

TEACHERS' PERSPECTIVE ON MULTICULTURAL  
EDUCATION AND ITS IMPLEMENTATION IN  
OKLAHOMA PUBLIC SCHOOLS: A  
QUALITATIVE  
STUDY

By

THANH VAN NGUYEN ANDERSON

Bachelor of Science  
University of Central Oklahoma  
Edmond, Oklahoma  
1978

Master of Education  
University of Central Oklahoma  
Edmond, Oklahoma  
1983

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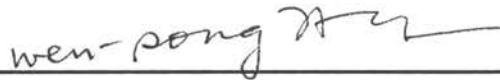
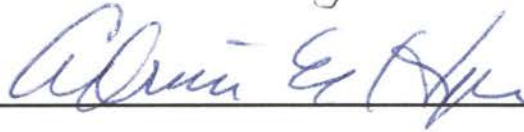
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Thesis Approved:



Thesis Adviser



Dean of the Graduate College

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## CHAPTER I

Give me your tired, your poor,  
your huddled masses, yearning to breath free.  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest tossed to me:  
I lift my lamp beside the golden door.

Emma Lazarus  
Inscription on the Statue of Liberty  
New York Harbor

This inscription, found on the base of the Statue of Liberty in New York Harbor, has greeted millions of immigrants to America. It reflects the long-held perception that America is, and has been, a country where people can accomplish their dreams and their status will be determined by their abilities rather than their heritage.

Believing this, millions of immigrants came to America seeking to become a part of the New World, willing to put behind them their language and culture (Troike, 1978). They came believing these sacrifices necessary because, as Price (1992) noted:

America has been called a great melting pot for races and ethnic groups that are constantly dissolving and reforming. It is said that most people who have emigrated to the United States over the years have arrived expecting to become Americans. Their goals were deliverance from a harsh past and assimilation into a hopeful future . . . (p. 212).

However, not all immigrants came to America willingly. Against their wills, millions of Africans were forced to come to America as slaves. Nor did all immigrants come from other countries. Instead, as America expanded, it absorbed countries and territories, making immigrants of the American Indians, the Mexicans, the Inuit, the Hawaiians, and, more recently, the Puerto Ricans. Left with few choices, millions and millions of these peoples have melted into the dominant culture. They conformed to the tightly held American idea that ethnic culture would melt or vanish (Bank, 1991; Bouttee and

McCormick, 1992). Yet others refused to assimilate and have remained distinctly separate in their cultural identities.

Based on this historical background of diversity in the United States, it might have been assumed that the study of different cultures would have been included in the school curriculum from the beginnings of the educational system in the country. However, neither the study of different cultures nor even the inclusion of culturally different students were considered as issues in the planning of an educational system in the United States. Instead, schools were established for the purpose of teaching European American children to read the European Bible in order to ward off Satan. Minority children were not considered for participation in schools nor was the study of their cultures deemed important because they were believed to belong to inferior races (Banks, 1975).

It was well over a century before most minority children were allowed to attend public schools. When attendance became possible, it was limited to schools that segregated European Americans from other races. It was not until after the 1954 decision of the Supreme Court on *Brown vs Board of Education of Topeka, Kansas* that public schools were required to include minorities, the linguistically different, women, the aged and the defenseless into a single delivery system. Yet the victory of desegregation was often bitter.

Access did not ensure welcome. Although after the 1954 decision that allowed minority students access to all public schools, they soon learned that they were not welcome in all of them. Within many schools, compliance extended only to the degree demanded by the interpretation of law. Minority students were often confronted with both overt forms of racism from verbal abuse to violence and to the more subtle form whereby they were treated with lowered expectations from teachers (Bouttee and McCormick, 1992). Without regard to individual abilities, minority students were considered to be coming from "disadvantaged" groups (Troike, 1978). The suddenness with which many school personnel were thrust into desegregation plans did not provide sufficient time or

opportunities for them to receive the kinds of preservice training that would have enabled them to work with minority children and their parents in the ways needed. As a result, many well-meaning, but uninformed and untrained teachers and administrators inadvertently perpetuated racist beliefs (Orfield, 1988).

While desegregation has become the norm, concern for the education for students, particularly minority students, has not abated. In the 1980s, public schools in the United States received such condemnation for failing to produce literate students that an educational reform movement was initiated. Instrumental in initiating the movement was a 1983 report on the status of public schools that then United States Secretary of Education, William Bennett, prepared for the United States Congress, *A Nation At Risk*. In it, Bennett posited that the educational system of the country was producing increasing numbers of mediocre and poorly educated students, and that this should be seen as a threat to the economic future of the nation and its people. Also included in the report was information that students from minority groups, low socioeconomic backgrounds, single parent homes, minimally educated environments and homes where a language other than English was spoken were increasingly overrepresented within the growing numbers of mediocre and poorly educated students (Orfield, 1988; Hodkinson, 1986).

Classrooms of many public schools in Oklahoma have contained growing numbers of students within these same high-risk categories. In particular, the classrooms of many public schools in Oklahoma have reflected the same percentages of minorities as those of the nation. Minority students have constituted as much as 31.46% of Oklahoma's student population; yet, a disproportionately larger proportion of these minority students have done poorly in schools. Additionally, they have been shown to be overrepresented in special education programs and under represented in programs for the gifted and talented (*State Department of Education Special Education and Gifted and Talented Programs, 1994 Report*).

In response to these problems, in May 1989, Governor Henry Bellmon signed House Joint Resolution 1003 creating Task Force 2000 to investigate Oklahoma's Public Education System and make recommendations for its improvement to the legislative branch. Following the investigations of Task Force 2000, a special legislative session was called to discuss the findings and recommendations of Task Force 2000 and propose an educational reform plan. After many sessions, the Oklahoma legislature developed House Bill 1017. On April 25, 1990, House Bill 1017 was approved. Included in the new curriculum requirements of this bill was a multicultural education component.

### **Statement of the Problem**

Multicultural education is mandated in House Bill 1017 for all teachers to complete, on a periodic basis, training in multicultural education. The objectives developed from Section 51 of House Bill 1017 are: 1) understanding their own and their students' environment and culture, including - but not limited to - needs, abilities, attitudes, and world views; 2) recognizing that different cultures exist as separate and distinct entities; acknowledging the contribution of all cultural and linguistic groups to the multicultural society; and promoting a culturally sensitive curriculum representative of our diverse national population; 3) developing strategies for the integration of culture and linguistic teaching tools and methods in the school environment (*Oklahoma State Department of Education, Rules and Regulations for Local Professional Development Programs*).

Despite the mandate, only a few schools have implemented effective multicultural education (*State Department of Education, 1995 Multicultural Equity Advisory Report*). Furthermore, the implementation of multicultural education is different among these few schools, from the inclusion of different ethnic groups to the program curriculum.

The mandate to implement multicultural education in Oklahoma public schools and the lack of consistency in multicultural education may co-exist for several reasons. One reason might be the lack of support and direction from state and local authorities; therefore,

multicultural education curriculums are not visible in many public schools in Oklahoma. It is also possible that teachers employed by Oklahoma public schools do not see multicultural education programs as either a worthwhile project or a solution to the problem of minority student failure. The diversity of reasons may reflect underlying cultural issues. The implementation of individual multicultural education programs reflects the differences in their contextual environment. Social anthropologist Mary Douglas has constructed a grid/group typology by which diverse cultural/social environments may be evaluated.

### **Purpose of the Study**

The purpose of this study is to examine the usefulness of Mary Douglas' grid/group typology in studying the implementation of multicultural education in two selected environments. The study includes identifying teachers' perspectives on multicultural education; how teachers incorporate this knowledge in selecting textbooks and in their daily lesson plan. This study also examines how much influence teachers have in the implementation of multicultural education at their school.

### **Theoretical Framework**

This research focuses on the implementation forms of multicultural education at two school sites. The theoretical framework of this study builds upon the work of social anthropologist Mary Douglas (1982). Douglas provides a typology that has two social factors (grid/group) which enable researchers opportunities to meet the sociological, conceptual and methodological challenges inherent in culture inquiry. It helps to resolve many problematic tasks by providing criteria to identify and explain the social environments in terms of their content and their constraints upon individual and collective behaviors. "Group" refers to "a dimension of social incorporation which a social environment emphasizes inside/outside relationships which place values on collective support for the survival of the group" (Lingenfelter, 1992, p. 26).

In explaining grid and group, Harris (1995) notes:

Grid refers to the degree to which individuals are constrained by role differentiating, rules and expectations. On the grid continuum, high-grid social contexts are those in which role and rule dominate individual life choices; low-grid environment are characterized by individual autonomy and freedom in role choices. The concept of group defines the degree to which people value collective relationships and define those relationships in terms of insider/outsider distinctions. High-group environments value the survival of the collective; in low-group contexts individual in terms of collective arrangements. (p. 7)

From the grid/group concept, Douglas depicts a four-quadrant matrix. The four distinctive types which provide the explanation of the individual autonomy and the constraint between the individual and the group are: 1) A-Individualist; 2) B-Bureaucratic Systemic; 3) C-Corporate and 4) D-Collectivist.

The classification of culture based on the Douglas model will allow opportunity for the study of the implementation of multicultural education at two public high schools in the state of Oklahoma. The Douglas typology provides ways to analyze school culture, and ways to interpret how teachers, administrators and counselor's define and implement multicultural education.

This study examines the perception of multicultural education by teachers at two schools; how they incorporate their own knowledge in the selection of textbooks; and how this type of decision influences the implementation of the program in their school--especially how it relates to grid and group.

## **Procedures**

### **Biographical and Methodological Implications**

The researcher came to the United States in 1974 from Vietnam. After four years of studying at an institution for higher education, she graduated and became a fifth grade

teacher for an urban school district. At this school, she had the opportunity to work with students and their parents from different ethnic backgrounds.

In 1983, she left the district to work at the Oklahoma State Department of Education in the Multicultural Equity Section as a coordinator. At this job, the researcher worked with the majority of school districts in the state that enrolled a large portion of language/minority and limited English proficient (LEP) students. Since 1990, she has conducted many inservice trainings in multicultural education. Thus, the researcher believes that with her background, she would have sufficient knowledge about multicultural education in conducting this study. Consequently, qualitative methods and procedures were used.

According to Filstead (1970), Stainback and Stainback (1988), Lincoln and Guba (1985) and Glaser and Strauss (1968), qualitative methodology refers to research strategies such as participant observation, in-depth interviewing, total participation in the activity being investigated, field work, etc., which allow the researcher to obtain first-hand knowledge about the empirical social world in question. Qualitative methodology allows the researcher to "get close to the data" thereby developing the analytical, conceptual and categorical components of explanation from the data itself.

### Data Collection

The design for this study consists of the identification of two schools. Running Wolf is located in a rural area, while the other, Green Country, is located in an urban city area. These two schools were selected from a list of schools acquired from the Multicultural Equity Report. The reason for selecting these two schools is due to the relationship the researcher has established with both schools throughout her career in education.

In each of the school settings, data were gathered through interviews, documents and personal observations. By using the interview method, one can obtain information asking questions directly and allowing the participants to speak for themselves. Further

information can be gained by observing response, body language and gestures. Chief informants included central office staff, teachers, counselors, principals, assistant principals, community/business leaders, and teacher assistants. A tape recorder was used to tape each interview session. Notes were written during the interview and transcribed immediately after the interview. The researcher used thick description in collecting data. Pictures of the classrooms were taken; accreditation reports, memos, letters, school newspapers, textbooks and artifacts were analyzed.

### Data Analysis

Douglas' (1982) Typology of Grid and Group was used to analyze and compare data. This study was concluded within a research framework which allowed the researcher to observe and understand how educators from two different schools define multicultural education materials, and implement multicultural education at their school.

### **Significance of the Study**

Although Multicultural education was initiated in 1960 and mandated in the state of Oklahoma in House Bill 1017, for all teachers to complete, on a periodic basis, training in 1990. Yes, multicultural education is not visible in public schools, in school curriculum, nor has it been included among required courses in teacher preparation programs. Only a few schools implemented multicultural education. This study will have a significance to research, to practice and to theory.

### Significance to Research

According to Sleeter (1992), there were only four studies conducted in the area of multicultural education in staff development. The multicultural education field has not captured the interest of many researchers; especially of those researchers who are from the mainstream paradigm of social sciences that rest on nomothetic of quantitative. Grant (1989) emphasized that the lack of study in the field of multicultural education is because the majority of faculty members in higher education institutions are European American. A

great number of these faculty members have had little experience in multicultural education during their formative years of professional development. Bank (1995) indicated that "because the major focus of multicultural education is to create equal educational opportunities for students from diverse racial ethnic, social class, and cultural group," thus, multicultural education has not been a major focus to general researchers. In addition to this lack of interest from researchers, the majority of instruments and research procedures used in educational research have been developed by European American researchers for a monocultural perspective using European and general middle class students as the normative population; to use these instruments for the study of minority students would not be appropriate. At the same time, there is a lack of research from minority ethnic groups. Most studies conducted in education are conducted by European American researchers including research on the education of minority students. Grant (1989) further explained that there is a lack of minority faculty in higher education and in doctoral programs. If a European American researcher conducts a study relating to minority issues, he or she often receives ridicule from both minority and nonminority groups. The group indicated that minority issues should be left for minority researchers. This study may have a degree of transferability depending on the degree of fit between these two schools and some other schools.

#### Significance to Practice

This multicultural education study had a significant contribution to the education of all students--especially to those who historically are underserved and have been performing less successfully in school than the majority of students, particularly since the number of minority students has increased drastically in our nation.

Hodkinson (1986) and Bank (1992) indicated that by the year 2000, one out of every three Americans will be an individual from the minority population groups and the minority population will represent the majority in many classrooms. Therefore, schools

must provide students with skills and knowledge of other cultural groups to help them understand their own perceptual biases and learn to tolerate differences in others and be aware of these cultural backgrounds and the contribution of their ethnic groups in our society so they can be proud of their heritage and culture (Billings, 1992). To provide students with knowledge and experiences of other ethnic groups, teachers must also have cultural background experiences or knowledge of other ethnic groups. Ana Maria Villegas reported from the American Association of Colleges for Teacher Education (AACTE, 1990) and Smith (1992), that 90% of teachers in the teaching force are European American. If the current trends continue, the percentage of minority teachers could decrease from the present 10% to 6% or even 5% by the year 2000. A survey conducted by Malone (1992) shows that none of the 50 states require multicultural education as a graduate course. The study further showed that only 29 states offered multicultural education as a course of study and a mere 19 states required inservice training. In Oklahoma, multicultural education is not a required course at any teacher preparation program of higher educational institutions.

### Significance to Theory

This study builds upon the previous work of Mary Douglas (1982). Although Douglas is a European American, her grid/group typology provides researchers opportunities to meet the social challenges inherent in cultural inquiry and gives a true picture of social environment at these two schools. The method is qualitative research. All information collected from the school, from the interview, articles or other sources from the schools were analyzed using grid/group typology. The procedure was described in detail so other researchers may modify this method for use in other settings of study for minority students.

### **Summary**

This introductory chapter was used to describe the basis for study. This chapter contains the Statement of the Problem, Purpose of the Study, Theoretical Framework,

Research Questions and Significance of the Study. The problem of the study deals with the concern that although multicultural education programs are widely accepted and should be integrated in Oklahoma schools, only a few schools have implemented substantial multicultural programs and these programs vary greatly. Furthermore, the implementation of the programs is different among these few schools, from the inclusion of different ethnic groups to the program curriculum. The lack of implementing multicultural education in schools and the implementation of the programs was studied by using Mary Douglas' (1982) typology.

The purpose of the study was to investigate the relationships among grid and group dimension, compare and contrast the implementation of multicultural education in these two schools.

Chapter II presents a history of literature in the area of multicultural education, a review of current literature and studies on multicultural education curriculum and a view of implementation of this program.

Chapter III describes the methodology used in the study and the procedure and reasons of selecting two schools in this study. Specific information on each school as well as the process of developing the instrument are described and the timeline of data collected.

Chapter IV and V portray thick description of the two schools environments based on interviews, observations and artifacts obtained from administrators, counselors, and teachers at two school settings. Chapter VI consists of the analyses and comparison of the two schools based on Mary Douglas' typology social environment criteria. Chapter VII provides the summary, conclusion, and implications for further research based on the researcher's perspective.

## **CHAPTER II**

### **Review of Literature**

There has been a large number of articles and books focusing on multicultural education, but few research studies have been conducted on this topic. Sleeter (1992) noted there are only four studies of staff development in multicultural education. Multicultural education means different things to different people (Grant and Sleeter, 1989). The composition of multicultural education is also debatable. Some suggest the study of five major ethnic groups - American Indian, African, Hispanic, Asian, and European American. Others have expanded the study to include religious, various age and disability, different gender and sexual orientation groups (Grant and Sleeter, 1987). A few discussed the traditional ideology of the melting pot theory while still others suggest to replace the "melting pot" with the "salad bowl." (Saville-Troike, 1976)

This review of literature focuses on school as a social system, a review of culture and the sociological, conceptual framework of Mary Douglass (1982), the related information on the foundation of multicultural education, different views of multicultural education and three studies on staff development on multicultural education at three different schools and locations.

### **Concept of Culture**

There is not a consensus on the term "culture" from anthropologists. Harris (1995) comments that "it is vogue in many educational circles."

Sackman (1991) comments that in the field of anthropology, there are three broad perspectives of culture. The first one is the holistic perspective. Sackman (1991) states that this perspective is derived from the study of anthropologists such as Benedict (1934; 1942) and Kroeber and Kluckhohn (1952) "who integrate cognitive, emotional, behavioral and artifactual aspects of culture into one unified whole." (p. 18) Within their perspective culture is something that we acquired and transmitted by symbols. The holistic view

captures the multifaceted nature of culture. It integrates its historical development with its dynamic, evolutionary nature (Sackman, 1991). This perspective implies that culture is conceptualized as what an organization is rather than what an organization has (Smircich, 1985). According to the other perspective, organizations do not have cultures, they are cultures; therefore, they need to be understood from a cultural perspective. The second approach is the variable perspective which focuses on the expression of culture. It views culture as having tangible variables that can be manipulated. According to Sackman (1991) the concentration is on the stories, myths and metaphors (Deal & Kenedy, 1982); rituals and ceremonies (Firestone & Wilson, 1985); facility decor (Reters & Waterman, 1982); and special language and jargon (Edelman, 1977). These artificial and symbolic variables are manifested for implicit control in an organization according to some culturalists. The third is the idealist (or cognitive) perspective. This view focuses on ideas, concepts, blue prints, beliefs, values and on the cognitive construct in a given culture. Sackman (1982) describes these cognitive aspects of culture as "organized knowledge: the form of things that people have in their minds; their models for perceiving, intergrating and interpreting them; the ideas or theories that they use collectively to make sense of their social and physical reality." (p. 21) In this way, culture refers to what humans learn, what they have in their mind, and not what they do and make.

Culture has different meanings for different people according to White (1949) and Cassires (1953) as reported by Pettigrew (1979):

Culture is the system of such publicly and collectively accepted meanings operating for a given group at a given time. This system of terms, forms, categories and images interprets a people's own situation to themselves. Indeed what is supposed to be distinctive about man compared with other animals is his capacity to invent and communicate determinants of his own behavior. (p. 574)

Yet, this lack of consensus about the term culture poses a problem for researchers. Smircich (1983) explains that defining culture is a problem "because we are of our own culture, it is difficult for us to both live in our own cultural context and to question it. It is difficult to engage in contextual, reflexive management and research, with the requirement of examination and critique of one's own assumptions and values." (p. 355) Firestone and Wilson (1985) suggest that the answer to these problems may be found through borrowing conceptualizations and technique from other disciplines or areas of inquiry.

### **Douglas' Social Matrix for Interpreting Culture**

Social anthropologist Mary Douglas (1982) has developed a typology for analyzing and comparing culture. In explaining culture, Douglas comments:

Culture is a blank space, a highly respected, empty pigeonhole. Economists call it "tastes" and leave it severely alone. Most philosophers ignore it--to their own loss. Marxists treat it obliquely as ideology or superstructure. Psychologists avoid it by concentrating on child subjects. Historians bend it any way they like. Most believe it matters, especially travel agents. The intellectual gap that yawns is a reproach to anthropology, for ours is the only discipline that has any pretensions to be dealing with culture systematically. (p. 183)

Douglas further explained:

Humans are the only ones who actively make their own environment, the only ones whose environment is a cultural construct. Culture is no passive object of negotiation; it is not a solid deep-storage system, nor a fixed set of logical pigeonholes for retrieving embedded memories. With some pliability and some toughness of its own; there are yet limits to the negotiability of culture. (p. 189)

Douglas (1982) developed a typology that has two social factors (grid/group) which provide criteria to define. These terms explain and establish a strategy for comparing social environments in terms of their content and their constraints upon individual and collective

behaviors; "group" refers to "a dimension of social incorporation" in which a social environment emphasizes of inside/outside relationships which place values on collective support for the survival of the group. (p. 25 Lingenfelter, 1992) According to Douglas (1982), group dimension makes over its constituent members, the boundary it draws around them; and distinguishes those who are inside the groups from those who are outside. Lingenfelter (1992) adds:

The dynamics of relationships within groups include support and opposition in relationship to goals, authority, legitimacy, and group process. The members of a group actively engage one another in group processes to identify goals and to make decisions regarding means to achieve those goals. The leaders of the group have been allocated authority by its members through which they coordinate and mobilize the group for these common objectives. Groups have standards of behavior and values that define the legitimate means of group action. (p. 30)

Like grid, there is a continuum of high to low for group. Douglas (1982) offers analytical insight in determining the degree of group:

The scale of group starts from an environment in which a person finds himself the centre of a network of his own making which has no recognizable boundaries. He knows people, they know people, and the social horizon is entirely indefinite. Moving from this zero group position, he may belong to several associations which, themselves, are clearly bounded so that they can say who is and who is not a member . . . Then, for scoring the array of environments for group strength, the investigator needs to consider how much of the individual's life is absorbed in and sustained by group membership. If he spends the morning in one, the evening in another, appears on Sunday in a third, gets his livelihood in a fourth, his group score is not going to be high. (p. 201-202)

In a high group social environment, there are specific membership criteria and explicit pressures to consider in group relationships. The individual within the group continually evaluates his or her personal as well as collective interest in relation to the group. The high group social environment involves relationships imbued with a social meaning. One cannot conduct business without first giving attention to the social constraints of respect and mutual interest. Group survival is the ultimate goal perpetuated through group interaction collectively. The group has the power of control over the individual.

In a low group social environment, pressure from group focused activity is weak and individuals cooperate with one another primarily for the instrumental end. The relationship between the group and the individual is relatively weak. The individual often belongs to many groups and their allegiance and their concepts of group survival are no longer critical issues. In a low group social environment, people create social groups, but they are often temporary and place very little pressure on members. Usually these activity groups form to meet certain objectives. Once the group accomplishes the goal the members scatter, never to reunite as a group again. The concept of "grid" is a means of examining and comparing the degree of individual autonomy in a diverse social setting (Harris, 1991). As a dimension, it shows a progressive change in the mode of control from low to high. Lingenfelter (1992) explains:

The idea of grid then focuses on how a social system sorts and constrains individuals by distinctive role categories. The larger the number of role categories, the greater the number of the social distinctions. The more constrained the autonomy of individuals in social relations, the more social distinctions usually imply more sharply defined expectations and social rules. The larger the number of rules, the greater the constraints upon individuals in the structuring of social relationships. At the lowest end of the grid, a society has few social distinctions among members. (p. 26)

In the low grid social environment, individuals can move freely; the ruler governing transactions may even multiply. The individual's status will be determined by one's ability rather than one's position or role in society. The individual is known by his life history and character rather than by a particular role distinction. People emphasize "fair" competition and each individual is valued for personal history and character strengths. The skills and positions of leadership are generally open to the ambitious and the individuals who occupy them are considered best among equals (Lingenfelter, 1982).

At the high grid social environment, generally there is a hierarchy with a few distinctions at the top and many role distinctions at the middle and bottom rungs. The individual at the top level has uniquely defined values and powers. The individuals are given honor and respect because of their role that they play. Individuals do not freely interact with one another. An explicit set of institutionalized classifications keeps them apart and regulates their interactions by restricting their options. (Lingenfelter, 1982)

From this grid/group concept, Douglas (1982) forms a social matrix which allows for four distinctive types of social environments. The low grid/low group set comprises the "A - Individualist" social environment which favors autonomy and opposes collective action among members of the group. The high grid/low group set comprises a "B - Bureaucratic Systemic" social environment which focuses on hierarchy, rules and regulations.

The individuality of the environment provides for individualized groups. The high grid/high group set comprises a "C - Corporate" focuses on group identity, unity and cohesion and hierarchy, rules and regulations. The low grid/high group comprises the "D - Collectivist" social environment which supports corporate activity but maintains uniqueness and minimal status. The following quadrant shows the social environment representing Douglas' analysis of social organization.

Harris (1995) reported that there are four distinct "cosmological types" or "prototypes" possibilities of social environment in Douglas' (1982) typology.

### Types of Social Environments

<b>High Grid</b>	<b>B</b> Bureaucratic	<b>C</b> Corporate
<b>Low Grid</b>	<b>A</b> Individualist	<b>D</b> Collectivist
	<b>Low Group</b>	<b>High Group</b>

Douglas details a set of criteria for interpreting a given social context. A summary of these social patterns is offered below:

**A. Individualist (low-grid, low-group)**

1. The social relationships and experiences of the individual are not constrained by group rules or traditions.
2. Role status and rewards are competitive and are contingent on existing, temporal standards.
3. Emphasis on social distinction among individuals is submerged.
4. Little value is placed on long-term group survival.

**B. Bureaucratic Systemic (high-grid, low-group)**

1. In the extreme case, the individual has no scope for personal transactions.
2. The sphere of individual autonomy is minimal.
3. Individual behavior is fully defined and without ambiguity.
4. Little value is placed on group goals or survival.

**C. Corporate Systemic (high-grid, high-group)**

1. Social relationships and experiences are constrained and influenced by boundaries maintained by the group against outsiders.
2. Individual's identification is heavily derived from group membership.
3. Individual behavior is subject to controls exercised in the name of the group.
4. Roles are hierarchical.

5. The roles at the top of the hierarchy have unique value and power (generally limited to a small number of individuals) and there are many role distinctions at the middle and bottom runs.
  6. The perpetuation of traditions and the survival of the group are of utmost importance.
- D. Collectivist (low-grid, high-group)
1. Same as criteria 1 through 3 in Corporate Systemic.
  2. There are few social distinctions other than fundamental roles such as male-female or parent-child.
  3. Role status is competitive, yet because of the strong group influence, rules for status definitions and placement are more stable than in weak group societies.
  4. Group survival is highly valued.

In summation, culture is something everyone has and because we are of our own culture, we view the world through our own cultural lens. Thus, this poses some differences when anthropologists and multiculturalists define the term culture. Nevertheless, the Douglas typology (1982) provides conceptual glasses through which we may discover new perspectives on the people, the social activities and expressed meanings and values that are part of everyday life.

The grid/group model is not intended to reduce social and cultural differences to a simple, four variant social matrix, but it is intended to release researchers from the conceptual constraints of their own social environments by providing a means for contrast and comparison (Lingenfelter, 1992).

### **Foundation of Multicultural Education**

#### Approaches to Multicultural Education

In 1987, Sleeter and Grant conducted a review of 89 articles and 38 books using a Library of Congress search from which five approaches emerged. The first approach, "Teaching the Culturally Different," is used to assimilate students of color into the cultural mainstream and existing social structure by offering transitional bridges within the existing

school program. The second approach is "Human Relations." This approach is used to help students of different backgrounds get along better and appreciate each other. The third approach is "Single Group Studies," which focused on fostering cultural pluralism by teaching courses about the experiences, contributions and concerns of distinct ethnic, gender and social class groups. The fourth approach is "Multiculture Education." This approach promotes cultural pluralism and social equality by reforming the school program for all students to make it reflect diversity. The fifth approach, which Sleeter and Grant strongly support, is "Education that is Multicultural and Social Reconstructionist." This approach prepares students to challenge social structural inequality and to promote cultural diversity. A summary of five approaches is listed on the following three pages.

**Approaches to Multicultural Education  
Summary  
Sleeter and Grant, 1989**

	<b>Teaching the Culturally Different (p. 67)</b>	<b>Human Relations (p. 100)</b>	<b>Single Group Studies (p. 131)</b>	<b>Multicultural Education (p. 168)</b>	<b>Education that is Multi- cultural and Social Reconstructionist (p. 201)</b>
<b>Societal Goals:</b>	Help fit people into the existing social structure and culture	Promote feelings of unity, tolerance, and acceptance within existing social structure	Promote social structural equality for and immediate recognition of the identified group	Promote social structural equality and cultural pluralism (the United States as a "tossed salad")	Promote social structural equality and cultural pluralism
<b>School Goals:</b>	Teach dominant traditional educational aims more effectively by building bridges between the student and the demands of the school	Promote positive feelings among students, reduce stereotyping, promote students' self-concepts	Promote willingness and knowledge among students to work toward social change that would benefit the identified group	Promote equal opportunity in the school, cultural pluralism and alternative life-styles, respect for those who differ, and support of power equity among groups	Prepare citizens to work actively toward social structural equality; promote cultural pluralism and alternative life-styles; promote equal opportunity in the school
<b>Target Students:</b>	Lower-class, minority, special education, limited English proficiency, or female students who are behind in achievement in main school subjects	Everyone	Everyone	Everyone	Everyone
<b>Practices Curriculum</b>	Make relevant to students' experiential backgrounds; fill in gaps in basic skills and knowledge	Teach lessons about stereotyping, name-calling; teach lessons about individual differences and similarities; include lessons contributions of groups of which students are members	Teach units or courses about the culture of a group, how the group has been victimized, current social issues facing the group--from the perspective of that group	Organize concepts around contributions and perspectives of several different groups; teach critical thinking, analysis of alternative viewpoints; make curriculum relevant to students' experiential backgrounds; promote use of more than one language	Organize content around current social issues involving racism, classism, sexism, handicapism; organize concepts around experiences and perspectives of several different American groups; use students' life experiences as starting point for analyzing oppression; teach critical thinking skills, analysis of alternative viewpoints; teach social action skills, empowerment skills

	Teaching the Culturally Different (p. 67)	Human Relations (p. 100)	Single Group Studies (p. 131)	Multicultural Education (p. 168)	Education that is Multi- cultural and Social Reconstructionist (p. 201)
Other School- Wide Concerns	Involve lower-class and minority parents in supporting work of the school	Make sure activities and school policies and practices do not put down or leave out some groups of students; promote school-wide activities, such as donating food for the poor, aimed at peace and unity	Employ faculty who are members of group being studied	Involve lower-class and minority parents actively in the school; encourage staffing patterns to include diverse racial, gender, and disability groups, in nontraditional roles; make use of decorations, special events, and school menus that reflect and include diverse groups; use library materials that portray diverse groups in diverse roles, include all student groups in extracurricular activities, and do not reinforce stereotypes; make sure discipline procedures do not penalize any group; make sure building is accessible to disabled people	Involve students in democratic decision making about substantive school-wide concerns; involve lower-class and minority parents actively in the school; involve school in local community action projects; make sure that staffing patterns include diverse racial, gender, and disability groups in nontraditional roles; use decorations, special events; school menus to reflect and include diverse groups; use library materials that portray diverse groups in diverse roles; make sure that extracurricular activities include all student groups and do not reinforce stereotypes; use discipline procedures that do not penalize any group.

	<b>Teaching the Culturally Different (p. 67)</b>	<b>Human Relations (p. 100)</b>	<b>Single Group Studies (p. 131)</b>	<b>Multicultural Education (p. 168)</b>	<b>Education that is Multi- cultural and Social Reconstructionist (p. 201)</b>
<b>Instruction</b>	Build on students' learning styles; adapt to students' skill levels; teach as effectively and efficiently as possible to enable students to catch up	Use cooperative learning; use real or vicarious experiences with others	Build on students' learning style, especially the learning style of that group	Build on students' learning styles; adapt to students' skill levels; involve students actively in thinking and analyzing; use cooperative learning	Involve students actively in democratic decision making; build on students' learning styles; adapt to students' skill levels; use cooperative learning
<b>Other Aspects of Classroom</b>	Use decorations showing group members integrated into mainstream of society	Decorate classroom to reflect uniqueness and accomplishments of students; decorate with "I'm OK, You're OK" themes	Use decorations reflecting culture and classroom contributions of the group; have representatives of the group involved in class activities, (e.g., appearing as guest speakers)	Decorate classroom to reflect cultural pluralism, nontraditional sex roles, disabled people, and student interests	Decorate room to reflect social action themes, cultural diversity, student interests; avoid testing and grouping procedures that designate some students as failures
<b>School Services</b>	Use transitional bilingual education, ESL, remedial classes, special education as temporary and intensive aids to fill gaps in knowledge	N/A	N/A	Help regular classroom adapt to as much diversity as possible	Help regular classroom adapt to as much diversity as possible

According to Sleeter and Grant (1987), although multicultural education specialists do not agree on the meaning of multicultural education, there is a considerable agreement on the goals: to help minority students achieve academic success in public schools and at the same time help them develop "a positive group identity which builds on their cultures."

Most literature focuses on race and ethnicity as well as instruction; few address gender issues. Despite the importance of the goals of multicultural education, Sleeter and Grant emphasized there was not enough information available on how to work with minority students to help them become successful.

Bullard (1992) believes that in the field of multicultural education, the struggle for clarity and the battle of ideas will go on. Since beliefs and perception of life depend greatly on culture, experiences, and educational background acquired through life, viewpoints on multicultural education will always be different. Bullard's conclusion is:

Most teachers, after all, have a pretty good understanding of what they need to do: care about their children; teach them to care about each other; show them that hatred hurts; show them how to think critically; open up new worlds for them to discover; offer them the tools of change; and create a small caring community in the classroom. (p. 7)

#### After the School Bell Rings

This study was conducted at Five Bridges Junior High, located in a working class neighborhood. Researchers were interested in studying the rich diversity of its student body and the willingness of the staff to participate--especially the administrators.

The staff at Five Bridges were given a Likert-type Attitude Assessment Scale to determine participant beliefs regarding race, class, disability, and gender before the study was conducted. Based on the test scores of the Likert-type Attitude Assessment Scale, it was implied that Five Bridges administrators were the sort of leadership team that would be

committed to designing an educational program to promote the interest of all students regardless of their cultural background or condition.

An ethnographic case study design was used. Data were collected by observation, interviewing, and collecting documents. The observations took place in special classrooms as well as at the cafeteria, in the halls, and other places at the school. The researchers interviewed administrators and counselors as well as students from different ethnic groups of both genders. Although the principal had a clear vision and supported the implementation of multicultural education, his leadership was too weak to carry out his vision at the school. The researcher found that although the hall displays were usually multicultural, the room displays were not. The researchers believed that:

It appeared teachers were accustomed to allocating a certain percentage of their time to teaching. They structured their lives such that they were busy with other things and when asked to increase their time on school work to change the way they were teaching or develop new curriculum did not wish school time to encroach on their other pursuits. Paid time allocated by the school district for them to do this was very insufficient, putting the burden of finding time almost completely on their shoulders. (p. 229)

The teachers did not make any special effort in collaborating with other teachers nor did they attend inservice trainings because of their personal interest to improve their teaching skills. Teachers did not see a need to upgrade their teaching skills or to reexamine their assumptions about education. Overall, the teachers were well-meaning people but the majority were like most teachers who were not used to thinking in terms of pluralism and had little, if any, preparation for doing so.

#### Keepers of The American Dream: A Study of Staff Development and Multicultural Education

This study was conducted at New Denmark and Gelegenheit Unified School District. The staff development project which the researcher studied was funded by a private

foundation. An ethnographic case study design was used. Data were collected by observation, interviewing and collecting documents and materials. The purpose of the study was to examine how teachers taught and viewed their work when the staff development project began in order to examine the extent to which their participation changed their classroom behavior. In the second year, the researcher visited 18 original teachers' classrooms to observe and interview. The researcher found that most teachers had selected and added only information and teaching strategies that fit comfortably into their teaching style but were not willing to make changes which required extra work.

Overall, given the relative length of the staff development project with two weeks of training and the fact that teachers had volunteered to participate, one would hope to see systematic changes in their work at the school. Observable changes, however, were spotty. The impact of the project on the schools as a whole was minimal. The project did not appear to have made an impact on all the schools.

#### A Study of the Efforts to Implement Multicultural Education in the Public School Curriculum

This study was conducted in the state of Oklahoma. The study involved interviewing of curriculum directors and administrators who had responsibilities in developing and/or implementing academic programs in 14 public school districts.

An ethnographic case study design was used. Data were collected by tape recorded interviews lasting from 45 minutes to one hour and by questionnaire concerning implementation strategies for curriculum and new programs found to be effected by the Rand Change Agent Study.

The researcher concluded that there were varying degrees of commitment to leadership in implementing educational reform among those interviewed. The administrators were not willing to commit to anything that took much effort and that included multicultural education.

### Different Ethnic Groups in the United States

When Gollnick and Chin (1983) discussed the study of multicultural education, they emphasized that one problem in studying ethnicity in the United States is each group's complexity. They maintained that historically, from the beginning of the establishment of our country, our formal institutions, including government, schools, social welfare, banks, businesses and law enforcement have been influenced by the European American. This dominant ethnic group was considered the major culture or macroculture of the United States.

Other microcultures in the United States are of different minority ethnic groups. In studying multicultural education, five major ethnic groups have been recognized by federal regulations (African American, American Indians, Asian Americans, European Americans, and Hispanic Americans). Within each of these groups there are many subcultures that are distinguished from others. As an example, the grouping of "American Indians" contains more than 132 tribes with 33 languages spoken among them. Within "Asian Americans," there are Vietnamese, Korean, Japanese, Chinese, Thai, Hmong, Laos, Filipino, Cambodian, and others. Each has its own culture and language different from the others. Even within the subculture of Chinese, there are different languages spoken in these groups. Within the Hispanic subculture there are Mexican, Puerto Rican, Brazilian, Spaniard, Cuban, and others. It is the same with African and European Americans. There are many tribes within the continent of Africa with distinct cultures and languages. In addition to these five major cultural groups, there are other microethnic groups which separate them from others because of their religion such as the Amish, Mormons, Jews, Catholics and others. While minorities maintain they have been rejected or refused assimilation by the dominant culture, they continue to maintain separate ethnic and religious communities and enclaves within the society. (Troike, 1976)

### The Debate on Multiculturalism

Multicultural education receives much criticism, just as any other social issue. Billings (1992) thinks this criticism is a result of confusion about multicultural education. Since multicultural education derived from the 1960s movement, some people confuse it with the study of African American culture. For others, multicultural education means teaching students from different backgrounds so they can get along with and appreciate each other. As mentioned, Sleeter and Grant (1989) define five approaches to multicultural education: 1) teaching the culturally different; 2) human relations; 3) single group studies; 4) multicultural education; and 5) education that is multicultural and social reconstructionist. The inconsistency in approach is vulnerable to criticism because the opposers of multicultural education, who Banks (1993) called Western traditionalists, defined multiculturalism as an educational reform movement designed to help African and Hispanic American students achieve academic success in public schools. Their concern is that when each racial or ethnic group concentrates on its own historical and cultural group, fragmentation is created among different ethnic groups in the nation. Billings (1992) and Bank (1993) reported that national weekly magazines characterized multiculturalism as an insidious movement which is designed to destroy national unity and common historical memory of the United States. Yes, the goals of multicultural education are to help minority students achieve academic success in public schools and at the same time help them develop "a positive group identity" which builds on their cultures (Sleeter and Grant 1987).

Dasenbrock (1991) emphasized that "this opposition group has come most noticeably from the right--the Western traditionalist." (p. 553) According to Bank (1993) this group has formed the National Association of Scholars (NAS) to defend the existing curriculum and to fight the inclusion of culturally diverse ethnic studies as well as other multicultural initiatives at institutions of higher learning in the United States. The opposers argue that the United States is a part of the Western civilization and it is the Western civilization that

has given its citizens what is admirable about the society; therefore, the schools must maintain their commitment to teach a curriculum centered precisely on Western culture. Bank (1992) replied, "Multicultural education is not anti-West because most writers of color are Western writers." Nevertheless, Bank (1992) expressed that the advocates for multicultural education demand the truth about the West be told because it is important to people of color and women that they be recognized and included in school curriculum. Advocates believe the change in curriculum will enable minority students to challenge the mainstream and help all students develop accurate self knowledge as well as foster minority student self-esteem. These advocates also argue that if students do not feel good about themselves, they will not fare well in school. Students excel academically when they see people like themselves represented in the curriculum. Billings (1992) indicated that "the multiculturally illiterate claim that changing the curriculum will not help minorities join the mainstream, feel good about themselves or participate in our common core culture because the school curriculum plays only a relatively small role as compared to the influence of family, community, media, and society." (p. 309) Ravitch (1990) further criticized the multiculturalists for going to the extreme by teaching children that their identity is determined by their "cultural genes." This implies that an African American child will have African American culture even though he/she is born in the United States and the culture in which he/she lives is not his/her culture. The American culture is considered "Eurocentric" which is hostile to anyone whose ancestors are not European. Billings (1992) says the opposers also believe multicultural education focuses on the sins of the white American against non-white "others." Thus, multicultural education divides the American people, makes students who are white descendants feel guilty, and politicizes curriculum.

Although one of the goals of multicultural education is to help all students develop more positive attitudes toward different cultural, racial, ethnic, and religious groups, many Western traditionists think it is the study of "others." Therefore, teachers and

administrators often decide to not implement multicultural education because the school has none or very few minority students. Bank (1993) maintained that:

Despite all that has been written and spoken about multicultural education being for all students, the image of multicultural education as an entitlement program for the "others" remains strong and vivid in the public imagination as well as in the heart and minds of many teachers and administrators. Teachers who teach in predominantly white schools and districts often state that they don't have a program or plan for multicultural education because they have few African, Hispanic or Asian American students (p. 37).

Some multiculturalists believe in grouping people based on their ethnicity; therefore, the success or failure of a group rather than an individual is often discussed. Ravitch (1993) responds that this group believes cultural traits are inherited; therefore, children are taught that if their ancestors could do well in certain subjects (such as math or science) then they could do well also. However, she also argues about what would happen if a child is from a cultural group that made no significant contribution to science and mathematics. She points out that in the classroom today, the cultural make up of children is so diverse that if a teacher spent time with each cultural group, she/he would not have time left to teach subject matter. Ravitch (1992) believes that teaching students about his/her own cultural groups will divide the nation and create fragmentation among different ethnic groups.

The debate continues because each side looks only from their own point of view. Powell (1992) and Dasenbrock (1991) see false assumptions underlying such criticism because multiculturalists refer to the Western culture as a single unified entity which is dominated by the "European" but still argue that the foundation of American culture is Western culture. At the same time, the Western traditionists see the Western culture as one pure standard culture. Dasenbrock (1991) points out that both positions assume that multiculturalism can come into being only by incorporation of non-Western culture into the

curriculum, while the multicultural education opponents want to preserve it without change. However, according to Dasenbrock, Western culture is itself an example of multiculturalism because Western culture, more commonly known as European culture, took a millennium to construct and consolidate.

There was no common European identity 2,000 years ago. It was just a collection of people from different ethnic backgrounds ranging from the world's most powerful and sophisticated, the Roman Empire, to the rule of Germanic and Celtic peoples of the North. Dasenbrock (1991) points out that British culture was influenced by Roman culture and Roman culture was influenced by Greek culture. Yes, the classic Greek culture is deeply indebted to Egyptian (and therefore to "black") culture.

The second point which Dasenbrock (1991) rationalized is that European culture has been influenced by Christianity because so many Europeans are Christian. But, Christianity's birthplace is undoubtedly "Eastern" and therefore non-European. The third point from Dasenbrock (1991) was science and technology. Most science and technology came from Greece with help from the Arab people in transmitting it. The invention of gunpowder was from the Chinese, printing came from American Indians, and the contribution of mathematics from the Arabs. If the historical background of the Western culture can teach anything, it would be that multiculturalism has deep historical roots and cannot be wished away. In conclusion, Dasenbrock (1991) summarizes:

My point is not just that both sides hold to blindingly narrow ideas, it is rather that neither side perceives the world in which we live. Despite all of the talk on both sides about preserving earlier cultural identities, these identities are changing quickly and inexorably. It is in this sense that - despite the apparent polarization of the debate - the two sides are really one. Together, they represent a point of view that is historically irrelevant. (p. 555)

In summary, multicultural education may be the key to change the "status quo" condition of minority students; however, according to Grant and Sleeter (1992), multicultural education has also not received support from universities. Universities continue to produce teachers who have very little or no understanding of the cultural background of their students. Yet, most teachers come from a culture which is different from the culture of the majority of their students. According to Weil (1994), teachers bring their own sociocentric and egocentric predisposition to life in the classroom, thereby wittingly or unwittingly allowing their attitudes to affect their decisions about who can and cannot learn. Goodlad (1990) maintains that schools have failed in educating minority students, Bourdieu (1977) critiques the educational system for the production of different levels of social status in our society "the school system contributed to the reproduction of the structure of distribution of cultural capital among these classes." (p. 487) Nevertheless, Apple (1982) argues that the school failure is controlled by power from outside of the school system. He explains:

Teachers for example, blamed themselves as individuals (or their pupils) for the failure of students. More and more, however, it seemed to me not to be a question of the amount of effort teachers and curriculum workers put it. Indeed, few groups of people work harder and in more uncertain, difficult and complex circumstances than teachers and administrators. Rather, it became clear that the institution itself and the connections it had to other powerful social agencies generated the dominant rules and practices of educators' lives. (p. 36)

Nevertheless, Ogbu (1978) comments that parents contribute a part to this failure because "at home, children may learn the type of relationship to authority that facilitates a good rapport with their teachers. Other skills which help student success in school may also be influenced by home training." (p. 20) Yet, as a social unit, school is "nourished" by the community and influenced by the larger social, political context (Waller, 1932). In

school, administrators, counselors and teachers, being the dominant individuals in political order, are responsible to different social groups in the community for providing different students with different skills so they will be suited for their adult life in society. In the process of preparing the students for their adult life, the school as a social system sorts and constrains the individual by distinct criteria and rules. Depending on the relationship among the individual cultural member, the social context, and cultural background, the level of constraint on the individual can be from low to high. In order to measure the level of constraint of the social environment and to explain why school districts do or do not implement multicultural education programs in their districts, it is useful to refer to Mary Douglas' (1982) typology.

### Culture and Multiculturalism

According to Brislin (1993) "Culture consists of ideas, values, beliefs, behaviors and assumptions about life that are widely shared among people within a culture." Tiedt and Tiedt (1990) indicated that culture may include shared languages and folklore, thinking patterns and communication styles that are accepted by members of the group. Members within a culture group speak the same language so they can understand the allusion, humor, gestures, body language, griefs, and therefore have similar expectations for "the good life." Banks (1991) maintains:

Culture is the key concept in cultural anthropology. It is an essential concept in ethnic studies because an ethnic group is a type of cultural group. Culture consists of the behavior patterns, symbols, institutions, values, and other human-made components of society. It is the unique achievement of a human group that distinguishes it from other groups. Even though cultures are in many ways similar, a particular culture constitutes a unique whole.

Culture is something everyone has. Each one of us is born into a culture and we therefore learn culture from the early age of birth (Gollnick and Chin, 1983). In the

process of learning the native language, we learn culture from our parents and people around us. Cheyney (1976) emphasized that "culture is learned behavior." The beliefs, values, and patterns of thinking are taught and reinforced consistently by adults. Although all people have psychological and biological needs which must be met to survive, the way we fulfil these needs varies greatly. These variations depend in part on the resources available and the climatic conditions of the region but the different means for meeting these needs depends primarily on the culture of the people (Gollnick and Chin, 1983). Culture is not only formed by the behavior of an individual, but, according to Spradley (1980), culture also provides people with different ways of seeing the world. Spradley (1980) and Banks (1976) speak of it as "cultural-bound" while Mary Douglas (1982) compared it as "cultural bias." Gollnick and Chin maintained:

Because culture helps determine the way we think, feel and act, it becomes the lens through which we judge the world. It can become an unconscious blinder to other ways of thinking, feeling and acting. Our own culture is automatically treated as innate. It becomes the only natural way to function in the world. Even common sense in our own culture is naturally translated to common sense for the world. The rest of the world is viewed through our cultural lens. Other cultures are compared with ours and evaluated by our own cultural standards. (p. 15)

### Immigration and Multiculturalism

The United States is a country of people from many countries and cultural backgrounds. The origins of this diversity can be traced historically beginning with the Native American tribes that lived on this land before visitors came from Europe. Throughout the years, millions of people came to the United States from various countries and for many different reasons such as religious persecution, exploration, and wealth. Thousands were brought here forcibly from Africa as slaves. In the last two decades, immigrants have included Vietnamese, Laos, Hmong and individuals from South America

(Saville-Troike, 1976 and Bank, 1988). The history of this country clearly identifies the roots or origins of the diverse individuals populating it (Baker, 1988). Thus, the need to understand and respect one another as both individuals and members of culturally distinct groups is important (Bank, 1988). Yet, only since 1960 has multicultural education been initiated.

According to Gollnick and Chin (1983) and Grant (1990), during the civil rights movement of the 1960s, African Americans began to demand courses and programs of their history be added to college and high school curriculum. The effects of racism were clearly documented in the differences between European and African Americans in types of jobs, income, educational resources for school facilities, dropout rates, low scores on standardized tests, low percentage of college attendance and high percentage of imprisonment rates. Many integrationists believed that ending segregation and the oppression of African Americans would trigger the assimilation process that would eventually smooth out the differences between ethnic groups (Powell, 1992).

Soon after the African Americans demanded their rights, other minority groups such as American Indians, Hispanic and Asian Americans also demanded to be included in the school curriculum. Gollnick and Chin (1983) reported, "Ethnic study courses and programs were established in many schools to improve school performance of minorities at all levels." Multicultural education became the educational strategy for addressing cultural pluralism and equity in schools and classrooms (Sleeter and Grant, 1987). Advocates for ethnic studies also promoted revision of the total curriculum to reflect accurately the multiethnic composition of society, history, and contributions of these ethnic groups in our society. The change in curriculum and textbooks has been slow (Garcia, 1993). Many advocates for multicultural education believe that the curriculum would help students confront issues on racism, discrimination and prejudice. Gollnick and Chin (1983), Sleeter and Grant (1987) and Bennett (1979) indicated that in this period (1965-1975) many

educators viewed multicultural education as the study of African American culture. Bank (1992) emphasized that the early African American scholarships as well as the ethnic studies movement are important historical foundations of the multicultural education movement. Many advocates for multicultural education also promote the inclusion of European Americans to emphasize the importance that all students understand their ethnic roots as well as the inclusion of women, the poor and individuals with disabilities (Gollnick and Chin, 1983). Others advocate for multicultural education to include sexual orientation as well as social class and religion. Until now, there has not been a clear direction of what needs to be included in multicultural education.

In defining multicultural education, Bank (1995) maintained:

Multicultural education is a field of study and an emerging discipline whose major aim is to create equal educational opportunities for students from diverse racial, ethnic, social-class and cultural groups. One of its important goals is to help all students to acquire the knowledge, attitudes and skills needed to function effectively in a pluralistic democratic society and to interact, negotiate and communicate with people from diverse groups in order to create a civic and moral community that works for the common good. (p. xi)

Like many such movements, multicultural education began with a few people articulating concerns and recommendations. The movement grew as these first voices were joined by many others who shared similar concerns.

In the early 1970s, a few books and articles on multicultural education in the United States began to appear. Soon they were followed by a broad array of writing which addressed related concerns, theoretical formulations, and recommendations (Sleeter and Grant, 1987).

Although many books and articles are listed under the heading of multicultural education, much of the available literature covers broad areas. These areas include: 1) the

changing demographics in the United States; 2) the majority of the future workforce being minorities and women; 3) the drastic increase in minorities and, therefore, the decrease in the majority (European Americans); 4) the failure of public schools to educate minority students; 5) the increase in racial problems among ethnic groups; 6) high school dropout rates; and 7) the five federal ethnic culture groups--African American, American Indian, Asian American, Hispanic American and European American (Banks, 1975; Bennett, 1979; Campbell, 1966; O'Neil, 1993; and Saville-Troike, 1976).

### Assimilation of Minorities in the United States

According to Gollnick and Chin (1983) there are three theories on the assimilation process: 1) the melting pot; 2) the anglo conformity; and 3) cultural pluralism or the salad bowl. The concept of the melting pot was proposed by the playwright Israel Zangwill in 1909 from a play entitled *The Melting Pot*. In this play, a Russian-Jewish immigrant described the United States in a speech:

America is God's crucible, the great melting pot where all races of Europe are melting and reforming? Here you stand, good folk, think I, when I see them at Ellis Island, here you stand in your fifty groups with your fifty hatreds and rivalries but you won't belong like that, brothers, for there are the fires of God. A fig for your fends and vendettas: Germans and Frenchmen, Irishmen and Englishmen, Jews and Russians, into the crucible with you all! God is making the American. . . The real American has not yet arrived. He is only the crucible. I tell you, he will be the fusion of all races, the coming superman. (Zangwill, 1909; p. 37)

Gollnick and Chin (1983) explained this melting pot ideal was quickly adopted by many Americans as promising a great future--a future in which all immigrants regardless of their origin and ethnicity can become a part of a new American society in which individuals are judged by their abilities. However, the melting pot was never proposed to melt all ethnic and cultural groups. Even in Zangwill's speech, there is no mention of adding

American Indians, African Americans, Asian Americans, Hispanic Americans and others. The ideal of becoming the real American seemed such an attractive idea to many immigrants that some willingly gave up their language, name and culture to be accepted into this new ideology only to find that they were refused by the dominant culture because they were not white.

The second theory is called "The Anglo-American Conformity." Minority groups were encouraged to attend schools to learn the values, traits and clothing styles, but they were not required to contribute in the building of America. Many immigrants chose to adjust to the dominant white American culture; yet, some found that although they had attempted to change to a "new individual," they still found they were rejected by the dominant culture (Gollnick and Chin, 1983). Some realized that the cost of this process was too high because they had to abandon the distinctive features of their identities and assimilate into the "white" American culture. Therefore, some refused to assimilate and maintained separate ethnic groups.

Cultural Pluralism is a third theory in which individual and subcultural diversity, including ethnicity, are valued and protected (Shaver, 1988). After the 1960s movement, minority ethnic groups became increasingly powerful, both politically and socially, and refused to tolerate discrimination by the dominant group and its political and social institutions. Minorities also demanded to be included in the school curriculum and history (Gollnick and Chin 1983). The ideological statements emanating from groups different in culture, language, historical heritage and social participation inevitably led to diversity in the issues of pluralism and ethnicity. The cultural pluralism theory was developed by Kallen (1949) and reported by McCarter (1995). This theory was based on three concepts: 1) each individual belongs to his or her ethnic cultural group of birth; 2) the concept of pluralism was congruent with the democratic American way of life, which allowed people to be different and yet be American; and 3) cultural pluralism provided unity within

diversity. According to Krug (1977), this theory has evolved over the years and is supported by other cultural theorists such as Novak, Mikulshe and Fein using the metaphor of the "salad bowl" to describe the theory. Saville-Troike (1976) indicated that the term "salad bowl" was used by Bambi Cardemer at a meeting on Mexican American education held by the United States Commission on Civil Rights in San Antonio, Texas, in March 1974. (p. 3) Nevertheless, the concept has not been supported by many educators and leaders in the educational system; therefore, educational programs during most of this century have tried to mold students into one-model America. However, this effort has also been unsuccessful (Gollnick and Chin, 1983).

Although the main goal of multicultural education is to provide equal educational opportunities for all students, other goals are to reduce prejudice, foster tolerance, improve academic achievement, build commitment to the American ideals of pluralism and democracy, and spur action to make those ideals become reality (Willis, 1993). To help students reach this goal, teachers must not only provide students the academic skills but also intercultural relationship skills. Schools must equip students with these skills so they can learn and accept one another as well as function in a global society with the sensitivity to recognize the wounds racism inflicts on all people and help them learn to appreciate--instead of fear--people who are different from themselves (Molnar, 1993). Perhaps diversity is this country's greatest strength (Banks, 1975) since nowhere else in the world does such a mix of people contribute to a nation's overall structure providing an enormous resource of experiences, skills, knowledge, and values. Multicultural education would seem to be the key to the needs of the nation's students (McCarter, 1995). Thus, it is important to review studies on multicultural education to see how these programs have impacted the students at these selected schools.

In summation, there was inconsistency in defining the term "culture" among multiculturalists because each individual views the world from his or her own "lens."

Although the United States is a country of people from many countries in the word; yes, multicultural education was only initiated in 1960 after the movement by African Americans. Multiculturalists were not only disagree on the term of "culture" but they were also inconsistent on the approach to multicultural education. Thus, multicultural education is vulnerable to criticism.

Most literature supported the implementation of formal multicultural education into the classroom. These advocates believe multicultural education will make a significant contribution to the education of all students--especially for minorities and as a means of reducing racial prejudice (Grant, 1990 and O'Neil, 1993). However, some were not supportive. The opposition believes multicultural education will create fragmentation among ethnic groups in the country. None of the literature addresses effective implementation of multicultural education using Mary Douglas' (1982) grid/group typology.

Nevertheless, a majority of multiculturalists agreed that the goal of multicultural education is to provide equal educational opportunity for all students.

### **Summary**

In summary, this chapter provides some important information on multicultural education--from the foundation of multicultural education with a brief historical background of the culture to specific definitions on culture. Spradey (1980) and Banks (1975) speak of it as "cultural-bound" while Mary Douglas (1982) compared it as "cultural bias." Thus, if people interact only within their own culture, there would likely be few problems since the people involved share the same cultural background. But, if the interaction occurs among people from different cultural backgrounds, a clash can develop if behaviors considered proper and socially skilled in one culture are considered improper in the other. However, based on the above mentioned case studies, multicultural education has received little or no support from either administrators or teachers. The administrators were not sufficiently

committed to multicultural education to implement such programs in their schools. Also, teachers in these schools did not make any special efforts to upgrade their teaching skills or to reexamine their assumptions about how to meet the needs of their students, especially their minority students. This chapter also discusses the different cultures in the United States, the assimilation of the minority ethnic groups and studies conducted on multicultural education at selected schools in various states. One also finds the applications of these studies in Mary Douglas' (1982) grid/group typology as well as the effect of grid/group on the implementation of multicultural education in the selected schools. The researchers also report with an open mindedness for opposition and support on the two sides of multicultural education.

These studies cited the need for teacher perspective on multicultural education and how it affects the implementation of the multicultural education program in schools--especially since the affluent and well-educated provided most of the teachers while the poor provided most of the students. In addition, most new teaching positions are in districts and schools filled with poor and ethnic minorities, many having limited language backgrounds. Many of these students have no reasonable hope of achieving the same social and economic privileges as the person instructing them (Campbell, 1996).

### **CHAPTER III**

The purpose of this study was to examine the usefulness of Mary Douglas' grid/group typology in studying multicultural education at two selected environments. The study includes identifying teachers' perspective on multicultural education and how teachers incorporate this knowledge in selecting textbooks and in their daily lesson plan. This study also examines how much influence teachers have in the implementation of multicultural education at their school. To effectively explore multicultural education, one must examine the cultural environment of each school. Analyzing the culture according to the Douglas' typology of grid and group enabled the researcher to explore the implementation of multicultural education, as well as teacher's and administrator's personal beliefs regarding multicultural education.

In this chapter, the researcher presents a description of the research approaches used in the study. A combination of procedures and methodologies was employed. In addition, the chapter includes a description of research sites, procedure analysis, data collection, and data analysis.

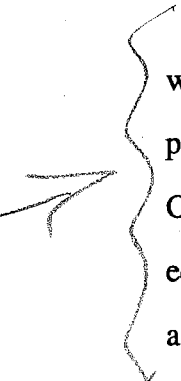
#### **Procedures**

The design for this study consists of the identification of two school sites. In a qualitative study, the study group could be as small as one person (McCracken 1988), or it can consist of a large number of people. McCracken (1988) explained that "the purpose of qualitative research is not to discover how many and what kinds of people share a certain characteristic. It is to gain access to the cultural categories and assumptions according to which one culture construes the world" (p. 17).

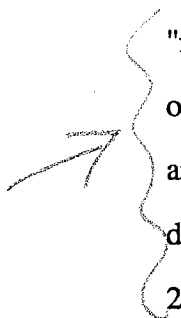
Spradley (1980) and Kirk and Miller (1986) maintain that qualitative research allows the researcher to participate directly in the study, to observe and watch people in their own territory and to interact with them in their own language and on their own terms in order to

understand a way of life from the native point of view. The primary instrument used in a qualitative study is the researcher. Erlandson, Harris, Skipper and Allen (1993) note:

. . . the human computer (an instrument unsurpassed for the flexible acquisition and analysis of diverse and simultaneous data) to the researcher's inventory of tools provides advantages that far outweigh supposed disadvantages, even if the case for objectivity in research could be sustained. (p. 39)



In addition, the researcher of this study is a bilingual/bicultural person who has been working closely with different school districts and nonprofit organizations as well as parents, students and community leaders of different ethnic groups across the state of Oklahoma for a number of years. She has also been a trainer in the area of multicultural education since 1990. With this "built-in sensitivity," the researcher intrinsically possesses a certain kind of validation not ordinarily characteristic of non-qualitative methods of research (McCracken, 1988).



Since the researcher is "in the field," i.e., in territory controlled by the investigator rather than the interviewee, the researcher began to work herself into a position where both observation and interviewing of local subjects were possible. The researcher also used "multiple sources of evidence" to focus on historical, attitudinal and observation as issues of the inquiry. Yin (1989) indicates that multiple sources of evidence convey accuracy and are more creditable. Yin also argues that "the case study's unique strength is its ability to deal with the full variety of evidence documents, artifacts, interviews and observations" (p. 20). Field notes were taken by the researcher at the central office, business office, in the classroom, in the hall, in the library, in the cafeteria and during the actual interview with central office staff, teachers, teacher assistants, counselors and administrators from the two selected high schools as well as community/business leaders. A tape recorder was used. Triangulation and ongoing member checks (Lincoln and Guba, 1985) were used to increase the trustworthiness of the study.

## **Identification of Research Sites**

The research sites in this study were two high schools in Oklahoma. These schools were selected from a list of the 1995 High School Excellence in Multicultural Education Award Contestants present at the 12th Annual Multicultural Education Conference. The High School Excellence in Multicultural Education Award Competition was established for the first time to recognize model Oklahoma high school multicultural education classes which are a part of the school district's basic curriculum. With this award, the Institute honored the teachers and students who were working together in culturally diverse communities to promote positive and effective education that is multicultural.

The competition was based upon visual displays of student work, such as class activities and posters, which represented the unique ways in which teaching and learning take place in the multicultural classroom.

Nine schools across the state were suggested for the competition by members of the conference planning committee. Three out of nine schools expressed an interest in the contest. From these participating schools, two were selected for this study.

## **Procedures**

This study was conducted during the 1995-1996 school year at a rural school and an urban school. Although these case studies were at two different districts, the procedure for collecting data was similar in order to be consistent and reliable. To conduct this research in these selected schools, permission was granted to the researcher by superintendents and principals of these schools as well as the Internal Review Board of Oklahoma State University.

The human resources participating in this study included the principals, assistant principals, guidance counselors, language arts teachers, multicultural education teachers, social studies teachers, bilingual teachers, teacher assistants, central office staff, community and business leaders.

Teachers were selected based upon their diverse ethnic background and suggestions from administrators. Central office staff, community and business leaders were added to the list as suggested by teachers or through the acquaintance of the researcher with these individuals during the time she conducted this research. These respondents were carefully selected because their perspective would contribute greatly to the development of insight and understanding of the phenomenon (McCracken, 1988).

Before the investigation began, the researcher contacted all participating individuals by telephone and followed up with a written letter explaining the study and the time required for the interview. Copies of the Contract of Agreement and Interview Questionnaire were then sent to the participants. Other resources were collected and documented.

### **Data Collection**

According to Erlandson, et. al., (1993), the purpose of gathering data in qualitative study is "to gain the ability to construct reality in ways that are consistent and compatible with the construction of a setting's inhabitants" (p. 81).

Lincoln and Guba (1985) state:

Humans find certain data collection means more congenial than others; they tend toward the use of qualitative methods that extend human senses: seeing, hearing, and tacit sixth-sensing that leads one to observation, interview, documentary analysis and the like (p. 4).

In providing reliable information, the researcher performed structured and unstructured interviews, planned questions, observed areas of schools setting, collected data and artifacts and reviewed the collected resources and materials from the selected schools, central office and business office. A form of triangulation was done to provide corroboration for the study. Information was gathered from these sources by utilizing different methods of collecting data.

First, data was collected through observation. The researcher visited schools, took pictures and collected data and cultural artifacts. Thick description was used and detailed data was recorded (Erlandson, et. al., 1993). Erlandson, et. al., *Doing Naturalistic Inquiry* (1985) and Yin's Case Study (1988) were used as a basic guide for the participant observation. In this model the researcher's goal is to get behind the data being collected and to see through them the constructed realities of the respondent.

Data was also collected through interviews. According to Yin (1989), "qualitative research interviews is one of the most important sources of the study." The questions used for the interview of central office staff, administrators, counselors teachers, assistant teachers, bilingual teachers and business/community leaders in this study were developed directly under the structure of the dissertation advisor. In addition, these questions were reviewed by colleagues in the field of multicultural education and tested by two teachers who were not a part of this study.

There are two components in these teacher interview questions. The first component contains three questions which were developed to seek background information relating to the participants as well as some general information pertaining to the number and ethnicity of their students. The second component consists of six questions. These questions were developed to allow teachers to describe the ethnic make-up of the administration and school staff and to determine if multicultural education permeated the curriculum of the total school. The questions also allow teachers to use their knowledge obtained from experiences in life, school, or inservice training to discuss the meaning of multicultural education. These questions also allow teachers to describe the multicultural education program at their school--from how it was initiated to its implementation in their daily activities. Information on the interaction of various ethnic groups was also sought as well as information relating to the relationships between school and community. One question asked to describe the importance of the school to the community also was used to interview

business and community leaders. These questions were designed to investigate grid/group and the school environment using the Douglas (1982) model.

An audio tape recorder was used during the interviews. Erlandson, et. al., (1993) describe the value of this method: "This was to ensure that everything said is captured on tape. Furthermore, the researcher can reflect on ways to improve his or her interviewing strategies after listening to or viewing a tape" (p. 90). McCracken further explained that the interviewer must listen for the implication and assumptions that will not come to the surface of the conversation by themselves and think of ways to unearth them. Transcribed interview notes were unitized into statements or paragraphs that could be grouped into sections with similar content. The third source utilized to provide triangulation for this study was documents, letters, memoranda, agendas, announcements or other written reports of events which were checked against various records.

The researcher also used the Yin (1988) model for collecting data:

- letters, memoranda, and other communiques
- agendas, announcements and minutes of meetings, and other written reports of events;
- administrative documents--proposals, program reports and other internal documents from studies or evaluation of the same "site" under study; and
- news clippings and other articles appearing in the mass media. (p. 85)

The researcher spent many days and hours collecting data at both schools. In addition to visiting with people in the schools, the researcher also talked to people in the communities as well as colleagues who were helpful with their knowledge regarding these two schools' culture. Although the original plan was to interview teachers, administrators, and counselors; As the researcher began her research, she learned that in a small town people know each other. Many of these people were friendly and eager to help. An additional list of informants was added to the original list for conducting interviews. These

new informants were either suggested by teachers or colleagues of the researcher who were both interested and willing to help.

### **Data Analysis**

According to Erlandson, et. al., (1993), data analysis begins as early as the first day that the researcher arrives at the setting. This was the case in the study being described here. Note taking and thick description were recorded and reviewed each day. A two-fold approach to data analysis was used. As in the studies described by the researcher listed above, data analysis took place at the research site during data collection as well as away from the site following a period of data collection.

As the case study proceeded, an information database was formulated creating a source of evidence. Transcribed interview notes were unitized into statements or paragraphs that could be grouped into selections with similar content by each school, to be used for comparison purposes later. In addition, the data, artifacts and interview notes were observed and viewed through the "lens" of Douglas's grid/group typology to determine grid/group dimension, as well as the social categorization to explore how effective the implementation of multicultural education was and also the effectiveness of teacher's perception of the subject.

An analysis of the culture of the school was based on the Douglas social environment criteria. Specific criteria of each type of social environment were reviewed for analysis and comparison of the individual and collective behaviors in social organizations. Within the framework of these selected school settings, interpretation of the culture and their individual characteristics was made based on the criteria provided in the Douglas model. The process of reviewing and analyzing continued until the researcher reached a determination regarding the culture of the two selected schools.

## Summary

The amount of time which was taken conducting this study was longer than the researcher planned due to the weather and also changes in the superintendency of one school district. Nevertheless, after permission was granted and the weather permitted, the project continued. Because of the significance of this study, the researcher carefully reviewed each criteria of Douglas' grid/group dimension to ensure that the right decision would be made. Steps in the procedure of the study included selecting the type of research, school sites, participating teachers and administrators, central office staff, business/community leaders and teacher assistants. Various techniques in data collecting were applied in order for the researcher to be able to experience what "natives" experience and to see the world through the "lens" of the respondents.

All data were analyzed and reviewed using Douglas's (1988) grid/group model in determining the school culture of these particular schools.

## CHAPTER IV

### Running Wolf High School

#### The Community and the School

The community of Running Wolf is located in a small rural town, with a population of approximately 4,000 people. The town is close to the state line and the nearest city of significance is about 70 miles away. The county was created at statehood and named after a well-known Indian family. Although the town is considered small, it has its own unique beauty--a small town that has it all--fun, entertainment, relaxation, history, outdoor recreation and peaceful atmosphere. The county boasts having the oldest house in the state. It is a two-story, eight-room house built in 1883. In the north section of the town is an old mission which marks the end of the Cherokee Trail of Tears. West of the town, there is a center where ancient artifacts, Indian art, and other special exhibits are displayed, especially the history and culture of the Indian. A historic home at Park Hill which was built around 1845 gives visitors an opportunity to visualize everyday life before statehood.

For those who are interested in outdoor recreation, one may picnic by the lake or play ball at the ball park. Boating, fishing, hiking, hunting, golfing, horseback riding and scuba diving are all easily accessed from the town area. Further to the southwest, a beautiful river, a favorite for canoeing, curves its winding path across the northern portion of the town. In addition, a city swimming pool, some tennis courts and a roller skating rink are in the middle of town. For those who enjoy gaming, they can try their luck at the pari-mutuel racetrack located at the next nearby town to the south. This racetrack offers thoroughbred, quarter horse, Appaloosa and paint horse racing throughout the year at a convenient location about 30 miles adjacent to the Interstate Highway. For those who like a little more quiet with some learning experiences of the history about a race of people that for centuries claimed the mountains and valleys of the southwestern United States--a historic moment full of mystery; you should attend the "The Indian" drama at the nearby

amphitheater, which runs from mid-June to mid-August. For others who like to be close to nature and to get away from it all--people, television, telephone, radio or the fast life of the city--then they can canoe down the river to view the myriad scenes of beauty and colors, from the redbud and dogwood in springtime to the lavish flora in autumn as the leaves change their color and blanket the Ozark foothills. Together, these attributes help to make the town area a true scenic wonderland. Last, but not least, an annual festival is held on the second Saturday in May. In 1948, the Kiwanis Club of Running Wolf, in an effort to stimulate interest in what was considered one of the major economic resources of the county, set up an organization for the promotion of an annual berry festival.

With the assistance of the Chamber of Commerce, berry growers, the school superintendent and organizations in Running Wolf, the first annual festival was held on May 10, 1948. The festival has grown to become a nationally known event with over 20,000 in attendance.

Thousands of people from the tri-state area come to celebrate the festival that includes a parade, crowning the Berry Festival Queen, lots of music, all-school reunion, arts and crafts, rodeo, carnival and gospel singings.

At one such parade, thousands of people and children from the local area as well as visitors from all over the United States, stand on both sides of the street to watch the parade. The parade is over a mile long and involves every aspect of the community members and organizations. Running Wolf Fire Department assisted in roping off the parade route. Next to the fire department, the berry and rodeo queen, prince and princess, as well as their escorts sit and reign over the festival. The parade includes floats, which are sponsored by the local banks, a wrecker company, a flower shop, an electric company and other businesses and organizations, and many horse riding clubs. The theme for the parade this year was "Wings for Our Kids." Running Wolf High School band participated in the parade but didn't compete. Several bands from the middle schools of the surrounding

towns were involved. Driving and walking along with the parade were several dignitaries of the county that included a state representative, senator, Indian nation chief, his deputy, staff and the selected Queen of the Indian Nation. It was a time to be seen by the local and surrounding towns' community members and voters so candidates for the sheriff and other political positions were on hand. There were many clowns who performed different tricks to entertain the children. Most children had a small colorful bag which was given by political candidates to hold candy, which the candidates threw to the children. The Bedouin Shrine Temple from Middle Oak, a nearby town rode their motorcycles and horses and contributed to the magnitude of the parade. The Running Wolf High School cafeteria hosted the luncheon for all the dignitaries (VIPs) at noon and the evening banquet for former students of Running Wolf High School.

By nine o'clock, all the booths and food stands were taken down. Visitors, business people and local members left the town to the silence of the night.

To reach the town, there are only two narrow, two-lane asphalt roads. There is no major interstate highway. This lack of good transportation could be the best kept secret keeping the true scenic wonderland from the outsiders.

The county seat has been located in the town since 1910. As any other small town, Running Wolf is also experiencing some financial problems. The major employment agency is the Indian Nation Industries, which is tribal enterprise dependent on government contract for Indian welfare, from employment enterprise to hospital services. Other industries of the county included an electric company, food processing and canning, cattle ranching, and poultry raising. The agriculture-related industries are an asset to that community. In the last few years, the town has experienced a new industry of raising emus, an Australian bird related to the ostrich. There are some small family-owned businesses that employ no more than a handful of people. The businesses in town are much like any other rural area in Oklahoma, consisting mostly of gas stations, convenience

stores, air conditioning equipment, small family owned restaurant, fast food and a vocational technical school.

A federal programs director comments, "Around here, vocational agriculture is more popular with our community because most of our industries are related to agriculture."

Other types of businesses such as services industries, which include nursing home and child care, are all located within a few blocks of the downtown area. Along with the business building office, other agencies are also located within these blocks, such as the county courthouse, state employment services, city hall, police department, ambulance services and fire department.

Running Wolf is one of a few counties that have a large percent of American Indians. Oklahoma American Indians do not live on reservations. They have integrated and now live among other ethnic groups across the whole state but are heavily concentrated in a few counties. Yet, the majority of top managers of large corporations and industries are European Americans, and many were brought in from other states. However, some supervisors were hired from the local area. One administrator has commented, "Of course, there are not many top manager positions. You don't see women in those positions, either." Although American Indians in Oklahoma have been integrated among other ethnic groups, many of them have been growing up with a strong influence of American Indian culture and still are practicing it in their daily activities. One business manager indicated that on certain days of the year, many of his employees stay home. So, he and other supervisors have to work extra hours to keep the business running smoothly. He explains further:

First, I was upset but later I found that it doesn't happen here only, but also in other industries. One time, when I found that several of my employees were absent for several days, they didn't call me and I kept wondering about it, so I called a friend of mine who works for "X" company. Guess what? His company had the same

problem as we had . . . but a few days later they came back to work. When they come to work, they really work. You just have to understand their culture and accept it, and go on with your business." He further said that his available potential employee pool was the same culture as his employees and replacing absent workers would not solve the problem.

One school administrator who once had a blueberry farm adds:

My husband worked at one of the companies so I have experiences with that company and they do have a really bad absentee problem. The company has even added seventy-five cents bonus per hour if they show up for 40 hours of a week. You would think that seventy-five cents an hour bonus for those who work at five or six dollars per hour is a great cure, but this does not motivate them. It is not an economic issue as money is not a motivator to get them to work. It is a culture issue. These culture differences are very important to them and are honored, absenteeism then occurs. One such time is at the death of family member. The extended family gathers together for several days, or even weeks, if it is the leader of the family.

Most citizens find their entertainment in the nearby cities of somewhat larger populations, with one exception, the school--most schools in rural communities provide patrons with many activities and functions to attend. The athletic program of the school--football, basketball, wrestling and track events--are attended by the parents and others in the communities. Other activities of the schools received strong support from parents and communities such as bands, vocal music concerts, speech contests and plays, as well as the 4-H achievement banquet.

The school is considered the heart of the community because all town activities are scheduled around the school calendar. The yearly area calendar of events is published with specific dates highlighted of the months, from installation of chamber offices, Easter Egg Hunt, strawberry festival, rodeo, fireworks, heritage day activities, to Christmas parade

and lighting contest. The "City Newsletter," with greeting from the mayor, announcement or report from city differential offices, as well as their names and telephone numbers, was sent to each citizen once per year and is also available for visitors or interested citizens at the county court clerk office and other governmental agencies. The mayor, whose daughter is the multicultural education teacher, comments:

We want every member of the community to have this information so if they want to participate in meetings, they can. We welcome their presence, comments and suggestions. We are also very proud of our school. We have a good school here in Running Wolf.

### The School

Running Wolf High School is two miles west of the town center, with several buildings making up the complex. There were different phases in the process of building the school complex. The first building, which houses the superintendent's office, other central office staff and some classrooms, was built in 1980. The cafeteria, activity center and agriculture building were built in 1981. The last phase of the building process is the social studies and English building, which was built in 1994. The cafeteria, with additional classrooms, is connected to the south side of the administration building. The activity center, which houses the gymnasium, includes music classrooms on the north side across the driveway from the administration building. The agricultural building is on the southeast, separated from the other buildings of the complex. The building is made of metal, and is smaller than the other building. The light brown paint of the building and the horse stable in the front of the building give an impression of a cattle ranch.

Upon greeting the researcher, one of the vocational agricultural (vo-ag) teachers commented: "I hope the smell doesn't offend you, we just cleaned 200 chickens yesterday." A second vo-ag teacher added, "A company gave two hundred chicks to our agricultural students. They also supplied chicken feed. The chickens were cleaned

yesterday for competition. The students were involved in the whole process, from plucking the feathers to cleaning the insides. Essentially, they did the whole thing. We had the contest for the best chicken before processing yesterday."

The first vo-ag teacher said, "We also have a nursery where the students learn the actual process of growing plants. All flower beds and plants around the school are grown and cared for by our students. We also have a shop where we teach mechanical work."

An assistant principal commented, "We would like to build an auditorium for plays but the community voted it down on a bond issue. People don't want to pay higher taxes."

A director of federal programs explained, "In our community, we have a lot of single parents; teen pregnancy is also high here. Many of these people are on governmental subsidies; only a few people have a decent job but they don't want to be the only one shouldering the tax burden."

In 1990, the average household income of Running Wolf residents was below the average of the state. The estimated median family income for the state was \$28,554, while the median income for Running Wolf county residents was \$19,714. The per capita income of the state was \$11,893, while the income per capita income of Running Wolf was \$7,378.

Housing in the Running Wolf neighborhood consists of single-family dwellings, apartment buildings and housing projects. A large percent of the dwellings house three or more families. Many of the households are single-parent households. According to the school's federal program director, Running Wolf has the largest percent of divorce and the second highest percent of teen pregnancy in the state. These individuals are either on federal, state, or Indian Nation subsidies.

Both spouses hold jobs in many families. The majority are employed in the poultry industry, canning food industry, farming or nursery plants. There are not many high paying jobs in Running Wolf. According to the school special project coordinator, the

majority of the jobs around Running Wolf do not require a college degree or even a high school diploma.

A counselor commented, "Many of our students got out of school to marry and to work at a very early age."

Because of the type of industries in the Running Wolf area, vocational agriculture plays an important role in school curriculum. School provided the students with the type of skills that meet the demand of industries there. Another service activity which the school offers to the community is General Equivalency Diploma (GED) classes for those who are interested in finishing their high school degree. Running Wolf High School also administers a American College Test (ACT) for students of the whole county.

Running Wolf is very much like other rural schools in that the school is the focal point of the community because it is the largest employer in the community. The community depends on the school administration for the leadership and the education of their children. In return, the school also depends on the community to provide the students. A principal commented, "Our school is just like the heartbeat of the community." A social studies teacher added, "In rural areas, schools are the main part of the community. It is the backbone. The school means a lot to our community because we produce the future citizens. We provide the community with sports, band, concerts, plays and speech contests." An assistant principal stated, "The community can use our facility for meetings. We have something going on every night." A principal said, "The school is vital to the community. When they look at our school and they see the progress we have made in the school and the achievement of the school, they are proud. I think the school reflects the fiber of their community. Their character, their vibrancy as a result of the efforts of the community to make the school work."

An assistant principal noted, "We have strong support from the community but we still cannot get them to come to our open house." A federal director added, "At our last

open house, we had only three parents and their children are our good kids in school." A principal explained, "Our problem is that we sometimes don't involve the community as we should in the sense that we don't do enough survey to see if we are really reflecting some of the community's needs." A counselor said, "We have been criticized as catering to our Indian students. We have been accused of it but once they come in and if they actually see what we do, then they change their tune because we treat all students the same." The principal then explained that in a small rural community where everyone is related to each other, it is hard to make everyone happy. Every decision the school makes would upset some group in the community. Some people are upset about the selection of cheerleaders; others are upset with the basketball coach or the way we discipline students. The principal added, "One group of parents complains that I treat some groups of students differently." The assistant principal stated, "The community complains that we discipline more Indian students than the white kids; but the Indian students make up a larger percent of the student population. So, that is natural that the percent of Indian students getting in trouble is higher than the percent of white students. I am an Indian myself and the principal here is also an Indian. Why would we pick on Indian students? If a kid gets into trouble, the rules are always the same for everyone; it doesn't matter if he is an Indian or white." The counselor added, "I am an Indian, and I treat all students the same. It doesn't matter what race they are. If the students are acting up, they will be disciplined according to their crime." The principal noted, "The community thinks we are picking on the Indian students and give favoritism to Caucasian students, but that's not true."

According to the counselor, Indian children are brought up differently than the European children. For example, time is an important element in European culture. From a very early age, Caucasian children learn about the importance of time; they have to go to bed at a particular time, get up in the morning at a particular time, or eat with the whole family at the table. The parents also expect the children to obey the rules of the school

while the Indian parents allow their children to do whatever they please. The children can get up whenever they please; eat whenever they are hungry; they don't have to conform to a time schedule. So, when they come to school, they feel as if the whole school is picking on them because they have to arrive at the school on time; they have to be in class at a particular time, turn in the assignments on a particular day and prepare for the test on a certain day. These same rules are not a burden to the majority of the Caucasian students because it is easier for them to conform to the concept of time that dominates the school environment." The counselor continues, "The parents use it as a cop out when they say we pick on their son or daughter. What they really want is for us to treat their children differently because the Indian culture is more lax in some aspects of the dominant European American culture.

However, the discipline problem is not a big problem. There are other problems that create difficulties for Running Wolf. These problems result from sports. The principal commented, "Athletics is an important aspect of our dependent school. It often creates ill will among administrators . . . . According to the principal, the problem with sports started many years ago. Six dependent schools in the county feed Running Wolf High School. The middle school students from these six schools and one from within the district used to compete against each other in sports until some administrators got upset over a game and pulled their school out of the contest. This created hostile feelings among schools and students. For this reason, the students have their preconceived ideas about what to expect at Running Wolf High School. It took some time for some of the students to learn to accept one another. Some will never change and those students cause problems in the school. The principal commented, "It makes it difficult for our school to have the same support from the parents as other independent school districts. We hope someday the community will work with us to stamp out these problems for the sake of their children."

## The Students

The student population of Running Wolf High School is approximately 645 students. The student body is made up of 53% male and 44% female. The racial ethnic background of the student population includes 68% American Indian and 31% European American with only five Hispanics, two Indians of African descent and one student of Asian descent.

The majority of the students come from low income families who receive federal, state, or Indian Nation subsidies. Fifty-nine percent of the students receive free or reduced lunch benefits. The students at Running Wolf High School are from six middle schools of feeder dependent school districts and one middle school from within the school district. A majority of these students come from different environments and cultural backgrounds.

A counselor commented, "Coming to Running Wolf High School is a big transition for these students. They are scared to death." A multicultural education teacher added, "It is hard for these students to go from a rural Indian environment to this school."

According to some faculty at Running Wolf, a majority of the American Indian students grow up being influenced by the Indian culture. Some students still believe that little people live across the bridge, or an owl would bring death to the family. The Indian culture is characterized by the extended family and the relationship among family members is invaluable. Thus, when one member of the family passes away, the whole family will be in a mourning stage. All members will stay together to provide support and to comfort one another. The mourning stage could last from several days to a week or even more. Indian parents rear their children to live in harmony with nature and allow the children to have more freedom to experience and to learn on their own. Indian parents don't believe in the strict discipline of their children. The children learn by observing and feeling. Things are learned in wholes, not in segments. Learning takes place by listening, not talking, observing, not questioning. It is a kind of exploration-learning situation instead of teaching, or information giving. A child is allowed to learn at his or her own pace and develop his

own relationship with things around him. Therefore, when the Indian children attend school, many of them often have a hard time conforming with school rules and orders from teachers. Some students may not grow up with the same traditional culture and beliefs, but many of them have never been exposed to life outside of their neighborhood. Leaving the familiar environment to go to a different environment, even only a few miles away, is a big transition for Indian students, not only junior high school students, but also college students and adults. A community leader commented, "We have some Indian students enrolled at the University but only for a short time; they all dropped out and went back home. These students never went back to finish college."

Having grown up in a culture that is different from the school culture, the Indian students have some disadvantages as they enter the school doors. These differences in culture have some effect on academic achievement and even initiate some discipline problems. The students from all of these different school districts are not only different in cultural background but also in academic skills. The differences in culture and academic skills create some problems for teachers in preparing their lesson plans and in delivering instruction. An assistant principal stated, "There is no continuity and consistency in terms of curriculum. The students may come to us having used as many as seven different textbooks in each content area. It is not like in a large school district where books can be ordered from the same company. In one school district, these kids might be good in mathematics but they are ill-prepared in science or reading, while students from another district might be good in English but they are ill-prepared in mathematics and history."

Recently, Running Wolf High School has experienced an increased number of non-English speaking Hispanic students due to the recruitment by the poultry industry of Hispanic workers. This changing of population has presented additional challenges for teachers and family at Running Wolf school district. The assistant principal continues, "Our teachers have recognized that those kids are not well-rounded like our students, so

they work hard to help them. We are taking them from where they are and trying to progress as much as we can in four years."

According to some teachers, the school has a high percent of absenteeism. The drop-out rate is not a problem now since the school has been working on this issue for the several years. The current drop-out rate is 3.3%. According to the multicultural teacher and the special project coordinator, the American Indian students comprise a large percent in the special education program, in remedial classes, and comprise a large percent of the students who are suspended. Many of these students come from an environment, or a home where a language other than English is spoken, and are limited in English skills. Seventy-eight percent of American Indians entering the ninth grade are below their age group in language arts, reading and social studies.

A multicultural education teacher explained, "These students have not been trained to take tests or to learn how to fool the system or to show the system that they're smart." She stopped a minute and softly said, "Those kids who have been skipping schools, getting into trouble and have been labeled 'trouble kids' are sometimes the brightest ones. They just don't know how to put it down on paper."

### Curriculum

According to the Running Wolf High School faculty, the school has established different programs to meet the needs of all students, including gifted and talented programs, special education, bilingual education, remedial reading or remedial mathematics. The school also has a tech-prep course and a three-year vocational program that uses a hands-on approach to teach mathematics and science concepts.

A counselor stated, "We don't have as many remedial classes as we used to." Then with a smile and a very enthusiastic attitude she continued, "Ten years ago, our school implemented the college connection program by which the school upgraded the curriculum to meet the college requirement. At the same time, our school raised the requirements for

high school graduation to twenty-three units; four units of English, three units of mathematics, three units of science, four units of history and nine elective units." An assistant principal further commented, "We have an excellent program for those students who are interested in going to college. We also have a program for those students who are interested in going to vocational school." A counselor added, "For those students who are considered 'not college bound', they still have to meet the requirement of three units of math. However, they may take one general math, Algebra I, and three years of tech-prep to substitute for another math unit." The school also has a strong vocational-agriculture program for those students who are interested by learning about agriculture and would like to have some experiences in this field. A federal program director commented, "In this community, the vocational-agriculture is more popular than vocational technology."

The school also has a remedial mathematics plan, which is funded through the Indian Nation for the Indian students who need extra help, but the program is also open to other students. In addition, the Indian Nation has funded a tutoring program in which their own staff comes to the school to tutor students who need individualized instruction and extra help. A counselor, whose office is located at Running Wolf High School, is also funded by the Indian Nation to provide support counseling and assistance to students from all seven middle schools in order to eliminate some of the problems which are caused by the transition from middle to high school.

A counselor commented, "We received a lot of money from the federal government and the Indian Nation for our Indian students."

A multicultural education teacher added, "We have a "Youth-Fair Chance Program," which provides Indian students with different job experiences. The students apply for a job with business in industries in which they are interested. If they meet the job requirements, they may work in the summer. These students will be paid by the Indian

Nation. Thus, the business industries which provide students the experiences will receive free labor."

The Indian Nation provides support and funding to help the school in educating Indian students. With these funds, the school is able to provide different programs tailored to meet the needs of Indian students as well as others.

In addition to all the academic programs, the school also provides a class in American Indian culture to support the Indian students and to build a relationship between students from Indian culture and white culture. A course on Cherokee history is offered.

A social studies teacher stated, "Cherokee History Club is not designed for Indians only, but for all students who are interested in learning about Cherokee history and culture. However, white students think this class is for Indian students so not many of them have enrolled."

A principal added, "We thought this class would give our white students an opportunity to learn about the Cherokee history and culture. We need to learn to accept each other's culture, but only Indian students enrolled. Two years ago we offered the multicultural education class. We have an excellent teacher. She is certified in teaching multicultural education."

The counselor explained, "In the multicultural education class, the students see a lot of films and study about different religious leaders in the world."

An assistant principal added, "It is important that these kids learn as much as they can. If it takes a class in school to do it, then we need to do it. When I was a little boy growing up, we used to listen to our grandparents telling stories. I would like to see these kids have a chance to learn about their culture. Many of these kids come from single parent homes." A federal director said, "We have a high divorce rate here. They just don't get along with each other."

A principal commented, "We don't have a textbook or specific curriculum. The teacher uses different approaches and materials which she selected from different sources. Sometimes she takes these kids outside to play some of the Indian games. Often a teacher or community leader has called to ask me why were the kids outside. I have to explain what she was doing or why the students were outside that day."

The assistant principal complained, "The kids think the class is easy. Some of the kids would like to enroll in it every year. We have some troubled kids who wanted to be in the same hour with their friends. They belong to a type of 'Clan.'" A multicultural education teacher commented, "We have gangs here. They are Indian gangs. No white students are members of the gang." A counselor said, "At the beginning of the school year, we had some trouble with the 'Indians' and the 'Cowboys'. Well, we have some white students who were in the agricultural education class. We also have some Indian students enrolled in both the agricultural class and the multicultural education class. Some of these students didn't want to mix the two groups. They call themselves the 'cowboys' and the 'Indians.' When the assistant principal heard about the problem, he called both groups to the office. After he talked to them, he made them shake hands." An English teacher noted, "I think the students get along fine. Once in a while kids argue but nothing serious."

According to the faculty at Running Wolf High School, the competition of sports created ill-will among administrators from these dependent school districts. It makes it difficult for the school because the students who come from these dependent schools have preconceived ideas about what to expect from the high school before they enroll in our school. It takes awhile before the kids accept one another. In other independent school districts, the high schools work real well with their dependant school districts and their communities. Despite the problem relating to sports and racial differences, the students at Running Wolf High School get along in a reasonable manner because the school is

composed predominantly of Native Americans. As the social studies teacher indicated, their students are either Indian, are related to an Indian or know someone who is Indian. Most of the Indian students who are either full-blood or have the physical appearance of an Indian hang around together. The Indian students who have less Indian blood and look more like the white students often hang around with both groups. A few white students hang around with whites only. Nevertheless, the segregation which is most visible is between the social classes. A multicultural education teacher commented, "In our school, you are most likely to see kids who are segregated by the 'haves' and 'have nots'."

The differences among the students of different social status is seen more visually on Valentine's Day. Although I had completed all my interviews with the Running Wolf High School faculty, I decided to visit the school again since I planned to visit some school districts in towns near Running Wolf. When I contacted the principal to inform her of my visit, she told me that the school would be busy that day but she welcomed my visit. As I walked in the building, I saw hundreds of bouquets of roses or different types of flowers. Heart-shaped valentine balloons were lined up in rows on the tables in the old computer room. The first thought in my mind was, "The kids in this school are so thoughtful. Either they themselves or their parents have sent bouquets of flowers and balloons to the teachers! How wonderful it is to see that the students care so much for their teacher." Then I felt guilty for not even sending a card to my teachers. Soon, I learned that of the hundreds of bouquets and balloons, only one was for a teacher and it was from her husband. The superintendent commented, "There will be more by this afternoon. It has become ridiculous. We are concerned that the students from families that can't afford to send their children flowers will feel bad. I wanted to stop it this year but the community wished to continue--especially the flower shop owner. They make money on Valentine's Day so they don't want the school to stop."

About 2 p.m. I went to a dependent school to visit their bilingual program and the principal, who has been a good friend of mine for years. I was shocked to see so many bouquets of flowers and balloons in the elementary school also. I couldn't imagine the amount of money people spent on that day. A town that has a large percent of people from low income families and where people are on either government, state or Indian Nation subsidies spending that kind of money!

By 4 p.m. I went back to my hotel room. Soon I heard a knock on the door. I opened the door and to my surprise, it was my adopted Indian sister, a very good friend whom I have known for years. She is an assistant professor at a university from a nearby town. She also brought me a bottle of champagne that was neatly wrapped with red wrapping paper, a heart-shaped balloon and some chocolates. I told her of the phenomenal experiences I had that day and I could not stop thinking about it. My friend told me that Valentine's Day is an important day to people in that community and all the surrounding towns also.

A community leader said, "My son sent his daughter who is in kindergarten, a dozen roses on Valentine's Day."

A teacher commented, "Kids here at Running Wolf High School take pride in it. They talk about who got what and you will see the 'have kids' hang around together."

The segregation between the "haves" and the "have nots" is also noticeable in the cafeteria. Many kids that come from low income families (the "have nots") often sit on the south side of the cafeteria. A majority of students who sit together on the north side are kids who come from middle or upper class families (the "haves"). The students are also segregated by the shade of color of clothes. It was not obvious because they don't wear baggy clothes but are neatly dressed. The only thing that is different is that the color of the shoes or shirt is darker.

A teacher commented, "There are several Indian gangs. These gangs fight over their territory in the government housing area."

A social studies teacher said, "Even though we live in a community that shows a blending of whites and Indians, still you see that bigotry is alive. We have some white students who act as if they are wiser and better than the Indian students. They do not accept Indians even though their neighbors are Indian, or even if other family members are Indian. I don't react overtly to their comments and actions but just listen to them and accept what they say. I respect their ideas but hope to show that we all need to treat each other respectfully." He stopped for a moment then continued, "Being an Indian myself, sometimes they think like . . . how can he know enough to teach me. They didn't say that directly to me but among each other."

According to many faculty at Running Wolf High School, all students are treated the same, regardless of the ethnic group. There are several awards which are given by the Indian Nation, the Indian Society, and the Cherokee Trail of Tears that are earmarked for Indian students only. Nevertheless, all students have a right to compete and students are rewarded based strictly on their achievement based on test scores and/or teacher recommendation. Each teacher can nominate one student as the best in his/her subject area. A few years ago, the school started a program to honor the top 10% of the senior students with leather academic honor jackets. The district is committed to this and each year the district spends about \$2,000 on the program. The school also awards a certificate or pizza party to those students who have been well-behaved or have done well in the state band, music or speech contests as well as for perfect attendance records.

The rewards are different including certificates, pizza parties, scholarships and leather jackets. A principal commented, "We wanted to encourage our students and wished to show them that we care and are concerned about their achievement. We are here to help them reach that successful level."

## Faculty

The faculty at Running Wolf High School is comprised of forty-two teachers and eight noncertified staff, one principal, one assistant principal, one full-time counselor and one half-time counselor funded through the vocational technical School-To-Work program. The average teaching experience of these teachers is 13 years and the average teacher salary is \$31,257. Forty-four percent of the teachers have an advanced degree. About 65% of the teachers have some degree of Indian heritage. Only a few are full-blood Indians.

A multicultural education teacher commented, "I can only think of three. A large number of teachers claim to be, but growing up in that culture is not the same as being of Indian heritage."

The school has one Asian teacher from the Philippines, who teaches Spanish and English. There are no Hispanic or African American teachers. The rest of the teaching staff are white.

The Running Wolf High School administration is under the leadership of an attractive full-blood Indian. Dr. Betty was a former counselor at Running Wolf. Four years ago she was appointed principal, the first Indian and also the first female to hold such a position at the school. Dr. Betty is very active in her tribal Indian Nation and has always been known among her colleagues for her determination and persistence. While she was a counselor, she enrolled in a doctoral program and completed her degree in three years. Recently, she ran for the position of deputy chief of the Indian Nation but lost in that election.

My plan was to conduct this study at Running Wolf High School before the arrival of winter. The area has been well-known for the heavy winter snow storms with frozen rain and hail. During these conditions, the routes to Running Wolf are considered hazardous. The only way to travel to Running Wolf is through the region's crooked, steep hills with narrow two-lane roads which are often covered with heavy fog or ice in the winter.

However, it was the middle of winter by the time permission was granted and all the arrangements were completed.

Upon my arrival, there were a few students standing outside the building and as I walked to the front door of Running Wolf High School, most students were gathered in the halls, by the old computer room, at the library or in front of their classrooms. As the bell rang, a stream of students from white to light tan and darker shades of skin swept through the hall and soon all disappeared into their classrooms leaving the hall empty and quiet. I met with Dr. Betty for about 15 minutes to go over my plan and schedule of dates and times which I would be spending at her school and with participating teachers. All the interviews had been scheduled either before school started or during the teacher's planning period.

Although more than 60% of the student population is American Indian, there were not any posters, bulletin boards, or displays in the hall or in the cafeteria that reflected the Indian culture or any other ethnic group. However, there were some Indian stories in one small section of a bookshelf in the library. A librarian commented, "We also have books about other ethnic groups, but they have been shelved with the others."

However, in the counselor's office and in the assistant principal's office, there were Indian posters and items such as dream catchers, Indian pipes and other artifacts which did reflect Indian culture. Also, in the social studies class there were a few posters of different religions of the world and one poster of Indian design. In the multicultural education classroom, the wall behind the teacher's desk was a world map painted on the whole wall; on the right side of the teacher's desk, there was a time line of American Indian and world history events. Below the time line, near the corner, there was some Arabic script. In the bookcase against the wall, there were Indian art objects made out of clay, stick balls, American Indian pots, dream catchers, African masks and other Middle Eastern projects constructed by students. Above the classroom door, there were a few black-and-white

posters of various religious leaders from around the world. On the wall on the left side of the teacher's desk, there were a few posters and student projects of different cultures. There were no posters or items of Indian or other ethnic cultures in the principal's office and three other classrooms which I observed. When I asked the multicultural education teacher about her approach to instruction, she commented, "I really believe in learning styles. The arrangement of my class is different from other teacher's classrooms because I have structured the class to meet my students' learning styles. I show a lot of films about different religions in the world or different ethnic group leaders. We also discuss and debate different issues. The students learn to make American Indian dream catchers, pots and African masks. Sometimes I take the students outside to play stickball or other Indian games. I wanted the class to be different and to be interesting to the students." A counselor commented to me about the multicultural education teacher, "I think she does an excellent job; all kids like to take multicultural education because she makes it fun to learn." An assistant principal said, "She is doing a good job. I know she thinks that I believe she doesn't, but I know better than that. She is good with kids." A principal added, "We have an excellent multicultural education teacher. She is certified to teach multicultural education." When I asked Dr. Betty about other teacher's attitudes, she commented, "I believe all students can learn and I think that our teachers have high expectations for the students. We had a person come from the Youth Fair Chance, a program of the Indian Nation. She came right before Christmas to work with the students who needed extra help. One day, after working with the students, she came to me and told me "I found out something this week. These teachers have bent over backward to help their students here. The teachers are from the students' community, are their neighbors and as citizens in the community; they feel it is their responsibility to work with them."

According to the counselor, there has been a great faculty turnover in the last several years. A large number of teachers have retired; some new teachers who replaced the

retirees are former students of Running Wolf and have just graduated from college themselves; some other teachers have come from other states and have been exposed to people from different cultures. These teachers have a positive look toward life; so they have a good rapport with these students and a positive attitude toward them.

A social studies teacher said, "Teachers' attitudes toward students are positive. Most of the teachers are Indians themselves. You find in this town that most of the people are either married to Indians or are Indians themselves."

An assistant-principal added, "Right now, teachers have a lot more understanding of the kids and care for them." He further explained, "When I was in elementary school, It was not unknown at all to name teachers who did not like Indians. Our teachers today understand that at home these kids don't have the same educational background as the other students; they need a lot of help."

A counselor said, "Most of our teachers look at the individual student's ability and gear their instruction toward what the student themselves need."

An English teacher commented, "We teach all students the same." A counselor explained, "I treat all students the same. In fact, I don't have time to compare who is who; they are all students and they all work toward a central goal which is graduation. That is what I look at."

A multicultural education teacher said, "Most teachers teach the traditional way, but I believe that students learn differently and that their culture has a great effect on how the students learn. I use a variety of ways to teach the students and to evaluate the students. I give the students tests but I also allow some students to turn in a project, make an oral report, or do a written report." Sometimes, in the American Indian culture, a student will stop taking the test--not because he/she does not know the content but simply because one of their friends stop taking the test.

An assistant principal added, "My background is special education; 20 years ago we learned that to teach students effectively, the class needs to be structured in such a way as to meet the students' learning styles. Some of our older teachers do not accept the idea of different learning styles; but some of our younger teachers believe in it. Some of the teachers have turned around."

A multicultural education teacher commented, "The teachers here are pretty good about not talking bad about American Indians because many of them are Indians and Indians are not a minority here. However, they sometimes make comments about blacks, Hispanics or homosexual students--anyone who is different, but I think it's because they haven't been contacted. If we have foreign exchange students here, they treat them real well. They make comments about the whole group but treat individual students well."

A principal explained, "You don't hit 100% across the staff in terms of ethnic sensitivity. In a small community there are a lot of relatives, problem diffusion, etc.; so it is hard to have 100%. A majority of staff are very sensitive."

According to the multicultural education teacher, some teachers think multicultural education is just a class--an elective privilege class such as band or music, which some view as worthless. Nevertheless, she commented, "I think multicultural education is important. I saw some changes in those students whose culture has not been taken into account; they are starting to shine, starting to show that they are smart and capable of study. I really think that if we had not had this class or this program here, they wouldn't have the confidence to do that."

### Meanings

When I asked, "What does multicultural education mean?" the multicultural education teacher explained, "To me, it means making sure that everyone respects other cultures and no culture is better than others. Multicultural education is important because it focuses on the student's learning style and it helps the students build confidence in themselves."

An English teacher described multicultural education as "placing students in a blended classroom and trying to teach all forms of education and all forms of cultural background without showing any partiality or favoritism to any one group; presenting information in a way that all students will become aware and will understand."

A counselor explained, "It means giving the students a background in what their heritage is. It means giving the students the opportunity to learn about their heritage in school if they do not learn about their heritage at home. Of course, to learn about other cultures in depth, they need to gain experience interacting with other ethnic groups in the world, rather than just around here."

A social studies teacher noted, "Multicultural education is getting to know how people in the world come together, having respect for other's culture and realizing that your way of doing things is not the only way of doing things. The world is not only the United States. We must learn to respect other people too." A principal shared this thought, "Multicultural education is learning about culture and being sensitive about cultures other than your own; it is learning and respecting people of other cultural backgrounds." An assistant principal pointed out, "To me, multicultural education means to provide the students an opportunity to learn about their history and cultural background."

In summary, the administrators, counselor and some teachers at Running Wolf High School defined multicultural education as follows:

1. Making sure that everyone respects the culture of others; realizing that no culture is better than another.
2. Understanding that our way of doing things is not the only right way.
3. Focusing on student learning styles and being aware of your teaching style.
4. Helping students to build confidence.
5. Teaching students from different cultures without showing any partiality or favoritism to any one group.

6. Presenting information so that all students can understand.
7. Giving students an opportunity to learn about their history and cultural background.
8. Giving the students an opportunity to learn about the cultures of people in the world not only in their own community or in the United States.
9. Learning about different cultures and being sensitive to the cultural needs of others.
10. Learning how to get along better.

According to the Running Wolf High School faculty, the multicultural education class was initiated by the central office and the principal. The assistant principal, teachers, counselor, parents and students did not have any input into this decision. Multicultural education has been taught mainly in the multicultural education class. The history aspect of different ethnic groups is also addressed in the social studies and history courses; however, multicultural education does not permeate across the school curriculum.

The multicultural education teacher states, "We don't have much here. It's very traditional, which is not a good thing. They talk more about the history of culture instead of addressing cultural awareness in their teaching methods. In the American history and the Oklahoma history classes, the teachers have included other ethnic groups in the curriculum. They are very good teachers."

An English teacher commented, "We have a multicultural education class that teaches multicultural education. I assume that the history and the social studies classes also address multicultural education, or it may be addressed in the junior English class in which the teacher requires students to do a research paper. These types of classes will include multicultural education, but in my class, I teach English."

A counselor explained, "As far as multicultural education is concerned, we do have a class here. However, not every student has the opportunity to enroll in this class. We

hope that over a four-year period, each student will have a chance to enroll in it. A lot of students wish to enroll in it all four years because they like it so well.

A social studies teacher pointed out, "You can't teach without mentioning people who were here first, so in my social studies and history classes, we touch on the history of the Cherokee and the Indian War of the 1800s." He continued, "We have the Indian Heritage Club. Maybe we mislabeled it, because the club is for any student who is interested in learning about Indian heritage. Last year, the Indian Heritage Club sponsored the Indian Fest Day. To this event, we invited eighth grade students from the middle schools of our feeder schools. We had workshops for the eighth and ninth grade students. Guest speakers were invited to talk about culture and Indian medicine." A multicultural education teacher added, "This year the principal wanted me to include other culture groups but my students will not participate if it is not only for American Indians. They do anything for American Indian students but not for other ethnic groups. Other types of activities and programs included participation by the Future Farmers of America (FFA), the Home, House, Health, Heart Club (4-H Club), the Indian Club Bands, the music and speech clubs and the multicultural education class."

The principal added: "We wanted the students to feel welcome and to encourage them to become a part of the school."

### Educational Focus

For the last few months, Running Wolf High School has been in the process of preparing for the North Central Association Evaluation, which is scheduled next year. All school staff including central office staff are serving on six different committees. The central office administrators believe that to have a successful preparation process it will be necessary for faculty and administration in the school to interact with each other in a new and more integrated fashion; each school staff member has a distinct and important role to play in this process.

The first committee is the student profile committee. This is the committee which will evaluate standardized test scores, ACT scores, attendance records, dropout rates, student population, gender and ethnic background of the student population and financial as well as any other type of data that will give an accurate profile of the school.

The second committee is The Mission Statement Committee. This is the committee that will write the mission of what the school must do in order to provide students with the skills needed for their future in life and the skills which are required by the businesses and industries in the community. The following mission statement has been developed:

The mission of Running Wolf School is to empower students to become productive, responsible citizens who can demonstrate their abilities to apply essential learning, thinking, and communicating skills needed for their future.

In order for the school to prepare the students to meet this mission, three target areas were suggested to facilitate the change needed in the school:

1. Mathematics
2. Communication
3. Caring for self and others.

Three committees were established to work on these target areas. The goal(s) of each target area as well as the strategies developed in each target area, are listed below:

Committee of Target Area 1 - Mathematics

Goal: Students will be tested and evaluated before placement in the math program

Strategy: Mathematics will be given special emphasis in all curricular areas. At least once each semester, teachers in all subject areas will provide a mathematical problem-solving and/or critical-thinking activity. For example: working with graphs, charts, tables, statistics, etc.

Committee of Target Area 2 - Communication

Goal: Students will show improvement in reading, writing, and speaking skills in

all curricular areas with implementation through the School-to-Work program.

Strategies: Write effectively for business, academic, and personal purposes. Present a lesson on letter writing for employment. Present a lesson on filling out an application for work. Demonstrate effective job interviewing skills. Demonstrate body language to create a positive impression. Develop reading strategies necessary for finding and keeping a job. Develop telephone skills.

#### Committee of Target Area 3 - Caring for Self and Others

Goal: Students will demonstrate respect for self and others and a feeling of equality among peers.

Strategies: Create a caring for self and others committee of students and faculty for planning and decision making. Students on the committee will be an elected member from each organization at Running Wolf. A board comprised of students from this committee and selected faculty members will target rules of respect, attendance, tardies, and discipline. This committee will also decide on protests of discipline and rules from students and faculty. A conflict resolution program will be implemented. Students involved in a fight must attend before they are allowed back in school. "I Caught You Doing Something Good," an incentive program, will be implemented. Incentive rewards will be determined by the Caring for Self and Others committee of students and faculty. Meeting time will be scheduled for clubs and organizations during the school day so that projects can be planned to promote activities such as Red Ribbon Week and Adopt-an-Area-of-School (similar to adopt-a-highway program) to promote pride and cleanliness in and around the school. Professional Development, which will include programs to help the faculty teach and encourage respect for individuality, self, and others, will be planned. Programs for students would include HIV education and teen pregnancy programs.

The sixth committee is the School Steering Committee. This is a committee that will facilitate the process for change and will be working with all committees.

Ten years ago, the Running Wolf High School implemented the College Connection Program which upgraded the requirements for high school graduation to be equivalent with the requirements for college. In this process of changing the requirement, the school used the guidelines of the school-to-work program as the model. Multicultural education was not included in this process of change.

A federal programs director said, "The Running Wolf district participated along with other districts in the school-to-work program." A counselor added, "Some of our students dropped out of school to go to work." A special project coordinator explained, "We don't have high technology jobs here. Most jobs around here are related to our poultry industry and to agriculture. These jobs do not require a college degree."

In response to questions about staff development in multicultural education, the principal stated that teachers participated in training, "There was an inservice training in multicultural education at the school a few years ago after the passage of House Bill 1017. For those teachers who missed the training, they could attend the multicultural education workshop sponsored by the university in a nearby town." Teachers were allowed to take professional leave to attend the training. There was not any additional training thereafter.

A multicultural education teacher commented, "I am certified in teaching multicultural education. I got my endorsement from the University. A few teachers from this school were in the same program with me. However, I don't think the rest of the teachers here have attended any additional training. We don't offer any training originating from the school either."

According to the faculty at Running Wolf High School, there is no special award program for teachers. Nevertheless, last year, the school's student council decided to give an award to the best teacher of the school. The social studies teacher was selected. Based

on one opinion, the students selected Mr. Fox because of his rapport with the students and the extra hours that he devoted to working with his students. Mr. Fox commented, "It was a nice surprise that I was voted as best teacher of the school. I also received a dinner ticket for two, so I took my wife out for a nice dinner." A principal commented, "We don't plan to have a nomination for "best teacher" this year. The program was sponsored by the student council last year; I have not heard that they will have the award again this year. Teachers are often overlooked and underappreciated. Some teachers, such as the drama or band teacher, have to work on the weekend or after school. However, they took their responsibilities on as a part of their job. We have Teacher Appreciation Week and Teacher Appreciation Day, but that's all we do for the teachers. I wish we could do more."

#### Summary of Running Wolf High School

Running Wolf High School is located in a small rural town, Running Wolf, miles away from any municipalities, with a population of approximately 4,000 people. The county was created at statehood and named after a well-known Indian family.

The school is also named after this Indian family; the school has selected "Indian" for its mascot. Running Wolf High School is a caring place, a place where the students can learn of their cultural background and heritage. The school offers a class of Cherokee history and culture. At Running Wolf High School, an American Indian Heritage Club was established by the American Indian students. Outside of these two programs, the school has also offered many different programs which are tailored to the American Indian students. Therefore, the American Indian students are placed in a tracking system as they enroll in school which isolates them from outsiders. To be in their particular social class, they learn about their role as Indians. The students learned to fulfil the expectations which the school and surrounding society has designated for them. Meanwhile, the European American students are placed on a tracking plane which allows them to compete in school and later in life.

Running Wolf High School is the heartbeat of the community--a place where the teachers, counselors, administrators, parents, and community leaders work together to prepare the students for their roles in life. This school has been analyzed as a corporate environment.

## CHAPTER V

### Green Country High School

#### The Community and the School

Green Country High School is located in the northwest central segment of the metropolitan school district. The school was built during World War II, when the Green Country area experienced a rapid and continuous residential expansion brought about by the city's strategic army installations and extensive industrial areas.

To meet the educational requirements of the children of this expanding population, the Green Country Board of Education decided to build additional facilities for the secondary level. Careful, studied, thoughtful and systematic planning were used in determining the proper plan.

After extended study, the original plan of converting one junior high school into a senior high school was abandoned for the more economical and functional plan of building a new three-year high school located between 17th Street and 20th Street, east of Main Avenue, on 38.5 acres owned by the board of education.

The building was designed after a review of more than 40 schools in seven states to study the practices used in the design, the field of school program and school plant construction. As one enters the building, there is a large open space of about 600 square feet. On the right side, from the entrance door, are double doors to the administrative suite, which includes offices of the principal, the assistant principals, secretaries, and counselors. On the left side is a table which is the station for two security guards. A metal detector is in the middle of the room between the office suite and the stairway. According to the guidelines from Green Country's school district, students on the school ground or in transit for any authorized school function, may be detained and searched. The search will be conducted by a person of the same sex as the student being searched. Security measures include, but are not limited to, locker searches, automobiles, book bags and other students'

property. The security guards' responsibility is to insure all students walk through the metal detector and to search those students whom they believe might be carrying a weapon. Behind the table is a stairway which leads to the classrooms on the second floor. All students wait patiently as they walk one by one through the metal detectors. In the corner of the office stands a large metal knight. This emblem selected for Green Country High School by the students and faculty is of Saint George, one of the most ancient and honorable orders of knighthood ever instituted. Some of the greatest men recorded in history were enrolled as members of the most noble order of Saint George. This order was founded by King Edward III in 1350.

Green Country was considered the most impressive school in the district. According to a former student of Green Country High School, all boys attending the school were expected to behave as knights and all the girls were treated as ladies. Green Country has also been known as the 'cashmere school'; the school of the middle and upper class European American students. There were no minority students attending the school before the desegregation plan of 1972.

The contract for the first unit of Green Country was awarded on November 10, 1953. The ultimate size of Green Country High School was planned for 2,500 students. However, the building can be expanded to accommodate 3,000 students if the enrollment should demand increased space.

The school opened for the first time in September 1955, with an enrollment of 1,820 students including the 10th, 11th, and 12th grades. The second school year began September 4, 1956, with a second wing completed and admitting the ninth grade and becoming a four-year high school with an enrollment of 2,002.

The structure faces southwest for its main exposure. It is in the form of a rectangle with a large developed inner-structure. Parking space was provided all around the school

except the northwest, which is where the football field is located. The classroom section is two story, the shop is one story.

The entrance doors are glass with aluminum trim. The accent at the main entrance is a pylon of red synthetic granite with a dual-faced clock. The walls are light gray brick with vertical and horizontal architectural design.

Some features of special interest are the front entrance, student lounge, journalism area, spacious well-equipped library, student store, little theater, and administrative suite. Other special items of the building include a large auditorium, which seats 1,550; a boys gymnasium, seating 3,500; a girls gymnasium, seating 250; and a social center, which accommodates 500.

Today, the school is still considered the largest school in the district. Nevertheless, after 43 years, the building has deteriorated and is no longer the beautiful school that it once was. The demographics in the community have also changed. Within the last four decades, a number of Hispanics, African Americans, Asians and Native Americans have moved into the community.

In addition to the changes in the community, the school student population has become more diverse due to the desegregation plan imposed by a 1972 court decision. In 1972, the court entered a decree imposing a comprehensive school desegregation plan. "The Finger Plan" was designed not only to assist the board in satisfying its affirmative desegregation obligation, but also to allow the school district to achieve the ultimate goal--unitary status. "The Finger Plan," instituted during the 1972-73 school year, restructured Green Country's attendance zone to create racial balance at all grade levels except kindergarten. It adopted a feeder system for high schools and middle schools so that student assignments were based on the elementary school attendance zone in which the student resided. Desegregation of the elementary grades was accomplished by converting all schools with primarily white students to serve only grades one through four and

converting all schools with primarily black students into fifth-year centers with enhanced facilities and curricula. In grades one through four, black students were bused to schools in white residential areas and white students attended their neighborhood schools. White fifth-grade students were bused to fifth-year centers located in black residential areas, and black fifth-grade students attended their neighborhood schools. Kindergarten students attended schools in their neighborhood or any other school parents felt more convenient. Schools located in racially balanced neighborhoods were accorded "stand alone" status, and enrolled grades kindergarten through fifth. No elementary school students in an integrated attendance zone were bused in or out.

In 1985, the district abandoned the elementary portion of "The Finger Plan" and introduced the Student Reassignment Plan (SRP). Under the SRP, instituted in the 1985-86 school year and still in effect, the district returned to neighborhood schools for kindergarten through fourth grades. The fifth-grade centers are located throughout the district rather than just in the black residential areas. Busing continues for all students above the fourth grade. Furthermore, the SRP created an equity officer and a committee to monitor the quality of facilities, equipment, supplies, and instructors, throughout the school system and to recommend other means of integrating racially identifiable elementary schools. Finally, the SRP included majority-to-minority transfer policy, so that elementary students assigned to schools where their race is the majority can transfer to a school in which their race is in the minority. Transportation is provided by the district.

The district's purpose in implementing these changes was to address demographic shifts in the city of Green Country and the long term consequences of "The Finger Plan," which was originally designed for a school district that was only 20% minority. In 1971, 23.4% of the 68,840 public school students in the city were black. By 1985, the number of public school students had dropped to 40,375, 38% of whom were black. In the fall of

1993, the SRP was again modified by the school board to eliminate fifth-grade centers (one grade schools) entirely and reassign fifth-grade students to neighborhood schools.

The constitutionality of the SRP was challenged by supporters of "The Finger Plan," arguing that the SRP dramatically increased the number of elementary schools that were more than 90% black or more than 90% non-black.

In 1987, the city's District Court held an eight-day hearing on the merits of the SRP. The district presented evidence that "The Finger Plan had become oppressive and that the current pattern of residential segregation in the city was unrelated to the previous dejure system. The district court agreed with the school district and decreed that the operation of "The Finger Plan" had become inequitable, and further held that since 1977 the school district had maintained its unitary status according to the factors identified in *Green vs County School Board* 391 U.S. 430.435 (1968) *Dowell*, 677F. Supp. at 1515-16. Although the elementary schools under the SRP were not racially balanced, the district court found that this was not enough to support a finding that the school district was no longer unitary and that there was no evidence that the district returned to neighborhood schools for intentionally discriminatory reasons.

In 1989, the Tenth Circuit Court reversed the decision of the district court and ruled that a school desegregation injunction must remain in effect until the school board can show that the injunction has brought about grievous wrong evoked by new and unforeseen conditions. The court ruled further that the validity of any proposed change in the plan, such as the SRP, must be judged not by whether they were motivated by an intent to discriminate but rather by their effect on the racial balance of the original 1972 busing plan, the Tenth Circuit Court concluded that the SRP could not be implemented.

The U.S. Supreme Court reversed the Tenth Circuit Court's decision and remanded the case to the district court for further proceeding. Following guidelines developed by the U.S. Supreme Court in the antitrust context, the district court found that the purpose of the

1972 decree had been achieved. The court also concluded that the ten (now nine) predominately black elementary schools resulting from the SRP were caused by residential segregation that could not be attributed to the school district. In addition, the court held that the 1972 desegregation decree should be dissolved. The court also upheld the SRP as constitutional, since it had been adapted by the school board for educational rather than racially discriminatory reasons.

In the early 1980's, according to some faculty at Green Country, "The 1972 desegregation plan also created some 'white flight' to the suburbs." Another factor included the oil bust and subsequent decline of the oil industry, which had a significant impact on the school district. Many people moved out of the inner-city and out of the state when the job market plummeted. With an already eroding taxbase, the district found itself with even less money to educate its students. The number of students in the district has dropped drastically from 68,840 in 1971 to 39,035 in 1994-1995. Yet, while total number of students has decreased, the number of minority students has increased drastically. In 1971, minority students were only 23.4% of the total enrollment. The 1994 total enrollment of 39,035 contains African American - 40.6%; White - 38.5%; Hispanic American - 12.7%; Native American - 5.2%; and Asian American at 2.8%.

The 1990 census indicates a sharp increase in the percentage of individuals living below the poverty level in Oklahoma. The percentage of low income families in Green Country county increased from 20.3% to 24.9%; also, middle income families decreased from 67.2% to 45.2%. In Green Country county, the overall poverty rate is 14.5% for European Americans; 40.4% for African Americans; 37.2% for Hispanic Americans; and 29.3% for Native Americans. The decline of the oil industry in Oklahoma has been a contributing factor to many social problems, including the dwindling of resources to support public education.

Green Country county has nearly 45,000 (24.4%) of the state's children living in single parent families; of that number, 26.8% are children under six years of age. This rate increased to 29.7% for children of ages 6-18. The Institute for Child Advocacy in Oklahoma recognizes that some families and children live in "severely distressed" communities where the poverty is high, female head of households, high school dropouts, unemployment and reliance on welfare (*Oklahoma Kids Count Fact Book*, Oklahoma Institute for Child Advocacy, 1995).

Teenage pregnancy has long been a problem in the state of Oklahoma; the rate is even greater for minority youth, with African American teenagers giving birth at a rate three times more than that of white teenagers. (*Oklahoma Kids Count Fact Book*, Oklahoma Institute for Child Advocacy, 1995.)

### The Students

The student population of Green Country High School is approximately 1,157 students. The student body is made up of 49% male and 51% female. The racial ethnic background of the student population includes 38% European American, 17% Hispanic American, 14% Asian American, 3% Native American, and 28% African American.

The majority of the students come from low income families; 51% of the students receive free or reduced lunch benefits. A majority of the students at Green Country High School are bused from the south and northeast quadrants of the city. Many of these students come from different cultural backgrounds, with 31% of the students coming from a home where a language other than English is spoken.

According to the faculty at Green Country High School, the students are very diversified even within a cultural group. Within the Asian cultural group, there are several cultural subgroups: Vietnamese, Laotian, Chinese, and Korean. It is the same within the Hispanic cultural group, which includes students with cultural ties to Mexico, Puerto Rico and various Latin American countries, including Brazil. One teacher assistant noted, "Even

within the Vietnamese culture, the students whose families lived in the city of Saigon have a different outlook than the students whose families lived in the rural areas and were farmers and fishermen. The heavy fighting in some areas during the Vietnam War also had an impact on the belief of students from those particular areas.

Diversity is also reflected within the Native American student population based upon their tribal culture and language. These differences have created some challenges for teachers, especially for those who didn't have the proper training when they were in college. Many of these teachers have never been exposed to people from different cultures or backgrounds.

An assistant principal commented, "The students are also different based on how long they have been living in the United States. We have a young Hispanic lady who took offense at an African American young man's statement. They have known each other for a long time, but she is rather new in this country and doesn't understand the African American culture. She thought the comment was a put down." A counselor added, "These kinds of misunderstandings take place not only among students, but also among teachers and students. We have some Asian students who look down or away when teachers are talking to them, so the teachers become upset. This kind of behavior is also found in some Hispanic students, American Indian students and African American students." The counselor explained further, "These black kids look away because that was what their parents have taught them. Their parents learned it through slavery. The slaves were not allowed to look at the master; thus it became a part of our culture. You can't change a behavior that has been apart of their culture for hundreds of years."

An ESL teacher pointed out, "Some of our Vietnamese students who came here recently are very sensitive; these students think other Vietnamese students look down on them because they do not speak English well or their parents are not on the same social, academic or economic level as the other students. This kind of thinking sometimes causes

disputes among related cultures." An assistant principal said, "At Green Country High School, we have different clubs which provide students a chance to be involved in school activities and be a part of the school. Two clubs that specially address the cultural minority students are the Black History Club, or the Brotherhood, and the International Multicultural Education Club."

A special education teacher explained, "The Black History Club had been established over 20 years ago by a history teacher, Mr. Smith. I believe it was a part of the desegregation plan in the district. The school provided human relations training to teachers and offered a Black History Class to students. The club is an outside class activity which is open to any student who is interested in learning about Black culture, history and their contributions to America. Mr. Martin was the sponsor of the club, but he has left for another assignment. The club is now under the sponsorship of the special education teacher."

The special education teacher continued, "We have a week of celebration with different activities each day in the month of February, which is Black History Month. On Monday, the students in the Brotherhood Club gave out some strands of different colored yarn. They were given to students or teachers who were interested in making a friendship bracelet. Each student was to share some act of friendship with another student. When this occurred, they would tie a knot in the cloth. Each time the student engaged in an act of friendship, he or she would tie a knot in the cloth. This continued until the bracelet was full and the bracelet was completed. We encourage students to make new friends, some other than people they hang around with. The second day we sold balloons for 50 cents each. Each balloon color represented a color of a country. A student could select the color of his/her ancestral country, if known, or a country of their interest. On Wednesday, we had a door decoration contest. This year we had about 40 teachers participate. We gave a prize to the top three groups who had the best decorated door. Thursday was our ethnic

food celebration day. We had a great deal of food from many different ethnic groups. There were Vietnamese egg rolls, Indian fried bread, and tacos, Laotian food, Chinese food and soul food. All the food was displayed in the Little Theater. A ticket was required for entrance to the sample tables. The ticket was showing your friendship bracelet. All students were very polite and each received a sample of each type of ethnic food. We wanted to provide unity within a diversity of students. All kids were on their best behavior; there were no fights among the students for the whole week of celebration. Friday was our costume contest or dress-up day. The students were encouraged to wear their native costume or the costume of any other cultural group which they were interested in." The social studies teacher added, "We also had a guest speaker come and talk to the students. She was well respected by all the students, being a past assistant principal of Green Country High School. She told the students of how poor she was growing up. After she finished high school, she went to work and had a very good job. Even though she had a good job and made a decent living, she was torn between continuing to work or quitting work and entering college, which had been a life-long dream. The dream won, she decided to follow her dream. After four years of hard work, she graduated from college and became a teacher. Later, while still teaching, she went back to school to acquire her administrative degree, her superintendent's certificate and her doctoral degree. While pursuing her education and preparing herself for the future, she was promoted to principal, and later to director of secondary schools. At the time of her speech, she was superintendent of a small school district in the city in which Green Country is located. She is a good role model for the students. She inspired the students and gave them hope. She stressed to the students that being a minority--Black, Asian, Hispanic, or Native American--should not stop them from reaching their dream. Through hard work, persistence and belief in yourself, you can overcome any barriers and achieve your dream. The club also gave leadership awards to those students who demonstrated leadership skills, had been a

good citizen, friendly and helpful to other students, not only within their own cultural group, but to those of another culture also."

An ESL teacher added, "We have International Day, or Multicultural Education Celebration, in April. The ESL Department is in charge of the event. It is a showcase of student performances from all ethnic backgrounds represented in the school. Students can sing, dance or act. We had dances from different Asian Countries and Hispanic cultural groups." A teacher assistant complained, "I had to stay after school every day for a few weeks to teach the ESL students a Vietnamese dance and had to take them home after the practice." A male teacher assistant commented, "All the dances were great. The Hispanic performance received a lot of attention because their music is very pleasing and exciting. In addition, the Hispanic dresses are very beautiful with all the stunning bright colors. The Vietnamese dance was not as well received. Our music was so bad and the dresses were not as attractive. I know the kids worked hard but they didn't receive as much applause as the Hispanic groups."

Another ESL teacher added, "We celebrate Cinco de Mayo on the fifth of May. It is a holiday for Mexican Americans because it was on that day in 1862 that Mexico defeated the French troops in battle. The French intended to capture Mexico City and take over the whole country. Their plans were changed when they met poorly trained but armed peasants in the town of Puebla. The French were forced to retreat, and the Mexicans kept control of their city. Today, May 5 is a national holiday in Mexico. In Mexico, people begin the holiday with a parade depicting the soldiers on both sides of the battle. Men dressed as women also march to show that women soldiers traveled with the army to cook and nurse the wounded men. Many women also fought for victory in the Battle at Puebla. In Oklahoma City, the Latino Community Development Agency and the Hispanic community have a parade every year. Although not all Hispanics celebrate Cinco de Mayo,

most of our students are Mexican American. For that reason, we celebrate the holiday every year.

At Green Country High School, we encourage the students to dress up. There was a lot of food and the kids performed different types of dances. Many teachers and students attended the assembly."

A social studies teacher added, "Besides the Brotherhood and Multicultural Education Clubs, we also have other clubs such as the Academic Decathlon, a club which depends completely on the grade point average (GPA) of the students. The Announcement Club is a club consisting of students from other clubs such as the Drama Club or the Reserve Officers Training Corps (ROTC). It is for students who are interested in announcing. The students in the club take turns throughout the year to help with the school announcements twice per day. Many times the announcements are in English, Vietnamese and Spanish. The Close-up Club is another club open to any student who is interested in raising money to go on an educational trip. We have four students who just came back from Washington, DC. The students went to the White House. They visited the United States House of Congress and the Senate. The students also met Senator Dole. They are very happy about the trip." The social studies teacher continued, "The Color Guard is also open to any student who is interested in helping with the presentation of the flag at all of the assemblies or banquets in our school. The Cheerleaders Club is comprised mostly of Caucasian students. Four years ago when I first came to this school, we had only one black student on the team. I complained about the lack of minority participation. The year after that, we had two black students. I'd like to see more minority students in the club but we are still working on this issue. The Company 'B' is a subgroup of the company. It is a dance group. Both groups are open to any student who can perform. However, because the students have to pay for their own travel expenses and outfits, none of the minority students join these clubs. I think some minority students would also be interested in it but

their parents can't afford the expense. Both groups compete with students from other schools both in and out of state. The ROTC is a club which is also open to any student. The teacher is hired by our district but they have their own curriculum to follow. Club ROTC promotes self-discipline, pride in our country and patriotism. In our school, we selected the Army, but other schools have selected the Navy, the Marines, or the Air Force. I saw the changes in some of the students who took this class, even those students with discipline problems. I had one student who consistently misbehaved in my class but when he attended the ROTC class, he was on his best behavior."

According to the social studies teacher, the Cry-Slurs is a musical singing group. The selection is based on the student's singing ability. The KAD/SADD stands for Kids Against Drug and Students Against Drunk Drivers. The Club is also open to any students who are committed to helping students who need help. We also have French Club, Spanish Club, German Club, and Latin Club. All of these clubs are for those students who took these foreign language classes. The National Honor Society is a club which also depends on GPA regardless of the students' ethnic background. The Student Council Club is the most active group. These students help with many charitable functions such as food drives. The council meets once per month with students from other schools and goes to a conference once per year to learn about new rules or different strategies so they can help other students more effectively. A social studies teacher said, "The Pep Council is open to any student who is interested in motivating other students by leading cheers. The Freshman Club is open to all freshmen who are interested in learning about school and needing support. The Science Club is a club for all students who are interested in science. The Sophomore Club is a club for all sophomore students who need extra support and want to be a part of school activities. Youth for Christ is a very good club. I see some changes in these students. The students meet on the first or second Wednesday of the month to study the bible and to discuss Christian youth. We also have mathematics and

English clubs for those students who are interested in these areas and want to participate in different contests. The American Indian Club is also open to any student who's interested in learning about American Indian culture, history and its contribution to American society. However, the club has the same problem as the Brotherhood club, because we only have American Indian and Black students who join these clubs."

Overall, the school tries to make the students feel welcome and to provide some type of support and opportunity to learn about school and other cultures besides their own. An ESL teacher added, "We want to build unity among all different ethnic groups." An assistant principal said, "We want to build unity within the diversity of our student population but it does not always work out the way we plan. We will continue to work in this issue." An ESL teacher commented, "The students tend to sit segregated in the classroom. The Vietnamese students sit together and the Hispanic students sit by themselves. For this reason, I assigned the Vietnamese students to sit next to the Hispanic students. The students are also segregated in the hall and especially in the cafeteria. A majority of students hang around with students from the same ethnic background; only a few are mixed with students from other ethnic groups." One assistant principal commented, "The communication is open. The students from different ethnic groups converse with each other outside of the classroom but growth is still needed in this area."

The segregation is also clearly defined between the regular students and the students in the special education program. A special education teacher commented, "Although blacks make up 28% of student population, a majority of students in special education are blacks."

An English teacher said, "We have some problems with fighting among Hispanics and Asians and Hispanics and Black students, but in my classroom I have all different ethnic groups sit together, they all talk to each other without any problems. It seems that

when they are outside of the classroom, they want to show off to their friends. It is not just in our school; all schools have this same problem."

Another ESL teacher pointed out, "I think when a Vietnamese and a Hispanic student get into a fight, it is not because of racial problems but because they are teenagers. We had some problems last year because of the principal's lack of experiences. The principal called for a special staff meeting every time the kids had a fight. Mrs. Redaport came to our district from a school district that was predominantly white. She didn't have any experience in dealing with minority students, so every time the kids fought, she assumed it was a racial problem. This year, we have a principal who has been with the system for awhile. He understands about the students' cultures and handles the discipline well. He treats all students equally; if there is a problem, he calls all those 'trouble kids' to the office. He talks to teachers and to these kids one by one; soon, he gets to the root of the problem. He handles the problem himself so we didn't have to attend those special meetings this year. In our ESL department, we have an ESL advisory parent council. We share with our parents any problems. At the same time, our parents can voice their concerns. This council was established two years ago by the Hispanic ESL teachers as a result of some complaints from the parents. The students complained that some teachers treated the Vietnamese students better than the Hispanic students. The parents came to school to talk to our department and the principal. To address this problem, we had a meeting once per month for our parents. Mrs. Turner has been very supportive to the idea. She makes all the arrangements for the meetings and guest speakers. The average participation is between five and forty parents."

An assistant principal stated, "We don't have strong support from the Asian parents. There were not many Asian parents who came to the meeting even though all the invitation letters were in English, Vietnamese and Spanish. We also have our teacher assistants call the parents to remind them of the meetings."

A social studies teacher noted, "Last year we implemented the Students Against Violence Education (SAVE) Program. This program was sponsored by the principal, a counselor and some teachers. The committee invited students from different gangs and students from different ethnic backgrounds to the meeting to talk about the problem and to find a solution to deal with the problem. We haven't had any more fighting among any ethnic groups this year." A counselor said, "I think the main problem is the lack of understanding about other cultures. The Black students get upset because the Asian students look away when they walk by them. The Hispanics get upset because the Black kids speak too loud when they address them and the Hispanics talk at the same time and they don't take turns nor in a polite way. The students do not understand that the Asian culture does not look straight into the eye, the black culture allows its members to talk very loud and in the Hispanic culture it is okay to talk at the same time, you don't have to wait for your turn. After we had people from our central office and from the State Department of Education come talk to our students, they accepted each other better." An assistant principal added, "We had some problem when dealing with ESL students because the Asian student services and the Hispanic student services have different rules. When the people from the central office don't talk to each other, it creates some problems for us, especially when we don't even have any input into the hiring of the teacher assistants."

An English teacher explained, "We now have the multicultural education literature class to help students better understand the differences among cultural groups in our school. However, this is not soon enough, we should start with freshmen and definitely with the sophomores." An assistant principal explained, "We offer multicultural education literature as a graduation requirement. It is one of the five required courses in our district; the students can take at least two in each semester. We will have at least 1/6 of the senior students taking multicultural education literature."

According to faculty at Green Country, all students have an equal opportunity to compete for an award regardless of their ethnic background, or intelligence level. There are different types of awards including good behavior, perfect attendance, and best performance. Some of the criteria are strength of character, record of scholarship, leadership activities, all around achievement, good behavior, good citizenship, personal growth, as well as the amount of time and effort expended in the service of Green Country High School. In addition, each department also nominates one of their best students from that field of study. The awards include Green Country Medal of Honor, Faculty Awards, Banner Award, Herald Award, Quest Award, Torch Award, Varsity Award, Honor Students National Merit Scholarship Program, American Legion Citizenship Award, American Society of Women Accounts, B. C. Clark Athletic Award, Coca Cola Bottling Company, Northwest Classen, Green Country, City Panhellenic Association Award, Phi Beta Kappa Award, Urban League Academic Excellence Award, Downtown Lions Club Representation, Girls State, Boys State, American Indian Student Services, America's Pride of Oklahoma City, Black History Club, Company 'B'/Pom-Pom Squad Service Awards, Bilingual Department, Business Department, English Department, Fine Arts Department, Mathematics Department and Vocational Department. The awards assembly is organized by the Scholarship and Awards Committee which is made up of the principal, counselor, and some teachers. The Assembly Awards Program is an annual activity which is held in the first week of May every year."

One teacher commented, "Our district is an urban district; any student can enroll in the district. We welcome any kid regardless of their background or national origin. Kids are kids. I don't care if they are white, black, yellow, brown, poor or rich; their social background and race mean nothing to me. They are my students and my job is to teach them and do the best I know how to help them reach their dream. There is not really a main group because there is so much diversity even within an ethnic group."

In summary, although a majority of the students at Green Country High School come from different ethnic backgrounds, they all have the same opportunity to compete and to reach their full potential. The school provides different programs and clubs to meet the needs of all students. Within the last six years, the school has implemented the Great Expectations Program at several elementary schools. This program is based on the philosophy that 'All Students Can Learn.' As a matter of fact, this concept is the district 'motto' and is displayed in poster form in all schools within the district. The district believes that if the students are provided an opportunity to learn and teachers have high expectation for the students, all students can learn. However, the implementation of this program is on a voluntary basis. Thus, it depends on the leadership of the principal. Nevertheless, because this program is currently focused only on the elementary level, in the last two years, the district has duplicated the Equity 2000 program at the secondary level. The program was initiated by the College Board. The purpose of the program is to eliminate tracking and to facilitate academic excellence and equity to all by requiring that all students take pre algebra by the eighth grade, algebra by the ninth grade and geometry by the tenth grade. The College Board report states that when minority students are tracked out of algebra and geometry, the gates to college are slammed in their faces. However, if students took algebra and geometry in high school, the gap in college-going rates between minorities and whites virtually disappears. By adopting this program, the school will be able to provide all students with an opportunity to go to college if they wish to do so."

The district philosophy states:

We believe that all children can learn in an environment with high expectations although their potential and abilities may differ. With all concerned parties working together as a team, children will learn what is expected of them. Their high expectations will make it possible for students to master basic skills,

acquire productive work habits and achieve social success now as well as in the future.

According to the assistant principal, Green Country High School faces the same problems as any other urban school throughout the country; these problems include the lack of parental involvement and the support of the community. The district has tried to improve this problem by redefining school attendance areas. Recently, the school board has ended 25 years of crosstown busing. According to a central office staff, the superintendent is very supportive of the plan and said, "Just because a few people are not happy with the concept, I don't think it is overwhelming that the concept is not workable." An equity committee was established two years ago to assure the distribution of finances would be equal among all schools within the district.

#### The Faculty

The faculty at Green Country High School is comprised of 80 certified teachers, one principal, four assistant principals, and 26 teacher assistants and support staff. There are also six counselors: one is funded through the Indian program, one is funded through the Federal Emergency Management Assistance (FEMA), one is funded through the Vo-Tech School-To-Work Program, and three are funded through their school district. The average teaching experience is 16 years. Fifty-two percent of the teachers have an advanced degree. About 70% of the teachers are Caucasian, 24% percent are black, two are Asian, one is Iranian, and one is Native American. There are no Hispanic teachers but there are six Hispanic teacher assistants.

An assistant principal commented, "We don't have enough minority teachers. In ten more years when all current minority teachers in this school are retired, there will be no minority teachers. In 1983, I was involved in a hiring process where a young man was hired who recently graduated from Langston University (founded as an African American university). Since then, we have not had any young minority applicants who recently

graduated from college. Our kids now are very materialistic; they don't want to go into the teaching profession when they can make more money in other lucrative professions. In the meantime, we have to provide the training to our current teachers so they can be more sensitive to cultural type issues. You can't teach the students if you don't understand the ways of their culture, or what problems and baggage they carry. You have to take those things into consideration as long and short term goals."

Green Country is under the leadership of Mr. Smith, an African American principal who has been with the district for several years as a middle school principal. Mr. Smith has been known for his firm discipline.

On the administrative team, under Mr. Smith's leadership, there are four assistant principals. Mrs. Turner is one of the assistant principals whom I have known for a few years. Mrs. Turner is a product of the district. She graduated from one of the high schools in the district and has been a teacher or an assistant principal for over eight years. Mrs. Turner is a friendly and dedicated person who has a special interest in involving parents in the education of their children at her school.

As the bell rang, a stream of students swept through the halls and soon disappeared into their classrooms. After I toured the hall twice to observe the students, I went back to the office to meet with Mrs. Turner, the first one on my list for an interview. I also wanted to discuss my schedule of dates and times which I would be spending at her school with participating counselors, teachers, and support staff.

The minority students comprised 62% of the student population; however there was not a single poster, bulletin board, or display, in the halls or cafeteria that reflected the diverse culture of African American, Asian American, American Indian, or Hispanic students.

A librarian commented, "We have books about different ethnic groups but they have been shelved with the others." There were some posters from The College Board

promoting the American College Test (ACT) and posters from a few colleges and universities within the state of Oklahoma and from other states. There was also one bulletin board and one display of the ROTC recruiting graduated students to join the Army.

When I asked the multicultural education literature teacher about her approach to instruction, she commented, "I believe the teachers here use the same instruction to all students regardless of their ethnic background. Of course, I can only speak for myself. I hope they don't let any differences show." An ESL teacher said, "I used different books to teach the students but I don't think other teachers do. It depends mainly on the teacher." An assistant principal added, "Some teachers make a great effort to expose their students to a variety of materials that have ethnic foundation. In the Black History Club, an outside classroom activity, Mrs. Karla uses different approaches to inspire the students in learning about their own culture as well as culture of others. The club meets every Thursday to discuss different issues or to listen to a variety of cultural ethnic presenters. The club hosts an annual one week celebration of diverse activities. The celebration is held in February, Black History month."

The participation is completely based on volunteers; however, not all students and teachers in the school participated. A large number of teachers and students participated by wearing a friendship bracelet, discussed the representation of color, learned the meaning of the flags from different countries, decorated classroom doors, sampled ethnic food, and participated in a cultural costume day. In addition to the Black History celebration week, the ESL department also sponsors the International Celebration in April and the Cinco de Mayo in May.

A counselor pointed out, "We have different programs to provide support and to address the different needs of our students. In the ESL department, teachers and teacher assistants speak the native language of the students to help those students who are limited in English. We have an Indian counselor who provides support and cultural knowledge to

the American Indian students. The FEMA counselors work closely with those students whose family members were hurt or killed in the bombing on April 19, 1996. We also have a school-to-work counselor who works with those students in the program and the business communities. Two other counselors and myself work with all students. I would like to see more ESL students mainstreamed into regular classrooms because the students who stayed longer in the program seem to have a greater fear going from a more restricted environment to a less restricted environment."

A special education teacher said, "We have the multicultural education literature class. It is a required multicultural education literature class our students need by the time they graduate."

Some faculty members at Green Country indicated that the majority of teachers use the same approach of instruction to all students and believe that all students deserve this same treatment.

When I asked about teachers' attitude toward students, one ESL teacher commented, "Most teachers treat all students the same. A few teachers treat Asian students better than the Hispanic students." A social studies teacher added, "When I first came to this school, I had a concern about Black and Asian students being stereotyped. However, teachers have changed their attitude when participating in multicultural education training. We had presenters from different ethnic backgrounds talk at our inservices. I attended a lot of training in multicultural education and found it to be an eye opener. You learned things that made you realize the attitudes and behavior you had were not appropriate to your students' culture. If you don't know about your students' culture, you form your own opinion and react based only on what you believe. Therefore, you might do harm to your students without realizing it."

An assistant principal stated "We have a lot of diversity in our school. After 15 years, diversity became more diverse. Our faculty is still learning how to adjust to the

makeup of the student body. Some teachers are offended when the Hispanic students speak to each other in their native language. The teachers believe that when the Hispanic students speak Spanish, they are talking about them or saying something disrespectful. However, they allow Asian students to speak their native language. I have been exposed to some situations and also observed some Asian students who have grown up in this country; they are just like any other American students. These students are no different than other students. Many teachers stereotype Asian students to be smart; but we have some Asian students that need support and guidance. Asian students need to be recognized as individuals. Consequently, of these stereotypes, the student misses out on the support they needed. Yet, the opposite view indicates teachers are more often on the defensive with the African American, especially African American males. The students indicated that the teachers don't view them as a young person like any other student. I believe we still have a long way to go because of growth in relationships among different ethnic groups needs to take place. The faculty members have been exposed to multicultural education workshops in terms of sensitivity but I still think growth needs to occur; it has to be an on going process because their total understanding is not quite there yet."

An ESL teacher explained, "I think teachers' attitude is the same to all students. I know the Hispanic students complained that teachers treat the Asian students better, but I don't think so. As a teacher, I give the same assignments to all my students. Afterwards, I look at the answers to see if they are correct and then I add all the correct answers. You don't add more points or take away some points, just because the student is Vietnamese or Hispanic. As a teacher tends to call on the students who do their assignment and turn in their homework, some of our Hispanic students do not turn in their assignments and when called on they don't know the answer because they did not do the assignment. Most Asian students know the importance of studying and turning in their assignments. We also had Asian students graduating as valedictorian every year. In the last few years, we've had

Asian students who grew up in this country that did not take education seriously. In comparison, we have those students who came here recently from Vietnam. These students have studied under the current education system--a corrupted system that produced mediocre students. All the good Asian teachers from the previous education system have either left Vietnam, got fired or quit because they do not agree with the current system. We also have some students who have not been in school since the Communists took over Vietnam. All of these students lack a lot of skills." Another ESL teacher added, "In this school, students come from all different ethnic backgrounds, so the teachers treat all students the same."

### Meanings

When I asked Mrs. Turner what multicultural education means to her, she responded, "It's a diversified outlook on what education means. It is a challenge to fund the right strategy to serve all students because it will benefit the whole group." One counselor added, "Multicultural education is the way of understanding the diversity of people. A social studies teacher said, "Multicultural education is an awakening way of learning to accept and understand all people." As an ESL teacher pointed out, "Multicultural education is a way to bring all ethnic groups together so we can live in harmony. We can be alike or different even if we come from all different countries. The prejudice may occur in the rural areas, but not in the city. We must remember that this country is made up of people from all over the world. We must learn to accept our differences. We have different beliefs, we eat different types of food, but we all are American." An English teacher commented, "It is a way to bring in literature from the diverse backgrounds other than Caucasian, although I basically stay with African, Asian, Native and Hispanic Americans. These groups are the main ethnic groups in our school. The junior high students study American literature which is mostly religious from the very beginning and certainly all white. Some students grow up thinking that white people are the only ones who write novels or stories, which

simply isn't so." An ESL teacher commented, "Multicultural education is a way to help us understand each others culture so we can get along."

In summary, the administrator, counselor, and teachers at Green Country High School defined multicultural education as follows: 1) It is a diversified outlook on what education means, or does not mean; 2) It is a way to understand and be introduced to the diversity of people; 3) It is a strategy to serve all students because it will benefit the whole group; 4) It is an awakening or a way to learn the acceptances of all people and to understand why people behave in a certain way; 5) It is a way to bring the ethnic group together so we can live in harmony; 6) It is a way to learn to accept our differences. We have different beliefs and eat different food but we all are American; 7) It is a way to bring in literature from other than European American because the students grow up and go through school thinking that whites are the only people who write which simply is not so; and 8) It is a way to help us understand each other's culture so we can get along.

According to Green Country High School faculty members, the multicultural education class was initiated by the central office as a result of House Bill 1017. The school administrators, teachers, parents, and students did not have any input in this decision. However, the Brotherhood Club, the International Celebration, and the Cinco de Mayo Celebration were initiated by teachers, students, and faculty of Green Country High School. The Brotherhood Club was established even before the passage of House Bill 1017.

Multicultural education was neither permeated across the school curriculum nor included in daily activities. Outside the multicultural education literature class, the students in the school were only exposed annually to a one-week celebration in February for the Brotherhood Club, one day for the International Celebration in April, and one day of celebration on May 5 for Cinco de Mayo.

"These are types of activities providing some awareness of other cultures that existed in our school, but multicultural education was not addressed in daily instruction," said the assistant principal. She explained further, "In our handbook, I noticed the district has offered different courses under the social studies area. Beside the multicultural education literature class, the student can learn about Asian, Hispanic, American Indian or African American culture. I think it is a plus because the district will have a block schedule and the student will have opportunities to select different elective courses. This is not a new issue; the district offered these classes when I was in high school then later eliminated them."

In response to the question about professional development in multicultural education, the assistant principal stated, "Basically the teachers do not think multicultural education training is important. We have some teachers who claimed that they were knowledgeable about multicultural education; therefore, they don't think they needed to attend the training again. We also have some teachers in the denial stage and indicated that they treat all students the same. I believe that regardless of how much the teachers know of the subject, they need to accept all this knowledge and make it become a part of their daily activity. They must walk the talk. If not, what they know is not important. I think that if the state does not mandate the training, a lot of districts wouldn't offer the training and teachers would not attend and be exposed to knowledgeable information they need. I think it goes back to the lack of diversity in all the decision-making levels. We don't have minorities at the legislative, State Department of Education, school board or superintendent levels. We don't even have enough minority principals. If we had minorities in all levels of decision-making, we wouldn't have to mandate the training. Even though they don't act on the issue, they are sensitive to the needs of the students."

An ESL teacher said, "In the last few years, we had trouble among students from different ethnic groups; so we invited some guest speakers to speak to our teachers on inservice day."

The district also offers multicultural education training throughout the year. In addition, the district collaborated its effort with the universities, the State Department of Education, and some other school districts around the city, to have an annual conference on multicultural education. There were about 400 teachers, including some from Green Country High, and administrators that attended the conference last year. Every year, the ESL department provides training in culture awareness during our preschool inservice to any teacher in the district."

When I asked what problems teachers encountered in multicultural education and how the problems have been overcome, an English teacher said, "Currently, the district offers multicultural education under the social studies area; therefore, I have a hard time convincing the administrator because it was not a part of the mainstream curriculum." The administrator and the English department said that the students should study English and Shakespeare, but I think multicultural education is important because it is contemporary and it deals with daily life in today's setting. Teaching multicultural education literature leads to the old school and/or new school thought. Besides, the students can always learn American literature in college."

According to the district faculty members, the professional development office provides multicultural education training throughout the year. Other training includes Great Expectations, Great Ideas, Motivational Songs, Key to Successful Meetings, Cooperative Learning, Learning Styles, Parent Outreach, Assertive Discipline, and Core Knowledge. Training is held several times throughout the year.

In the last two years, Green Country school district has focused on its training for all teachers of mathematics with hands-on approaches. According to the mathematics coordinator, this method meets the needs of all learning styles--visual, auditory, and kinesthetic. All the training sessions were held in the summer or on Saturday. The training

was conducted by the 1994 and 1995 National Mathematics Teacher of the Year, who resided in a neighbor state.

In 1995, Mrs. Carla was selected as the Disney World Teacher of Mathematics. A central office staff member explained further, "The teachers in our district love her. She not only has a broad knowledge in her field, but she is also a very enthusiastic practitioner. She inspired our teachers and motivated them to become better teachers. Now we have a group of teachers who attend most of Mrs. Carla's training even if it means traveling to another city; they call themselves 'Carla's Groupies.'"

One mathematics teacher stated, "At first, I didn't like attending the Saturday workshops because I believe I should devote that time to my family. However, one day when I was talking to another teacher at my school about my students failing their last test in algebra, my colleague told me I should go to this workshop. She explained that the consultant is very good so I decided to attend the training. I was so surprised to discover she was the best math speaker I had ever heard. I learned to teach algebra using algebra tiles. That night, I even use the tiles to teach my daughter and in 15 minutes she learned the concept and solved five problems. I thought that if my daughter could learn and solve the problems in 15 minutes, my students should be able to learn it also. When I went to school on Monday, I borrowed the algebra tiles from other teachers to work with my students. To my surprise, the students caught on and learned the concepts very quickly. The next week I had to give the tiles back to my colleagues. Some students liked them so much they bought a set from me to take home to share with their parents and friends. On the last test, all my students passed the test and many students made 80s and 90s. Now I attend all the mathematics trainings."

According to Green Country High School faculty members, there were different types of awards given to teachers at the end of the year including perfect attendance, services and leadership for activities or functions at the school or associated with cafeteria

or hall duty. In addition to those awards, the principal also gave some awards to teachers who she thought demonstrated leadership skills. However, some teachers thought that it did not reflect the true picture because it was too subjective. The social studies teacher commented, "It always seems one-sided; the majority of teachers were white." An ESL teacher commented, "I would never be qualified because what I teach is not related to her daily function." The English teacher said, "We have our award every day. Teaching these students is the best reward for us. They are great kids and it is a great thrill to see them learn. So, that is our reward!"

#### Summary of Green Country High School

Green Country High School is located in the northwest central segment of a metropolitan school district. The state assures that any eligible student can enroll in the school regardless of their race, cultural background, gender, or national origin.

Green Country High School is a caring place for all students, a place where the students can make their own decisions and have an equal opportunity to compete for any awards. The school places equal value on each culture. Thus, the school offers different programs which are designed to meet the needs ranging from language to culture of each student. The school district not only encourages all students to compete, but also ensures that all students have an equal chance to enroll in high academic classes and to participate in any program they desire.

At Green Country High School, teachers, administrators, counselors, and parents focused on providing the support to all students because of the diversity even within a cultural group, thus, there is no explicit rules that divide "insiders" from "outsiders." This school has been analyzed as an individualist environment.

## **CHAPTER VI**

### **Analyses of Running Wolf High School and Green Country High School**

This chapter will provide analyses of teachers' perspectives on multicultural education across the school curriculum within the social contexts of Running Wolf and Green Country High Schools. I finally will discuss the findings from the two schools, emphasizing the corporate environment, high grid, high group and the individualist, low grid and low group of Mary Douglas' Topology.

#### **Running Wolf High School**

##### **Analysis of Mary Douglas' (1982) Typology**

###### **High Grid**

A review of community, student activities/opportunities and rewards and faculty rewards will support the high grid descriptors:

At Running Wolf, an individual's identification is heavily derived from group membership. There is an explicit view of two cultures represented through the students in the school--the American Indian and European American culture. An explicit set of institutionalized classification keeps them apart and regulates their interactions by restricting their options; cultural members have no individual autonomy in making decisions.

The American Indian students were placed in programs designed to meet their needs. The programs limit American Indian students in their access to higher academic classes and the opportunity to study with students of other races. The school has been criticized by European Americans as "catering to the American Indian students." The school also receives criticism from the American Indian parents for "picking on American Indians."

The tension between American Indians and European Americans in the community did not stop outside of the school door but was perpetuated throughout the school. At the beginning of the year, there were some problems between American Indian students and

European American students. There is an explicit view of two cultures represented through the students at Running Wolf High School--the American Indian and the European American culture. The students from these cultures react and behave within their cultural framework.

A majority of American Indian students are growing up being influenced by their culture. These students believe group recognition is important and individual recognition is not acceptable. The Indian students have no individual autonomy in making decisions.

The individual's behavior is subject to controls exercised in the name of the group. The American Indian students don't like to show-off or compete within their group. According to the multicultural education teacher, some American students stopped taking the test when they saw their friend quit; roles are basically hierarchical but status and leadership roles are governed by competence. Running Wolf community is located in American Indian territory; therefore, it is governed by an American Indian chief who is elected by Indian members of the tribe. The current chief of the Nation was formerly a counselor at Running Wolf.

This same pattern is also found in school. The school is under the leadership of a superintendent who has total responsibility for the management of the school.

There is a clearly defined expectation and role distinction for students at Running Wolf High School. The American Indian students are placed in a track system that isolates them from others. In their particular social class, they learn about their role as Indians and learn to fulfill the expectation which the school and the society has designated for them. The European American students are placed in a track which allows them to compete in school later in life.

The students are segregated into subgroups based on race. The segregation between American Indian students and European American students is not only in different educational trackings but also in racial backgrounds. Most of the American Indian students

who are either full-blood or have the physical appearances of an Indian associate only with each other. European American students associate with other European students. The American Indian students who have less Indian blood and look more like the European Americans often associate with both groups. A social studies teacher said,

"Even though we live in a community that shows a blending of white and Indian, still you see that bigotry is alive. We have some white students who act as if they are wiser and better than the Indian students. They do not accept Indians even though their neighbors are Indians, or even if other family members are Indian. I don't react overtly to their comments and actions but just listen to them and accept what they say. I respect their ideas but hope to show that we all need to treat each other respectfully . . . Being an Indian myself, sometimes they think like . . . how can he know enough to teach me. They didn't say that directly to me but among each other."

The students at Running Wolf also are segregated based on socioeconomics. The segregation between the socioeconomic classes is also visible. In the cafeteria the "have-nots" sit on the south side; the white "haves" sit on the north side. The rules for social groups are explicit and well defined on Valentines Day. More than one third of the students at Running Wolf High School received flowers sent by their parents, family members or friends; while the "have not" often received no flowers.

The students also have different dress codes; e.g., a darker color of clothes indicated a gang member. Nevertheless, only American Indian students are members of the gangs; none of the European American students join these gangs.

The student and teacher awards are noncompetitive. In addition to the fund which Running Wolf High School received to educate the American Indian students, the school also received awards from private organizations that were designated only for American Indian students.

At Running Wolf High School, the American Indian students can compete for any awards; the European Americans can compete for awards which are given by the school only because some awards are funded from a private foundation that is designated for American Indians. Because many of the American Indian students have been placed in these special programs, they are trapped in the low-academic skill tracking system which keeps them in their "caste" role. Thus, many of these students are limited in the opportunities to compete in high academic classes. The gap in education between the American Indian and the European American students continues to widen. These explicit rules for different social groups are well defined. The students have very low or limited autonomy in making decisions, but they tend to follow rules that have been established for them to fulfill their roles. All teachers at Running Wolf High school are recognized for their work and dedication once per year. Last year was the first time the student council selected best teacher of the year. According to the principal, many teachers have worked beyond their duties, on the weekend, or later at night. Teachers were recognized for their dedication and hard work on Teacher Appreciation Day. "That's all we do for the teachers. I wish we could do more," said the principal.

Running Wolf High School is classified as high grid due to the descriptions that define high grid structure.

### **High Grid Structure**

1. Individual's identification is heavily derived from group membership.
2. Individual behavior is subject to controls exercised in the name of the group.
3. An explicit set of institutionalized classification keeps them apart and regulates their interactions by restricting their options.
4. Roles are hierarchical.
5. The roles at the top of the hierarchy have unique value and power (generally limited to a small number of individuals).

6. Cultural members have no individual autonomy in making decisions.
7. Students are segregated into subgroups based on race and socioeconomics.
8. Student and teacher rewards are noncompetitive.

### High Group

A review of community school programs, curriculum, staffing and assignment is made to support the high group. Running Wolf High School has a high group structure. In the high group structure, the social environment emphasizes the inside/outside relationship.

Running Wolf High School has a high group structure. In the high group structure, the social environment emphasizes the inside/outside relationship. Most of the American Indian students who are either full-blood or have the physical appearances of an Indian associate only with each other. The European American students associate with other European students. The American Indian students enrolled in American Indian history class called themselves "the Indians" and the European American students who enrolled in the Agriculture class called themselves "the Cowboys." There was some tension between these two groups at the beginning of the school year.

This high group structure places values on collective support for survival, and the perpetuation of the school is of paramount importance. The school plays an important role in the community. The school, as at most schools in rural communities, provides the patrons with many activities and functions. The patrons' allegiance to the school is strong. In high group structure, ritual and symbol used to affirm group (school) unity are manifested strongly. The school is named after an Indian family, and the school mascot also demonstrates a strong relationship to the American Indian culture. A social study teacher commented, "It is great to hear people at the football game say "go Indian, go Indian. It made me feel good." At Running Wolf High School, the beliefs, tradition and culture of American Indians are virtually indistinguishable from those beliefs in the

extended Indian community. The American Indian students receive strong support from the school. It is a school with strong heritage and proud traditions.

### Programs

The American Indian students received strong support from the school through programs designed for them: tutoring programs for reading and mathematics; bilingual education for English and Native language; Youth Fair chance for work experiences; and American Indian History class for history, heritage and culture and Indian education for Indian culture. These programs provide the American Indian students opportunity to be with other students from the same ethnic group and to learn about their culture and heritage. In addition to these programs, the students also received support from the American Indian Heritage Club, which was established by the American Indian students.

An assistant principal said, "We wanted to provide our students a chance to learn about their culture and heritage; if it takes a class then that is what we must do." This same pattern is reflected in community.

On the west side of town, a center was established to provide to the community instruction about ancient Indian artifacts, Indian arts or Indian history. In addition to the history learning experiences provided by the center, American Indian history is presented through the Indian drama production at a nearby town's amphitheater.

There is a strong relationship between the school and the community. The ritual and symbol used in the school as well as in the community are demonstrated by an annual festival that is cosponsored by the school, the Chamber of Commerce, the Kiwanis Club, community/business leaders and the Indian Nation. The teachers and community members worked closely together to help the students with the annual reunion for all the students who had graduated from Running Wolf in previous years. There is much support and allegiance to the Running Wolf Patriot heritage.

The social environment at Running Wolf High School and its community exhibited a strong criteria for the high group. Douglas (1982) explained that strong groups incorporate individuals in common residence, shared work, shared resources and recreation, and they exert control over family. Further, Douglas (1982) emphasizes that the pervading notion of group survival, which is manifested throughout the American Indian community, is a prominent benchmark in determining high group environments.

Running Wolf is very much like other rural schools in that the school is the focal point of the community because it is the largest employer in the community. The community depends on the school administration for the leadership and the education of their children. In return, the school also depends on the community to provide the students.

The school is under the leadership of a full-blood female Indian. Dr. Betty grew up in the American Indian culture and is very active in her tribal Indian Nation. Dr. Betty is a friendly and a caring person. She knows all the students by name and addresses them by their first name. She is proud of her heritage, and always has a smile. She said, "I am proud of my heritage and culture so I like to see the students have a chance to learn about our culture and be proud of our heritage." The assistant principal, the counselor, the multicultural education and the social studies teachers all are either full-blood or have a large percentage of American Indian culture. A majority of teachers have some percentage of Indian blood but have very limited understanding about the American Indian culture. Being Indians themselves, the teachers are supportive of the Indian students and believe that it is important for the students to learn about their culture and heritage. But not all teachers support multicultural education.

Running Wolf High School is classified as high group due to the description that defined high group structure:

## **High Group Structure**

1. Strict insider/outsider rules.
2. Group survival: perpetuation of American Indian tradition.
3. High allegiance to group; coordinated "life support" system.
4. Values derived from American Indian culture; little tension between European American and American Indian students.
5. Cultural members get life support exclusively from school.
6. Strong heritage of common beliefs and traditions in school.
7. Rituals and symbols used to affirm group (school) unity are manifested strongly.

## **Multicultural Education**

When I asked about the meaning of multicultural education, teachers often explained:

1. Make sure that everyone respects the culture of others; realize that no culture is better than another.
2. Understand that our way of doing things is not the only right way.
3. Focus on student learning styles and be aware of your teaching style.
4. Help students to build confidence.
5. Teach students from different cultures without showing any partiality or favoritism to any one group.
6. Present information so that all students can understand.
7. Give students an opportunity to learn about their history and cultural background.
8. Give the students an opportunity to learn about the cultures of people in the world not only in their own community or in the United States.
9. Learn about different cultures and be sensitive to the cultural needs of others.
10. Learn how to get along better.

In analyzing the definition of multicultural education, one can see that a majority of teachers believe in providing the students an opportunity to learn about their culture and heritage. It is clearly defined in high group structure with strong heritage of common beliefs and traditions in school. The teachers consciously or subconsciously are continually reminding the students of their heritage and culture through the curriculum and instructional approaches. The group has the power of control over the individual. A majority of these statements can be listed under the first three approaches in Grant and Sleeter "Five Approaches to Multicultural Education" (1987). The three approaches are Teaching the Culturally Different, Human Relations, and Single Group studies. The multicultural education teacher's and the social studies teacher's statements could be listed under the fourth approach, which is Multicultural Education. Their curriculum and instructional approaches were heavily concentrated on American Indian culture.

The multicultural education class was initiated by the central office and the principal, without input from the assistant principal, teachers, counselors, parents or students.

In a high group structure, the roles are hierarchical. The roles at the top of the hierarchy have unique value and power (generally limited to a small number of individuals) and there are many role distinctions at the middle and bottom runs. (Douglas 1982) The multicultural education curriculum has been taught mainly in the multicultural education class. However, the history aspect of different ethnic groups was also addressed in the social studies and history courses. The multicultural education curriculum did not permeate across the school curriculum; none of the teachers or school personnel thought of including the multicultural education curriculum in their daily lesson plans and activities.

According to the assistant principal, the current teachers at Running Wolf are good teachers and committed to educate the students. He explained, "We have good teachers now but at the time I was growing up, many teachers did not care for Indian students." The counselor commented, "Within the last few years, we have had a turnaround; many

teachers had retired. We have new teachers working in our school who are also Indians or have some percentage of Indian blood. These teachers care for American Indian students and treat them good. All teachers have a good attitude toward students."

According to the faculty members at Running Wolf High School, a 3-hour inservice training in multicultural education for all teachers and staff of Running Wolf school district was held at the high school in 1990, after the passage of House Bill 1017. Some teachers were not able to attend the multicultural education inservice provided by the district; they were allowed to use professional leave to attend a multicultural education conference sponsored by a university in a nearby town. But since then, there has not been any additional training in multicultural education held at the school. Two teachers, one a full-blood American Indian and one with a large percentage of American Indian blood, have an endorsement in multicultural education. None of the other teachers have additional college credits or training in multicultural education.

When I asked the participating teachers of the problems encountered in multicultural education, if any, and how these problems have been overcome, the multicultural education teacher indicated that there is a lack of support from other teachers. All teachers at Running Wolf believed it was important for the American Indian students to learn of their culture and heritage. Some teachers believed multicultural education class is a privilege class such as band and music and that the skills provided in the multicultural education class will not be useful for the students later in life. The English teacher said that teachers lack a knowledge in multicultural education, but that there was not enough inservice training in the subject. All participating teachers believe that multicultural education can be taught in the multicultural education class. None of these teachers included multicultural education in their daily lesson plan and activities.

## **Green Country High School**

### **Analysis of Mary Douglas' (1982) Typology**

#### Low Grid

A review was made of community, student opportunities, student rewards/awards and faculty awards to support a low grid structure. In the low grid social environment, the cultural members have full autonomy in making decisions.

Green Country High School is located in the northwest central segment of a metropolitan school district. Within the last four decades, Hispanics, African Americans, Asians and Native Americans have moved into the community. The school reflects the picture of the community, with a large percentage of different ethnic students enrolled. Although at Green Country, the student body is made up of students from different ethnic groups--African American, Hispanic American, American Indian, European American and Asian American--the students are diversified even within a cultural group. The Hispanic cultural group includes students with cultural ties to Mexico, Puerto Rico and various South American countries. There is no pressure from the group. The students have full autonomy in making decisions.

Students are integrated into one pluralistic environment. A majority of students participated in the Brotherhood Week, which celebrated and valued the contributions of all different ethnic groups. All students are encouraged to get acquainted with students from other ethnic groups outside of their ethnic group. The friendships among students, especially from different ethnic groups, were valued and encouraged and demonstrated through the criteria of the friendship bracelet. One teacher commented, "We encourage students to make new friends, someone other than people they hang around with." Another teacher added, "We wanted to provide unity within a diversity of students. At the Brotherhood Celebration, the guest speaker stressed to the students that being a minority--African American, Asian, Hispanic or Native American--should not stop them from

reaching their dream. Through hard work, persistence and belief in themselves, they can overcome any barriers and achieve their dream.

The school also celebrates International Day, or Multicultural Education Celebration, in April and Cinco de Mayo in May. These two events are showcases of student performances from all ethnic backgrounds represented in the school. The students can sing, dance or act. The students are encouraged to sample ethnic foods and to wear native costumes or the costume of any cultural group in which they are interested at these cultural events. The school has tried to make students feel welcome and to provide support and opportunity to learn about the school and cultures other than their own.

Student roles and status are achieved based on individual accomplishments. The individual is known by his life history and character rather than by a particular role distinction. (Lingenfelter, 1982) At Green Country High School, all students have a "fair" environment and each individual is valued for personal history and character strengths. There seems to be something for everyone to excel in. In addition to state-required courses, students can participate in choir, band, athletics, vocational, computer, ROTC, art and other electives.

Although a majority of the students at Green Country High School come from different ethnic backgrounds, they all have the same opportunity to compete and to reach their full potential. The school provides different programs and clubs to meet the needs of all students.

The district philosophy states:

We believe that all children can learn in an environment with high expectations although their potential and abilities may differ. With all concerned parties working together as a team, children will learn what is expected of them. Their high expectations will make it possible for students to master basic skills, acquire productive work habits and achieve social success now as well as in the future.

The low grid structure emphasizes an individual; moderate "competition" for role status. All students, regardless of race, intelligence level, gender, or national origin, have the same opportunity to compete for an award. There are different types of awards, including good behavior, perfect attendance, and best performance. All the rewards are competitive.

Some of the criteria are strength of character, record of scholarship, leadership activities, all around achievement, good behavior, good citizenship, personal growth, as well as the amount of time and effort expended in the service of Green Country High School. In addition, each department also nominates one of their best students from that field of study. The awards include Green Country Medal of Honor, Faculty Awards, Banner Award, Herald Award, Quest Award, Torch Award, Varsity Award, Honor Students National Merit Scholarship Program, American Legion Citizenship Award, American Society of Women Accounts, B. C. Clark Athletic Award, Coca Cola Bottling Company, Green Country, City Panhellenic Association Award, Phi Beta Kappa Award, Urban League Academic Excellence Award, Downtown Lions Club Representation, Girls State, Boys State, American Indian Student Services, America's Pride, Black History Club, Company 'B'/Pom-Pom Squad Service Awards, Bilingual Department, Business Department, English Department, Fine Arts Department, Mathematics Department and Vocational Department. The awards assembly is organized by the Scholarship and Awards Committee which is made up of the principal, counselor, and some teachers. The Assembly Awards Program is an annual activity which is held in the first week of May every year.

At Green Country High School, the rules for social groups are vague and ill-defined; group success is temporary. The Green Country district provides different programs and clubs to meet the needs of all students and to prepare them for college. The district "motto" is "All Students Can Learn." Within the last six years, the district has implemented the

Great Expectations Program at several elementary schools on a voluntary basis. The district believes that if the students are provided an opportunity to learn and teachers have high expectations for the students, all students can learn. For secondary levels, the district has implemented the Equity 2000 program. The purpose of the program is to eliminate tracking and to facilitate academic excellence and equity to all by requiring that all students take prealgebra by the 8th grade, algebra by the 9th grade and geometry by the 10th grade. All students, regardless of their gender, race, language and social-economic level, are required to participate in the program so they can go to college after they have finished high school if they so desire.

Green Country High School also provides this opportunity to any student who has an interest to attend the school. There were no insider/outsider rules.

One teacher commented, "Our district is an urban district; any student can enroll in the district. We welcome any kid regardless of their background or national origin. Kids are kids. I don't care if they are white, black, yellow, brown, poor or rich; their social background and race mean nothing to me. They are my students and my job is to teach them and do the best I know how to help them reach their dream. There is not really a main group because there is so much diversity even within an ethnic group." A teacher commented about the principal, "He treats all students equally; if there is a problem, he calls all those 'trouble kids' to the office. He talks to teachers and to these kids one by one; soon, he gets to the root of the problem. He handles the problem himself so we didn't have to attend those special meetings this year. In our ESL department, we have an ESL advisory parent council."

The district has recently redefined school attendance areas. The school board has ended 25 years of crosstown busing. The school superintendent believes that with the neighborhood school district concept, the district will be able to gain support from the

parents and community, as well as to provide the students a chance to get to know their friends from within their neighboring areas.

According to Green Country High School faculty members, there were some recognition and awards programs for teachers annually. All teachers can compete for these awards. A few teachers believe that some of the awards do not reflect the true picture of a good teacher because selection is very subjective and has been geared toward European American teachers.

The bilingual teacher commented, "The selection criteria is fair because I got the award last year. There are different types of awards. The awards are for working extra duties; academic or leaderships or perfect working attendance."

The English teacher commented, "We have our award every day. Teaching these students is the best reward for us. They are great kids and it is a great thrill to see them learn; so, that is our reward!"

Green Country is identified as low grid due to the descriptions that define low grid structure:

### **Low Grid Structure**

1. Emphasis on individual; moderate "competition" for role status.
2. Considerable individual autonomy; low "insulation."
3. No insider/outsider rules.
4. Student roles and status are achieved based on individual accomplishments.
5. Students are integrated into one pluralistic environment.
6. Student and teacher rewards are competitive.
7. Rules for social groups are vague, ill-defined.

### **Low Group**

In the low group structure social environment has no explicit rules that divide "insiders" from "outsiders." (Douglas, 1982, p. 209) Green Country High School is in an

urban school district, located in a metropolitan area. The state mandate ensures that eligible students can enroll regardless of their race, gender, or origin. A majority of the students at Green Country High School are bused from the south and northeast quadrants of the city. Thus, the survival/perpetuation of school is of no importance.

At Green Country High School, teachers, administrators, counselors, and parents focused on providing the support to all students because of the diversity even within a cultural group; thus, there are no explicit rules that divide "insiders" from "outsiders." This school has been analyzed as an individualist environment.

The pressure from group-focused activities is weak and individuals cooperate with one another primarily for the instrumental end. The students get life support from their own ethnic community outside of the school. The cultural members do not get their "whole life-support" (Douglas, 1982, p. 205) from the school. According to an ESL teacher, within the Asian Group the Vietnamese students participated in the annual "Tet" (New Year) celebration sponsored by the Vietnamese community. The Laotian students attended their New Year celebration in April, sponsored by the women of the Laotian community. The Japanese students, Chinese students, Korean students and other Asian students participated in their own cultural holiday celebrations.

At Green Country High School, all students were valued and treated equally. All cultural groups were considered special and important because all events were open to any ethnic group. In supporting the diversity at Green Country High School, a majority of teachers and students work together preparing for different cultural events. All students and teachers were encouraged to participate in one week of culture celebration sponsored by the Brotherhood Club, one day of International celebration held in April, and the Cinco de Mayo held in May, which is sponsored by the ESL department. An ESL teacher added, "We have International Day, or Multicultural Education Celebration, in April. The ESL Department is in charge of the event. It is a showcase of student performances from all

ethnic backgrounds represented in the school. Students can sing, dance or act." Because different cultural groups only worked temporarily in these events, pressure from the groups on their members was very weak. In the low group social environment, people create social groups, but they are often temporary and place very little pressure on members. The emphasis is on individual accomplishment rather than group endurance and success. The ritual and symbol used to affirm group (school) unity were not manifested.

In responding to the question on teacher attitude toward students, most of the teachers indicated that teachers' attitudes are very positive. A social studies teacher commented, "When I first came to work at this school, I think teachers treated black students and Asian students differently, but now I believe teachers treat all students the same."

In explaining how the students perceived differently, an ESL teacher commented, "I think teachers' attitude is the same to all students. I know the Hispanic students complained that teachers treat the Asian students better, but I don't think so. As a teacher, I give the same assignment to all my students. Afterwards, I look at the answers to see if they are correct and then, I add all the correct answers. You don't add more points or take away some points just because the student is Vietnamese or Hispanic. As a teacher, I tend to call on the students who do their assignment and turn in their homework. Some of our Hispanic students do not turn in their assignment and when called on, they don't know the answer because they did not do the assignment."

A special education teacher added, "In this school, the students come from all different ethnic backgrounds, so the teachers treat all the students the same." Green Country High School is a caring place for all students, a place where the students can make their own decisions and have an equal opportunity to compete for any awards. The school places equal value on each culture. Thus, the school offers different programs which are designed to meet the needs ranging from language to culture of each student. The school district not only encourages all students to compete, but also ensures that all students have

an equal chance to enroll in high academic classes and to participate in any program they desire.

The elective programs include the Pep Council, the Freshman Club, the Science Club, the Sophomore Club, Youth for Christ and American Indian Club. The school also has the English as a Second Language for the non or limited-English speaking students and a special education program for those students needing extra help. Reflecting the individualized mission at Green Country, students maintain their own individuality and are encouraged to participate in student activities socially and competitively. In order to support students to become what they wish to be, the district has developed the philosophy and communicated in an effort to educate all individual students regardless of their ethnic backgrounds.

Green Country is identified as low group due to the descriptions that define low group structure.

#### **Low Group Structure**

1. Group success (temporary).
2. Low to moderate (evolving) allegiance to group.
3. Survival/perpetuation of school is of no importance.
4. Cultural members get life support from sources other than school.
5. School allegiance is nonexistent.
6. Rituals and symbols used to affirm group (school) unity are not manifested.
7. No heritage of common beliefs and traditions in school.

#### **Multicultural Education:**

When I asked about the meaning of multicultural education, teachers often explained:

1. It is a diversified outlook on what education means, or does not mean.
2. It is a way to understand and be introduced to the diversity of people.
3. It is a strategy to serve all students because it will benefit the whole group.

4. It is an awakening or a way to learn the acceptances of all people and to understand why people behave in a certain way.
5. It is a way to bring the ethnic group together so we can live in harmony.
6. It is a way to learn to accept our differences. We have different beliefs and eat different food but we all are American.
7. It is a way to bring in literature from other than European American because the students grow up and go through school thinking that whites are the only people who write, which simply is not so.
8. It is a way to help us understand each other's culture so we can get along.

In analyzing the statements of definition for multicultural education above, one can see that a majority of teachers support multicultural education. There was no heritage of common beliefs and tradition in school. There is diversity even within one group; thus, the group has no power of control over individual. It is clearly defined in the low group structure. Many of these statements are failed under the fourth approach in Grant's and Sleeter's "Five Approaches to Multicultural Education." (1989) Two statements could be listed under "Human Relation" approaches. Although none of the teachers include multicultural education in their daily activities, they believe and support multicultural education.

According to Green Country High School faculty members, the multicultural education class was initiated by the central office as a result of House Bill 1017. The school administrators, teachers, parents, and students did not have any input in this decision. However, the Brotherhood Club, the International Celebration, and the Cinco de Mayo Celebration were initiated by teachers, students, and faculty of Green Country High School. The Brotherhood Club was established even before the passage of House Bill 1017.

The multicultural education curriculum has been taught mainly in the multicultural education literature class; it was neither permeated across the school curriculum nor included in daily activities. Outside of the multicultural literature class, the students were only exposed to one week of Brotherhood Celebration, one day of International Celebration and one day of Cinco de Mayo. Thus, there was no heritage of common beliefs and tradition in school. The current events provide some awareness of other cultures that existed in the school but multicultural education was not integrated in daily instruction and lesson plan.

Green Country School District has committed to multicultural education. The district has offered several training sessions throughout the year. In addition, the district has also collaborated its effort with the universities, State Department of Education, and some other school districts around the city to have an annual conference on multicultural education. Every year, the ESL department provides training in culture awareness during the preschool inservice days. All teachers are invited to the training.

According to the teachers, the professional development office provides multicultural education training throughout the year. Other training includes Great Expectations, Great Ideas, Motivational Songs, Key to Successful Meetings, Cooperative Learning, Learning Styles, Parent Outreach, Assertive Discipline, and Core Knowledge. Training is held several times throughout the year.

Despite the mandate from the state and the commitment of the school district, multicultural education was not permeated across curriculum. The subject has been taught isolated in the multicultural education literature. None of the teachers included it in their daily activities. Teachers believe the school has implemented the multicultural education program because multicultural education was offered in the English class. Teachers do not see there is any problem in implementing the multicultural education program because the class has been taught in the English area, but the assistant principal believes that teachers

have some understanding of the awareness but not enough to incorporate the concept in their daily lesson plan.

### Comparison of Green Country High School and Running Wolf High School

These two schools were selected because of their uniqueness. The two diverse social environments offered vivid frameworks that illustrate the contextual classification of Douglas' (1982) model of the Individualist (Green Country) and the Corporate (Running Wolf).

There were some similarities between the two schools; however, on the whole there were a great many differences. The differences between the schools included the make-up of the student population, the teachers, and the community.

### Students

At Green Country High School, 62 percent of the students were minorities. The students were from four different ethnic groups: Asian American, Hispanic American, African American, and American Indian. The school emphasis on all cultures was valued. The students were treated equally regardless of their background, race, gender, or national origin. Programs were designed to meet the needs of each student, from language to culture.

The students were diversified in cultural background, language, socioeconomic status and time of residence in the United States, even within the cultural groups.

In addition to the multicultural education class, three events--the Brotherhood Celebration held in February, the Multicultural Education Celebration held in April, and the Cinco de Mayo held in May--were open to all students. The major ethnic groups at Green Country--African American, Asian American, Hispanic American and American Indian--all participated in these events. The teachers and the students were encouraged to participate in all three events.

A generally accepted practice at Green Country High School is caring for individual needs. All students had the same opportunity to compete. The school district encouraged all the students to compete and also assured them an equal chance to enroll in high academic classes and to participate in any program they desired.

The students were judged by their character rather than their roles and status. Because of the diversity in the school and within each cultural group, the group success was only temporary. There were no insider-outsider rules and the pressure of the groups was weak. However, because of the different values among the groups, there was some tension among the different groups.

Unlike Green Country High School, at Running Wolf High School minority students became the majority of the student population. The American Indian students made up 68 percent of the population. There were only four Hispanic Americans, two American Indians of African American descent and one European American with Asian descent.

A majority of American Indian students grow up being influenced by the Indian culture. The students were valued and treated differently based on their cultural background. The school has established different programs to meet the needs of American Indian students.

A generally understood cultural assumption at Running Wolf High School is the theme of caring of the American Indian students. There were no programs specifically designed for students from other ethnic groups. Not all the students were encouraged to compete for all of the awards. The American Indians could compete for any awards, but the European Americans could only compete for those awards sponsored by the school. There was some tension between the American Indians and European Americans where the insider-outsider 'boundaries' were visible.

Even in the multicultural education class, many lessons and activities were focused on American Indian culture. Outside the multicultural education class, an event was sponsored

by the American Indian Heritage Club for American Indian students only. None of the other cultures were included in this event. There were no events that included all cultural groups.

### Faculty

At Green Country High School, teachers and administrators were also from different ethnic backgrounds; thus, they supported and treated all students equally regardless of their race, gender or national origin. All cultural groups were considered special and important. A majority of teachers participated in events that promoted pluralism in the school. The teachers encouraged all students to compete and to enroll in high academic classes and to participate in any programs they desired. Overall, the teachers' beliefs were parallel with the district's philosophy, "All Students Can Learn," and they demonstrated it through their teaching approaches.

At Running Wolf High School, a majority of teachers either had some percentage of Indian blood or were full-blood. Teachers and administrators cared for the American Indian students and treated them well. The teachers, consciously or subconsciously, were continually reminding the students of their heritage and culture through curriculum and instructional approaches. All the teachers and administrators thought it was important for the American Indian students to learn American Indian history and culture, but all teachers supported multicultural education. The teachers sponsored activities that promoted American Indian culture, but not other cultures. Overall, the teachers valued European American and American Indian culture only, and they demonstrated it through their teaching approaches.

### Community

Green Country High School, received very little or no support from the community. Within the last four decades, Hispanic Americans, African Americans, Asian Americans and Native Americans have moved into the community. A majority of students from Green

Country High School were bused from other parts of the city; thus, the relationship between the school and community is limited or nonexistent. Different ethnic groups in the community participated in their own ethnic cultural holiday celebrations. However, all ethnic groups celebrated the major American holidays such as Christmas, New Years, and Independence Day.

Running Wolf High School received strong support from the community. The school is located in a town that has a large percentage of American Indians. The school reflects the picture of the community, with a population of 68 percent being American Indians. The community is a great influence on the school, and the relationship between the community and school is strong. There are activities and holidays that both the community and school celebrate.

There were a few similarities in the two schools. Teachers, administrators, parents and students had no input in establishing multicultural education at either school. Multicultural education was taught in an isolated environment in one classroom, and the majority of the teachers from both schools did not incorporate multicultural education in their daily activities.

#### Meanings of Multicultural Education

In summary, teachers from both schools think multicultural education is as follows:

##### Green Country

1. It is a diversified outlook on what education means, or does not mean.
2. It is a way to understand and to be introduced to the diversity of people.
3. It is a strategy to serve all students because it will benefit the whole group.
4. It is an awakening or a way to learn the acceptances of all people and to understand why people behave in a certain way.
5. It is a way to bring ethnic groups together so they can live in harmony.
6. It is a way to learn to accept our differences.

### Running Wolf

1. Make sure that everyone respects the culture of others; realize that no culture is better than another.
2. Understand that our way of doing things is not the only right way.
3. Focus on student learning styles and be aware of your teaching style.
4. Help students to build confidence.
5. Teach students from different cultures without showing any partiality or favoritism to any one group.
6. Present information so that all students can understand.
7. Give students an opportunity to learn about their history and cultural background.
8. Give the students an opportunity to learn about the cultures of people in the world not only those cultures in their own community or in the United States.
9. Learn about different cultures and be sensitive to the cultural needs of others.
10. Learn how to get along better.

Although all participating teachers have some belief in multicultural education and indicate that the multicultural education program is a worthwhile program and could be a solution to the problem of minority students' failure, none of the teachers include multicultural education in their daily activities. It seems as if their "talk" doesn't match their "walk."

## CHAPTER VII

### **Summary, Conclusions, Comments and Implications for Further Research**

#### **Summary**

The purpose of this qualitative study was to examine the social cultural environments at two schools by using Mary Douglas' grid/group typology to study multicultural education.

These two schools were selected from the list of the 1995 High School Excellence in Multicultural Education Award Contest. The contest was established to recognize Oklahoma high schools' model multicultural education classes, which were a part of the school district's basic curriculum. These particular schools were selected because of their uniqueness.

The conceptual framework, Mary Douglas' Model of a Social Environment (1982), provides researchers with techniques to explore sociological make-up in order to analyze the data inherent in cultural inquiry.

It has been proven to be an exemplary typology due to its ability to study, analyze, interpret, and determine the nature of the social context based on two dimensions, grid and group. The two schools were selected for the diversity in district, location, makeup of students, teachers, administrators, and community, as well as the cultural background of the students and teachers. As predicted, there was a vast difference in the two schools.

At Green Country High School, the individualist (low grid, low group) social culture provided support to the individual student regardless of his/her race or ethnic background. The students were from five federally recognized groups--African American, Asian American, European American, Hispanic American, and Native American. Because of the diversity, even within the groups, there was no pressure or control from the groups on the

individuals. All cultures were valued and the multicultural education curriculum and other events at the school were a collaboration of the efforts of all ethnic groups.

All the students had full autonomy in making decisions. The individual student was judged on accomplishments rather than race or heritage. All students were encouraged to compete and to achieve their highest potential.

At Green Country High School, not only were the students from different ethnic backgrounds, but the school faculty was also. A majority of the teachers were interested in learning and attending training in multicultural education. These teachers had more professional development points in multicultural education than the teachers at Running Wolf High School. The teachers at Green Country supported and promoted pluralism in the school.

At Running Wolf High School, the corporate systemic (high grid, high group) social culture provided support to individuals based on their ethnic backgrounds. The students had no autonomy in making decisions. They received pressure and control from the group. The individual was judged by race and heritage. Many programs at the school were designed to provide the students with the knowledge, roles and status of being a Native American. The students were reminded of their roles and status by the students from the same race, their teachers and from neighbors in their community.

A majority of teachers at Running Wolf have some Native American blood or are full-blood. Many teachers had limited or no interest in multicultural education. All the teachers believed that it was important for the Native American students to take a Native American history class.

Teachers from both schools had positive attitudes toward their students. Teachers, principals, students and parents had no input in the establishment of multicultural education; however, they did have a great influence in the implementation of multicultural education at their schools.

## Conclusions

Following are the conclusions of this study and the responses to the concerns stated in the purposes of the study:

1. Multicultural education training.

Teachers who have more hours of training are more supportive of multicultural education. Three teachers who went back to college to study multicultural education were the strongest supporters of multicultural education. Two of these teachers completed their endorsement in multicultural education; one applied and took a job as a multicultural education teacher; and the other teacher incorporated multicultural education into his daily social studies lessons. The third teacher, who had taken one course in multicultural education from a university, requested that her district allow her to change her English literacy class to multicultural education literacy. All three teachers incorporated multicultural education in their daily lessons.

2. The lack of implementation of multicultural education.

Although multicultural education was introduced to teachers in Oklahoma in 1990, many schools are not implementing it in their classrooms. This lack of implementation is the result of a lack of training. This training will be more effective if it is offered as a course at the university level. Based on this study, to change the "status quo" of the public schools, the change must begin at the university level.

3. Impact of Mary Douglas (1982) in explaining multicultural education in school.

The Douglas typology became a great tool in implementing multicultural education because of its clearly defined structure of grid/group dimension in four distinct "cosmological types" or "prototypes" possibilities of social environment, which allowed the researcher to analyze and interpret data more sufficiently. The grid/group model not only became a tool in predicting the success or failure in the implementation of multicultural education, but it also provides efficient information to

predict the social environment of a community based on the data collected from its school.

#### 4. Communities

The community has a great impact on school, the beliefs, tradition and culture are virtually indistinguishable of the schools from those beliefs in the community.

The Running Wolf community valued American Indian culture. The community provides instruction of American Indian artifacts, culture and art to interested individuals in the community. This same pattern is also seen in school with programs and classes designed to provide American Indian students opportunity to learn about their culture and heritage. The school receives strong support from the community.

No specific culture was valued at the Green Country community. All cultures were appreciated and valued. Each ethnic culture member participated in his/her own holiday celebration. This pattern was also reflected in school. The school provided no special support to any specific culture. All cultures were valued. The school received no support from the community.

The schools reflected the picture of its community, through context of community. The community has enormous consequences as to what happens in school. Thus, Douglas typology could be used to study the community for predicting the outcome of the school social environment. Douglas makes that more dramatic.

#### 5. Teachers' perspective on multicultural education.

Teachers in Oklahoma have some belief in multicultural education and believe that multicultural education is a strategy for teachers to teach students from different cultures without showing any partiality or favoritism to any one group. Multicultural education will help students build confidence and accept people with differences. Multicultural education also helps bring all ethnic groups together so they all can live in harmony.

6. How teachers incorporate this knowledge in selecting textbooks and in their daily lesson plan.

Although all teachers have some beliefs and understand about multicultural education, none of the teachers incorporate this knowledge in selecting textbooks and in their lesson plans.

7. How much influence teachers have in the implementation of multicultural education at their school.

Based on data collected from this study, teachers have a great influence in the implementation of multicultural education in their school.

### Comments

As a bilingual/biculture person, I have always been interested in learning about other cultures. Nevertheless, I did not have the opportunity to learn about other cultures until 1978 when I took a job as a fifth grade teacher in an urban school district.

I had students from all different ethnic backgrounds--African American, Asian American, Hispanic American, European American and American Indian. The students were different, from their dialect, to pattern of speech, learning style and behavior problems. Since multicultural education was not offered at any university, I went to the library to check out books about different ethnic groups and multicultural education. From these textbooks and real life experiences, I learned by my second year of teaching to control and to teach more effectively.

In 1983, I left the school district teaching job to take a position with the Oklahoma State Department of Education in the Multicultural Education section. At this job I began working with teachers and administrators around the state of Oklahoma.

In 1990, after the passage of House Bill 1017, I became a trainer in multicultural education. I have a strong belief that multicultural education will help teachers teach more effectively and that multicultural education should be implemented in schools, especially,

since many teachers across the state of Oklahoma have been trained in multicultural education since 1990. Because of my personal bias toward multicultural education, I began the study with a concern that my personal beliefs might interfere with the study. Nevertheless, Douglas' model allowed me to interpret the data without personal bias.

The result of the finding concerns me because, although teachers believe in multicultural education, none of the teachers incorporated multicultural education in their daily lesson plan.

### Implications for Further Research

Based on findings from these case studies, which focused on teachers' perspectives on multicultural education and how they influenced the implementation of multicultural education in these schools, I suggest the following as a guide to further study.

1. Explore the differences, if any, on the implementation of the multicultural education program between teachers from a university that requires multicultural education in the teacher preparation program and teachers from a university in which multicultural education is not a required course in the teacher preparation program.
2. What are the effects of teacher instructional development on student achievement?
3. Examine the cultural background of teachers and the implementation of the multicultural education program in the schools.
4. Determine the specific factors within the social context that have influenced the school objectives.
5. Determine the specific factors within the schools' culture that have a direct effect on the staff development program.
6. Examine the relationship between the materials and information presented by the trainer of multicultural education and the implementation of multicultural education programs in school.

## Theory

The Douglas Model (1982) provides opportunities to examine four social environments based on grid and group dimensions. In observing and analyzing the social environments at both of the schools, individual and group interactions may be examined by studying the time of the autonomy of an individual with the time spent in the group. The grid/group typology provides special frameworks which the researchers could use to study and compare, without individual feelings and opinions influencing the results. With these frameworks, the individual researcher can predict the result, based on the identification of the dimension of grid/group from the social cultural environment. The Mary Douglas typology provides frameworks that closely parallel the structure of social system theory. It also offers a mutually exclusive and jointly exhaustive continuum of categories for dealing simultaneously with social behaviors in varied contexts. The model also provides a more variegated concept of social life within particular social systems.

## Research

The Douglas typology grid/group model enhances the use of the social systems theory by providing four frameworks of different cultural environments. The model provides a way of exploring the interaction between grid and group and the interdependency and interrelationship within a culture. With this model the school district leaders can predict the results of different programs that will be implemented at their schools. The school district leaders will also be able to discern problems that caused the implementation to be less than successful. The school district leaders should be able to provide training to prevent future failure of the implementation. The school leaders or researchers can also apply these findings to educational practices in the school in order to enhance the school environment and culture.

The school has its own culture and there is a lack of study and training in this area. There is a great need for more research. The success of a student depends on the culture in

the school. This is exemplified in the interaction between the students the teachers and the cultural influences that enhance educational practices. The curriculum and the way a teacher teaches has a marked effect on the progress of a student. This can be summarized by a statement from William Foster (1986):

The school as a social institution has tremendous impact on an individual's life. School is more than simply a class to attend or a degree to attain; rather it is a living statement of cultures and of values that form a part of the conscious of every social member. (p. 10)

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## **APPENDIXES**

**APPENDIX A**  
**INSTITUTIONAL REVIEW BOARD**  
**APPROVAL FORM**

**OKLAHOMA STATE UNIVERSITY  
INSTITUTIONAL REVIEW BOARD  
HUMAN SUBJECTS REVIEW**

**Date:** 10-17-95

**IRB#:** ED-96-038

**Proposal Title:** A STUDY OF TEACHERS PERSPECTIVE OF MULTICULTURAL EDUCATION

**Principal Investigator(s):** Edward L. Harris, Thanh Van Anderson

**Reviewed and Processed as:** Exempt

**Approval Status Recommended by Reviewer(s):** Approved

ALL APPROVALS MAY BE SUBJECT TO REVIEW BY FULL INSTITUTIONAL REVIEW BOARD AT NEXT MEETING.


APPROVAL STATUS PERIOD VALID FOR ONE CALENDAR YEAR AFTER WHICH A CONTINUATION OR RENEWAL REQUEST IS REQUIRED TO BE SUBMITTED FOR BOARD APPROVAL.

ANY MODIFICATIONS TO APPROVED PROJECT MUST ALSO BE SUBMITTED FOR APPROVAL.

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Comments, Modifications/Conditions for Approval or Reasons for Deferral or Disapproval are as follows:

Signature:

  
Chair of Institutional Review Board

Date: October 27, 1995

**APPENDIX B**

**SCRIPT FOR THE FIRST CONTACT WITH PARTICIPANT**

## **Script for the First Contact with Participant**

My name is Thanh Van Anderson, I am a doctoral candidate in educational administration at Oklahoma State University. Your name was suggested by your principal as well as other teachers in your school. The reason for me calling you today is to ask you to participate in a study entitled "A Teachers' Perspective of Multicultural Education." This study is a part of the program requirements for all doctoral students.

My study focuses on teachers' perspective of multicultural education. Since the passage of House Bill 1017, thousands of teachers have attended inservice in multicultural education. There has been no study conducted on the perspective of teachers concerning state mandated inservice training. The purpose of this study is to examine teacher perspective in multicultural education by using the usefulness of the anthropologist Mary Douglas' Grid/Group Typology.

The result of this study will make a significant contribution to the education of students in the state of Oklahoma--especially minority students. Hodkinson and Bank indicated that by the year 2000, one out of every three Americans will be an individual from the minority population groups and the minority population will represent the majority in many classrooms.

As a participant of this study, you will be asked to complete a survey questionnaire and an interview agreement. An interview will be scheduled soon after you receive my letter. An audio recording of the interview will be made.

A letter of introduction, survey questionnaire and a copy of the interview agreement will be forwarded to you. Thank you for your support and assistance.

**APPENDIX C**  
**REQUEST FOR PARTICIPATION LETTER**

Dear Sir:

As I discussed with you during our recent telephone conversation, I am a doctoral candidate in education administration at Oklahoma State University in Stillwater. I will be conducting a research study dealing with teacher's perspective in multicultural education. Your participation in this study will enable me to examine teacher's perspective in multicultural education.

The result of this study will make a significant contribution to the education of the students in our state--especially to the education of minority students. I would appreciate your assistance with my research project. The study will involve a personal interview. The interview will take approximately forty-five minutes. The research questionnaire and a copy of the interview agreement are enclosed. Please sign the interview agreement and return it to me by January 12, 1996. I have included a self-addressed, stamped envelope for your convenience.

Your school was selected from the list of 1995 High School Excellence in Multicultural Education Award Contestants present at the 12th Annual Multicultural Education Conference, and your name was suggested by your principal and the multicultural education teachers. Information obtained in the research project will be completely confidential. No names will be or can be identified in reporting the results. You may also withdraw from this study at any time. Should you choose to withdraw, your decision will not be held against you. The only person who will have access to this information will be me, Thanh Van Anderson, and my advisor, Dr. Edward L. Harris. There are no risks or expenses that will involve you. Please return this information to me prior to our scheduled interview.

Thank you for your willingness to participate in this project. If you have any questions regarding this study, please do not hesitate to contact me at (405) 521-2841. Again, thank you in advance for your time, interest and support.

Sincerely,

Thanh Van Anderson

**APPENDIX D**  
**INTERVIEWEE AGREEMENT**

## **A Study of Teachers Perspective of Multicultural Education**

### **Interviewee Agreement**

The purpose of this study is to examine teachers perspective of multicultural education at two selected environments by using the usefulness of Mary Douglas' Grid/Group Typology. Another purpose was to examine why Oklahoma Public Schools have or have not implemented multicultural education programs at their schools.

As a participant, you have been requested to participate in an interview. The interview questions will provide information needed for this study. An audio recording of the interview will be made and a transcription prepared and reviewed in order to facilitate the analysis of data. All information obtained in this study will be completely confidential. No names will be or can be identified in the reporting of results of this study.

If you have any questions or concerns regarding any of the above, please contact me by telephone at (405) 733-7194 or by mail at 6505 Southeast 59th Street, Oklahoma City, Oklahoma 73135.

Thank you for your assistance and support.

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Authorization:

This study and my involvement as a participant has been explained to me. I hereby grant and assign all my rights of whatever pertains to this information to Thanh Van Anderson, whether or not such rights are known and recognized, or contemplated.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

**APPENDIX E**  
**PROMISE TO DESTROY DATA**

## **Promise To Destroy Data**

Dear Participant:

I appreciate your voluntary participation in this study. Your responses and all related data concerning this study will be destroyed upon my graduation from Oklahoma State University.

Thank you for your assistance in this study.

Sincerely yours,

Thanh Van Anderson

I, Thanh Van Anderson, promise to destroy all tapes, notes and related data regarding this study and its participants.

Thanh Van Anderson

**APPENDIX F**  
**INTERVIEW PROTOCOL**

# **INTERVIEW PROTOCOL**

## **GRID/GROUP AND MULTICULTURAL EDUCATION**

**Background:**   What is your present position?  
                          How long have you been in this position?  
                          How many students, faculty, and staff are in your building?

1. What is the ethnic or cultural make-up of your school?

How do the following address this ethnic make-up?

- administration?
- teachers and staff?
- curriculum?
- instruction?
- attitude toward students?

2. What does multicultural education mean to you?

3. Describe multicultural education in your school?

- How is it manifested? In programs? In daily activities? In ceremonies?
- How are decisions made concerning multicultural education?
- What roles do teachers play? administrators? students? parents/community?
- What training have the teachers had in multicultural education?

- What problems, if any, have you encountered in multicultural education?
  - How have these problems been overcome? (OR: Why haven't there been any problems?)
4. Describe the interaction of the various ethnic groups among each other in the school?
- What problems, if any, have occurred in ethnic relations in the school?
  - How were these problems handled? (OR: Why haven't there been any problems?)
5. Describe the importance of the school to the community?
- What are some ways this importance is demonstrated? (OR: Why isn't it important?)
  - What problems, if any, have occurred in school-community relations?
  - How were these problems overcome? (OR: Why haven't there been any problems?)
6. How are students rewarded in your school? Does ethnic background affect rewards?
- How are teachers rewarded in your school? Does ethnic background affect rewards?

2  
VITA

Thanh Van Anderson, Ed.D.

Thesis: TEACHERS' PERSPECTIVE ON MULTICULTURAL EDUCATION  
AND ITS IMPLEMENTATION IN OKLAHOMA PUBLIC SCHOOLS

Major Field: Educational Administration

Biographical:

Personal Data: Born in Tu Chau Ha Dong, North Viet Nam, the daughter of Huan Nguyen Giao and Muot Hoang Thi. Emigrated to the United States in 1973.

Education: Graduated from Ngo Quyen High School, Bien Hoa, Viet Nam in 1968; received Bachelor of Science in Elementary Education with minor in Mathematics and Social Studies from the University of Central Oklahoma in 1978. Received Master of Education in 1983 and Elementary Education Administration in 1986 from the University of Central Oklahoma, Edmond, Oklahoma; received Doctor of Education degree at Oklahoma State University in December, 1997.

Experience: Taught fifth grade at Polk Fifth Year Center, Oklahoma City Public Schools; bilingual resource teacher for the Title VII Bilingual program in 1981 for Oklahoma City Public Schools; coordinator, National Origin program, Oklahoma State Department of Education in 1983; director of Minority Teacher Recruitment Center, a state funded program under the Oklahoma State Regents for Higher Education in 1990; administrator of Human Relations/National Origin programs in 1992; appointed to the National Advisory and Coordinating Council on Bilingual Education by the former United States Secretary of Education, William Bennet, in 1987.

Community Services Experiences: Treasurer of fund raising for the Vietnamese Community "Boat People S.O.S." in 1986 and 1987; vice chairperson of the Coordinating Council for the Vietnamese Community; appointed to Governor's Advisory Council on Asian American Affairs by Governor David Walters in 1992. Appointed to the Associated Catholic Charities Board of Directors in 1996 by Archbishop of Oklahoma City, Eusebius J. Beltran.

Professional Memberships: Member of National Association for Bilingual Education (NABE); Oklahoma Association for Bilingual Education (OABE); Teacher of English to Speakers of Other Languages (TESOL); Oklahoma Teachers of English to Speakers of Other Languages (OKTESOL).