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## UNLV College of Education Multicultural & Diversity Newsletter

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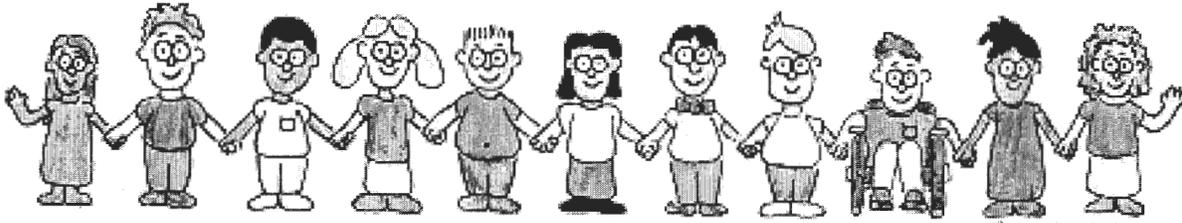
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**WHAT ABOUT US?**

The observance of tolerance and respect is, fundamentally, a personal decision. This decision emanates from an attitude that is learnable and embraceable,--a belief that every other person on earth is a treasure. As individuals, we each have the power to change our personal attitudes to overcome our ignorance and fears. As educators, we have the responsibility to influence the students with whom we work, our peers, and our community. It begins with "us."

We all grow up with prejudices and bias. It takes personal effort to see them as clearly as others do. Human rights experts recommend that we begin with our speech and thought patterns. As yourself: Am I quick to label "rednecks" or "liberals"? Do I tell gay jokes? Am I careless with gender descriptions? Do I make disparaging remarks about the inclusion of students with disabilities into the general education classroom?

Continue your self exploration with the following questions: How wide is my circle of friends? How diverse is my holiday card list? How integrated is my neighborhood? Why is that? Do I belong to private clubs that exclude? Do I take economic segregation and environmental racism for granted? How often am I in the minority? How do I feel when I am? Do I have the courage to tell a friend not to tell a sexist joke in my presence? How can I go out of my way to know people who appear different? What am I doing in my classes to break the cycle of negative assumptions that are pervasive in our society? The important step is to begin . . . . .

Adapted from: Ten Ways to Fight Hate: A Community Response Guide. (1999). Southern Poverty Law Center: Montgomery, AL.

## INVITED GUEST COLUMN

### **SERVING THE FORGOTTEN MINORITY: GAY AND LESBIAN YOUTH IN OUR SCHOOLS**

by KELLY COKER

Possessing an awareness of diversity, teaching tolerance of differences, and infusing a multicultural framework into counseling practices has been an ever-growing practice among school counselors. Allen Ivey, a prominent counselor educator, has identified multiculturalism as the fourth force in the counseling professions behind psychoanalysis, behaviorism, and affective therapies (Ivey, Ivey, & Simek-Morgan, 1997). Subsequently, accredited school counselor training programs are challenged to meet the charge of providing an understanding of issues and trends in a multicultural and diverse society (CACREP, 1994).

The growing awareness for the need to celebrate diversity and pass the important ideal of tolerance to our young clients is an exciting step forward in the profession of school counseling. There remains, however, one forgotten minority that does not seem to benefit from this celebration of tolerance and differences. Gay and lesbian youth continue to have higher rates of suicidal ideation than their heterosexual counterparts (Ben-Ari & Gil, 1998). A recent survey of gay and lesbian youth in a high school environment revealed that on average, students reported hearing peers use words such as "faggot" or "dyke" in a derogatory way at least once per day (Jordon, Vaughan, & Woodworth, 1997). Unfortunately, this intolerance is not isolated to the student population. It can also be found among school faculty, staff, and administration; not to mention parent groups. The above-mentioned survey also indicated that students reported hearing teachers using similar words approximately once per month (Jordon et al., 1997).

Some fairly recent personal experiences have served to further concertize the seriousness of this issue for me. Two years ago I was an internship supervisor for school counselors in training. One of my trainees was a gay male working in a high school. He was appalled at

the casual way in which anti-gay remarks were regularly made by faculty and staff. He asked about resources for gay and lesbian youth, and the response by his department chair was, "Oh, we don't have that problem here." In fact, research suggests that as much as 6% of adolescent females and 17% of adolescent males report questioning their sexual orientation during their high school years (Ryan & Futterman, 1998).

Before moving to Nevada, my husband was a high school teacher for several years. He had a very diverse group of students, and he made it clear early in the year that his classroom was not a place that prejudice remarks or actions would be tolerated. He repeatedly found that the majority of his students, regardless of their ethnic or cultural background, would openly and vehemently make negative remarks about homosexual people and behavior.

In this age of multicultural understanding, it becomes imperative for teachers, counselors, and administrators in a school environment to become active participants in the movement to promote a climate of tolerance and awareness, as well as a protective environment for all students.

It is encouraging to note that not all gay and lesbian students have negative school experiences. In one recent study, about 25% of the sample felt comfortable talking about their sexual orientation with the school counselor, and most students had a generally positive response from teachers and counselors after disclosure of their sexual orientation (Jordon et al., 1997). In another analysis of school experiences among gay and lesbian out, 70% of the sample reported feeling positive about their sexual orientation, about 25% reported being "out" with both teachers and parents, and about 32% reported that a club or a similar group was available at their school (Jordon et al., 1997).

So how can teachers, counselors, and administrators enhance these positive beginnings and break the code of silence that remains concerning homosexuality? One area of concern is high school curricula across the

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country. The topic of homosexuality in educational curricula is almost nonexistent, even in guidance curricula. Fontaine (1997) found only 14% of surveyed counselors indicated any inclusion of the topic of homosexuality in any courses in their schools. Recently, the National Education Association (NEA) encouraged teachers and counselors alike to include the contributions of gay and lesbian individuals throughout the curriculum. The justification for this action is that the open acknowledgement of homosexuality in course content can begin to de-mystify the topic (Fontaine, 1997).

Another general deficit area in schools is the lack of availability of resource materials to learn more about homosexuality. This lack of information in school libraries can foster the feeling of isolation among gay and lesbian youth. According to Fontaine (1997), the availability of books, videos pamphlets, and other materials to teachers and students could lend both understanding and comfort to gay and lesbian youth as well as the school community at large.

A more difficult change to elicit and maintain is a shift in attitude among students and school personnel. In general, current attitudes of students, faculty, and administrators towards homosexual students in their schools are intolerant rather than supportive. The NEA has recognized and acknowledged the need for an attitude shift regarding gay and lesbian issues in the schools, and has called for school districts to provide training for staff, school board members, parents, and other community-based groups to facilitate a better understanding of the problems that gay and lesbian youth face.

Since behaviors are easier to regulate than attitudes, school personnel are encouraged to adopt a standard of zero tolerance towards verbal and physical abuse of gay and lesbian students. In one recent study, 45% of gay males and 20% of lesbians experienced physical or verbal assault in high school (Fontaine, 1997). School anti-discrimination activities should be expanded to include protection to sexual minorities. In addition, school policies that foster the norm that the dignity and rights of all students will be respected should be established and enforced.

Finally, school personnel who fail to challenge homophobic remarks and actions made by students and other personnel are unwittingly contributing to the continued problem of intolerance. We can no longer ignore the fact that gay and lesbian youth are here and are here to stay. As with all of our youth, they have the right to feel safe while in their educational environment. Training future teachers and counselors to broaden their awareness of the needs and issues of this forgotten minority may help to combat the issues of homophobia in our schools. In this age of multicultural understanding, it becomes imperative for teachers, counselors, and administrators in a school environment to become active participants in the movement to promote a climate of tolerance and awareness, as well as a protective environment for all students.

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## **SPECIAL GUEST COLUMN**

### **GRADUATE EDUCATION; CONTINUING CHALLENGES FOR INCLUSION AND DIVERSITY**

by Paul W. Ferguson,  
Dean of the Graduate College

Orlando Taylor, Dean of the Graduate School at Howard University, has suggested that several benefits of racial and ethnic diversity in graduate education would include fulfillment of the American ideal, maximum development of the American workforce, and creation of an academic environment that is beneficial to all students. *The Council of Graduate Schools Policy Statement on Inclusiveness in Graduate Education develops this thought further by stating:* "Broadening the talent pool from which graduate students are chosen enhances the educational and scholarly activities of all students and faculty and is good academic policy. Graduate education establishes an atmosphere of intellectual collegiality in which interaction among people with differing points of view is essential to learning (Taylor, 1999)."

Most of us would agree that inclusiveness and diversity are positive aspects of graduate education. However, current assessment of ethnic diversity in graduate education across the nation indicates that we still have much work ahead of us in order to bring reality closer to rhetoric.

Recent statistics (Syverson & Bagley, 1999) summarize ethnic distribution in graduate enrollment nationwide. The percentage of total graduate students (as U.S. Citizens and Permanent Residents) was given for five major ethnic groups. The percentages of African

American (9%), Native American (0.6%), Asian (5.3%), Latino (6%) and Caucasian (80%) students indicate that despite decades of various national strategies to improve diversity in graduate education, achievement of the goal remains elusive. The challenge continues as well for UNLV. National comparison of the percentages of similar ethnic groups enrolled in graduate education at UNLV (UNLV, 1998,1999) indicates a similar pattern for African American (4.5%), Native American (0.5%), Asian (4.4%), Latino (4.3%) and Caucasian (74%) students.

Of additional interest, graduate enrollment for four of the above five ethnic groups across the nation was primarily concentrated in education and business. Asian students concentrated more in business, engineering and the physical sciences having the lowest percentage in education. A generally similar pattern is evident at UNLV (UNLV, 1998, 1999).

This enrollment information clearly indicates that graduate education both locally, at UNLV, and nationally, in our colleges and universities, continues to face the challenge of recruiting and retaining underrepresented individuals into graduate programs.

As one of the goals stated in the 1997 *Graduate College Strategic Plan* the UNLV Graduate College will "increase efforts to recruit and retain qualified graduate students from more diverse cultural and ethnic backgrounds." These efforts have historically been directed towards participation in regional graduate school "fairs", supporting individual departmental recruiting efforts, and participation in the national Project 1000 to reduce obstacles for minority student applications to graduate school.

A recent initiative offers much promise for UNLV to enhance inclusion and diversity for underrepresented students in graduate

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education. Under the direction of Dr. Bill Sullivan, Director of Academic Advancement, UNLV has recently become a participant in the

nationally known and highly regarded McNair Postbaccalaureate Achievement Program. This program, one of six TRIO programs, is funded by the Department of Education and targets underrepresented students preparing for doctoral education who have outstanding academic undergraduate records and provides undergraduate research experience as well as counseling for applying to graduate school. Dr. Harriet Barlow, Director of Recruitment for the UNLV Graduate College, will serve as a liaison with the UNLV McNair Program as Academic Coordinator. This collaboration can positively and effectively identify and facilitate the entrance of a greater percentage of underrepresented students into graduate education at UNLV.

If our goal in graduate education is to fully promote intellectual growth and opportunity, then we would agree with Frances Horowitz, President of the Graduate School and University Center of the City University of New York, that "the question is not the numbers; the question is whether we are giving thoughtful consideration to individuals from all groups that make up this diverse nation who can be seen as "at promise" [versus "at risk"] and who are interested in committing themselves to a serious course of study . . . inclusion and diversity are not about intellectual capacity, but about intellectual development and about whether the many good minds "at promise" out there can find a place in trustworthy academic and social environments . . . characterized by . . . mutual intellectual affirmation" (Horowitz, 1998).

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XXXI (6), 1-6, 12.

## **CONSCIENTZACAO**

by María G. Ramírez

Knowing you know and thinking you know are two different things. Critical pedagogy refers to "knowing you know" as conscientzacao, a Freirean concept. As a society, we are equating the use of language expressions and its lexicon among young people, as an indicator of understanding linked with maturity of thought and conscious responsibility. In doing so, we forget and ignore that young people lack the maturity needed for acting responsibly, since they lack the experiences necessary for truly understanding issues, events, or people. Equally disturbing is the absence of understanding and maturity exhibited by the adults who empower young people and place them in situations they are not ready or able to handle.

About a year ago, a father, his seven year old son, and the grandfather set out to find and chop down a tree for Christmas. Unfortunately, the young boy got separated from the adults on that cold night. The father was concerned when the young boy was not immediately found but he felt confident that the boy knew enough about the rugged outdoors that he would eventually be found safely. The boy was never found. More recently, a three-year old boy wandered away from the adults he was hiking with in Colorado, while playing a game of hide and seek. Again, his father described the young lad as mature and capable of surviving, as the rescue party looked for him. He was not found.

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We can not forget and should not forget that a young child, no matter how mature his words might sound or his actions might mimic those of an adult, is still a child. A child lacks complete understanding because his range of experiences is limited and experiences alone will not enhance his knowledge since cognitive maturity requires a blending of time, experience,

and knowledge, but perhaps most importantly, knowing and recognizing one's limitations, that is, knowing what one knows and doesn't know.

In education, experiences or contexts representing diverse populations are often defined and viewed as the same. For example, in the 1950's, it was not uncommon for researchers to make observations in a rural community in Mexico and apply their findings to Hispanics living in the United States, not considering the differences between rural, urban, and suburban communities or more importantly, the differences between Hispanics born and raised in Mexico and those born and raised in the United States. At the same time, not all Hispanics are of Mexican ancestry. Experiences and context are critical to developing understandings, but knowing and recognizing similarities and differences within and between them is of paramount importance as well.

In multicultural education, superficial understanding is revealed when global education is thought to be the same as multicultural education. The two are different concepts, not unrelated but nevertheless not the same. The same can be said of international student teaching programs, often found in the College of Education. To the uncritical eye, international student teaching programs appear to be the same as multicultural education or to at least promote multicultural understandings, when in fact, they are not the same and international student teaching was never intended or designed to promote multicultural understandings. Specifically, international student teaching programs have the potential for helping undergraduate students develop an understanding of global education, but without deliberate and explicit curricular links between the two, the "universalistic ethical values and principles of humankind" central to global education will not develop. Merely being in another country for a student teaching experience will not lead to global understanding, any more than living in the United States, a pluralistic country, leads to multicultural understanding.

As educators, we have a professional responsibility to ourselves and our students to understand the difference between these concepts and programs and to help our

preservice teachers develop not just the lexicon but, more importantly, the understandings related to each. We should not assume they understand because the words are part of their vocabulary or because students are placed in a global or multicultural context. What experiences have been designed to assist them in developing the understandings that are critical for truly knowing the concepts and understanding their educational implications? To do less is to place preservice teachers in potentially dangerous contexts with limited or imagined knowledge and no possibility of rescuing them.

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### **NONVERBAL DIVERSITY** by Steve McCafferty

In my last column I considered the difference between orality and literacy, suggesting, along with Stan Zehm, that orality is often given short shift in the classroom; reading and writing having by far the dominant role in language education. In this issue of the newsletter I'd like to extend that argument to elaborate on something I suggested last time -

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that face-to-face communication is by far the most significant form of communication over the life span of an individual, and moreover, that nonverbal communication constitutes a vital element of that context.

It has been reported by researchers that in face-to-face interaction as much as 70% to 90% of communication is expressed nonverbally. At first this may seem to be a surprisingly high figure, but that may be largely

due to our lack of awareness, as most of us have little knowledge of our gestures, facial expressions, the direction of our gaze, etc., when we are both speaking and listening to others in conversation. And as if this weren't enough, there are also thermal, dermal, and chemical emissions in the form of, for example, body heat and sent, tears, and perspiration. Moreover, there are clothes, hairstyle, jewelry, cosmetics, eating, smoking, objects in our hands, etc., to consider as part of what we say and what we mean by what we say.

In relation to diversity, it is clear that there are ways of misunderstanding or miscommunicating nonverbally. For example, it has been found that African Americans get talked down to on the basis of their facial expressions, Anglo Americans misinterpreting the communicative intent. Gaze can also work against understanding as in the case of Asian students, many of whom avoid eye contact out of politeness, although often they are thought rude because of not fixing their eyes on the teacher in face-to-face interactions. It is also sometimes the case that people from cultures that tend to emphasize the role of gesture, for example, Italians who feel uncomfortable about themselves in this country, quite consciously limit their use of nonverbal forms of expression.

On the other hand, however, there are also immigrants who make a conscious choice about not identifying linguistically with the place they have come to live, instead consciously maintaining linguistic attributes, especially accent, that identify them with their country of origin. At a recent conference I gave a paper on the appropriation of American gestures by second language learners of English. At one point a group of us started talking about gesture and one of the people, a friend, asked if her gestures were like those of Americans. I had had some chance in the course of two days to observe her and felt her gestures were more Spanish than American. She responded by saying that she was not surprised, being quite aware that she did not wish to take on the attributes of Americans when using English; and further, that when she talked to her American colleagues, that she did not use "we" when discussing the policies and politics of the United States.

It seems to me that teachers who work

with diverse populations would greatly benefit from a greater sense of awareness concerning nonverbal forms of communication so that they could better understand and accommodate students. I think one thing that teachers might do is discuss/explore this issue cross-culturally with their students.

## **CONNECTING CULTURES THROUGH STORIES: FINDING STRENGTH FROM WITHIN**

by Cyndi Giorgis

Literature shared in powerful and meaningful ways provides opportunities for readers to connect characters' experiences with those in their own lives. Stories, which pose a problem, or situation often forces the character to look within to find the strength of self and sometimes of beliefs in order to resolve personal issues. The selection of books reviewed this time illustrates how characters, past and present, encountered a difficulty in their lives and sought to find a solution.

Marta Enos's day is ruined when her homework blows out the window on a "fussing wind" and is torn, chewed, and eaten by the neighborhood dogs. As Grandmother comforts Marta, Joy Cowley's *Big Moon Tortilla* offers the wisdom of an old healing song. "When we have a problem, we must choose what we shall be." With Grandmother's advice, Marta sees how small her problems have become. Dyanne

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Strongbow's watercolor paintings capture the beauty of southwestern desert landscapes and the warmth of intergenerational relationships. An author's note provides additional information of how this story evolved from Cowley's visit to the Tohona O'odham (Papago) reservation in southern Arizona.

*The Silence in the Mountains* by Liz Rosenberg is told from the perspective of a young boy, Iskander, whose family is forced to leave their war-torn country. This deeply moving story illustrates the long lasting impact

that war has on a family as evidenced by Iskander's difficulty in adjusting to America. He feels that something is missing even though each family member reassures him that life in this new country will be better. Grandfather assists the boy in understanding what makes a place become a home. The story is supported by Chris Soentpiet's judicious use of light in illustrations that teem with intricate details. Through these brilliantly conceived illustrations, a child's emotions are tenderly portrayed and the inner strength necessary to adapt to change is evident.

In a factual account of his mother's struggle to find her identity after her parents move the family to their native Japan, Allen Say once again engages readers with emotionally charged prose in *Tea with Milk*. Born in San Francisco to Japanese immigrants, Masako's Japanese home life is much different from that of her American societal one. Once the family returns to Japan, Masako rebels against the culture she encounters and runs away to Osako. Readers are able to experience Masako's struggles, heartaches, and ultimate happiness through the heartfelt text and haunting watercolor illustrations, which blend together gracefully. This moving tribute to his parents and their path to discovering where home really is, serves as a powerful companion to Say's Caldecott Award winning book, *Grandfather's Journey*.

Sustained by family and faith, six-year-old Ruby Bridges found the strength to walk alone through howling protesters and enter a whites-only school in New Orleans in 1960. She did that every day for weeks that soon turned into months as the white parents withdrew their children from school and Ruby sat alone with her teacher in an empty classroom. *The Story of Ruby Bridges* was chronicled by Robert Coles in a powerful and moving picture book illustrated by George Ford's watercolor paintings in sepia shades of brown and red. Now Ruby Bridges has provided her own perspective in *Through my Eyes*. This well-written informational book tells of the pivotal event in history through Ruby's own poignant words and quotations from writers and other adults who observed her. Dramatic photographs recreate this amazing story of innocence, courage, and Forgiveness.

As Bridges states in the preface, "Young children never know about racism at the start. It's we adults who teach it."

Christopher Paul Curtis's latest novel, *Bud, Not Buddy*, begins in Michigan during the hard time of the 1930's. Ten-year-old Bud Caldwell is a motherless boy who escapes a bad foster home and sets out in search of the man he believes to be his father. While Momma never told Bud who his father was, she left him a clue: posters of the renowned band leader Herman E. Calloway and his famous band, the Dusty Devastators of the Depression. Filled with determination to find the father he never knew, Bud hits the road letting nothing get in his way. Complex and likable characters, Bud's indomitable spirit and good humor, and the sweet tones of jazz breathe life into this heartwarming search for family.

Music also plays a role in Gary Paulsen's tribute written for his grandmother that tells the story of a 14 year-old boy's transformational summer. *Alida's Song* takes place on a northern Minnesota farm, where the boy is invited by his grandmother to spend the summer. He leaves a dreary situation at home and enters a life working side-by-side with the Nelson brothers, owners of the farm where his grandmother cooks. But the summer is more than hard work. It is also companionship and sacrifice, plentiful food, musical nights with Gunnar on the violin and Olaf on the bones, and even some dancing. This slim novel tells of a special and ordinary summer with Alida, the

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grandmother who saves a young boy's spirit through the music of love and compassion.

Readers are often faced with conflict in their lives. Stories that show characters working through these issues and finding the strength within themselves can touch a reader's heart and mind as well as offer possible solutions. It is also important that readers recognize that those around them can also assist in helping them to find the strength to endure all things. What better way to look within than through the power of story.

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## **LIVING WITH DISCRIMINATION**

by Nancy Sileo

When I was six years old, my parents packed our belongings and moved our family from urban New Jersey to the Navajo Indian Reservation in New Mexico. We left my grandparents, aunts, uncles, and cousins. I left my friends Eileen and Ursula. We moved 2000 miles away from the only way of life I had ever known. My parents told my sister and I that this move was for "the best", that we were going to move to an area where my father could teach and "make a difference", and that my sister and I would have a better life than in New Jersey.

The car trip was great. We ate in "Stuckey's", stayed in motels, and sang *Country Roads* and many other songs in the car. Before long, we arrived in Tohatchi, New Mexico. Tohatchi is located in the Northwest corner of New Mexico and is 30 miles from the nearest town. Tohatchi, in 1971, was a reservation community that housed a boarding

school, public school, post office, trading post, water tower, and government housing. It was also a community that had a large number of Navajo Indians. Well, that rocked my world. Where in New Jersey was I supposed to have learned about "Indians"?

The concepts I had about "Indians" I had learned from books. I had never actually seen one. However, my parents told my sister and I that all people should be treated with respect. During the long car trip, they made a point to ensure that my sister and I would not treat people differently or with disrespect because they might look different than us. My parents emphasized that we were doing the "right thing" by going to the reservation and that living with people different from ourselves would expand our views. Pretty heady stuff to be telling a six year old and a four year old. Nevertheless, my sister, my parents, and I were determined to make a go of this "new life"--even after we saw Tohatchi.

I was so excited to know I could make friends who were different from me. In New Jersey, most of my friends were White and came from similar backgrounds. The only friend of color I had in New Jersey was Ursula, who was Black. I remember looking forward to the first day of school. I had begun first grade in New Jersey and wanted to go back to school and have "fun" and make new friends.

I can't remember whether or not I made any friends that first day at Tohatchi Elementary

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continued on Page 10, Column 1)

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School. I do know my expectations of making friends on the Reservation were quickly squelched. Sometime during my first or second month on the Reservation, I learned that everyone was not equal and that a person's skin color determined whether they were "in" or "out". In my case, I was in the "white minority" and I was "out."

I guess I never expected to be discriminated against because of my skin color. I don't think I knew what discrimination meant. However, I learned very quickly. During the five years we spent on the Reservation, I was

beaten up two to three times a week. I was never invited to a party, nor chosen to play on a team, and I always sat alone in the cafeteria. I vividly remember being called horrible names and being taunted because I was White.

I've blocked out major portions of my time on the Reservation. I do remember telling my parents during the last year we lived in Tohatchi that I was "never, ever" going back to that school again. I think this conversation took place sometime during Winter or Spring Break. Fortunately, my parents heard what I was saying and as a result, we moved off the Reservation the next Fall.

Years later, I found myself in a similar situation when living in Hawaii. In Hawaii, being White means living in the "visual minority". During my first year of teaching, on the first day of school, I was told by another teacher that there was a kindergarten teacher who was just like me. "Oh I said, is she new?" "No she said, she just a "dumb Haole" like you." I responded by asking what a "Haole" was and was told it meant White. I recall saying something about being an American and that the color of my skin didn't define me. The teacher proceeded to tell me that she had perfect pedigree and was "Full-blood Japanese-American" and the color of her skin and her pedigree did define her. She went on to say that she didn't think I'd last very long in Hawaii, since Mainland Haole's never do. I lived in Hawaii for five years.

During my time in Hawaii, I learned many things about race and ethnicity. I was surprised to find that most of the people I knew, primarily teachers and faculty, always put a person's ethnicity first when describing them. Friends always referred to me (and still do) as "my Haole friend Nancy." In Hawaii, as an adult, I lived with a different type of discrimination than I had on the Reservation. This type was generally more subtle and I was never physically harmed. I recall once asking to move my classroom to a larger room on campus and being told by the principal that "we don't want Haole teachers to close to the office, we want parents to feel comfortable when they come to school." In some ways this made sense to me, and in other ways I felt that something was wrong. I'll never get over the feeling that 20 years after leaving the

Reservation, I was once living with discrimination because of the color of my skin.

So now I'm a faculty member at a university. My colleagues are well educated and the University foster's a just and inclusive environment. The chance of me facing discrimination because of my skin color is slim to none. I expect my colleagues and professional acquaintances to treat each other with respect and dignity and believe they expect the same from me.

Surprisingly, last week, I once again found I was living with discrimination. In this case, the discriminating act had nothing to do with the color of my skin. It was related to my being a lesbian. At first I wasn't sure if I was reading things correctly or if I understood what was being said. The discrimination was coming from a colleague. This person was someone with whom I had been friendly both at work and in social situations. I kept trying to justify what was being said and done. Alas, I discussed this with someone (a heterosexual) who had also heard the remarks. Unfortunately, we came to the same conclusions. Discriminating comments were being made to me related to my lesbianism.

I hope that during my life time I will have the opportunity to live without discrimination. I work hard to educate students, family, and friends about issues of diversity, discrimination, and prejudice. We all experience varying degrees of freedom in our lives, for me the greatest degree of freedom will come from living without discrimination and prejudice.

### **TRANSFORMATIVE TEACHING AT THE PARADISE PROFESSIONAL DEVELOPMENT SCHOOL**

by LeAnn Putney

"We begin each day at the sunburst," beamed the principal of the newly opened Paradise Professional Development Center, Trudi Abell. I knew from my ethnographic research at the school that she was referring to the "Sunrise Ceremony" held each morning. What I did not realize at the beginning of my work with the teachers, students, staff, and other UNLV faculty and interns at Paradise was how significant that phrase would become to describe the culture of the school as a community.

The Sunrise Ceremony begins at 8:55

each school day with the students and teachers gathering on the north side of the building. On the pavement, yellow lines are painted, radiating out from the school into what appears to be a gigantic sunburst. The classroom numbers are stenciled on the lines so that students know where to line up when they are called to the ceremony by the cadence of the drummers who have been selected to lead the ceremony for the day. When the drums start, students position themselves quickly along their appropriate line, and the class selected to lead the student body during that week begins the short ceremony. They lead the student body in the Pledge of Allegiance, a song, the school Power Motto, and a demonstration of the week's life skills. Then the students file into the school, ready to start another school day in their respective classrooms.

It may not be unusual to begin the day with a ceremony. What is unique about the "Sunrise Ceremony" is that after the first week of school, the ceremony is led by students. They decide how to offer each other encouragement and affirmation through the power statements and the life skill skits. As I have watched the sunrise ceremonies over the past year and a half, I have noticed how much effort the selected classes put into their version of the ceremony. They take very seriously their role in leading their peers in a cheerful and positive beginning to each school day that contributes to a sense of belonging to a community that cares.

The message to the diverse student body is a strong one - this is your school and you are responsible for your learning. This sentiment is one that is echoed in the 5th grade classroom in which I have participated. The citizens of Freedom Falls, led by Juanita Falls, take seriously the fact that they are role models for the students in the other primary grades. As 5th graders, they are preparing to take the next step, out of the familiar culture of elementary school, and into the lesser known world of 6th grade. Before they leave this school, however, they must leave a legacy of respect and responsibility for the students coming into the 5th grade next year.

Some of the citizens of Freedom Falls this year began to understand in the last weeks of their 4th grade tenure what it meant to become a 5th grader. They attended a

conference at the end of the year last year called the Network For Learning Conference. In this conference, led by last year's citizens they learned what it would mean to be a 5th grader in the mini-society of Freedom Falls. For example, the executive council officers of the mini-society introduced themselves and described their roles in governing their society. Then the mayor reviewed their jointly constructed norms.

"Norms are the way we do things," the mayor recounted. Then he asked, "Who would like to talk about one of the norms?" Hands shot up and the mayor called on various citizens to explain what the norms were, and how the norms helped them to get along here in Freedom Falls, in the larger community of Paradise, and even at home with their family members. After detailing all of the five norms, the mayor asked the newcomers if they understood that they would be constructing their own set of norms for their community and would be expected to follow the norms throughout the school year. As he told them, "These are not rules made up by Ms. Falls, these are norms that we constructed together. We changed them during the year when we needed to, with advice from the executive council."

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Various citizens then explained particular features of their classroom learning. They described how they managed and ran their businesses in their Mini-Mall, and how they worked as entrepreneurs in their Kaleid-A-Kidz business venture. The future citizens then were invited to attend learning centers where the current citizens were ready to explain how they went about learning math, social studies, literature, and language arts. At the end of the session, the future citizens were asked to evaluate the conference in terms of what they learned about their future citizenship.

At the beginning of this school year, these same students began tentatively to establish themselves as self-governing citizens of Freedom Falls. Over the first weeks of school, the new citizens began to see a

community take shape. They had to work at it, and they did not always agree on their roles as citizens of the classroom, as well as citizens of the school. However, during Open House, with a large number of parents in the room, these citizens proudly announced that they were the newly elected governing body, the executive council of Freedom Falls. They led the program, explaining what kind of learning took place. Various other citizens explained their norms and how they used them to guide their work throughout the school day. Then they took on the parents in a rousing mental math game to show that they had indeed learned how to do, Number-Digit-Place! In the near future they will be participating in student-led conferences with their parents or guardians.

This is merely the beginning for these students in learning how to become citizens of a self-governing community. They are taking steps to become responsible citizens, both in their own classroom, and throughout the school community as well. These students are beginning to understand how what they learn here will translate to their lives at home and in their larger neighborhoods. The most exciting part of my work as an ethnographer is to witness teachers engaging students in a "continuous transformation through which they become authentic subjects of the construction and reconstruction of what is being taught, side by side with the teacher . . ." (Freire, 1998, p. 33). The transformation of the 5th grade citizens of Freedom Falls has just begun, and continues to begin anew each day at the sunburst.

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## **STUDENT PERCEPTIONS OF DIVERSITY IN GROUP PROJECTS**

by Jean Henry

With the changes currently facing our educational system, pressure is increasing to find innovative, effective means for handling the challenges. One of the most frequently suggested strategies for administrators and

practitioners, alike, is the utilization of teams. Researchers consistently report that the potential outcome of a coordinated team effort is greater than that of an individual approach (Brueggeman, & Jagnow, 1995; Heinemann, Farrell, & Schmitt, 1994). However, the road to effective team work is seldom a smooth one. Simply forming a team and assigning it a task will not automatically lead to the perfect solution to a problem. Not all groups are effective, nor do all groups offer members a sense of satisfaction with the process or the product (Lankard, 1994; Sutcliffe & Pollock, 1992; Yamane, 1996).

For those of you who have ever used a group project in your classroom, this last statement probably rings loud and clear. Ask any group of students how many have worked on group projects in the classroom and virtually every hand will be raised. Ask that same group of students how many of them enjoyed the experience and you will probably see few, if any, hands in the air.

Bottom line . . . students, in general, do not like group projects. I believe in collaboration. I believe in the strength of group effort. I believe that we are failing to properly

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prepare our students for the "real world" if we do not include opportunities to practice and improve their skills as collaborative practitioners as an integral component of professional preparation programs. I believe this is one of the most difficult challenges I face as an educator.

In an attempt to better understand students' aversion to group projects and to help me improve the use of collaborative group projects in my own classroom, I conducted a pilot study on the application of group projects as a classroom methodology. The study sought to determine if participants involved in group process training prior to beginning work on a group project would self-report higher team effectiveness and group satisfaction than participants who received no group process training. The research used a multi-method,

quasi-experimental design. Data collection included a questionnaire to assess team effectiveness and focus groups to explore and identify variables related to group satisfaction and perceived team performance.

The focus groups revealed a number of challenges and benefits inherent in the group process. However, to remain true to the theme of this newsletter, this article focuses on the students' comments regarding the influence of diversity on their group experience.

### **Challenges and Benefits**

As one might expect, diversity was cited as both a challenge and a benefit in group process. A notable difference between the intervention and comparison groups in this study was found in the category of diversity/differing perspectives. Diversity was generally offered as a source for expanding one's view or understanding of a topic or problem. One student offered the following value of shared perspectives "Well, if you don't understand something, or if you aren't grasping the concept and you have a bunch of people explain it to you without having to go and ask the teacher." Other participants, when asked what the benefits of teamwork are, responded "Perspective", "Diverse opinions", "Diverse outlooks", and "Two heads are better than one."

When citing the benefits of diversity to team performance, participants particularly appreciated the increased pool of ideas offered by team involvement. Typical responses in this category were "I like it because we shared information" and "I think one of the strongest things is getting different ideas and different opinions." One international student made the following comment: "We shared things to understand your ideas and her ideas. Everybody got a good idea, because they are all good idea. So I tell you and you come up with another idea so we come up with two answers."

The benefit of an expanded pool of ideas and information available to the team is widely recognized within the literature, and forms the basis for most of the support for interdisciplinary teams. Orpen (1986) contends that homogeneity is not a desirable characteristic of teams, and believes that effective teams are comprised of members with a mix of traits and skills. Goodall (1990) writes that groups offer

more resources (ideas) for creative problem-solving, generating a product that no one member could produce alone.

Approximately half of the responses in this category were made by one team in the intervention group that had the greatest diversity of any team in the study. Of the six team members, one was from Vietnam, one from Mexico, one from Uganda, one member was a Caucasian female over the age of 40 years, one a Caucasian female of traditional college age, and the remaining member was of Hispanic heritage and the only male in the study. This team did not indicate that their diverse nature was a negative factor in their performance on this project, but acknowledged that such diversity had the potential to challenge a group. The following focus group exchange from this team illustrates some of the issues related to diversity:

- ...our group was like all parts of the world, very diverse.

- I don't think it was a problem in our situation, but it could have been. I could see where it could, because I've been in classes where some of the foreign students had not been in the country very long.

(STUDENT PERSPECTIVES continued on Page 14, Column 1)

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- I think in a group as diverse as ours ... sometimes people (have problems); but, it could also be a very enriched product at the end with all these ideas. But then, the people that have the most power, ...and I'm talking probably about the natives from the United States, sometimes they are not tolerant towards international students, also. They could be a little more, because all those people have so many good ideas.

- I think age plays in that, too, because they'll say, "Oh, you've put all the older student together and they are going to outshine us."

Other students also commented on how differences among group members can create challenges to group productivity. As one student noted, "Everybody comes in with their own ideas about how to do things. It's hard to get everybody on the same page." Another

student commented, "We all come from different backgrounds, majors, interests, families, cultures. All those differences make it hard for everybody to see things the same way so you can get on with stuff."

Researchers concur with the idea that diversity can be a challenge to a team (Gent, Parry, & Parry 1996; Lankard 1995). They cited one of the greatest challenges facing executives to be creating a cooperative environment without sacrificing individual strengths within teams that tend to be formed on the premise that a wide variety of skills and expertise must be represented in order to provide optimum performance potential.

### Engendering a Positive Future

Research indicates that there is an association between past experience and attitude toward, or expectations about, similar situations. Lankard (1994) asserts that personal experiences, among other factors, can lead to future incorrect assumptions about and miscommunications among team members, thus impacting group dynamics. Researchers applying attribution theory generally find students to have the lowest future expectations when negative experiences are attributed to external, uncontrollable factors. (Forsythe & McMillan, 1981; Peterson, 1992). This might explain some of the negative attitudes that students carry from one group project experience to another.

If we are not building purposeful activities into our classrooms to promote a better understanding of group process, particularly acknowledging, accepting, and embracing diversity, it is possible that we are actually perpetuating existing negative attitudes toward teamwork or setting the stage for more negative experiences. Most of the basic group processes, such as communication and norm-setting, increase in complexity as the diversity of group membership increases.

Discussions around the strengths and challenges of diversity in group process . . . creating the expectation that differences will always be present and will, in fact, be an advantage - could serve as a healing measure for some of the past negative experiences of students and as a preventive measure against future negative experiences. The training might

help to foster a more positive outlook and expectation of the experience by addressing and allaying fears or concerns and providing a greater sense of personal control over the function and outcomes of the group.

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## GENERAL EDUCATION TEACHERS AND THE IEP PROCESS

by Keith Hyatt and John Filler

The 1997 amendments to the Individuals with Disabilities Education Act (IDEA) contain requirements that should lead to better educational outcomes for children with disabilities as well as provide general education teachers increased opportunities to be involved in the educational planning and daily delivery of services to children with disabilities. In IDEA, Congress noted that:

(1) Disability is a natural part of the human experience and in no way diminishes the right of individuals to participate in or contribute to society. Improving educational results for children with disabilities is an essential element of our national policy of ensuring equality of opportunity, full participation, independent living, and economic self-sufficiency for individuals with disabilities. (p. 38).

In line with this statement, the law serves as a catalyst for improved educational opportunities for children with disabilities by emphasizing the importance of access to the general education curriculum, the general education setting, peers without disabilities, and general education teachers.

The increased focus on general education outcomes for all students will likely cause some uneasy feelings among both general and special education teachers who have rarely received training in both areas. Fortunately, collaborative planning can help ameliorate professional insecurities or doubts and allow teachers to learn from each other while focusing

their energy on helping all students learn in a secure, supportive environment. Effective strategies for collaborative planning have been developed and can be used at a variety of levels, from planning for a specific individual to planning for an entire class (Giangreco, Cloninger, & Iverson, 1993; Thousand and Villa, 1995) The involvement of general education teachers in planning for and providing services to students with disabilities may be relatively new to some teachers; however, several states mandated the involvement of general education teachers in the development of Individualized Education Programs (IEP) for students with disabilities prior to the 1997 re-authorization of IDEA (National Association of State Directors of Special Education, 1998) . Schools that have successfully programmed for students with disabilities in the general education setting have actively facilitated social interactions, built a sense of community, modeled acceptance, and developed organizational supports (Salisbury, Gallucci, Palombaro, & Peck, 1995).

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Professional collaboration can take place in many activities including planning classroom units or lessons, delivering instruction, modifying the environment, and adapting the curriculum. In the experience of the author, general education teachers are frequently silent partners in the development of an IEP. This silence may be the result of inexperience with the process or unfamiliarity with the special education jargon frequently used at these meetings among other things. The use of jargon in such meetings should be avoided to ensure that all parties, including parents and students, understand exactly what is being proposed. The remainder of this article will highlight the IEP process and the major responsibilities of general education teachers in IEP meetings.

There are several major parts to an IEP that are reviewed during the meeting. The following items should be reviewed: 1) the child's present level of performance, 2) how the

child's disability affects involvement and progress in the general education curriculum, 3) annual goals and benchmarks or objectives related to the child's being involved and progressing in the general curriculum, 4) special education, related services, supplementary aids and services that will be provided, 5) participation in extracurricular and other nonacademic activities, 6) explanation of the extent, if any, to which the child will not participate with nondisabled peers, 7) statement of modifications and participation in state or district mandated assessment or alternative assessment procedures, 8) how the child's progress on goals and objectives or benchmarks will be communicated to the parents/guardians, and 9) transition services beginning at age 14 or younger. The regulations also provide guidelines for transferring parental rights to students at the age of majority.

It should be apparent from this listing of major components of an IEP that the general education teacher could contribute a great deal of information that would be beneficial to the student with a disability. The general education teacher understands the content of the class and what is expected of typically developing peers. In conjunction with a special education teacher who knows strategies for making modifications and adaptations, the IEP team should be able to develop goals and objectives that will allow the student to succeed. For example, the use of modifications and adaptations or supplementary aids and services could enable a child with a disability to remain in a high school history class and benefit from the knowledge of the general education teacher and cooperative learning activities with other students. This type of educational setting would be preferable to placing the student in a special education history class with a teacher who probably does not have the in-depth content knowledge of a certified history teacher. A considerable amount of research has indicated that students with disabilities do at least as well or better when placed in general education classes than when placed in special education classes (Baker, Wang, & Walberg, 1994).

The general education teacher can also provide information regarding the actual performance of the child in the class by bringing work samples to the IEP meeting. This

assessment material can provide a foundation from which to develop goals and objectives. In many instances, this information will be more useful in planning than the information provided from standardized assessments.

Of course, developing an inclusive program and providing the appropriate services is not always an easy task. Inclusion is a process and there is no "cookbook" of guaranteed strategies. However, the determination of learned individuals coupled with a willingness to modify strategies, as needed, will provide our students who are at greatest risk of failure with an opportunity for success. In addition, the strategies used by special education teachers are generally useful with other students, especially those students who are struggling but not receiving special education supports.

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## **PLACE OF HOPE AND POSSIBILITY: A VISIT TO CENTER X AT UCLA**

by SUSAN MARIE RUMANN with  
assistance from JOYCE LEAF-NELSON  
and AIMEE L. GOVETT

In late June, Aimee Govett, Joyce Nelson-Leaf and I visited UCLA's Center X. Upon our arrival we were in need of inspiration and hope, and that is what we encountered at Center X. Center X, with Jeannie Oakes at the helm, is a response by the faculty of the College of Education for teacher education that is multicultural and social reconstructionist. With a vision of generating a response to a need for a new culture of teacher education, Center X has become the home to many innovative programs focused on nurturing caring advocates of all children, on community building, and on responsible reflective, inquiry-based teaching.

Aimee, Joyce, and I visited Center X with the desire to examine how they were able to create such a center in an institution rampant with resistance to change. In many ways, Center X is a collective response by players in the game of teacher preparation who were able and willing to come to the field ready to engage. The "non-negotiables" of the Center as Dr. Oakes shared with us are:

- The Center embodies a social justice agenda
- Professional education is treated "cradle-to-grave"
- Collaboration across institutions and communities
- Focus simultaneously on professional education, school reform and reinventing the university's role in K-12 schooling
- Blend research and practice
- Bring together educators' and students' needs for depth of content knowledge, powerful pedagogies, and school cultures that enable serious and sustained engagement in teaching and learning
- AND, perhaps most importantly, remain self-renewing (Oakes, J. 1996)

Joyce Nelson-Leaf reminds us of the implications for Las Vegas schools and the COE from the lessons we learned at Center X. A few examples are:

1) "Super 8 Schools" - the rephrasing thus refocusing of "inadequate schools" to schools with super potential;

2) Parent Programs - going beyond lip service to parents and making them an integral part of school curriculum; and,

3) Collegiality - a philosophy grounded in common goals and social justice.

From the generative themes that arose through our experience at Center X we would like to invite a dialogue amongst all our colleagues in the College of Education centered on how we can learn from their experiences and apply them to our contexts.

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## **FLY FISHING IN MONTANA**

by Kyle Higgins

Sometimes when the fights begin,  
I think I'll let the dragons win,  
But then again, perhaps I won't,  
Because they're dragons....and I don't.

A.A. Milne

It is odd when it begins. It starts in a very subtle way. In fact, in the beginning, it is hardly noticeable at all. Those first few gray hairs----remember pulling them out until you had to face the fact that you would be bald if you continued to do so? The first few laugh lines----remember attempting to smile less until you just gave up and bought laugh line cream? Remember the time you put on the short sleeve shirt and realized it was time to cover those upper arms? We all have that defining moment. Some see it earlier than others. Some accept it as part of the circle of life, some deny its existence, and others fight it every step of the way.

The coming of age is regarded by some as an affliction. Note the hand lotion commercial that tells us that the use of this particular product will free us from "those ugly

age freckles." Witness the hair formula that advertises, with considerable pride, the transforming of natural gray hair to black---and the delighted wife, beaming at her suddenly brunette spouse, who announces to the world that he looks so much better. Read the articles in *Mirabella*, *Elle*, *Mens' Health*, or *Mens' Journal* entitled: 'Crossing the Lines: Can You Fight Wrinkles Too Aggressively?', 'Facial Treatments for Men: Remember How You Looked at Twenty?', 'Microderm-Abrasion: The Newest Ammunition in the Anti-aging Arsenal' or 'Sex After Forty: Does It Exist?'.....and so on and on and on.

And, so one day I find myself at the Estee Lauder counter at Dillard's. I have just finished reading in some magazine---who knows which one now---that Estee Lauder's Resilience Lift Face and Throat Lotion (SPF 15) was the BEST lotion for women to "fend off the ravages of age" (the article's words not mine). What attracted me was not so much the hype concerning the lotion, but the picture of a former high fashion model fly fishing in Montana and the accompanying story about how this woman (age 55) used Estee Lauder's Resilience Lift Face and Throat Lotion (SPF 15). I was hooked (no pun intended)---I wanted that lotion---I wanted to fly fish---and if I could look like she looks at 55, so much the better. The thought that I don't have any of the physical material to work with that this fashion model has to work with never crossed my mind.

I have brought my 76 year-old Mother with me to Dillard's---we both shall have this lotion (my idea, not her's)---and be transformed! My Mother's response was one of bemusement and at first she was unusually quiet for my Mother. We stand at the Estee Lauder counter, article in hand ready to be transformed!

The saleswoman is almost gleeful---she has us in her power (well, me at least)--- my Mother is totally uninterested (and says so using several four letter words). The saleswoman proceeds to inform us that the Estee Lauder's Resilience Lift Face and Throat Lotion (SPF 15) by itself will not do the whole job. We also need Estee Lauder Resilience Eye Cream Elastin Refirming Complex, Estee Lauder Uline Total Eyecare, Estee Lauder Lip Line Care, Estee Lauder Anti-Dark Spot Serum,

and Estee Lauder Soothing Toner. She advises us that to leave out any of these very important components is to be negligent and that she really can not guarantee results without the whole regimen. My Mother chortles outloud---I glare at her---transformation is at hand and I will not be dissuaded!

I smile sweetly at the saleswoman and say I will take two of everything---one for me and one for my Mother. The saleswoman walks away triumphant!

My Mother turns to me and bellows, "What the \*\*!? are you doing?"

I assure her, "We are going to look great!"

My Mother smirks, "It is going to cost you a fortune and I don't want any of that \*\*\*\*\* stuff." My Mother loves to cuss in public---she likes the effect of a 76 year-old woman using profanity.

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(FLY FISHING IN MONTANA continued from Page 18, Column 2)

I assure her, "But, this article says..."

She responds, "HUMPF."

The saleswoman reappears with a huge bag---I am still convinced of miracles, my Mother labels it, "\*\*\*\*\*." The cost of this bag of "miracles" or "\*\*\*\*\*"---depending on your point of view---was \$298.00! I gasp. My Mother chortles again and says, "For that you could have bought a \*\*\*\* rod and reel and paid for a \*\*\*\*\* trip to Montana!"

We drive home in silence. I still believe in my bag of miracles. My Mother, noting my mood and in the true spirit of Motherhood, says, "Ok, ok, ok, ok, if it means that much to you, I'll try the \*\*\*\* stuff---providing that you read a book of mine." I agree.

So for thirty days I faithfully apply my Estee Lauder's Resilience Lift Face and Throat Lotion (SPF 15), Estee Lauder Resilience Eye Cream Elastin Refirming Complex, Estee Lauder Uline Total Eyecare, Estee Lauder Lip Line Care, Estee Lauder Anti-Dark Spot Serum, and Estee Lauder Soothing Toner. I call my Mother several times a week to make sure she is doing the same and at every phone call she assures me she is "using the \*\*\*\*." She

inquires as to my progress in the book she gave me. I have to admit, the book is fascinating.

So, after thirty days, do we look like the 55 year-old high fashion model fly fishing in Montana? Well, no. For two reasons: (1) I have come to the conclusion that it simply doesn't work (although there is still that nagging voice that says, "thirty days is not long enough to see the results") and (2) my Mother used all the products to cream her feet (she reminds me that she only said she would use the "\*\*\*\*\*", she never promised where---though she does insist that her feet are much softer than before).

However, the book my Mother had me read transformed my thinking and renewed my spirit. It is, *Coming of Age: The Story of Our Century By Those Who've Lived It*, by Studs Terkel. It contains interviews with 70 people---all over the age of 70---who have contributed to the world and continue to contribute to the world. It is a book celebrating age and aging and the glory of the wisdom that simply comes from living. It is a book about passion, love, talent, activism, contributions, caring, pushing the envelope, and doing it all as one grows up.

I call my Mother to tell her how much I have enjoyed the book and how it has caused me to re-think aging. She replies, "\*\*\*\*\* of a lot cheaper than that \*\*\*\*\* cream!" I agree with her. Then she inquires, "When are we going fly fishing in Montana?"

*"I am of the opinion that my life belongs to the whole community and as long as I live, it is my privilege to do for it what I can. I want to be thoroughly used up when I die, for the harder I work, the more I live. I rejoice in life for its own sake. Life is no brief candle for me. It is sort of a splendid torch which I have got hold of for a moment and I want to make it burn as brightly as possible before handing it on to future generations."*

George Bernard Shaw (age 90)

Terkel, S. (1995). *Coming of Age: The Story of Our Century By Those Who've Lived It*. New York: St. Martin's Griffin.

## SUGGESTED MULTICULTURAL

## INFUSION ACTIVITIES

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

Teaching multicultural education to university students presents challenges for instructors *unlike* challenges encountered in most other college-level courses according to the findings of a recent survey conducted by Dr. Nancy Gallavan. In her study, 24 university instructors of multicultural education courses across the United States shared their course challenges and the coping skills that they integrate into their teaching for both professional and personal revitalization.

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The findings of this study reveal that according to instructors of multicultural education, teaching these courses effectively requires instructors to share knowledge and to facilitate processes usually previously unknown to the students and/or in conflict with strongly-held, lifelong values and beliefs. The respondents stated that as university students read diverse research and perspectives, express their individual reactions, and disclose personal experiences in class, their questions and comments frequently become defensive and sometimes grow hostile toward the authors of the readings, other students' viewpoints, and even the instructors themselves. The multicultural education instructors noted repeatedly in their surveys that they must employ various coping skills for both professional facilitation of their courses and for their own personal revitalization that are not required when teaching most other college-level courses.

As one survey respondent summarized, "Teaching multicultural education is a holistic experience similar to facilitating group therapy with individuals who probably are not seeking much change in their lives. At each class meeting I introduce a different controversial subject (such as second language issues, immigration, or sexual orientation), and away we

go. I try to get the students to discuss multiple perspectives related to the subject by reading different kinds of literature and participating in a variety of learning experiences such as simulations and site visitations. I want them to see the world through various cultural lenses. Teaching multicultural education is not delivering a series of facts or describing a set program that will work for most teachers in most classrooms and most schools. This course requires instructors to push their students' thinking, to help them become aware of their deeply-held values, and to encourage them to listen to one another, while questioning their own beliefs and behaviors. I want them to learn more about themselves, one another, their students, and the world around them. It is an exhilarating, yet exhausting experience."

The survey respondents offered five effective strategies for instructors to cope professionally. These included:

1. talking with other multicultural education instructors (on site, via email, through professional conferences, etc.) to validate one's own experiences and for support and/or suggestions from peers;
2. reading additional books, articles, etc., to explore various perspectives and new research;
3. keeping a course journal to note the events, interactions, growth, etc., related to the students and the instructor throughout the course;
4. questioning the students in the university class about the perceived challenges and conflicts to model investigation of values, beliefs, and assumptions; and
5. listening to the students talk with one another especially as they develop their knowledge and expertise with culturally responsive and responsible language to describe their pedagogical insights.

Additionally, survey respondents offered five effective strategies to help instructors to revitalize personally. These included:

1. volunteering time with various multicultural education projects in the community to experience the true meaning of multicultural education;
2. organizing and participating in charitable events through civic, library, hospital,

religious groups, etc. that meet the needs of diverse populations;

3. spending time with people from underrepresented or different populations to explore various perspectives first hand;

4. collecting newspaper and magazine clippings from across society that relate to multicultural education issues to re-emphasize the need for everyone to understand and practice the concepts of tolerance and acceptance; and

5. rereading the supportive comment written by students from previous multicultural education courses to strengthen the instructor's resolve and commitment to teaching multicultural education effective. Many of the survey respondents noted the importance of revisiting past successes to inspire them for their current and future teaching experiences.