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UNLV College of Education Multicultural & Diversity Newsletter

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The members of the Multicultural & Diversity Committee dedicate this edition of the Multicultural & Diversity Newsletter to our colleague, mentor, and friend

Dr. Stan Zehm

INVITED GUEST COLUMN

USING SIMULATIONS TO IMPROVE THE PREPARATION OF SCHOOL ADMINISTRATORS FOR A MULTICULTURAL SOCIETY

by Edward W. Chance and
Patti L. Bruza-Chance

Mr. Carey took no nonsense from anyone. If you didn't like his rules, whether you were a teacher or student, you soon left. He was proud of the fact that he would clear the hall just by his presence. Students and teachers avoided him and feared him. Individual differences and needs did not matter to him, because according to him it was, "his way or the highway."

If the statement above describes your picture of a school administrator, then it's time to update the image. Today, school principals collaboratively lead diverse, complex social organizations while seeking to provide a quality education within a safe environment for all students. Administrators are no longer trained as autocratic bosses focused on management but rather are educated to be leaders who address the needs of all students and teachers within a multicultural society.

Departments of educational leadership throughout the nation have struggles as they have altered their curriculum and preparation programs in order to develop the type of principal needed for America's schools. It has not been an easy task. Banks (1999) was correct when he stated that "the goals of multicultural education are highly consistent with those of the nation's schools: to develop thoughtful citizens who can function effectively in the world of work and the civic community" (p. 10).

The Department of Educational Leadership at the University of Nevada, Las Vegas, supports this current direction in principal preparation programs and is proactive in providing the knowledge-base and skills that school leaders must possess. Department faculty have implemented new classroom curricula and field-based activities designed to prepare administrators for the urban,

multicultural environment found in Clark County. Questions related to "administrative responsibility for issues of cultural dominance, racism, gender, persons with disabilities, sexual orientation, and classism" (Middleton, 1999, p. 42) are addressed in courses such as supervision, school law, and the principalship. Field experiences are designed to allow students to experience the rich diversity of Clark County while applying knowledge gained from coursework to practical experiences in the field.

One of the approaches which has proved to be most useful is the utilization of various simulations. One in particular allows prospective administrators to experience the "impact of encountering a new culture...not speaking or understanding the strange language and gestures surrounding you" (Shirts, 1995, p. 93). Although this simulation, BaFa BaFa, has been used for many years, it is still very viable in preparation programs. Frankly, one of the things which makes BaFa BaFa so important is that it is used in conjunction with Dr. Porter Troutman's multicultural education class. Combining two classes from educational leadership with Dr. Troutman's class provides a large enough group to effectively complete the simulation. It also provides opportunities for interaction between students in two different departments.

So what is BaFa BaFa? Simply put, it is a multicultural simulation that introduces the notion of cultures and allows students to become involved in a cross-cultural experience. BaFa BaFa engages students in a simulation of two imaginary cultures, the Alpha society and the Beta society. Participants are randomly placed in either the Alpha or Beta society. The Alpha and Beta societies are separated from one another and participants spend the beginning of the simulation learning to become an Alphan or a Betan. Once participants have been inducted into their society, each society is slowly introduced to the other through observations and visitations. All social contact during the simulation must be done as an Alphan or a Betan, including language, customs, and behavior. Neither society is told anything about

the other, the task being to learn about the other society through observation and interaction. The simulation is concluded after all members of each society have had the opportunity to visit the other. A most important aspect of the experience is the debriefing after the simulation.. It is during the discussion after the simulation that "cultures are unraveled and the participants compare perceptions of one another's culture" (Shirts, 1994, p. 4).

What kind of results do we get? Students consistently tell us that participating in this simulation helped them better understand issues of ethnocentrism and cultural differences and heightened their awareness about the importance of consciously attending to intercultural relations. Feelings of hostility and potential violence may lie just below the surface as groups of individuals from various cultures interact in the school environment. Littleton, Colorado, is a recent and painful reminder of this. The following comments are indicative of students' reflections after participating in BaFa BaFa:

"Feelings of superiority set in much quicker than I ever thought possible."

"We became defensive and proud of our new identities."

"I didn't even want to understand their culture because I felt so uncomfortable. I was instantly turned off and thought they were rude."

"It was interesting how much hostility was created between the two cultures, and this was among educated, culturally aware adults."

"I realized how unsettling it is to be faced with trying to understand a culture where no one is willing to help you fit in. I can see why students in the classroom are willing to go to extreme lengths in order to get out of uncomfortable situations."

Students from all three classes are, for the most part, working and teaching in culturally diverse settings in Clark county School District and consider themselves unbiased and fair-minded. After participating in BaFa BaFa, one

student wrote: "[I] like to think I can overcome prejudices and differences. BaFa BaFa shows, however, that simple differences can be difficult to overlook and that in action people are often much less tolerant than they claim to be in speech. And we see that we may be less tolerant than we believe ourselves to be." This reflection certainly supports Stephens' (1991) contention that while most people are not consciously racist they do develop subtle forms of prejudices and stereotypes.

The ultimate aim of such collaboration between faculty in the two departments and the curricular changes in the Department of Educational Leadership is to prepare school leaders who seek ways "for school to recognize and respect the cultures and languages of students from diverse groups while at the same time to develop a...culture to which all groups will have allegiance" (Banks, 1999, p. 10). Nieto (1999) was correct when she stated that schools "do all our students a disservice when we prepare them to live in a society that no longer exists" (p. 34). Likewise, we in the Department of Educational Leadership do our students a disservice if we do not prepare them to lead schools of diversity today.

The goal of the Department of Educational Leadership is to prepare school administrators who respect the diversity found in schools, seek to create an equitable and just school society, and who recognize the great strength which comes from differences. It is a path that is not always easy, but Martin Luther King, Jr. was correct when he said, "We will live together as brothers and sisters or die separate and apart as strangers" (cited by Banks, 1999, p. 10). It is a goal worthy of all of us.

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NOTES FROM THE FIELD

WHAT KIND OF DIVERSITY EXISTS IN THE UNITED STATES?

by Michael F. Anderson

One value of traveling to another city, state, or country is the advantage of perspective. A recent trip to Scotland, to visit student teachers, reaffirmed my belief that diversity everywhere is linked to history. The United States is and has always been a diverse culture. In fact, one vote is all that favored English over German as our national language. I wonder how the California proponents of English only would feel if they knew their history this well? Scotland and greater England are similar; their diversity, as with ours, is based on history.

My first Glasgow school visit was to the Kelvinside Academy where Maureen Matchett is working as a history student teacher. I expected the wealthy academy to be dominated by white male faces and it was; however, I was surprised by a portion of the student body. Several students wore traditional garb reflective of their respective religious and cultural backgrounds. Some were Hindu and some Moslem along side both Catholic and Protestant students. The Catholic and Protestant students have strong historical conflict as precedent to ongoing contemporary problems but their religious backgrounds were not noticeable with the exception of sports rings or pins allowed with their uniforms. The Catholics support the Celtic football (soccer) team and the protestants the Rangers. I do not know who the Hindu or

Moslem students supported locally but it was their religious headgear that set me thinking.

What is going on here where one of the wealthy academies would have such diversity despite the all male population, (five girls had recently been allowed to enroll)? In the United States, wealthy students are often insulated from diverse populations. Ah ha . . . history! The United Kingdom although a small island, once ruled the western world. The British controlled India and other parts of Asia, the Suez Canal and parts of the Middle East, South Africa and many other parts of the African continent. The student population in Glasgow is reflective of the History of the United Kingdom. Diversity in the United States was and is no different. Unless you are a Native American, you are an immigrant and your status in this country is connected to when and from where you immigrated. The same is true in Scotland with some notable exceptions.

One interesting exception is the Merryhill Primary School, a Catholic school set in the most economically depressed part of Glasgow. Merryhill, (student Patty Hernandez), is in the center of, what we would call a project. The high-rise apartments were built in the sixties and seventies as a means of providing affordable housing. The architecture reminds one of East German 'sterile' complexes built by the Soviets as the peoples' housing. They are a stark contrast to the remarkable red and brown stone buildings that are more typical of old Glasgow. The critical difference between this poor district and a similar one in the States is the lack of diversity. In an American housing project one would expect to see many brown faces and many new Americans. Not in Scotland. The poorest of citizens seem to self sort and maintain their own sense of insulation.

I did not receive a good explanation for this so I can only speculate. Sometimes when people feel like they are on the bottom rung, they find a way of boosting themselves up by pushing another down. Sound familiar? It seems we have not cornered the market on racism. By the way, just a few days prior to my visit, the school windows had been shot out. The mentor teacher, (25 years in the same school), said it was probably because it was a Catholic school.

SPECIAL GUEST COLUMN

BUSCANDO AMERICA

by David Heflich

Morgan Kristal is student teaching in the heart of old Glasgow. Holyrood, (Holy Cross), secondary school is a public school with a name rooted in the Catholic faith. Mary Queen of Scots' palace is also named Holyrood; she was a 16th century Catholic monarch. Religion is deeply rooted in the Scottish society and there is little love lost over English dominance and their push for Protestantism. As such, while there are clear differences between public and private schools, no clear separation of church and state exists as in the United States. Holyrood secondary school is also quite diverse, again, with students' ethnic backgrounds generally reflective of British colonization. Young women were dressed in traditional Moslem clothing and some young men wore religious headgear, as well. In this school, I began to notice how similar kids are everywhere; many of the students slipped away at breaks for cigarettes. Some of them were in their traditional clothing; if mommy and daddy only knew! Honestly, I had to pause and collect my thoughts several times when students of Asian (India), or Middle Eastern descent spoke to me with heavy Scottish accents. I simply must get out more!

Final proof of the notion that we are more alike than different came at Dowanhill Primary School. Laurie Jones is student teaching in a forth grade class near the beautiful West Side of Glasgow. The area is beautiful because it is old which, for Laurie and her students, is a mixed bag. The building, built in 1894, was really quite beautiful, a brown sandstone with wide hallways and wooden floors. The classroom ceilings were twenty feet high with ten foot windows on the two outside walls. The halls were busy with art and student work. The connecting point??? The first student questions were about WWF wrestlers! We are more alike than we think!

P.S. The fifth UNLV student teacher, Thomas Steinline, injured his Achilles and will remain a little longer. He may be having the best experience of all the students. His injury provided time to know more people and appreciate the . . . culture.

Sitting here thinking about America, I wonder about who we are, what we believe, and how we act towards one another. It has been three days since the tragic events in Littleton, Colorado in which two students were responsible for the deaths of thirteen others before taking their own lives. This has only eclipsed the other outrage currently occupying the news, the NATO bombardment in Yugoslavia, brought on by the efforts of one ethnic group of people to rid their countryside of another ethnic group. Why does it seem to me that the end of the Cold War between the Eastern and Western super powers has unleashed a wave of ethnic hatred long kept under wraps by totalitarian leadership?

The Panamanian, Rueben Blades, has sung the words, "Estoy buscando America," "I am searching for America." He says in his song:

"We are all part of the same continent....everybody who was born (on this continent) here is an American....the more we think about it the more sense it makes....we should be working together....we need to talk about it....we are all here, no one is going to leave....we just need to learn to live together."

He is expressing here a different sentiment about what it means to be an American than that felt by many of us here in the United States. People throughout Latin America look at the fact that we all live on a continent called America, either North or South, thus we are all Americans. Indeed many of them argue that we are in fact one continent, linked by a mountain range running along the Pacific rim from the Arctic to Tierra del Fuego.

This commonality, that we are one people, despite our different cultures, is one that is difficult for many people living here to recognize. We are almost all immigrants or the descendants of immigrants, be they from Africa, Asia, or Europe. Many of those from Latin America have a culture that is derived from the mixing of European and Indigenous peoples.

This rich culture is something from which we can learn; it represents one of the roots of our own lives and our own civilization.

We have a difficult time recognizing and appreciating difference in this country; but it is not really different cultures that we discount, it is really a case of different ethnicity. In this sense, are our issues in this country any different than those underlying the conflict between Serbs, Albanians, Croats, and Bosnians, in the Balkan states? We may be more civilized in that the dominant ethnicity no longer kills members of a minority ethnicity with impunity, but we still look at each other with the suspicion that comes from a lack of knowledge, a lack of appreciation.

I recently posted a message to faculty members of the College of Education concerning groups to contact that were providing aid and support to refugees in Kosovo, Albania, Montenegro, and Macedonia. Although this is an important way of helping peoples displaced by war and ethnic cleansing, let us look to ourselves, our actions, and our concerns. As we see changes in the populations of our schools reflect a growing ethnic and cultural minority in our community, let us display the same concern for their own efforts to succeed in a new community, as we do for refugees far away.

This is the list of the agencies accepting contributions for refugee assistance to alleviate the current suffering in Kosovo. These groups also support relief efforts throughout the world.

American Friends Service Committee,
<http://www.afsc.org>

American Jewish Joint Distribution Committee,
<http://www.jtc.org>

American Red Cross, <http://www.redcross.org>

American Refugee Committee, 612-872-7060

Baptist World Aid, <http://www.bwanet.org>

CARE, <http://www.care.org>

Catholic Relief Services,
<http://www.catholicrelief.org>

Christian Children's Fund,
<http://christianschildrensfund.org>

Church World Service,
<http://www.churchworldservice.org>

Direct Relief International, <http://directrelief.org>

Doctors Of The World,
<http://www.doctorsoftheworld.org>

Doctors Without Borders, <http://www.dwb.org>

Feed The Children, 800-328-2122

Food For The Hungry International,
<http://www.fh.org>

International Aid,
<http://www.internationalaid.org>

International Medical Corps, <http://www.imc-la.org>

International Orthodox Christian Charities,
<http://www.iocc.org>

International Rescue Committee,
<http://www.intrescom.org>

Lutheran World Relief, 800-597-5972

MAP International, <http://www.mag.org>

Mercy Corps International,
<http://www.mercycorps.org>

Oxfam America, 800-77-OXFAM

Salvation Army World Service Office, 703-684-5528

Save The Children,
<http://www.savethechildren.org>

U.J.A. Federations of America, 212-566-8610

U.S. Association for the UN High
Commissioner For Refugees, 202-296-5191

U.S. Committee For Unicef,
<http://www.unicefusa.org>

World Concern, <http://www.worldconcern.org>

World Food Program, <http://www.wfp.org>

World Relief, <http://www.wr.org>

World Vision, 888-511-6423

THE CULTURE OF EXTREME PREJUDICE

by María G. Ramírez

“Prejudice is a set of rigid and unfavorable attitudes towards a particular group or groups that is formed in disregard of facts. The prejudiced individual responds to perceived members of these groups on the basis of his or her preconceptions, tending to disregard behavior or personal characteristics that are inconsistent with his or her biases” (Banks, 1997, pp. 75-76).

The perpetrators of the violence in Littleton, Colorado certainly fit the definition of individuals prejudiced in their beliefs, as do the other youths who have committed similar acts of rage. Until this latest incident, it was not uncommon to hear news reporters, law enforcement officials, clergy, and other members of the community say that we would probably never know why these young people did what they did. It was also not uncommon to hear that the parents were not to blame for their offspring's actions, and it was often said of the perpetrators that until that incident, he/they had never done anything to indicate such violent behavior was imminent.

The violent, senseless acts of killing innocent individuals were often referred to as “Violence in Schools,” “Youth Violence,” or “School Violence.” While the various references captured the setting of the violent acts, the shift in focus from the individuals who committed them to the context diverted attention from the perpetrators to the setting, as if the setting was responsible for the violent outburst, thus diminishing the responsibility and shielding the identity of the individuals who committed them. The headlines could just have easily read, “White Affluent Suburban Youths on a Killing Rampage,” but not one did.

The objectivity demonstrated by the news media in reporting on the families and the youths who committed these acts reveals a bias not typically shown other groups and denies the existence of a culture which links the families and the youths who have committed such hideous acts. Violence among non-White groups is typically referred to by identifying and thus labeling the member of the group and ultimately the group itself. The parents of non-White aggressors are often blamed and profiles of the individual and the family quickly and unfairly stereotype every member of the non-White group.

Not all affluent suburban White youths are going to do what the Littleton, Colorado individuals did. To stereotype them is just as wrong as to stereotype all non-White groups for the violence of select members of that group. To ignore a culture of neglect, and/or denial, that exists among families which fosters violent behavior in youths, regardless of the socio-economic status, race, or ethnicity, is equally wrong and fatally dangerous, as shown by recent and past events.

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ORALITY AND LITERACY

by Steve McCafferty

It is interesting, in relation to language education, that schools focus primarily on reading and writing and that orality is hardly touched on. For example, note the controversy surrounding whole-Language and phonics. By comparison, concerns about orality are almost non-existent. Yet in terms of use, speech is much more pervasive than reading and writing, and ultimately has a greater role in our lives than reading and writing.

First, consider the connection between speech and identity. For example, if our ears were attuned, we could appreciate all sorts of regional varieties of language, or dialects. For example, a phonologist I know was once called upon in the Kansas City area to help locate the

origins of a patient with amnesia. The linguist was able to place the patient within one county of his home in Indiana! Also, some second language learners choose not to give up the accent that their native language brings to their use of English, believing that to do so would be to betray their cultural identity. However, and perhaps teacher education is partly to blame here, teachers rarely take interest in the way student backgrounds are represented in their speech, or attempt to celebrate linguistic diversity in general. In fact quite the opposite generally holds true, i.e., there tends to be a push towards the use of the standard variety of American English (a mid-west accent). There is of course reason for this, but not at the expense of diversity.

At the level of discourse, in my last column I basically illustrated that how we tell our stories is bound up with the discourse community that we come from, and that school-based forms of discourse are very much privileged over others as reinforced by teachers. It is worth pointing out that some have argued, and notably Rom Harre, that mind itself, from a psychological perspective, can be viewed as essentially discursively based. This point of view is of course not limited to the oral modality, but at the same time, written forms of discourse have so far not figured prominently in this approach, the central focus being on what happens in face-to-face interaction. Moreover, there are good reasons for this emphasis stemming from differences, discursively, between reading/writing and speaking/listening.

Perhaps the first thing to note in any such comparison is that writing is inherently an abstract, disembodied, decontextualized act. As noted by Vygotsky, writing is essentially a conversation between a person and a piece of paper. In contrast, speaking is almost always driven by very specific contexts that are usually immediate as well. Additionally, the qualities of voice allow us to present meaning in ways unmatched by writing which has only a very limited set of conventions to produce such elements. This is why, for example, the editor of this newsletter on e-mail uses various graphics to create a smiley face to indicate irony. It is also important to note the link between spoken language and gestures, facial expressions, body posture, etc., as all of these embody our

interactions, adding greatly to our meaning, and indeed, adding to why face-to-face interaction is the quintessential form of human communication.

All of the above does not of course reduce the importance of reading and writing. Rather, the point is that in language education we need to focus on orality as well. This is a point that Stan Zehm made to me, and I am glad to have the opportunity to expand on it here, and to say how much I miss him.

CONNECTING CULTURES THROUGH STORIES: MULTICULTURAL BOOKS AND RECENT CONTROVERSY

by Cyndi Giorgis

How can a children's book create controversy? Aren't these books written for children with the intent to entertain them while supporting their ongoing literacy development? And who are the critics of multicultural literature who are questioning the role these books have in children's lives. This column will explore several books that have come under attack recently, the reasons for the criticism, and if there is a basis for concern in how culture and ethnicity are being portrayed in children's literature.

Recently, it was reported in newspapers across the country that a young white teacher was accused of racial insensitivity for reading the book, *Nappy Hair* to her black and Hispanic students. Residents of the Bushwick section of Brooklyn yelled racial epithets and profanities and threatened her after she read the book to her third-grade class. The teacher, Ruth Sherman, said she was using the book to teach the children a lesson in how to get along despite racial differences. Miss Sherman, who was so delighted with the wonderful response the book received from her students, even photocopied pages from the book for them to take home (copyright infringement is certainly an issue, but won't be dealt with in this column). The parents saw the word "nappy" as a derogatory term to describe a black person's hair and judged the book as inappropriate and politically incorrect (many parents admitted they had not read the

book). This prompted a huge outcry from the community and a request for a transfer from Miss Sherman.

Nappy Hair is the story of a young black girl, Brenda, fussing with her hair until she finally comes to appreciate the "nappiest, the curliest, the twistiest hair in the whole family." Written in a call-and-response format, the book celebrates word play as well as African-American life. Illustrations by Joe Cepeda are vibrant and accent Brenda's coarse ringlets of hair gone wild as well as the other characters who dance across the pages to the beat of the dialect-rich text. The book's black author and scholar Carolivia Herron, states that there is nothing racist in the book. She views it as a celebration of culture and the traditions found in her own life. Published in 1997, the book had sold well but within a week of the controversy, Knopf had sold out of the 33,000 hardcovers and 15,000 paperbacks it had, and reprinted another 15,000 paperbacks because of the demand. It can be assumed that the book was not being purchased for its' artistic merits and cultural triumphs of respect and authenticity but rather because controversy sells and readers were curious to see for themselves what the fuss was all about.

Almost 100 years of controversy have followed Helen Bannerman's, *The Story of Little Black Sambo*. In the summer of 1898, Bannerman began to write and illustrate letters and homemade stories to pass the time while her husband investigated the causes of bubonic plague. An English friend thought the little story needed to be published so against her better judgment, Bannerman sold the copyright, and the book began to take on a life of its own. The story of Sambo outwitting a pack of bullying tigers did not seem to be the issue, but rather the crude, derogatory drawings and racist character names that were patently offensive.

Then in 1996, two new retellings of *The Story of Little Black Sambo* were published, quite coincidental. In *The Story of Little Babaji*, illustrator Fred Marcellino has moved the setting of the book from Africa to India. He has changed the names to Babaji, Mamaji, and Papaji but adheres scrupulously to the original text. The small, square format of the book is also reminiscent of Bannerman's wish for something little hands could hold. "The original

is a little masterpiece," argues illustrator Fred Marcellino, who is white. "Its good qualities really outweigh its racist elements" (Luscombe, 1996). The other retelling can be found in African-American writer, Julius Lester's, *Sam and the Tigers*. Lester sets his main character Sam in the American South during the 1920s. The book contains contemporary language and is much larger than the size of the original book. Lester indicated that, "For me, this book is a natural step in finding stories that we can reclaim. Because I'm African-American, I was touched by the original illustrations. They affected me emotionally and personally" (Alderman, 1996). Many individuals in the field of children's literature and publishing questioned why this book was brought back in any form while others saw this as an opportunity to revisit an old classic and to possibly dispel the stereotypes that were perpetuated with the Bannerman book.

There are other books that have spurred controversy as to accuracy and authenticity. Susan Jeffers, *Brother Eagle, Sister Sky* is subtitled, A Message from Chief Seattle and is presented as the Suquamish Indian chief's impassioned plea for preserving the environment. The controversy has ignited over the origins of that plea and whether the words that Jeffers had "adapted" from the speech were any that Chief Seattle actually spoke. Documentation shows that he never said, "The earth is my mother" or "I have seen a thousand rotting buffaloes on the prairie, left by the white man who shot them from a passing train" (the chief lived in the Pacific Northwest and never saw a buffalo). Jeffers takes liberties not only with the text, but also with the illustrations as she portrays several inaccuracies such as Suquamish Indians in an Algonquin canoe. Some individuals feel that the "message" in the book of caring for the environment is more crucial than the accuracy of the illustrations or the authenticity of the text. This perspective might raise another question. Do we have different standards for each ethnicity?

Another book that is found on numerous classroom shelves is Bill Martin and John Archambault's, *Knots on a Counting Rope*. The story tells of a Navajo Indian boy who asks to hear again and again the tale of his birth from his grandfather. Named Boy-Strength-of-Blue-

Horses, readers learn that the child is blind. Viewed as a rich tale of intergenerational love and respect, the book is found to be cultural offensive to many Native peoples. Slapin and Seale (1992) indicate that the author's "ignorance" of Native culture is shown throughout the book. "A child would never constantly interrupt an Elder. . .and grandparents do not tire of repeating stories or admonish children for asking for them. What is this 'counting rope' business anyway? Did the authors get the idea from the ancient Peruvian quipu or is this another of those 'old Indian customs' of which none of us have heard?" Slapin and Seale are strong in their criticism of the book and feel "it is a crass, deliberate, rip-off---an insult to all of us and most of all to the people of the Navajo Nation" (p. 183).

What is the responsibility of educators in bringing accurate and authentic literature to students? How can educators possibly know if a book is culturally offensive? And once they learn of the issues with a book, what is the next course of action they should take? Should these books be completely banned from the classroom or are there ways to introduce texts to children and facilitate discussions that will heighten their awareness of the cultural insensitivity that is portrayed in literature? And at what point are we experiencing cultural "hyper-sensitivity?" A recent book by Odds Bodkin and illustrated by Gennady Spirin retells the story of *The Crane Wife*. The book is about a young woman who virtually gives her life to make the sails that her husband requests. One of the problems is that Spirin has illustrated the woman in dress that is worn by prostitutes in Japan. Is this an inaccuracy that should be shared with children? And how does it affect the use of the book in the classroom? And would anyone know this was a problem with the illustrations?

There will always be books stirring up controversy. I remind my students that there is no such thing as a safe book. What educators need to decide is how to select and share literature with students that supports the curriculum and portrays ethnicity and culture in accurate and authentic ways. This involves reading both the literature and professional reviews of books in order to be informed about cultural inaccuracies. By doing so, educators will be able to make informed decisions about

the multicultural books that they bring into their classrooms.

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FOSTERING A JUST AND INCLUSIVE ENVIRONMENT: ADDRESSING THE NEEDS OF THE HIDDEN MINORITY

by Nancy Sileo

Gay men, lesbians, bisexual and transgendered persons are an abundant and increasingly hidden minority of our population. Teacher educators, counselor educators, and other professionals in the field of education are often challenged by the issue of sexual diversity (Lewis & Lewis, 1994). Teacher educators across the country are struggling to determine the place and value of gay, lesbian, bisexual, and transgendered (GLBT) issues in their course syllabi and course-work. Concomitantly, many persons who are GLBT are themselves struggling to "fit in" on university campuses. Persons who are GLBT must contend with the daily heterosexism and homophobia of a predominantly heterosexual culture, and at the same time try to develop a healthy self-image and sense of empowerment (Schaecher, 1994). Unfortunately, the pervasive homophobic nature of our culture forces most homosexuals to remain invisible, sometimes resulting in self-deprecating behaviors and loss of self-confidence and self-worth.

The importance of understanding the needs of persons who are GLBT has become more prevalent in the literature over the past five to ten years. The focus however, has customarily been on the high risk of suicide, drug use, and HIV/AIDS rate among persons who are GLBT (DuBeau 1997, DuBeau, 1998, Gibson, 1989, Hetrick & Martin 1987, Savin-Williams, 1994). More recently, the emphasis has been on violence against persons who are GLBT (Ruenzel, 1999). In the popular media, hate crimes against persons who are GLBT were brought to the forefront with the senseless beating and death of University of Wyoming student Matthew Sheppard. In 1996, the U.S. Census Bureau reported:

- as many as 7.2 million American under the age of 20 are gay or lesbian
- the average age at which gay males "come out" is between 14 and 17, the average age at which lesbians "come out" is between 16 and 20

- gay and lesbian youths constitute up to 25% of all youths living on the streets in the United States

- in a 1991 study of 137 gay and lesbian youths, 30% had attempted suicide once and 13% had reported multiple attempts

- the mean age of persons who are GLBT attempting suicide was 15.5; three quarters of the first attempts came after the youth had labeled herself/himself homosexual

- suicide statistics are up to three times greater among gay men and lesbians than any other group

- 1 in 4 gay and lesbian youths are forced to leave home on account of conflicts with their families about being homosexual

- hate crimes against persons who are GLBT have nearly doubled in the past decade

- persons who are GLBT of a non-white minority face multiple acts of discrimination upon revealing their sexual orientation resulting in the discarding of individual ethnic heritage

- up to half of the gay and bisexual males forced out of their homes engage in prostitution to support themselves (Statistical Abstract of the United States, 1996).

In spite of the fact that these statistics are horrifying, it's important to remember there are people behind the numbers. A tangible portion of the U.S. population (10%) is gay or lesbian. Persons who are GLBT are found in every race, creed, class, age, disability, and ability level. As educators we can learn by focusing on the positive aspects of the lives, of persons who are GLBT, that reflect strength and resiliency (Savin-Williams, 1990).

Few guidelines exist within the university structure that address the unique needs of students, faculty, and staff who are GLBT, and few educators have specific training in working with these groups. A review of the literature indicated that persons who are GLBT are generally treated as though they do not exist, or as objects of hate and bigotry (DuBeau, 1998). The traditional support structures that serve other students, faculty, and staff frequently do not serve the GLBT population.

Each day there are opportunities to make others aware of the issues affecting persons who are GLBT. As educators we have many chances to make a difference by providing support and

education for others. The following guidelines, strategies, and tips (adapted from materials developed by DuBeau 1998, NEA, INSITE, PFLAG) offer members of the university community a means to foster a just and inclusive environment for all, regardless of sexual orientation.

Guidelines for Counseling Persons who are GLBT

1. be yourself
2. remember the who is GLBT may be experiencing grief reactions when "coming out"; since most persons who are GLBT know society thinks being homosexual is "wrong"
3. use the vocabulary the persons who is GLBT uses; if the persons says "homosexual" follow her/his lead, likewise if the persons who is GLBT says "gay", "lesbian", "bisexual", or "transgendered" use that term
4. use the term "same sex feeling" if the person GLBT appears uneasy with other vocabulary; "so what you are concerned about are your same sex feelings for other women"
5. be aware of your own comfort level and limitations
6. respect confidentiality
7. be aware of cultural roles which may affect the students
8. thank the person who is GLBT for trusting you

Strategies and Tips for Promoting a Just and Inclusive Environment

1. address negative incidents on the spot; targeted harassment, put-downs, whether or not targeted to individuals, anti-gay jokes, graffiti, and labeling
2. change language that assumes everyone is or should be heterosexual; use partner rather than girl/boyfriend, permanent relationship rather than marriage
3. change human relations and personnel policies to protect persons who are GLBT from discrimination on the basis of sexual orientation
4. submit requests to improve library holdings (both fiction and non-fiction) to reflect sexual diversity

5. create a safe place for persons who are GLBT

6. provide resources such as hot-lines, centers, shelters, among others that support persons who are GLBT

7. "come out" as an ally of persons who are GLBT

8. help others to become aware of their prejudices and provide them ways to overcome the prejudices

RESOURCES

Gay, Lesbian, Straight Educators Network (GLSEN). 122 West 26 Street, Suite 1100 New York, NY 10001; 212/727-0135

Institute for Sexual Inclusiveness through Training and Education, (INSITE). 1101 14 Street NW, Suite 1030 Washington, DC 20005; 202/638-4200

National Education Association, Human and Civil Rights. 2102 16 Street NW Washington, DC 20036; 202/822-7700

Parents and Family and Friends of Lesbians and Gays (PFLAG). 1101 14 Street NW, Suite 1030 Washington, DC 20005; 202/638-4200

Sexual Minority Youth Assistance League (SMYAL). 1621 Connecticut Avenue, NW, 5th Floor Washington, DC 20009-1013; 202/483-9587

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Consequently, they also strongly influence the way people interpret and respond to the signs and symptoms of illness. Religion can be particularly powerful influence on health-related beliefs and behavior choices. The diets of many people are determined by their religious beliefs, and something as seemingly simple as discussion of the Food Guide Pyramid or the basic food groups can generate cultural conflict.

Culturally based beliefs and traditions can affect a person's health choices and preventive behaviors, as well as affecting the course and outcome of disease. Each person brings his or her respective cultural background and expectations to the health arena. These cultural differences can present barriers to identifying and resolving health problems in students. In the U.S. for example, virtually all decisions regarding prevention and intervention must be grounded in science if they are to be taken seriously and condoned by the health care professional. However, many other cultures follow health practices that are strongly grounded in magico-religious beliefs (Spector, 1991). In other cultures, there is much knowledge and wisdom regarding health that is based in nature and belief systems, and is passed down from generation to generation through oral tradition.

In Western medicine, illnesses can be categorized in strictly biological terms, but the families of some students may carry cultural assumptions that lie outside of the explanation and understanding of Western science. Cultural beliefs regarding the cause or source of disease and illness will often influence the presentation of symptoms or the response to suggestions regarding health behaviors, or even determine one's attitude toward efforts made to encourage healing. A student whose culture does not have a model for chronic diseases may perceive similar episodes of illness in the past as unrelated: that is, a distinct illness, having distinct causes and cures. This particular perspective presents a monumental challenge to engendering value for preventive behaviors. Similarly, some cultures feel that informing a person of potential medical risk can influence outcomes or be dangerous to the patient; thus, the simple act of discussing health risks or risk behaviors could be

RESPECTING CROSS-CULTURAL HEALTH VALUES

by Jean Henry

America is a country of many races and cultures, and with each passing year, more educators are recognizing the challenge of teaching students from diverse linguistic and cultural backgrounds. It is essential for teachers and administrators to have a basic understanding of the impact of language and culture on many aspects of students' lives. One of the most important of these aspects is health. Quite simply, an unhealthy student is not prepared to learn. Because of their close and relatively extended interactions with students, teachers are often in the best position to recognize actual or potential health concerns in young people.

Culture, religion, and ethnicity are all strong determinants in an individual's interpretation of the environment and the events within the environment. They are also strong determinants of one's basic definition of health.

problematic. Yet, this belief in the ability to reduce our risk of chronic disease is a central theme of health education in the United States.

While information about specific cultures can contribute to understanding, superficial knowledge sometimes leads to stereotyping that belies the complexity of cultural issues and the nature of the individual. Cultural beliefs and behaviors are ever-changing. Changes occur within the individual as that person grows and develops and becomes exposed to new things. Changes also occur on a larger scale, as a cultural group adapts to the new ideas and conditions of their new environment. Each person combines cultural background, personality and experience in a unique way. Some individuals may adhere closely to the traditional beliefs and practices of a birthplace, while others, born in the same locale, may fully acculturate into the mainstream way of life (Becker, Hentschel, & Fujita, 1996). The challenge of learning to function, or even to survive, in a new culture is significant. Basic language proficiency often takes years to achieve. In times of significant stress or emotional trauma, such as dealing with an illness or injury, even individuals with years of English experience often revert to their native language and to the "old ways" of their own more familiar and, perhaps, more comfortable culture.

In a cross-cultural student/teacher relationship, both parties may be called upon to acknowledge and respect health concepts and practices different from their own. While this is an opportunity for growth and enrichment, it can also cause discomfort. Tension arises when different health belief systems confront one another. Common responses to the unknown or unfamiliar are anxiety, wariness, and even anger or fear, particularly if the teacher feels that the conflict of beliefs is endangering the health and well-being of the student, or the student feels that he or she is being asked to do something that contradicts a basic belief. All educators should learn to regard the health values and beliefs of each student and his or her family as unique and aim to develop skills to assess the role of culture in any given situation.

Every immigrant group brings cultural attitudes toward health, health care, and illness, and within each of these groups widely varying health and illness beliefs and practices exist

(Castillo, 1979). The meanings attached to the notions of health and illness are related to the basic, culture-bound values by which we define a given experience and perception. For educators, awareness of personal cultural biases is a prerequisite for cross-cultural competence.

The competent professional cultivates a non-judgmental attitude of respect, interest, and inquiry. From this viewpoint, the cross-cultural health values encounter is approached as an opportunity for learning and growth for both the teacher and the student. Unless the teacher is able to understand health from the viewpoint of the student and his or her family, a barrier of misunderstanding is perpetuated and the general health of the child may be impacted negatively .

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THE INDIVIDUALS WITH DISABILITIES ACT GETS A NEW LOOK

by John Filler

The 1997 reauthorization of the Individuals with Disabilities Education Act (P.L. 105-17) and the recently published final regulations that govern its administration (see *Federal Register*, March 22, 1999) have significantly increased the importance of general education to the student with disabilities. The intent of Congress is clear, students eligible for special education and related services are expected to participate fully in all aspects of the general education experience.

Most of us are familiar with the LRE requirement which stipulates "That special classes, separate schooling, or other removal of children with disabilities from the regular educational environment occurs only if the nature or severity of the disability is such that education in regular classes with the use of supplemental aids and services cannot be achieved satisfactorily." However, there are now a number of new requirements that extend that concept. The numerous provisions of this law require that we reference the content of our curriculum for students with disabilities to that of their typically developing peers. For example, in the IEP there must be a statement of the child's "present levels of educational performance, including how the child's disability affects involvement and progress in the general curriculum or for preschool children, as appropriate, how the disability affects the child's participation in appropriate activities."

Further, the IEP must include a statement of measurable annual goals, including benchmarks or short-term objectives related to "meeting the child's needs that result from the child's disability to enable the child to be involved in and progress in the general curriculum" (Sec. 614, 20 USC 1414). Each IEP must contain "a statement of the special education and related services and supplementary aids and services to be provided to the child, or on behalf of the child, and a statement of the program modifications or supports for school personnel that will be provided for the child to advance appropriately toward attaining the annual goals.... to be involved and progress in the general curriculum....and to participate in extracurricular and other nonacademic activities.... and to be educated and participate with other children with disabilities and non-disabled children in the regular class" (Sec. 614, 20 USC 1414). The general education teacher is to attend and participate in IEP meetings in cases where it is appropriate for s/he to do so. Finally, the IEP must include a justification for non-participation in the regular class. Again, the assumption is that the student will attend the regular class that he or she would attend if there were no disability. When that assumption can not be realized a written justification must be provided.

While these provisions apply only to children and youth between the ages of 3 and 22 years, there are provisions for infants and toddlers that express the same preference for an inclusive approach. Part C of P.L. 105-17 requires that children birth to three years of age receive early intervention services in environments that are natural, meaning that the settings for intervention are natural or normal for children the same age who have no disabilities (ß 303.18 of the Rules and Regulations, 1998). This extends the requirements of the Americans with Disabilities Act (Public Law 101-336) by mandating each state to not only assure reasonable access of infants with disabilities to daycare/edu-care programs but to require that intervention services are delivered in such settings. Thus, it becomes clear that all preschool programs, educational or daycare, public or private, are going to need staff prepared to address the needs of a population of youngsters with a range of abilities far greater than has been encountered before.

Those of us who are involved in the preparation of teachers, whether they be teachers for very young children or older children and youth, are going to have to re-double our efforts to insure that we are providing an appropriate program. In fact, there is a statutory requirement in P.L. 105-17 that each state must have in place a Comprehensive System of Personnel Development to insure an adequate level of competence among those who offer services to families and children covered by the Act. The importance of a set of skills that allow the teacher to confidently make individual adaptations to a general education curriculum based upon assumptions of universal relevance can not be understated. Special education is no longer a "place" to which children are sent to receive services---it is a "service" that is provided by both the regular educator and the special educator. Both educators must be prepared to provide these services.

A GIFT OF MULTICULTURALISM

by Aimee L. Govett

Last Fall I was given a gift. Initially it seemed more like a burden than a gift, but here's the story. My chair, Dr. Jane McCarthy called me early one morning, two weeks into the semester, and asked if I would take over the instruction of a multicultural class. The reasons are not material to this tale. My clinical position requires that I teach four classes so this was a reasonable request and, of course, I did not hesitate to say yes. After hanging up though, I panicked. I have never taught a class like this and they were already into the semester. My colleagues, Stan Zehm, Michael Anderson, Susan Rumann, Nancy Gallavan, Joyce Nelson-Leaf, and Porter Troutman, were generous with their support. What do you think....What do you do....?? I plagiarized Michael's syllabus because the open-ended style appealed to me. The four minimal requirements were attendance (along with participation), a teacher interview, a personal cultural history, and a fine-arts product. I was not even sure what expectations or vision I had for the class.

As a way of introducing ourselves on our first day, each person told of the one individual, event, or experience that had a profound influence on their life. It was a promising beginning because these people opened up. Each voice was surprisingly honest, sometimes emotional, and extremely candid. This safe and supportive climate existed because they really listened to each other with respect and consideration. This set the stage for a semester of dialogue instead of the lecture-driven, text-reading, test-taking experience they had experienced the first two weeks.

The class times were easily filled with discussions, driven by readings from various sources, speakers I invited to the class, and thoughts or issues that spontaneously arose from one or the other of us as we engaged in those discussions. The books we read included Kozol's *Amazing Grace* and *Savage Inequalities*, Freire's *Pedagogy of the Oppressed* and *Deaf Like Me* by Spradley et al. We took some articles from the required text *Rethinking Our Classrooms: Teaching for Equity and Justice*. Each of us found ourselves

deconstructing and redefining our view of multiculturalism. More than race or ethnicity, but gender, socio-economic status, sexual orientation, hearing or hearing impaired, visional or vision impaired, able-bodied or not. We had to learn to include so many of the nearly invisible marginal subcultures like the homeless (families and children), elderly, alcoholics, drug addicts, ex-institutionalized persons.

We spent a few days reporting on our teacher interviews. How did they view and therefore teach multiculturalism. This helped us to examine our own conceptions, values, and beliefs. The personal cultural histories were not shared. They were given the option, but none chose to do so. I will cite some excerpts anonymously to show the very private nature of these self-ethnographies:

- I was 9 years old when we first arrived to America. I did not comprehend the whole living and cultures, yet I explore.

- I learn a new culture...of speaking English and being friends with other race(s) besides the Vietnamese or ours. For the first three years, I was learning to speak English and learning the whole American style of communicating and socializing. I like the idea that I am living in a split cultures and that I can please my parents and myself at the same time.

- Having to live in two different worlds...is not easy. With mixed culture(s), every ethnicity can learn from one another and it does not mean that one is superior over another.

- Then I realized that it isn't the big events that make up who we are, it's the little every day influences that we accept as "normal" such as our religion, income, education, hobbies, where we have been, where we are, our friends, and, most importantly for me, family, which is every aspect of my life.

- Someone once told me that we learn just as much, if not more, from our negative influences as we do from our positive ones. My mother has always had a problem or addiction to cling to.

Velicia Macmillan, the Director of Multicultural Student Affairs, gave us an historical and personal perspective on Kwanzaa. She emphasized that the principles or values should be affirmed all year every day. Two speakers from Student Services led us in a very open and frank discussion on Gays, Bisexuals, transsexuals, and other sexual orientations. Being so open about their sexual orientation and experience opened the door for almost everyone in the class sharing about their one friend or family member who was gay. The homophobic levels of attitude that we discussed make an impression: *repulsion --pity -- tolerance -- acceptance-- support-- admiration-- appreciation--nurturance.* The last four (bold) are the positive attitudes.

The fine-arts product caused the most apprehension and consternation. The comments ranged from "I'm not creative" to "What do you want us to do?" I really wanted them to stay away from "fun, food, and festivals" or the old standby picture-collage, but I resisted telling them that. I tried instead to gently suggest or probe them for ideas. The presentations took up the last few weeks and they were wonderful. Even the food theme presentation which involved five individuals teaming together (their idea) and demonstrating deliciously the differences and similarities of these diverse cultures and the historical significance of the chosen foods. There were some beautiful paintings and drawings, and, yes, one collage depicting sports figures of all colors, ages, sexes, and abilities, because sports has the unique ability to cross borders. We had dancing, soliloquies, and original musical compositions with accompaniment. All the presentations were brave, original, and so engaging that I wished I had taped them to save and share later. (But I hate this recent rash of videotaping everything from dance recitals to birthday parties so I resisted and will rely on my mental images that are tainted by emotion and attitudes towards this wonderful group of people).

This class evolved into something that surpassed my vision and my expectations (and

was not limited as such.). We did journal entries occasionally and I will quote some here:

•I felt very connected to my classmates and am very sorry to see the class come to an end. I loved the open-mindedness and that people even felt comfortable discussing with the class.

•...your class has helped me to listen more and to discuss my views as well. I've also learned about so many different cultures.

•I really enjoyed your multicultural class this semester. It allowed for the students to be able to focus on the dialogue that was happening in the classroom, rather than on taking notes and studying for tests.

I did not teach the class but hosted a Platonian discourse that had a feminist, critical theorist, post-modern constructivist flavor (all those labels that finally had meaning when put into practice.) If I get another opportunity to share in an experience like this, I hope to allow it to evolve into whatever it is meant to be. Please remind me should I forget.

IN HONOR OF THREE WOMEN by Kyle Higgins

Every semester in the multicultural class that I teach I have my students write a heritage autobiography. I encourage them to discuss their gender, religion, ethnicity, language, economic class, sexual orientation, culture, political beliefs, disabilities, immigrant status (or where their ancestors immigrated from), membership in sub-groups or sub-cultures, the decades in which they grew up, etc. In short, I ask them to explore the factors that have impinged upon their development to date. The what, who, when, where, and how that has helped to form them. My goal is to help them see that we are all pretty complex human beings and that we are much more than we believe. For some this becomes an act of self-discovery that is exciting, for some it is an act of self-discovery

that is frightening, and for others it is just another paper to write for crazy Higgins. Students then share one epiphany with their classmates that they had while writing the paper.

Every semester that my students write their heritage paper, I write mine. Because I have taught this course since arriving at UNLV eight years ago, my paper has developed into a small journal. I write when they write and I share when they share. After fifteen entries, I thought this spring that I had just about written everything I could write about myself so I decided to go back and re-read everything written over the last eight years. My epiphany was that there are three very strong threads running through all of my heritage papers---my Mother, my Nana, and my Grandna. Paragraphs concerning these three women reoccur throughout my papers---joyful paragraphs, insightful paragraphs, angry paragraphs, and very, very personal paragraphs. This semester I shared with my class that I am a product of three very strong, idiosyncratic, educated, and eccentric women. And, because one of these wonderful women just completed her journey here on Earth, and because it is the time of year we honor significant women in our lives, I would like to honor all three who have contributed so much to the who I am today.

I honor my Mother who taught me to read, play the piano, drive fast, and to cuss. My Mother was an Air Traffic Controller during World War II. When the war was over all women Air Traffic Controllers were demoted so the men could have their jobs back. My Mother refused to take the job of secretary offered to her and yearly still writes a letter of protest to the government on behalf of all the female controllers who were demoted. My Mother taught me to look at all sides of an issue, study what the literature has to say, make an informed decision, and then be prepared to stand up for my decision and my beliefs.

I honor my Nana who spoiled me rotten, taught me algebra in the fourth grade, made me french fries for breakfast, and always told me that education was the one thing no one could ever take away from me. My Nana was a teacher in the Gila Wilderness of New Mexico. She learned Spanish because that was the language of her students, she lived in a tent during the school year because there were no

available houses in the Gila during this time period, and she eventually became a member of the New Mexico State School Board. Her greatest joy late in life was learning how to use the microcomputer---she was fascinated by Logo. She often said that she lived to experience so many 'firsts' in the world: the first automobile, the first phone, the first airplane, etc. My Nana taught me to love life and learning and never be afraid to be the first to try something.

I honor my Grandna who taught me how to survive poverty, how to celebrate difference, how to hold a cigarette properly, and how to make a pecan pie. My Grandna was a single Mother during the Depression---she, my Father, and Uncle managed to live by their wits alone. She eventually moved to Moriarty, New Mexico where she opened up a bar and went from having nothing to being one of the wealthiest women in town. She always wore a gun slung low on her right hip and could shoot better than any one else in Moriarty. She was most proud of the fact that she could shoot a deer while riding on the back of a horse. She saw Halley's Comet twice in her life and was fascinated by anything having to do with astronomy. She had a brother who was Gay and a son who is Gay and always spoke of tolerance and respect for difference. My Grandna taught me to celebrate difference and, if I couldn't celebrate it, at least respect its right to be.

I honor these three women. I am so very fortunate to be influenced by them. They are so much of the who, what, when, where, and how that continue to contribute to my development.

Suggested Reading

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SUGGESTED MULTICULTURAL INFUSION ACTIVITIES

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

The idea to form the National Association for Multicultural Education (NAME) grew out of a meeting held on February 7, 1990. This meeting was hosted by Dr. Porter Lee Troutman, Jr., (one of the original founders) in Las Vegas, Nevada. The meeting was called by Rose Duhon-Sells, Dean of the College of Education, Southern University, and recent President of the Association of Teacher Educators (ATE). Several years prior to the 1990 meeting, a number of individuals who attended ATE's Annual Conference discussed the need for a national organization which focused on multicultural education.

Of specific concern to the group was the need to establish a national forum for professionals interested in forwarding the cause of multicultural education, debating issues, sharing knowledge, promoting research and scholarship, and exploring educational policy and practice. Paramount to the founders of NAME was the belief that multiculturalism promotes equity for all people regardless of

ethnicity, race, language, age, gender, sexual orientation, exceptionality, and other cultural identities.

After considerable work and anxiety, NAME was formed. The following year, February 16, 1991, the first annual NAME Conference was held in New Orleans. Since that time, NAME has become a significant national organization with approximately 5000 members.

Accomplishments of NAME

NAME first published a newsletter, *NAME News*, for its members. It soon started publishing a quarterly magazine, *Multicultural Education*. The magazine was followed by the publication of the organization's journal, the *Journal of Multicultural Education - Multicultural Perspectives*. NAME holds an annual

conference that is attended by hundreds of professional educators and concerned community members from across the nation and around the world. Each year's conference offers workshops, symposiums, and exhibits followed by publication of the Conference proceedings.

Multicultural educational materials have been introduced into school systems nationwide as a result of the NAME Conference and publications. Teacher education program curricula have been expanded to include courses on multicultural education and teaching about culturally and ethnically diverse students.

Goals of NAME

- To respect and appreciate cultural diversity.

- To promote understanding of unique cultural and ethnic heritages.

- To promote the development of culturally responsible and responsive curricula.

- To facilitate the acquisition of the attitudes, skills, and knowledge to function in various cultures.

- To reduce racism and discrimination.

- To achieve social, political, economic, and educational equity.

If members of NAME are able to impart even a single aspect of NAME's philosophy to one teacher or one child, we will have opened the door to the development of human potential and

come much closer to fulfilling the dream of NAME. The Nevada Chapter of NAME considered the goals of the National NAME organization when it began the NvNAME Chapter here in the Nevada.

NvNAME Chapter

NvNAME officers are:

President

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University of Nevada, Las Vegas - COE
Las Vegas, Nevada 89154-3005
(702) 895-4407
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Vice President

Karla McComb
Clark County School District - Project MCE
Las Vegas, Nevada 89101
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Parliamentarian

Chopin Kiang

Treasurer

Sandy Clapsaddle

Director: Linda Young

Director: Michael de la Torre

Director: Gary Waters

Director: Anika Johnson-Cunningham

Director: Augie Orci

Objectives of NvNAME Conference and Workshops

1. Provide an opportunity to discuss the challenges of making our society safe and the idea that opportunities must be available for people of different cultures.

2. Provide a way to assist in tearing down distorted medial portrayals and stereotypes that negatively depict and debilitate people from any

culture.

3. Help students, families, educators, businesses, and the community increase their cultural awareness, appreciation, and community educational involvement.

4. Develop leadership skills for students, families, educators, businesses, and the community to assist in cultural networking in all phases of education and community in an attempt to bridge differences in our society and ultimately our world.

5. Provide an awareness of the global educational and financial opportunities in a multicultural world.

6. Demonstrate through lectures, interactive activities, workshops, and hands-on programs how everyone wins with improvement and understanding of cultural involvement.

7. Provide participants with an action plan that they can employ in their schools, businesses, community, and jobs, to increase cultural appreciation and understanding.

The First Annual NvNAME and Region 9 Multicultural Conference

The 1st Annual NvNAME and Region 9 Multicultural Conference provided an opportunity for educators, students, businesses, the community, and university staff to move toward educational awareness from a vertical multiculturalism in which some groups dominate to a horizontal multiculturalism in which all groups have equal opportunities for participation in the educational process. The reality of diversity encompasses the concept that the need for understanding and knowledge is paramount to the survival of America.

The Multicultural Conference was sponsored in association with the University of Nevada Las Vegas, Clark County School District, the Nevada Department of Education, the Nevada Humanities Committee, and a variety of other organizations. The first conference was an outstanding success.

The next NvNAME Conference will be held in the year 2000. Please contact Dr. Porter Troutman or Dr. Nancy Gallavan to see how you can help with the conference.

Also, plan to attend the national NAME Conference in San Diego, CA this fall. The conference will be held November 10-14, 1999

at the Town & Country Resort and Convention Center. Contact the NAME Office at (202) 628-6263 for more information; FAX (202) 628-6264; email: nameorg@erols.com

A REPRINT

WHAT TEACHER EDUCATORS NEED TO KNOW ABOUT TEACHING PEOPLE WITH DISABILITIES

by Stanley Zehm

Thoughts to Ponder

Demographical changes in the United States indicate that refashioning for the distribution of race, class, gender, disability, and cultures will not result in the same patterns that were demonstrated in the past. Intragroup diversity is increasing within specific ethnic groups.

Despite the growing cultural differences, we must understand that there is a common American culture that is based on common beliefs and democracy, common founding documents, and a common language. Educators, the community, and business must embrace cultural diversity, because that's what America is all about.

Society is teaching young people lessons of multiculturalism whether or not schools do, and public schools, universities, and community colleges must offer a way to make that learning experience a positive one.

Educators in both the educational and business community have the opportunity to help mediate the competing vision in preparation for a diverse future. To be educationally correct in a rapidly changing world, we are compelled to get into the business of helping both the young and the old become astute to the cultural richness found in our global world.

MARK YOUR CALENDERS

National Association for Multicultural Education---Multicultural Education: Crossing Borders for Equity and Justice

- 9th Annual International Conference
- November 10-14, 1999
- Town and Country Resort and Convention Center
- San Diego, California

In the first issue of our Newsletter, we shared with you the mission statement drafted by the College of Education Multicultural and Diversity Committee. We again invite each of you, our UNLV, COE, and CCSU colleagues to share your suggestions for revision of this work in progress so that it may fully emerge into a common vision that directs our attitudes, decisions and practices for preparing teachers for our nation's schools. Central to this drafted mission statement is the belief of the members of our Committee that excellence at any level in education, be it elementary or secondary, undergraduate or postgraduate, cannot be achieved unless educational access and equity are available to everyone who enters our schools.

This belief statement is then followed by a short list intended to suggest a few of those who we believe must not only have the doors opened to them, but be invited to become full members of our schools. As you review this list, you may want to suggest that others be included whom we may have inadvertently left uninvited. This was the intention of our parenthetical (*but not limited to*) statement.

There is one group of individuals on this list who are the focus of my present column, people with disabilities. When I first began serving as a superintendent of a suburban school district in Washington State, I spent time each week observing in all of our elementary and secondary schools. On several occasions, I noticed a small group of students walking in the halls. They were not being disruptive, but they were not in class either. Several hours later, I saw many of these same students exit one classroom and begin again to wander the halls to another destination unknown. This time I took the occasion to inquire of the teacher whose room these nomads had just departed, "where are your students going who just left your classroom?"

"Those are not my students!", this fourth grade teacher responded emphatically.

"Well," I asked, trying to understand what was going on here, "whose students are they and what were they doing in your classroom?" She then let me know that these students had learning disabilities. They belonged to special education, she told me, and were being mainstreamed into her classroom against her will. Subsequently, I discovered that these students were labeled with a plethora of derisive names such as "short bus kids", "bottom stanine students", and "sub-zero learners". It became clear to me that many people with disabilities in our schools do not enjoy educational equity nor access to excellence in education.

Now that I have resumed my career as a teacher educator, I am convinced that those of us who prepare general education classroom teachers, into whose classrooms many students with disabilities will be mainstreamed, must update our knowledge, skills, and attitudes. The purpose of this needed faculty updating should be aimed at assisting all teacher educators to provide preservice and inservice teachers with the preparation and support they will need to make their classrooms places where students with disabilities are invited to excel, learn, and find their true potentials.

To help us begin this process of faculty development, I want to share a few recommendations of what teacher educators need to be aware of in order to be more successful in providing educational equity to people with disabilities.

The recommendations are:

1.) Avoid viewing students with disabilities as separate group.

2.) Don't prevent students from receiving meaningful opportunities to participate in their homes, communities, and schools just

because they may need to be treated in some "special" way.

3.) Know that educational equity can never be accomplished if we do not understand that the inequity is a direct result of attitudes based on ignorance.

4.) Require our students and ourselves to know the laws surrounding special education. Knowledge is power and with this power we can support the learning of ALL our children.

5.) Dialogue with your students about the strength's those people with different abilities bring to our lives, rather than what difficulties they present.

6.) Finally, understand that special education is not a search for a "cure" for people with disabilities. It is a complex set of strategies, accommodations, and services delivered to people in our schools or communities. Our job is to learn and discover appropriate support systems so those with varying ability levels can enjoy a meaningful life.

Who Should Become a Member of NAME?

Membership in NAME is open to persons who have an abiding interest in multicultural education. NAME's membership encompasses the spectrum of professional educators and specialists, including early childhood, classroom teachers, higher education faculty, administrators, psychologists, social workers, counselors, curriculum specialists, librarians, and researchers. Persons affiliated with teacher education, ethnic studies, ESL, bilingual education, social science, anthropology, and liberal and fine arts are encouraged to become members. Students, retired education professionals, and community activists are also invited to join NAME.

NAME ----- MEMBERSHIP APPLICATION (referred by Porter Troutman)

Please xerox this application and send it with a check made payable to NAME to:

NAME
1511 K Street NW
Suite #430
Washington, DC
Phone: (202) 628-6263 FAX: (202) 628-6264

NAME: _____

POSITION: _____

INSTITUTION/SCHOOL/ORGANIZATION: _____

MAILING
ADDRESS: _____

HOME and WORK PHONE
NUMBERS: _____

MEMBERSHIP CATEGORY (please circle one)

Regular	\$75.00
Student	\$25.00
Retired	\$25.00
Community	
Activist	\$25.00
Institutional	
Member	\$175.00
Lifetime	
Membership	\$1,000.00
Outside of	
USA or Canada	\$45.00