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LOYOLA UNIVERSITY CHICAGO

ALLISON DAVIS AND THE HISTORICAL DEVELOPMENT OF HIS
SOCIOLOGICAL CONCEPTS: "CULTURAL DEPRIVATION" AND
COMPENSATORY EDUCATION", 1925-1983

A DISSERTATION SUBMITTED TO THE FACULTY OF THE GRADUATE
SCHOOL IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF EDUCATIONAL LEADERSHIP AND POLICY STUDIES

BY

ANDREA MARIE MACALUSO

CHICAGO, ILLINOIS

MAY 1996

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CHAPTER ONE

INTRODUCTION

Selected concepts of Allison Davis will be identified, discussed and analyzed through examination of his selected works developed over a career of fifty-eight years. During this time, Davis explored, refined, analyzed, and researched his socio-educational concepts in relationship to many facets of society, and the psychological and sociological constructions of reality.

Social status and the correlative concepts of social class and social caste, as a function of economics, race, education and occupation are among the facets of society and the social system that Davis explores in relationship to his concepts. Still other facets include an individual's primary reference group(s), and an individual's secondary reference group(s).

In the case of two constructions of reality that Davis discusses, the psychological refers to the relationship of the individual to his/herself and the sociological refers to the relationship of the individual to other individuals and the social system. Davis often finds that the two types of constructions of reality overlap and intersect. This is

congruent with his academic preparation and is reflected in his published works.

The life of Allison Davis, his education, and professional academic career are surveyed in the subsequent biographical sketch. A discussion on the sources and methods operationalized in the analysis of Davis' concepts follows the biographical sketch and introduces the themes of Davis' works.

Biographical Sketch of Allison Davis

William Allison Davis was born to John Abraham Davis and Gabrielle Dorothy Beale-Davis on October 14, 1902 in Washington D.C. On November 21, 1983 in Chicago, Illinois he died of a cardiac related illness.¹ Davis did not use his first name, William, in publication. The existence of Davis' first name is rarely noted, and when used in publication is

¹ Kenan Heise, "Allison Davis; research aided poor children." Chicago Tribune, 23 November 1983, sec. 2, p. 7; David Moberg, "Scholar's life bears stamp of greatness." Chicago Tribune, 16 February 1994, sec. 5, pp. 1, 3; Dominic Sama, "Black Heritage Stamp Honors Allison Davis." Chicago Tribune, 13 February 1994, sec. 14, p. 11; Obituaries, Deaths Elsewhere, "Chicago-Dr. Allison Davis, 81,...." Washington Post, 23 November 1983, sec. C, p. 6. and Transition; "Died: Allison Davis." Newsweek 102 (5 December 1983): 102; Walter H. Waggoner, "Allison Davis, Psychologist, Dies; Wrote About Blacks in America." New York Times, 22 November 1983, sec. B, p. 8; Augustus W. Low and Virgil A. Clift, Encyclopedia of Black America, (New York: Mc Graw Hill Book Co., 1981), 302; Linda Metzger, Black Writers, (Detroit, Michigan: Gale Research Inc., 1989), 135-6; Dictionary Catalog-Teachers College Library, Columbia University: Vol. VIII Main Set, Vol. I First Supplement, Vol. II Third Supplement, (Massachusetts: G.K. Hall and Co., 1977); Who Was Who: Vol VIII 1982-1985, (Illinois: Marquis Who's Who, 1985), 100.

found noted as just the initial "W", as in W. Allison Davis.

He married twice. With his first wife, Alice Elizabeth Stubbs, whom he wed on June 23, 1929²; he had a child who would become an attorney and politically involved in Chicago: Allison Stubbs Davis.³ Gordon Jamison Davis is the second son of this marriage. After the death of Alice Elizabeth Stubbs in 1966, Allison Davis married Lois L. Mason on January 7, 1969.⁴

A Bachelor of Arts (A.B.) from Williams College was awarded to Allison Davis in 1924, who graduated *summa cum laude*.⁵ He received a Masters of Arts (M.A.) from Harvard

² Ibid.

³ Editorial. "New leaders for parks...." Chicago Tribune, 8 February 1984, sec. 1. p. 14; referring to his son in relationship to politics in Chicago.

⁴ Kenan Heise, "Allison Davis; research aided poor children." Chicago Tribune, 23 November 1983, sec. 2, p. 7; David Moberg, "Scholar's life bears stamp of greatness." and Chicago Tribune, 16 February 1994, sec. 5, pp. 1,3; Dominic Sama, "Black Heritage Stamp Honors Allison Davis." Chicago Tribune, 13 February 1994, sec. 14, p. 11; Obituaries, Deaths Elsewhere, "Chicago-Dr. Allison Davis, 81,...." Washington Post, 23 November 1983, sec. C, p. 6; Transition, "Died: Allison Davis." Newsweek 102 (5 December 1983): 102; Walter H. Waggoner, "Allison Davis, Psychologist, Dies; Wrote About Blacks in America." New York Times, 22 November 1983, sec. B, p. 8; Augustus W. Low and Virgil A. Clift, Encyclopedia of Black America, (New York: Mc Graw Hill Book Co., 1981), 302; Linda Metzger, Black Writers, (Detroit, Michigan: Gale Research Inc., 1989), 135-6; Dictionary Catalog-Teachers College Library, Columbia University: Vol. VIII Main Set, Vol. I First Supplement, Vol. II Third Supplement, (Massachusetts: G.K. Hall and Co., 1977); Who Was Who: Vol VIII 1982-1985, (Illinois: Marquis Who's Who, 1985), 100.

⁵ Allison Davis and John Dollard, Children of Bondage, (New York: Harper and Row, 1940), ix.

University in English in 1925.⁶ For a time, Allison Davis worked as an English instructor in a secondary school. It is possible that during this time he became acutely aware of the educational issues surrounding the use Standard English, as the language of instruction in the United States public schools. Later, he further studied this issue in his work "Teaching Language and Reading to Disadvantaged Negro Children" in Dimensions of Dialect⁷.

Possibly to acquire a more direct understanding of his students' understanding of their reality, he pursued a degree in anthropology. He received a Masters of Arts (M.A.) from

⁶ Kenan Heise, "Allison Davis; research aided poor children." Chicago Tribune, 23 November 1983, sec. 2, p. 7; David Moberg, "Scholar's life bears stamp of greatness." and Chicago Tribune, 16 February 1994, sec. 5, pp. 1,3; Dominic Sama, "Black Heritage Stamp Honors Allison Davis." Chicago Tribune, 13 February 1994, sec. 14, p. 11; Obituaries, Deaths Elsewhere, "Chicago-Dr. Allison Davis, 81,...." Washington Post, 23 November 1983, sec. C, p. 6; Transition, "Died: Allison Davis." Newsweek 102 (5 December 1983): 102; Walter H. Waggoner, "Allison Davis, Psychologist, Dies; Wrote About Blacks in America." New York Times, 22 November 1983, sec. B, p. 8; Augustus W. Low and Virgil A. Clift, Encyclopedia of Black America, (New York: Mc Graw Hill Book Co., 1981), 302; Linda Metzger, Black Writers, (Detroit, Michigan: Gale Research Inc., 1989), 135-6; Dictionary Catalog-Teachers College Library, Columbia University: Vol. VIII Main Set, Vol. I First Supplement, Vol. II Third Supplement, (Massachusetts: G.K. Hall and Co., 1977); Who Was Who: Vol VIII 1982-1985, (Illinois: Marquis Who's Who, 1985), 100.

⁷ Allison Davis, "Teaching Language and Reading to Disadvantaged Negro Children" in Dimensions of Dialect, ed. Eldonna L. Everrts (Champaign, Illinois: National Council of Teachers of English, 1967), FirstSearch, ERIC, ED030632, microfiche, 57-63.

Harvard University in 1932.⁸ Additionally, to study of economics may have been in an effort to more fully grasp the complex nature of the interaction between social systems, most notably education and economics. It may be to this end that he pursued post-Master studies at the London School of Economics from 1932 to 1933.⁹ Here he studied under the tutelage of Bronislaw Malinowski and Launcelot Hogben.¹⁰ His education at the London School of Economics was made possible by a fellowship from the Julius Rosenwald Fund.¹¹

Allison Davis further pursued anthropology as the Co-Director of anthropological field research at Harvard

⁸ Kenan Heise, "Allison Davis; research aided poor children." Chicago Tribune, 23 November 1983, sec. 2, p. 7; David Moberg, "Scholar's life bears stamp of greatness." Chicago Tribune, 16 February 1994, sec. 5, pp. 1,3; Dominic Sama, "Black Heritage Stamp Honors Allison Davis." Chicago Tribune, 13 February 1994, sec. 14, p. 11; Obituaries, Deaths Elsewhere, "Chicago-Dr. Allison Davis, 81,...." Washington Post, 23 November 1983, sec. C, p. 6; Transition, "Died: Allison Davis." Newsweek 102 (5 December 1983): 102; Walter H. Waggoner, "Allison Davis, Psychologist, Dies; Wrote About Blacks in America." New York Times, 22 November 1983, sec. B, p. 8; Augustus W. Low and Virgil A. Clift, Encyclopedia of Black America, (New York: Mc Graw Hill Book Co., 1981), 302; Linda Metzger, Black Writers, (Detroit, Michigan: Gale Research Inc., 1989), 135-6; Dictionary Catalog-Teachers College Library, Columbia University: Vol. VIII Main Set, Vol. I First Supplement, Vol. II Third Supplement, (Massachusetts: G.K. Hall and Co., 1977); Who Was Who: Vol VIII 1982-1985, (Illinois: Marquis Who's Who, 1985), 100.

⁹ Ibid.

¹⁰ Allison Davis and John Dollard, Children of Bondage, (New York: Harper and Row, 1940), ix.

¹¹ Ibid.

University in Cambridge, Massachusetts from 1933 to 1935.¹² Continuing his study concerning the construction of reality, Allison Davis became an anthropology Professor at Dillard University in New Orleans, from 1935 to 1938.¹³

The study of anthropology assisted Allison Davis as he pursued further research into human interaction. As the Research Associate in the Institution of Human Relations at Yale University from 1938 to 1939, and the Research Associate/Assistant in Human Development at the University of Chicago Center on Child Development from 1939 to 1942,¹⁴ he may have seen a link between education, the complexity of human relationships with others and the social system.

¹² Kenan Heise, "Allison Davis; research aided poor children." Chicago Tribune, 23 November 1983, sec. 2, p. 7; David Moberg, "Scholar's life bears stamp of greatness." Chicago Tribune, 16 February 1994, sec. 5, pp. 1,3; Dominic Sama, "Black Heritage Stamp Honors Allison Davis." Chicago Tribune, 13 February 1994, sec. 14, p. 11; Obituaries, Deaths Elsewhere, "Chicago-Dr. Allison Davis, 81,...." Washington Post, 23 November 1983, sec. C, p. 6; Transition, "Died: Allison Davis." Newsweek 102 (5 December 1983): 102; Walter H. Waggoner, "Allison Davis, Psychologist, Dies; Wrote About Blacks in America." New York Times, 22 November 1983, sec. B, p. 8; Augustus W. Low and Virgil A. Clift, Encyclopedia of Black America, (New York: Mc Graw Hill Book Co., 1981), 302; Linda Metzger, Black Writers, (Detroit, Michigan: Gale Research Inc., 1989), 135-6; Dictionary Catalog-Teachers College Library, Columbia University: Vol. VIII Main Set, Vol. I First Supplement, Vol. II Third Supplement, (Massachusetts: G.K. Hall and Co., 1977); Who Was Who: Vol VIII 1982-1985, (Illinois: Marquis Who's Who, 1985), 100.

¹³ Ibid.

¹⁴ Ibid.

Allison Davis earned a Doctorate of Philosophy (Ph.D) degree from the University of Chicago. His dissertation was submitted to the Division of Social Sciences, Department of Anthropology, University of Chicago.¹⁵ He graduated from the University of Chicago in 1942 with a Doctoral (Ph.D.) degree and served as Assistant Professor of Education at the University of Chicago from 1942 to 1947.¹⁶ From 1947 to 1948 he served as Associate Professor of Education at the University of Chicago and became Professor of Education at the University of Chicago in 1948 where he remained until 1970.

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During his tenure at the University of Chicago he was a

¹⁵ Allison Davis, The Relationship Between Color, Caste and Economic Stratification in Two "Black" Plantation Counties, (Chicago, Illinois: March, 1942), title page.

¹⁶ Kenan Heise, "Allison Davis; research aided poor children." Chicago Tribune, 23 November 1983, sec. 2, p. 7; David Moberg, "Scholar's life bears stamp of greatness." Chicago Tribune, 16 February 1994, sec. 5, pp. 1,3; Dominic Sama, "Black Heritage Stamp Honors Allison Davis." Chicago Tribune, 13 February 1994, sec. 14, p. 11; Obituaries, Deaths Elsewhere, "Chicago-Dr. Allison Davis, 81,...." Washington Post, 23 November 1983, sec. C, p. 6; Transition, "Died: Allison Davis." Newsweek 102 (5 December 1983): 102; Walter H. Waggoner, "Allison Davis, Psychologist, Dies; Wrote About Blacks in America." New York Times, 22 November 1983, sec. B, p. 8; Augustus W. Low and Virgil A. Clift, Encyclopedia of Black America, (New York: Mc Graw Hill Book Co., 1981), 302; Linda Metzger, Black Writers, (Detroit, Michigan: Gale Research Inc., 1989), 135-6; Dictionary Catalog-Teachers College Library, Columbia University: Vol. VIII Main Set, Vol. I First Supplement, Vol. II Third Supplement, (Massachusetts: G.K. Hall and Co., 1977); Who Was Who: Vol VIII 1982-1985, (Illinois: Marquis Who's Who, 1985), 100.

¹⁷ Ibid.

Fellow at the Center for Advanced Studies in Behavioral Sciences from 1959 to 1960. In the year of 1965 he was a George E. Miller Distinguished Professor at the University of Illinois and a member of the Conference to Insure Civil Rights. From 1966 to 1967 he was a member of the President's Committee on Civil Rights and in 1968 a member of the White House Task Force on the Gifted.¹⁸

After his service to the University of Chicago, he was a John Dewey Distinguished Services Professor, the Vice Chairman for the Committee on Manpower Retraining Department of Labor and Director of the Great Books Foundation for the years 1970 to 1983. Additionally, in the 1970, he was also a Prentiss M. Brown Distinguished Service Professor at Albion College.¹⁹

Among the awards received by Allison Davis are the Education Journal Educator of the Year in 1971,²⁰ and the Distinguished Service Medal Recipient, granted by Columbia Teachers College in 1977.²¹ Through his membership in the American Psychiatric Association, he became their Solomon

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Ibid.

²¹ Ibid.

Carter Fuller Award Winner in 1977.²² Allison Davis was also a two time Spencer Foundation Grantee, once from 1978 to 1980 and again from 1981 to 1982. Also, Allison Davis was the first individual ever from the field of education to become a Fellow of the American Academy of Arts and Sciences.²³

Allison Davis also served as a lecturer at the following institutions: Harvard University, Smith College, University of Pittsburgh, University of Wisconsin, and the University of Rochester.²⁴ Additionally, Phi Beta Kappa, Phi Delta Kappa and Sigma Xi all count Allison Davis as a member.²⁵

A Discussion on Sources and Methods

While his formal biography remains unwritten, W. Allison Davis has left a large legacy of books, articles, and unpublished documents. These materials have been used in my dissertation research.

My goal is to survey selected published works of Allison Davis and provide an analysis of his concepts, especially, "cultural deprivation" and "compensatory education". The origin and development of these concepts have been traced and

²² Ibid.

²³ Ibid.

²⁴ Ibid.

²⁵ Ibid.

analyzed through the examination of his published works using documentary/historical methods.

A biographical sketch of Allison Davis has been presented to complement the analysis his major concepts. Significant phases in his life and career as an educator, anthropologist, social-psychologist and sociologist have been identified which suggest the formation of his central concepts.

In conclusion, an examination of the historical significance of his publications, especially the concepts, "cultural deprivation" and "compensatory education", has been made in relationship to educational policy during Davis' lifetime.

Further, it has been my purpose to position Allison Davis in the history of education, rather than in the contemporary debates of multiculturalism.

The chapter organization is a result of the evolution of the topic. I have found that the documents published by Allison Davis appear to be chronologically and thematically linked. By chronologically listing his works, book reviews of his works, works published with others and books published by others a thematic link appears.

When delving into the theme of child psychology, two of Allison Davis' works on this topic appear earlier on his chronological listing than do those related to the theme of Adult Psychology. This may be due to the fact that when his works on Child Psychology were being written, Davis was also

concentrating on issues related to children in relationship to society and on the themes of race, class and culture, as well. I have grouped the theme of children in relationship to society under the concept of "cultural deprivation". Chapter Two discusses these themes in relationship to the broader concept of Cultural Deprivation.

The works included in Chapter Two are differentiated from those in Chapter Four according to the fact that Chapter Four discusses the concept of "cultural deprivation", but in relationship to the educational institution and its remediation for "cultural deprivation". Among the themes developed and discussed in Chapter Two and further developed in relationship to the institution of education in Chapter Four are the psychological development of the child both representative and not representative of the dominant social group. Additionally, the child, representative of each cultural group, can be discussed in relationship to other internal psychological factors, such as heredity, training and language development.²⁶ Also, a contrast has been provided between the psychological development of each representative type of child in terms of social factors related to parenting

²⁶ For further examination of this theme, see Chapter Two and the discussion of Allison Davis and John Dollard, Children of Bondage, (New York: Harper and Row, 1940); Allison Davis, Social Class Influences Upon Learning: The Inglis Lecture, 1948, (Cambridge: Harvard University Press, 1960); Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch ERIC, ED001723, microfiche.

or nurturing.²⁷ The psychological development of the child, representative and not representative of the dominant social group, is affected by his/her associative/dissociative relationship to the dominant social group. Additionally, contributing to the child's psychological development are the differences in nurturing styles between the dominant and non-dominant social groups.

The themes used in analysis of Allison Davis' works include those directly related to the major concepts of Cultural Deprivation and Compensatory Education. Those related to the theme of Cultural Deprivation and the corresponding works to be analyzed are:

Child and Society: Early Socialization

Children of Bondage²⁸

Social Class Influences Upon Learning: The Inglis Lecture, 1948.²⁹

Those related to the theme of Compensatory Education and the corresponding works to be analyzed are:

Child/Adolescent and Society: The Educational Institution

²⁷ Ibid.

²⁸ Allison Davis and John Dollard, Children of Bondage, (New York: Harper and Row, 1940).

²⁹ Allison Davis, Social Class Influences Upon Learning: The Inglis Lecture, 1948, (Cambridge: Harvard University Press, 1960).

Society, The School and the Culturally Deprived Student³⁰

Child/Adolescent and Society: Educational Evaluation
Intelligence and Cultural Differences; A Study of Cultural
 Learning and Problem Solving³¹

Child/Adolescent and Society: Educational Achievement,
 Higher Education and Occupation
Relationships Between Achievement in High School, College and
 Occupation: A Follow-Up Study.³²

Those related to the theme of Compensatory Education and
 Remediation for Cultural Deprivation and the corresponding
 works to be analyzed are:

The Educational Institution and the Culturally Deprived
Compensatory Education for Cultural Deprivation³³

The Educational Institution, the Culturally Deprived and
 Remediation
 "Changing the Culture of the Disadvantaged Student" in

³⁰ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche.

³¹ Kenneth Walter Eells, Intelligence and Cultural Differences; A Study of Cultural Learning and Problem Solving, (Chicago: University of Chicago Press, 1951); Ph.D. Dissertation under Davis.

³² Allison Davis and Robert Hess, Relationships Between Achievement in High School, College and Occupation: A Follow-Up Study, (Chicago: The University of Chicago Press, 1963).

³³ Allison Davis, Benjamin S. Bloom and Robert Hess, Compensatory Education for Cultural Deprivation, (New York: Holt, Rinehart and Winston, Inc., 1965).

Working with Low-Income Families: Proceedings of the American Home Economics Association Workshop³⁴

"Teaching Language and Reading to Disadvantaged Negro Children" in Dimensions of Dialect.³⁵

In preliminary summation, a discussion of his legacy in relationship to his social commitments and post-mortems is made. Finally, a discussion of his place in history is addressed. The following works provide the context for this last section:

"Bill proposed to protect families in major illness." in the Chicago Tribune³⁶

Obituaries, Deaths Elsewhere. "Chicago-Dr. Allison Davis, 81,...." in the Washington Post³⁷

"Allison Davis; research aided poor children." in the

³⁴ Allison Davis, "Changing the Culture of the Disadvantaged Student" in Working with Low-Income Families: Proceedings of the American Home Economics Association Workshop (Washington D.C.: American Home Economic Association, 1965), pp. 22-33. FirstSearch, ERIC, ED018546, microfiche.

³⁵ Allison Davis, "Teaching Language and Reading to Disadvantaged Negro Children" in Dimensions of Dialect, ed. Eldonna L. Everrts (Champaign, Illinois: National Council of Teachers of English: 1967), FirstSearch, ERIC, ED030632, microfiche, 57-63.

³⁶ Daniel Egler, "Bill proposed to protect families in major illness." Chicago Tribune, 1 March 1979, sec. 3, p. 5.

³⁷ Obituaries, Deaths Elsewhere, "Chicago-Dr. Allison Davis, 81,...." Washington Post, 23 November 1983, sec. C, p. 6.

Chicago Tribune³⁸

"Allison Davis, Psychologist, Dies; Wrote About Blacks in America." in the New York Times³⁹

Transition. "Died: Allison Davis." in Newsweek⁴⁰

Place in History

"Scholar's life bears stamp of greatness.", in the Chicago Tribune⁴¹

"Black Heritage Stamp Honors Allison Davis.", in the Chicago Tribune⁴²

"Davis, Allison (1902-)" in Encyclopedia of Black America⁴³

³⁸ Kenan Heise, "Allison Davis; research aided poor children." Chicago Tribune, 23 November 1983, sec. 2, p. 7.

³⁹ Walter H. Waggoner, "Allison Davis, Psychologist, Dies; Wrote About Blacks in America." New York Times, 22 November 1983, sec. B, p. 8.

⁴⁰ Transition, "Died: Allison Davis." Newsweek 102 (5 December 1983): 102.

⁴¹ Davis Moberg, "Scholar's life bears stamp of greatness." Chicago Tribune, 16 February 1994, sec. 5, pp. 1,3.

⁴² Dominic Sama, "Black Heritage Stamp Honors Allison Davis." Chicago Tribune, 13 February 1994, sec. 14, p. 11.

⁴³ Augustus W. Low and Virgil A. Clift, "Davis, Allison (1902-)", Encyclopedia of Black America, (New York: Mc Graw Hill Book Co., 1981), 302.

"Davis, Allison" in Who Was Who: Vol VIII 1982-1985⁴⁴

"Davis, Allison" in Black Writers.⁴⁵

Child and Society is a theme directly related to the concept of Cultural Deprivation. A discussion of this theme, and its previously listed corresponding works are analyzed in the following chapter.

⁴⁴ "Davis, Allison". Who Was Who: Vol VIII 1982-1985. (Illinois: Marquis Who's Who, 1985), 100.

⁴⁵ Linda Metzger, Black Writers, (Detroit, Michigan: Gale Research Inc., 1989), 135-6.

CHAPTER TWO
CULTURAL DEPRIVATION

Child and Society: Early Socialization

The socialization of the child is discussed in this chapter in relationship to Allison Davis' concept of cultural deprivation. This chapter provides an analysis of the concept in relationship to theories of early childhood socialization.

Children of Bondage¹

The American Youth Council was established in 1935 by the American Council on Education.² Among the mandates for the American Youth Council, from the American Council on Education, were consideration for the needs of children, determination of the access to resources that could meet the children's needs in the community and the evaluation of municipal, state and federal government's abilities to meet those needs. In addition to considering the needs of the

¹ Allison Davis and John Dollard, Children of Bondage, (New York: Harper and Row, 1940).

² Ibid., vi-vii.

children and evaluating the ability of others to meet those needs, the American Youth Council, itself, was to take an active role in meeting those needs. This was to be done through social research to explore the options that might be implemented to serve children. The American Youth Council also had the task of making the chosen options palatable to those in the dominant culture. The manner in which the Youth Council was to make these options known and presumably popular was through publications related to children's issues and options to resolve them, by holding symposiums, and through actively demonstrating.³

The work, Children of Bondage⁴ was a social research study designed to explore the needs of African-American children in urban areas of the southern region of the still racially segregated United States in the year 1940. This study explores and analyzes the needs of children in the urban areas of Natchez, Mississippi and New Orleans, Louisiana.⁵

Additionally, as part of the greater mission of the American Youth Council, this work partially fulfilled the American Council on Education's mandates to consider children's needs and determine the accessibility to resources

³ Ibid.

⁴ Ibid.

⁵ Ibid., xi, xix.

to meet children's needs in the community.

African-American youth as well as children from other ethnic origin(s) are examined in the context of their home communities and primary group relationships. This work defines the community as the junior secondary and secondary schools in the public school system of Natchez, Mississippi and New Orleans, Louisiana and the children's primary, often familial, group(s).⁶

Allison Davis and John Dollard present the reader with a series of first person narratives collected in the field during a four to seven month period.⁷ The entire work took slightly over one calendar year to complete.⁸ Often the children's own voices are used to vividly present their perception(s) of the social reality of their educational community and primary group(s). Commentary and analysis by the authors accompany these narratives.

The commentary and analysis in the work has underlying assumptions and speaks from specific theoretical constructs. Davis discusses this in his author's notes that precede the body of the work. W. Lloyd Warner's perspective of race relationships between African-Americans and Caucasian-

⁶ Ibid.

⁷ Ibid., xix.

⁸ Ibid., xi.

Americans was used by the authors. Warner's perspective indicates that the relationship(s) between members of the two racial groups has a specific order and is maintained by a rigid caste system.⁹ Additionally, Warner's perspective dictates that among members of each racially determined caste, there is differentiation and hierarchical ordering within each caste, called social classes, sub-classes and cliques by Davis.¹⁰

To further develop the perspective of W. Lloyd Warner, professors Dollard and Davis committed much time to sociologically based field work in the south to explore the phenomena described by Warner's perspective. Davis' contribution in this area is documented in two of his works. One published after Children of Bondage¹¹, Deep South: A Social Anthropological Study of Caste and Class¹², and the other submitted for the completion of Davis' doctoral degree, The Relationship Between Color, Caste and Economic

⁹ Ibid., xii.

¹⁰ Ibid., xii, 12-20.

¹¹ Ibid.

¹² Allison Davis, Burleigh B. Gardner and Mary R. Gardner, Deep South: A Social Anthropological Study of Caste and Class, (Chicago: The University of Chicago Press, 1941).

Stratification in Two "Black" Plantation Counties¹³.

To gain insight into the Caucasian-American experience in an urban area of the south, Dr. and Mrs. Burleigh Gardner, Davis' co-authors of Deep South: A Social Anthropological Study of Caste and Class¹⁴, provided information to him.¹⁵

The theoretical construct which Davis and Dollard employ in Children¹⁶ is a unique blend of both psychoanalytical and sociological paradigms.¹⁷ Davis' notes assert that the mix of the two approaches is more than a haphazard one or two separate viewpoints used individually. Rather, Davis states that the research goes beyond a juxtaposition of two different paradigms or a mesh of the two to a true integration of the paradigms.¹⁸ Davis employs this same original approach to analysis in his later works, as well. This approach involves mixing the methodologies of quantitative research, found

¹³ Allison Davis, The Relationship Between Color, Caste and Economic Stratification in Two "Black" Plantation Counties, (Chicago: The University of Chicago Press, 1942).

¹⁴ Allison Davis, Burleigh B. Gardner and Mary R. Gardner, Deep South: A Social Anthropological Study of Caste and Class, (Chicago: The University of Chicago Press, 1941).

¹⁵ Ibid., xii.

¹⁶ Allison Davis and John Dollard, Children of Bondage, (New York: Harper and Row, 1940).

¹⁷ Ibid., xiii.

¹⁸ Ibid.

predominately in psychology, the physical and natural sciences, and qualitative research, found predominately in Sociology and other social sciences. Hence, statistical and demographic data would be used to explain phenomena as well as case studies and participant observation.

Dollard's author notes indicate that it was his perception, as well, that a new paradigm mix was being employed in the research methodology of this work.¹⁹ He also states that he believes this work will contribute to knowledge related to the socialization process.²⁰

While this work is the first published one by Davis, it was not his first research in this area. As stated, two more works were soon published: Deep South: A Social Anthropological Study of Caste and Class²¹ and The Relationship Between Color, Caste and Economic Stratification in Two "Black" Plantation Counties²². This work is significant, however, in that it discusses Davis' methodological approach to this subject and establishes a

¹⁹ Ibid., xv.

²⁰ Ibid.

²¹ Allison Davis, Burleigh B. Gardner and Mary R. Gardner, Deep South: A Social Anthropological Study of Caste and Class, (Chicago: The University of Chicago Press, 1941).

²² Allison Davis, The Relationship Between Color, Caste and Economic Stratification in Two "Black" Plantation Counties, (Chicago: The University of Chicago Press, 1942).

theme present in subsequent works: the dominant versus the non-dominant culture. For Davis, the dominant culture is defined by Caucasian-Americans and the non-dominant culture is represented by African-Americans. Further distinctions are made within each group based on ethnicity and skin coloration. Individuals are then identified as members of a racial/ethnic group that translates into a culture, dominant or non-dominant, and that the culture confers, or does not confer, human rights and social privileges. The conferring of human rights and social privileges truly informs the opportunity an individual has to access facets of the social system that allow for social mobility, for example education and occupation.²³ Davis asserts that the rigid, often unbroken, lines between what is commonly know as social classes²⁴ (thus Davis' use of the word caste) dictate that the conferring of human rights and social privileges is unlikely or improbable among those of the non-dominant culture, African-Americans,

²³ From August Hollingshead's "Two Factor Index of Social Position"; August B. Hollingshead and Raymond S. Duff, Sickness and Society (New York: Harper and Row, Publishers, Inc., 1968), 92, 103; Lectures of Dr. Marcel Fredericks, Text is from lecture notes of Andrea M. Macaluso, Notes taken during Fall Semester, 1991 of SOCL 481, The Sociology of Health Care, Loyola University Chicago.

²⁴ This distinction of "commonly known as social classes" is made to distinguish the concepts common use from Allison Davis' stipulated use as previously noted. Where Warner's perspective dictates that among members of each racially determined caste, there is differentiation and hierarchical ordering within each caste; called social classes, sub-classes and cliques by Davis. Previously noted in footnote number ten.

given the history of the United States. Thus, African-Americans are predestined to experience human rights violations and denial of social privilege(s). The opportunity for access to social mobility, education and occupation is hindered, at best, and denied, at worst, to African-Americans, members of the non-dominant culture.

The non-dominant culture is "culturally deprived" of the opportunities, preferred occupations and education, human rights and social privileges enjoyed by the dominant culture. Davis' concept of "cultural deprivation" is based on the social history of the United States, especially the evolution of dominant versus non-dominant cultures and their corresponding social class/caste differentiation(s). These differentiations bring about hierarchical differentiation among members of the same social class/caste, and differences in conferring human rights and social privileges.

Davis, for the first time in a publication, begins to explicitly define "Cultural Deprivation". He relates this concept to facets of the social system such as social class/caste, education, and the child's own construction of reality. How the child constructs his/her reality is assumed by Davis and Dollard to be a synthesis of the child's own definition of the situation²⁵ and relationships to his/her

²⁵ Where the "Definition of the Situation" is that posited by W.I. Thomas and Florian Znaniecki, in the work published by W.I. Thomas and Florian Znaniecki, The Polish Peasant in Europe and America: if the individual believes something to be real it will be real in its consequences for that individual.

primary and secondary group(s).²⁶

Many arguments of Children of Bondage²⁷ are specifically related to the education of the child. The assumptions indicate that African-American children are born into a social system that relegates them into a non-dominant culture. Such children are often denied human rights and social privileges, including education, because of their hierarchical ranking in the social classes within the caste.

Even when such a child has the opportunity to participate in the educational process, his/her desire to do so and succeed is often dampened, at best, and extinguished, at worst, as a result of the definition of the situation directly and the relationship to primary and secondary groups. The impetus and support for learning is not present among those

Additionally, Dr. Marcel Fredericks builds on this concept, to wit: that the individual acts and/or reacts in accordance with the way s/he perceives him/herself and the way in which s/he perceives the social situation. Therefore, the self-image of the individual is linked to the individual's definition of the situation. Lectures of Dr. Marcel Fredericks. Text is from lecture notes of Andrea M. Macaluso, Notes taken during Fall Semester, 1991 of SOCL 481, The Sociology of Health Care, Loyola University Chicago.

²⁶ From the concepts of Charles H. Cooley, also related to his concept "Looking Glass Self", where the child's self image is a result of the reflection of attitudes and perceptions of those most closely related to the child, the "Primary Group", and those not as closely related to the child, the "Secondary Group". These concepts of Cooley also contribute directly or reciprocally to the child's "Definition of the Situation", as defined in footnote number twenty-four.

²⁷ Ibid.

who also are most financially challenged. In the non-dominant culture, as Davis and Dollard argue, punishment is the favored method of early childhood training.²⁸ Thus the child from the non-dominant group does not define education and the learning process as positive or one that will make it possible to achieve social mobility or successful opportunities for higher education or a stable occupation. According to Davis and Dollard²⁹, this child's definition of the situation is negative in perception and then becomes negative in its consequences as the child enters into the "culturally" determined self-fulfilling prophecy³⁰ of educational failure.

Davis and Dollard indicate, however, that the African-American child, may have limited access to human rights and formal education.³¹ This access occurs among those African-Americans who are least financially challenged, or comparatively privileged.³²

²⁸ Allison Davis, Children of Bondage, (New York: Harper and Row, 1940), 267, 280-289.

²⁹ Ibid., 282-286.

³⁰ See footnote numbers twenty-four and twenty-five; Allison Davis, Children of Bondage, (New York: Harper and Row, 1940), 282-289.

³¹ Allison Davis, Children of Bondage, (New York: Harper and Row, 1940), 275-278.

³² Ibid., 274-278, 286-289.

However, even when such a child has the opportunity to participate in the formal educational process, his/her desire to do so and succeed may be dampened by other members of non-dominant culture, who are not as privileged, or by members of the privileged dominant culture.³³ Davis and Dollard go on to state that in spite of these circumstances the strong alliance on values and norms of the members of the child's primary group (often members of the child's family) with the members of the dominant culture, who are part of the child's secondary group (educators and school officials), can push the child of the financially privileged non-dominant group to succeed at educational tasks. Such circumstances can move the child somewhat in the direction of upward mobility.³⁴ As a result of his/her definition of the situation, directly or reciprocally related to the relationship to primary and secondary groups, the impetus and support for learning is present among those least financially challenged in the non-dominant culture and is accompanied by the reinforcement of the values and norms of the dominant culture.³⁵

Thus, the child from the non-dominant group who is most

³³ Ibid., 271.

³⁴ Ibid.; Where the authors discuss the value of deferred gratification in relationship to participating in pursuits such as saving money and attending school.

³⁵ Ibid., 270-271, 275-276.

financially privileged can benefit from education and the learning process, interpreting the situation as positive or one that may facilitate social mobility. According to Davis and Dollard³⁶, this child's definition of the situation is more positive than that of a financially challenged child of the non-dominant culture. Therefore the perception of the financially privileged child of the non-dominant culture becomes somewhat positive in its consequences as the child enters a culturally determined "class".³⁷

The last paragraphs of Children of Bondage³⁸ anticipate the focus Davis would later develop in relationship to the "culturally deprived" child: the remediation and alleviation of "cultural deprivation". Here Davis suggests that the child become associated, in a clinical manner, with trained and supervised volunteers who would remove the child and his/her primary/secondary group(s) values and behaviors, remediate and then adopt a new set of values and behaviors into the "culturally deprived" child's construction of reality.³⁹

³⁶ Ibid., 282-286.

³⁷ See footnote numbers twenty-two and twenty-three; Allison Davis, Children of Bondage, (New York: Harper and Row, 1940), 282-289.

³⁸ Allison Davis, Children of Bondage, (New York: Harper and Row, 1940), 282-289.

³⁹ Ibid., 289.

Davis identifies two children whose case studies have been profiled in the text and remarks that some progress has been made, in the previously described fashion, with them. He further recommends that much more work is needed in the study of this pressing social issue.⁴⁰

Child/Adolescent and Society: Socialization and Education

Social Class Influences Upon Learning: The Inglis Lecture⁴¹

Davis' Inglis lecture of 1948 was part of a series sponsored by at Harvard University. The lectures in this series were sponsored by friends and colleagues of Professor Alexander Inglis, who donated funds to the Graduate School of Education to that end. Secondary education with the complex issues and problems surrounding it was the focus of the lectures. This was the primary interest and area of research of Professor Inglis. In 1948 Allison Davis presented his Inglis Lecture.

The lecture is organized into seven component parts. The first three parts are a slightly more developed recap of his

⁴⁰ Ibid.

⁴¹ Allison Davis, Social Class Influences Upon Learning: The Inglis Lecture, 1948, (Cambridge: Harvard University Press, 1960).

earlier work Children of Bondage⁴². The second three parts are partially a review from his work, Intelligence and Cultural Differences; A Study of Cultural Learning and Problem Solving⁴³ and partially a preview of one of his later works, Society, The School and the Culturally Deprived Student⁴⁴.

A discussion and synopsis of Davis' perspective on the impact of class on children is present in the first section with one notable departure from the previous conceptualization in the Children Of Bondage⁴⁵ work: social caste is now social class. The use of the word "caste" to describe those in the non-dominant culture who are African-American is no longer used by Davis in the same manner. The social class that describes those same African-Americans may be called caste-like or "color-castes"⁴⁶, however, as some of the same

⁴² Allison Davis and John Dollard, Children of Bondage, (New York: Harper and Row, 1940).

⁴³ Kenneth Walter Eells and Allison Davis, Robert J. Havighurst, Virgil Herrick, Ralph W. Tyler, Intelligence and Cultural Differences; A Study of Cultural Learning and Problem Solving, (Chicago: University of Chicago Press, 1951).; For a citation of this discussion, see Chapter Three.

⁴⁴ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche.

⁴⁵ Allison Davis and John Dollard, Children of Bondage, (New York: Harper and Row, 1940).

⁴⁶ Allison Davis, Social Class Influences Upon Learning: The Inglis Lecture, 1948, (Cambridge: Harvard University Press, 1960), 6.

folkways still applied to the issues of social interaction among the members of the previous social castes and internal hierarchically ranked social classes⁴⁷.

The first section of this lecture further probes the child's definition of the situation and construction of social reality in relationship to the topics of human rights/social privileges related to education.⁴⁸ The child's primary and secondary groups affect the construction of reality and define "culture", where "culture" describes the totality of reality perceived by the child to be real.⁴⁹ Thus, here, the educator is called upon to be informed of the child's "culture" and empathetic to his/her construction of reality.⁵⁰ The "culturally" defined patterns of language, speech and vocabulary are also areas in which the educator must be aware and empathetic. In later parts of this lecture, Davis argues that the entire social construction of the institution of education must also exhibit these same educator needed empathies if education is to not be "culturally-biased"⁵¹.

⁴⁷ Ibid., 4-8.

⁴⁸ Ibid., 1.

⁴⁹ Ibid., 2-3.

⁵⁰ Ibid., 1-3.

⁵¹ Ibid., 37-100.

This first section of this lecture discusses the nature and construction of social classes in the United States. Davis indicates that there is not a specific number of social classes in the United States.⁵² Rather, the kind and type of social class is best defined by the community being studied, its social construction of reality and the enacting of social conventions, mores and folkways.⁵³ However, Davis posits that the concept of economic status provides one of the most important indicators for understanding the concept of social class.⁵⁴ Davis also indicates in this first section that the members of the social classes, with their previously stated social constructions of reality and enactment of social conventions, mores and folkways, perpetuate their social constructions and enactments into the following generations. This is achieved through the child's socialization process; where the socialization process includes prescriptions for and training in desired social behaviors on the part of the child, as well as punishments as a penalty for not following the prescriptions or training dictated by the primary group members.⁵⁵

⁵² Ibid., 8.

⁵³ Ibid., 7-11.

⁵⁴ Ibid., 10.

⁵⁵ Ibid., 10-11.

This theme of training and prescriptions for the behavior of the child is further discussed by Davis in the second section. The primary group exerts an enormous amount of influence upon the early socialization process of the child.⁵⁶ Davis clearly defines the primary group in this section: family and friends of the family, as well as the play group are considered the primary group.⁵⁷

This primary group is tied to participation in a social class and barriers of access to the social class.⁵⁸ Moreover, the child absorbs the cultural consciousness, social construction of reality, from these primary group members and internalizes it and makes it real for him/herself.⁵⁹ Davis calls this phenomena the "social class patterning of the child's learning".⁶⁰

This type of learning extends to all aspects of the child's training and prescriptions for the child's behavior, as well as the resulting penalties and punishments associated with violating the training and prescriptions for behavior.

⁵⁶ Ibid., 11-22.

⁵⁷ Ibid., 12.

⁵⁸ Ibid.

⁵⁹ Ibid.

⁶⁰ Ibid.

Some such aspects of training outlined by Davis, and related to social class, are: responsibility for the self, (ie., regulation of bodily functions-weaning, bowel and bladder training, regulation of sleep-whether or not child chooses own bedtime, regulation of play activity-whether or not child attends films, regulation of aggression, regulation of sexuality) and responsibility towards others in the primary group, (ie., helping at home).⁶¹

Davis finds that those children in the middle class are the most frustrated by the strictness of the regime imposed by the primary group and most likely to indicate this in behaviors such as thumb-sucking and self-stimulation.⁶² Davis indicates that these behaviors are in response to the negativism which begins during the lengthy period of time associated with training in the regulation of bodily functions-weaning, bowel and bladder training. Thus, the child becomes discouraged and disturbed about the regulation of such activity and others surrounding this socially prohibited area.⁶³ Ironically, this early pattern of the primary groups' forcibly training the child before the child is mentally ready prepares the child for success later in educational pursuits

⁶¹ Ibid., 12-21.

⁶² Ibid., 21-22.

⁶³ Ibid., 22.

by preparing the child to push early and persistently for achievement.⁶⁴ However, Davis argues that the treatment of the child, even if interpreted as desirable by the primary group, is still detrimental to the psyche of the child and may set up the child for failure if his/her later goals are not quickly reached or are reached with difficulty.⁶⁵

The following section of the lecture discusses the differences in expectations between the lower, non-dominant, and middle, quasi-dominant, social classes with regard to several issues: human rights, social privileges, primary group relationships, and child/adolescent psycho-social development/education.⁶⁶

Davis believes that there is an urgency in exploring and remedying these issues. He believes that the issues and their implicit effects were not being properly dealt with in the educational system, when he delivered his lecture. Because these issues are not addressed, the educational system is failing the students, and the faculty and staff of these institutions are discontented and "demoralized".⁶⁷ Davis states that the future of the United States depends upon how

⁶⁴ Ibid.

⁶⁵ Ibid.

⁶⁶ Ibid., 22-27.

⁶⁷ Ibid., 23.

well or poorly these issues are addressed.⁶⁸ He believes that the institution of education impinges upon the institutions of industry, politics and war.⁶⁹ Additionally, he asserts that the youth of the non-dominant culture are not prepared to assist and participate in the functions of society because they are not conversant in the language, folkways, mores and norms of the dominant culture, which defines the style of social meaningful interaction which will provide for upward social mobility.⁷⁰

Thus, according to Davis, the educational system is the "only" opportunity present in society to socialize the student of the non-dominant culture. The dominant culture's defined style of social meaningful interaction, and its concepts of future orientation and deferred gratification, are those which will provide for upward social mobility.⁷¹

In relationship to the issue of human rights and social privileges, Davis sees the social construction of reality by individuals as dependent upon how well or poorly one's human rights, or basic needs are met. Davis believes the ability to mentally problem solve, a key to academic success depends upon

⁶⁸ Ibid.

⁶⁹ Ibid.

⁷⁰ Ibid.

⁷¹ Ibid., 28.

how well or poorly one's basic needs are being met.

The areas of basic needs, or motivations are labeled by Davis as "hunger, sex, and aggression".⁷² For Davis, other of needs include "shelter", warmth, clothing, and freedom from "darkness", (ie., due to lack of electricity or lack of ability to afford electricity, poorly lit streets where one may be victimized).⁷³

Davis further indicates that social classes have differing relationships to the basic human needs and therefore construct their social reality differently.⁷⁴ Thus, the end result of these definitions of the situations is real in its consequences for each social class.⁷⁵ In this section, Davis begins to indicate a difference in the orientation of the actions of individuals in the dominant [(upper-class(es))], or quasi-dominant [middle-class(es)] and non-dominant [lower-class(es)] cultures.

The non-dominant culture has to worry about not being able to satiate basic needs and is therefore present orientated, seeking instant gratification. The dominant culture can afford to satiate the basic needs and is therefore

⁷² Ibid., 23.

⁷³ Ibid., 25-26.

⁷⁴ Ibid., 26-29.

⁷⁵ Ibid.

future orientated, seeking deferred gratification.⁷⁶

Here the primary group relationships are operationalized in the pattern of activity response. Where the child/adolescent's primary group includes not only the biological parents, but extended family, family friends and peer group members.⁷⁷ Peer group members associated for ends that do not meet the dominant culture's definition of constructive behavior toward the orientation of deferred gratification, even though they may meet the needs of the subsistence nature of the non-dominant culture, are called "gangs" by Davis.⁷⁸

These differences in orientations affect the students ability to mentally problem solve, especially in an educational setting, according to Davis.⁷⁹ The student of the dominant culture is socialized from early childhood to push for achievement,⁸⁰ however, the student of the non-dominant culture does not have the same orientation.⁸¹

⁷⁶ Ibid., 23-29.

⁷⁷ Ibid., 10-12, 29-30.

⁷⁸ Ibid., 30, 36.

⁷⁹ Ibid., 27.

⁸⁰ Ibid., 23.

⁸¹ Ibid., 28.

The socialization process of the child/adolescent of the non-dominant culture teaches socially maladaptive behaviors to the individual: fear, poor academic achievement, seeking instant gratification of bodily/sexual concerns, aggressive behavior toward those in authority, (ie., educators).⁸² In contrast, the dominant culturally defined styles of social meaningful interaction, and the concepts of future orientation and deferred gratification, will provide for upward social mobility for the child/adolescent of the dominant [upper class(es)], and quasi-dominant [middle-class(es)] culture.⁸³

The same is not true for the child/adolescent of the non-dominant culture. This student is most concerned with daily survival and the meeting of his/her basic needs and surviving the implicit dangers present in living in areas devalued by society as a whole.⁸⁴ These areas include those produced by de facto segregation due, in part, to decreased property values and lack of public/private investment/funding. The dangers facing the child/adolescent in these areas may be life threatening and the child/adolescent may exhibit self-preserving behavior that may be life threatening to others.⁸⁵

⁸² Ibid., 30-32

⁸³ Ibid., 28.

⁸⁴ Ibid., 29-30.

⁸⁵ Ibid.

This child/adolescent of the non-dominant culture has other fears related to preservation of his/her person.⁸⁶ Thus, the dominant cultural defined style of social meaningful interaction, and its concepts of future orientation and deferred gratification, will not be internalized by the child of the non-dominant culture. The pathways to upward social mobility for the child/adolescent of the non-dominant culture are absent.⁸⁷ The fears of the child/adolescent of the non-dominant culture are not related to poor academic achievement because in this individual's social construction of reality, education will not provide for instant gratification. Instant gratification and aggressive behaviors are rewarded in this social construction of reality, because they are often related to the reality that the child may actually be in physical danger, starvation or death.

Therefore, there is no benefit for the child to be passive. Passive behavior is not a function of the non-dominant culture, as observed by Davis.⁸⁸ Hence, this child is often aggressive with authority figures as s/he struggles to survive in society. There is little room for conformity to

⁸⁶ Ibid.

⁸⁷ Ibid., 28.

⁸⁸ Ibid., 37.

another culture's standards for behavior.⁸⁹ There is no immediate benefit for the child to study academics in school, believing working will provide needed money.⁹⁰

The next topic for discussion in Davis' lecture is the relationship of social class to mental problem solving. Davis had already indicated a relationship between the two, vis-a-vis the social construction of reality, social meaningful interaction, and orientation of individuals of both the dominant, quasi-dominant and non-dominant social classes. Here, he discusses his research which would later be published as, Intelligence and Cultural Differences; A Study of Cultural Learning and Problem Solving⁹¹. Davis addresses what he perceives to be a salient and essential fact that is carelessly overlooked students' evaluation and testing: the social construction of reality, social meaningful interaction, and orientation of individuals of both the dominant, quasi-dominant and non-dominant social classes. This point is well made for those in the non-dominant culture, because these individuals are being evaluated based on the social reality of

⁸⁹ Ibid., 30, 38.

⁹⁰ Ibid., 28.

⁹¹ Allison Davis, Kenneth Walter Eells, and Robert J. Havighurst, Virgil Herrick, Ralph W. Tyler; Intelligence and Cultural Differences; A Study of Cultural Learning and Problem Solving; (Chicago: University of Chicago Press, 1951).

the dominant culture.⁹²

Davis conclusively relates academic achievement, as measured by the evaluation procedures of the dominant class, to socio-economic status.⁹³ Financial status and social standing, as interrelated concepts tied to the totality of the reality of the experience of the dominant and non-dominant cultures, impinges substantially upon academic achievement as defined by the dominant culture. Hence, the non-dominant culture is "culturally deprived" of the dominant culturally defined style of social meaningful interaction, and its concepts of future orientation and deferred gratification leading to upward mobility.⁹⁴

The notion that society, itself, is "dynamic" and inherently changeable and changing underpins the discussion in the next section.⁹⁵ Here, Davis discusses that if the school

⁹² Allison Davis, Social Class Influences Upon Learning: The Inglis Lecture, 1948, (Cambridge: Harvard University Press, 1960), 38-39.

⁹³ Ibid., 38-46.

⁹⁴ From August Hollingshead's "Two Factor Index of Social Position"; August B. Hollingshead and Raymond S. Duff, Sickness and Society, (New York Harper and Row, Publishers, Inc., 1968), 92, 103; Lectures of Dr. Marcel Fredericks, Text is from lecture notes of Andrea M. Macaluso, Notes taken during Fall Semester, 1991 of SOCL 481, The Sociology of Health Care, Loyola University Chicago.

⁹⁵ Allison Davis, Social Class Influences Upon Learning: The Inglis Lecture, 1948, (Cambridge: Harvard University Press, 1960), 38.

system is to be responsible in its response to the nature of society, it must address the needs of the whole student population.⁹⁶ In doing so, the school system must widen its curriculum and evaluation to include the social construction of reality of not only the dominant and quasi-dominant culture, but of the non-dominant culture, as well.

Davis calls into question the logic of excluding the non-dominant groups from the processes of the educational institution. He believes that for the system to be functional, it should include motivations, curriculum and evaluations that reflect the mental problem solving of "all large, ethnic, racial and socio-economic groups".⁹⁷ The system as it stands, according to Davis, is "culturally biased"⁹⁸ and cannot continue to be so in the face of such preponderance of research that supports multiple types of intelligences and not the singular and discrete forms desired by the dominant culture, currently measured by the existing standardized tests of intellectual evaluation.⁹⁹

Davis examines the school culture with recommendations given for further research in the last section of the lecture.

⁹⁶ Ibid., 39.

⁹⁷ Ibid., 47.

⁹⁸ Ibid., 47-48.

⁹⁹ Ibid., 48-59.

Davis introduces topics he will further examine in later publications. He poses two fundamental questions regarding the narrow range of goals and skills taught to public school students.¹⁰⁰ First, he asks are the goals and skills so narrowly tailored to those in the dominant culture, the upper-class(es), that those in the quasi-dominant culture, the middle-class(es), can barely achieve them?¹⁰¹ Second, do these same narrow goals and skills exclude the opportunity for the students of the non-dominant culture, the lower class(es), to have full mental development and reach their educational potential?¹⁰² In an example of these narrow goals and skills selectively chosen by the dominant culture as the standard by which all students are measured, Davis offers the example of the comparison of "standard English", "standard French", "standard German" languages and those of the Native-American populations.¹⁰³ Linguistically, the standard languages cited are not as complex as those of the Native-American populations and therefore the standard which is selected for measurement, "standard English", is fairly mid-range in the overall schema of language skills; although considered to be the highest

¹⁰⁰ Ibid., 88.

¹⁰¹ Ibid., 89.

¹⁰² Ibid.

¹⁰³ Ibid., 90.

level of written and spoken communication in the United States educational system.¹⁰⁴

Davis concludes by calling into question the actual standards of evaluation and their worthiness as standards. As he indicates, the standards of evaluation currently do not reflect the complex and dynamic nature of society and public school students. Additionally, these standards of evaluation only consider a very narrow, and questionable, range of goals and skills, determined by only one of society's cultural groups-the dominant culture. Therefore, society's other cultures and social classes can only be perceived as "minimally" competent, at best, in their performance on the standardized tools of intellectual evaluation.¹⁰⁵

Davis further asserts that the school system is not educating students properly by employing its current system of curricular planning and standardized evaluation.¹⁰⁶ Davis states that the function of the school system is to assist all students in the development of multiple mental goals and skills.¹⁰⁷ This function is not currently being

¹⁰⁴ Ibid.

¹⁰⁵ Ibid., 91-100.

¹⁰⁶ Ibid., 90-91.

¹⁰⁷ Ibid., 93.

actualized.¹⁰⁸ To this end, Davis opposes ability grouping in schools, as they foster negative self-fulfilling prophecies. Rather, he favors multiple methods of instruction and evaluation to address the multiple ways students know, comprehend, apply, analyze, synthesize, evaluate, receive, respond, value, organize and characterize data and the learning process.¹⁰⁹

Exact recommendations for the execution of Davis' plan for the revision of the curriculum, instructional methodology and evaluation methods in the school system are researched and discussed in his later works. He begins to solidify and define his expectations and prescriptions for educational success for those other than the dominant culture in the next work to be discussed, Society, the School and the Culturally Deprived Student¹¹⁰. This work, as well as others, will be the focus of the following chapter.

¹⁰⁸ Ibid., 94.

¹⁰⁹ Ibid., 94-97.

¹¹⁰ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche.

CHAPTER THREE
COMPENSATORY EDUCATION

Child/Adolescent and Society: The Educational Institution

Society, the School and the Culturally Deprived Student¹

Davis, in this document, discusses the entire social construction of the institution of education and the role of the educator with relationship to the concept of cultural deprivation. He further examines the nature of education, in reality and potentiality as "culturally-biased".

Davis, as mentioned in Chapter Two's discussion, felt that cultural deprivation was of immediate national concern.² When he wrote this document the Cold War between the United States and the Union of Soviet Socialist Republics had reached a peak. Sputnik had been launched and the United States appeared to be ranked second among the world's technologically developed nations.³

Davis argues that the survival of the United States as a

¹ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche.

² For a citation of this discussion, see Chapter Two.

³ Ibid., 2.

dominant world power depends in part upon how well our public school students are educated and can respond to the needs of "industry, business, science, and government".⁴ Public education as an agency contributing to technological development could restore the dominance of the United States as the world's most technologically developed nation.⁵

Davis not only shared the concern that was sweeping the nation and its popular culture at the time, but he sought ways to remedy the situation. He believed that education was the important linchpin in the machine of society. Without education, many valuable potentialities to move forward as a society would be lost. Since each potentiality for further development would be necessary to move the nation forward, Davis asserted that all students in the public school system were of value for their potentialities to develop and create technology, as well as participate fully in the social system that moved the United States forward against the advances of "Communist" nations.⁶

The issue of national security, rather than that of social tension between dominant and non-dominant groups appears to be the motivating factor for Davis at this point in his

⁴ Ibid., 1.

⁵ Ibid., 1-2.

⁶ Ibid.

discussion. In this work, Davis' focus is on developing the potentialities of all students, inclusive of those in the non-dominant group not necessarily for the good of actualizing their potentialities in and of themselves, but necessarily for the good of the nation of the United States' technological development.

Members of the non-dominant culture could no longer be ignored, stressed Davis. Their potentiality for associative and functional contributions to the United States society was too high to be ignored.⁷ Population figures and other demographic data supported Davis' argument.⁸ According to United States Census data, the population of African-Americans in all areas of the nation rose dramatically between the data collection years of 1940 and 1960 and between the years of 1940 and 1970.⁹ The number of African-Americans in both the Northeast and North Central regions of the United States increased from 2,790 in 1940 to 6,474 in 1960 and to 8,916 in

⁷ Ibid., 2.

⁸ Ibid.

⁹ United States Department of Commerce. Bureau of the Census. Historical Statistics of the United States Colonial Times to 1970: Bicentennial Edition, Part 1. Rogers C.B. Morton, Secretary United States Department of Commerce, James L. Pate, Assistant Secretary for Economic Affairs, Vincent P. Barabba, Director, Bureau of the Census. Series A 172-194. (Washington D.C.: United States Government Printing Office, 1975).

1970.¹⁰ These figures represent an increase of 2.32 times between the years of 1940 and 1960 and an increase of 3.20 times between the years of 1940 and 1970 for the Northern regions, only, combined.¹¹

He found that the neglected majority of students in public schools were those of the non-dominant culture: African-Americans in large urban areas of de facto segregation, Caucasians in rural ("southern")¹² communities, those who were in the lower class(es) in the "northern" communities, and recent immigrants to the United States.¹³

Davis called out for a reassessment of the current paradigm of United States education. He believed strongly that it was not a question of should the dominant view of education persist, but how quickly can it be changed and how many individuals could be developed to serve an urgent national need.¹⁴

The following sections of Society, the School and the

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid.

¹³ Ibid.

¹⁴ Ibid.

Culturally Deprived Student¹⁵ discuss a wide variety of issues related to the primary topic. Among these issues are: the psychology of the educator, the effect of demographic patterns on the public school population, especially on the psychology of the child of the non-dominant culture, and the role of the primary group in the life of the child of the non-dominant culture. These sections establish that, according to Davis, the child of the non-dominant culture is deprived of the resources of the dominant culture and its access to upward social mobility. Davis goes so far as to call this "cultural deprivation" a "retardation".¹⁶

In later sections of this work, Davis further describes what he believes the positive role of the school should be in the life of the child of the non-dominant culture. He, here, begins to fully conceptualize aspects of "compensatory education" for the "cultural deprivation" of the child of the non-dominant culture.¹⁷ Some such aspects include educational personnel sensitivity training, educator training in alternative pedagogical methodology and curricular change.

The role of the educator is first observed by Davis to be of importance in the work previously discussed in Chapter Two:

¹⁵ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche.

¹⁶ Ibid., 11.

¹⁷ Ibid., 11-16.

Social Class Influences Upon Learning: The Inglis Lecture.¹⁸

Essentially, Davis restates his previous argument that the educator must be invested in the child's perception of social reality; in turn this enables the child to invest in the educator's perception of reality and adopt the value of deferred gratification, among others.¹⁹ Davis indicates that the social class values of the educator toward others' social classes, education and academics may bias the educator and thus impede this process of investment in the child's social construction of reality.²⁰ This process calls for the educator to suspend any values held that indicate that social groups, educational backgrounds, and academic perspective other than one's own do not have value. If the educator cannot successfully give ownership to this position, the educator cannot allow for the wide variety of social perceptions of reality, inclusive of the reality of the institution of education, among groups other than the educator's own. Hence, the educator will become frustrated and child will not be

¹⁸ Allison Davis, Social Class Influences Upon Learning: The Inglis Lecture, 1948, (Cambridge: Harvard University Press, 1960). For a citation of this discussion, see Chapter Two.

¹⁹ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche; 3, 5.

²⁰ Ibid., 3, 5.

motivated.²¹ This state of educator frustration and student dispassion is discussed in Chapter Two and is characterized by Davis as educator "demoralization".²²

The effect of demographic patterns, previously stated, is the pattern of internal migration in and immigration to the United States. Each, according to Davis has had an effect(s) on the present public school population.

Initial immigration by colonists brought Western Europeans to the area which would become the United States.²³ Additionally, the "forced migration from Africa"²⁴, to supply the slave based economies of the South, also provided much of the initial population for the emerging nation of the United States.²⁵ Later migrations from other parts of the world, including Western Europe, Eastern Europe, Puerto Rico, and Mexico²⁶ more fully expanded the United States' population. It added to the non-dominant culture those not of Anglo-

²¹ Ibid., 3, 5.

²² For a citation of this discussion, see Chapter Two.

²³ Ibid., 3.

²⁴ Ibid.

²⁵ Ibid.

²⁶ Ibid., 3-4.

Western European heritage.²⁷ Davis also indicates that there is a psychological trauma associated with being of the non-dominant culture. This trauma is manifest in the labeling of the non-dominant culture by the dominant culture with pejorative forms of speech and internalized by the non-dominant cultures' perceptions of the self as not of value. This devaluing of the self leads to the manifestation of self-hating activity toward the self. Davis also notes that the African American male has the highest rate of clinical mental illness in the United States, owing to the psychological trauma associated with being of the non-dominant culture.²⁸

Davis believes that internal migrations have been of "epic" proportions.²⁹ Changes in educational philosophy occurred with the advent of slavery's end, desegregation, and the resulting migrations and called for accommodations to be made in the education system.³⁰ These internal migrations are

²⁷ Ibid., 4.

²⁸ Ibid.

²⁹ Ibid.; Gerald L. Gutek, A History of the Western Educational Experience, (Illinois: Waveland Press, Inc., 1972), 406-407; Gerald L. Gutek, Education in the United States: An Historical Perspective, (New Jersey: Prentice-Hall, Inc., 1986), 170-171; Gerald L. Gutek, Cultural Foundations of Education: A Biographical Introduction, (New York: Macmillan, 1991), 368-375.

³⁰ Ibid.; For a complete discussion of the history of these changes in philosophy and practice, and the changes themselves, see: Chapter Twenty-Two, "Nineteenth-Century American Education" and Chapter Twenty-Three, "Twentieth-

defined by Davis as the movement of populations of freed slaves from the rural South to the urban, industrialized North and developing West.³¹ Another internal migration cited by Davis as significant is that of the Westward expansion of Eastern, United States, populations. This movement to the developing West would call for the establishment of institutions present in United States society, including schools. How these schools were developed, to mirror the dominant culture as those in the East did, is assumed but not discussed by Davis.³² However, the migration from the South to the North and West and from rural areas to urban areas in the United States provided most of the "industrial expansion" of the United States and contributed to the growing number of students of the non-dominant culture in the school systems. This migration reflected and perpetuated the dominant class

Century American Education" in Gerald L. Gutek, A History of the Western Educational Experience, (Illinois: Waveland Press, Inc., 1972), 359-411; and see: Chapter Seven, "The Civil War, Reconstruction, and the Education of Black Americans" and Chapter Eleven, "Society and Education after World War II: 1945-1960" and Chapter Twelve, "Society and Education During the New Frontier and Great Society: 1960-1970" in Gerald L. Gutek, Education in the United States: An Historical Perspective, (New Jersey: Prentice-Hall, Inc., 1986), 150-173, 257-316; and see Chapter Nineteen, "W. E. B. Du Bois: Activist for Black Equality" in Gerald L. Gutek, Cultural Foundations of Education: A Biographical Introduction, (New York: Macmillan, 1991), 368-391.

³¹ Ibid., 3-4.

³² Ibid.

structure and orientations. Davis identifies the time of the internal migrations from rural areas to urban areas in the United States as occurring during the First World War; as during this time immigrations to the United States from Europe were greatly lessened.³³

Considering the internal migrations, among the populations that moved from South to North and West were the emancipated African-Americans. These freed slaves are characterized in large part, by Davis, as having a strong desire for their children to have more opportunity to gain human rights and social privileges that they were never privy to in the rural Southern economies.³⁴ These populations, however, are also indicated by Davis to be without a leader or generalized view of the end to which they desire to reach.³⁵

It will be likely that these difficulties in having a unified value system will result in the logical step that Davis later makes in the discussion of the role of the primary group in the life of the child of this non-dominant culture.³⁶ That step being that those who left the areas of the rural South found conditions only slightly better in the

³³ Ibid., 3.

³⁴ Ibid., 4.

³⁵ Ibid.

³⁶ Ibid., 6-9.

large urban areas of the industrialized North. Thus, the parents and guardians of the children of the non-dominant culture did not experience financial success and their children became divested from the desired orientation toward deferred gratification present in the primary group structure.

The concept of deferred gratification may not be transferred to the child of the non-dominant group by his/her primary group. The non-dominant group's perception of social reality as tenuous, subsistent, and survival orientated, is better suited to the concept of immediate gratification. Thus, the child of the non-dominant group internalizes the concept of immediate gratification more readily than that of deferred gratification, according to Davis.³⁷

Davis next explores the psychology of the non-dominant culture. The role of this primary group in the life of the child of the non-dominant culture is also explored. It has already been established in the Social Class Influences Upon Learning: The Inglis Lecture^{38,39} that the primary group exerts a great influence on the life of the child. Family and friends of the family, as well as the group with whom the

³⁷ For a citation of this discussion, see Chapter Two.

³⁸ Allison Davis, Social Class Influences Upon Learning: The Inglis Lecture, 1948, (Cambridge: Harvard University Press, 1960).

³⁹ For a citation of this discussion, see Chapter Two.

child plays, are considered the primary group.⁴⁰

In Social Class Influences Upon Learning: The Inglis Lecture⁴¹ Davis builds on his previous definition of the primary group to include not only peer group associates in play and work that are the same as those of the dominant-culture, but peer group associates in play and that is not consistent with the that of the definition of the dominant-culture, (ie., "gangs")⁴². It is the primary group that the child/adolescent of the non-dominant may associate with and absorb its orientation to immediate gratification; the dominant culture's orientation toward deferred gratification does not meet the subsistence needs of the child as subjectively perceived and objectively realized by the child/adolescent.⁴³

Davis identified peer group members associated for ends that deviated from the dominant culture's definition of constructive behavior orientated toward deferred gratification, even though they met the subsistence needs of

⁴⁰ Ibid., 12.

⁴¹ Allison Davis, Social Class Influences Upon Learning: The Inglis Lecture, 1948, (Cambridge: Harvard University Press, 1960.

⁴² Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche, 5.

⁴³ Discussed earlier in this chapter.

the non-dominant culture, as "gangs".⁴⁴ Thus, from all members of the peer group the child/adolescent receives socialization.

Among the values internalized in social reality of the child/adolescent of the non-dominant culture are those that relieve "organic frustration", rather than deferring gratification of such impulses; as in the orientation of the dominant-culture.⁴⁵ For example, the behavior of leaving a classroom while a lecture is in progress to relieve an excretory impulse is an organic frustration that the child/adolescent of the non-dominant culture has indulged by immediately gratifying his/her need. Whereas the child/adolescent of the dominant culture may suppress a similar impulse by remaining in the classroom until the lecture is complete, thus deferring his/her gratification. The behavior of the child/adolescent of the dominant culture would be more highly prized than that of the child/adolescent of the non-dominant culture by the disciplinary structure of the public school system. Thus, deferred gratification and organic frustration are valued and such behaviors are rewarded by the public school disciplinary structure.

The child/adolescent of the non-dominant culture also

⁴⁴ Allison Davis, Social Class Influences Upon Learning: The Inglis Lecture, 1948, (Cambridge: Harvard University Press, 1960), 30, 36.

⁴⁵ Ibid., 6.

does not defer gratification of his/her aggressive impulses. To do so may endanger the life of this child in his/her relations with primary group members and strangers who do not suppress their aggressive impulses. This orientation also teaches this child/adolescent not to fear aggressive behavior and to act out against such behaviors. Thus, this perspective makes this child/adolescent unlikely to respond to traditional forms of authority in the public school system.⁴⁶ Additionally, this child/adolescent is not fearful and motivated in the same manner as the child/adolescent of the dominant culture for whom the school system was designed.

The failure of the public school system to address the different needs of the child of the non-dominant culture is further amplified by an example Davis cites.⁴⁷ In this example a student of the non-dominant culture did not approach vocabulary and word relationships in the way a student from the dominant culture would.⁴⁸ Thus, the student from the non-dominant culture did not interpret a tool of evaluation imposed by the dominant culture to measure intellectual potentiality in a manner that would be viewed as successful by

⁴⁶ Ibid., 3, 5, 7.

⁴⁷ Ibid., 7-9.

⁴⁸ Ibid.

the dominant culture.⁴⁹ To further instruct the reader of the inappropriate nature of such dominant-culturally developed evaluation tools, Davis narrates that the child of the non-dominant culture found the tool laughable in its inability to make sense in his social construction of reality.⁵⁰ The student even removes a particular page from the evaluation tool booklet to share his perceived humorous situation with his mother.⁵¹

This failure on the part of the school system further contributes to poor scholastic development among the students of the non-dominant culture. Even if the school system were to be reformed as recommended by Davis, the change effected upon the scholastic development of the student of the non-dominant culture would be slower and "difficult to initiate".⁵² This is due to the fact that much adult socialization has already been established by the primary group of the child's non-dominant culture by the time this child reaches adolescence.⁵³

⁴⁹ Ibid.

⁵⁰ Ibid.

⁵¹ Ibid.

⁵² Ibid., 9.

⁵³ Ibid.

The role of the school system, although slightly diminished by the level of the child's adult socialization during adolescence, is still important, asserts Davis.⁵⁴ The school system can still affect the students' perception of social reality and social construction of reality through association with students, educators, staff and administrators of the dominant culture. This is predicated on the belief that those same educators, staff and administrators of the dominant culture are capable of sensitivity to the needs of the student of the non-dominant culture and can motivate this student to adopt the orientation of deferred gratification and pursue academic studies.⁵⁵

To develop and train educators to motivate and include students of non-dominant cultures in their social construction of the classroom setting, Davis prescribes educational personnel sensitivity training. The following core beliefs must be absorbed by educational personnel during this training to include students of non-dominant cultures in the educational process.

The first core belief is that there is a reciprocal relationship between the educational personnel and the student; and that in order to motivate the student they must

⁵⁴ Ibid., 10.

⁵⁵ Ibid., 10-11.

be trustful of one another and "have faith in each other".⁵⁶

The role of the educator and his/her evaluation of the culture of the student is critical to the student's success or failure. If the educator does not accept the culture of the student, the student may internalize this rejection as a rejection on the part of the educator of him/herself.⁵⁷ This will create the negative effect of the student in turn not accepting the culture of the educator and the school system.⁵⁸ Davis comments that this phenomenon has been observed with students at the age of seven years, or the first grade level.⁵⁹

The primary group of the student influences greatly his/her "cultural motivation"⁶⁰, or culturally learned motivation, which is the "degree of interest"⁶¹ and motivation the student has toward his/her educational

⁵⁶ Ibid., 12.

⁵⁷ Ibid.

⁵⁸ Ibid.

⁵⁹ Ibid.

⁶⁰ Ibid.

⁶¹ Ibid.

pursuits.⁶²

Academic learning is "influenced by the presence, or absence, of intrinsic motivation of the curriculum itself."⁶³ Thus, Davis recommends that the curriculum be revised to be relevant and connected to present realities.

This last core belief bridges to the next section of Davis' discussion, the content of the curriculum itself and the need for educator training in alternative pedagogical methodology.

The curriculum is to be wide in scope and reflect the full scope of all cultures studied, not just the canons of the dominant culture.⁶⁴ The curriculum should be challenging and interesting to the students.⁶⁵

The materials of the curriculum should be taught in an interactive and relational manner, while still conveying the body of knowledge in a particular subject area. This is related to the educator training in alternative pedagogical methodology. The educator should not teach from curricular materials designed for rote memorization and should not use

⁶² Ibid.

⁶³ Ibid.

⁶⁴ Ibid., 13.

⁶⁵ Ibid.

drill and timed testing as a teaching method.⁶⁶ Thus, the educational personnel are responsible for selecting a curriculum that is challenging and relevant and encourages independent thought and higher order thinking skills and teach in a manner that fosters such skills, not just recitation of facts.⁶⁷ As support for his assertion, Davis indicates that research on the successful performance on a speed drill or timed test is helpful only for reciting the type of knowledge associated with the evaluation tools of the dominant culture.⁶⁸ Performance on these same speed drills and timed tests has "no relationship to the understanding of what is read, or to arithmetical reasoning."⁶⁹

To assist in the processes and acquisition of the core beliefs, he provides four final steps to ease the processes. The community which is a part of the school district in question must be studied.⁷⁰ Further than just studying the community, the educational personnel must be aware and accepting of the non-dominant culture's population and its

⁶⁶ Ibid.

⁶⁷ Ibid.

⁶⁸ Ibid.

⁶⁹ Ibid.

⁷⁰ Ibid., 14.

perceptions and social constructions of reality.⁷¹ All members of the educational personnel population are to be involved in this process in some capacity.⁷² Face-to-face interaction with members of the non-dominant culture's population is encouraged as are case studies and other qualitative methods of data gathering.⁷³

Educators are to be continually invested in their own personal growth and the growth of the students and non-dominant community members.⁷⁴ This process is to be achieved thorough constant, continual and on-going "in-service training".⁷⁵

The selection of reading materials should be relevant to the present time and to the students interests.⁷⁶ However, the materials should still contain the knowledge correlative to a subject area.⁷⁷ This need not make the reading materials

⁷¹ Ibid.

⁷² Ibid.

⁷³ Ibid.

⁷⁴ Ibid.

⁷⁵ Ibid.

⁷⁶ Ibid., 15.

⁷⁷ Ibid.

uninspiring, however.⁷⁸ The educator is called upon to know the student population and make wise choices so that all students may participate in the educational processes.⁷⁹

The curriculum, like the reading materials, must be relevant to the present time and to the students interests, yet still contain the body of knowledge correlative to the appropriate level of education.⁸⁰ The texts and classroom materials, ancillaries, must not be only publisher generated and reflective of the dominant culture.⁸¹ The curriculum must be constantly evolving and responsive to the dynamic and changing needs of the educational community and its corresponding district's cultural community.⁸²

The pedagogical method should not be lecture based, but rather discussion and participation based.⁸³ In this setting the students are empowered to participate in the responsibility of research in a subject area and are invested

⁷⁸ Ibid.

⁷⁹ Ibid.

⁸⁰ Ibid.

⁸¹ Ibid.

⁸² Ibid.

⁸³ Ibid., 16.

in the process of education.⁸⁴ The students are then given the opportunity to empower others by the sharing of researched knowledge thorough discussion and participation. The ability to participate in this manner provides the student with an opportunity to explore areas of interest related to the subject matter and invest in the acquisition of knowledge in a subject area. Additionally, the student develops higher order thinking skills related to his/her research and the sharing of this researched and synthesized knowledge.

There must be no segregation of individuals or groups in the school system. Integration must be the goal of the school system. All organizations of the school should reflect the operationalization of this objective. This objective: integration, if fully operationalized, will inspire positive social interaction among participants in the educational process. This behavior must also be modeled by the educational personnel. Although Davis does not state this explicitly, it may be believed that he would support this statement. He expects educational personnel to be committed to their own personal and professional growth and be positive models of adult socialization to the students and inspire them to be self-actualized and educated.⁸⁵

⁸⁴ This belief statement and the following described methodology are from my own alternative pedagogical construct.

⁸⁵ Allison Davis, Social Class Influences Upon Learning: The Inglis Lecture, 1948, (Cambridge: Harvard University Press, 1960); 10, 14.

In conclusion, Davis reiterates his initial concern that students are not prepared for the service of the nation.⁸⁶ Davis states that the process he suggests must be implemented as quickly as possible, as students of the non-dominant culture have their educational progress impeded by the age of seven to ten years.⁸⁷ Davis finally proposes that the educational paradigm must move from educational processes designed to indoctrinate and assimilate students into the manners and preferences of the dominant culture, and move toward his described model of acculturation; education for the whole individual and the whole of society.⁸⁸ Davis warns the fate of the nation and its competition with other technologically developed nations will be seriously jeopardized if all members of the non-dominant culture continue to be ignored by the public school system. This national tragedy, however, can be avoided if all members of the non-dominant culture are engaged in the learning processes suggested by the proposed implementation of his model.⁸⁹

⁸⁶ Ibid., 17-18.

⁸⁷ Ibid., 12, 19.

⁸⁸ Ibid., 17-20.

⁸⁹ Ibid., 20.

Child/Adolescent and Society: Educational Evaluation

Intelligence and Cultural Differences; a Study of Cultural Learning and Problem Solving⁹⁰

This work is a compilation of the study and research of its multiple authors. Although many different aspects of the theme are considered, the theme of the text is consistent throughout. The theme encompasses the use of intelligence tests, normed standardized empirical evaluations in public school systems and the belief that these tests are valuable in assessing students' mental capabilities.

This theme and its underlying thesis are examined in relationship to the following issues: "cultural background"⁹¹, "cultural background" in relationship to intelligence tests, and normed standardized empirical evaluations. It raises the question of cultural-bias in terms of the validity of these evaluation tools. The following questions are asked of the evaluation tools: do they accurately predict the totality of a student's or student population's full scope of academic potentiality and

⁹⁰ Allison Davis, Kenneth Walter Eels, and Robert J. Havighurst, Virgil Herrick, Ralph W. Tyler; Intelligence and Cultural Differences; A Study of Cultural Learning and Problem Solving; (Chicago: University of Chicago Press, 1951).

⁹¹ This term is now used by Davis, et al., to describe the totality of the students' social construction of reality in a cultural context of the dominant culture, quasi-dominant culture or non-dominant culture. Ibid., xi.

educatability?, and if the present evaluations are not "valid", should another instrument be designed?.⁹²

These issues are discussed over the three sections that comprise this complete work. The first part addresses the issues of "cultural background"⁹³ and its relationship to intelligence tests, and asks if the previously stated relationship is culturally-biased?⁹⁴ The second part addresses the issues of the results of these evaluation tools in predicting the totality of a student's or student population's full scope of academic potentiality and educatability?⁹⁵ The third part consists of the quantitative data used to determine the conclusions present in part two.⁹⁶

The first section discusses the issue of "cultural background" as the background of the child/adolescent who is "culturally deprived". The presence of the characteristics of poverty, the psychology of the non-dominant culture as not having value, and the age at which the student of the non-

⁹² Ibid., 3-9.

⁹³ This term is now used by Davis, et al., to describe the totality of the students' social construction of reality in a cultural context of the dominant culture, quasi-dominant culture or non-dominant culture. Ibid., xi.

⁹⁴ Ibid., 3-9.

⁹⁵ Ibid.

⁹⁶ Ibid.

dominant culture takes the dominant culturally normed standardized evaluations of intelligence all constitute the "cultural background" of "culturally deprived" the child/adolescent.⁹⁷

The following areas of the standardized evaluations of intelligence, which are normed to the dominant culture, show the "largest differences in favor of high-status pupils".⁹⁸ In these areas the "cultural background" of the child/adolescent who is "culturally deprived" is operationalized and shown to affect performance negatively. These areas are "language, home training, attention" span, "reasoning skills, absurd statements, comprehension of questions, (ie., language of the evaluation tool), comparison of objects"⁹⁹, concrete definitions, counting backwards, vocabulary, literary subjects, memory tests-repetition of

⁹⁷ Ibid., 12-15.

⁹⁸ Ibid., 15.

⁹⁹ This involves comparison of objects to similar objects. This may pose an area of difficulty for the student of the non-dominant culture, as s/her may not be familiar with the objects of the evaluation tool; since they are the objects of the dominant culture. Even if the student of the non-dominant culture is somewhat familiar with the objects s/he may not have enough facility with their conceptual nature to be able to, according to the norms of the evaluation tool, relate the object to another "similar" object.

sentences, memory tests-items of information in a home¹⁰⁰, linguistic skills, finding of words that do not belong with others¹⁰¹, recognition of likeness in pictures¹⁰², verbal comprehension of everyday situations¹⁰³, motor control, (and) verbal ability".¹⁰⁴

The following areas of the standardized evaluations of intelligence, which are normed to the dominant culture, show the "smallest status differences (or differences in favor of

¹⁰⁰ Where the cultural home in question is that of the dominant culture.

¹⁰¹ This involves comparison of words to similar/different words. This may pose an area of difficulty for the student of the non-dominant culture, as s/her may not be familiar with the words of the evaluation tool; since they are the words of the dominant culture. Even if the student of the non-dominant culture is somewhat familiar with the words s/he may not have enough facility with their conceptual nature to be able to, according to the norms of the evaluation tool, relate the word to another "similar/different" word(s).

¹⁰² This involves comparison of likenesses to similar likenesses. This may pose an area of difficulty for the student of the non-dominant culture, as s/her may not be familiar with the likenesses and conventions of the dominant culture regarding the likenesses with respect to the evaluation tool. Even if the student of the non-dominant culture is somewhat familiar with the likenesses of the dominant culture and their related conventions s/he may not have enough facility with their conceptual nature to be able to, according to the norms of the evaluation tool, relate them to others in comparison or differentiation.

¹⁰³ Where the "everyday situations" are those found with in the realm of the social construction of reality of the dominant culture, not that of the non-dominant culture.

¹⁰⁴ Ibid., 15.

low-status pupils)".¹⁰⁵ In these areas, the "cultural background" of the child/adolescent who is "culturally deprived" is shown to affect performance in a positive fashion. These areas are "scholastic training, language, home training, judgement, arranging weights, aesthetic judgement, copying... (geometric figures), drawing designs from memory, tests with money, perceptual and drawing tests, 'practical' tests, tests of critical shrewdness, finding similar forms among a group of varied forms, substituting numbers for letters, counting and handling money, rote memory, sensory discrimination, (and) items employing perception of form and space (geometric design items)".¹⁰⁶

The above research would appear to contradict all other research that shows students of the non-dominant culture do not excel in language areas of standardized evaluations that are normed to the dominant culture. This discrepancy can be explained by noting that the student sample from the non-dominant culture, although of low-socio-economic status, is of the same racial and ethnic group and has more highly educated parents.¹⁰⁷ Thus, this sample of students' from the non-dominant culture are atypical. This racially and ethnically

¹⁰⁵ Ibid.

¹⁰⁶ Ibid.

¹⁰⁷ Ibid., 14.

homogenous sample from the non-dominant culture is familiar with the language and other related concepts of the dominant culture because this sample has a rigid and unified linguistic structure continuous with that of the dominant culture.¹⁰⁸ So, even though this sample population is by definition, due to its low socio-economic status, of the non-dominant culture its linguistic structure is by definition more like that of the dominant culture's "high-status pupils".¹⁰⁹

The authors conclude, based upon the survey of existing research and their own research, that the dominant culturally normed standardized evaluations of intelligence are culturally biased. Given that they are normed by the dominant culture's standards. Additionally, these evaluations are biased in relationship to the non-dominant culture on the following characteristics: socio-economic status, the social construction of reality of the parents/primary group members of the non-dominant culture, social interaction and "community life", the social construction of reality in relationship to educational and academic pursuits, and the lack of desire to be tested by a dominant culturally normed standardized evaluation of intelligence.¹¹⁰

¹⁰⁸ Ibid.

¹⁰⁹ Ibid.

¹¹⁰ Ibid., 16-21.

The discussion of these issues and its relationship to intelligence tests, is the last area considered in section one of this work.

It is of interest to note that at the time of this publication the researchers asked whether the dominant and quasi-dominant cultures were genetically superior to the non-dominant culture, and if this could explain the variance of scores on the dominant culturally normed standardized evaluations of intelligence.¹¹¹

This issue is raised in short form, one paragraph, and its premise is not exactly disputed, as one would expect if the question were asked today. The researchers conclude that this may be a possible explanation, due to segregation of those of the non-dominant culture and the alleged aggregation of "desirable" traits among those of the dominant culture.¹¹²

In hindsight, it is a contradiction that this population of select educators, would actually include a position that a portion of a population could be genetically deficient, while still asserting that the perceived "deficit" is due to environmental factors. While it may indicate that the researchers were not confident in their position of environmental factors causing the observed differences in intelligence tests, it may also indicate a willingness to

¹¹¹ Ibid., 27-28.

¹¹² Ibid.

acknowledge the preponderance of research indicating that those of the non-dominant culture are supposedly genetically inferior.

This work, as well as the others of Davis begins to ask deeper questions concerning the social system, while acknowledging the reality that sensitive questions are not to be asked too loudly. Thus, asking for which members of society is the public school system most beneficial was not a popular question during the publication of this work. Questions about the standards, conventions, values, norms, folkways, and mores of the social system put one at risk of being labeled anti-American. It is likely that the dominant culture would have labeled Davis and other researchers revolutionaries had they directly questioned the validity of the research on genetic inferiority, while also questioning who in society would directly benefit from an acceptance of such a position.

This was the period of the hysterical fear of Communism and the Senate inquests; one could not comfortably question the status quo. It would still be three years, for instance until Brown versus the Board of Education of Topeka, Kansas would end segregation in the school system, including a presidential mobilization of the National Guard to forcibly desegregate schools some years later. If anything, the climate for social change was tentative.

Also, the Civil Rights Movement, an era of general enlightenment with regard to those of the non-dominant culture

on the part of the dominant culture, was ten years into the future. Davis in his later work Compensatory Education for Cultural Deprivation,¹¹³ acknowledges that the dominant culture still had a fear of the non-dominant culture and resisted its social progress by way of the Civil Rights Movement.

The second part of this work discusses the validity of evaluation tools, in accurately predicting the totality of a student's (or population's) full scope of academic potentiality and educatability. Section one provides support for the contention that they do not.

The reasons for this lack of validity to predict the actual intelligence of a student are discussed in this section. According to Davis, the students' lack of development in the school system is due to the lack of "compensatory education" needed to counter the effects of "cultural deprivation". While this concept is called for in the present work, it would not be until Davis', Compensatory Education for Cultural Deprivation¹¹⁴ that he proposes an actual program to counter the effects of "cultural deprivation". In this work, however, Davis and his colleagues began to conceptualize the

¹¹³ Allison Davis, Benjamin S. Bloom and Robert Hess, Compensatory Education for Cultural Deprivation, (New York: Holt, Rinehart and Winston, Inc., 1965), 5.

¹¹⁴ Ibid.

construct of "compensatory education".¹¹⁵ Davis and the other authors knew that the current system, at the time of the publication, was not addressing the full scope of academic and educational potentiality of the non-dominant students. The authors state that the current system does not meet the needs of these students in the following ways: by not providing experiences that are consistent with their social construction of reality; by not providing a pedagogical methodology sensitive to their cultural orientation and needs; by not providing educators who are culturally sensitive and committed to personal growth; by not providing an emerging curricular construction relevant to any culture other than the dominant culture and its conventions, standards, values, norms, folkways, mores; by not providing adequate motivation; by not using a multiplicity of instructional artifacts; by being rigid in classroom structure; by not recognizing a multiplicity of intelligences; and by not recognizing a multiplicity of learning styles.¹¹⁶

The researchers concluded that the present evaluations are not "valid", and that other evaluation tools should be designed. They suggest that to eliminate bias in restructuring evaluations items included in evaluations be common to all non-dominant cultures in the United States population,

¹¹⁵ Ibid., 39-47.

¹¹⁶ Ibid., 39-47, 53-68.

inclusive of Native-Americans. This is to be known as the "common-culture" method of evaluation. Here, they estimated that sixty percent of the population was comprised by the non-dominant culture¹¹⁷. Although it appeared that they were leading up to what Davis would later suggest a quasi-portfolio method of evaluation in Compensatory Education for Cultural Deprivation¹¹⁸, they once again detoured into the area of current genetic bases of intelligence.¹¹⁹ While they believed that the then evaluations should be revised given cultural differences, they were, again, not completely convinced that these cultural differences were not due to genetics.¹²⁰ However, to test for genetic intelligence, is not advised by the authors,¹²¹ since they acknowledge that after birth the evaluations would not be valid, due to environmental contaminants.¹²² In light of this, the other "test" they propose is one which would take into consideration cultural

¹¹⁷ Ibid., 25.

¹¹⁸ Ibid., 24, 32-33, 37-40.

¹¹⁹ Ibid., 69-78.

¹²⁰ Ibid.

¹²¹ Ibid., 74.

¹²² Ibid.

differences as a result of "cultural deprivation".¹²³ This type of evaluation is still not at the individualized level Davis brings it to in his later works. However, it is the beginning of a discussion of changing the method of evaluation in a substantive way. The ways which are suggested to conduct these "developmental intelligence" evaluations include the "common-culture"¹²⁴ method previously described and the "own-culture" method. The "own-culture" method of evaluation would only evaluate the student of the non-dominant culture in relationship to his/her own culture's orientations, conventions, standards, values, norms, folkways, mores, motivations, linguistic structure and other similar areas.¹²⁵ The authors conclude that the inclusive approach of the "common-culture" mode of evaluation is preferable to the exclusive approach of the "own-culture" approach, reflecting the authors belief that social policies such as integration are of value.¹²⁶

However, this ill-defined approach to the accurate evaluation of members of the non-dominant culture, influenced by the underlying assumptions of genetic causality, is

¹²³ Ibid., 69-78.

¹²⁴ Ibid., 25, 75.

¹²⁵ Ibid., 75-76.

¹²⁶ Ibid., 76-78.

discussed in Davis' : Relationships Between Achievement in High School, College and Occupation: A Follow-Up Study.¹²⁷

Although this work does indicate some noteworthy analysis of the cultural deprivation thesis, the full significance of Davis' views would have to wait until the origins of the Civil Rights Movement to be realized.

Child/Adolescent and Society: Educational Achievement,
Higher Education and Occupation

Relationships Between Achievement in High School, College
and Occupation: A Follow-Up Study¹²⁸

This book, like the previous one, was completed in the early 1950s. Compensatory Education was situated in the years 1950-51 and Relationships was begun in 1952. Many of the previously described attitudes toward the non-dominant culture still existed when Relationships was written. The purpose of this study was to explore the social construction of reality of adolescents and how this social construction, understood to be related to membership in a culture, was related to academic success on the secondary and undergraduate levels and to occupation.

¹²⁷ Allison Davis and Robert Hess, Relationships Between Achievement in High School, College and Occupation: A Follow-Up Study, (Chicago: The University of Chicago Press, 1963).

¹²⁸ Ibid.

It was assumed that the culturally determined social construction of reality would affect individual achievement in secondary schools. This quantitative study determined that secondary school achievement is "significantly associated"¹²⁹ with occupation. Hence, the higher the secondary school achievement, the higher the (eventual) occupational level and the higher the associated "tendency" toward upward social mobility.¹³⁰ This effect is strong for males.¹³¹

The fact that males experienced secondary school achievement, also had a higher occupational levels and thus had a greater likelihood of "upward social mobility", raised new questions of the role of gender cutting across and independent of considerations within the non-dominant culture.¹³² Although, it is only relatively recently that females have gained recognition as a distinct minority group,¹³³ it appears that is some preliminary evidence even in this early study that suggests that the dominant culture

¹²⁹ Ibid., VII-10.

¹³⁰ Ibid.

¹³¹ Ibid.

¹³² Ibid.

¹³³ Where since 1982 women and minorities are cited as analogous under the Business Enterprise for Minorities, Females and Persons with Disabilities Act; Ill. Comp. Stat. Ann. ch. 30, sec. 575/0.01 et seq. (West Supp. 1995).

has not provided for the upward social mobility of females through occupation and education, regardless whether the females were members of the dominant culture. Gender, interestingly, was not again explored by Davis in his further analysis of the concept of "cultural deprivation".

Although in the social construction of reality of adolescents, there is the assumption that adolescents are social in nature, the above study found that this assumption did not correlate strongly with occupation.¹³⁴ Specifically, those who were most socially skilled were not equally as likely to experience a high degree of upward social mobility through educational achievement.¹³⁵

Anecdotally, the researchers give examples of socially adept secondary school students who did not experience upward social mobility and were not surrounded by a large social circle after secondary school.¹³⁶ Correspondingly, they note that the opposite is also true:¹³⁷ that those who were not socially adept in secondary school experienced upward mobility

¹³⁴ Allison Davis and Robert Hess, Relationships Between Achievement in High School, College and Occupation: A Follow-Up Study, (Chicago: The University of Chicago Press, 1963), VII-11.

¹³⁵ Ibid.

¹³⁶ Ibid.

¹³⁷ Ibid.

through educational achievement, due possibly to lack of socializing and a focus on academic study. Additionally, this group of the formerly socially inept may participate in large social circles after secondary school.¹³⁸

When considering the degree of social adeptness with peers, and controlling for gender, females who were more social also were somewhat more likely to have high achievement scores.¹³⁹ The males, however, who were likely to have high achievement scores, were unlikely to have a high degree of social adeptness with peers.¹⁴⁰ This variation, however, could be a contextual effect rather than an actual phenomena, due to the study sample, for example only one third of one grade level in a secondary school was studied.¹⁴¹

Overall, this study determined that post-secondary success in occupation and adult life was not strongly related to secondary school social behavior.¹⁴² The study did not exclude the possibility that secondary school achievement is related to successful adult occupational variables. Post-

¹³⁸ Ibid.

¹³⁹ Ibid.

¹⁴⁰ Ibid.

¹⁴¹ Ibid., VII-10.

¹⁴² Ibid., VII-11.

secondary success in occupation and adult life were related to adult social behavior, though.¹⁴³ Such behavior included "occupational commitment", related to salary, social activities and occupational level.¹⁴⁴

The research concluded that while certain aspects of secondary school affect school achievement, secondary schooling remains a period for adolescent development.¹⁴⁵ This belief that potential for development still exists into the secondary school level is supported in Davis' work; Compensatory Education for Cultural Deprivation¹⁴⁶, where he states that the secondary school student is not beyond remediation and "compensatory education" in terms of "cultural deprivation". In this work, Davis proposes and describes a model to mitigate the effects of "cultural deprivation" on secondary school students. He is also hopeful that implementation of his model will lead to success for students of the non-dominant culture and prevent the apathy of the public school system towards this population. Further analysis of Davis' definitions of "cultural deprivation" and

¹⁴³ Ibid., VII-12.

¹⁴⁴ Ibid.

¹⁴⁵ Ibid.

¹⁴⁶ Allison Davis, Benjamin S. Bloom and Robert Hess, Compensatory Education for Cultural Deprivation, (New York: Holt Rinehart and Winston, Inc., 1965).

"compensatory education", as well as his model follows in Chapter Four.

CHAPTER FOUR
COMPENSATORY EDUCATION AND REMEDIATION
FOR CULTURAL DEPRIVATION

The Educational Institution and the Culturally Deprived

This chapter discusses three of Davis' works that specifically relate to the institution of education and the student of the non-dominant culture. Compensatory Education for Cultural Deprivation¹ has as its authors Benjamin S. Bloom, Robert Hess and Allison Davis.

As members of the University of Chicago Department of Education these three men formed a Committee that initiated a conference to address the issues surrounding the educational institution and the culturally deprived student.² In addition to hosting the Research Conference on Education and Cultural Deprivation at the University in July 1964, the men also edited and prepared the companion text.³

¹ Allison Davis, Benjamin S. Bloom and Robert Hess, Compensatory Education for Cultural Deprivation, (New York: Holt, Rinehart and Winston, Inc., 1965).

² Ibid., iii.

³ Ibid.

"Changing the Culture of the Disadvantaged Student"⁴ is next discussed in this chapter. Remediation for the student of the non-dominant culture is its central theme. Davis further refines his definition of cultural deprivation and makes still more recommendations to the educational institution for the assistance of students deprived of the dominant culture.

For those students deprived of the dominant culture language proficiency in the Central Standard English used by the dominant culture may prove difficult, although not impossible, according to the National Council of Teachers of English in 1967.⁵ As editor, Eldonna L. Everrts notes that there are "several dimensions of dialect: regional, social, national, ethnic" and that these influence the language acquisition of students of the non-dominant culture.⁶ Davis contributed a chapter to this compendium from the National Council of Teachers of English: Dimensions of Dialect⁷.

⁴ Allison Davis, "Changing the Culture of the Disadvantaged Student" in Working with Low-Income Families: Proceedings of the American Home Economics Association Workshop, (Washington D.C.: American Home Economic Association, 1965). pp. 22-33, FirstSearch, ERIC, ED018546, microfiche.

⁵ Eldonna L. Everrts, ed., Dimensions of Dialect, (Champaign, Illinois: National Council of Teachers of English, 1967), FirstSearch, ERIC, ED030632, microfiche, v-vi.

⁶ Ibid.

⁷ Allison Davis, "Teaching Language and Reading to Disadvantaged Negro Children" in Dimensions of Dialect, ed. Eldonna L. Everrts (Champaign, Illinois: National Council of

"Teaching Language and Reading to Disadvantaged Negro Children"⁸, Davis' contribution to Dimensions,⁹ addresses the language development of students of the non-dominant culture, generally, and Caucasian and African-American students of low socio-economic status, specifically.

Compensatory Education for Cultural Deprivation¹⁰

The authors' purpose in Compensatory Education is to provide a complete discussion of the concepts "cultural deprivation" and "compensatory education".¹¹ This book was designed to provide a concise body of knowledge to educators and administrators and provide them recommendations for

Teachers of English, 1967), FirstSearch, ERIC, ED030632, microfiche, 57-63.

⁸ Allison Davis, "Teaching Language and Reading to Disadvantaged Negro Children" in Dimensions of Dialect, ed. Eldonna L. Everrts (Champaign, Illinois: National Council of Teachers of English, 1967), FirstSearch, ERIC, ED030632, microfiche, 57-63.

⁹ Eldonna L. Everrts, ed., Dimensions of Dialect, (Champaign, Illinois: National Council of Teachers of English, 1967), FirstSearch, ERIC, ED030632, microfiche.

¹⁰ Allison Davis, Benjamin S. Bloom and Robert Hess, Compensatory Education for Cultural Deprivation, (New York: Holt, Rinehart and Winston, Inc., 1965).

¹¹ Ibid., of Preface.

implementation of this knowledge.¹² In-service of educational personnel, consultants, and community groups could benefit from such well developed material.¹³

This book once again begins with a call to the reader of the urgency of this issue. It is that the population of a technologically developed nation needs to be well educated to function in the increasingly complex world.¹⁴ Also, as a population of such an advanced nation, the ethical and moral consciousness of the United States should no longer accept the subjugation of the non-dominant culture.¹⁵ The authors argue that the current climate of the nation, and the advent of the Civil Rights movement, called for a response from the United States government to the issues surrounding the marginalization of the non-dominant culture.¹⁶ The desire on the part of many in the population to make sense of a rise in consumerism and other materialistic goals in the economy and in the nation pushes those to question previously held values and beliefs and search for a new or alternative "set of values

¹² Ibid.

¹³ Ibid.

¹⁴ Ibid., 1.

¹⁵ Ibid., 2.

¹⁶ Ibid.

which will make life more meaningful."¹⁷ The culmination of all these forces indicated to Davis and Hess that the time is upon the United States to shift paradigms, as the population of the nation's society calls for a "revolution"¹⁸ to remedy current social pathologies and injustices.¹⁹

The Civil Rights Movement is also cited in the text. The authors indicate that the issues related to "cultural deprivation" and the concept of "cultural deprivation" itself had been raised in the consciousness of the population in response to the Civil Rights Movement.²⁰ The issues related to "cultural deprivation" such as the economic and employment issues, if not remedied through the educational system will manifest themselves in certain "crises", assert the authors. Some such "crises" are: "disaffected youth, unemployable adults, and an economically disabled group" (a permanent under-class).²¹ Davis and Hess state that the issues raised by "cultural deprivation" must be faced and are of a magnitude greater than any other result of the Civil Rights Movement,

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Ibid., 5.

²¹ Ibid.

itself.²²

Davis and Hess use a cautionary tone as they urge the reader to consider the issues and face them directly and to not be affected by discomfort in facing issues raised by the Civil Rights Movement. To not face these issues, to not risk the discomfort of honest and genuine investigation and remediation is to cause, by default, exponentially greater social injustices.

Careful planning and movement toward agreed upon goals is the recommended method for the institution of the paradigm shift, according to Davis and Hess.²³ Their goals include an emphasis is to be placed on higher order thinking skills.²⁴ This will increase the likelihood that the student is able to respond to the complex demands of society.²⁵ Each individual student must become familiar with the body of knowledge studied as a dynamic and changing form.²⁶ Students are to be taught research skills and empowered to discover knowledge for them own satisfaction, not memorize components of subject for

²² Ibid.

²³ Ibid., 3.

²⁴ Ibid.

²⁵ Ibid.

²⁶ Ibid.

the educator's satisfaction.²⁷ This should assist students in their explorations of the world outside of the school.²⁸ The empowerment of the student through the use of research skills inspires the next goal of Davis and Hess, that of exploring the methods best suited to each student's individual learning needs and then educating the student on how to best acquire in the information in a manner which accommodates his/her learning needs.²⁹ The last goal is to assist the student in the development of his/her "character".³⁰ The word character is defined by Davis and Hess to be the student's self-esteem and self-satisfaction. Thus, this goal is compatible with Davis' previously stated goal of education: that a culturally sensitive educational system and personnel assist the student in the enhancement of his/her educational potentiality, providing inspiration to the student and exhibiting to the student that s/her is of value. This process will encourage internalization of this self-esteem in the student of the non-dominant culture is social construction of reality.³¹

²⁷ Ibid.

²⁸ Ibid.

²⁹ Ibid.

³⁰ Ibid.

³¹ This same idea is stated explicitly in the conclusion of the last two works studied in this chapter and implicitly in all other works discussed in this dissertation.

The definition of the non-dominant culture is once again restated in this work. Davis and Hess note that while the African-American population has special needs as a member of the non-dominant culture, others also comprise this population.³² However, the authors devote an entire section of this book to a discussion of the special needs of the African-American student as a member of the non-dominant culture.³³

The definition has now been extended beyond racial and ethnic delineations, although racial and ethnic groups considered relatively recently as "culturally deprived" are listed, as is customary in Davis' other works. The definition of those who are culturally deprived is now extended based on the presence or absence in varying degrees of "individual and/or" "environment(al)" "characteristics".³⁴ These characteristics include those whose parents/primary group members have little or no education and/or from the United States public school system³⁵. Other characteristics include

³² Allison Davis, Benjamin S. Bloom and Robert Hess, Compensatory Education for Cultural Deprivation, (New York: Holt, Rinehart and Winston, Inc., 1965), 5.

³³ Ibid., 29-33.

³⁴ Ibid., 5.

³⁵ Ibid.

migrants to large urban areas from the southern United States and other rural areas, (ie., Puerto-Ricans, Mexicans, southern rural African-Americans/caucasians), and those in small urban areas and rural areas.³⁶ Parents/primary group members who are "functionally illiterate" are also "likely" to have children who are "culturally deprived".³⁷ Davis and Hess also note that there may be exceptions among members of the non-dominant culture who excel in educational pursuits. However, they counter that the issue of "cultural deprivation" has been raised and deserves immediate recognition as a result of the Civil Rights Movement enlightening of the United States population and "rearrangement" of the population in large urban areas "with regard to place of residence and school attendance".³⁸

Before developing into the instructional section of the text, Davis and Hess cite another support for their argument; they want to develop United States' public policy as a means of implementing their proposal. Focusing on "compensatory education", they define it and argue for its institution in the structure of the educational system.

Davis and Hess asset that since education in the United

³⁶ Ibid.

³⁷ Ibid.

³⁸ Ibid.

States has been, by law, free and compulsory and that restrictions to attendance based on race, ethnicity, gender have been removed, the opportunity to be educated in the public school system is by definition available to the general population.³⁹ However, a shift in the definition of the paradigm of education available is necessary if the goals of the educational system are to be reached by the general population.⁴⁰ Here is where the role of "compensatory education" is operationalized.⁴¹

The authors indicate that de facto segregation exists in large urban areas where there is low property value.⁴² These urban areas realize less in property taxes than areas of greater property value.⁴³ Ultimately, this difference in financial resources is a partial cause of educational inequity.⁴⁴ "Compensatory education" is to be operationalized

³⁹ Ibid., 6.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Ibid.

⁴³ Ibid.

⁴⁴ Ibid.

to remedy the inequalities in the educational system.⁴⁵ These students suffer not only from "cultural deprivation", but additionally from the privation of education as a means to access to human rights, social privileges, (ie., education, among others) and upward social mobility.

Before examining the definition of "compensatory education" by Davis and Hess, it is important to consider the type of paradigm shift they recommend for the institution of education. They argue that the current system, which "rewards and graduates only the more able students"⁴⁶ be changed to one "which develops each individual to his(/her) fullest capabilities".⁴⁷ The authors outline several steps in the process of implementing their paradigm of "compensatory education". These steps are subsequently analyzed.

"Compensatory education" is the individually designed program of educational development to assist each student to reach his/her greatest academic/educational potentiality.⁴⁸ Davis and Hess indicate that it is not, as some detractors contend, the lowering of standards goals for the educational

⁴⁵ Ibid.

⁴⁶ Ibid.

⁴⁷ Ibid.

⁴⁸ Ibid.

system to a "lowest common denominator"⁴⁹; but rather an initiative to raise all students to their highest possible level within the context of the established expectations of the educational system.⁵⁰

Students of the non-dominant culture would be given additional individual educational instruction to assist them to develop of their potentialities and attainment of facility in Central Standard English, the language of educational instruction and employment in the United States.⁵¹ Additionally, "compensatory education" will not, if implemented according to Davis and Hess' following recommendations, lower the "quality of education for those who are progressing (excelling) under existing educational conditions."⁵²

To remedy the deficiencies in the meeting of the basic needs of the non-dominant culture, it is recommended that the educational system adopt the following measures. Without causing feelings of shame or isolation, all children in the

⁴⁹ Ibid.

⁵⁰ Ibid.

⁵¹ Ibid.

⁵² Ibid.

school system should receive morning and mid-day meals.⁵³ It is the responsibility of the "school or the community" to provide these meals for the students of the non-dominant culture.⁵⁴ The school and community are to also assist the parents/primary group members in obtaining health care for the student of the non-dominant culture.⁵⁵ The basic physical examination should be administered often by "nurses, doctors, and dentists to determine special needs with respect to fatigue, disease, and dental, visual, and hearing problems."⁵⁶ Additionally, the needed clothing is to be provided by the school and the community if the parents/primary group cannot provide an adequate amount of clothing for the student of the non-dominant culture.⁵⁷

With regard to the early socialization process of the child of the non-dominant culture, Davis and Hess recommend several steps toward "compensatory education". The "most favorable home environment"⁵⁸ is to be replicated at the pre-

⁵³ Ibid., 10.

⁵⁴ Ibid.

⁵⁵ Ibid., 10-11.

⁵⁶ Ibid.

⁵⁷ Ibid., 11.

⁵⁸ Ibid., 17.

school and early childhood education level.⁵⁹ Here, in the very beginning of the child's cognitive process, the child should be stimulated to "learn(ing) to learn".⁶⁰ This "learning to learn" approach is to be developed in four ways. First the child is to be motivated to observe the external world and use Central Standard English to name the objects in it.⁶¹ Second, the use of the language, Central Standard English, is to lead to the development of an extended vocabulary and an increase using "accurate" word choices.⁶² These developments should lead to a feeling of empowerment for the child of the non-dominant culture and encourage a "sense of mastery over aspects of the immediate environment".⁶³ These developments further motivate the child to learn more for the sake of extending his/her knowledge base.⁶⁴ A third development is that of cultivating thinking and reasoning skills to inspire the child to "make new insights and

⁵⁹ Ibid.

⁶⁰ Ibid.

⁶¹ Ibid.

⁶² Ibid.

⁶³ Ibid.

⁶⁴ Ibid.

discoveries" for him/herself.⁶⁵ The fourth development of educative activities is to encourage the student to pay more attention to materials.⁶⁶ Hopefully, the child's attention span for learning is increased.⁶⁷

As differently talented students, members of the non-dominant culture pose a unique challenge to educators who have themselves been educated by the dominant culture. The authors suggest that to address this issue, a nationally based cohort of educational specialists and consultants conduct experiments to determine the best alternative pedagogical methodologies to employ in assisting these differently talented students with their educational processes. The research of the educational specialists and consultants would also extend to educational artifacts and curriculum design.⁶⁸

Once again, inservicing of educational personnel is crucial to this process and its development and continuation.⁶⁹ Since many personnel to be trained will be employed in schools at the time of their inservicing,

⁶⁵ Ibid.

⁶⁶ Ibid.

⁶⁷ Ibid., 17-18.

⁶⁸ Ibid., 18.

⁶⁹ Ibid.

parents/primary group members of the students, "volunteer(s)"⁷⁰, "adolescent assistants" are to be used to facilitate this process.⁷¹

To fully operationalize the potential capabilities of the parents/primary group members to assist the pre-school, early childhood education classrooms, they are to be trained in appropriate techniques.⁷² Additionally, the parents/primary group members must be encouraged and educated to empathize with their child's needs and the importance of the pre-schools and early childhood educational institutions.⁷³ Further, the parents/primary group members are to "give support and reinforcement to the tasks of these special schools".⁷⁴

Davis and Hess give seven recommendations to be instituted at the elementary level. Previous records, observations and current activity based testing will provide data for assessing of the students of the non-dominant culture.⁷⁵ Special attention should be paid to: "perceptual

⁷⁰ Ibid.

⁷¹ Ibid.

⁷² Ibid., 19.

⁷³ Ibid.

⁷⁴ Ibid.

⁷⁵ Ibid., 24.

development, language development, ability to attend (to learning), and motivation for learning".⁷⁶ A variety of approaches should be used at the elementary school level for the attainment of knowledge. Each student should, based on data gathered, be placed with learners of like strengths and with an educator of the same like learning strengths.⁷⁷ Small class size is essential to the success of this method. Class size should be no more than twenty students.⁷⁸ Specific aims should be identified for each student and each should be assessed in relationship to his/her degree of achievement of the previously defined aim.⁷⁹ The creative nature of goal attainment should be encouraged and no student should be held back from this progression, regardless of his/her pace of learning.⁸⁰ Curriculum, alternative pedagogical methodologies, classroom artifacts, (ie., written and otherwise) should be selected by a national group of educators and consultants through continued experimentation, evaluation and revision. The educational personnel should be sensitive

⁷⁶ Ibid.

⁷⁷ Ibid.

⁷⁸ Ibid., 24-25.

⁷⁹ Ibid., 25.

⁸⁰ Ibid.

and responsive to the creative development of the child and must have many opportunities to renew and reeducate him/herself through ongoing inservice. Additionally, the orientation of the educational personnel should be child centered, as well as focused on assisting the student in the acquisition of facility in "language, reading, and arithmetic" and skills of learning how to learn.⁸¹ Financial incentives, personal empowerment and professional "status" should be "commensurate with" the great responsibility the educators have in the early educational and socialization process of the child of the non-dominant culture.⁸² Once again, Davis and Hess emphasize the home life and role of the parents/primary group members.⁸³ Educational personnel are to assist these persons in their empowerment as "Significant Others" in the child's life.⁸⁴ In the case of the "culturally deprived"

⁸¹ Ibid., 26.

⁸² Ibid.

⁸³ Ibid., 26-27.

⁸⁴ As in Generalized and Significant Others, as defined by Charles H. Cooley. Where the Significant Others are the parents/primary group members whom, by their social construction of reality convey that same construction of reality to the child. Thus, Generalized Others are others in the social structure about whom the child has a perception based on his/her own social construction of reality, given that the child's social construction of reality is influenced by the social construction of reality held by his/her parents/primary group members through the early childhood socialization process. Lectures of Dr. Marcel Fredericks, Text is from lecture notes of Andrea M. Macaluso, Notes taken

child who has not had the benefit of participation in the recommended program from the pre-school and early childhood level, immediate intervention is necessary. The "deficits in learning achievements"⁸⁵ in subsequent grades can be mitigated and/or eliminated with immediate attention to the "language development...reading, and arithmetic" areas of the curriculum.⁸⁶ To assist in these procedures the following may have to be implemented: "a longer school day, summer programs, small group instruction",⁸⁷ work with "teacher assistants"⁸⁸, "tutoring programs"⁸⁹, and the "aid of specialists"⁹⁰.

To mitigate the cressive burden of genuine historical issues surrounding the social construction of the reality in the United States, such as African-American slavery and the correlative social injustices of segregation and

during Fall Semester, 1991 of SOCL 481, The Sociology of Health Care, Loyola University Chicago.

⁸⁵ Allison Davis, Benjamin S. Bloom and Robert Hess, Compensatory Education for Cultural Deprivation, (New York: Holt, Rinehart and Winston, Inc., 1965), 27-28.

⁸⁶ Ibid.

⁸⁷ Ibid.

⁸⁸ Ibid.

⁸⁹ Ibid.

⁹⁰ Ibid.

discrimination, special measures need to be taken for regard to the "compensatory education" of the African-American student.⁹¹ Davis and Hess make three recommendations to realize this end, which will be discussed after a brief, digression.

It is interesting to note that while Davis and Hess raise concerns regarding the social injustices experienced by Native Americans, they do not suggest that "compensatory education" be instituted on their behalf.⁹² Perhaps, their failure to do so is due to the fact that at the time of their writing, Native-Americans were being "reeducated" in United States government schools.⁹³ This period was later termed, "Termination and Relocation: 1953-1968".⁹⁴

Although actual relocation and "reeducation" of Native-American children began in 1878, the system was still operational in 1965, the publication date of Compensatory

⁹¹ Ibid., 29-31.

⁹² For a citation of this discussion, see Chapter Two: Allison Davis, Social Class Influences Upon Learning: The Inglis Lecture, 1948, (Cambridge: Harvard University Press, 1960).

⁹³ William C. Canby, American Indian Law in a Nutshell, Second Edition, (Minnesota: West Publishing Co., 1988), 18.

⁹⁴ Ibid., 25-31.

Education.⁹⁵ The system of Native-American "reeducation" is relevant to the discussion of Compensatory Education,⁹⁶ as its purposes were opposite of Davis and Hess'.

The purposes of Native-American "reeducation" were: "civilizing", "Christianizing" and educating "children away from their tribal environment".⁹⁷ This stressed lack of respect for the non-dominant culture and sought to "destroy tribal traditions and influence".⁹⁸ Clearly, these Native-American children were not educated in the model proposed by Davis and Hess. Davis and Hess' model stressed respect for the non-dominant culture and understanding of its value-systems.⁹⁹

The "reeducation" of Native children, begun in 1878, occurred as the Federal Government sought to terminate tribal identities and relocate Native-Americans away from tribal

⁹⁵ Ibid., 18; Allison Davis, Benjamin S. Bloom and Robert Hess, Compensatory Education for Cultural Deprivation, (New York: Holt, Rinehart and Winston, Inc., 1965).

⁹⁶ Allison Davis, Benjamin S. Bloom and Robert Hess, Compensatory Education for Cultural Deprivation, (New York: Holt, Rinehart and Winston, Inc., 1965).

⁹⁷ Ibid., 18.

⁹⁸ Ibid., 18, 21.

⁹⁹ Ibid., 3; This idea is stated explicitly in the conclusion of the last two works studied in this chapter and implicitly in all other works discussed in this dissertation.

lands and/or reservations and to large economically challenged urban areas.¹⁰⁰

This initiative continues as the Federal Government also moved directly towards the termination of land rights of Native-American populations.¹⁰¹ However, the Federal Government did not just begin this attempt to destroy Native-American sovereignty in 1965.¹⁰² The pattern traced to 1965 had begun to be drawn during the colonial occupation, when Native-American issues were in conflict with colonial governmental policy.¹⁰³ To wit, during the colonial occupation, Native-American policy was under the "jurisdiction of the War Department".¹⁰⁴

In addition to ending Native-American sovereignty claims over tribal lands, the Federal Government enacted laws to end their protection from prosecution under United States law by taking several steps to destroy the tribal legal system.¹⁰⁵

¹⁰⁰ William C. Canby, American Indian Law in a Nutshell, Second Edition, (Minnesota: West Publishing Co., 1988), 18.

¹⁰¹ Ibid., 25-31.

¹⁰² Ibid., 10-19.

¹⁰³ Ibid., 10-17.

¹⁰⁴ Ibid., 12.

¹⁰⁵ Ibid., 19, 25.

In a further effort to distill previous land and self-determination treaties with the Native populations, the Federal Government dissolved the power of the government office designed to protect Native interests; the Bureau of Indian Affairs.¹⁰⁶ Although the Bureau was serving the interests of the Federal Government better than those of the Native populations, by pushing for relocation of Native populations off of tribal lands and/or reservations and to large urban areas, distilling the power of this body resulted in the conversion of tribal lands to private ownership.¹⁰⁷ This may seem like a solution that would benefit the Native-Americans, however, it did not. The Native populations could not afford to pay the financial price of purchasing their tribal lands when they were put up for sale by the Federal Government, due to economic devaluation that began during the colonial occupation.¹⁰⁸ As a result, tribal lands, many rich in natural resources, were largely purchased by those other than the Native-Americans.¹⁰⁹

The Federal Government initiatives toward economic and cultural devaluation sought to "destroy tribal traditions and

¹⁰⁶ Ibid., 25-26.

¹⁰⁷ Ibid.

¹⁰⁸ Ibid., 10-31, especially 19-21.

¹⁰⁹ Ibid., 25.

influence".¹¹⁰ This practice continued until former President Richard Nixon ended it during his presidential term, in 1970.¹¹¹ Nixon urged Congress to end all negative policies toward Native populations and declared "termination to have been a failure".¹¹² He tried to persuade Congress to enact laws that respected Native populations and "permitted(ed) the tribes to manage their affairs with a maximum degree of autonomy".¹¹³ If past Federal policy is an indication of future policy toward Native-American populations, Nixon's hopes are not likely to be realized.¹¹⁴

One of the recommendations Davis and Hess propose to address the special needs of African-American students is that they "learn under the most positive set of human interactions".¹¹⁵ Their educators should be chosen for their talent in assisting children and being "warm and supportive to

¹¹⁰ Ibid., 21.

¹¹¹ Ibid., 30.

¹¹² Ibid.

¹¹³ Ibid.

¹¹⁴ Ibid., 31.

¹¹⁵ Allison Davis, Benjamin S. Bloom and Robert Hess, Compensatory Education for Cultural Deprivation, (New York: Holt, Rinehart and Winston, Inc., 1965), 32.

all children".¹¹⁶ Once again, inservice training is the key to the cultivation and renewal of these educators.¹¹⁷ Due to the cressive nature of the child's educational experiences, African-American students will learn best in an integrated setting.¹¹⁸ Such a setting is the reality of the world outside of the classroom and these racially integrated circumstances will assist the child in his/her social development.¹¹⁹ The last recommendation is that the student have contact with "capable guidance workers".¹²⁰ The student is to meet with them and to be interviewed and prepared by these workers for employment.¹²¹ In addition to providing academic and occupational guidance, these workers are to also locate employment opportunities for the students. Due to social reform brought about by the Civil Rights Movement, African-American students need the best and most recent information about employment in existing, new, and emerging

¹¹⁶ Ibid.

¹¹⁷ Ibid.

¹¹⁸ Ibid., 32-33.

¹¹⁹ Ibid.

¹²⁰ Ibid., 33.

¹²¹ Ibid.

career fields.¹²²

As on the elementary level, special accommodations need to be made for these adolescents at the secondary level who have not yet had the benefits of Davis and Hess' program of "compensatory education".¹²³ This is the first of four recommendations the authors make for adolescent students of the non-dominant culture at the secondary level. To assist the student who newly enters the Davis and Hess program, paid peer tutoring is suggested. Others are specially designed instructional programs, additional guidance, tutoring, and reinforcement in the areas previously noted of importance at the elementary school level: "language development...reading, and arithmetic" areas of the curriculum.¹²⁴ Those students who are most talented in one specific curriculum area and are especially challenged by others "should be permitted to specialize in an area in which they are most interested."¹²⁵ This specialization is not to be undertaken without continued emphasis on the "basic skills" of "language development

¹²² Ibid.

¹²³ Ibid., 37.

¹²⁴ Ibid., 27-28, 37-38.

¹²⁵ Ibid., 38.

...reading, and arithmetic".¹²⁶ The specialized area of instruction is not to lightly undertaken, however.¹²⁷ A complete diagnosis of the students' special strengths and special challenges are to be considered and remediation should be undertaken in all curricular areas before one specializes.¹²⁸ Remedial measures include: tutorial interventions and "more effective curricular materials" designed specifically for the students' special needs.¹²⁹ This specialization may begin in the first year of secondary school as it is essential to the students' further intellectual and psycho-social development.¹³⁰ To ensure that the student is employable in his/her areas of specialization, cooperation between the educational institution, "industry, and public agencies"¹³¹ is essential.¹³² Lastly, the educational institution and district community need to absorb

¹²⁶ Ibid., 27-28, 37-38.

¹²⁷ Ibid., 38.

¹²⁸ Ibid.

¹²⁹ Ibid.

¹³⁰ Ibid.

¹³¹ Ibid., 38-39.

¹³² Ibid.

the responsibility for mentoring the student and providing positive, associative, and continuous peer interaction.¹³³ Students from the ages of fourteen to nineteen years of age are to participate in this "peer society".¹³⁴ Davis and Hess conclude with this recommendation is to assist the adolescent student with the internalization of "meaningful value patterns".¹³⁵ The following two publications provide suggestions to the educational institutions for implementing these recommendations in schools and among educators.

The Educational Institution, the Culturally Deprived and
Remediation

"Changing the Culture of the Disadvantaged Student"¹³⁶

The American Home Economic Association sponsored a workshop in March, 1965 at the University of Chicago with cooperation from the University's Center for Continuing Education. Allison Davis contributed to the proceedings of

¹³³ Ibid., 39-40.

¹³⁴ Ibid.

¹³⁵ Ibid.

¹³⁶ Allison Davis, "Changing the Culture of the Disadvantaged Student" in Working with Low-Income Families: Proceedings of the American Home Economics Association Workshop, (Washington D.C.: American Home Economic Association, 1965), pp. 22-33, FirstSearch, ERIC, ED018546, microfiche.

this workshop through authoring a chapter entitled, "Changing The Culture of the Disadvantaged Student"¹³⁷.

This workshop was recommended as a first step in a succession of continuing ones to study "Low-Income Families"¹³⁸ and to mitigate their suffering. The impetus for this workshop was provided through the concern of the president and members of the American Home Economics Association for financially challenged families.¹³⁹ The Foreword of these proceedings also indicate that the President of the United States, Lyndon Baines Johnson, also believed that this was an area of national concern and urged developing strategies to work with these financially challenged families.¹⁴⁰

Davis' contribution covers a large variety of recommendations to the Home Economics Educator. The role, as defined by Davis, includes guiding student instruction in aspects of nutrition and dietary education to taking an active role in the development of curriculum for the whole school system.

Davis, in his introductory paragraph, once again defines

¹³⁷ Ibid.

¹³⁸ Ibid., of Foreword.

¹³⁹ Ibid.

¹⁴⁰ Ibid.

the non-dominant culture. His previous definition included African-Americans and those not of Anglo-Western European ethnicity.¹⁴¹ He further expands this definition to include all rural and urban financially challenged families. Cited specially were those in Atlanta, Mississippi and Louisiana.¹⁴² Among those now included as "culturally deprived" were: those of "Italian, Polish, or Jewish" descent.¹⁴³ According to Davis' newly revised definition, all of those who were financially challenged, in rural or urban areas, and were not of Anglo-Western European heritage were now members of the non-dominant culture, the "culturally" deprived.

Once again, Davis defines the composite of a "culturally deprived" child/adolescent. This child cannot avail him/herself to basic human rights and social privileges¹⁴⁴. For example, the child/adolescent does not receive adequate amounts of sleep, food, shelter, personal space, health care,

¹⁴¹ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche, 2; For a citation of this discussion, see Chapter Three.

¹⁴² Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche, 22.

¹⁴³ Ibid.

¹⁴⁴ For a citation of this discussion, see Chapter One.

and/or exposure to education in any manifestation.¹⁴⁵ As a result, this child is more likely to exhibit behaviors Davis previously described as purposive to meeting individual needs.¹⁴⁶ Thus, the child/adolescent or the non-dominant culture is immediate in orientation to goals.¹⁴⁷ This orientation is shaped by the early socialization of the child and his/her association with his/her primary group.¹⁴⁸

The system of education often does not encourage these students and creates evaluations which segregate them as members of the non-dominant culture.¹⁴⁹ Thus, this child/adolescent, as a student, does not often see a benefit to participating in the educational system,¹⁵⁰ as this child/adolescent does not believe that s/he is of value in the system of education.¹⁵¹ This same point was made by Davis

¹⁴⁵ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche, 23.

¹⁴⁶ Ibid., 24.

¹⁴⁷ For a citation of this discussion, see Chapter Two.

¹⁴⁸ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche, 24.

¹⁴⁹ Ibid.

¹⁵⁰ Ibid.

¹⁵¹ Ibid.

and Dollard nearly twenty years earlier, when they discussed the construction of reality among children of the non-dominant culture.¹⁵²

Davis notes here, as in his earlier works, that the educational system is the pathway for the child/adolescent of the non-dominant culture to social mobility.¹⁵³ He gives the educator in this process great importance. He states that in 1965 the entire system of schooling was only working at one-third to one-half of its potential to educate students from the non-dominant culture.¹⁵⁴

To support his assertion, Davis cites information about schools and intelligence test scores. Intelligence test scores, as normed by the dominant culture, were lower for students of the non-dominant culture in areas where there was not alternative methodology and curricular change as suggested previously, in: Social Class Influences Upon Learning: The Inglis Lecture.¹⁵⁵ In schools that followed recommendations

¹⁵² For a citation of this discussion, see Chapter One.

¹⁵³ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche, 24-25.

¹⁵⁴ Ibid, 25.

¹⁵⁵ Allison Davis, Social Class Influences Upon Learning: The Inglis Lecture, 1948, (Cambridge: Harvard University Press, 1960); For a citation of this discussion, see Chapter Two.

for alternative methodology and curricular change, Davis saw improvement in the intelligence test scores of the students of the non-dominant culture. Some such cities that provided a student-centered approach to students of the non-dominant culture with relative success were: Chicago, New York and Philadelphia.¹⁵⁶

Davis has several recommendations for the Home Economics educator. His first is not unlike his previous recommendations to all educators.¹⁵⁷ It is to learn about and know about the student of the non-dominant culture.

The added influence of a Home Economics educator covers spheres of value training towards the student's orientation toward immediate satisfaction of physiological needs.¹⁵⁸ Hence, Davis indicates that this educator should teach the basics of nutrition and the necessity of eating consistently

¹⁵⁶ Allison Davis, "Changing the Culture of the Disadvantaged Student" in Working with Low-Income Families: Proceedings of the American Home Economics Association Workshop, (Washington D.C.: American Home Economic Association, 1965), pp. 22-33, FirstSearch, ERIC, ED018546, microfiche, 25.

¹⁵⁷ For a citation of this discussion, see Chapter Two; Allison Davis, Social Class Influences Upon Learning: The Inglis Lecture, 1948, (Cambridge: Harvard University Press, 1960).

¹⁵⁸ Allison Davis, "Changing the Culture of the Disadvantaged Student" in Working with Low-Income Families: Proceedings of the American Home Economics Association Workshop, (Washington D.C.: American Home Economic Association, 1965), pp. 22-33, FirstSearch, ERIC, ED018546, microfiche, 25-26.

balanced meals.¹⁵⁹ Eating regularly is an important value to be transmitted from the educator to the student, according to Davis.¹⁶⁰ The need to satisfy physiological needs by taking a morning and mid-day meal was also emphasized.¹⁶¹ These recommendations are consistent with Davis' core belief that the human rights of the child of the non-dominant culture are not fulfilled, as his/her basic physiological needs are often unmet or not met completely. Additionally, the role of the education and the school system as an agency of social justice is reemphasized.

The Home Economics educator is also viewed as the agency of transmission of values of the quasi-dominant culture [middle class(es)].¹⁶² This is a reassertion of his previously stated position in Society the School and the Culturally Deprived Student.¹⁶³ The value transmission is evident in the acquisition of possessions similar to that of the middle class in style and manner, such as clothing and

¹⁵⁹ Ibid., 26-27.

¹⁶⁰ Ibid., 26.

¹⁶¹ Ibid.

¹⁶² Ibid., 27-28.

¹⁶³ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche.

home furnishings, and the saving of financial assets.¹⁶⁴

As in his previous work Society the School and the Culturally Deprived Student¹⁶⁵, Davis outlines four core beliefs that must be internalized by the educator and must become part of his/her social construction of the reality of the educational system. The core beliefs are as follows.

The first core belief is that there is a reciprocal relationship between the educational personnel and the student, and that to motivate the student they must be trustful of one another and "have faith in each other".¹⁶⁶

The role of the educator and his/her evaluation of the culture of the student is critical to the student's success or failure. If the educator does not accept the culture of the student, the student may internalize this rejection as a

¹⁶⁴ Allison Davis, "Changing the Culture of the Disadvantaged Student" in Working with Low-Income Families: Proceedings of the American Home Economics Association Workshop, (Washington D.C.: American Home Economic Association, 1965), pp. 22-33, FirstSearch, ERIC, ED018546, microfiche, 27-29.

¹⁶⁵ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche.

¹⁶⁶ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche, 12; Allison Davis, "Changing the Culture of the Disadvantaged Student" in Working with Low-Income Families: Proceedings of the American Home Economics Association Workshop, (Washington D.C.: American Home Economic Association, 1965), pp. 22-33, FirstSearch, ERIC, ED018546, microfiche, 29.

rejection on the part of the educator of him/herself.¹⁶⁷ This will create the negative effect on the student in turn not accepting the culture of the educator and the school system.¹⁶⁸ He expresses that this phenomenon has been observed with students at age seven, or the first grade level.¹⁶⁹

The primary group of the student influences greatly his/her "cultural motivation"¹⁷⁰, or culturally learned motivation, which is the "degree of interest"¹⁷¹ and motivation the student has toward his/her educational pursuits.¹⁷² Academic learning is "influenced by the presence, or absence, of intrinsic motivation of the

¹⁶⁷ Ibid.

¹⁶⁸ Ibid.

¹⁶⁹ Ibid.

¹⁷⁰ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche, 12.

¹⁷¹ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche, 12; Allison Davis, "Changing the Culture of the Disadvantaged Student" in Working with Low-Income Families: Proceedings of the American Home Economics Association Workshop, (Washington D.C.: American Home Economic Association, 1965), pp. 22-33, FirstSearch, ERIC, ED018546, microfiche, 29.

¹⁷² Ibid.

curriculum itself."¹⁷³ As a result, Davis recommends that the curriculum and types of source materials be revised to be relevant and connected to present realities.

In conclusion, Davis cites that the school system can affect some degree of cultural change upon the student of the non-dominant culture. He again asserts, as in his previous works: Social Class Influences Upon Learning: The Inglis Lecture¹⁷⁴ and Society the School and the Culturally Deprived Student¹⁷⁵; that the school system is the last opportunity for the child/adolescent to acquire the values of the quasi-dominant culture [middle class(es)] and thus experience a degree of upward social mobility. Davis indicates that it his belief that the value transmission due in large part to the role of the educator as a positive, culturally-sensitive and student-centered individual;¹⁷⁶ even if other values and

¹⁷³ Ibid.

¹⁷⁴ Allison Davis, Social Class Influences Upon Learning: The Inglis Lecture, 1948, (Cambridge: Harvard University Press, 1960).

¹⁷⁵ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche; For a citation of this discussion, see Chapter Two and Three respectively.

¹⁷⁶ Allison Davis, "Changing the Culture of the Disadvantaged Student" in Working with Low-Income Families: Proceedings of the American Home Economics Association Workshop (Washington D.C.: American Home Economic Association, 1965), pp. 22-33, FirstSearch, ERIC, ED018546, microfiche, 30.

orientations have been part of the child/adolescent's early socialization process.¹⁷⁷ Therefore, for Davis, it is not too late for the secondary student to experience academic success and upward social mobility.¹⁷⁸

Davis cites five areas of improvement that the school system must explore to fully assist the student of the non-dominant culture in his/her academic pursuits. These are the same areas that he previously cited in his work: Society the School and the Culturally Deprived Student¹⁷⁹. Although no date is available for this source, it may be as much as eight years before these proceedings from the American Home Economics Association Workshop, as the first text indicates the recent launch of the Russian satellite, Sputnik, which occurred in 1957.

The community which is a part of the school district in question must be studied.¹⁸⁰ Further than just studying the

¹⁷⁷ Ibid., 30.

¹⁷⁸ Ibid., 32-33.

¹⁷⁹ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche.

¹⁸⁰ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche, 14; Allison Davis, "Changing the Culture of the Disadvantaged Student" in Working with Low-Income Families: Proceedings of the American Home Economics Association Workshop (Washington D.C.: American Home Economic Association, 1965), pp. 22-33, FirstSearch, ERIC, ED018546, microfiche, 31.

community, the educational personnel must be aware and accepting of the non-dominant culture's population and its perceptions and social constructions of reality.¹⁸¹ All members of the educational personnel population are to be involved in this process in some capacity.¹⁸²

Educators are to be continually invested in their own personal growth and the growth of the students and non-dominant community members.¹⁸³ This process is to be achieved thorough constant, continual and on-going "in-service training".¹⁸⁴

The selection of reading materials should be relevant to the present time and to the students interests.¹⁸⁵ However, the materials should still contain the body of knowledge correlative to a subject area.¹⁸⁶ This need not make the

¹⁸¹ Ibid.

¹⁸² Ibid.

¹⁸³ Ibid.

¹⁸⁴ Ibid.

¹⁸⁵ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche, 15; Allison Davis, "Changing the Culture of the Disadvantaged Student" in Working with Low-Income Families: Proceedings of the American Home Economics Association Workshop, (Washington D.C.: American Home Economic Association, 1965), pp. 22-33, FirstSearch, ERIC, ED018546, microfiche, 31.

¹⁸⁶ Ibid.

reading materials uninspiring, however.¹⁸⁷ The educator is called upon to know the student population and make wise choices so that all students may participate in the educational processes.¹⁸⁸

The curriculum, like the reading materials, must be relevant to the present time and to the students interests, yet still contain the body of knowledge appropriate to the level of education.¹⁸⁹ The texts and classroom materials, ancillaries, must not be only publisher generated and reflective of the dominant culture.¹⁹⁰ The curriculum must be constantly evolving and responsive to the dynamic and changing needs of the educational community and its corresponding district's cultural community.¹⁹¹

The pedagogical method should not be lecture based, but

¹⁸⁷ Ibid.

¹⁸⁸ Ibid.

¹⁸⁹ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche, 15; Allison Davis, "Changing the Culture of the Disadvantaged Student" in Working with Low-Income Families: Proceedings of the American Home Economics Association Workshop, (Washington D.C.: American Home Economic Association, 1965), pp. 22-33, FirstSearch, ERIC, ED018546, microfiche, 31-32.

¹⁹⁰ Ibid.

¹⁹¹ Ibid.

rather discussion and participation based.¹⁹² In this setting the students are empowered to participate in the responsibility of research in a subject area and are invested in the process of education.¹⁹³ The students are then given the opportunity to empower others by sharing knowledge thorough discussion and participation. The ability to participate in this manner encourages students to explore areas of interest related to the subject matter and invest in the acquisition of knowledge in a subject. Additionally, the student develops higher order thinking skills related to his/her research and sharing of this knowledge.

Davis concludes with the assertion that the school is an integral part of the entire social system and has a very important role in the lives of students and adults of the non-dominant culture.¹⁹⁴

¹⁹² Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche, 16; Allison Davis, "Changing the Culture of the Disadvantaged Student" in Working with Low-Income Families: Proceedings of the American Home Economics Association Workshop, (Washington D.C.: American Home Economic Association, 1965), pp. 22-33, FirstSearch, ERIC, ED018546, microfiche, 32.

¹⁹³ An example from my own alternative pedagogical methodology; Allison Davis, "Changing the Culture of the Disadvantaged Student" in Working with Low-Income Families: Proceedings of the American Home Economics Association Workshop, (Washington D.C.: American Home Economic Association, 1965), pp. 22-33, FirstSearch, ERIC, ED018546, microfiche, 32.

¹⁹⁴ Allison Davis, "Changing the Culture of the Disadvantaged Student" in Working with Low-Income Families: Proceedings of the American Home Economics Association

Also, there is a renewed optimism in his prose. Still urging, even more than twenty years later, that the processes of education will open the paths to upward mobility to those of the non-dominant culture. If, of course, the educational system of the dominant culture is not defining the standard of the educational system. He states that previous barriers of segregation, forced and de facto, will be razed by the emerging population ready for social change.¹⁹⁵ This renewed position may be due to the hopefulness inspired by the Civil Rights movement. It was during the 1960s that barriers to upward social mobility and access to education were lifted. Davis remains hopeful that if properly approached, the difficult endeavor of education will reward the students and that it is not too late for the students to move upward through the social structure, given "opportunity" and encouragement.¹⁹⁶

Workshop, (Washington D.C.: American Home Economic Association, 1965), pp. 22-33, FirstSearch, ERIC, ED018546, microfiche, 32.

¹⁹⁵ Ibid.

¹⁹⁶ Ibid., 33.

The Educational Institution, the Culturally Deprived and
Remediation

"Teaching Language and Reading to Disadvantaged Negro
Children"¹⁹⁷

This piece, like the preceding one, is a section in a larger work. The topic of the larger work is the language development of students of the non-dominant culture. The work discusses the influence of primary group members of the non-dominant culture who impart their language and its dimensions to the student of the non-dominant culture. The language of the student of the non-dominant culture, while full of meaning and linguistic validity in the non-dominant culture, is not valid in the dominant culture; Central Standard English is the accepted linguistic form. Thus, the student of the non-dominant culture must face learning the language of another culture, the dominant culture, to succeed in the educational process. Also, in this work, the definition of non-dominant culture now is applied to students of Native-American descent, as was previously done in Davis' Social Class Influences Upon Learning: The Inglis Lecture.¹⁹⁸

¹⁹⁷ Allison Davis, "Teaching Language and Reading to Disadvantaged Negro Children" in Dimensions of Dialect, (Champaign, Illinois: National Council of Teachers of English, 1967), pp. 57-63, FirstSearch, ERIC, ED030632, microfiche.

¹⁹⁸ Allison Davis, Social Class Influences Upon Learning: The Inglis Lecture, 1948, (Cambridge: Harvard University Press, 1960).

The same core beliefs and educational system goals are reiterated by Davis in this publication, as in his Social Class Influences Upon Learning: The Inglis Lecture¹⁹⁹ and Society the School and the Culturally Deprived Student.²⁰⁰

Additionally, Davis reasserts the importance of the role of the culturally-sensitive educator as a positive influence on the student of the non-dominant culture in relationship to value transmission, orientation to the goals of deferred gratification of the quasi-dominant culture [middle-class(es)], and sensitivity toward personal development and issues of self value.²⁰¹

One area that is greatly amplified in this publication is that of the specific pedagogical methodology, designed by Davis, to assist students of the non-dominant culture in acquisition of the language of the dominant-culture [upper-class(es)] and the quasi-dominant culture [middle-class(es)].

¹⁹⁹ Ibid.

²⁰⁰ Allison Davis, Society, The School and the Culturally Deprived Student, FirstSearch, ERIC, ED001723, microfiche; For a citation of this discussion see Chapters Two and Three, respectively and this chapter; Allison Davis, "Teaching Language and Reading to Disadvantaged Negro Children" in Dimensions of Dialect, (Champaign, Illinois: National Council of Teachers of English, 1967), pp. 57-63, FirstSearch, ERIC, ED030632, microfiche, 57-59.

²⁰¹ Allison Davis, "Teaching Language and Reading to Disadvantaged Negro Children" in Dimensions of Dialect, (Champaign, Illinois: National Council of Teachers of English, 1967), pp. 57-63, FirstSearch, ERIC, ED030632, microfiche, 57-61.

Davis recommends moving beyond publisher provided texts and corresponding ancillaries to more culturally sensitive and intellectually challenging materials that encourage critical thinking and problem solving activities, not just rote memorization of factual information.²⁰²

Using multiple methods of presentation is most strongly recommended by Davis.²⁰³ Here, he appears to predate the paradigm shift in the psychology and education that recognizes that there are multiple types of intelligences and multiple types of learners. Davis encourages exploring other manners of sensory observation, other than those in lecture format.²⁰⁴ Through accessing many different pathways to learning and cognition, the educator can successfully transmit the language of the dominant and quasi-dominant culture to his/her students.²⁰⁵

Types of artifacts to be used in this process are slides, pictures, and other visual aids.²⁰⁶ According to Davis, the vocabulary skills of the student of the non-dominant culture

²⁰² Ibid., 60.

²⁰³ Ibid., 61.

²⁰⁴ Ibid., 61-62.

²⁰⁵ Ibid.

²⁰⁶ Ibid.

will be enhanced through actual objects in the physical world, rather than the representation of such objects through linguistics alone.²⁰⁷ Davis likens this process to the learning of a "foreign language", as the student of the non-dominant culture already has a language that is meaningful to him/her and his/her primary group.²⁰⁸ That language, however, is not the same as that of the dominant and quasi-dominant cultures.²⁰⁹ Therefore, the student of the non-dominant culture must acquire facility in another language in order to participate successfully in the educational system of the dominant culture and experience upward mobility through educational achievement.

Davis also concludes this work with his statement of belief in the ultimate capacity for learning present in the human person. With such a capacity and with culturally-sensitive education Davis asserts that there is no pathway that will remain closed.²¹⁰

²⁰⁷ Ibid.

²⁰⁸ Ibid.

²⁰⁹ Ibid.

²¹⁰ Ibid., 63.

CHAPTER FIVE
SUMMARY, AND CONCLUSION

The legacy of Allison Davis began in his lifetime and continues after his death. Davis was chosen to represent the concerns of the public in the setting up and reviewing of hospital rates by former Governor of Illinois, James Thompson in 1979.¹ Davis' appointment to this nine-member Health Finance Authority Board only underscored the commitment Davis had to social justice.

While Davis' life was filled with scholarly pursuits, he himself, faced social injustice. He was only accepted to the faculty at the University of Chicago after the Julius Rosenwald Foundation supported his hire with a considerable endowment to the University.² Although he was the first African-American to be appointed to the University of Chicago, he faced racial prejudices when he tried to purchase a home in

¹ Daniel Egler, "Bill proposed to protect families in major illness." Chicago Tribune, 1 March 1979, sec. 3, p. 5.

² David Moberg, "Scholar's life bears stamp of greatness." Chicago Tribune, 16 February 1994, sec. 5, pp. 1,3.

he area surrounding the school.³ He was not accepted to the faculty club when he first applied and when finally accepted his children dined there, but he chose other multicultural dining companions among other outcast intellectuals, artists and the international students of the University.⁴ Despite the experiences Davis encountered in his personal and professional life that have led others to seek a separatist philosophical orientation, Davis was decidedly for integration and against the movement towards "black nationalism"⁵, and preferred a model of the empowerment of African-Americans through occupation and education.⁶

The impact of Davis' works is tremendous upon contemporary thought in education, although much of it is unrecognized. Some are aware that Davis studied "cultural deprivation" and intelligence testing. Many more are still unaware of his prescience of many other areas of education now considered best practice.

In addition to defining "cultural deprivation" and its correlative issues, Davis proposed a workable solution: "compensatory education". He developed these ideas over time

³ Ibid.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

and expanded and strengthened their conceptual nature. Bravely, he called for a paradigm shift in education during a time when many were decidedly satisfied with the status quo. As early as the 1940s and 1950s, Davis argued that the educational system did not work for all of the population in the United States and valuable resources were being lost and potentialities were being ignored. He developed a systematic theory for the relationship of race, poverty and education.

He also found there to be some effect in statistical analysis of one work which would indicate that gender also has a relationship to education and occupation. This interesting statistical data would indicate that there may be an intervening variable to indicate why females, although they may be of the dominant culture racially/ethnically/socioeconomically, may also be considered for inclusion as a member of the non-dominant culture. This topic, however, was not pursued by him. Ironically, Davis was admitted to the previously described faculty club at the same time females were.⁷

Davis was also unique in that he did include the Native-Americans in his definition of those of the non-dominant culture. Although, as he points out, their language and cultural patterns are more evolved than that of the Anglo-Western European dominant culture of the United States.

⁷ Ibid.

Multiple intelligences and multiple alternative pedagogical methodologies seem to be new ideas in education. Davis, however, encouraged acknowledgment of these and their legitimacy as early as the 1940s and 1950s. Currently, initiatives are being undertaken to explore the multiplicity of learning styles and their special endowments and challenges. Davis once again discussed this in relationship to implementation of multiple alternative pedagogical methodologies.

New types of assessment seem to be on the horizon in education, as well. Davis, however, previously defined portfolio assessment in his discussion of "compensatory education". Additionally he encouraged the use of what is now known as the Individualized Education Plan (IEP) to design a program of learning for a student. In Davis' model IEP there is no absolute control by the educational personnel and disputes are not resolved by a due process hearing. Davis sees his model as a continued and interactive form of assessment that allows for the participation of parents/primary group members, the student and the educational personnel.

Davis encouraged investment in the person. He was a strong advocate of continued professional growth and renewal through inservice training. He also encouraged close interaction between parents/primary group members, students and educational personnel. This was to empower the parent/primary group member and educate them as well. In this manner

he hoped that they would have an increased value for education and nurture this orientation in the student. This is also one of the current goals of the Local School Council initiatives employed in many large urban areas, including Chicago.

Davis sought to empower students through paid peer tutoring, a concept recently employed by many public schools, although no financial reward is involved.

Investment in education to ensure the future prosperity of the United States seems an out-of-date concept when discussed in relationship to Russia, as Davis did. Yet, when this same concept is applied to Japan, it takes on new life. Once again, Davis touched upon an enduring sentiment in the collective consciousness of the United States, education as a national agenda. Education as a national agenda is not a far-flung concept today. With the past presidential administration of George Bush pushing towards a national system of standards and decentralized education, Davis' concept of national boards of educators and specialists to experiment and design curriculum seems to have gained renewed favor. However, let it be stated that given the supporting evidence, Davis' paradigm of the type of education to be nationally implemented may be different than the paradigm former President George Bush would desire to be nationally implemented. Nonetheless, the spirit and the direction of movement is the same.

Given that many of the cornerstones of Davis' paradigm shift seem to be emerging as current best practice, perhaps it

is time to take up the mantle laid down by Davis in 1983. Davis urged the population to not fear the discomfort of new growth or a paradigm shift. To not grow would only be more painful. Now just may be the time to move towards the best practice of Davis' model of "compensatory education" to fully actualize the potentialities of students' special talents, push past their special challenges, and move boldly toward a new more humanistic and inclusive model of education.

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VITA

Andrea Marie Macaluso is the daughter of Dr. Alfred Macaluso, D.D.S. a dental health care practitioner, researcher and educator and Dr. Marie Macaluso, C.D.A., Ph.D. Her mother is a certified dental assistant and dental health educator who has studied the political and social sciences; as well as received a Doctorate of Philosophy from Loyola University Chicago Department of Educational Leadership and Policy Studies in the area of Historical Foundations of Education. Andrea was born in Chicago, Illinois.

She attended Saint Vincent Ferrer Elementary School and Trinity High School, a College Preparatory School for Women; both in River Forest, Illinois.

Upon graduation from secondary school, Andrea Macaluso enrolled at Loyola University Chicago. She received a Bachelor of Arts Degree with a major in Sociology, a minor in English and an undeclared minor in Theology in May 1990. She further pursued her interests in sociology, graduating with a Master of Education degree in Sociological Foundations of Educational Leadership and Policy Studies in May 1992 from Loyola University Chicago. Andrea Macaluso has continued to study Sociological Foundations of Educational Leadership and Policy

Studies at Loyola University Chicago, majoring in this area in her doctoral study. Her minor areas of doctoral study are Historical Foundations of Education and Comparative and International Education. While at Loyola University Chicago, Andrea has been a voluntary tutorial instructor and Vice-President of the Educational Leadership and Policy Studies Doctoral Student Organization. She was awarded a Doctor of Philosophy Degree in Educational Leadership and Policy Studies from Loyola University Chicago in May 1996.

Andrea Macaluso holds a Illinois State Board of Education Certificate in Upper Elementary/Junior High and Secondary Education in the areas of Language Arts and Social Sciences. Additionally, Andrea Macaluso has completed all the coursework, inclusive of a practicum at Loyola University Chicago in partial requirement for the Illinois State Board of Education Type 75, General Administrative Certificate. At this time she has passed the Illinois Certification Testing System Examination, has initiated a certificate application file and is awaiting formal notice of her endorsement. She is also an Illinois State Board of Education Certified Substitute Teacher.

Her career as an educator began as a sociology instructor for the Chicago City-Wide Colleges-Harold Washington College Off-Campus Community Based Education Initiative. She was also an instructor of Sociology at Montay College and an Assessment Assistant to a Professor of Organizational Behavior at

Northwestern University. She continued her commitment to urban education through an Instructor-Internship with the Loyola University Chicago Alliance for Community Education, serving in both a third grade and bilingual junior high school classroom. Additionally, Andrea has worked with an artistically gifted, academically challenged, special needs population at The Chicago Academy for the Arts High School for the Visual and Performing Arts as a United States History and Psychology educator. At the Academy, Andrea has also served on the Technology Committee and participated in committee grant writing.

Andrea has held membership in the following professional organizations: American Educational Studies Association, American History of Education Association, Illinois Sociological Association, Midwest History of Education Association and the Midwest Philosophy of Education Association. In October 1995, Andrea presented part of her dissertation research in a paper entitled Theoretical Orientation of Allison Davis and the Impact on the Socialization Process in the Health Care Institution at the Illinois Sociological Association 1995 Annual Meeting in Saint Charles, Illinois.

Andrea Macaluso intends to continue to participate in and contribute to her many fields of study and interest through research, teaching and writing.

DISSERTATION APPROVAL SHEET

The Dissertation submitted by Andrea Marie Macaluso has been read and approved by the following committee:

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The Dissertation is, therefore, accepted in partial fulfillment of the requirements for the degree of Doctorate of Philosophy.

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