs with crisis may become apparent immediately or after a delay. Frequently, whether or not they appear helpless, people in crisis become more dependent and have more needs for dependency. Usually they require more support and positive guidance at this time.

It is important to remember one factor frequently overlooked in discussing crisis victims. Immediately following a crisis, the individuals usually have a heightened susceptibility to suggestions (both positive and negative). Along with heightened emotionality this openness can be used in a very positive way. The counselor should encourage victims to talk freely and should support attempts to recover personal control through the expression of their feelings if they seem able to support this type of ventilation.

Finally, it should be kept in mind by all of us that we are usually not the only people who will be dealing with the victims.

Concern for the victims and the effects of the crisis should also be remembered in our dealings with other helping agents and with the friends and relatives of the victims.

- excerpted from: Helping the Victims of Sexual Assault  
Provincial Secretariat for Justice

### Patterns of Rape

	<u>Anger Rape</u>	<u>Power Rape</u>	<u>Sadistic Rape</u>
Aggression:	Victim is battered.	"Necessary force" is used.	Force is eroticized.
Assault:	Impulsive and spontaneous.	Premeditated and preceded by persistent fantasies.	Calculated and pre-planned
Offender's Mood:	Anger and depression.	Anxiety.	Intense excitement.
Offender's Language:	Abusive: cursing, swearing, obscene.	Instructional and inquisitive; gives orders, asks personal questions.	Commanding and degrading.
Dynamics:	Retribution for perceived wrongs, injustices or "put downs."	Compensation for deep-seated insecurities and inadequacy feelings.	Symbolic destruction and elimination.
Duration of Assault:	Short.	May be extended.	Extended, with assaults, kidnapping, murder.
Physical Trauma to Victim:	Trauma to all areas of victim's body.	Bodily injury not intentional.	Physical trauma to sexual areas; in extreme cases, mutilation.
Frequency of Offenses:	Episodic.	Repetitive and may show increases over time.	Ritualistic, with bondage, torture, bizarre acts interspersed with other nonsadistic sexual assaults.

### Crisis Scenario - Traumatic Stress Sexual Assault

Please read the following scenario and answer the questions that follow:

As a 20-year-old college junior, Karen had shown a very successful adjustment to college life. Though not an honor role student, she nonetheless performed well in her courses and felt satisfied with her academic progress. Karen appeared very positive in her choice of a career and had in her junior year already begun investigations into the job market. Socially, Karen was well liked in her residence hall and enjoyed a fairly wide circle of friends. Others described her as "level-headed, confident, funny, and someone you could count on." Karen's boyfriend of two years appeared to be much like her and friends expected them to eventually marry. Karen came from a supportive achievement-oriented family living in the same state as her school. She regularly kept in contact with her family though gradually establishing an increasing sense of independence from them throughout college. Though initially Karen had experienced some conflict with her parents over her choice of major, the tension had long been resolved by her third year in college.

A conscientious student, Karen often studied late into the night. On a cold night in November, she found herself unable to concentrate in any of her usual study locations, and on a whim decided to work in an empty classroom across campus from the residence halls. Later that night while returning to her residence hall, she was pulled from the sidewalk by a large male whose face she could not see and raped in the hallway in the hallway of an unlit classroom building. Afterwards, Karen sat for a long time crying and shivering. Eventually, she got up and in a panic raced back to her residence hall. Anxious and scared, she reported what had happened to her RA and friend, Michelle.

Subsequently, Karen was taken to the Health Service on campus where she was examined, treated, and talked with by a Rape Counselor. Scared, angry, and with a pervasive sense of guilt, Karen returned later to her hall where she slept soundly with the help of medication administered by her doctor. In the coming weeks, Karen continued to see a counselor, but was obviously in a crisis following the stress of a rape. Generally even tempered, Karen's moods would change rapidly. Often she was found lashing out at someone for something minor and breaking into tears for no apparent reasons. Much of the support offered by her friends was either rejected or accepted begrudgingly; Karen refused to talk with her family about the rape. Though she continued to go to class, Karen appeared unable to concentrate and uninterested in her work. She showed little appetite and lost about five pounds in the 2 weeks following the incident. Gradually, Karen appeared to return to "normal" using her counseling for expressing and resolving feelings around the rape and using her friends for support and guidance in dealing with daily stresses. Following Christmas break, Karen returned to school a little sad, but generally happy to be back in school with her friends.

## Traumatic Stress Case - Sexual Assault

What was this individual's life like before she came under stress?  
How is this relevant?

How might you expect any individual to react to such a trauma?

How would you characterize this person's reaction? Normal? Abnormal?

What might your role be with this person?

What resources could you recommend?

Describe some of the relevant developmental issues in this case:

## Quiz on Facts About Rape

Answer each question by putting a check under "True," "False," or "I don't know."

TRUE FALSE I DON'T KNOW

1. Rape is forced sexual relations against a person's will. \_\_\_\_\_
2. Rape is the most frequently committed violent crime in the United States. \_\_\_\_\_
3. Only women are raped. \_\_\_\_\_
4. Over 50 percent of all rapes occur between people who have met before. \_\_\_\_\_
5. The majority of reported rapists are between 15 and 24 years old. \_\_\_\_\_
6. Women ask to be raped by the way they act and the type of clothes they wear. \_\_\_\_\_
7. Most rape victims are young, attractive, and seductive. \_\_\_\_\_
8. Most rapists are men who have uncontrollable sexual urges. \_\_\_\_\_
9. Rapists interviewed say they have poor social relationships with women. \_\_\_\_\_
10. Rape is an expression of hostility, aggression, and dominance. \_\_\_\_\_
11. All rape victims, regardless of their previous sexual experience, report rape as a violent and dangerous attack upon them that deeply affects their lives. \_\_\_\_\_
12. Most women secretly want to be raped. It is a "turn on." \_\_\_\_\_

TRUE FALSE I DON'T KNOW

13. The most common rape situation involves a stranger, armed with a knife or gun, attacking a lone woman in a deserted area. \_\_\_\_\_
14. Studies show that rapists plan ahead and choose likely "victims." \_\_\_\_\_
15. Most rapes occur between people of the same race and similar social position. \_\_\_\_\_
16. The majority of rape victims are between 15 and 19 years of age. \_\_\_\_\_
17. An estimated 50 percent of all rapes are ever reported to the police. \_\_\_\_\_
18. Most rape reports are false. Women accuse men to get revenge or to cover up a pregnancy. \_\_\_\_\_
19. If charges are dropped in a rape prosecution, the charges were probably false. \_\_\_\_\_
20. A woman can stop a rape if she really wants to. \_\_\_\_\_

## Answers - Quiz on Facts About Rape

- 1 - True Between men and women, there are a lot of double meanings, confusion and missed communication. When it happens around issues of sex, it can mean trouble - like acquaintance rape. When force is used to have sex, it is a crime, even if the man and woman know and like each other, even if they have had sex before.
- 2 - True The American Medical Association estimates that one in twelve women will be raped or sexually assaulted sometime in their lives; other (probably more realistic) estimates range up to one in three.
- 3 - False While the overwhelming majority of sexual offenses have been committed by men against women, men have also been the victims of rape and sexual assault.
- 4 - True About half of reported rapists are known to their victims. About 14 percent occur between "close, personal" friends. These situations come from reported rapes.
- 5 - True
- 6 - False This myth probably has persisted because it makes women feel "safe"; if we are not the "type that gets raped, we are, therefore, not at risk." Strangely enough, there is no other crime in which the victim is held suspect.
- 7 - False Rapists choose their victims without regard to physical appearance. Victims are of every type, race, and socioeconomic status.
- 8 - False At least 60 percent of convicted rapists have regular sex partners or are married; they talk of aggression and dominance, not sexual satisfaction, as the major motives for rape. Furthermore, in one study of 1300 convicted offenders, few were diagnosed as mentally or emotionally ill.
- 9 - True Most offenders report difficult relationships with women in the past and find it difficult to maintain a "healthy" relationship.
- 10 - True All evidence indicates that rape is a brutal act of violence and a display of power, rather than an act of passion or sexual gratification.
- 11 - True In an actual rape, the victim fears for her life. Generally, victims are so terrified that they are never able to forget this fear, even though many will go on to have "normal" relationships and sex lives.

- 12 - False In a fantasy, the person fantasizing is in control. In an actual rape, the victim is not in control, fears for her life, and is terrified. Rape is not a "turn on."
- 13 - False Most often, rape happens between people who know one another, in the daytime hours, and often in the victim's home.
- 14 - True
- 15 - True Nearly 75 percent of rapes involve persons of the same race.
- 16 - True
- 17 - True Prevailing mythology works against successful prosecution of rapists. The standard defense puts the victim on trial and the facts are often lost in the innuendos and half-truths about her character or her contribution to the crime. In the face of these barriers of public sentiment and the wide-open risk of humiliation in court, these victims often refuse to testify.
- 18 - False Only about 2 percent of rape calls turn out to be false reports - which is the same false-report rate as for other felonies. If we believe this, we will not provide the support that a victim of sexual assault so desperately needs.
- 19 - False Many times, the rape trial is so difficult for the victim to sit through that they decide that it is easier to not prosecute the criminal.
- 20 - False This would mean that no woman can be forced to have sex; however, nearly 90 percent of rapes involve threats of physical harm or the actual use of physical force. It follows that women often submit to a rape to prevent more severe bodily injury or death.

## Instruments for Class Exercises

### Definition of Suicide

Situational aspects of suicide:

- (1) The common stimulus in suicide is unendurable psychological pain.
- (2) The common stressor in suicide is frustrated psychological needs.

Conative aspects of suicide (conative - purposeful):

- (3) The common purpose of suicide is to seek a solution.
- (4) The common internal attitude toward suicide is ambivalence.

Affective aspects:

- (5) The common emotion in suicide is hopelessness-helplessness.
- (6) The common internal attitude toward suicide is ambivalence.

Cognitive aspects of suicide:

- (7) The common cognitive state in suicide is constriction.

Relational aspects of suicide:

- (8) The common interpersonal act of suicide is communication of intention.
- (9) The common action of suicide is egression.

Serial aspect of suicide:

- (10) The common consistency in suicide is with life-long coping patterns.

## THE ETIOLOGY OF SUICIDE IN COLLEGE STUDENTS: A CONTINUUM APPROACH

### PRECIPITATING FACTORS

DEPRESSION

HOPELESSNESS

EXTERNAL LOCUS OF CONTROL

SUICIDAL IDEATION AND/OR ACTION

From: Schneidman, E. (1985), Definition of suicide, Wiley, New York.

## Facts and Fables on Suicide

- FABLE: People who talk about suicide don't commit suicide.  
FACT: Of any ten persons who kill themselves, eight have given definite warnings of their suicidal intentions.
- FABLE: Suicidal people are fully intent on dying.  
FACT: Most people who attempt or commit suicide are gambling with death and try to leave themselves a way out. They are looking for control over their lives often without realizing they are playing with death.
- FABLE: Once a person is suicidal, he/she is suicidal forever.  
FACT: Individuals who wish to kill themselves are suicidal only for a limited period of time.
- FABLE: Improvement following a depression means that the suicidal risk is over.  
FACT: Most suicides occur within about 3 months following the beginning of improvement when the individual has the energy to put his morbid thoughts and feelings into effect.
- FABLE: Suicide strikes much more often among the rich--or, conversely, it occurs almost exclusively among the poor.  
FACT: Suicide is neither a rich man's disease nor the poor man's curse. Suicide is very democratic and is represented proportionately among all levels of society.
- FABLE: Suicide is inherited or "runs in a family."  
FACT: Suicide does not run in families. It is an individual pattern.
- FABLE: All suicidal individuals are mentally ill, and suicide always is the act of a psychotic person.  
FACT: Studies of hundreds of genuine suicide notes indicate that although the suicidal person is extremely unhappy, he is not necessarily mentally ill.
- FABLE: Once someone tried to commit suicide, they won't try it again.  
FACT: Actually, 80% of the people who commit suicide have attempted once before.
- FABLE: Women are more likely to commit suicide than men.  
FACT: Women attempt more often, but men complete the suicide more often.
- FABLE: The decision to take one's life is triggered by a sudden crisis.  
FACT: Actually, it's the result of long periods of stress, anxiety and depression.

From E. S. Schneidman and N. L. Faberow (1961), Some facts about suicide, PHS Publication No. 852, U. S. Government Printing Office, Washington, D.C.

## Suicide Facts

TRUE      FALSE

1. People who talk about suicide seldom mean it and can, in fact, be regarded as low risks to commit suicide.      \_\_\_\_\_
2. A history of suicide in the family has little relevance in assessing a person's suicidal potential.      \_\_\_\_\_
3. The more impulsive a person is, the more likely he/she is to commit suicide.      \_\_\_\_\_
4. The fact that a person has attempted suicide once greatly reduces the risk of a second attempt.      \_\_\_\_\_
5. Alcoholics rarely commit suicide because they have, in a sense, found another way of "solving" their problem.      \_\_\_\_\_
6. There is clear evidence that suicide rates are highest in the cold winter months and lowest in the spring and summer months.      \_\_\_\_\_
7. The degree of intentionality of a suicide attempt can be judged, to some extent, by whether or not the person was alone at the time and if he/she expected to remain alone for some time.      \_\_\_\_\_
8. Suicide attempts often represent a form of "Russian roulette," meaning that the person himself is not really sure about his attitude toward life and death.      \_\_\_\_\_
9. If you ask a person directly if he/she is thinking about suicide, you might implant the idea in his/her mind; therefore, this direct questioning should be avoided when assessing suicidal intent.      \_\_\_\_\_
10. No matter how much a suicidal person rejects or fights the idea, you can be assured that he will be greatly relieved by consulting a counselor.      \_\_\_\_\_
11. Women attempt suicide more often than men.      \_\_\_\_\_
12. Marked improvement in the mental state of a person after they attempted suicide usually indicates that the problem has passed and that he/she no longer needs to be considered a serious risk.      \_\_\_\_\_

- 13. The most frequent clinical symptom preceding suicide is increased anxiety. \_\_\_\_\_
- 14. Most suicide attempts are made in the day rather than at night. \_\_\_\_\_
- 15. To preserve the confidentiality of a suicidal person, it is best to give the family as little information as possible. \_\_\_\_\_
- 16. Hostility and aggression are the predominant feelings of the majority of suicidal persons. \_\_\_\_\_
- 17. In people suffering from severe depression, a particularly dangerous time for suicide is when mental and motor retardation reach their peaks. \_\_\_\_\_
- 18. The loss of loved ones has surprisingly little to do with suicidal behavior. \_\_\_\_\_
- 19. In order to be effective in crisis situations, the worker must have professional education and experience; otherwise, he/she is likely to do more harm than good. \_\_\_\_\_
- 20. Suicide is never a rational act. \_\_\_\_\_

### Suicide Facts - Answers

- |       |       |
|-------|-------|
| 1. F  | 11. T |
| 2. F  | 12. F |
| 3. T  | 13. F |
| 4. F  | 14. F |
| 5. F  | 15. F |
| 6. F  | 16. F |
| 7. T  | 17. F |
| 8. T  | 18. F |
| 9. F  | 19. F |
| 10. F | 20. F |

## Statistics on Suicide

Suicide is the second major cause of death among college students.

For every death due to suicide there are ten attempts.

Eighty percent of the people who commit suicide have attempted before.

Alcohol is somehow involved in the majority of successful suicides.

Sunday is the day of the week when most suicides occur.

On college campuses, suicides are most likely to occur during the first 6 weeks of a semester.

Fifteen percent of all automobile accidents are thought to be suicides.

The incidence of suicide is greater among people with more education and those in the upper-middle class.

Elderly white males have the highest suicide rates of any age group. At age 85 the ratio of male to female suicides is 12 to 1.

More MD's die of suicide each year than the combined number of MD deaths due to drownings, accidents, plane crashes, and homicides. The average age for a physician suicide is 48-49, when a professional should be at the peak of one's career.

There is some evidence that the high prestige schools have the highest suicide rates.

The termination of romantic relationships seems to be the type of loss that is most closely associated with suicidal feelings in women.

Among men, suicidal feelings seem to be most closely associated with a pattern of downward mobility.

## Suicidal Signs and Symptoms

Radical change in lifestyle

Hopelessness/despondent behavior

Self-criticisms

Feelings of failure

Indecisiveness

Preoccupation with death

Loss of appetite and sleep

Depression

Suicide plan

Loss of satisfaction from personal relationships

Crying spells

Weight loss/weight gain

Giving away personal possessions

Talking about suicide

Alcohol abuse

An extrovert that becomes an introvert

Drop in GPA -- not going to class

Never take these signs and symptoms lightly. A suicide can happen at any time. Many people are not really sure whether or not they want to take their own lives. These signs and symptoms are a way of lashing out, attracting attention and getting people to notice that they have problems.

## Talking with the Suicidal Person

1. Be aware of the general framework within which suicidal communications can generally be evaluated and of the particular implications of those items as discussed in class.
2. If it is a telephone contact, try to find out where the person is located.
3. If a person appears suicidal, do not be afraid to confront him/her with a question about it. You will not be bringing up a new idea.
4. Try to keep in touch with how you feel and how the person you are talking with feels. Hopelessness can mean he/she has exhausted his/her resources. Anger is better if it is directed toward someone else.
5. Reflect his/her feelings. Allow for as much ventilation of feelings as is possible. Orient the conversation toward the immediate future, its alternatives, and possible resources.
6. Be honest with him/her about how you feel. Silence is OK. Touch and silence can sometimes express feelings you cannot put into words.
7. Try not to be trapped into condoning or rejecting an expressed wish to die.
8. In a serious crisis, maintain contact as long as possible or as long as necessary or arrange to reestablish contact at a specific time and place after a reasonable interval.
9. Crisis intervention can fail and injury or death may be the result. Do not fall into the trap of feeling responsible for another's decision to harm himself/herself or others. Even if you made an error, you did what was possible at the time. Often you will need someone to talk to yourself after a serious crisis or during the time you are offering support to someone on a continuing basis.
10. Do not be too defensive to ask for help or to make a referral if it is needed. If your friend or someone you helped in a crisis is seeing a professional, be supportive, but do not let them make you into another therapist.
11. If long-term support is being demanded, be honest about the limits of the time and resources you are able to give. Do not get overextended.

## Instruments for Class Exercises

### "Appearances Can Be Deceiving" (Compiled at University of Wisconsin-Stevens Point)

GOAL: To facilitate the development of interpersonal tolerance by allowing participants to study and discuss the possible stereotypic perceptions that they may have of others.

#### Introduction: (Instructor)

- You know appearances can be deceiving.
- Since birth, each of us has been constantly learning. We gather information, categorize it for later use, then store it away.
- Sometimes, when we come upon something we've never run up against before, we call on some of our past knowledge and see where this new "thing" fits in our lives.
- We try to gather as much information about it as we possibly can.
- We weigh it, size it up, compare it to other things similar and dissimilar to it; we evaluate our information, and make a judgment about it.
- However, because this process can be long, arduous, and tedious, we sometimes call up some of the "categories" we developed earlier and try to fit the new "thing" into one of them.
- This is a quicker, easier way of dealing with the object and gathering some rudimentary information about it.
- We then have an idea of what it is, and therefore how it fits into our lives.
- Obviously, this "categorizing" is a useful tool and can be very helpful.
- It's fine for squares, circles, bicycles, chairs, and TV sets.
- However, when we use this same process on people, it can be a quite dangerous tool.
- People are too unique, too individual, and too different from each other to ever fit into a category.
- How many times have you seen or heard about someone, and because of the way they dress, comb their hair, walk, or because of their father's job, or the neighborhood they live in, dismissed them as someone you want to be with; or have made a judgment about them assuming much more about them than you can really know?
- And because of these perceptions, these judgments, how many friends have we passed up along the way, how many changes for positive personal interactions have we missed?
- "Categorizing" people is called "stereotyping," and we'll be dealing with this right now.

Explain the following:

- Now I'll be showing you six pictures of different persons.
- As I show each picture, study it, and then spend about 4 to 5 minutes writing a brief vignette or "life story" about the person shown, making a note of the person's possible name, occupation, place of residence, and marital status.
- Obviously, you probably really don't know anything about the person shown, so you must write down your "impression" of the person, what you "think" they are like.

At this point hold up the pictures, one at a time, allowing the participants enough time between pictures to write a short "life story" for each person shown. NOTE: Be careful to not reveal the real identities of each person in the pictures.

After all the pictures have been shown and everyone is done writing, go around the room and ask each person to read or talk about his/her impression of each picture. First have a group discussion of picture # 1, then group discussion of # 2, etc.

After all the pictures have been discussed, lead the group in the following discussion. NOTE: Some of these questions may have already come out during the previous discussions. It would also be appropriate to cover these questions during the discussion of the participants' impressions of the pictures.

1. Are the stories basically similar or dissimilar? How?
2. What did you respond to in the pictures which caused you to form your impressions (eyes, nose, hair, clothes, weight, setting, demeanor, complexion, facial expression, etc.)?
3. Did something in the picture trigger a memory or past experience which caused you to respond in a particular manner?
4. Does the picture remind you of someone else you know? If so, did you attribute the same qualities to the person in the picture as the person that you know?
5. Name some other stimuli which may trigger a typical stereotypic response.

After discussion has ended, explain the following:

- Part of our development includes learning tolerance, realizing that it is important to withhold judgments about people because of apparent or real differences in background, habits, values, or appearances.
- This involves hesitating before making a decision about someone and checking out our impressions to test their validity.
- It is also important to learn . . . how past perceptions and experiences can still influence the present, how biases and stereotypes have developed, how they can skew our perceptions of others, how they may influence our perceptions of others, and how they cause misunderstandings, miscommunication, and missed opportunities for acquaintances.
- As we have seen in this exercise, appearances can be deceiving.

Appearances Can Be Deceiving

1. ROBIN UNDERWOOD

Psychotherapist - Author of Women Who Love Too Much (New York Times' best seller for 37 weeks)

California

Presently married for the third time.

2. ABE ROSENTHAL, age 64

Retired editor of the New York Times - Served as editor for 17 years. Now serves as New York Times essayist.

New York

Married, 3 children

3. EDWARD PERKINS, AGE 58

US Ambassador to South Africa - Carre Foreign Service Officer

Pretoria, South Africa

Married - Wife is Chinese

4. MARTIN SIEGEL, age 38

Former Co-Chief of Drexel, Burnhan, Lambert Brokerage

New York

Provided information to Ivan Boesky, recent insider trading scandal.

5. MABLE MCLEAN, age 65

President, Barber-Scotia College; Chair of United Negro College Fund

Massachusetts

One child

6. SIR ROBERT WATSON-WATT, deceased

Scottish Physicist

Meteorologist; discovered radar for radio detection and ranging in WWII

Knighted in 1942; received the United States Medal for Merit in 1946

Pictures of Different Persons

#2



NAME:

OCCUPATION:

PLACE OF RESIDENCE:

MARITAL STATUS:

OTHER:

#3



NAME:

OCCUPATION:

PLACE OF RESIDENCE:

MARITAL STATUS:

OTHER:

#4



NAME:

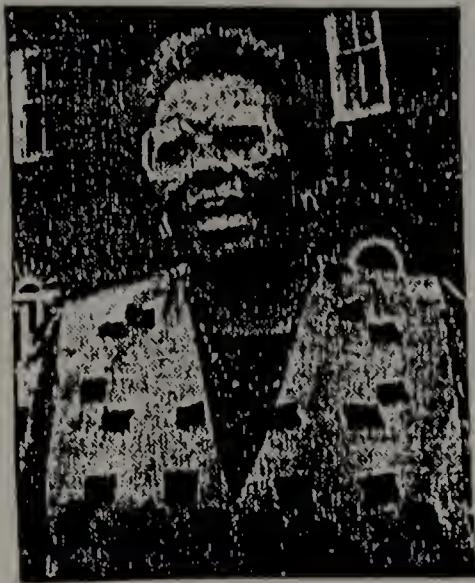
OCCUPATION:

PLACE OF RESIDENCE:

MARITAL STATUS:

OTHER:

#5



NAME:

OCCUPATION:

PLACE OF RESIDENCE:

MARITAL STATUS:

OTHER:

#6



NAME:

OCCUPATION:

PLACE OF RESIDENCE:

MARITAL STATUS:

OTHER:

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