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UNLV College of Education Multicultural & Diversity Newsletter

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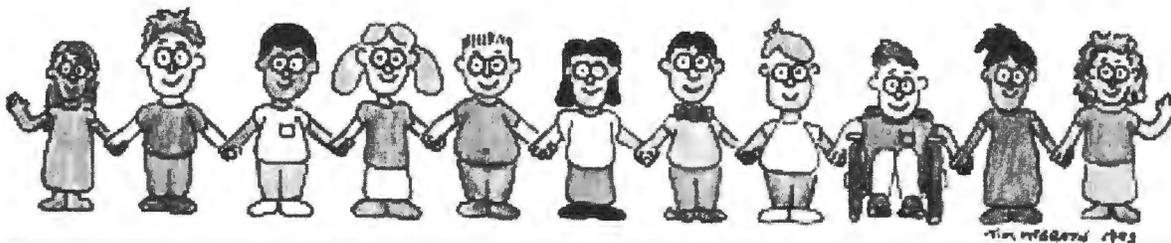
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Kyle Higgins, Editor

***This newsletter is published twice a semester. All contributions are welcome and should be addressed to Kyle Higgins, 895-1102, email: higgins@nevada.edu. ***

WORLD WIDE WEB

contains a wealth of information

The World Wide Web has become one of the best resources concerning diversity issues. Here are some particularly interesting sites—please share your favorites:

The Library of Congress

<http://lcweb2.loc.gov/>

Black History Materials on-line exhibit at the Library of Congress

<http://www.loc.gov/exhibits/african/intro.html>

Vibe

<http://www.vibe.com/>

Yahoo Gay, Lesbian & Bisexual Resources

http://www.yahoo.com/Society_and_Culture/Gays_Lesbians_and_Bisexuals/

Latino Web

<http://www.catalog.com/favision/latnoweb>

Index of Native American Resources

<http://hanksville.phast.umass.edu/misc/NAresources.html>

Caribbean Cultural Center

<http://www.artswire.org/Artswire/www.caribctr/home.html>

Asian American Resources

<http://www.mit.edu:8001/afs/athena.mit.edu/user/i/r/irie/www/aar.html>

INVITED GUEST COLUMN

Why We Should Have A Required Multicultural Education Course

by

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As educators and future educators, we will be working with students from diverse groups and all walks of life. Many of us enter this field entrenched in our own culture with no real understanding of how others' life experiences have influenced their values and beliefs. The multicultural courses in the College of Education force us to examine how we came to adopt our values and from where our beliefs originated. No other course in the graduate curriculum forces us to challenge the myths and stereotypes of American society as profoundly as these courses.

As teachers or professionals in the field of education, it will be our responsibility to help our students achieve their highest potential. Culture greatly influences the problems, thoughts, skills, and behavior students bring to the classroom. To develop solutions to the problems and appropriate interactions with students, it is essential to see how culture influences our values, decisions, and actions. Only when we can examine these influences on our own lives, can we begin to see the influence they have on the lives of our students. Knowing how *my* culture has influence *my* thoughts and feelings provides a frame of reference for understanding the perspectives of others. Only by connecting with the values and beliefs of our students can we find ways to help our students connect with the subject matter we teach.

The multicultural courses offered in the College of Education help us learn about ourselves by forcing us to inventory our own current levels of awareness, knowledge, and skills,---elements that will directly bear on our ability to function effectively in the diverse situations found in every classroom and school. These courses brought us to a much deeper level of awareness of our own biases,---the necessary first step in becoming empowered to challenge them. Only by challenging the beliefs we bring forward from childhood---usually with little thought of the truth---can we prevent these biases from interfering with our ability to work with diverse groups of students. We must recognize our stereotypes for the unfounded generalizations they are before we can even begin to relate to those different from ourselves. The College of Education multicultural courses enables us to apply generalization rules learned in research methods courses to our own beliefs about people.

Multicultural courses also help those from diverse groups understand how those from the dominant group came to their beliefs. One author of this article comes from a nation where the national motto is "Out of Many, One People." This is a country with many different races, but despite differences all are made to feel equal. In this country we all have equal chances and are not disadvantaged due to color or race. Rather, each person is valued for his/her uniqueness and each person's culture is preserved. Our nationality bonds us despite our differing physical appearances.

After completing a multicultural course, it became clear to this author why there is so much confusion here in the United States. People are not made to feel equal. Many children complete 12 years of schooling using textbooks and posters that do not show any people who look like they look. Although the United States has many cultures, the dominant culture has the economic advantage and seemingly wants to "melt" all other cultures into the majority.

The multicultural courses also teach the importance of helping students who are physically or mentally different or who are of different sexual orientations to see themselves as they are---and more important to provide them with examples of successful people who look and act as they do. This is particularly important because many students who take this course have never worked with students who have disabilities or students who are openly Gay, Lesbian, bisexual, or transsexual.

The multicultural courses are the only courses in the curriculum here in the College of Education that teach about diverse groups and how diversity can affect student performance in the classroom. By clarifying our misconceptions about diversity, we are better able to bridge the gap of mistrust and misunderstanding between diverse groups of people. This course teaches us to celebrate the differences and forego the old goal of a "melting pot" America. More importantly, these courses teach one to avoid expecting others to share one's values.

In these courses we learn much about the United States. Many of us learn about an "America" we did not know existed. A book read in some of the multicultural courses, *There Are No Children Here*, by Alex Kotlowitz is a book most of us would not read independently. It tells of horrid living conditions, violence, and injustice in a nation that bears no resemblance to the "America" most of us grew up in and swear allegiance to in school. The scenes in this book are scenes that surely belong on a television broadcast of war in a third world nation. This book opened the eyes of many of us to the reality of life for those who live in conditions of abject poverty. As educators it made us realize that our time will come to convince a teenager earning \$200 a day working for a drug dealer of the importance of school, find a way to combat absenteeism of a child who fears to leave his/her home, or help a child to learn who must work to provide for his/her hungry family. All of us may teach children who reject thoughts of the future as a "waste of time" (Kotlowitz, 1991, p. 121). Reading books such as this provides a learning experience for us that will only help us as we attempt to relate to children from the many "Americas" that exist within the United States. We learn that there are so many different life experiences in our country and that difference is what makes the country strong.

Perhaps the most important thing we take away from our multicultural courses is the recognition of the limits of our own multicultural skills and competencies,---without these courses we would not have the opportunity to recognize our own limits. This recognition is what will provide for our own future improvement and growth---after all, being a good educator means that we never stop learning, growing, developing, and changing.

Reference

Kotlowitz, A. (1991). *There are no children here*. New York, NY: Doubleday.

A QUESTION OF SEMANTICS?

by Maria G. Ramirez

It's that time of the year again, when teachers' and undergraduate students' thoughts turn to courses they need to take during the summer. That prompts many to ask about the courses leading to a TESL license. Before you think that this will provide information on the courses to be offered this summer, let me put your mind to rest and say the column will instead address the difference between a license and an endorsement. Why, you ask, is this important? Often times, people ask the wrong questions and get information they think is useless. This happens, not only at the university but with the licensing agency, the Nevada Department of Education. So, what you ask, how you ask it, and the words you use, are all essential for obtaining the answers sought. What should you ask and from whom?

First, the Department of Curriculum and Instruction (C&I) does not offer courses leading to a license in TESL. C&I offers courses leading to only two licenses: elementary education and secondary education. There are additional courses, both at the undergraduate and graduate level, that are offered by the Department, which may be used to obtain an endorsement. Does it matter whether you call something a license or an endorsement? What's the difference between the two?

A license is the initial credential individuals may obtain to permit them to teach, hence a licensed teacher in either elementary or secondary education. There are other types of licenses, but the C&I Department does not offer the coursework leading to the other types of licenses. The license is not offered by the university, only the coursework. The license is issued by the State Department of Education of the respective states of the United States. In the State of Nevada the university does not and cannot license a teacher, but does offer the courses leading to a license. An endorsement can be added to a license and provides the holder of the license with additional teaching areas. There are some restrictions concerning licenses and endorsements but those will not be presented.

Upon careful examination of either the TESL or Bilingual Education documents

provided by the Nevada Department of Education, the reader will see that Nevada offers a TESL Endorsement or a Bilingual Endorsement to those teachers who meet the requirements. Closer examination of the documents reveals that each endorsement requires "a valid elementary or secondary license." As such, endorsements are added to a license. The Nevada Department of Education grants other licenses besides elementary or secondary education, but those will not be part of this discussion.

A further distinction is needed regarding the endorsement documents issued by the Nevada Department of Education. Listed in each endorsement are the "areas of study" that the coursework should include. Have you ever wondered why the Nevada Department of Education won't tell you which courses you need? It does appear to many that they just don't provide the information teachers request. They are actually answering the question but the answer doesn't seem to fit the question. Why is that?

The Nevada Department of Education cannot specify which courses are needed, only the areas of study. Semantics, you say. Well yes, but why can't they just list the courses? State Departments of Education are the credentialing agency. They set the standards that will govern the license or endorsement. The universities are the institutions which offer the courses, based, of course, on the standards set by the credentialing agency. In other words, the Nevada Department of Education, through the work done by the Commission on Professional Standards in Education, can tell you what areas of study you need but not the courses because that's the responsibility of the universities.

So, when you ask for the courses you need to take to obtain a TESL license, you'll be told that UNLV does not offer a TESL license. The C&I Department offers the coursework leading to either a TESL endorsement or a Bilingual endorsement. The words used in a question are many times more important than the question itself.

UNITED STATES ENGLISH AND THE UNZ INITIATIVE

by Steve McCafferty

I was recently at the annual TESOL conference, and was surprised to find in a magazine provided as part of the conference materials an advertisement for United States English exclaiming "Last year our government spent nearly \$10 billion abusing children." The "abuse" referred to is bilingual education which according to the ad can "Handicap a young life outside the classroom" and "Restrict social mobility." Needless to say this was a slip up on TESOL's part, but one that perhaps spurred many to get involved in trying to defeat the agenda of such organizations.

Unfortunately, however, the message that U.S. English was presenting is one that has won popular appeal, and one that, again, unfortunately, is all too often accepted by parents of children whose first language is not English. In fact, it is not uncommon for these parents to request that their children not be enrolled in bilingual classes. They are afraid that bilingual classes will retard the growth of proficiency in English. Basically, parents are anxious to have their children speaking English so that they can enter the mainstream of American life and go on to find "the American dream." Often this is done without consideration of the loss of the first language and culture --- something that is perhaps too distant for the parents to contemplate.

However, the main supporters of this organization (they claim to have over a million members nationwide) are those who see themselves as stemming the tide of linguistic diversity to ensure the continuance of English as the dominant language of this country. Support for this perspective in California has taken the form of the "English for the Children" Initiative, a piece of legislation sponsored by a wealthy California businessman, Ron Unz, who claims that bilingual education "has a 95% annual failure rate" in California schools. The facts he cites have all been refuted (see the NABE News, vol. 21, no. 4, 1998); moreover, historically, before bilingual education was put in place, there was close to a 75% high school drop-out rate for Hispanic students in

California. That rate, according to the latest report of the California Department of Education is now at 5.6%. This, of course, flies directly in the face of the information passed on in the U.S. English ad cited above --- that bilingual education limits social mobility (having a high school diploma is not a deficit to mobility!), and also goes against the claims of Mr. Unz.

At the TESOL'98 conference, Jim Cummins, a leading scholar in the area of bilingual education, reviewed all of the relevant research, coming to the conclusion that even though there may be disagreements as to how effective bilingual education is, that there is essentially no disagreement that it is effective, that is to say, that children who receive bilingual education develop both first and second language abilities, and that there is no reason to believe that this approach in any way stops the growth of English proficiency (there is of course, much support for the perspective that bilingual education actually "speeds up" the process over English-only forms of education).

On June 2, 1998, California voters will face a critical choice. There is certainly reason to believe that much of the information that has been put out by Mr. Unz, U.S. English, and the like, is a distorted. Should you wish to contribute to the fight against the so called "English for the Children" Initiative, two addresses are listed below where you can get information/send a contribution:

Citizens for an Education America: No on Unz
55 S. Flower St.
Suite 4510
Los Angeles, CA 90071
<http://www.noonunz.org/>

National Association for Bilingual Education
1220 L St. NW
Washington, DC 20005
<http://www.nabe.org/>

CHANGING HOW YOU DO THINGS: MAKING ACCOMMODATIONS

by John Filler

In the last issue we saw how important it is to have a clear understanding of the needs of our students and talked some about how we adapt the activities of our classroom to address those needs. Including children with disabilities who have an IEP or IFSP means far more than just having them present. It means that we are committing ourselves to the notion that, while the general education setting is as relevant for students with disabilities as it is for those without any significant disability, we are probably going to have to make some adaptations. We described the Activities Matrix and discussed how it can be a useful tool for deciding which of the many things that we do with our students are going to need some changes. In this column I want to begin a discussion of the kinds of things that we might need to examine.

I mentioned in my last column that frequently the term *adaptation* is used to refer to changes in content of instruction. The content, or instructional purpose of what we do, may require some rethinking. For example, an art activity may provide us with an opportunity to teach social skills as well as a time to explore lines, shape, and color. The outcome for one child may be social skills while for others it is ability to express thoughts and ideas through pictures. Not all children have to learn the same things from each activity. A "good" activity is, in reality, one that allows us to address a variety of needs from different curricular areas. However, a schedule full of activities that allow opportunities to address different skill areas may not be enough. Other kinds of changes may be needed.

Whereas the term *adaptation* refers to changes in content, the term *accommodation* is used to refer to modifications in instructional arrangements. For example, at the art center most of your students may be able to work together in small groups that are teacher directed. But there may be one student who requires a different arrangement. Perhaps, during this activity, he/she needs the additional structure that one-to-one contact provides. To do this may require that an educational assistant

or a parent volunteer sit behind the student to prompt and guide as necessary. More likely his/her need for more structure can be accommodated by simply having the teacher position herself/himself closer to the child's table or seat, perhaps to the side or behind, directing and responding to others from there. Other examples of accommodation include the use of calculators in math class or, perhaps, allowing the student with a visual/perceptual disability to type the answers to test questions using a laptop computer. Electronic communication devices may be used to facilitate communication with peers. Special friends may assist in getting from class to class on time and facilitate social interactions in a variety of ways.

While accommodation may involve more teacher direction and support, the use of specialized equipment and/or structured peer involvement, it can also involve switching to a model of instruction that places more emphasis upon group learning. For example, cooperative learning is one group strategy that has been widely touted as a successful method for including students with disabilities. It deserves some special mention here.

Essentially cooperative learning involves an arrangement whereby individuals work together to achieve a common goal. Traditional classroom arrangements often emphasize individual achievement with little attention upon joint goal attainment. In cooperative learning individual actions are coordinated within a group with attainment of the goal largely dependent upon the ability of the group members to work together. While students are required to practice cooperative social skills they are also individually held responsible for learning and contributing to the attainment of the group goal. Heterogeneous groupings of students are essential. Cooperative groups consist of members from both genders with a variety of skills and competencies, from differing social backgrounds and from a variety of different racial and ethnic backgrounds. In order to insure that each student has a chance to participate in the group, expectations may need to be individualized. According to Putnam (1993), when cooperative learning is employed

one can expect to see the achievement levels of all students increase, there is an enhanced ability to accept and appreciate differences among peers and it is much more likely that students will develop a positive self-image. She describes cooperative learning activities that include students with a variety of disabilities (please see reference below).

Remember, the list of ways to accommodate students with disabilities is bounded only by the limits of our collective creativity and our willingness to try another way. The inclusion of students with disabilities into the general education environment requires all educators to be willing to give up old paradigms of how 'it has always been' and explore alternative methods and mediums of instruction.

Reference

Putnam, J.W. (1993). *Cooperative learning and strategies for inclusion*. Baltimore: Paul H. Brookes Publishing.

CONNECTING CULTURES THROUGH STORIES: CHILDREN WITH DISABILITIES

by Cyndi Giorgis

As schools move toward full or partial inclusion to provide the "least restrictive" environment as mandated by federal law, it is necessary to find ways to meet the needs of the increasingly diversified student population. As we strive to meet the academic needs of students, we also want to promote positive social interactions among students with and without disabilities. We can move closer to this goal by sharing quality literature that provides a natural cross-curricular link with language arts and health.

Generally we find two types of books focusing on children with disabilities. Fictional stories comprise the first type of book. These stories can be found in both chapter and picture book format in which the disability may or may not be the focus of the story. This is the case with the 1997 Newbery Award book *The View from Saturday* by E. L. Konigsburg which has as one of its central characters, a teacher, Mrs. Olinski, who is also paraplegic. Even though her disability is not the focus of the book,

readers learn about her adjustment to teaching from a wheelchair (following a car accident) as well as other insights into her life through the context of her efforts to understand students. Using the narratives of four students, the reader learns why the teacher chose each student to represent their school in the Academic Bowl. This chapter book provides a thoughtful story that will lead to powerful discussions about the life of a person with a disability who is a strong individual with an incredible insight into helping children feel successful.

When the story is told through both text and illustrations, the reader needs to be sure that the illustrations used in depicting characters with disabilities are accurate. One beautifully illustrated book, *Dad and Me in the Morning* by Patricia Lakin, tells the story of a little boy and his dad waking to watch the sun rise together. The boy's deafness is a subtle subplot to a time of special sharing and anticipation of predawn moments. Robert G. Steele's watercolor illustrations capture the rising light of dawn as well as the love between the boy and his father. Not discussed in the text, but included in the illustrations, are the boy's hearing aid and flashing alarm clock. Both the watercolor illustrations and the language of the text constantly stress the rich sensations and experiences the boy takes from his soundless surrounds as well as his ability to respond in a variety of ways—signing, speaking, lip reading and gesturing. This poetic story focuses on the simple joys of life that can be enjoyed by us all.

Virginia Fleming's, *Be Good to Eddie Lee* contains Floyd Cooper's impressionistic oil wash paintings in which careful attention to detail has been paid. Christy considers Eddie Lee, a boy with Down Syndrome, a pest because he is always following her around. However, when he shares his superior knowledge of and sensitivity to nature with her, she realizes that Eddie Lee is both wise and independent. When Christy and Eddie Lee compare their distorted images in a rippled

pond, the boy tells his friend that she looks funny, and remarks, "I like you anyway. . .It's what here that counts," as he gestures to his heart. The story conveys a strong message about surface judgments which is further highlighted by the luminous paintings by Cooper.

How Smudge Came by Nan Gregory is told through the eyes of Cindy, a young woman also with Down Syndrome. This story explores Cindy's dilemma in knowing what to do with a puppy when her group home won't allow pets. Readers will respond to the universal pet story before the illustrations show that Cindy has a disability. Within the text, we hear Cindy's voice which is both direct and concentrated on one thing--keeping her puppy, Smudge. Lightburn's realistic pictures in soft-tone colored pencil have the same beautiful sense of fragility and steadfastness. These warm illustrations show both the sadness felt by Cindy in having to say goodbye to her puppy, and her pleasure when Smudge has been rescued from the animal shelter and returned to her.

The language used in books dealing with disabilities must also be examined. What language is used in describing the person with a disability? Does the language reflect contemporary usage or fit appropriately within the historical context? Two well-written chapter books focusing on learning disabilities and dyslexia have recently been published. *My Name is Brain Brian* by Jeanne Betancourt tells of a perceptive sixth-grade teacher who works with Brian's dyslexia in an effort to help both his self-esteem and the relationships with his father. Brian learns and uses a variety of strategies to deal with his problems at school and to make friends. *Just Call Me Stupid* written by Tom Birdseye focuses on ten-year-old Patrick Lowe who has spent five grueling years completing phonics worksheets for his remedial reading teacher, but still cannot read. When his self-esteem is near zero, Patrick meets two wonderful people who turn his life around: his fifth-grade teacher who understands varied reading strategies, and his next door neighbor and classmate, Celina, who appreciate and encourages Patrick's storytelling and artistic talents. Both books are excellent choices for individual and classroom reading and will spark

discussions about self-esteem, disabilities and taking risks.

The other type of book featuring children with disabilities is found in an informational format. *Kids Explore the Gifts of Children with Special Needs* by the Westridge Young Writers Workshop provides a collection of stories stemming from a collaboration between elementary school students and classmates with special needs. The book features ten children with disabilities--fetal alcohol syndrome, brittle bone disease, cerebral palsy, dwarfism, hemophilia, Down Syndrome, hearing and sight impairments, dyslexia, and attention deficient disorder. Each chapter includes a first-person narrative, photos, questions, and answers. By kids, about kids, this is a good child-based resource about disabilities, appreciating differences and writing about community.

Another collection containing real-life stories of children with disabilities is found in *We Can Do It!* by Laura Dwight. This book profiles a multiracial group of young boys and girls, one of whom has spina bifida, two with cerebral palsy, one who has Down Syndrome and another who is blind. The brief, first-person text and clear photographs affirm the book's title, portraying the children using computers; riding bikes; playing with siblings, friends and pets; and learning from teachers and therapists. An attractive book that will dispel readers' fears and pity.

In *Listen for the Bus: David's Story* by Patricia McMahon, readers accompany David Power through his first days in a regular public school kindergarten. David, who is blind and partially deaf, is learning to read in Braille and is helping to teach his classmates sign language. After-school and evening photographs show David with his parents doing a variety of things, including horseback riding and visiting a train station. Color photographs enhance the text and the thoughtful narrative speaks directly to young people. Childlike crayon sketches are also scattered throughout the attractively designed

book that presents the universality of all children's experiences.

These are just a few of the many books that have recently been published focusing on children with disabilities. Additional books will be reviewed in a later column. We do need to understand that certain books dealing with disabilities may touch on sensitive issues for students and their families. Effective use of these stories depends on knowing the children in the classroom, being thoroughly familiar with the literature, and using good teaching judgment (Vandergrift, 1997). Also, it is important to exercise caution in using books such as these for bibliotherapy without the guidance from individuals with specialized training.

Stories about young people with disabilities can help raise our awareness and serve as a springboard for discussions about needs, emotions, and ethics (Hoffbauer, Hulen & Prenn, 1997). Reading appropriate books about disabilities to share with students will foster positive peer interactions as well as social behaviors while increasing our own sensitivity, knowledge and understanding.

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Dwight, L. (1992, to be reprinted in 1998). *We can do it!* New York: Star Bright Books. 40 pp. ISBN 1-887-73434-1.

Fleming, V. (1993). *Be good to Eddie Lee*. Ill. by F. Cooper. New York: Philomel. Unpaged. ISBN 0-399-21993-5.

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Westridge Young Writers Workshop. (1994). *Kids explore the gifts of children with special needs*. Santa Fe, NM: John Muir. 115 pp. ISBN 1-56261-156-9.

SUGGESTED MULTICULTURAL INFUSION ACTIVITIES

by Nancy P. Gallavan and Porter Lee Troutman, Jr.

Language plays an essential role in our lives, and the words we select to communicate our thoughts and feelings send powerful messages not only in what we say, but in how we say it. At times our words may not always be respectful of cultural diversity; they may not be inclusive of various groups or individuals. In fact, some of our words may be considered stereotypical or prejudicial. And, unfortunately, we may not even be aware of the limiting words or biased word choices that may have become a regular part of our daily communication patterns in both formal and casual conversations.

Many people have increased their awareness of personal word choices as a result of their attempts to be "p.c." or "politically correct." These folks have adopted new or different language patterns quickly and easily. They incorporate word choices that are inclusive of individuals and groups. These people reflect the attitude shared by our recent COE multicultural education inservice speaker, Gary

Howard from R.E.A.C.H., when he referred to "p.c." as being "personally conscientious."

Other people have shown less awareness, greater reticence, and even open resistance to using bias-free language. Bias-free language includes words that communicate no sexist, racist, or other prejudicial messages relating to ethnicity, religion, social class, sexual orientation, ability, age, size, etc. Bias-free language involves the nouns we choose to identify a particular job or career, the pronouns we select to replace nouns, and the adjectives and adverbs we use to describe a person, object, or behavior.

The issue of sexist language has received much attention particularly since the early 1970s. Many words that refer to jobs or careers in a masculine sense have been adjusted to be less sexist and more gender neutral. For example, words such as "fireman" have been replaced with "firefighter;" "weatherman" has been replaced with "forecaster." Changing the word choice to gender neutral language becomes more precise and powerful as the words reflect the reality that both males and females are employed in those careers. Likewise, gender neutral word choices offer positive role models to individuals of both genders who may want to pursue those fields and to open thinking that the careers should be accessible to both genders. Many people feel that the use of the suffix "--man" simply does not communicate meaning effectively.

Gender neutral language also requires the use of "he" and "she" when speaking generally or when referencing jobs that historically have been held by men. For example, talking about a doctor should not automatically be associated with the pronoun "he" while referencing a nurse is automatically associated with the word "she." Overall, the generic use of "man" or "he" has decreased in both written and oral communication.

Bias-free language also includes removing all references to race, ethnicity, religion, social class, sexual orientation, ability, age, size, etc., to identify a person's characteristics or behaviors in an unnecessary or derogatory manner. Inclusive language seeks to remove the prejudicial references that far too often have become a part of an individual's daily language patterns. Yet, as we all know, changes

have to begin within each of us as we become more aware of our own personal communication patterns and as we adjust the selection of our words by listening to what we say and how we say it.

MANAGING CULTURALLY DIVERSE CLASSROOMS

by Stan Zehm

As classrooms become more culturally diverse, it is important that teacher educators prepare preservice teachers to manage classrooms that will be populated by students who are unlike them. Teaching and managing classrooms would be so much easier if all we had to do was to teach students who were like us. For beginning teachers, it would be a cake walk to take over classrooms at the beginning of the school year where all their students came from middle class families, ate the same foods, practiced the same religion, spoke the same language, learned in the same way, and, like the children in Lake Woebegone, were "all above average." How convenient it would be to prepare a classroom management plan for such a homogeneous classroom.

Homogeneous classrooms will not likely be found by any graduates of our teacher education programs. If we are going to assist our students to provide caring and competent instruction and to organize learning environments that invite the active participation of all students in the culturally diverse classrooms of Las Vegas and Southern Nevada, we must provide these future teachers with the experiences they need to build effective relationships with students who will be very much unlike them. If we do not assist our students to find ways of including all students into full participation in classroom life, we can expect that many of them will push some students, whose cultures, beliefs, and

challenges they don't understand, into the remote margins of their classrooms where their voices will be stilled, their contributions will be unheard, and their access to genuine learning will be blocked.

One of the ways we can work together as teacher educators to assist our students to become more ready to affirm the diversity all students will bring into their classrooms and to find the common ground on which to build classroom communities is to help students broaden their perspectives of classroom management. Conventional approaches to classroom management suggest that teachers are autocratic figures who like managers of business and industry operate in a top down, bureaucratic, and non-negotiatory fashion. Educators who operate in this teacher-centered manner rarely consider where a student is coming from culturally, linguistically, or biographically. Moreover, teachers who employ traditional classroom management models find themselves linked to approaches that handcuff them to using extrinsic forms of student motivation.

Traditional models of classroom management are currently undergoing considerable scrutiny. Many have been challenged as potentially destructive of developmentally and culturally appropriate contexts for learning. In the next issues of my column in this newsletter, I will share with you some alternatives to traditional classroom management practices that are aimed at providing full access to classroom learning for culturally diverse students. These alternatives are a part of a new book I have coauthored with three other teacher educators across the country who share my concern that many culturally diverse students will not find genuine inclusion in classroom learning experiences under current factory models of classroom management. I am not making a commercial for our book; I am inviting dialogue intended to focus on additional ways to encourage our students to develop the cultural sensitivity they will need to remain passionately committed to the learning of all students committed to their care.

THE GLASS CEILING UNDER A MICROSCOPE: THE UNDER REPRESENTATION OF FEMALES IN SCIENCE

by Julie M. Sammarco

The under representation of females as students of science from middle and high school through doctoral programs presents not only a problem of social inequity but also a problem of underutilizing talent to its fullest extent to meet predicted work force needs. The lack of females in science has created a vicious cycle in which the relative absence of established female researchers limits the opportunities for young females to see their aspirations mirrored in the accomplishments of their predecessors and to receive the mentoring needed to encourage them to pursue careers in science. Although the proportion of female scientists has increased over the years, it is clear that females still lag behind their male counterparts in obtaining positions of scientific leadership. This will continue unless specific efforts to change this inequity are made. Efforts for change need to be leveled at several targets: encouraging young women to pursue careers in science, encouraging female scientists to become involved in training processes, and fostering a warmer climate for women in the scientific workplace.

We falsely assume, and quite possibly teach, that the social landscape is a level playing field. It is suggested by Peggy McIntosh in her book, *White Privilege and Male Privilege*, that we can contribute to the solution of reproducing gender inequalities by talking with our students candidly and critically about gender stereotyped occupations and raising the collective consciousness. McIntosh contends that, "To redesign social systems, we need first to acknowledge their colossal unseen dimensions." We need not only to encourage our students to aspire to non-traditional careers for their gender, but we also owe them the honest picture of both privilege and oppression in the real world of work versus the mythological world of meritocracy.

From a survey I conducted in 1996, specific suggestions made in response to this issue include: praising females for being smart and not just pretty, mothers taking daughters to work, establishing female shadowing and mentor programs, establishing scholarships targeted for females who wish to pursue science careers, establishing female science clubs, more workshops and seminars such as the Educational Equity Resource Center's *Expanding Your Horizons* Conference that provides opportunities for sixth through twelfth grade girls to interact with professional women in science, and the promotion of females in faculty and administrative positions. These are suggestions,---it is time for education to make them a reality.

Even though today's profile of U.S. medical students reflects that forty percent of the students are female, "increases in the number of females in the sciences have not necessarily translated into improvements in conditions and opportunities for women." Although thirty percent of the doctorates in life sciences are now awarded to women, the salaries of female PhDs "still lag behind those of men with the same numbers of years experience" (Horrell, 1990, p. 267).

If our students internalize the job market, they will carry with them the images of males in power positions and women in subordinate positions as their career destiny. I fear that this may not only cause a decrease in the number of females pursuing science careers, but cause attrition of females already studying science.

It is time that educators develop creative methods of recruiting, retaining, and supporting females in the sciences and in science education. This will be necessary for females to explode the glass ceiling and take their places as full participants in the world of science.

AN INCOME OF HER OWN by Joyce Nelson-Leaf

On April 22, we will bring together 100 eighth grade girls from Orr Middle School and 25 local female business owners on the UNLV campus to engage in entrepreneurship activities; one road to economic independence. On the 22nd, the students will learn how to write a

business plan, market a product in a box, and network with women who own their own businesses. *An Income of Her Own* was developed out of concern for the economic independence of young women. Because of corporate downsizing and advancing technology, we live in a society where we have to train our young people how to **make** jobs, not **take** jobs and that is what we plan to do at this conference.

In 1992, Joline Godfrey, author of *No More Frogs to Kiss* and *Our Wildest Dreams*, created *An Income of Her Own* to teach young women the language of business, its culture and the networks of business ownership. She looks back upon the myths with which we were raised:

"...handsome princes, silver slippers, talking mirrors that symbolized love and safety. If she lets down her golden hair, spins the gold, tends the right beast, or kisses the right frog, she was told, all would turn out well. She would be rich beautiful and well cared for by the man of her dreams. And if the spells cast by fairy godmothers didn't work--well, the father who knew best would encourage marriage to a good man who would provide for her and the kids..."
(Godfrey, 1995).

I remember those stories too. That's why I did not try my best in high school geometry (the handsome prince might not like me if I were good in math). I went to college to find the handsome prince who would carry me off into the sunset. I didn't even find a toad in college. What a waste of good money. Anyway, that was a few years ago. I met a couple of lizards, some toads and scorpions along the way, but finally realized as I approached 30 years old that I would have to do something for myself.

However long ago that was, one might believe that times have changed. We see more women in power. Young women have so many career choices. They can be carpenters, firefighters, astronauts, CEO's, but not presidents (Wisconsin Dept. of Public Instruction, 1993). There are role models for young women in almost every profession who combine work and family. One might say that the myths of the past have been dispelled.

Young women know that they can be anything. However, on the surface it may look that way, but it is important to consider some realities and real stories.

I had a call one day a couple of years ago from a woman who had begun her quest for some assistance with the suicide hotline. She was desperate. Her husband had left her and her children and filed for a divorce. He was a prominent attorney and she felt like she had nowhere to go for support for herself and her children. She was trying to get enrolled in a training program for single parents/displaced homemakers but she was turned away because she had a degree. Her degree was in philosophy. What kind of work was she going to get? The reality is that *upon divorce, women take a 75% cut in their livelihood* (Godfrey, 1997). We still have women making choices to enter areas of study that have no easily identifiable job skill attached to them. What are their job possibilities? Most likely they exist in retail, day care, or reception work. This brings about another statistic, *"Though 75% of women work at paid jobs, 40% of them earn wages below the poverty level. Women hold 2/3rds of all minimum wage jobs* (Godfrey, 1997).

A few years ago, we surveyed pregnant teens in the school district. There are still some students, upon becoming pregnant, who are counseled (not by counselors) into dropping out of school. What does this do for their economic future? Nevada has one of the highest pregnant teen populations in the nation with 1,200 to 1,500 live births per year (Wilgar, 1998). The hard reality is that these are the people who are most likely to be in poverty and remain in poverty. The truth here is *among children age 5 or younger who live in poverty, nearly half live in families started by teen mothers* (Godfrey, 1997).

The majority of homeless are women and children. Children make up the greatest number of our nation's people in poverty. *Households headed by single women are the fastest growing segment of the nation's poor* (Godfrey, 1997).

Last month, I talked to 20 high school students about nontraditional careers. I asked them if they agreed or disagreed with a number of statements relating to gender roles. One

female student believed that you could not be a good mother while working full-time as a stockbroker. Although the rest of the students thought that a woman could do both, they believed that a good mother is one who stays home with the children. They also stated that the primary caregiver should be the mother over the father. The reality, *when a woman is confronted with career choice, she still feels that she has to choose between motherhood and career.*

Nearly one quarter of women in the United States -- more than 12 million individuals -- will be abused by a current or former partner sometime during their lives (Nevada Commission for Women, 1994). Marrying into violence can happen to anyone and it usually happens to someone who was not raised in a violent home (Brooks, 1998). Whether the abuse is physical, sexual, verbal, or psychological it is a situation from which one may want to remove oneself. However, one of the reasons for staying in an abusive marriage is for economic reasons. The fact is that *50% of women and children who are homeless are on the street because of violence in the home and no economic safety net* (Godfrey, 1997).

A couple of months ago, I talked to the Frontier Girl Scouts Choices Program for girls on probation. After the presentation, I sat with them and listened to what they had to say about their lives. One girl told me about her 27 year old boyfriend with whom she ran away from home to live with when she was 11 years old. She shared with me her involvement with gangs and how she feared for her life because she had stood up to the gang's leader. She showed me her gunshot wounds. She was only 14 years old when I met her.

If you don't believe that the myth of "woman as nurturer and care provider" still exists, then look at the gang involvement of our local young women. They are either sexed into or jumped into a gang which means that they have to have sex with a number of gang members or are beaten by gang members for a certain amount of time until they are accepted by the gang. The females in gangs in Las Vegas serve the males. In the gang, they provide sex, conduct robberies, and drive the car in drive by shootings. Their gang involvement slows when they become pregnant (Riley, 1998).

Even though we have great female career role models...., even though women can move up the ladder of success...., even though a woman can be found in the House and the Senate...., today, more than ever young women need our help. They need for us to guide them to economic independence. They and their children are our future. I'm looking forward to April 22 and providing this program to young women from Orr Middle School and hope that there will be many more programs like this repeated year after year.

An Income of Her Own is a collaborative project between the Educational Equity Resource Center, Clark County School District Carl Perkins' Sex Equity, Nevada Power Company Business Development Services, American Association for University Women, and Southern Nevada Regional School to Careers Partnership.

For more information contact Joyce Nelson-Leaf, 895-1380 or Vicki Herman, 799-8540.

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FROM VALUING DIVERSITY TO TAKING ACTION

by LeAnn Putney

Part of valuing diversity in a classroom setting is constructing a perspective in which classroom members perceive diversity as an asset, and having respect for others becomes a common theme in the every day lives of students and teachers. In a prior column I illustrated the notion of teachers and students constructing a community based on respect for each other in which they made a contract called the *Bill of Rights and Responsibilities*. They lived by the contract throughout the school year and referred to it often as they learned to work and play together.

This same community of bilingual fifth graders also belonged to a larger community, --- their elementary school. Did their ideas of respecting each other extend beyond their classroom walls? In this article, I will demonstrate that they carried the notion of respect and responsibility into their school community as well as into their local neighborhood community.

In this particular school, all four of the fifth grade classes focused on the Holocaust as part of their Language Arts and Social Studies activities. These students learned about social justice from an historical perspective as they focused on the actions of various groups during the time of the Holocaust. They also related those actions to current events. To encourage the students to relate this learning to their local setting, the fifth grade students and teachers began to brainstorm ways of taking *responsible action* in their own lives.

On the last day of April, their homework assignment was to think of a way in which they could take personal action to make something in their neighborhood better. They were to draw a picture of themselves taking this action and they were to consider this a contract,---a promise of an action they would actually take. The next day in class, each student presented his/her drawing in front of the class and promised to take responsible personal action. In one example, Cindy came forward to make her presentation in which she promised to help a friend. The next presenter was a bilingual student, Fanny, who had always been shy at reciting aloud in the

class. As she walked to the front to present her drawing, she looked back at her friend, Cindy. When Cindy saw that Fanny was too shy to make her presentation, Cindy went to the front of the room to stand by her friend and help her present her drawing to the class. The teacher pointed out that Cindy's action was a great example of following up on her contracted promise to help a friend.

The next step was to move from taking personal action to taking community action. Each fifth grade class brainstormed what kinds of actions they could take as fifth graders to improve some aspect of their neighborhood community. The teachers met after class and categorized the brainstormed suggestions into four different projects to be completed by committees of students. The teachers made sign-up sheets with each of the four projects listed as a separate action that each fifth grade committee could take. The students were asked to sign up under one committee that interested them.

They had representatives from each fifth grade classroom on each of the committees. For the next three weeks the students worked together on the committees deciding how to carry out the actions. Their *taking action projects* resulted in the following:

(1.) Neighborhood Cleanup. This committee organized a focus on the neighborhood of the Lower West Side for a day of cleaning up trash. This was followed by a barbecue at a neighborhood park.

(2.) Anti-drinking and Driving Education Campaign. This project focused on the businesses of the the Lower West Side. The students designed flyers and posters that they distributed to local store owners to post and hand out to customers.

(3.) Spreading the Word About Tolerant/Intolerant Actions at School. This committee focused on their local classrooms. They visited every class at school and performed a role play for the younger students in which they asked them to think about their actions and the decisions they make in their interactions at school.

(4.) Speaking Out: A Letter to the Public. This committee focused on the larger community. The committee members, with feedback from all of the fifth graders, wrote a

letter to the public explaining why they should all take positive action. They distributed the letter to local newspapers, middle and high schools, the City Council, the Board of Supervisors, and other community agencies.

Each of these projects resulted in positive action and response from the communities they touched. The letter to the local media especially attracted attention as other students in the local area responded with their own letters congratulating the students for speaking out. Some of the high school students who responded were former members of this elementary school and they were please to know that this fifth grade community was carrying on their tradition of taking responsible action. Thus, these fifth grade students and teachers went beyond just talking about what it means to have respect and to be responsible citizens. They took responsible actions that extended what they learned in the classroom beyond the classroom walls and into their local neighborhoods.

SUGGESTED READINGS FOR PROFESSIONAL DEVELOPMENT

by Kyle Higgins

The headlines assault us:

- Gang Violence: Teen Wars Bring Death to Two*
- Valley Teen Gangs Flourish*
- Three Wounded by School Intruders*
- Youth, 17, Murdered: Victim Shot in Chest*
- Three Still Held in Gang Deaths*
- San Gabriel Teenager Shot in the Face*
- Deputy Escapes Sniper*
- Sheriff Moving On Gangs*
- Rosemead Youth Gunned Down: Murder Gang Related*

We put down our coffee cup and for a moment we feel disjointed, out of balance, and tired. But, something quickly distracts us---it is not our neighborhood---they are not our children. We shrug, they are children and youth who have *chosen* to do what they do---to themselves and to others. We feel no kinship to these young people and, thus, we feel no responsibility. We stretch and take another sip

of our coffee. Ah, another Saturday morning.

"The overriding attitude from most people is that as long as the gangs stay in their own territory, as long as they war only with each other, they can be pretty much ignored. Most people see them as frightening stereotypes: lethal, faceless, and vaguely nonhuman. These imprecise and distanced images---which don't include the idea that every gang member is an individual---seem to come out of a necessity to erect a protective screen between us and the threatening entity of the gangs. In other words, if we don't find out too much about the people who make up the gangs, we can keep them at a safe distance. We are apparently unable to directly confront an entire generation of young Americans who are subliterate and without marketable skills. Who have virtually no options except the gangs" (Bing, 1991).

The average life expectancy of these faceless children and youth is nineteen years.

Cry, child, for those without tears have a grief which never ends.

A Mexican saying

SOME DATA

Gangs exist everywhere in the United States. No state, no town, no city remains untouched. The data for Nevada for the year 1994 look like this: (1.) Las Vegas, 433 drive-by shootings, 119 known gangs with 3,508 active gang members; (2.) Reno, 30 known gangs with 493 active gang members; (3.) Elko, 7 known gangs with 70 active gang members; and, (4.) Yerington, one suspected gang-related drive-by shooting (Junior League of Las Vegas, 1995).

Gang activity is endemic to our urban environments, suburban environments, and rural environments. There are Chinese gangs, Central American gangs, Vietnamese gangs, Cambodian gangs, Philippino gangs, Korean gangs, Samoan gangs, Hispanic gangs, Japanese gangs, African American gangs, Anglo gangs, girls gangs, boy gangs, girl and boy gangs, etc. Membership in gangs crosses economic lines---rich, poor, middle class. From Los Angeles, to San

Antonio, to Milwaukee, to Silver City, NM --- gangs are everywhere.

A BRIEF HISTORY

The history of gangs in the United States dates back to the late 19th century. As the century progressed and negative societal conditions multiplied (e.g., poverty, drugs, proliferation of guns, lack of opportunity, lack of education, lack of jobs) membership in gangs grew as the number of gangs grew. The gangs in the early decades of the 20th century, though at times involved in vandalism, fighting, theft, and other antisocial or delinquent acts, had a benign quality about them. Fighting, when it occurred, was usually done one-on-one without weapons.

In 1927, the first study of gang activity in the United States was done by Thrasher (*The Gang: A Study of 1,313 Gangs In Chicago*). In this early study Thrasher urged social intervention in the neighborhoods of Chicago in which gangs held a stronghold. His suggestions included providing adequate housing, above average public education, and extra recreation opportunities in these areas. He felt that the pull of the gangs was related to the quest for new experiences for which all adolescents yearn. Unfortunately, these adolescents found only monotony in their neighborhoods---Thrasher's suggestions were ignored.

The oldest street gang in Los Angeles dates back to the thirties and is Mexican American. During this time period the homeboys were called cholos or pachucos. Gang hand signs were invented by these early Mexican American gangs as well as graffiti as a fine art. "My graffiti showed that I was alive, it showed that I meant something, it proclaimed to the world that 'I was!'" (Guerro, 1992).

Sociologists trace recent gang activity back to the 1950s and 1960s with the Black social clubs and the Chicano car clubs. The Chicano cliques had names like the Pharaohs and the Counts and were found in Wilmington, CA and San Pedro, CA. The Black social clubs had names like the Businessmen, the Slausons, the Black Cobras, the Gladiators, and the Boozies. Membership in all groups was based on camaraderie and protection. Again, in these early years it was all about one-on-one combat

with fists. If weapons were used, it would be a chain, tire irons, or bumper jacks.

In the school year 1968-1969 a young kid by the name of Raymond Washington formed a group at Fremont High School in Watts. The group was involved in a purse snatching in which an elderly woman described Raymond as a "crippled boy who snatched my purse." The 77th Division of the L.A.P.D. christened the group 'the crips'----and the rest is history.

At the same time in Compton, CA a sixteen-year-old called Tookie, a sophomore at Washington High School, started up the West Side Crips. Soon others organized---the original Pirus on Piru Street formed---they later became the Bloods. The name Bloods was taken from African American fighting men in Vietnam---it was a term of endearment.

Soon low-income, government-subsidized housing projects provided the spawning grounds for more Crip and Blood sets (Bing, 1991). There were the Varrio Grape Street Watts, Grape Street Watts, Imperial Courts Crips, Bounty Hunters, Alley Bishops, Block Bishops, Pueblo Bishops, Kitchen Crips, Outlaw Crips, Hoover Crips, Rollin Sixties, etc. In the early 1990s there were thirty-eight known Blood sets and fifty-seven Crip sets in Los Angeles. The largest Crip set, East Coast, had a membership of over one thousand. Some smaller sets claim twenty members or less. The average membership of any set is usually around three hundred.

For a long time the groups were similar to their predecessors; serious conflicts were rare---usually just one guy being angry with another (Bing, 1991). But in the early 1970s, in a fight over a girl at Horace Mann Junior High School, the interactions between gangs changed forever when a young boy named Bootsie was killed. Guns entered the equation, turf became the issue, and respect became the name of the game.

MY POINT

Seventy years after Thrasher's work, we continue to debate the "gang issue." We ask ourselves the same questions: Who are these gangs? Who joins them and why? What functions do they fulfill? How have gangs evolved? What linkages, if any, are there

between gangs and drugs? How does poverty relate to gang membership? What can we do to stop the wave of violence? What can we do to keep children and youth out of gangs? What is going on that we, as a nation, allow the average life expectancy of any young person in the United States to be nineteen years!?! Why is it that we are not deeply saddened and driven into action when we read the quote from a young Latino participant in the 1992 Los Angeles uprising, "Go ahead and kill us, we're already dead...." (*USA Today*, May 1, 1992).

Perhaps it is because we rely on the media---a media that often fails to distinguish among different types of gangs and a media that perpetuates stereotypes and, quite often, misinformation. All gangs have very distinctive dynamics, values, membership characteristics, languages, traditions, and organizational structures. There are more gangs than just youth gangs in the United States. We have motorcycle gangs, prison gangs, drug gangs, hate groups, neo-Nazis, skinheads, and militia groups. Some authors have included police and the military in their definition of what constitutes a gang (Bing, 1991; Rodriguez, 1993; Shakur, 1993).

But, perhaps more than anything, it is our own ignorance about gangs. Most of us truly know nothing, but what we read, watch on TV, or see in the movies. Yet, we prepare educators--many of whom end up teaching in schools in which many of their students claim gang affiliation---both at the elementary and secondary levels. What knowledge can we as faculty impart to our students concerning gangs? What affective as well as educational techniques can we suggest they try in their classrooms? How can we help them accept the challenge of working with these children and youth rather than running away from the challenge? How can we, next Saturday morning as we sit sipping our coffee and reading our newspaper, *feel* kinship to these young people and *take* responsibility?

The universe, which is not merely the stars and the moon and the planets, flowers, grass, and trees, but other people, has evolved no terms for your existence, has made no room for you...

James Baldwin, *The Fire Next Time*

How can we make room for these children and youth?

I suggest we begin by reading. And, as usual, I have a list. There are other books, but these are some of the very best.

Remember, as Luis Rodriguez tells us in his book *La Vida Loca*, "the more we know, the more we owe," (1993, p. 11).

SUGGESTED READING

Identity & Inner-City Youth : Beyond Ethnicity and Gender (1993) by Shirley Brice Heath and Milbry W. McLaughlin. ISBN 0-8077-3252-4

Always Running: La Vida Loca: Gang Days in L.A. (1993) by Luis J. Rodriguez. ISBN 1-880684-06-3

Do or Die (1991) by Leon Bing. ISBN 0-06-016326-7

Monster: The Autobiography of an L.A. Gang Member (1993) by Sanyika Shakur, A.K.A. Monster Kody Scott. ISBN 0-87113-535-3

8 Ball Chicks: A Year in the Violent World of Girl Gangsters (1997) by Gini Sikes. ISBN 0-385-47431-8

Uprising: Crips and Bloods Tell the Story of America's Youth in the Crossfire (1995) by Yusuf Jah & Sister Sha'Keyah. ISBN 0-684-82537-6

The Ice Opinion (1994) by Ice T. ISBN 0-312-10486-3

At-risk Youth in Crises: A Team Approach in the Schools (1994) by Sharon Morgan. ISBN 0-89079-574-6

Rats in the Trees (1990) by Jess Mowry. ISBN 0-936784-81-4

Way Past Cool (1992) by Jess Mowry. ISBN 0-374-28669-8

Lives on the Boundary: The Struggles and Achievements of America's Educational Underclass (1989) by Mike Rose. ISBN 0-14-012403-9

At-risk Youth: A Comprehensive

Response (1993) by J. Jeffries McWhirter, Benedict McWhirter, Anna McWhirter, & Ellen McWhirter. ISBN 0-534-19842-2

A Kind and Just Parent: The Children of Juvenile Court (1997) by William Ayers. ISBN 0-8070-4402-4

No Matter How Loud I Shout: A Year in the Life of Juvenile Court (1997). by Edward Humes. ISBN 0-684-81195-2

Lethal Passage: How the Travels of a Single Handgun Expose the Roots of America's Gun Crisis (1994) by Erik Larson. ISBN 0-517-59677-6

Working in the Dark: Reflections of a Poet of the Barrio (1992) by Jimmy Santiago Baca. ISBN 1-878610-08-2

The Other Side: Notes from the New L.A., Mexico City, and Beyond (1992) by Ruben Martinez. ISBN 0-679-74591-2

Foxfire: Confessions of a Girl Gang (1993) by Joyce Carol Oates. ISBN 0-525-93632-7

There Are No Children Here: The Story of Two Boys Growing Up in the Other America (1991) by Alex Kotlowitz. ISBN 0-385-26556-5

Better Schooling for the Children of Poverty: Alternatives to Conventional Wisdom (1991) by Michael Knapp and Patrick Shields. ISBN 0-8211-1022-5

Diversity & Motivation: Culturally Responsive Teaching (1995) by Raymond Wlodkowski & Margery Ginsberg. ISBN 0-7879-0126-1

Staying in School: Partnerships for Educational Change (1995) by Ian Evans, Terry Cicchelli, Marvin Cohen, & Norman Shapiro. ISBN 1-55766-173-1

Preparing Teachers for Urban Schools: Lessons from Thirty Years of School Reform (1993) by Lois Weiner. ISBN 0-8077-3250-8

Teaching for Meaning in High Poverty Classrooms (1995) by Michael Knapp. ISBN 0-8077-3423-3

Going Down to the Barrio: Homeboys & Homegirls in Change (1991) by Joan Moore. ISBN 0-87722-855-8

Streets of Hope: The Fall and Rise of an Urban Neighborhood (1994) by Peter Medoff & Holly Sklar. ISBN 0-89608-482-5

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All God's Children: The Bosket Family and the American Tradition of Violence (1995) by Fox Butterfield. ISBN 0-394-58286-1

The Quickening of America: Rebuilding Our Nation, Remaking Our Lives (1994) by Frances Moore Lapper & Paul Martin DuBois. ISBN1-55542-605-0

Risk, Resilience & Prevention: Promoting the Well-Being of All Children (1994) by Rune Simeonsson. ISBN 1-55766-166-9

Deadly Consequences: How Violence is Destroying Our Teenage Populations and a Plan to Begin Solving the Problem (1991) by Deborah Prothrow-Stith. ISBN 0-06-092402-0

Urban Sanctuaries: Neighborhood Organizations in the Lives and Futures of Inner-City Youth (1994) by Milbrey McLaughlin, Meritat Irby, & Juliet Langman. ISBN 1-55542-599-2

The Ville: Cops and Kids in Urban America (1993) by Greg Donaldson. ISBN 0-395-63315-X

Runaway: Diary of a Street Kid (1995) by Evelyn Lau. ISBN 0-88910-491-3

Memory Fever: A Journey Beyond El Paso del Norte (1993) by Ray Gonzalez. ISBN 0-913089-49-4

Schools and Social Justice (1993) by R.W. Connell. ISBN 1-56639-138-5

Possible Lives: The Promise of Public Education in America (1995) by Mike Rose. ISBN 0-395-74546-2