UNLV College of Education Multicultural & Diversity Newsletter

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“The longer I live, the more I am satisfied of two things: first, that the truest lives are those that are cut rose-diamond fashion, with many facets answering to the many-planed aspects of the world about them; secondly, that society is always trying in some way or another to grind us down to a single flat surface.”

Oliver Wendell Holmes
In the fall of 1996 the College of Education Multicultural and Diversity Committee reformed. This enthusiastic committee brought forth to the College of Education the proposal that the committee become a standing committee in the College, rather than the "task force" it had been in the past. The College unanimously supported the committee and the Multicultural and Diversity Committee immediately went to work.

One of the first concerns addressed by the committee was a mission statement written by committee members: Steve McCafferty, John Filler, Nancy Gallavan, Sandra Okura, Kyle Higgins, Porter Troutman, Stanley Zehm, Mark Bannatyne, Millie McClain, and Joyce Nelson-Leaf. The mission statement is as follows:

The emerging philosophy of the Multicultural and Diversity Committee is that excellence in education cannot be achieved without educational equity for all who enter our schools. This includes (but is not limited to) females, males, people of color, people who live in poverty, people who live alternative lifestyles, people with disabilities, people with a language background other than English, people of all ages, and people who have recently immigrated to the United States. Educational equity is defined by processes that work against marginalization and foster knowledge of and respect for the diverse nature of our population.

A curriculum reflecting educational equity focuses on providing every individual with the sense that he or she is situated within a school community that values his or her current and potential contributions. Such a curriculum also reinforces the historical and contemporary role of people from diverse backgrounds, including multiple perspectives in relation to the teaching of core subject areas.

From this mission statement evolved a list of goals. A few examples of the goals met by the committee are:

•A college-wide workshop featuring Dr. Gary Howard from the REACH Center was held in the spring of 1998.

•A Multicultural and Diversity Section of the Curriculum Materials Library was established.

•A college-wide workshop featuring Dr. Rudolfo Chávez Chávez from New Mexico State University was held in the fall of 1998.

•A Center for Social Justice and Equity was established in the College of Education by Joyce Nelson-Leaf, Dr. Susan Rumann, and Dr. Aimee Govett.

•A college-wide survey concerning multicultural and diversity issues was conducted in the college and those results reported in the newsletter.

•And, the Multicultural and Diversity Newsletter began publication in the spring of 1997.

The Multicultural and Diversity Committee has grown, matured, and continued. Current members of this committee are: Steve McCafferty, John Filler, Nancy Gallavan, LeAnn Putney, Nancy Sileo, Kyle Higgins, Porter Troutman, Paul Meacham, Cyndi Giorgis, Aimee Govett, Jean Henry, Bill Pankratius, Lisa Bendixen, and Joyce Nelson-Leaf. Because of their hard work and dedication to multicultural and diversity issues, the College of Education Multicultural and Diversity Newsletter celebrates the end of its fourth year of publication this spring.

The Multicultural and Diversity Newsletter is distributed in the College of Education as well as in other colleges on the UNL campus. The newsletter is also distributed at national and international conferences. Requests for the newsletter have come from educators in California, Hawaii, New Mexico, Washington, Arizona, Tennessee, Montana, and Colorado. Remarks heard most at conferences and from educators who request copies concern the dedication this college must have to multicultural and diversity issues to publish a newsletter four times a year.

As a means to celebrate this occasion—as well as recognize the faculty, Deans, UNLV staff, graduate students, and community members who have contributed to the newsletter and who have supported the existence of the newsletter—we offer an index of the incredible
articles that have appeared in the newsletter over the last four years. Kudos and great appreciation to the authors! And, very special thanks to Dr. John Readence for his support, funding, and enthusiasm for this newsletter in its formative year; Dr. Teresa Jordan for her financial support for the publication of one issue of the newsletter, Joyce Nelson-Leaf and Dr. Porter Troutman for their financial support of the newsletter when other funds were not available, and Dr. Gene Hall who continues to support the publication of this newsletter and the work of this committee. A special thank you goes to Provost Douglas Ferraro who supported the Multicultural and Diversity Newsletter with a Provost Grant Award---without this initial funding, the newsletter would never have begun its evolution.

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the challenge to identify and include cultural values in the context of self-determination is evolving from a variety of perspectives (Kalyanpur & Harry, 1999; Lynch & Hanson, 1999; Lucero-Miller & Newman, 1999; Miranda & Umhoefer, 1998). Thoma and Baker (2000) found that perceptions about self-determination were defined by cultural expectations often based on concrete outcomes in contrast to the research depicting self-determination as a process toward "achieving personal control of a rich and varied lifestyle (Wehmeyer, 1998)."

The differing orientations suggested that the behaviors associated with self-determination maybe supported among predominantly euroethnic heritages. However, diverse cultural perspectives may not have been embraced, or have been accessible to the tenets of self-determination (Kalyanpur & Harry, 1999; Lynch & Hanson, 1999; Lucero-Miller & Newman, 1999; Miranda & Umhoefer, 1998).

Since Nirje's (1972) summon for a broad array of conducts that enabled people to
take control of their lives, the impetus to define the support for self-determination offered a wealth of research illustrating this construct in the past decade. Doll, Sands, Wehmeyer, and Palmer (1996) acknowledged the characteristics of self-determination behavior emerged from seemingly infinite intricate relationships and social events. The notion of assuming control over one's life reflected a process of realizing (a) the individual was the causal agent of their circumstances, (b) the process involved developing strategies to diminish unnecessary external influences, and (c) emphasis shifted toward personal control of a rich and varied lifestyle (Bambera, Cole, & Koger, 1998; Wehmeyer, 1998; Wehmeyer & Sands, 1998; Sands & Doll, 1996; Wehmeyer, Kelchner, & Richards, 1996).

Self-determination, as a movement to support and promote individual autonomy and control, frequently conflicted with the value systems of cultures that supported the family and community perspectives (Harry, Kalyanpur, & Day, 1999; Kalyanpur & Harry, 1999; Herring, 1998; Harry, 1995). The responses from the Thoma and Baker (2000) survey reflected the relationship between macro and microcultural experiences and value systems, and depicted how tensions and interpretations regarding self-determination existed (Kalyanpur & Harry, 1999; Lynch & Hanson, 1999; Wehmeyer, 1998; Harry et al., 1995; ).

Thoma and Baker (2000) conducted a pilot study to examine what common interpretations existed between an euroethnic perspective of self-determination, and how cultural perspectives concerning the present definition bridged cultural/ethnic values. The survey investigated what influences based on diverse cultural traditions shaped respective definitions of self-determination while maintaining specific cultural identification (Harry, et al., 1999; Kalyanpur & Harry, 1999; Harry, et al., 1995). The participation of fourteen individuals from four different ethnic/cultural backgrounds who had an informed understanding about the concept of self-determination were interviewed. Thoma and Baker (2000) examined whether there were distinctions in the ways individuals from diverse cultures view, acquire, and implement self-determination. The findings from the study depicted that the definition concerning self-determination involved outcome orientations distinct from and similar to the qualities identified with the process for obtaining or realizing these outcomes (Thoma & Baker, 2000; Wehmeyer, 1998).

The significance of these findings illustrated the sociocultural beliefs of educators, evaluators for special education services, and parents from diverse backgrounds, play an influential role in the extent of supporting self-determination for students (Thoma & Baker, 2000; Coutinho & Oswald, 1998). Teacher perceptions concerning self-determination will impact student behavior, and play an important role in the process of self-advocacy and representation. Culturally diverse communities continue to exercise greater influence and desire higher expectations for the education of their children (Lynch & Hanson, 1999; Oswald et al., 1999; Sosa, 1998). Teacher sensitivity and competency to the diverse constructs about individual and community self-determination will help shape cultural competence and cross-cultural engagement (Thoma & Baker, 2000; Sosa, 1997). With the increase in diversity among teachers, administrators, and support professionals, the issues concerning cross-cultural engagement will reflect how self-determination is promoted within educational service systems (Agran, Snow, & Swearer, 1999; Lynch & Hanson, 1999; Sosa, 1997), and how these values support student and family lifestyle transitions from many cultural perspectives.

Multicultural Perspectives

Dunn (1968) found there was an over-representation of African-American youth receiving special education services in urban schools which prompted the revisitation to the decision made in Brown v. Board of Education (1954). The notion that separate but equal education continued to be examined with other cultural groups where the variables of (a) poverty, (b) discrimination or cultural bias in referral and assessment, (c) factors uniquely related to ethnicity, and/or (d) school-based factors continued to influence educational placement (Lynch & Hanson, 1999; Oswald, Coutinho, Best, and Singh, 1999; Frison, Wallander, & Brown, 1998; Fujiura & Yamaki,
Lubeck (1994) stated that traditional education practices continued to reproduce social class hierarchies as outcomes of institutionalized knowledge and qualifications. The perception that social assimilation and status was achieved through institutionalized standards and determined the extent of cultural capital within the context of the predominant culture (Lubeck, 1994). As a result, eurocentrism remained culturally hegemonic and represented the driving force toward disunity and the sense of dissembling cultural communities (Takaki, 1993). Within the context of educational practices, western programs were historically shaped by (a) assessment practices, (b) curriculum models, and (c) educational goals that reflected the traditions of maintaining a homogenous culture (Mallory & New, 1994). However, the bureaucratic urge to maintain cultural uniformity and cohesion was identified as contrary to the tenets of a democratic society (Mallory & New, 1994; Takaki, 1993), and unresponsive to prepare culturally diverse students requisite skills for success in the mainstream, and thus, increase their cultural capital (Kalyanpur & Harry, 1999; Lubeck, 1994).

The impact from interacting with professionals have traditionally expected families to do the adapting rather than professionals making accommodations for more responsive services (Kalyanpur & Harry, 1999). Professionals frequently projected the sense of diminished status upon families, and as a result, families were less informed, less willing to advocate for available services and supports (Kalyanpur & Harry, 1999). Kalyanpur and Harry (1999) identified that making second language accommodations would insure consensus in shared knowledge that empowered families and decreased professional subjectivity (Lynch & Hanson, 1999). Harry, et al., (1995) offered considerations to promote cross-cultural engagement for establishing responsive educational services for families from diverse cultures which included (a) social class based on occupation, (b) economic status, (c) group membership, and (d) culture of origin and culture of destination (Kalyanpur & Harry, 1999; Lynch & Hanson, 1999; Sosa, 1997).

Thoma and Baker (2000) determined the interpretations about self-determination that included cultural values, traditions, and practices depicted distinctions and consistencies with previous research. The pilot study involved interviewing students in a university cohort teacher training program, graduate and doctoral students, and teacher educators (Thoma & Baker, 2000). The questions focused on the participants’ understanding of the term self-determination, their beliefs about self-determination within their cultural and community framework, and their understanding of the turning point when an individual becomes a self-determined adult within the cultural and community perspective (Herring, 1998). Thoma & Baker (2000) determined there were similar perceptions regarding self determination defined in the research literature, and those generally accepted from diverse cultural perspectives.

 Though common perceptions existed across ethnic and cultural orientations, Thoma and Baker (2000) found incongruities from survey participants’ responses when compared to recent research assertions concerning self-determination (Wehmeyer, 1998). These inconsistencies illustrated how the perceptions of self-determination were viewed as outcomes versus how an individual engages this process through a series of actions. The notion of who is the causal agent exemplified how differing orientations about individual empowerment were determined. Thoma & Baker (2000) found that the transition into adulthood depicted the most significant consideration with regard to identification of key components of self-determination. The research participants shared that the role of parents played an important role in the decision making process, and determined adult readiness from emotional and financial vantages (Thoma & Baker, 2000). The research revealed that age was also a determiner of one’s competency to marry and support a family.

The frequent disparity among cultural and ethnic groups receiving educational services identified in literature underscores the need toward promoting self-determination (Wehmeyer & Sands, 1998; Wehmeyer, et al., 1998; Doll, et. al., 1996; Sands & Doll, 1996). Establishing professional and cultural reciprocity and parity that diminishes institutional hegemony within school systems, remains a recurring issue in educational
literature (Kalyanpur & Harry, 1999; Lynch & Hanson, 1999; Lubeck, 1994). However, the perspectives of self-determination, independence, and choice making that acknowledge cultural orientations have yet to be agreed upon (Thoma & Baker, 2000; Wehmeyer, 1998). The research depicted how the constructs of self-determination have not been widely accessed and promoted to determine consensus across cultural value systems (Thoma & Baker, 2000; Wehmeyer, et al., 1998).

Self-determination as a teaching strategy is relatively new in application though research has acknowledged its validity this past decade. For self-determination to become practicable, teachers, support personnel, and administrators must promote its importance in the anticipation of supporting future lifestyle changes of the students and families served (Wehmeyer, et al., 1998). The value for supporting self-determination in education curriculum, with respect to diverse cultural values, will ease the tensions of disunity and sense of disenfranchisement among families and communities (Kalyanpur & Harry, 1999; Lynch & Hanson, 1999; Takaki, 1993). However, if future teachers have differing orientations regarding self-determination, and if the process is not celebrated and supported equally (Thoma & Baker, 2000; Lynch & Hanson, 1999), the continued sense of status quo services will subordinate the issues of educational parity into rhetoric and pedagogy.

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Notes from the Field

Student Teaching Abroad Opportunities Are Transforming Lives
by Bill Speer

"Perhaps the greatest power of educational exchange is the power to convert nations into peoples and to translate ideologies into human aspirations."

J.W. Fulbright

Someone once said that the first place you go when traveling abroad will always be your favorite destination. Not that you aren't energized by each new country visited. It's just that a first visit to a foreign land evokes a sense of adventure and memory which is undiminished over time.

An evident need is for universities to support programs and identify ways that will help future leaders develop greater awareness and understanding of world affairs. The more a program encourages involvement with the host culture in a variety of roles, the more we can expect to find enduring attitudes and behaviors.

UNLV has been offering study abroad programs for years. They started in England in 1981 and then quickly expanded to other sites around the world. One particular aspect of UNLV's international connection is the International Student Teaching Program. Over the past eight years, this program has arranged over 80 international student teaching placements in seven countries. Under the leadership of the College of Education faculty, in conjunction with the UNLV International Programs Office, these options are being expanded further.

The overall goal of the UNLV International Student Teaching Program is to develop among students preparing to become...
teachers greater appreciation and understanding of the world community through participation in a practice teaching experience immersed in another culture.

Our cooperating institution in New Zealand, The University of Waikato, in Hamilton, lies in the central part of the North Island -- not too far southwest of Auckland. Modest in size, the campus is reminiscent of UNLV in that many of the buildings are newer and clustered in a small area. The schools we use for placements possess the personal feel that welcomes informal conversation and encourages reflection.

In Scotland, we have an agreement with St. Andrews College, part of the University of Glasgow. This region has been a religious and commercial center for over a thousand years and an educational one for over five hundred years. Edinburgh, Loch Lomond, the Lake District, Hadrian’s Wall, and other points of interest are less than an hour by bus or express train. London is just a brief flight and serves as a gateway to other European cities.

We are about to enter an agreement with the University of Melbourne that will offer an Australian exchange option for both student teachers and faculty. The University of Melbourne is a world-class research university with an excellent education division.

In the near future, we hope to open new international student teaching sites in Costa Rica, Mexico, and England. The International Student Teaching Committee is always open to the exploration of faculty (and student) suggestions on potential sites.

Such multinational experiences substantially expand perspectives of the world and our place in it. These experiences change the student’s epicenter from southern Nevada to the South Pacific -- from Las Vegas to Loch Lomond -- from the Mojave desert to the contemporary urban and rural scene of South Australia.

One advantage of study abroad placements as structured by UNLV -- distant places, by our standards, lie nearby, inexpensively accessible by public transportation. UNLV international student teachers clearly recognize this early on in their experience. They are uniformly eager to talk about all the interesting places they visit, what they’ve seen there, and the new friends they’ve made.

Often conversation begins with a question or two on the quality of their educational experience. And students wholeheartedly agree that these opportunities led to tremendous professional growth. They also confess in the pre-student teaching seminar that they are somewhat apprehensive before going -- worried that they might not measure up, worried about being in a different country with different people and different customs. As it turns out, these apprehensions are short-lived. The enthusiasm and excitement evident in the students upon return, if bottled and served up in response to these inquiries, would be more than enough to remove the need to answer. In fact, some of our best salespeople are students that have returned from an international placement to share their experiences with students that are contemplating enrolling.

Acceptance as a participant in the International Student Teaching Experience occurs upon satisfactory completion of an extensive application and individual interview process. Assignment to a country is made after careful matching of a student’s qualifications and teaching area with the country and its educational system. Assignment to a specific school is also based on the student’s qualifications and teaching area and the school’s particular needs and ability to provide a rich environment for that individual.

Preparation for an international experience is an important step in the success of such a program. Students who apply are accepted approximately one year prior to beginning their student teaching experience. Consequently, they have the opportunity to enroll in courses that will enhance their understanding of other cultures and people. In addition to the student teaching seminar that all UNLV student teachers must complete, international student teachers are required to attend a series of five special seminars. These special seminars include orientation to the country of placement and its educational system, to life in another culture, and to the requirements of the student teaching experience.

The students are placed with a teacher identified by the host school, cooperating institution, Ministry of Education personnel, or
other comparable agency -- with approval of the Chair of the International, Student Teaching Committee and the Director of International Programs. During the experience there is regular communication between the student teacher, the supervisory personnel, and those at UNLV through email, teleconferences, and the exchange of videotapes. Supervisory visits by UNLV faculty or an appointed adjunct UNLV instructor occurs during the experience.

Benefits to the university include increased sensitivity on the part of faculty and students to enrich their cultural background when working with students from other countries who are attending UNLV. The program leads to university exchanges for faculty in teacher education and also increases the number of foreign graduates students who choose to study at UNLV.

Life is a series of passages, transformational experiences which assure that we grow personally and professionally. Students completing the International Student Teaching Experience have grown. In self-confidence, in the ability to articulate their ideas, in the level of their self-awareness, they are wonderful examples of the best and the brightest which UNLV graduates. And each of them knows that they have been forever changed by their experience. Such programs provide the opportunities to integrate into that international, global world in which they will play an active part. They are not just observers of it -- they become immersed in it.

The world is smaller than ever. It will continue to shrink. Universities like UNLV have an obligation to help prepare the citizen leaders of our country for effective participation in that world. Much of this can be done by what we teach and how effectively we challenge our students when they are in residence on campus. But there is exponential power in doing some of that work while studying and learning in a different culture and in a different place. It's a matter of enhancing the quality of our educational program and making that opportunity available for those that are qualified and that wish to engage it.

Through this program increased numbers of future professionals have the opportunity to participate in an international experience. Students analyze the experience in terms of what they have learned and reflect on the implications for them in their future professional roles. As a result of their participation the individuals develop greater and more in-depth understanding and appreciation of other people, their cultures, and international affairs.

Student teaching abroad is an enriching, life-changing experience. A student that seeks such a challenge reveals a desirable trait -- intellectual curiosity. These students want to know more about other peoples, other languages, other cultures. These students understand there is no substitute for the experience of living in another country and are eager to expand their cultural horizons by learning first-hand how other people live, think, work, and play.

Spending time abroad opens up a window to a world of new experiences. Students who incorporate overseas study into their teacher preparation programs deepen their knowledge and understanding of international, political, and economic issues. The students return with a better perspective on world affairs and a broader understanding of our country and our way of life. The opportunity is theirs to acquire a new understanding of other peoples and cultures and, in doing so, to arrive at a better understanding of themselves.

But study abroad does more than promote academic enrichment and personal growth. It also enhances employment prospects. Students that return from successful experiences abroad possess skills that are valued in today's competitive workplace: not just international knowledge and second language skills but also cross-cultural communication skills, flexibility, resilience, and the ability to adapt to new circumstances and deal constructively with differences. Returnees have demonstrated that they can thrive in new and often challenging environments.

And if you don't think that it works, try sitting in on one of the follow-up seminars with those students of ours who have been there. You won't be disappointed and you'll begin to understand the value of broadening our classrooms to include those of the world.

You never know, from one moment to
the next, what life has in store for you. Take advantage of opportunities presented to you and access the world through UNLV International Student Teaching.

A DEARTH OF FACTS IN ANY LANGUAGE
by María G. Ramírez

"Education Secretary Richard Riley’s suggestion of a ‘dual language’ approach to education is ill-conceived and undoubtedly a most unproductive approach to real learning. It will guarantee an even greater fissure in our nation’s unity," wrote Jack Hagopian, a resident of Huntsville, Alabama, in a USA Today letter to the editor published March 21, 2000. He closed his letter by adding, "Riley, as the national education chief, has his priorities mixed up. He should not be addressing a ‘growing minority,’ but should be emphasizing the need and importance for all Americans to learn English proficiency first and foremost."

The next day, two more letters appeared, one criticizing Riley’s recommendation and the other praising it. The critic, a Peruvian-born U. S. citizen whose first language is Spanish, wrote, “When my family first came to this country, my father insisted that each of the children learn to speak proper English—not ‘Spanglish’ or poor English.” A resident of Smyrna, Georgia, Rosa I. Hurt concluded her letter by writing, “I assure you that if you moved to Peru, you would have to speak Spanish. Peru’s President Alberto Fujimori is of Japanese decent. However, he speaks Spanish.”

The second letter written by the Reverend Dr. Joseph A. Fahy, a priest for the Hispanic Apostolate, Archdiocese of Atlanta, Atlanta, Georgia, voiced support for dual language programs by citing four reasons, the first being, “The inability of many students to acquire the fluency in English necessary to pursue successfully their studies within an ‘English only’ curriculum.”

Locally, a couple of letters appeared in the Las Vegas Review Journal, similar in tone to those of Hagopian and Hurt. Of particular interest was a comment attributed to Leonard Paul, Assistant Superintendent of Secondary Education for the Clark County School District, by Liza Kim, a Review Journal writer, in a column addressing Riley’s proposal to establish 1,000 new dual language schools. Mr. Paul is said to have stated that dual language programs isolate second language students from the mainstream. Further, non-English speaking students should be immersed in the English language as quickly as possible.

First, dual language programs are not ill-conceived. Research cites the academic and linguistic benefits of providing instruction to both language minority and language majority students in two languages (Dolson & Lindholm, 1995; Lindholm & Aclan, 1991, Ramírez, et. al., 1991; Thomas & Collier, 1997). Second, developing English proficiency first if the child’s first language is not English is not desirable. “To assure cognitive and academic success in second language, a student’s first language system, oral and written, must be developed to a high cognitive level at least through the elementary school years” (Ovando & Collier, 1998, p. 89). Further, “to change one’s language is to change one’s way of being,” (Bianciotti) since words, phrases, and expressions define experiences, feelings, and relationships in subtle and unique ways. As further evidence of the interdependence between language and culture, Thomas and Collier (1997) have identified four components linked to a development process influencing first- and second-language acquisition in a school context.

The developmental process for language minority students connects sociocultural, linguistic, academic, and cognitive dimensions influencing first- and second-language acquisition. Basically, students must be in a socioculturally supportive school environment, which includes the “acquisition of the oral and written systems of first and second languages across all language domains” (Ovando & Collier, 1998, p. 89) without delaying the teaching of academics and supporting the cognitive development of the student’s first language through at least the elementary school years. Thus, even the Reverend Dr. Fahy’s comment about the importance of acquiring English language proficiency for success in school is faulty.

Education and the weather have a lot in common. It is often said that everyone has an opinion about the weather but no one can
generally do anything about it. Few understand what causes weather conditions, and fewer can predict, with any degree of accuracy, what the weather will be. Those that like a hot, dry climate generally don’t like a cold, wet environment. Some like that it rains; others prefer that it be dry, with little humidity or moisture. Still others need a cold climate, rather than a hot, dry environment. Depending on where one lives, the weather can change to include any or all of the possibilities imaginable, but still there will be those who complain and disagree about the weather conditions of the day. Additionally, people’s moods tend to reflect the weather. If it’s a gloomy day, people tend to be depressed or feel “under the weather,” while a sunny day tends to make people cheerful, unless it’s too sunny, of course, and then people are upset once again. Trying to please everyone about the weather is impossible.

In education, just like the weather, everyone has an opinion, whether they understand or have any factual information to support why they believe or say. Everyone has an opinion about what should or shouldn’t be taught, how it ought to be taught if it is, who ought to be the providing the instruction, when it should be provided and how it should be implemented. An absence of factual information or knowledge does not discourage anyone from voicing an opinion about teaching and learning. Few who express an opinion about education are licensed teachers but they feel they know as much if not more than teachers about should or shouldn’t occur in the classroom. When first and second language acquisition and pedagogy are added to the educational discussion, the conversation intensifies, regardless of whether the discussants have any personal knowledge of what it’s like to be bilingual. But even those who are bilingual have an opinion, as if knowing two languages automatically endows them with knowledge of second language pedagogy. Unlike the weather, education should not be about one’s likes or dislikes or pleasing people, but about what is beneficial and effective, grounded in sound, objective, research, with accompanying recommendations based on factual data. Richard Riley has obviously read and understood the body of second language research which shows that dual language programs are effective and efficient, not only for language minority students, but also for language majority students.

By the way, dual language programs do not isolate second language students from the mainstream. The exact opposite is true. Dual language not only means instruction in two languages but also instruction for second language and mainstream students in the same classroom. The particulars about how that works are best left for another discussion. The second misstatement attributed to the CCSD administrator dealt withimmersing non-English speaking students in English as quickly as possible, one of the least effective strategies that guaranteed not only academic failure but language loss as well. In all fairness to a colleague, it’s possible that the statements attributed to Leonard Paul were taken out of context or the reporter misunderstood what was said. In any case, it is important to know what we say and say what we know, and when not sure, seek information and become more knowledgeable.

One final thought about language and culture, the same word in two languages does not always mean the same thing, nor does it express the same sentiments or evoke similar feelings. “Bien educado” in Spanish means raised to have good manners while in English “well educated” refers to the level of education attained. The phrases may appear to be cognates but understanding and knowing the two languages allow one to differentiate between the semantic differences. The well educated person in the United States will know what to say, while the “bien educado” will have the good manners not to say what he[she] doesn’t know.

References
Paulo Freire and the Pedagogy of Liberation: Second Language Students in Our Schools

by Steve McCafferty

Paulo Freire was a very influential and radical thinker both in relation to literacy and pedagogy, perhaps the most well known of his books being Pedagogy of the Oppressed, first published in 1970 then reissued in 1993. I most certainly cannot do justice to such a great educator in the space allotted here, but I do want to examine the plight of ESL students in relation to one of the key notions that Freire expounds upon in the book just cited.

Quoting Simone de Beauvoir, Freire contends that "the interests of the oppressors lie in "changing the consciousness of the oppressed, not the situation which oppresses them"" (p. 55). In the U. S., one of our most popular national myths is that everyone has an equal chance economically, that the "American Dream" is attainable to one and all. However, as the work of sociologists, and in particular that of Pierre Bourdieu, informs us, there is a tendency to conform to social "molds" and to reproduce them. Clearly, who we grow up with, who we talk to, the social and cultural practices we are involved in, etc., all constitute an important part of our identity, and moreover, give rise to expectations both with regard to ourselves and others.

If you examine the beliefs for many people in the mainstream in Clark County, I think you would not be surprised to find that there are those who have a stereotypical image of immigrants. The danger is that all too often such an image shows up as expectations, that is, people actually see others in the role they have cast for them on the basis of their stereotype. Of course this can be particularly damaging if the person happens to be a teacher. In this case, the teacher may, for example, automatically expect less from immigrant students and not try to help them realize possibilities or potentials they are capable of. In most cases I would not presume this to be a conscious process, although that does not of course make the situation any better!

According to Freire, "The solution is not to 'integrate' them (the oppressed) into the structure of oppression, but to transform that structure so that they can become "beings for themselves"" (p. 55 [parentheses added]). In a three-year ethnography of a California high school in the San Francisco bay area (Harklau, L. "ESL versus mainstream classes: contrasting L2 learning environments." TESOL Quarterly, no. 2, 1994.), ESL students were not found to receive anywhere close to the same level of administrative attention that mainstream students did. In fact, ESL students tended to be marginalized by both the administration and the non-ESL teachers.

Freire points to the need for those who are marginalized to have the opportunity to critically examine the system, to have a voice in transforming it. I would think such an approach would be most valuable in thinking about what teachers can do to help change both the role of ESL students in our schools and the representation of them that some teachers and administrators may have. Any efforts we can make to have this dialogue with ESL students, to have them actively participate in defining their consciousness, should be a welcome exercise in democracy, and one that leads to the betterment of education within our schools in general.

References

In their short review of the historical progress that women have achieved in closing the gender gap in American graduate education, Maresi Nerad and Joseph Cerny at the University of California, Berkeley, quote the discourse occurring at the 1905 annual conference of the Association of American Universities (Nerad and Cerny, 1999). In the attempt to better define the role and presence of women in graduate schools across the country, Professor Albion Small, Chair of the Department of Sociology at the University of Chicago conducted two surveys for presentation and discussion at that 1905 meeting. His study was conducted against a backdrop of opinion that reflected the then popular theory of biological determinism. A common belief held at the conference suggested that women were unfit for graduate education and was reflected in comments such as "the mental and nervous strain caused by academic work reduces the reproductive powers of women." and "although woman is usually so far less independent and has less originality, she often makes an ideal graduate education during the 95 years since that sixth AAU conference. The number of women who earned doctorates increased dramatically from 1965-1995 (1,760-16,333; a 800% increase). Excluding international students, the proportion of doctorates awarded to American women approached parity with American men increasing from 25% in 1976 to 46% in 1995. Between 1975 and 1995 the largest increase in Ph.D.s earned by women occurred in education (from 31% to 64%), followed by the social sciences (from 25% to 51%), life sciences (from 18% to 42%), architecture, social welfare and public health (from 15% to 37%), the humanities (from 33% to 48%), the physical sciences (from 8% to 22%) and in engineering (from 2% to 12%).

A general snapshot of women in graduate education at UNLV indicates significant participation and pursuit of graduate degrees (UNL, 1999). In 1998 women comprised 62% of the total graduate enrollment. Of students enrolled in doctoral programs, 52% were women. Graduate degrees conferred at UNLV in 1998 followed somewhat similar patterns to the national percentages in education (73%), liberal arts (58%), sciences (58%), urban affairs (67%) fine arts (32%), and engineering and computer science (21%).

Although much progress has been achieved in providing access to graduate education, as we move into our new century there remains much work to be done in fully assessing the challenges that students, in general, and women, in particular, may uniquely face in conducting and completing their graduate degrees and using these degrees to obtain employment. In accord with other survey studies of graduate students, Nerad and Cerny (Nerad and Cerny, 1999) suggest that academic institutions can better contribute to the academic progress of women graduate students by more fully addressing such quality of life or community life issues as health care, counseling, family housing, child care, the schedule of library services and programs to foster student networking and a collegial learning environment. The emerging and supportive role of offices of Graduate Student Services in universities across the country, including UNLV, is a positive sign that our institutions appreciate and understand that equity in intellectual opportunity is often
determined by more than just the classroom or laboratory experience.

References


FEMINISM: WOMEN OF COLOR NEED NOT APPLY?
Part Two of a Three Part Series by Lisa Bendixen

White Privilege
To start off this discussion about white privilege, I thought I would share a moving excerpt from a narrative entitled, "I Don't Understand Those Who Turned Away From Me":

I am afraid of white people. Never admitted that before, deep secret. I think about all of the white women I knew in San Francisco. Women with Masters degrees from Stanford University and cars that daddy bought, women with straight teeth and clear skins from thousands of years of proper nutrition. They chose to be poor. They were quite convincing in the role of the oppressed victim. I want to tell them to go down to Fillmore and Haight and tell somebody about it . . . Perhaps white women are so rarely loyal because they don't have to be. There are thousands of them to pick up and discard. No responsibility to others. The bathing beauties. They want the status of reality and respect without the labor. Respect us simply because we exist. Give us what we want now. My bitterness distorts my words. I don't understand those who turned away from me (Chrystos, 1983, p. 68).

I think that, for me, this passage contains a lot of crucial and emotional information. Although I haven't chosen to be poor, I am one of the white women she is describing. For some reason her statement about the "Masters degree" and the "straight teeth and clear skin" made me think of the many things that I take for granted in this society because I am white. Things surfaced that never would have had I not read and thought about the privileges I have simply because I am white. She also talks of white women wanting respect without the work. While I don't agree with this entirely, I now see that as a white, middle class woman I don't have to deal with racism and poverty and therefore, I have a "leg up" on other groups of women. I do believe that there are white women willing to work at equality and, quite possibly, admitting and dealing with their white privilege is a very important part of the "work" they (myself included) need to do.

I also appreciate her honesty in admitting that she is bitter. I think that sometimes when we read about accounts of racism, sexism, etc., we do so in an "unattached" state. We forget just how ugly oppression is and what it feels like as one human being experiencing it. That sort of raw emotion may distort but it may also bring forth change if handled constructively.

A very potent article about white privilege was written by McIntosh (1990). In coming to terms with her own white privilege she sees this process as "unpacking the invisible knapsack" of unearned privileges she has because she is white. Included in this "invisible, weightless" knapsack are special provisions including maps, passports, codebooks, visas, clothes, tools, and blank checks. She believes that we are taught, sometimes unconsciously, to deny and protect these privileges. She has developed a list of privileges she sees herself as having and the following are a few examples:

#5. I can turn on the television or open the front page and see people of my race widely represented.

#13. I can speak in public to a powerful male group without putting my race on trial.

#14. I can do well in a challenging situation without being called a credit to my race (McIntosh, 1990, p. 32).

McIntosh (1990) describes one factor that interlocks the oppression in racism, sexism, and heterosexism. "They both take active forms, which we can see, and embedded forms, which
as a member of the dominant group one is taught to not see" (p. 33). She gives a number of excellent examples of how we are taught, as members of the dominant group, to "overlook" our racism. I especially related to her statement that she was taught to recognize racism only in individual acts of "meanness" by members of her group, never as "invisible systems conferring unsought racial dominance on my group from birth" (McIntosh, 1990, p. 34). This is very true! I can remember having this "naive" view of racism (e.g., junior high) and, more and more, have come to see it as a societal problem and, of course, much harder to exterminate.

Her list of white privileges was useful for me because it gave me some concrete examples of racism and classism to illustrate what often gets taken for granted. I think this would be a great tool in a number of ways and I plan to use it in my own classes.

McIntosh's (1990) final statements are in regards to what do we do when the important first step, awareness, is achieved? "Disapproving of the systems won't be enough to change them" (p. 34). Can we (white people) use our unearned power to make positive changes in the power systems? I think she would say "Yes", but it would be a difficult challenge. It seems as if white people have two choices: 1) to continue to ignore, or 2) to use this power to begin reconstructing.

Although systematic change takes many decades, there are pressing questions for me, and, I imagine, for some others like me if we raise our daily consciousness on the prerequisite of being light-skinned. What will we do with such knowledge? As we know from watching men (sexism), it is an open question whether we will choose to use unearned advantage to weaken hidden systems of advantage (McIntosh, 1990, p. 34).

I really thought that this article "hit home" for me, more than any other, what it is like to be white in this society. I thought it was very gutsy on her part to think hard about it and to also put it in written form for others to see/examine. I think that her arguments are a good example of how to begin using white privilege in a positive way.

Moraga and Anzaldua (1983) also write about white privilege and feel that it can be used for positive change. They state that white women are born with power (e.g., economic privilege) and should use this power against racism.

Racism is societal and institutional. It implies the power to implement racist ideology and white women do have this power (because of white privilege) compared to women of color. This is how white middle class women emerge among feminist ranks as the greatest propagators of racism in the movement. Rather than using the privileges they have to crumble the institutions that house the source of their own oppression - sexism, along with racism - they often times deny their privilege (Moraga & Anzaldua, 1983, p. 62). They feel that white women deny these privileges in the form of "downward mobility" or keep it intact in the form of guilt.

I do know that I have felt a struggle with guilt when it comes to racism. One thing that helps me to deal with this is to discuss it openly with others. There are times when I will get looks of amazement (from students, relatives, friends, etc.) when I openly admit that because of my skin color I am better off in this society. I am sure that I am seeing some of the denial just discussed. Of course, it is easier to say that things are fine than to deal with the more difficult situation of things being terribly wrong. It seems that the denial of white privilege is a very powerful and dangerous thing.

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CONNECTING CULTURES THROUGH STORIES: TONI MORRISON'S THE BIG BOX

by Cyndi Giorgis

Each semester, I instruct the students in my literature courses to view picture books as a format that is not indicative of reading or interest level. These brightly illustrated books may be viewed as being for young children, but a book like The Big Box will convince readers otherwise. Toni Morrison’s son Slade created the story when he was nine-years-old. Morrison has now taken the story’s premise and has set it to rhyme. Three children make their parents, neighbors, or teachers nervous—Patty talks in the library, Mickey plays handball where he shouldn’t, and Liza Sue lets the chickens on her farm keep their eggs. So the adults decide that since the children cannot follow the rules they must be placed in a big box. The children counter, “I know you are smart and I know that you think/You’re doing what is best for me./But if freedom is handled just your way/Then it’s not my freedom or free.” The children’s parents visit on Wednesday nights and bring lots of gifts, but the “door only opens one way.” Giselle Potter’s illustrations literally interpret the text and the push to conform is evident on the children’s somber faces.

While this book is not appropriate for an elementary school audience, the social commentary on childhood, freedom, and the role of adults in children’s lives makes it a valuable tool for dialogue in teacher education classes. Each person who has read The Big Box has interpreted it in their own way. Those varied interpretations illustrate the levels of meaning within the book and the potential it has for classroom discussions. Marilyn McKinney, Nancy Sileo and myself will share our connections to the book and how it relates to teaching and teacher education.

As I find myself wandering (and more often racing) through life as a teacher educator, I can’t help but think about the Pattys, Mickeys and Liza Sues I have encountered over the years. In these insane times when test scores and legislative mandates are wielding unparalleled control over the lives of the teachers and children with whom I work, the "Big Box" is an accurate and frightening metaphor! Most frightening is what such a world of boxes portends for kids whose diversity just doesn’t quite fit the norm. Public education, shaped more and more to fit the box that "someone else" thinks best, is becoming more and more sanitized, less joyous, and far from democratic. There is no opportunity to develop individual responsibility; in fact, the voice of diversity has no value. In this world, teachers too, have no opportunity to facilitate their students’ journey as learners; learning cannot be valued -- only test scores, only conformity. I grieve, wondering why anyone would want to become a teacher, and even more so, why anyone would want to remain a teacher. The Big Box, like The Giver, crawled under my skin and has created a scratchy sense of discomfort. I want schools to be different. But how long do we have to wait? How CAN I make a difference? Why do I sometimes feel that I’ve joined Patty, Mickey and Liza Sue -- willing and able to take on the responsibility of freedom, but voicing to silent ears that "if freedom is handled just your way, then its not my freedom or free." (Marilyn McKinney)

My own personal response to The Big Box relates to me as an educator. Being a "divergent" thinker myself, I have experienced the puzzled looks from both colleagues and students who attempt to understand my philosophical stance and try to determine what
in the world I am talking about. Thinking "outside of the box" has, at times, made others suggest that maybe it would be easier for me to conform and stay within the boundaries that the "box" provides. My view of meaning-centered curriculum is that it is constructed with learners rather than imposed on them -- elementary through college levels. The syllabi I hand out in class do not contain grades, percentages, or points to be earned, but rather structured course requirements. The learner must take responsibility for his/her own learning by making choices in how they will meet those course requirements while having a voice in the assessment and evaluation process. I believe in both choice and voice for the learner and while others say they value that too, the students often just want me to TELL them what to do because that is how their 12+ years of schooling have taught them to respond. Not conforming to the "box," can create tension between me, my colleagues, and my students, but at the same time it also pushes us in our thinking--isn't that what meaningful, process-oriented learning is truly about? (Cyndi Giorgis)

The parallels between Patty, Mickey, and Liza Sue in Morrison's The Big Box and children eligible for special education services seem to be uncanny. When children are suspected of having a disability or identified as having a disability we label them and send them to "special education." Although we tell parents and children that special education is not a place, but a service, children with disabilities are put into an invisible box called special education. Labels (although necessary for funding under the current system) pigeonhole children into a category--the disability box--for years and sometimes decades. Simply by being labeled, the child is different from others. Simply by being labeled the child's educational opportunities are changed. Simply by being labeled, the child's freedom to learn is compromised. There is no doubt that children identified with disabilities are in need of special education services. However, if "the porpoises scream/And the rabbits hop/And beavers chew trees when they need 'em . . . ." wouldn't it be nice for labels to be done away with so children can have their freedom? (Nancy Sileo)

These three perspectives speak to the power of interpretation and creation of meaning from one book. When the book touches a nerve or addresses an issue near to us then our response can be distinct but personal. We hope that you share The Big Box with your students to generate discussion about issues in teaching and teacher education.

Books cited:

REFLECTIONS by Joyce Nelson-Leaf

In the late 1960's when Myra Sadker began to notice that whatever she said during her doctoral meetings was attributed to her husband, David, the experience sparked their lifelong studies of gender bias in the classroom. This led towards a national trend and legislation to set it straight education-wise. In 1984, Congress set aside a small amount of funding in the Carl Perkins Vocational Education Act to eradicate gender bias in the classroom and to encourage students to consider non-traditional careers. The bottom line was to encourage young women to seek vocational training that would lead to higher paying employment in hopes to minimize the numbers of women on the welfare rolls. Many wonderful programs cropped up around the nation that had long lasting affects on students and education as a whole.

With the limited funds that Nevada received to support these efforts, the Nevada Department of Education supported technical assistance centers for gender equity. In 1985, I was hired to develop the program and it immediately became my passion. The Educational Equity Resource Center (EERC), as it came to be known, served an approximate average of 5,000 students and 1,000 educators annually throughout the state. Through the support and helpful advice of the Title IV technical assistance center at the American Institutes for Research in Palo Alto, CA, the
New Frontiers Project in Tucson, AZ and the EQUALS/Family Math Program at the Lawrence Hall of Science at the University of California Berkeley the EERC was well on its way to bringing quality programs to local schools and districts. Family Math and EQUALS teacher trainings became an annual event. The Center immediately set up a Mentors and Models Program that began with 100 men and women who were willing to talk to students about their nontraditional careers to over 600 people from around the state. In 1988, the EERC offered its first Expanding Your Horizons in Science and Mathematics Conference for Sixth through Twelfth Grade Girls. Eighty-nine students and twenty-five parents and educators attended that first conference. It grew to well over 600 students and over 100 parents and educators attending the 1999 conference. This easily became a statewide event that schools earmarked on their calendars annually. Many businesses and community organizations jumped on the bandwagon and donated funds, volunteers, food and door prizes to help make it a success. Students came to UNLV for this event from as far away as Battle Mountain, Nevada, riding a school bus for 10 hours to attend it. Students came from California, Arizona and Utah. The UNLV conference was so successful that it was highlighted in the statement given to U.S. Congress in the mid-1990s, the Director was invited to present at the only Expanding Your Horizons national conference, and we have continued to be consulted regarding our successful recruiting efforts for students and speakers of color. Although the conference did not take place this past Spring, students from around the state continued to call the EERC asking about the conference and why they did not receive their registration fliers.

The Center provided many programs that served as nuts and bolts for educators. There continued to be requests for information on topics such as sexual harassment in the schools and how to include career issues in the curriculum. Workshops were offered for individual school professional development days or through regional workshops on nationally recognized issues or programs. The trainings included Student to Student Sexual Harassment, GESA: Generating Expectations for Student Achievement, True Colors: Enhancing Teacher/Student Communication, Career Choices, Choice and Challenges, EQUALS, Family Math, Family Science, nontraditional careers and using role models in the classroom.

Secondary education was not the only area that the EERC targeted. It also targeted programs at the community college especially for single parents and displaced homemakers. Many programs and conferences were offered over the years. Some of them led towards developing assertiveness skills, career exploration/job readiness and dealing with the superwoman syndrome. The most noteworthy of these was Widening Opportunities for Women in the Crafts and Trades. This conference was piloted to 50 women on welfare or homeless. Through the weekend conference they were exposed to successful women who had modest beginnings such as their own. They attended hands-on workshops through which they would become acquainted with a craft or trade like welding, carpentry, or heavy equipment operation. They all attended math, career exploration, higher education, financial aid and tool identification workshops. The most wonderful outcome is that these women, possibly for the first time in their lives, were empowered. They left the conference with feelings of confidence and accomplishment. The pilot conference was so successful that the state of Arizona adopted the model, the pre-Apprenticeship program at CCSN was developed, and the Nevada Department of Education required it as an activity for all grants awarded for single parent funds.

There is a multitude of other workshops and activities that were offered through the center over the years which served pregnant teens, parents, social service youth agencies and a variety of other entities. Many were collaborative efforts with federal programs, social service agencies, rural districts and community organizations. The Career Information Resource Network was one such effort that was a collaboration with the Bureau of Apprenticeship and Training, Nevada Department of Minerals, and the Nevada Department of Employment Security. Presentations and information were delivered to youth in neighboring rural counties. Resources from all agencies were shared to minimize the
expenses of travel and maximize information dissemination. Guiding Your Child from School to Careers was another effort with the Bureau of Apprenticeship and Training, local business, PTA and other groups. This program gave parents of middle school children career guidance tips, labor market information and hands-on experiences at a variety of companies to heighten their awareness.

The EERC supported a resource library and developed many materials over the years. The most popular of which were two books, Guiding Your Child from School to Work and Alternatives: A Guide to Training for Nontraditional Careers in Nevada. Through a Nevada 125th Anniversary grant and the support of UNLV Women’s Studies programs the EERC developed the "Women in Nevada History" poster which has been distributed to schools, legislators, organizations, and agencies throughout the state.

The accomplishments of the Educational Equity Resource Center are a source of pride for me. The Center enabled me to have many dreams realized that resulted in many benefits to Nevada, its schools and children. The letters that I have received from students informing me that it was because of the Expanding Your Horizons Conference that they are now attending UNLV and majoring in science have been heartwarming. Nothing can beat the fifteen-foot thank you card that I received from students attending Chaparral High School. No one can deny that the EERC has been an outstanding and necessary resource for our community. The calls for assistance from educators this past year, speak to the need for continuation of these services. Unfortunately, it has come to an end. The 105th Congress wrote the set aside that supported the EERC out of the Carl Perkins Act. The discontinuance of this valuable resource and community service underscores the ignorance involved in this decision. The Center will close its doors on June 30, 2000. The Educational Equity Resource Center says good-bye for now and gives a heartfelt thanks to all of those who have given their generous support over these past 15 years.

USING CHILDREN’S LITERATURE TO TEACH ABOUT GAY, LESBIAN, BISEXUAL AND TRANSGENDERED FAMILIES

by Nancy Sileo

As we enter the 21st century, the number of children living in gay, lesbian, bisexual, and transgendered families appears to be increasing. Estimates of children of gay, lesbian, bisexual, or transgendered families in the United States range from 4 to 14 million (Patterson, 1995). In any case gay, lesbian, bisexual, and transgendered families are by no means rare. Many educators at institutions of higher education, at state education agencies, and local education agencies are not adequately prepared to work with gay, lesbian, bisexual, and transgendered families. The predominant heterosexist belief that everyone is or ought to be heterosexual is most prevalent in the area of child-parent relations (Patterson, 1995).

Patterson (1995) indicates that not only are children assumed to be heterosexual, but parents are also expected to exemplify heterosexual beliefs and values. Patterson goes on to note that for most heterosexuals, the idea of gay, lesbian, bisexual, and transgendered families is difficult to imagine.

As teacher educators we must make our colleagues at IHEs, SEAs, and LEAs aware of the growing number of gay, lesbian, bisexual, and transgendered families that they will encounter. Diversity education requires the efforts of the university at-large. Teacher educators can help instruct the community to the unique needs of children of gay, lesbian, bisexual, and transgendered families by integrating diversity education into their programs.

Employing activities and materials that identify gay, lesbian, bisexual, and transgendered families can do this. The traditional case study approach, which can give students a "snapshot" of a child with a disability or a family, is difficult to use in this context because of the lack of material related to gay, lesbian, bisexual, and transgendered families.

Using children’s literature to teach about gay, lesbian, bisexual, and transgendered families is an alternative method by which this can be done. There are myriad children’s works, both fiction and non-fiction, related to
gay, lesbian, bisexual, and transgendered families that are appropriate for use in university coursework.

The following children's books can be adapted for use in the university classroom to educate others and ourselves about gay, lesbian, bisexual, and transgendered families.

_Heather Has Two Mommies_ by Leslea Newman and Diane Souza is the story of a little girl named Heather and her two lesbian mothers. Heather's favorite number is two. She has two arms, two legs, two eyes, two ears, two hands, and two feet. Heather also has two mommies, Mama Jane and Mama Kate. Heather educates us about the wonderfulness of "two."

_Saturday is Pattyday_ by Leslea Newman and Annette Hegel is the story of how a child feels when his two mommies separate and breakup his family. Frankie feels upset and anxious when his mom Patty moves out and into an apartment. Frankie doesn't want to be a child of "divorce." He is reassured that "only grownups get divorced. Not kids." And from now on he will be with his mom Patty on Saturday -- because "Saturday is Pattyday."

_Gloria Goes to Gay Pride_ by Leslea Newman and Russell Crocker is the story of Gloria's trip to the Gay Pride Parade. Gloria tells about her day in a narrative description of some of the celebrations that occur during the year. She includes in her description a discussion on her day at the Gay Pride Parade. In the discussion Gloria confronts the issue of homophobia and explains that she saw a sign at the parade stating "Gays go away." She tells of how one of her mothers explained to her that some people don't think two people of the same gender should love each other, but the parade is held to ensure that people have a choice.

_Belinda's Bouquet_ by Leslea Newman and Michael Willhoite is the story of a young girl who is teased because she is overweight. Belinda and her friend Daniel discover, with the help of one of Daniel's mothers, that "people like flowers, are different." Belinda and Daniel discover the beauty of differences (some people are tall, some are short, some people have blue eyes, some have brown, some people =have blond hair, others have red). Belinda learns that it is more than OK to be different from others and that differences can be positive.

_How Would You Feel If Your Dad Was Gay?_ by Ann Heron, Meredith Maran, and Kris Kovick is the story of Jasmine and Michael whose fathers are gay, and their friend Noah who lives with his lesbian mother. Jasmine reveals to her third grade class that her dads are gay when the class is making Father's Day cards. This information spreads quickly through the school and Michael (Jasmine's brother) soon hears of the announcement. Michael is upset because he wants this information kept private. Noah comes to Michael's aide when the boy is teased at school. This book addresses various issues present in all families, including individual versus family privacy, teasing, sticking up for someone, feeling isolated, and school/family support. It also addresses homophobia and the children's response to being teased and taunted.

_Daddy's Roommate_ by Michael Willhoite is a book that describes the feelings of a boy whose father is gay and lives with another man. The boy discovers that his father and roommate participate in the same family activities that a traditional family does -- sharing mealtimes, doing chores, playing, loving, and living. The concept of a gay relationship is explained to the boy as "just one more kind of love."

_Daddy's Wedding_ by Michael Willhoite is the sequel to _Daddy's Roommate_. In this story Nick asks his dad "Can people get married to each other?" The answer is a resounding "yes!" A commitment ceremony and celebration take place in the family's backyard with Nick acting as best man at his father's wedding. Nick feels he is fortunate because, his mother attends the ceremony with his stepfather and grandparents, and his "whole family" celebrates daddy's wedding.

_Two Moms, the Zark, and Me_ by Johnny Valentine and Angelo Lopez is the story of a young boy who becomes separated from his mothers at the zoo. A couple of "do-gooders" offer to help him find his mother until they discover there are "two mothers". The couple then tries to foist the unwilling boy on new parents. The Zark intervenes and helps the boy find his family with the assistance of a different couple who explains that "real families come in all forms and all sizes."

_The Day They Put a Tax on Rainbows_ by Johnny Valentine and Lynette Schmidt is a
collection of fairy tales in which some of the characters are gay. The book focuses on the issue of being gay and living in a gay family. The fairy tales focus on children who have two dads or two moms.

One Dad, Two Dads, Brown Dad, Blue Dad by Johnny Valentine and Melody Sarecky is presented in Dr. Seuss-like rhyme. In the story a girl asks a boy why he has two blue-skinned dads who are gay. The story goes on to show the silliness of being afraid or worried about living in or meeting a family with two dads or blue dads.

Lucy Goes to the Country by Joe Kennedy and John Canemaker is the story of Lucy and her “two Big Guys” and their trip to the country. The story provides a valuable lesson on different types of families, particularly since “Lucy” is a cat and the tale is told from her perspective.

Anna Day and the O-Ring by Elaine Wickens is a story of two moms and their son. It tells of how this family’s life is just as like and different as other families. The focus is on the everyday similarities and differences among families such as doing chores, eating, playing, and working through problems.

Families: A Celebration of Diversity, Commitment, and Love by Aylette Jenness is a book in which young people from different backgrounds describe their lives and lifestyles. Divorce, foster situations, adoptions, gay and lesbian households, communal living, and step families are some of the relationships discussed.

All Kinds of Families by Norma Simon, Caroline Rubin, and Joe Lasker is a picture book on families. The main focus of the book is that families love each other and that people don’t have to be biologically related to be a family.

Who’s in a Family by Robert Skutch and Laura Nienhaus highlights diversity among families, both human and animal. There are no preconceptions on what makes a family a family. Equal coverage is given to diversity among human and animal families.

Reference

Books Reviewed


I recently returned from a conference where I had the opportunity to visit with a dear colleague, Big Tall White Woman (BTWW). During our conversations, BTWW lamented that she has been working diligently to earn acceptance into the area of multicultural education, but has almost decided to abandon her uphill swim. (I know I am mixing my metaphors, but, somehow, swimming uphill—perhaps a waterfall—seemed to convey an image of being harder than climbing uphill, and she has really worked hard!)

Despite the fact that BTWW has published several articles on multicultural issues and written a book of multicultural teaching strategies and activities, acceptance into the fold still eludes her. Her impression, as well as comments from some less tactful colleagues, is that, because she has no outward manifestations of culture or ethnicity, i.e. she is White, she is deemed to lack the ability to truly understand multiculturalism. It may be true that she does not know as much about prejudice and discrimination; however, based solely on this scenario, she could have a better understanding of that soon.

Assuming or implying that people who do not have outward, overt signs of ethnicity do not have culture, therefore, cannot understand multiculturalism, goes against the very principles we are espousing in multicultural education. It is hypocritical.

In fact, BTWW has lived in other countries for years at a time. She has experienced being part of a minority culture (and ethnic group). She has experienced prejudice and discrimination on a grand scale. She, in fact, may have a better understanding of multiculturalism than many of the colleagues who continue to dismiss her. But, because she does not "look" ethnic or have a visually obvious cultural identity, it is assumed she cannot understand. Thus emerged her self-assignment to the culture of Big Tall White Women. [BTWW asserts that simply being a 6 ft. 1 in. tall woman with a strong Texas accent should be enough to indicate that she has experienced culture.]

. . . . So, what, really, is it that others perceive her to lack?

I am fearful that, in many circles, multicultural education becomes confused with discrimination education—it becomes about educating one "culture" or another of how they have offended each other, and how they can right their wrongs. Several of the multicultural sessions that I attended at this recent conference did nothing to allay these fears. Multicultural education is not just about discrimination, though prevention of prejudice and discrimination is certainly a primary motivating factor for teaching the subject, and the topics must be openly acknowledged and addressed. Hopefully, the true focus is diversity—multiculturalism.

Staddon (1992) defines multicultural education as "the process of gaining an enhanced understanding, acceptance, and knowledge of the methods of constructive interactions among people of differing cultural backgrounds." All people have culture (of course, I am referring to heritage here—not social capabilities or preferences), no matter what their ethnicity. What may be true, is that many Whites do not know or believe they have a cultural identity.

We often hear it said that one way to engender respect for others' ways of thinking and doing is to better understand our own ways. Many a workshop has begun with a self-assessment activity to help improve self-awareness and self-respect so that participants can extend awareness and respect to others. I can't help but believe that we can get much further, with much less pain and suffering, by applying this same technique, unfailingly, in multicultural education—by teaching all people to know and honor their cultural heritage. When each person is able to express pride and honor of his or her own culture without censure (both minority and majority cultures), there will be more unconditional acceptance of the pride expressed by others in their culture.

Those in the majority culture can be encouraged to explore, understand, celebrate, and express pride in their culture as well as those in the minority culture. They should not
be made to feel as though they have no culture, or made to feel guilty or discriminatory if they express pride in it. To engender feelings of guilt may lead to change, but it is bound to be reticent change and will probably be short-lived. What we know works better - is more long-lasting, more satisfying in the process and over the long haul - is to engender feelings in ALL people of respect and honor. Once those feelings are experienced about themselves, they can more readily be extended to others.

To attempt to eliminate any one group from the arena of multicultural educators on the basis that they are of the dominant culture and, therefore, have no real understanding of multiculturalism is the extreme antithesis of the core concepts we say we embrace. It is true that many in the dominant culture, the White culture in our country, have not experienced overt discrimination. It is also true that some have; although, it may less often occur because of the color of their skin. It may be true that many in the majority culture have not lived lives that exposed them to great diversity of culture. It is also true that there are those in minority cultures who have not lived lives that exposed them to great diversity.

Our ethical responsibility as multicultural educators is to make sure everyone has an invitation to sit at the table and be equally honored and heard. Only if our students hear all viewpoints, all perspectives, even that of the majority culture, have we effectively modeled what we are teaching. I suppose, because my outward appearance would indicate me to be of the majority culture, I run the risk of being called prejudiced for defending the right of my culture to be unconditionally welcomed to the table of multicultural educators. Actually, I am fighting for the right of Cajuns... that is my culture. I will fight as devoutly for yours or any other culture to do the same. You may call me prejudiced, if you wish, but, first, you should know me.

I truly hope that BTWW's colleagues will begin to practice what they preach. They sure are missing a great educator in the meantime!

Reference

TEACHERS OF DIVERSITY: MY CONTINUING EDUCATION IN DIVERSITY
by LeAnn G. Putney

In our day to day living, we may be fortunate enough to encounter teachers who demonstrate to us what we already should know. We know that we often take for granted our position in life, we get used to having things the way they are because we get wrapped up in our own world view. So, I profess that "it's a good thing" when these encounters happen that rock our world view just a bit. I have been fortunate to have many teachers of diversity in my life. This article highlights one of those moments in my own recent experience.'

This semester I have posted my office hours on my door as I have every semester since I started not so long ago. I have always been thoughtful about my office hours. I don't take lightly the notion that students are not always here in the daytime, and that some students also work at night. So I try to be accommodating to differing schedules, including my own, and I post hours that are potentially beneficial to the students in my classes. Having provided that context, I have to admit that I wasn't quite as accommodating as I imagined, but it had nothing to do with the actual hours posted. It had everything to do with how I had posted the schedule itself.

I was sitting in my office one day, when a student from my qualitative class rolled up to the door in his wheelchair and queried, "Hey doc, are you "officially in" for office hours?" We laughed at his question since I was obviously "in" my office. It took me a couple of seconds to realize why he had asked the question. This student is a joy to have in class, always quick witted and ready to offer humor as a response to lighten potentially mind boggling discussions about research. So when he posed a light-hearted question, I thought nothing of it...that's the kind of guy he is.

He continued the conversation with me, asking me questions about his work. Suddenly...
it dawned on me... the reason he asked for my office hours was that I had carefully placed the card, neatly typed in 10 font, in the holder on the door at "eye level", for some. However, people who are sitting in wheel chairs would have great difficulty in viewing that card. I should have known this. But in my day-to-day existence of walking through my life, it never even occurred to me that I was obscuring access with one simple action of taping my schedule "where it belonged" on my office door.

Next day the student wheeled up to my door and was surprised to see my schedule in much plainer view. The schedule is now posted at "eye level" when seated. Those who stand in front of my door can still read it just fine...the schedule just may not be where they expect it. Now I just need to do something about that small print ....

Elementary Education in Diversity

Just as I was marveling over how fortunate I had been to experience that encounter, I discovered that my fortune was about to increase. I received an email from a colleague, which contained the following story. It's a real story from a young man whose grandmother had forwarded this message to his aunt, a friend of my colleague. I subsequently queried the author about reprinting his message, but he has been in and out of the hospital and could not respond to give us permission to reprint it. However, his story is just too powerful to not be heard, and it makes a terrific statement about what we can learn by paying attention to others so I will attempt to paraphrase it for you and will use a quote from his story at the end.

Sam is a young man who knows too well what it means to embrace diversity. You see, Sam is a paraplegic and has spent much of his young life in a wheelchair, fielding a barrage of teasing and taunting from people who think he is "different". Sam patiently questions why anyone would act in this way. Are they too young to understand? Have they not learned how to act toward others? Have they experienced a life that fills them with so much anger that they lash out at others in a negative way?

This is the kind of person that Sam is—not angry himself with those who taunt him, but wondering what would cause them to act the way they do. He recounts how many times he has had to answer back foolish retorts with a sense of humor and ample patience. Sam understands that as people get to know him for who he is, they can finally get past the idea that he is differently abled. Perhaps they even come to realize that we are all differently abled in some way, but some differences are more visible than others. This visibility of difference, however, does not give us license to act out inappropriately toward those who differ from us. But, no matter how I tell it to you, Sam still says it best.

"Prejudice is a product of unwillingness to recognize that regardless of differences in outer appearance, the soul of humanness is common to all of us on the earth."

Thank you, Sam, for sharing your wisdom with us. Your own experience has taught you a great deal, and now you have taught others a valuable lesson through the telling of your story. I am grateful that we have a forum for sharing your work with our friends and colleagues.

THE SIGNIFICANCE OF CARLOS SANTANA
by Kyle Higgins

"There must be music, there must be dancing, for nothing Latino exists in stillness or in silence..." (Shorris, 1992, pg. 404).

The name by which we identify it---Hispanic, Latino, Spanish, chicano, Mexican, Mëjicana, Mexican-American, Cubano, Puerto Rican, etc.---depends on our understanding of the past. The way the individual artist distinguishes it depends on their individual source of identification. The music has its roots in the history of the artist---from Europe and Africa to the Carribbean to Florida to Mexico up the Rio Grande Valley into Texas, New Mexico, and into California.

Latin American music first came north into the United States during the 1920s and was exploited in a limited fashion by the Italian-American actor Rudolph Valentino. In his silent films Valentino would dress as a gaucho and dance the tango with women he was attempting to seduce. Female movie goers swooned and the
tango was seen as the exotic dance of seduction.

Xavier Cugat and his Chihuahua dog appeared in the 1930s and American listeners were suddenly on their feet—feeling the music. Carmen Miranda kept the dance going as she moved around the dance floor singing with fresh fruit on her head. Desi Arnaz and his band, dressed in ruffled sleeves, played conga drums and were in demand everywhere. Soon everyone from New York to California were doing the rumba, mambo, and the samba. A party was not a party without a conga line.

In the post-World War II era the creation of Tex-Mex or Tejano conjunto and orchestra music began. This was quickly followed by singers like Vicki Carr, Joan Baez, and Linda Ronstadt (all of whom are Latinas or have a Latino parent) singing in English or in Spanish. However, none of these three women ever truly brought Latin music to the forefront in the United States. In fact, it was not until much later in her career that Linda Ronstadt recorded her Canciones de mi Padre CD.

By the end of the 1980s an interesting phenomenon began in Miami and Texas. Gloria Estefan and the Miami Sound Machine fused Afro-Cuban music, rock and roll, and jazz into a big band sound that was equally successful with Latino and Anglo audiences. Also during this time period, Johnny Canales brought Tex-Mex groups from little Rio Grande towns onto his show on Spanish network television. Canales is responsible for introducing the Tejano artist Esteban Jordan to the television audience. Jordan, with his black eyepatch and silver rings on every finger, plays a fantastic Tejano accordion. This time period also saw the Tex-Mex artist Selena emerge on the scene. Selena was on the brink of a crossover career when tragically she was killed.

While salsa and Tex-Mex music have begun to build a bridge between Anglo and Latino music listeners, the bridge has been a narrow one until now. Recently, the reemergence of a 30-year rock and roll icon is widening the bridge. With the success of his latest album—the 7 million-selling Supernatural—Carlos Santana is in a unique position to not only bring Latin music into the mainstream, but serve as a spokesperson for a group of people and to remind society of the existence of this group. In his recent appearance at the Grammies, Santana remarked, “It is not about the awards, it is about the message.” And, at every opportunity Santana speaks his message.

The Three Messages of Carlos Santana

1.) Never judge a child on the basis of where he/she comes from, their economic situation, or the language they speak.

Santana was born in Mexico in a town called Autlan de Navarro. There were seven children in the family. His father was a mariachi violinist. As a child, Carlos learned the violin and hated it. The guitar was his passion.

When Carlos was seven, his family moved to Tijuana because there was money to be made. The children were sent out on the streets of Tijuana to sell Chiclets and shine shoes. Sometimes Carlos would play Mexican folk songs (fifty cents a song) for tourists and sometimes he would play music in bars with his father. At the age of fourteen he began playing in a strip club in Tijuana. He played from four in the afternoon until six in the morning while the strippers stripped. He was paid nine dollars a week. He did this for several years—giving his mother all his money.

Santana knew that across the border in the United States there was a world about which he could only dream. A world that, at the age of fourteen, might as well have been half way around the world rather than a couple of miles away. He taught himself English by watching TV through other people’s fences. The first English phrase he learned came from Roy Rogers and was, “Stick ‘em up.”

In the early 1960s the Santana family moved to the Mission District of San Francisco. Carlos hated it—he went from a free-wheeling musician in a strip club to a junior high school student who barely spoke English. He felt he didn’t fit in—he was more mature and worldly then the other junior high kids. About this time period, Santana says, “I couldn’t wait to get the hell out of there—I wasn’t much of a school guy—I didn’t fit in.” He would daydream during school hours about playing with B.B. King at the Fillmore.

2.) God is individually defined by each person.

At every opportunity Santana speaks of the angel Metatron who guides his life. He
speaks of the message given to him by Metatron in his daily meditations: “You will be on the radio frequency for the purpose of connecting the molecules with the light.” and “Be patient, gracious and grateful.” He plays guitar while he meditates and listens to his inner voice. Santana reminds us that it is more important to, “Preach with your life, not with your mouth.”

3.) People must speak out against child sexual abuse.

Between the years of 1957 and 1959, when he was between ten and twelve years old, Carlos Santana was brought from Tijuana into San Diego by an American man from Burlington, Vermont. The man bought Carlos food, clothes, and toys and then he would have sex with Carlos. It ended when Carlos fell in love with a girl. The man beat Carlos when Carlos told him of the girl. It was then that Carlos realized that the “man in the cowboy boots” was sick and using him. Carlos says that it has taken him a long time to understand that he was not the guilty party and that he did not bring the abuse onto himself. He believes, “There are a lot of people out there who have this kind of pain and anguish, and if you show your face and say, ‘I am healed. I can be healed.’ ...And let it go...If it can happen to me, and God has blessed me a hundred times, I hope that he will bless you a thousand times. It has given me a chance to grow roses without the thorns.” Santana believes that by speaking out about the sexual abuse he incurred as a child, he can help others come to terms with abuse they may have experienced. He believes that it is time we, as a society, work actively to help people heal.

By his willingness to share his growing up stories, Santana serves as a touchstone for all of us. He paints a vivid picture for us of life in a border town and life as a young immigrant. He discusses the alienation he felt in American schools and the frustration he felt trying to fit into a society that saw him as “different” and “less.” He speaks with great pride of his Mexican heritage and what it means to him to be a Mexican. He speaks of Mexican history, language, religion, food, fiestas, and other ceremonies that are at the core of the culture—no matter where the person who is Mexican lives. He reminds us that the fastest growing group in the United States is the group of people who trace their heritage back to Spain—whether they call themselves Hispanic, Latino, Spanish, chicano, Mexican, M´ejicano, Mexican-American, Cubano, or Puerto Ricano. And, that in many areas of the country, this group of people are the majority (e.g., New Mexico). He asks us to ponder the border we share with Mexico—how much do we know about this rich and fascinating country? He reminds us that cultural groups that live next door to each other affect each other. And, finally, through his music and lyrics he communicates his message—listen closely and feel.

**Suggested Reading**


SUGGESTED MULTICULTURAL INFUSION ACTIVITIES
by Porter Lee Troutman, Jr. and Nancy P. Gallavan

Recently I presented a paper at the National Association of Multicultural Education (NAME) Annual Conference sharing some effective cross-cultural simulations with a colleague from Project MCE (Multicultural Education) of the Clark County School District. People from many different associations and interests bringing a broad range and varying years of experience attended this exciting, interactive session. However, following the session two participants who are parents and not educators asked me to tell them simply what multicultural education is and to explain what valuing cultural diversity looks like to people outside of education. They had enjoyed the session, and they wanted to understand what this enthusiasm was all about.

My conversation with these two parents reminded me that too often we educators tend to interact with the public using terminology and referencing jargon limited to educators. And frequently we talk with educators who not only understand us, but tend to agree with our philosophies from their many years of experience. This seems true especially when presenting papers at professional conferences. My interaction with the two parents prompted me to think that as we (in higher education particularly) advance our fields of knowledge and research, we must ensure that we continue to bring in newcomers and novices with language that is understood easily and readily applicable to their lives and stages of development.

That day at NAME I was fortunate to have brought a new book of edited readings with me. In this book is an article written by Sonia Nieto in which she defines multicultural education and lists seven basic characteristics. I shared this section of the book with the two parents and explained some of the educational terminology. I also discussed how the seven characteristics are infused into preK-12 classrooms. My time with the two parents was well spent and as rewarding as the paper I presented at NAME reminding me that our work in multicultural education happens formally and informally, in planned and spontaneous events, with people who understand and agree with us as well as with people who seek new knowledge and/or disagree with us. This truly was an opportunity for "catching the teachable moment."

Here is Sonia Nieto’s definition: "Multicultural education is a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic, and gender, among others) that students, their communities, and teachers represent. Multicultural education permeates the curriculum and instructional strategies used in schools, as well as the interactions among teachers, students, and parents, and the very way that schools conceptualize the nature of teaching and learning. Because it uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection, and action (praxis) as the basis for social change, multicultural education promotes the democratic principles of social justice."

Nieto continues this discussion by identifying seven basic characteristics of multicultural education as:

#1 antiracist education - Although multicultural education is antidiscrimination in general, Nieto and many others in the field agree that when the emphasis is placed broadly on antidiscrimination that many teachers believe that multicultural education programs "take care" of racism implicitly. This is not true. Effective multicultural education must work affirmatively to combat racism specifically as well as all forms of discrimination.

#2 basic education - Multicultural education is indispensable for living in today's global economy and must be infused throughout the core curriculum within all standards, assessments, instructional practices, learning experiences, formal and informal interactions among students and adults, programs, policies,
Multicultural education cannot be presumed; it must be attended to professionally and purposefully.

#3 important for ALL students - Too frequently it is assumed that multicultural education is limited only to students of colors, "at-risk" schools, inner city and urban settings, etc. Multicultural education seeks a balance in "all that taught and how it is caught." It is essential education for ALL students to learn about the world and to be successful in life.

#4 pervasive - Multicultural education is a philosophy, a way of being; it must permeate the school’s entire existence. Multicultural education is not a course of study assigned to a specific teacher or a specific timeslot on a specific day using a specific textbook. Multicultural education is providing equal information, access, and opportunity throughout the school, evidenced in all documents, and demonstrated by all personnel in all that is said and done.

#5 education for social justice - Nieto states that "all good education connects theory with reflection and action, which is what Paula Freire defines as 'praxis.' Developing a multicultural perspective means learning how to think (and act) in more inclusive and expansive ways," respecting all students’ rights and responsibilities, and providing social justice for all.

#6 a process - All educators agree that learning is an on-going event that never stops; this is true for valuing cultural diversity. Multicultural education is even more challenging and dynamic as it demands the deconstruction of ingrained beliefs frequently reinforced by family and institutions, and the reconstruction of new ideas that are truly multicultural and inclusive.

#7 critical pedagogy - Educational systems must stop perpetuating the transmission model and must start advocating the experiential model that begins by focusing upon the learner, the learner's reality, and today's world. Learning can no longer be imposed upon students; it must value the learner and take each learner seriously. This approach will not only increase student attendance, achievement, and graduation rates (the popular criteria for measuring school success), it also will increase teacher retention and contribution to this business of education.

Nieto’s definition and seven characteristics served me well in my conversation with the two parents that day at NAME. I have now added the information to my teaching preservice and practicing teachers as well the various presentations I make in schools and at conferences. More importantly, Nieto’s clarity has helped me to communicate my work with people outside of education, an essential audience who must be included in advancing the goals of valuing cultural diversity in our schools and society.

Reference


COLLEGE OF EDUCATION: FACULTY EXCURSION OPPORTUNITIES

Excursions to the following locales have been organized by the Multicultural and Diversity Committee. For more information about the excursions, please contact the faculty coordinator for each site.

- Dr. Nancy Gallavan (x4884)
  Excursions site(s):
  Shade Tree
  Mash Crisis Village

- Dr. Lisa Bendixen (x4632)
  Excursions site(s):
  Horizon and Sunset High School
Spring Mountain Youth Camp
Juvenile Court Schools
Opportunity Schools

• Dr. Steve McCafferty (x3245)
  Excursions site(s):
  Desert Pines High School,
  J. D. Smith and Von Tobel Middle School

• Dr. Porter Troutman, Jr. (x4407)
  Excursions site(s):
  Economic Opportunity Board of Clark County

WHAT'S ON THE WEB?

Axis Disability Rights Web Site
www.island.net/~axis
Contains articles related to advocacy, inclusion, and other special education issues.

Council for Disability Rights
www.disabilityrights.org/
Contains information on the Americans with Disabilities Act (ADA) and a parents guide to special education.

Disability Resources on the Internet
www.geocities.com/~drrn/
Contains information on Supplemental Security Income (SSI) and legislative updates.

Disability Rights Activist
www.teleport.com/~abarhydt/index.html
Contains lots of information to foster advocacy on behalf of individuals with disabilities.

Internet Law Library
http://law.house.gov/102/htm

Technical Assistance Alliance for Parent Programs
www.taalliance.org
Contains legislative updates.

EdLaw
www.access.digex.net/~edlawinc/
Contains special education statues and regulations, links to disability law on the Internet, and provides analysis on special education legal issues.

Thomas Legislative Information
http://thomas.loc.gov/
Maintained by the Library of Congress to provide access to a number of federal databases, including bill introduced in Congress, the Congressional Record, and U.S. Government Internet resources.

The Council for Exceptional Children
http://cec.sped.org/home.htm
Contains links to the ERIC Clearinghouse on Disabilities and Gifted Education, The National Clearinghouse for Professions in Special Education, and legislative information.

The National Center for Children and Youth with Disabilities
www.aed.org/nichy/
Contains information on a variety of disability and law issues and information searches.

The Special Ed Advocate
www.wrightslaw.com
The Special Ed Advocate is a free online newsletter about special education legal issues, cases, tactics and strategy, effective educational methods, and Internet links.

Advocating for the Child
www.crosswinds.net/washington-dc/~advocate/
Contains a wealth of information on special education legal rights, responsibilities, and procedures.
CONSIDER THIS --

"... As we believe it.
In school
All the thought got
combed out:

What was left
was like a field.

Shut your eyes,
and you can feel it
for miles around.

Now open them
on a thin vertical path.
It might give us
--what?--
some flowers soon?"

NEWS RELEASE
NATIONAL YOUTH SPORTS PROGRAM

The University of Nevada, Las Vegas has been selected by the NCAA as a host institution for the 2000 National Youth Sports Program (NYSP).

NYSP is a federally-funded program, sponsored by the NCAA, which offers sports and education activities to all youths in the community whose parent(s) or guardian(s) meet(s) Department of Human Services income guidelines. There is no cost to participants. Dr. Troutman, Director for the NYSP Project for twelve years, indicates that UNLV has hosted this program for twenty-nine years. It has provided a positive environment and experience for our young people. He further states that, "we are committed to extending a helping hand to our youth and the NYSP motto WALK TALL, TALK TALL
AND STAND TALL, is what we want our young people to do."

NYSP is operated and administered by the College of Education & Department of Curriculum and Instruction and targets youngsters from families in the Las Vegas area. Enrollees must meet the Department of Health and Human Services guidelines for participation.

Primary goals of NYSP are to expand opportunities for economically disadvantaged youth in sports instruction, competition and physical fitness; to assist young people with development of good health practices and good citizenship, as well as exposure to career and educational opportunities; to enable UNLV and its' personnel to become more proactive in our community; to provide employment and on-the-job training in career opportunities. In addition to sports instruction in swimming, tennis, basketball, volleyball, soccer, racquetball, and softball, the program will focus on alcohol and other drug-prevention strategies, conflict resolution, health & career education, job responsibilities, and higher education.

NYSP participants also receive at no cost (1) transportation to and from the university, (2) a NYSP T-shirt, (3) daily USDA approved balanced lunch and snack, (4) accident and medical insurance coverage, (5) interaction with college students and staff. Free medical examinations and registration will be conducted at the Community Health Center of Southern Nevada, 916 West Owens, telephone 631-8800.

NYSP is a cost-efficient Federal program designed to empower local community problems. Operating at 171 selected colleges and universities nationwide since 1968, NYSP continues to provide a needed alternative to drugs and gangs, a valuable perspective on teenage pregnancy and violence and an inspiring introduction to post-secondary educational environment.

Porter Troutman, a professor, University alumnus, and 12-year veteran of the NYSP, will lend experience and expertise as Director. He is responsible for hiring staff, planning, and coordination of curriculum, resources and activities for the program.

During 2000, 171 participating colleges across the nation served 70,590 youth in 151 cities.
employed over 5,000 staff members and generated over $33.2 million in private, institutional, and Federal funding.

For more information, call Dr. Porter L. Troutman, Jr. at 895-3369.

**NEWS RELEASE**

NYSP --- SUMMER FOOD SERVICE PROGRAM

The University of Nevada, Las Vegas is participating in the NYSP summer food service program. Meals will be provided to all children without charge. Acceptance and participation requirements for the program and all activities are the same for all regardless of race, color, national origin, sex, age, or handicap, and there will be no discrimination in the course of meal service.

UNIVERSITY OF NEVADA, LAS VEGAS
Dining Commons
1:00 - 1:45 pm Lunch
6:10 - 6:30 pm Snack

These facilities are operated in accordance with USDA policy which prohibits discrimination on the basis of race, color, sex, age, handicap, religion or national origin.

Any person who believes he/she has been discriminated against in any USDA related activities should write to:
Administrator
Food and Nutrition Service
3101 Park Center Drive
Alexandria, VA 22302