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UNLV College of Education Multicultural & Diversity Newsletter

Steve McCafferty

University of Nevada, Las Vegas, mccaffes@unlv.nevada.edu

John Filler

University of Nevada, Las Vegas, john.filler@unlv.edu

Nancy P. Gallavan

University of Central Arkansas, ngallavan@uca.edu

Le Ann Putney

University of Nevada, Las Vegas, leann.putney@unlv.edu

Nancy Sileo

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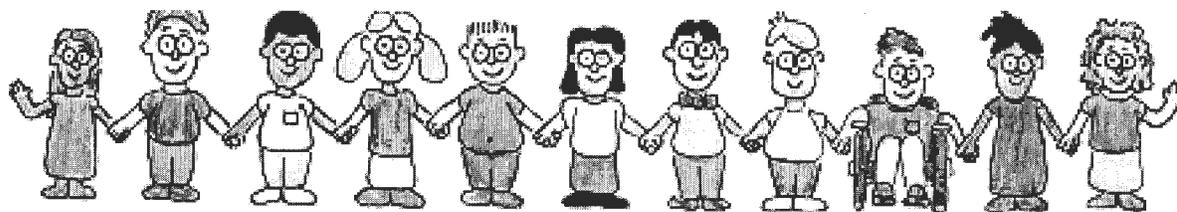
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Authors

Steve McCafferty, John Filler, Nancy P. Gallavan, Le Ann Putney, Nancy Sileo, Kyle Higgins, Porter Troutman, Paul Meacham, Cyndi Giorgis, Aimee Govett, Jean Henry, Bill Pankratius, Lisa Bendixen, and Rebecca Nathanson



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Members of the Multicultural & Diversity Committee:

Steve McCafferty, John Filler, Nancy Gallavan (Co-chair), LeAnn Putney, Nancy Sileo, Kyle Higgins, Porter Troutman (Co-chair), Paul Meacham, Cyndi Giorgis, Aimee Govett, Jean Henry, Bill Pankratius, Lisa Bendixen, and Rebecca Nathanson

Nancy Sileo & Kyle Higgins, Editors

***This newsletter is published twice a semester. The articles that appear in the newsletter are based on author interest and consist of both scholarly works and opinion pieces. For further information regarding submissions contact Nancy Sileo or Kyle Higgins at higgins@nevada.edu or sileo@nevada.edu ***

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

Dr. Bill Pankratius

INVITED GUEST COLUMN

TAGALOGS, ETHNIC JOKES, AND MOCK SPANISH

by Gary B. Palmer

In my email: "Hey Gary! Read your paper, just want to let you know that you can write some good tagalogs!" Well, thanks, but who are you? Ah, you are a bilingual Filipina American who found a paper of mine on the internet and you just wanted to make contact. I really appreciate it because I love the way you use the plural for the language, with *tagalogs* as countable items, like words or bricks, and now I have another person to consult when I find a tough bit of Tagalog vernacular.

I'm a linguistic anthropologist, a member of an odd tribe of scholars who celebrate almost any sort of vernacular talk. We love idioms, metaphors, and metonymies ("The ham sandwich left without paying his bill"). We study songs, stories, conversations, and ritual language. We almost never say "You shouldn't say that" or "You shouldn't talk like that". I mean, we never say things like that just to encourage people to speak properly. We may say them if we think they are being racist or ethnocentric. We are not enforcers of standards of grammar. We just observe dialects, registers, jargons, argots, and slangs as they surface in the bubbling pots of community discourse. It is all ear-candy to us.

That part about ethnocentrism reminds me of a story about two guys from a rural village in Guatemala who were taking a train to the capital. We come in on the middle of the story:

Y eso no es todo por que al llegar a la estación en la capital y salir de ella, lo primero que observan son los carros y se dice uno al otro en tono de admiración: "vos nito ya viste que de nuestros caïtes están haciendo las llantas de los carros".

And this isn't all, because on arriving at the station in the capital and going out, the first thing they observed were the cars and one said to the other in a tone of admiration: "Buddy, you see that the

tires of the cars are made from our **caïtes**."

This was sent to me by a friend in Guatemala who is writing a thesis about ethnic jokes. We can look at this joke on two levels. The first level is trivial, but for me it was crucial, because I didn't get the joke. The problem was the dialect. I didn't know what *caïtes* were. I consulted a colleague from Bolivia who said maybe *caïtes* were friends. A colleague from Chile just didn't know. A former student, a Mexican American from Los Angeles, said the word meant *kites*. I plugged *friends* and *kites* into the blank and it still didn't make much sense. The tires of the cars are made out of our **friends**?! The tires of the cars are made out of our **kites**?! Finally, I found a colleague who had worked in Guatemala. He informed me that *caïtes* are a certain kind of sandals with soles made from tire treads.

That brings us to the second level of understanding this joke, the level of social conflict. Our rural visitors reverse the manufacturing process in a way that makes them look like ignorant bumpkins. The image of the rough bumpkin is reinforced by the fact that the joke pivots on a rustic type of sandal that would not be worn by higher socio-economic classes. The teller may be seeking only to share the humor, but the effect of telling and retelling is to denigrate a class of people. The topic of humor has a serious side.

Could there be something like this closer to home? *Adios, cucaracha*. This is a bus-bench advertisement for a Tucson exterminating company. The ad is placed in one of the most exclusive Anglo neighborhoods. The people who placed it would probably say that it just sounds funny. It displays their sense of humor, laid-back attitude, and sophisticated acceptance of regional linguistic flavors. If we take a darker view, does the use of Spanish here suggest that cockroaches are a problem that goes with Hispanic people, or even more insidiously, that the company (and their targeted customers) would like to get rid of Spanish speaking people as well as cockroaches?

If we had only this isolated example, one might think I was taking this too far, but *adios, cucaracha* fits a pattern in which common greetings are used in pejorative ways. In the film

Terminator 2: Judgement Day, when the child John Connor tosses the evil arm of the *bad* terminator into the vat of molten steel, he says "Adios," but when the *good* terminator (Arnold Schwarzenegger) permits himself to be destroyed in the vat, as he descends, he says "Goodbye." Why the difference? We also have Schwarzenegger and Hollywood to thank for the popular "*Hasta la vista, baby*," now widely spoken as one dispatches a pest or opponent. Arnold used it when he blew away the evil terminator and George Bush, Sr. used it in his presidential campaign. We might hear it again in the current campaign.

There are many other expressions like this. You can find them on greeting cards and coffee cups and hear them in commercials. Taco Bell comes to mind. We hear "*macho*," "the big enchilada," and "No way, José," euphemisms such as "*cojones*," and the use of Spanish grammatical elements in "el cheapo," "no problema," "numero uno," and "moo-cho terrifico" (on a birthday card). Jane Hill, a linguistic anthropologist at the University of Arizona, Tucson refers to all such expressions as "Mock Spanish." It is most often used by middle- and upper-income, college-educated Anglos. "The domain of Mock Spanish is the graduate seminar, the board room, the country-club reception." The intent of the speaker is to project a positive image and to be ingratiating, but the indirect and perhaps subconscious effect is to denigrate speakers of Spanish. The effect depends upon images of Spanish and its speakers as dirty, obscene, corrupt, evil, or stupid. In short, such seemingly innocent language is a covert form of racism. By reinforcing racial and ethnic stereotypes it makes getting a job or doing well in school more difficult for speakers of the mocked language. It thereby contributes to ethnic strife. Let's say "goodbye," not "*adios*," to Mock Spanish and learn the real thing.

Notes

I am grateful to Felipe Girón for sharing the Guatemalan ethnic joke. Further information on Mock Spanish can be found in Hill, Jane H. 1993. *Hasta la vista, baby: Anglo Spanish in the American Southwest. Critique of Anthropology* 13 (2): 145-176 and Jane H. Hill. 1998. Language, race and white public space.

American Anthropologist 100 (3): 680-690. The latter paper is on line at < <http://www.language-culture.org/colloquia/symposia/hill-jane/>>. My home page is at < www.nevada.edu/~gbp>. My email address is gbp@nevada.edu.

NOTES FROM THE FIELD

EXPERIENCING MALAWI

by Marilyn McKinney & Cyndi Giorgis

Note: Last spring, we included a brief description of our upcoming adventure to Malawi and Zimbabwe to become part of a Habitat for Humanity team. In the piece that follows, we use a journal format to share slices of the actual journey. This journey, like all of life, can be viewed through multiple lenses and recounted through multiple voices. We begin with Cyndi's voice, and then in a different font, add Marilyn's perspective. We've both referred to our individual journals as well as the team journal to develop this construction, knowing that it's impossible to capture in words the many feelings, visual images, sounds and smells that comprised our experience.

Day 1 7/9/00

Marilyn and I met the other members of our group in Cincinnati. Our next stop is London. It's hard to believe that this is the beginning of our three-week trip. Will this be a life-altering journey? It's difficult to know what to expect when we arrive in Africa. Bill Speer has told us of his own trip to Malawi several years ago and the extreme poverty he encountered. I'm not looking forward to his vivid description of "crispy mice on a stick" that they sell along the roadside. So, the journey begins.

How do you prepare for a trip like the one we're about to embark on? I've jotted down vocabulary, explored Malawi web sites, listened to Bill Speer's stories and pinched myself dozens of times, reassurance, I guess, that I'm really joining this once-in-a-lifetime

opportunity to help build a house for a family in Africa.

Day 2 7/10/00

We arrive at Gatwick airport after spending the night on the plane. All I want to do is take a shower. Others just take off for London. Marilyn and I catch the shuttle and then the train into London to visit the sites. Buckingham Palace is very impressive. Hard to believe that anyone truly lives there. There's a real lack of privacy!!!

It begins to rain. Where else do two book-lovers seek shelter but in a bookstore where we snatched up copies of *Harry Potter and the Goblet of Fire*, the latest craze on both sides of the Atlantic!

Day 3 7/11/00

Slept 12 hours. I was exhausted. I'm so excited to get to Africa. I didn't want to have to rush through London today so I stayed back at the hotel. Several of us went walking around the neighborhood and came upon a wonderful old church. There was an graveyard with headstones dating back to the 1800s. Inside the church was a pulpit from 1577. There was such a sense of history which is something that I miss living in Vegas.

It was a bit of a race - London Tower, Impressionists at the Art Gallery, and the Crown Jewels. I couldn't help but think about the extreme wealth represented in those jewels in contrast to the poverty we would soon encounter in Malawi. Yet, I have to remember how often Bob Kauffman has reminded us that

we'll find abundant riches in many ways other than material wealth.

Day 4 7/12/00

Travel day!!! We left London for our 10-hour

flight to Harare, Zimbabwe. Once there, we took a flight to Lilongwe, Malawi. Unfortunately, most of our luggage did not make it on the flight with us. At the airport, we were met by our bus driver Mr. Kohn (and aptly named we would soon discover). He told us it would be a six-hour bus ride to the Palm Beach Resort which none of us believed since it was just a couple hundred miles. But soon it became apparent why it would take six hours—the roads were filled with potholes and at times was only gravel. Our bus barely held all 17 of us and our luggage. The seats were designed for one-and-a-half people. And several of us were already one-and-a-half people. I also don't think they sell shock absorbers in Malawi because each time we hit a pothole, those of us on the back seat would go flying straight up. Our adventure truly had begun!!

I'm sitting next to a young man from Zimbabwe who has been to visit his girlfriend. He tells me his family will soon be emigrating to Australia because of "all the troubles." Mugabe's government, he tells me, has become so corrupt that Mugabe "is one of the six richest men in the world." Yet my seat companion clearly loves his country, telling me all the beautiful places to see, and just before we land in Harare, he points out the window and says, "Your first African sunrise."

Day 5 7/13/00

After arriving at Palm Beach Resort we were fed a huge meal (an indication of how we would be eating all week). Because the huts slept either two or four, Marilyn and I had to part as roommates. I stayed with three women from Seattle—two college students and a woman who worked in a preschool. Our hut consisted of two sleeping rooms, a bathroom and a living room/kitchen area. The beds - a wooden frame with about a one-inch mattress—didn't hinder my sleep since I was tired and sore from the bus ride.

In the afternoon we decided to visit the work site. Most of the lost luggage contained others work clothes so we couldn't begin work today. The four corners of the house were up to provide the structure. It was smaller than I had envisioned, but this would prove to be a blessing in the days to come.

We also visited the Malawi Children's Village. This is more a series of huts where children live with caretakers. Most of the children are orphans and/or are suffering from HIV or AIDS. What was amazing were the smiles on the children. When you smiled at them, they easily smiled back. They also had a great time teasing us and we had no clue what they were talking about or doing. But they seemed to possess something that I haven't seen in children in a long time—an ability to laugh and enjoy the moment.

Our luggage arrived. Mine without my camera. This was upsetting at first but as the days went by, it was interesting to observe the events through my own lens rather than through the lens of a camera.

Our community meeting tonight was interesting. Several people expressed feelings of discomfort, of intrusiveness, as we'd spent part of the day traipsing into the midst of people's lives, snapping photo after photo. I'll never forget the sight of the Yao grandmother and the seven orphans now in her care, sitting outside the doorway of her mud hut, the sparse thatched roof which would clearly not withstand the next rainy season. She has nothing, and despite deeply embedded Yao culture that you don't help people outside of your family, she, with some help from the Children's Village staff, supports these children. The life expectancy in Malawi is 28, and to think people in the US freak out at the thought of turning 50!

Day 6 7/14/00

Work day!!! We began by laying the bricks for the four walls of the house. The bricks were not smooth and level. There also appeared to be a "right" side and a "wrong" side to them—something that escaped me for the better part of the day. We had to slap on the mud (matope) and then lay the brick. It went fairly fast except that we had to keep calling for more matope and had to move the bricks. The mud was made with the dirt from a huge hole that had been dug. The water came from a small underground stream that we had to walk to with buckets. I think my arms became longer with each trip.

Lunch consisted of nsima which is cooked corn flour mixed with water. This was served with cooked turnip greens, onions, and tomatoes. Everything had to be boiled because the water is not treated. We also had to bring sanitary wipes to use before eating with our hands (no utensils here to have to clean!) There was a real need to be subtle about washing our hands so as to not offend the family who had cooked for us.

After working on the walls for the next two hours, we finished for the day. While waiting for the bus we started singing with the children. What joy there was in their singing and dancing.

The bricks are fired, red in color, and about 6 X 4 X 16 inches in diameter. After our lunch of nsima, which looks a bit like blobs of cold mashed potatoes and is eaten with the right hand only, I found myself up on the scaffolding - laying bricks, smushing matope along the sides and tops of each brick. From this perch, I had a bird's-eye view of the countryside; the children playing and singing in the field with Alison, Ursula and Sarah (the youngest members of our team); the women and girls carrying buckets of water from the water hole on their heads; and the house-building

process below me. With our ever-present cameras snapping photos of the children (who always gathered around begging to be photographed), we wave and recite the good-by mantra in Chichewa, "Tiwonana mawa!" - see you tomorrow!

Day 7 7/15/00

Now that we had most of the walls up, we had to begin mudding the inside. I think I found my calling! It was really difficult at first to get the mud on the trowel and try to get some of it to stick to the interior walls. There was more mud that ended up at my feet. I was using muscles in my arms and back that I never knew I had. After awhile, we discovered the trick of putting the mud on a smaller trowel and placing it flush against the wall while slowly moving the trowel down. There was a real art to this mudding stuff.

On our drive back to the "resort" I noticed the large number of coffin shops along the way. I asked Abby, our Habitat representative the reason and she told us that the median age in Malawi is 28 and people are dying of AIDS in record numbers. It was a sobering thought.

I was anxious for a hot shower since I was completely covered with mud. The shower had a secret to it that we never really solved throughout our stay and it involved a switch to heat the water. In our "wisdom" we had left the switch on all day after having endured cold showers the day before. Unfortunately, the water was hot—scalding hot and made it impossible to take a shower. So we all went in search of a shower which I was grateful to find even if the water trickled out at a brisk 40 degree temperature. It's amazing what you learn to appreciate.

It sometimes seems incredible that technology reaches us all the way in Malawi - JJ, the proprietor of Palm Beach, allowed us to use his computer to send e-mail messages back home. So, after enjoying that luscious shower, I

sent several e-mails, including one to the UTP interns and teaching faculty. Wonder if they will be able to respond? Cyndi was able to put in an order for a new camera from Jerry, husband of one of my hut-mates, who would be joining us in Zimbabwe.

In the bar with CNN in the background, I met Sylvia, a young woman from Southern California, now living in Prague. She and her compatriots, who are camping on the beach, are working to paint murals of African animals and vegetation on the walls in a preschool in Mangochi.

Day 8 7/16/00

Sunday. A day of rest. My body is suffering for an over abundance of carbohydrates. Who goes to a Third World country and gains weight!! Well it's happening or at least everything I have eaten is still with me—literally. Ugh!

We went shopping in the village market in the afternoon. The vendors were of course hoping we would buy something but were generally very nice and didn't push too much. The fabrics were beautiful. Also, there were a lot of wood carvings.

As Alison (one of my hut mates) and I were walking through the village, we commented on how safe we felt. Even though it was obvious we weren't from the area, and we had money with us, no one bothered us.

In Mangochi, it was fun to read the signs on the businesses. "Be smart and beautiful." "People Always Complain" mini-shop. It felt like we had gone back in time.

I'm finding such interesting cultural and economic issues to ponder - like the wood

carvings. We heard that the ebony used in the carvings we've been purchasing comes from forested areas that have been burned; it's illegal to cut down the trees, but apparently not to "rescue" trees from the fires. And sure enough, we can often see the fires burning up in the hills across Lake Malawi. We are living next to a fishing village. Every morning, and often late into the night, you can hear the villagers singing. The lake, however, is being depleted of fish and the government has had to exercise controls, prohibiting fishing for 5-6 months each year. With fewer opportunities to bring in fish, a way of life is changing; boys can no longer expect to follow in their fathers' footsteps as fishermen and need to find ways to pursue further schooling so that they can learn new trades. Yet, students must pay to attend schools at the secondary level, and few can afford it.

Day 9 7/17/00

Mudding, mudding, mudding! Once we had the first coat of mud on the walls, we had to put on a second. Then the walls needed to be smoothed over using a long piece of wood. Above us were the people (Marilyn) on the scaffolds who were dropping mud on us which went in our mouth, down our shirts, etc. I found mud in places it shouldn't be!

At lunch I tried to explain to my hut mates that I clean up really well and that I usually look much better than this—I wear make-up, have big hair, and wear clothes that are clean and match. I promise to send them a picture to prove it since they looked at me with some disbelief.

The matope comes mixed in all consistencies, depending on who mixes it and how long it sits. What looks like a

relatively neat matope job from my place on the outside walls is quite sloppy looking from the interior! Cement is too expensive to use alone as mortar; thus, the use of matope. However, because mud alone will not withstand the excesses of moisture during the rainy season, it is necessary to cover it with a thin layer of cement, a process referred to a "pointing" (and those of us engaged in this "new" task became the "Pointer Sisters!") After throwing water on the walls, you scrape off the excess mud with your trowel and then fill the space between the bricks with cement. After it dries, you take a broken brick and rub it across the entire surface, which smoothes the cement and makes the brick look more orange in places.

Day 10 9/18/00

Getting used to eating nsima—it really has no taste at all. We have now had fried eggs five days in a row for breakfast. And they slide right off the plate if you aren't watching. I hope to never eat a fried egg or drink a Coke when I return home.

Each day I'm learning more and more about techniques for building houses - I've worked on covering the foundation of the house with cement, building the drainage gutter that will prevent the rain water pouring from the roof tiles from seeping into the house, and yes, I also got to work on the latrine! I can now lay claim to the fact that I have helped to build latrines on two continents! I never got up on the roof - that job was saved for Vern (who the children named "Chuck Norris"), our only

skilled carpenter in the group. And one of the more difficult tasks, literally breaking up the bricks with heavy mallets and picks, to make "gravel" to mix in with the flooring compound, I did for about 30 minutes before getting a head ache.

Day 11 9/19/00

Each night, my hut mates and I debrief about our experiences so far. We also talk a lot about our own lives and how this is affecting us. We laugh and eat and have the best time. We realize we are sharing an experience that few will truly understand.

Bob is working with George and Abigail, our Malawian Habitat contacts, to plan the dedication ceremony. In the process he gathered facts about the cost of the house. Each house requires 10 bags of cement at 450 kwachas; 2 builders at kw 2640; 2 carpenters for roofing at kw 825; window frames at kw 1000; 2 doors at kw 1600; polings at kw 2900 for a total cost of kw 25,000 or about \$500 for a 5 by 6 meter house. Each homeowner buys bricks and agrees to repay Habitat kw 295 (\$5) a month. The Mangochi affiliate built 25 houses in the last year; nearly 5000 houses have been built in Malawi, making it the 3rd largest Habitat country after the US and Mexico.

In one of the books I read before the trip, I had found a wonderful quote - an African proverb -- that seemed to capture an important part of Malawi, typically referred to as "the warm heart of Africa" in the travel literature: "A smile is a light in the window of your

face that shows your heart is at home." So many of us commented, day after day, about how happy the people were - often it seemed in spite of extreme poverty and few possessions. Each day is spent engaged in the multitude of tasks involved in living, in surviving. I can't say it's a simple life; yet, over and over, I've been struck by the power of simplicity, and I wrestle with the knowledge of my white, middle-class privilege.

Day 12 7/20/00

House dedication today. It was such a moving ceremony. The chief of the village came and the Habitat people sang songs and gave speeches which were so eloquent. The tears came at one point because it felt like we had truly given something to this family. Even though the house wasn't completely finished, we had worked hard and accomplished so much in less than a week. We had brought juice and cookies for the reception and all of the children in the village arrived with cup in hand. The juice was mixed with water and it was amazing that every child received some. I think what I will miss most are the children. Their smiles, their laughter, their singing, and their joy. It reminded me once again that what is important in life are not the material possessions we obtain, but the people who make our lives rich with love and laughter. We also get so caught up in the trivial details of our lives where in Malawi the need to survive each day is a struggle. It may not have been a life altering experience, but it certainly has made me reflect on how I live my life and the importance of the people who are my family and friends. I have vowed to life my life with kindness.

In the shadow of our almost completed house, we joined together with the people of this small village, singing, clapping, dancing to the songs that Abigail and Russell had written just for the

occasion. Mr. Chimweyo, the father and owner of "our" house, read from his notes as George translated: "I just want to thank you for coming all the way from America to build this house." As the tears streamed down my face, Mercy, the grandmother, read the speech she had prepared in English: "I appreciate the way you behave. As the Bible tells us, there is a time for everything. Indeed that is true.... Out of sight does not mean out of my mind..." I felt proud to have been part of this effort and wondered how my experiences in Malawi would manifest themselves in my life and continue to shape who I am as a person.

SPECIAL GUEST COLUMN

HELPING CHILDREN TELL WHAT HAPPENED: IMPLICATIONS FOR REDUCING CHILD ABUSE IN CHILDREN WITH DISABILITIES

by Rebecca Nathanson

It is estimated that children with disabilities are at least one and a half times and perhaps as great as five times as likely as other children to be abused and are four to ten times more vulnerable to sexual abuse than their non-disabled peers (Sobsey, 1992; Tobin, 1992). Identifying abuse in non-disabled children is a complex and difficult task, and the problem is greatly exacerbated when the child has a disability. In cases of alleged physical or sexual abuse, children are often the only sources of vital information. There is rarely definitive physical evidence or an adult witness to verify a child's report. Without corroborating evidence, legal professionals rely heavily on the accounts of children to discover the truth. Moreover, the legal issues for a prosecutor presenting an abuse case involving a victim with a disability revolve around the capacity of the victim to aid in the investigative and judicial process (Borko, 1992).

This is an awesome task for most, and even more difficult for children who have difficulties in communication.

It is estimated that approximately 50% of child victims of abuse possess a learning and/or behavioral disorder (NIH, 1999), both of which populations possess difficulties in language and communication. Gibbs and Cooper (1989) note that as many as 90% of children with learning disabilities exhibit mild to moderate language deficits. Such language deficits are likely to present difficulties in communication, especially when a child must communicate about an abusive situation. Communication difficulties are also quite prevalent in children with behavior disorders (Edwards, 1995). These children have difficulty understanding the intentions of the listener which often leads to misinterpretation, and a lack of verbal mediation skills, skills that are often required while participating in the investigative and judicial process. If children are not able to communicate effectively, they are often perceived as incompetent or less believable, often hampering the prosecutor's efforts to investigate the case or to utilize the child's testimony in court.

When children are victims and witnesses, society has a dual responsibility. One is the discovery of the truth, the basis of justice. The other is protection of children, both from abuse and from the stresses of a system-related stress. Current socio-legal practices were designed for adults and neither maximize the accuracy of children's reports nor minimize their distress. Common legal practices can interfere with children's ability to perform at their optimal level. They can place unique pressures on child witnesses not found among adults. For example, the liberal use of continuances can extend cases for years. Children's memories erode over time degrading the quality of evidence they can provide (Brainerd, Reyna, Howe, & Kingma, 1990). The lack of resolution during formative years is thought to interfere with development and mental health recovery (Goodman, Levine, Melton & Ogden, 1991; Runyan, Everson, Edelsohn, & Coulter, 1988; Pynoos & Eth, 1984).

Researchers have found that prosecutors' concerns about children's limitations in

cognition and emotional stamina are responsible for a reluctance to file cases or a willingness to plea bargain to lesser charges (Melton, Limber, Jacobs, Oberlander, & Berliner, 1992). In some states, young children must be qualified as competent before their testimony is heard and cases are dismissed due to concerns over children's competence (Bulkley, 1989; Whitcomb, 1992). When trials do occur, child witnesses may be confronted with jurors who hold inaccurate stereotypes of their abilities (Goodman, Golding, & Haith, 1984; Lippie & Romanczyk, 1987). Further, there is a growing concern that child witnesses face a host of system-induced stressors as they journey through a legal labyrinth designed by adults for adults (Myers, 1987; Whitcomb, 1992). These include pretrial delays, interrogation by numerous interviewers, rescheduling and continuances, need to confront the accused, multiple court appearances, insensitive examiners, and lack of legal knowledge and social support (Spencer and Flin, 1990). By virtue of their status as children, child witnesses are ill-equipped to cope with the demands of the investigative and judicial systems. Several researchers have found that children under ten have limited knowledge and misconceptions about what is happening around them and what their role is in the process (Cashmore & Bussey, 1990; Flin, Stevenson, & Davies, 1989; Melton, et al., 1992; Saywitz 1989; Saywitz, Jaenicke, & Camparo, 1990; Warren-Leubecker, Tate, Hinton, & Ozbek, 1989). Studies also show that child witnesses express fears and anxieties regarding participation (Sas, 1991). Under stress, children shut down on the stand, unable to testify, depriving decision makers of critical evidence.

Recalling past events into a narrative sequence in which adults can understand is one common difficulty among children required to testify. Young children's recall of past events are accurate, yet their responses are often incomplete (Fivush, Hudson & Nelson, 1984, Goodman & Reed, 1986, Nelson, 1986, Saywitz, et al., 1991). In examining the literature on the narrative accounts of children with learning disabilities, few differences between their accounts and the narrative accounts of non-disabled children emerge. The primary difference that is consistent in the literature is

the amount of information recalled. Children with learning disabilities tend to recall significantly less information than those without learning disabilities (Graybeal, 1981, Hansen, 1978, Roth, 1986). This includes less information about character description and context, shorter or fewer episodes and reduced usage of planning and connecting the narratives to events (Roth, 1986).

When a person develops a narrative they must have control over the comprehension and expression of sequentially presented information. A child has to use semantic decoding with situational cues, retain verbal information and be able to organize and sequence the content. These skills are used when one must discuss experiences in detail. It is a speech in which the speaker holds the floor and paints a vivid picture of what actually took place. A child with learning disabilities can formulate such a narrative picture when they are asked focused and direct questions about a story as long as the structure has been provided. In addition, children with learning disabilities have the language strategies in their repertoire to process the information, however they often have trouble using these strategies to self regulate these activities and formulate a verbal response adequate for adult audiences (i.e. jury) to find logical and believable (Montague, Maddux & Dereshiwsky, 1990). They often need guidance and procedures to help them in expanding their recall.

In a recent study, a strategy referred to as Narrative Elaboration Training (NET), was utilized to enhance the narrative accounts of children with learning disabilities (Nathanson, Saywitz, & Ruegg, 1999). Two weeks after participating in a classroom staged event, 39 seven- to 12-year-old children identified as learning-disabled were randomly assigned to one of two treatment conditions: (1) NET or (2) motivating instructions (control). Children in the NET condition were taught that they could improve their recall of past events by organizing event information into four categories (participants, setting, actions, and conversations/affective states) represented by a simple drawing on a card. During mock recall, children were taught to use these pictorial cues to trigger retrieval of information from each category. For example, when shown the

"people" sign, children were told "When you talk about things that have happened, you will need to remember the people who were there, what they looked like, and how they were dressed. You can use this sign to help you remember." These drawings, referred to as "reminder signs", are generic in character in order to be useful across different situations and avoid introducing bias. Children in the motivating instructions condition spent the same amount of time with the same researchers involved in similar activities and materials as the narrative elaboration training group. However, they were given motivating instructions, such as "Try your best to tell everything you remember" instead of specific strategy instructions.

Following the second training session, children's memory for the classroom event was individually tested utilizing both free and cued recall. Children were asked to give a narrative account of what happened, followed by the presentation of each of the reminder cards to prompt memory for the event. Responses to free and cued recall were compared across treatment conditions. Results indicated that children who received NET recalled significantly more correct information during cued recall than children who received motivating instructions. Moreover, NET not only significantly increased children's recall, it did not adversely affect their error rate.

The fact that the NET was beneficial in significantly increasing the amount of information children with learning disabilities correctly recalled without increasing the amount of errors recalled is very encouraging. In cases of alleged abuse, this strategy could be instrumental in aiding children with learning disabilities in offering complete and accurate testimony during the investigative and judicial process. This could reduce the need for specific questioning that often elicits a blend of children's memories and interviewer's suppositions. Overall, NET could be a valuable tool that could expand children's retelling of events and improve the quality of children's evidence. Consequently, ultimately there could be fewer children returned to potentially dangerous environments and fewer false accusations against possibly innocent adults.

Note: For a complete list of references or

further information, please contact Rebecca Nathanson at rnathans@nevada.edu.

STEREOTYPICAL BELIEFS, SUBTYPING, AND MEMORY BIAS

by María G. Ramírez

Have you ever been told, "It's not personal"? Do you remember when it was said or by whom? Perhaps you don't recall the circumstances or the individual who made the statement but you do remember the words, and more importantly, you might remember thinking, "It is personal."

The statement, "It's not personal" embodies a message and meaning that's interpreted and understood differently by members of White and non-White groups. The same finding was reported by Branscombe (as cited in Silver, 2000) related to racial slurs directed at Whites and non-Whites. Each viewed and interpreted the racial slurs differently, based on their experiences, understandings, and expectations. For the non-White person, who had probably encountered racist behavior since childhood, the racial slur signalled more discrimination to follow, not only for himself but for his family as well. The White person was able to dismiss the racial slur as a singular occurrence, having no particular significance or relevance to himself or others like him. Thus, discrimination is not understood by those who experience it the least and known too well by those who feel powerless to control that which they can not change, the basis of the racial slur.

At the root of discrimination are stereotypes. Silver (2000) describes stereotypes as a "mental process that is similar to the printing process known as stereotyping, in which images are printed from a plate. Every inked image produced from the plate is exactly the same. In human behavior, the 'stereotypic plates' are our expectations about how members of certain groups will act or think. Based on false generalizations, stereotypes are the source of prejudice" (p. 10).

For White individuals, the statement, "It's not personal" *is not* personal because their

experiences and understandings and the control they have over the circumstances are different than for non-Whites, who know that they can not control or change the essence of who they are, non-White, and therefore *it is personal* for them.

Stereotypes and stereotypical beliefs affect minorities and women in ways that most would not acknowledge or be aware of. "If there is an over riding theme to my work, it is that stereotypical beliefs can seep into decisions in subtle ways ... I don't think people are aware that they want more proof of a woman's competence than a man's, or more proof of an African American's competence than a white's, but because of long conditioning in stereotypical beliefs, it creeps in" (Biernat, as cited in Silver, 2000, p. 11).

The paradox related to stereotypes and decision-making is vividly illustrated in the employment process. "Subjects lowered their application standards for minorities and women, making it easier for them to become finalist for jobs. However, the same subjects then required minority and female finalists to meet higher standards than men or whites to be offered the job. This occurred even as the subjects were consciously attempting to eliminate prejudice in their decision making" (Silver, 2000, p. 11).

The relationship between stereotypes and discrimination should be evident. The thinking and behavior that give rise to them can not be changed merely by increasing the contact with members of stigmatized groups, as researchers once thought. For the person who believes that his decisions are objective and free of stereotypes, two subtle, unconscious processes may be at play. If you've ever heard the statement, whether applied to you or someone else, "Marc's not like other African Americans" then beware. The person is engaging in *subtyping*, "creating a subcategory for individuals, while clinging to stereotypes for the group as a whole" (Silver, 2000, p. 11). Equally damaging is *memory bias* in which the mind purges information inconsistent with a stereotype while retaining that which does. Stated differently, "if you expect a member of a stigmatized group to be less competent, you'll be more likely to recall behavior consistent with that expectation" (Silver, 2000, p. 11).

In case the examples are not yet clear,

when a White person says to another White person, "It's not personal" it probably isn't. Unless the person making the statement is a male with authority over a female, then the statement may be personal but based on gender stereotyping. Stereotypes affect females, not in the same way as minorities, but nonetheless females may fall victims to gender discrimination. Returning to the example, if the White person makes the statement to another White person, it probably isn't personal. In other words, the decision or action, whatever that might be, was based on something other than the person's race.

If the statement is made to a non-White person, the statement is most likely personal, even if the person making the statement is not consciously aware of his or her stereotyping, subtyping, or memory bias. Interestingly, while not being able to explain it, non-Whites almost always know that it is personal. They understand the decision or action was based on their race or ethnicity. It doesn't matter that the individual making the decision isn't aware of his/her prejudice or that the non-White doesn't know the terms subtyping or memory bias, the non-White understands.

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DIVERSITY IN THE MELTING POT AND SALAD BOWL OF AMERICAN CONCEPTUAL METAPHORS

by Steve McCafferty

For much of the last century one of the strongest metaphors in operation in America was "the melting pot". Immigrants who came to this country, particularly from Europe, were expected to change their ways from the "old country", to learn English, and to "assimilate" (the driving force behind the metaphor). The entailments of the metaphor are very descriptive of the process: all that came before is painfully "boiled away", leaving no room for beliefs other than those stamped "American" by the popular will.

The power of such "conceptual metaphors", as they are sometimes called, in

relation to how we think about the world is well attested to. For example, the anthropologist, Naomi Quinn, has shown how our metaphors of marriage are tied to how we speak about it. Americans, for instance, often deploy the conceptual metaphor MARRIAGE IS AN INVESTMENT, with instantiations such as "And that was really something that we got out of marriage" and "I'm scared it's going to cost me too much and leave me without being able to stay in the relationship" (Quinn 1987: 177). Thankfully, there are Americans who do not conceptualize marriage as a commodity, although commodity metaphors themselves are currently ubiquitous in our language.

Over time our conceptual foundations as a culture do of course undergo change, and not surprisingly, this is evident in the metaphors that guide our thinking. These days, the melting pot metaphor has very little sway over how we perceive the process of what is now termed "acculturation". Instead, we defer to the "salad bowl" metaphor, the entailments of which lean toward a separate but unified make up; some of us are "olives" others "peppers", etc., but we still make up a delicious lunch (or something like that). However, I don't feel convinced that this new metaphor has the same power as the last one. Indeed, I suspect that most Americans are in fact unaware of the new metaphor altogether, although they likely sense that things have changed.

In any case, the old metaphor is no longer in operation. Certainly this is evident in our schools as many students who have immigrated to the U.S. live in communities in which their first language-culture remains dominant despite years of residence. Because of this, teachers often express frustration that their students are not opting to become full members of the mainstream society. Teachers are conscious of the loss of opportunities and possible forms of exploitation that await such students as a result of these circumstances. Indeed, this should be a major concern. It may be hard to achieve, but immigrants need both to have a chance to identify with their home culture and language and to fully participate in the life of America.

I don't think the underlying concept of a "salad bowl" is going to get the job done. First of all, there is no sense of process entailed by

this metaphor. It is an inert representation – the only thing that binds us is salad dressing? Although I'm not proposing a new metaphor, a little language awareness can, particularly from a critical theory perspective, provide an important means of gaining insight into the world around us, including issues related to diversity.

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ENHANCING RECRUITMENT AND IMPROVING DIVERSITY

by Harriet E. Barlow and Paul W. Ferguson

The UNLV Graduate College Mission Statement defines the university as *an intellectual community where students and faculty from different backgrounds and interests pursue advanced knowledge and seek both personal and global improvement*. In keeping with that definition and in support of the University's goals related to being student-focused, growing selectively, and creating a just and inclusive campus environment, the Graduate College seeks to refine and enhance recruitment of excellent graduate students with a commitment to improving diversity.

As part of our plan of action to enhance recruitment and improve diversity, the Recruitment Incentive Grants (RIGs) Program will be expanded. The RIGs Program was established in 1999 to enhance individual department recruitment. Other activities will include the development and implementation of targeted recruitment strategies designed to increase the number of ethnic and racial minorities participating in graduate education at the university by 3 percent. To that end, we will continue our active participation and support of national recruitment programs that enhance diversity including Project 1000 and the UNLV McNair Scholars Program.

In late 1997, UNLV became associated with Project 1000. The Project, coordinated by the

University of Arizona, is a national program created to help underrepresented students applying to graduate schools. Since our affiliation with this program we have received many inquiries and applications from Project 1000 students.

In October 1999, the UNLV Center for Academic Enrichment and Outreach and the Graduate College launched the UNLV McNair Scholars Institute. The McNair program seeks to encourage undergraduates from underrepresented populations to pursue graduate study. The 2000 academic year concluded with the McNair Scholars Summer Research Institute. Eleven UNLV juniors and seniors were engaged in intensive summer research internships under the supervision of outstanding members of the UNLV collegiate community.

The eleven McNair Scholars, Mentors, and research areas include: **Mariam Bakhtary**, *Biodegradation and Biofilm formation on Structural Materials from Nevada Test Site*. Mentor: Dr. Penny Amy, Biological Sciences. **Leslie Spencer Blasco**, *A Pilot Study of Chemical Connections in "Love" and Correlations Between Love and Creativity*. Mentor: Dr. Dawn Neuman, Biological Sciences. **Christina Brown**, *Migration of Vascular Smooth Muscle Cells: Role of the $\beta 1$ -integrin Receptor in the Onset of Restenosis*. Mentor: Dr. George Plopper, Biological Sciences. **Sofia M. Gomes**, *Methods for Assessing Non-English Speaking Special Education Students*. Mentor: Dr. Beatrice Babbitt, Special Education. **Gene Griego**, *Using Geographic Information Systems (GIS) Software to Map Archaeological Sites in the Goshute Valley in the Eastern Great Basin*. Mentor: Dr. Ted Goebel, Anthropology. **Kevin Hughes**, *Biodegradation of Low-level Nuclear Waste Packaging Material*. Mentor: Dr. Penny Amy, Biological Sciences. **Jesse Dino Moody**, *Ethnic Diversity: Hispanics in Las Vegas*. Mentor: Dr. Thomas C. Wright, History. **Kim M. Nakanishi**, *Chasing Rainbows: an Ethnographic Study of the Las Vegas Transgender Community*. Mentor: Dr. Simon Gottschalk, Sociology. **Cesar Sanchez**, *Domestic Violence Counseling Effectiveness*. Mentor: Dr. Laurie Smith, Social Work. **Amy Thompson**, *Can You See ME: An Exploration*

of the Las Vegas Content Industry. Advisor: Dr. Harriet E. Barlow, Graduate College. **Tina M. Winger**, *Women of Nevada Brothels: A Study of Employment, Choice and Self-Image*. Mentor: Dr. Kate Hausbeck, Sociology.

The culmination of the 2000 Summer Institute will be the publication of the first edition of the UNLV McNair Scholars Journal. The Journal will include each McNair Scholar's abstract and should be available by December 2000.

FEMINISM: WOMEN OF COLOR NEED NOT APPLY?

Part Three of a Three Part Series

by Lisa Bendixen

Men of Color and the Equality of Women of Color

In this section I would like to discuss how the concern for the equality of men of color seems to "overshadow" the concerns for the equality of women of color. I have read about this phenomenon from a number of sources and find it to be an important "piece of the puzzle" in considering racism in the feminist movement.

Reid (1992) states that, "As white women have ignored issues of ethnicity, men of color have ignored sexism" (p. 2). Some from the African-American community, for example, have complained that, "Black women's gains limited the Black male's ability to prevail in or patriarchal society. Instead of challenging the patriarchy, some men of color wished only to join it" (Reid, 1992, p. 2).

She further states that literature regarding the analysis of race discrimination have ignored gender differences. "In fact, some men of color have argued that for women to address issues of sexism only diverts attention from the 'real' problem of racism" (Reid, 1992, p. 2). I must admit that when I began reading about this issue I was very angered by it. How can the men and women who support this view be so blind? But after recognizing that the feminist movement may hold this type of view only in reverse (i.e., gender more important than race), I see this as not surprising. Again, it gets back to the issue of trying to divide, or prioritize, sexism, racism, and classism. They have to all

be considered before progress is to be made.

Similarly, Hooks (1989) describes the denial of sexist domination of black men over black women as having roots in the history of black people's response to racism and white supremacy. Often the history of our struggle as black people is made synonymous with the efforts of black males to have patriarchal power and privilege. As one black woman student put it, "In order to redeem the race we have to redeem black manhood." If such redemption means creating a society in which black men assume the stereotypical male role of provider and head of household, then sexism is not seen as destructive but essential to the promotion and maintenance of the black family. (p. 178)

After reading statements like these it is no wonder that African American women would be, at the very least, wary of becoming involved in feminist groups. Not only do some of them see feminism as racist but their own race may consider them to be abandoning their own people if they do. To me, this harkens back to the white privilege discussion as well. I do not have to choose between people of my own race and feminism. It seems as if the "imaginary lines" that are often drawn among racism, sexism, and classism that have been discussed previously are very real to those who are expected to choose among them.

Hooks (1989) goes on to state that, "Until black people redefine in a nonsexist revolutionary way, the terms of our liberation, black women and men will always be confronted with the issue of whether supporting feminist efforts to end sexism is inimical to our interests as people" (p. 178).

Conclusion

I feel that there is a plethora of excellent material that I haven't included in this paper but I feel that I am beginning to understand the crux of the problem through the readings I have done. The title of this paper, "Feminism: Women of Color Need Not Apply?" reveals a number of issues that have surfaced throughout this paper. For various reasons, particularly, racial, economic, and those having to do with gender, women of color have not been welcome in the feminist movement. For these very same reasons, women of color have had very little desire to embrace feminist ideas.

In addition, it seems apparent to me that considering racism, classism, and sexism as parallel entities is not conducive to eradicating racism in the feminist movement. As has been discussed, women of color often get ignored when, for example, sexism gets considered and when racism gets considered. It seems to me that in research, for example, one might focus on a particular problem (e.g., racism) but must consider other factors that are an important part of the equation. The issue of white privilege also seems to be an important consideration. Using the power that white women have to make positive changes in the feminist movement seems like a viable suggestion. Of course, it may be that white women must first be willing to accept that white privilege exists and that they must give up sole possession of that power to others. Obviously, this hasn't been an easy thing to accomplish. Denial (my own included) of white privilege seems to be a very powerful deterrent to change.

I must admit that I do feel daunted by the amount of change that still needs to happen before women of color are considered crucial to the feminist movement. But I am comforted by the writings I have discussed and by those I will read in the future. For example, Hooks (1989) states that, "What we can't imagine, can't come to be" (p.176). I feel that I am beginning to imagine.

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FINDING YOUR FAMILY IN PICTURE BOOKS

by Jennifer L. Fabbi

I am a reader. I have always been, among other things, a reader. When I was a teenager, Judy Blume and Norma Klein were *the* authors, and subjecting kids to the unpleasant aspects of life through literature was *the* thing—"new realism," they call it. My mother frequently complained that I wasn't satisfied with our nuclear family life because all of the books that I was reading revolved around divorced families. I still don't know how logical her thinking was, because all of my friends were from divorced families, too.

Fast forward, eight years: I am a single mom of a five-year-old son. I'm working on a master's degree in Tucson, Arizona, and we have moved here without knowing a single soul. My son decides that the Berenstain Bears are his greatest heroes. Problem with a bully? They've got the answer. Too much TV? Junk food? Afraid of going to the doctor? They've been through it all and are waiting at your local bookstore for you to pick them up for \$3.25 a piece and bring them home to deliver a canned life lesson to you and your child. Oh, and they have videos, too! Harmless, right? Wrong. One day, after reading some Bears title for the thousandth time, I am hit with, "First we need a Papa Bear, then a Sister Bear, right mom?"

My worry was always that of how my son would feel once he began to make friends and go to school with kids who live in two-parent families. However, it was not through socializing with other children, but through reading popular children's books that he began to verbalize that our family was somehow different. Two years ago, I began my quest to find something better. *My son is a reader. There has to be something out there that will validate our family's experience.*

Tables 92 and 99 of the 1999 *Statistical Abstract of the United States* fill us in on the facts: 12.8% of total U.S. births are to teenage mothers (19 years old or younger). This includes 11.3% of White births, 22.5% of Black births, 17.3% of Hispanic origin births, 5.3% of Asian and Pacific Islander births, and 20.9% of American Indian, Eskimo, and Aleut births. Likewise, 32.4% of total U.S. births are to unmarried mothers, including 25.8% of White births, 69.1% of Black births, 40.9% of Hispanic origin births, 16.7% of Asian and Pacific Islander births, and 58.0% of American Indian, Eskimo, and Aleut births. *We are not alone.*

From prior research and talks that I have given on single parent families, as well as my own experiences, I know the stereotypes that surround us. Many think of single parents as African American women, "welfare queens," women with lots of babies, promiscuous...other images surrounding single parents and their children are those of "deadbeat dads," people who are dependent on someone or something and who will always have a debt to pay back to society. Children of single parent families are sometimes thought to be deficient, intellectually and emotionally, due to lack of attention from parents. Are these stereotypes perpetuated in picture books? Is my family or yours represented anywhere in the literature?

What I found was grim. The majority of the books focused on African American single parent families and brought themes of young children home alone at night (scared or getting into trouble) while mother works; extended family (mostly grandmothers) taking care of the children while the parent gets back on track; poverty; a call for fathers who are not there. Books depicting White single parent families are mostly didactic stories, "self-help books for

kids," featuring middle-class divorcees (some are even written by Danielle Steel!). Another common theme is the "Supermom syndrome," in which the kids are perfect, dinner is ready when mom gets home from a high-power job, and everyone is ready to communicate freely.

The only picture books on single parent fathers that I could find were about fathers who were widowed, and in both, the daughters are coping with their fathers' remarriage. One exception is *I Live with Daddy*, by Judith Vigna, which tackles the issue of a daughter that lives with her father after her parents' divorce because her mom works a lot. One of the books that really got me riled up was also by Judith Vigna, *Mommy and Me by Ourselves Again*, in which the mother and daughter must recover every time mom's boyfriend dumps them. Ouch. Along with the lack of books on single parent fathers, I did not find one book on Hispanic American or American Indian single parent families, although there are high percentages of both teenage and unmarried mothers for both of these ethnicities.

Finally, I did not find myself connecting to any of these books, and the greatest reason why is that none of the mothers were illustrated as particularly young, nor did the situations resemble ours. The number of unmarried teenagers and young women that have babies every year is staying consistent, if not rising, and I was astounded that none of these picture books addressed those families. I began to wonder about motives of publishers and whether the lack of these stories was blatantly due to economics. *Teenage moms can't afford books.*

The following suggested books are ones that I have found to be both bias-free and well-written and illustrated. By sharing family stories, children can begin to see themselves within the pages of a book and develop a sense of awareness about families that may, on the outside, appear different from their own.

Ackerman, Karen & Catherine Stock (illus). *By the Dawn's Early Light*. Atheneum (1994). While their mother is working, Rachel and Josh find time to be together with Nana in a special way. ISBN 0-689-31788-3.

Boyd, Candy Dawson & Floyd Cooper (illus). *Daddy, Daddy, Be There*. Philomel Books (1995). Depicts all ethnicities and ages of fathers and children.

ISBN 0-399-22745-8.

Cooper, Melrose & Dale Gottlieb (illus). *I Got a Family*. Henry Holt & Co. (1993). A young girl describes how her family members make her feel loved. Rhyming. ISBN 0-8050-1965-0.

Fowler, Susi Gregg & Peter Catalanotto (illus). *Circle of Thanks*. Scholastic (1998). A boy and his mama, living on the Alaskan tundra, realize that they are part of the cycle of nature. ISBN 0-590-10066-1.

Hausherr, Rosmarie. *Celebrating Families*. Scholastic (1997). Through family photographs, kids discuss their different kinds of families, both traditional and nontraditional, all important. ISBN 0-590-48937-2.

Hoffman, Mary & Caroline Binch (illus). *Boundless Grace: Sequel to Amazing Grace*. Dial (1995). Grace also gets her idea of what a family should be through the stories in children's literature and must be reminded that "a family is what you make it." She is invited to visit her father and his new family in Africa. ISBN 0-8037-1715-6.

Kurtz, Jane & Cooper, Floyd (illus). *Pulling the Lion's Tail*. Simon & Schuster (1995). Grandfather finds a clever way to help an impatient young Ethiopian girl get to know her father's new wife. Stresses the theme that relationships take time to develop. ISBN 0-689-80324-9.

Williams, Vera B. *A Chair for My Mother*. Greenwillow (1982). A child and her mother and grandmother save their money to buy a comfortable chair after their furniture is lost in a fire. Caldecott Honor Book. ISBN 0-688-00915-8.

I have seen first-hand the implications of a child not seeing his family unit portrayed in picture books. My own son began to question our family and wanted to add members to make it more legitimate. Furthermore, without representing multiple facets of single parent families, we are perpetuating stereotypes in children, their parents, and other adults. Allowing children to discuss their families freely in the classroom, exploring common threads and differences, and encouraging each child to be proud of his or her family is a start. We wrote and illustrated our own story, a wonderful experience for both my son and myself. If

you're interested, you're welcome to come by and give it a read!

Note: Jennifer Fabbis is the education librarian in the Curriculum and Materials Library. Her office is located across from the main entrance to the CML.

DEALING WITH THE BLUES, BOREDOM, AND DEPRESSION OF COLLEAGUES IN THE HEALTH EDUCATION PROFESSION

by Warren McNab, Jean Henry, and
Richard Papenfuss

In the past two years, three faculty members in our college, all under 65 years of age, died unexpectedly. A suicide, a heart attack, and a death resulting from other health complications caused us to reflect and contemplate on the role of health educators in addressing the health issues of professional colleagues. The pattern of morbidity and mortality for faculty members in education is very complex. Causes may be linked to personalities of the individuals, their chosen lifestyle behaviors, and the environment in which they work/live. Each may present increased risk for the individual.

Personality traits may contribute to the need for success. They may impose a need for power and status that drives a person beyond the norms for personal health and wellness. Lifestyle behavior patterns may be impacted by the demands of the personality in that "balance" in one's life is lacking. The need for balance in the physical, intellectual, social, emotional, and spiritual dimensions of life may be neglected. The result is one of poor health, low-level wellness, and premature death.

The environment in which we work is not always conducive to wellness. In university settings performance expectations in teaching, research, and service have escalated with each new set of administrators. In addition, institutions tend to become more and more dependent upon external funding. Seeking grants and contracts increases the pressure on faculty members. The stress of personal

finances also contributes to the pressures of faculty members due to the fact that salaries have not always kept pace with inflation. Public school teachers are expected to increase students' scores on standard proficiency exams, deal with oversized classes and discipline problems, as well as continually take additional academic classes for professional improvement and important pay raises. School nurses must serve many schools at once, are underfunded, are understaffed, and must cope with the realization that they are responsible for the health status of thousands of school children. Choosing between professional commitment/advancement and family as well as the role of the changing nature of the administrative organization and expectations that sometimes puts "Type B" people in a "Type A" organization creates stress. Certainly other factors contribute to the causes of morbidity and premature death among faculty members in public schools and higher education. The aforementioned items only serve as examples of some of the more common causes.

Counseling and psychological services, as well as health promotion for staff, are integral parts of the coordinated school health model. Health promotion programs for school/college staff "encourage and motivate individuals to pursue a healthful lifestyle, thus promoting better health and improved morale."(Meeks, Heit,&Page, 1996) Public school educators/nurses are often blamed for many of the dilemmas related to student academic achievement. In higher education, pressures pertaining to promotion and tenure that are tied to productivity in the areas of teaching, scholarly research and presentations, and service to national and local organizations, create tremendous anxieties and self-doubt. These concerns often center around the question of "Am I good enough" to fulfill the expectations of a public school teacher, nurse or university professor. Self-doubt, questioning of one's ability, and a lack of support from colleagues due to the competitive nature of the academic process, can create mental and physical stress that, at times, seems insurmountable. These stresses, if unresolved, lead to the same types of outlets that young people often use to cope with problems, namely, isolation, depression, alcohol or other drugs, and other negative health

behaviors.

What, exactly, is the role of professional colleagues in attempting to help one another deal with stressful events in academic and professional roles? How can health professionals initiate and implement with colleagues the same types of strategies we advocate to help school children cope with problems and improve their health? How do we help colleagues in other disciplines realize the importance of health education and behaviors that can enhance their health?

Most individuals do not want to die prematurely, but they often do not know how to deal with problems. Suicide has been described as a "permanent solution to a temporary problem." How does, or how should one, approach colleagues who appear to be struggling? What are the indicators that help us distinguish between someone who is being moody and someone who is contemplating suicide? How can one help colleagues cope with predictable stressors in academic life? How does one help colleagues deal with the daily bureaucracy of department, college and university expectations? How does one determine the difference between solitude, and loneliness and desperation? How does one indicate concern about the health of a colleague without infringing on one's choice of health behavior?

In school/college health settings, faculty/nurses may be the first in a line of professionals to note developing problems in students; but, who detects the problems of faculty, and how can these problems be addressed in a positive manner? How often do we write off uncharacteristic behaviors as simply an inevitable result of the process, particularly among new faculty/employees?

Menninger (1981) stated "a healthy person must have the capacity to suffer and be depressed" and that "suicide is a combination of hate, rage, revenge, a sense of guilt and a feeling of unbearable frustration". These intense feelings of guilt can often make life seem unbearable, and create thoughts of destructive behavior.

Resiliency is a word that was used a great deal in the 1990's. Resilience as defined by Page (2000) is "succeeding in spite of serious challenges and adverse circumstances."

What implications does this term have for health professionals as they continually address the problems of students, and at the same time, attempt to cope with additional personal stressors that may seem insurmountable?

Are we practicing what we advocate for others? What are some steps that the health professional can follow to meet the needs of colleagues, and at the same, time address personal ways of coping with the intense stressors that seem inherent in the health profession?

What does it take to become involved? It takes the courage to step forward, to risk the chance of being wrong, feeling foolish, seemingly to impose versus creating a sense of community, and knowing colleagues as human beings and professional friends, not as the competition. With this in mind, the following are friendly suggestions that may be often thought about, but not often practiced when working with colleagues: 1) mentor pairings- which allows experienced professionals to help new hires set realistic goals and progress through the many expectations that overwhelm individuals shouldering new responsibilities; 2) self-organized social support systems, such as groups of individuals going through the same process, that collectively meet and discuss ways of coping with job expectations and resultant stress; 3) "walk and talk", in which people in pairs or small groups combine exercise and sharing of ideas; 4) non-threatening health promotion seminars to advocate ways to improve one's physical and mental health, and promote social interaction; and 5) "tea and glee" or "beer and cheer" get-togethers to relax, vent frustrations, and discuss solutions to professional challenges, as well as celebrate successes.

The key to the dilemma of helping colleagues is to use a solution-based, rather than a problem-based, approach. While support systems can be very beneficial, it is also important for each individual faculty member/nurse to conduct a self-assessment related to their own personality, lifestyle behaviors, and environment to determine what motivates their behaviors. It is critical for each person to find a comfortable place within a system that is not always supportive of their personal needs.

We must "let go" of some of the dysfunctional family characteristics of our early childhood in order to live within a changing environment that, today, does not reflect some of the basic values that prompted us to become health professionals in the first place. Since we cannot always change the system, it is imperative that we learn to function successfully within this evolving profession if we want to be happy and healthy.

In order to accomplish these goals, we must identify what we do well and enjoy the most. Our main focus must be on building successes in these areas and coping with the issues in other areas that detract from our happiness. In our journey, we must work diligently to achieve balance in the physical, intellectual, social, emotional, and spiritual dimensions of our lives so that we may achieve our own high-level wellness. In the process, those around us---loved ones, colleagues, and friends---will sense our wholeness and emulate our behaviors. As Morrie would say in Tuesday's With Morrie (1997) "we must learn to love one another or we are lost". As we often advocate as health professionals, we cannot love each other until we first learn to love ourselves. Loving ourselves requires an understanding of who we are and what motivates our behavioral patterns. By discovering this phenomenon, we can then seek behaviors that are internally, not externally, designed to reinforce the value of our self. This allows us to like who we are and makes it easier for others to like us, too. This attitude encourages us to seek the balance required to achieve high-level wellness. The combination of individual assessment in concert with the support from colleagues may result in a happy, healthy faculty member/nurse who is able to sustain a positive resilient relationship with self and others. It allows you to "follow your bliss" as Joseph Campbell (1993) would say. It allows you to "seek the road less traveled" according to Scott Peck (1978). And, it allows you to experience the "seat of your soul" as recommended by Gary Zukav (1989).

Good luck in your journey to high level wellness, and the continued interest, concern and support of your professional colleagues' health.

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Note: A similar version of this commentary was emailed to all COE faculty. The members of the Multicultural and Diversity Committee asked the authors' permission to reprint the article in the Multicultural & Diversity Newsletter so that the piece would reach a larger audience.

AGAINST THE ODDS

by Sumio Yamaguchi, with Melanie Cioppa

May 13th. It was the usual warm sunny day in Las Vegas when the NPC Nevada State Competition was held at the Hard Rock Hotel. As the prejudging proceeded to the Middle Weight Class there was a contestant on stage who stood apart from the rest and drew special attention from the audience.

First time competitor, 25 year-old Bob Siudak has an artificial leg. As he posed, it was obvious that his physique was well balanced and his condition tight, with big shoulders, chest and back. Also, his right leg was well built and consistent with his big upper body.

Result-he won the Middle Weight Class. When his name was announced as the winner, the audience rose to a standing ovation. The other competitors congratulated him with enthusiasm. He received a standing ovation

from the audience.

At the competition, people were politely curious about how Bob lost a leg, however they were reluctant to ask him. Because he is young there was much speculation, and the popular rumor was that he lost his leg in a motorcycle accident. I did an interview with Bob and can now lay the rumors to rest.

Bob is originally from Elgin, Illinois. When he was 16 years old he was diagnosed with osteocarcinoma, a type of bone cancer. He first noticed a lump just below the knee, but there was no pain. Bob went to have it checked out. The doctor referred him to the Mayo Clinic in Rochester, Minnesota. That's where they did a biopsy. Then they said, "Bob, you have bone cancer, and the first thing we have to do is try saving your leg and then saving your life." He began chemotherapy and eventually had a bone transplant.

At first, the surgery was successful, removing 100% of the cancer. Because of complications later, chemotherapy was discontinued. Eventually, Bob's body rejected the bone and that was when he had to make a difficult decision. Several options were offered, an artificial knee that would need to be replaced every 2 to 3 years, a rod in the leg that would have kept it stiff, or an artificial leg. With Bob's athletic leanings, he opted for the artificial leg.

As Bob was telling his story, I couldn't imagine making a decision like that at 18 years old. Bob said, "It was kind of tough. People say you should do what you can to save your leg, but with the pain I was having with that donor bone, it was a Godsend to have it cut off. I just feel so much better. I was so limited with that leg. I had arthritis, as well as limited movement in my ankle. I am much better off with this. It's tough for other people to see that, but you have to actually go through it to understand it.

After Bob's amputation he went through brief rehabilitation. He used a few sessions to learn how to walk, then practiced on his own. In 2 to 3 months he was on crutches. It was during that time that Bob started weight training. He had begun training with his brothers when he was in high school, so he picked it up again easily. He had been inactive for about a year and says he was hungry to be doing something.

It was something he could do, and it fit his athletic mindset. In high school Bob said he always looked up to people who were bigger and muscular. He always had an interest in bodybuilding. He said he was skinny in high school. Freshman year he was 5'6" and weighed 120 lbs. Now he weighs 195 pounds off-season.

Bob has some limitations in the posing. Balance is sometimes tough for him, for example he was unable to do the back pose when you spike your calf. He says he just did what he could.

Balance creates problems for Bob in his training, too. If there are things he can't do, he finds a way to work around it. For example, he often uses a pad for support on the machines. Bob said, "My legs are a pain because I've only got one. Sometimes it hurts like a son of a gun. Guys tell me, 'my legs hurt', and I've only got one of them!"

Bob works the swing shift as a crap dealer at the Venetian Hotel and Casino in Las Vegas. With his busy work and training schedule, Bob enjoys relaxing on his days off. He enjoys movies, dining out and relaxing by the pool.

When I saw Bob on stage I wondered how he was going to be judged. The head judge explained to me that it was a first for them in Nevada, but even if he has one leg or two legs, they look at "legs". So, in other words, if you have one arm, they look at "arms". I was impressed with NPC for making this judgment. Thanks, NPC, for being so open-minded.

Bob clearly sees himself as a competitor. "I think of myself as comparable to everyone else with two legs. I can do well against them." When Bob competed in the Nevada State, he opened up the field for people with physical disabilities. This is his message:

"I just think that because you are handicapped it shouldn't slow you down. I want to set an example for other people that just because you have a handicap your life isn't over. It's something I've gone through. I look at my life and say, hey, there are a lot of people worse off than I am. There shouldn't be anything holding you back. You shouldn't feel sorry for yourself because it just makes it twice as hard when you do."

Bob battled cancer, but nothing stopped

him. He is a big winner in Las Vegas.

**"NO MATTER WHERE YOU GO---
THERE YOU ARE!" --BUCKAROO
BANZAI**

by Kyle Higgins

Travel can be a the great expander, or it can be the great constrictor. It seems that there are two groups of people who travel---those who seek to experience the new and who revel in differences and those who compare everything to what they left behind and inevitably find the new to be lacking. Maugham (1930) states: "I have known people who made adventurous journeys, but took along with them their house in London, their circle of friends, their English interests, and their reputations; and were surprised on getting home to find that they were exactly as when they went. Not thus can a person profit by a journey. When one sets out on travels the one person to be left behind is oneself" (pg. 7). So true.

The excitement of travel is to return from the journey different, changed, and instructed by what one experiences while traveling---whether that be eating fish intestines, having yogurt rubbed on one's body by a short woman in a cave, or spending a day at Second Mesa on the Hopi Reservation watching the Basket Dances. Thus, travel becomes as much an exploration of one's personal interior as it is of the exterior landscape one travels over. Cahill (1991) refers to this as the opportunity for travelers to explore the "subtle racist attitudes that they didn't know they possessed" (pg. 45). The excitement of travel is that it provides the opportunity for one to begin to understand oneself and one's relation to others in the world---both globally and locally. The world becomes so much more than where one lives and works---it expands as covert and overt nuances are explored.

This exploration allows one to experience what Theroux (2000) calls "otherness" (pg. 17). Otherness is that experience of being a stranger---being the odd person---being the one who others stare at---being the one considered to have bad manners---being the one dressed funny---being the one who doesn't speak the language---being the one

who is not part of a particular "mainstream." It is interesting that most people in the world believe that they are The People and that their language is The Word---this belief makes strangers not quite human---or at the very least, not human in the same way. The experience of otherness when one travels is a great expander---it provides the opportunity for insights into one's responses to the experience of otherness and exploration of personal reactions to not being understood or being viewed as uncouth or different---it provides empathy for those who experience otherness within our own country. However, the experience of otherness can be the great constrictor if one stops interacting and withdraws to familiar fantasies of home or begins to attack or disparage the culture, country, neighborhood, or people where one is a visitor.

The epiphany of travel is the realization that otherness is a paradox---both the traveler and the people visited see each other as a foreigner. However, if all involved take the time, take the leap, and go as far as they can, they often find that even what is perceived as the greatest difference has it parallel in each others' own lives. In order to experience otherness to its fullest extent and explore what it truly means to be different on a daily basis or to experience otherness in a different manner than experienced regularly, travel is important---it expands one internally and externally.

Travel provides the opportunity for us to discover who we are, what we stand for, and why we hold certain beliefs---and hopefully begin to understand why we need to embrace the concepts of tolerance and respect for customs and beliefs that differ from our own. Travel provides a vehicle for learning that the world is much wider than our own backyard and is much more complex than one's everyday reality. It allows us to experience the realization that there are multiple realities out there and one person's reality is only one small reality in a complex, multi-dimensional world. Good educators are able to deal with multiple dimensions and multiple realities with respect. So, as teacher educators who strive to educate our students to work in a pluralistic, global, and multi-dimensional society, our advice to all of our students should be, to paraphrase Theroux (2000), "You want to be an educator? First, leave

home."

Suggested Reading

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approaches include the *contributions approach*, in which content about ethnic and cultural groups are limited to holidays and celebrations, such as Cinco de Mayo, Asian/Pacific Heritage Week, African American History Month, and Women's History Week. According to Banks (1999) this approach is used often in the primary and elementary grades. Another frequently used approach to integrate cultural content into the curriculum is the *additive approach*. In this approach, cultural content, concepts, and themes are added to the curriculum without changing its basic structure, purposes, and characteristics. The additive approach is often accomplished by the addition of a book, a unit, or a course to the curriculum without changing its framework.

Neither the contributions nor the additive approach challenges the basic structure or canon of the curriculum. Cultural celebrations, activities, and content are inserted into the curriculum within the existing curriculum framework and assumptions. When these approaches are used to integrate cultural content into the curriculum, people, events, and interpretations related to ethnic groups and women often reflect the norms and values of the dominant culture rather than those of cultural 'communities. Consequently, most of the ethnic groups and women added to the curriculum have values and roles consistent with those of the dominant culture. Men and women who challenged the status quo and dominant institutions are less likely to be selected for inclusion into the curriculum. Thus, Sacajawea is more likely to be chosen for inclusion than is Geronimo because she helped Whites to conquer Indian lands. Geronimo resisted the takeover of Indian lands by Whites.

A REVIEW OF BANK'S CURRICULUM TRANSFORMATION & MULTIPLE PERSPECTIVES

by Porter Lee Troutman, Jr. and Nancy Gallavan

Teacher educators can use several approaches, summarized in Figure 1, to integrate cultural content into the school and university curriculum (Banks, 1988a, 1997a). These

Level 4

The Social Action Approach

Students make decisions on important social issues and take actions to help solve them.

Level 3

The Transformation Approach

The structure of the curriculum is changed to enable students to view concepts, issues, events, and themes from the perspective of diverse ethnic and cultural groups.

Level 2

The Additive Approach

Content, concepts, themes, and perspectives are added to the curriculum without changing its structure.

Level 1

The Contributions Approach

Focuses on heroes, holidays, and discrete cultural elements.

FIGURE 1 Approaches to Multicultural Curriculum Reform

~~The transformation approach differs fundamentally from the contributions and additive approaches. It changes the canon, paradigms, and basic assumptions of the curriculum and enables students to view concepts, issues, themes, and problems from different perspectives and points of view. Major goals of this approach include helping students to understand concepts, events, and people from diverse ethnic and cultural perspectives and to understand knowledge as a social construction. In this approach, students are able to read and listen to the voices of the victors and the vanquished. They are also helped to analyze the teacher's perspective on events and situations and are given the opportunity to formulate and justify their own versions of events and situations. Important aims of the transformation approach are to teach students to think critically and to develop the skills to formulate, document, and justify their conclusions and generalizations.~~

When teaching a unit such as the "Westward Movement" using a transformation approach, the teacher would assign appropriate readings and then ask the students such questions as: What do you think the "Westward

~~Movement" means? Who was moving West—the Whites or the Native Americans? What region in the United States was referred to as the West? Why? The aim of these questions is to help students to understand that the Westward Movement is a Euro-centric term because the Lakota Sioux were already living in the West and consequently were not moving. This phrase is used to refer to the movement of the European Americans who were headed in the direction of the Pacific Ocean. The Sioux did not consider their homeland "the West" but the center of the universe. The teacher could also ask the students to describe the Westward Movement from the point of view of the Sioux. The students might use such words as *The End*, *The Age of Doom*, or *The Coming of the People Who Took Our Land*. The teacher could also ask the students to give the unit a name that is more neutral than "The Westward Movement." They might name the unit "The Meeting of Two Cultures."~~

The decision-making and social action approach extends the transformative curriculum by enabling students to pursue projects and activities that allow them to take personal, social, and civic actions related to the concepts, problems, and issues they have studied. After they have studied the unit on different perspectives on the Westward Movement, the students might decide that they want to learn more about Native Americans and to take actions that will enable the school to depict and perpetuate more accurate and positive views of America's first inhabitants. The students might compile a list of books written by Native Americans for the school librarian to order and present a pageant for the school's morning exercise on "The Westward Movement: A View from the Other Side."

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A REPRINT

ASSESSING MULTICULTURAL LEARNERS' KNOWLEDGE BASE THROUGH CONCEPT MAPPING

by William J. Pankratius

In the last issue of our Multicultural & Diversity Newsletter, Dr. Stan Zehm shared with us some ideas for enhancing the cultural competence of our undergraduate preservice teachers by providing them the opportunity to participate in the COE's International Student Teaching Program. Dr. Zehm invited me to be the guest author of his column and share with you a strategy have found successful for helping my undergraduate students in the assessment of their growth in cultural competence. I am delighted to share this approach with you.

Our students come to us with well-established knowledge bases on diversity and multicultural education. We know that preservice teachers accommodate constructed knowledge, attitudes, assumptions, values, and beliefs about teaching and education. They enter teacher education programs with well-established teacher role identities, (Crow, 1987); an extensive inventory of "personal Practical knowledge composed of such experiential matters as images, rituals, habits, cycles, routines, and rhythms" (Connelly & Clandinin, 1985, p. 194-195). They have very strong convictions about teaching and intentions on how to teach (Clark, 1988); conceptions of intelligence (Slate, Jones, & Charlesworth, 1990); common sense beliefs (Haberman, 1985); and preexisting knowledge structures on teaching (Stoddart & Roehler, 1990).

These pre-existing ideas can be rich, pervasive, contrary, and highly resistant to change (Posner, Strike, Hewson, & Gertzog, 1982). With over 10,000 hours of classroom observations and varying and disparate repertoires of beliefs and values about teaching, prospective teachers construct primitive, underdeveloped knowledge bases about diversity in the classroom and multicultural education as well as how to teach content. These knowledge bases influence their teaching styles, their interactions with their students and affect their responses to teacher education programs.

If we do not recognize and address that prior knowledge, especially with regard to multicultural education, preservice teachers will pass through our programs with little or no

change in their values and beliefs about education. Knowledge of these preconceptions can be the foundation for meaningful learning and the infusion of a multicultural perspective throughout the teacher preparation program.

A concept map is a visual representation of an organized knowledge structure centered on a principle concept or topic. Concept mapping is a strategy that requires learners to bring forth prior knowledge and to actively participate in the construction of their own knowledge. Learners examine their own understanding and represent concepts under study in relationship to superordinate, associated, and subsumed concepts. The mapping process is idiosyncratic, clears up learner misconceptions, reflects changes in understanding, and is a powerful device to assess a learner's knowledge base on a major concept or conceptual scheme. It has power because the process is the synthesizing of a knowledge base that expresses relationships and not mere recall.

One of the most profound differences between novices and experts is found in the well ordered, hierarchically arranged, easily retrievable, schematically organized, knowledge base found in expert problem solvers. Concept mapping is a learning strategy that enables students to construct a visual representation of an organized knowledge structure centered on a principle concept. In this manner, students who are able to map the concepts of a topic have the tools to represent that topic in its relationship to associated concepts and subsumed concepts; hence, they are able to demonstrate mastery of the content of the topic. In addition, concept mapping is an outstanding exemplar for enabling students to assess their own thinking and learning process—a discipline of the mind. Finally, the organized knowledge base gives students the confidence to reason persuasively.

Thus, if you want a teaching strategy that:

- Requires students to bring forth prior knowledge,
- Provides students with greater depths of understanding,
- Makes learning more meaningful,
- Helps students to understand what

meaningful learning is,

- Shows students that learning is idiosyncratic,
 - Allows students to think for themselves,
 - Pinpoints misunderstandings,
 - Clears up misconceptions,
 - Reflects changes in understanding,
 - Promotes critical thinking,
 - Encourages creativity and stimulates imagination,
 - Enhances higher-order educational objectives,
 - Lets students examine their own learning, learning about learning (metalearning),
 - Helps students to learn about the process of knowledge production (metaknowledge),
 - Lowers learning anxiety,
 - Is the ultimate advance organizer,
 - Has a solid theory base in cognitive science,
- then you want Concept Mapping.

Drs. Troutman, Gallavan and myself put the idea of concept mapping to use in Multicultural Education last semester with a study in one of Dr. Troutman's classes. The paper entitled: Preservice Teachers Construct a View on Multicultural Education: Using Banks' Levels of Integration of Ethnic Content to Measure Change. (The paper has been submitted to the journal *Action in Teacher Education*). The instrument used was a concept map on Multicultural Education before and after instruction. Indicators of growth included the addition of concepts, changing of terminology, elaboration of structure, appropriate conceptual relationships, and richness of detail. The use of

concept maps in this study created a meaningful instrument to unravel a student's knowledge base on multicultural education. In essence the before and after maps served as conferences with each of the students. The components derived from the maps were as rich as interview material.

I have included a concept map I developed for ATE in 1997.