Hispanics in the multicultural, nonsexist educational system

of the State of Iowa

by

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DEDICATION

This thesis is dedicated to my best friend and husband Robert K. Schneiders for all your love and support.

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CHAPTER ONE. INTRODUCTION

1.1. Introduction

This study examines the extent to which multicultural education is a reality in educational systems in the State of Iowa. On one hand, there are those who claim that our educational curriculum is designed by the Euro-American population and for the Euro-American population, thus perpetuating discrimination and ill preparing generations of children to live in a world where good race relations will be critical. The population composition of this country will be drastically different in the coming years and minority peoples will not tolerate the discrimination that has existed in the past. It is estimated that by the year 2000, the population of the earth will be six billion people, five billion people will be non-White. Therefore, the prevailing pedagogical strategy to teach from a predominantly white perspective is dangerous (when the term "white" or "Euro-American" is used in this paper it does not mean to imply that this population is a completely monolithic, undifferentiated, and unified group; rather, it means that they have historically been favored and benefited from the institutional systems in the U.S. in contrast to non-white population groups). On the other hand, there are those who claim that the educational . n is dealing with issues of multicultural education in a responsible and effective manner. Several states have mandated that a multicultural, nonsexist plan be implemented into the curriculum of all schools.

In the United States, some of the most controversial and difficult social, political, and economic problems are related to racism, sexism, classism, antisemitism, ageism, and a host of other "isms" (see Appendix A for definitions). These "isms" are

"the systematic mistreatment of one group of people by another group of people for an advantage" (Scott, October 25, 1992). Many of the misperceptions and beliefs that people have today were generated long ago and have been transmitted from generation to generation through the religious, social, economic, and educational institutions of American society. All people, regardless of race, gender, ethnicity, religion, physical makeup, or sexual orientation, have the ability to stereotype, exclude, discriminate, and exploit. These behaviors have devastating consequences for the individuals and groups being targeted. The result of these "isms" is a society pervaded with fear, ignorance, poverty, violence, and the loss of human dignity.

This study will consider whether the problem of systematic and institutionalized discrimination has become a part of the cultural norms in this country. Since culture is "the acquired knowledge that people use to interpret their world and generate social behavior" (Marklund, 1990:130) and cultural norms are the rules that govern all types of behavior of a people, the study examines the extent to which "isms" have become normatively acceptable behavior in the American majority culture. Where, when and how these types of behavior and attitudes are formed and how they become a valued part of a society is beyond the scope of this study. However, an understanding of the magnatude of the problems created by social discrimination is essential for this study.

The American society has a heterogeneous population comprised of individuals belonging to a great variety of cultural backgrounds. Cultural pluralism will continue to increase as the population growth of minority groups (traditionally underrepresented groups of people in the social, political, and economic strata of American socierty) in this country increases at a much higher rate than that of the majority Euro-American population. It is estimated that by the year 2010 Hispanics,

currently the second largest minority group in the United States, will surpass the African-American population, thus becoming the largest minority group in this country. Nevertheless, it is apparent that in the current political and economic stratification of American society, white Protestant males remain the predominant holders of power for "real" policy-making and influential decisions affecting all citizens. Freedom of choice, liberty, equal opportunity, access, and equal pay for equal work are far from being a reality in the capitalist American system. Yet, democratic ideology promises those ideals; therefore, people struggle for political, economic, and social changes. Although some groups are successful in forcing social change to take place at different levels of the society, because the predominant white, male dominant culture is ill prepared to understand and accept these changes, backlashes created result in tremendous tension and intolerance between different groups in the society.

Education has the power to effectively intervene at the earliest stages of value and attitude formation of a human being. Education can expose individuals to accurate and factual information about themselves and other groups of people. An educational system is highly reflective of the type of society in which we live and thus social biases and misinformation are frequently extended to what is transmitted by educators. On one hand, education is viewed by many as a tool to foster social/cultural continuity. On the other hand, education, to the extent that it fosters self-expression, individuality and creativity, fosters original thinking among different generations, as well as the ability of a people to promote positive social change towards diversity.

The primary purpose of this study is to understand the importance of education in fostering cultural diversity. Specifically, how does the State of Iowa address the issue

of cultural pluralism in the educational system and what is it doing about multicultural education? Does the educational system in the State of Iowa generally seek to foster cultural uniformity or to celebrate cultural diversity? This research analyzes the extent to which the Iowa educational system is addressing the problems generated by the prevalence of "isms" in our society.

Further, the study examines the level of commitment of the state to making education a vehicle for positive social change through the integration of cultural traits, beliefs, and values of diverse populations. "For educationalists the problem is to decide upon the minimum level of acculturation necessary for full participation in a society, and the maximum extent to which diversity might be encouraged" (Craft, 1984:16).

Because it is beyond the scope of this study to examine the implementation of multicultural education for each of the ethnic, religious, physically handicapped, and gender groups in this society, this research will be limited to an examination of the extent to which the state addresses multicultural education as it relates to Hispanic culture. The Hispanic population in this country is a composite of various races and many nationalities. The majority of the Hispanics in the United States have either Mexican, Puerto Rican, or Cuban heritage.

1.2. Hispanic-Americans: A Background

The Hispanic population in the United States is a composite of a variety of races and nationalities. There are currently approximately 20 million Hispanics living in this country. Ninety percent of Hispanics live in the nine states (Arizona, California, Colorado, Florida, Illinois, New Jersey, New Mexico, New York, and Texas) that are cited in Figure 1 showing the population percentages for each state.
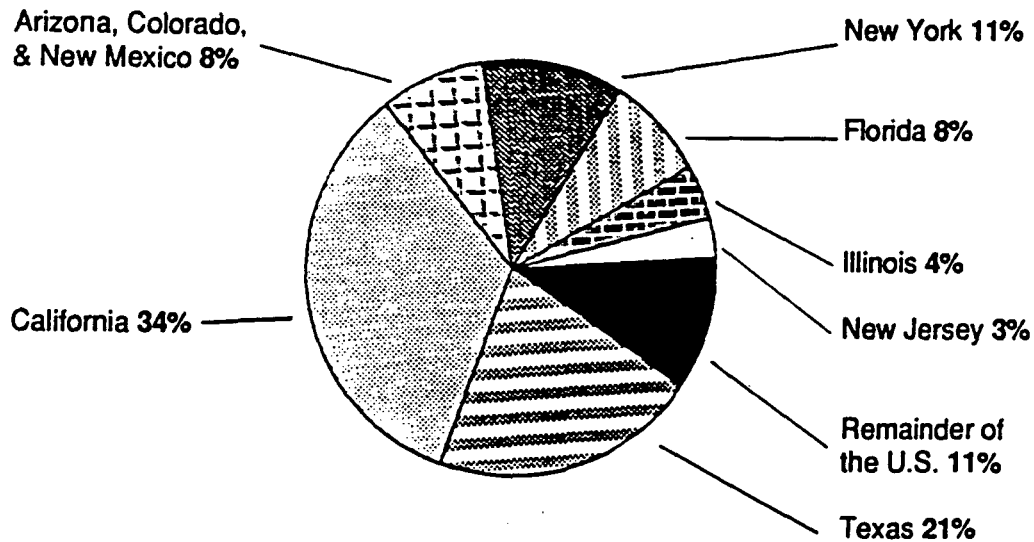
Figure 1. Geographic distribution of the Hispanic population in the U.S.
Source: Census data. General population characteristics 1990: Race and
Hispanic Origin. Volume 2. Table 4:12

Half of the Hispanic population is bilingual in English and Spanish and eighty percent are fluent in both languages. Figure 1 identifies the geographic distribution of the Hispanic population in the United States.

The Hispanic ancestry includes Spaniards, Indians, and people of African descent. The majority of the Hispanics in the United States have Mexican (62.0%), Puerto Rican (13.0%), or Cuban (5.0%) heritage. However, Hispanics in the United States include people from nearly every country in Central and South America (11%). Hispanics comprise 8.0 percent of the total United States population and they are expected to keep growing at a faster rate than other ethnic groups; thus becoming the largest minority population by the year 2010.

The Hispanic population in the State of Iowa is relatively small in comparison to other states in this country. The total Hispanic population in this state represents 1.6

percent of the total population. Table 1 lists the cross-classification of the Hispanic

population in Iowa according to urban and rural areas. Mexican-Americans

represent the largest Hispanic group in the state by comprising 75 percent of the total

number of Hispanics and Cubans the smallest group representing 1.5 percent of the

total number of Hispanics in Iowa.

Although Hispanics are bound by a similar language and have many cultural

similarities, there is great diversity among the Hispanic population. Each group has

historical experiences and social, political, and economic issues that become to a

great extent determinants of how they are perceived by other cultures in the society.

Table 1. Iowa Hispanic population

	Rural	Urban	Total
Mexican-American	3,593	20,793	24,386
Puerto Rican	160	1,110	1,270
Cuban	54	434	488
Other Hispanic	1,518	4,985	6,503
Total	5,325	27,322	32,647

Source: Census data. General population characteristics 1990: Race and Hispanic
        origin. Volume 2. Table 4:12

These perceptions often translate into certain stereotypes for each group. For

example, Cubans may be associated with being criminal refugees because of the

negative television images presented at the time of the Mariel Boat Lift in 1980.

Mexicans may be considered as illegal aliens who come to the United States to take

already scarce jobs. The historical facts involving these separate groups are important in tracing the origins of anti-Hispanic attitudes and stereotypes.

Anti-Mexican feelings in the United States began to intensify with the Mexican War of 1846. At the end of the war in 1848, the Treaty of Guadalupe Hidalgo forced Mexico to sign over to the United States a vast region of land. The treaty also guaranteed Mexicans living in the ceded lands U.S. citizenship and full property rights. However, it did not take long before Euro-Americans--through threats, legal and illegal trickery, and outright theft--were able to separate the Mexican population in the ceded lands from their rightful property. Because of the tremendous political and economic problems Mexico faced in the late nineteenth and early twentieth century, thousands of people legally or illegally crossed the border in search of better living conditions in the United States. These migrants settled in slum areas surrounding major southwestern cities that were called *barrios*. These migrants worked primarily as unskilled laborers. In 1942, the *Bracero Agreement* between the United States and Mexico allowed Mexicans to work in the United States. They generally performed field work and were willing to work for half of the wages or less that were paid to Euro-Americans in equivalent positions (Pascoe, 1985: 99).

Since 1917, Puerto Ricans have been granted U.S. citizenship at birth. This law was made possible because Puerto Rico became a Territory of the United States after the Spanish-American War of 1898. The Puerto Rican population that migrated to the U.S. settled primarily in New York City. Because Puerto Ricans have a mixed racial background, they became easy targets for prejudice and discrimination. Puerto Ricans in this country have been, for the most part, at the bottom of the economic hierarchy. In most wage-earning positions, Puerto Ricans earn less than their African-American counterparts. Language barriers and the variety in their skin

color are major factors contributing to their poor economic and social situation in the United States.

Cubans have come to this country under different circumstances than Mexicans and Puerto Ricans. The majority of the Cuban immigrants came to the United States between 1965 and 1973 at the height of Fidel Castro's Marxist revolution. The Cuban population that fled to the U.S. was primarily the upper echelon of Cuban society, meaning they were both wealthy and educated. This wealth and education accounted for a higher standard of living among Cubans as compared to other Hispanics. Another wave of Cuban immigration occurred in 1980 with the Mariel Boat Lift. At this time, a large number of the immigrants were Cuba's criminal class and former residents of Cuba's mental health institutes. The Mariel Boat Lift, and its media coverage, resulted in a negative stereotype that labeled all Cubans as being members of Cuba's criminal element.

All of these groups have been victims of discrimination in the United States. Even though anti-discriminatory laws have been passed to guarantee equal treatment for all minority groups, the end of legalized discrimination has not translated into the end of prejudice. Below are some of the most commonly held stereotypes about the Hispanic population as described by Pascoe (1985: 91-2).

* "Hispanics are lazy. The prefer to put off work until *manana* --tomorrow--and spend today taking a *siesta* in the shade.
* Physically, they are best suited for hard manual labor. Mexicans, for example, do not mind stooping in the fields all day because they are short anyway.
* Hispanics are irresponsible. They have no desire to better themselves and do not mind living in poverty, even in filth.
* 'Good' Hispanics are like docile, happy children. If they are treated with an iron hand, they will be content to do as they are told.
* 'Bad' Hispanics are vicious criminals --*bandidos* in the past, delinquents and

drug runners today.
* All Hispanics, good and bad, have uncontrollable tempers, due to their
mixture of hot Spanish and savage Indian blood."

The importance of the Hispanic-American population in this country is reflected in the fact that by the year 2050, one out of three people in America will be of Hispanic descent. Currently, the Hispanic youth has one of the highest educational drop out rates in the United States. This high drop out rate may be a major social problem in the future unless significant changes occur within the educational system that address the reasons why Hispanics are leaving school. A careful examination of the negative effects of the current educational system on Hispanic students is necessary in order to create a more egalitarian educational system that guarantees equal access and opportunity to all people.

The status of the Hispanic population in the United States cannot be understood in isolation from a thorough understanding of the psychological, emotional, physical, economic, and social-cultural effects of Euro-American discrimination. Chapter two will elaborate on the educational, social, and political philosophies imposed on immigrants into this country.

1.3. Current Educational Status of the Hispanic Population in the U.S.

Following are statistics showing the levels of educational attainment of the Hispanic population in comparison to the educational attainment of other minority groups as well as majority students. These statistics reinforce the fact that the attainment of higher education among members of most Hispanic groups is very low in comparison to other ethnic groups in this country. Table 2 illustrates the educational attainment of different groups in the United States.

Table 2. Hispanic educational attainment in the United States: 1990

Category	U.S. Hispanic Origin Population Type					
	Puerto Rican	Mexican	Cuban	Other Hispanic	Black	White
Median Years of Schooling	12.2	10.7	12.5	12.4	12.4	12.8
Population aged 25 and over in thousands	1384	6338	765	2825	16751	124325
Percent Completed.....						
Less than 5 years	9.6	15.5	5.7	7.4	5.1	1.1
Four years high school	56.0	44.3	63.8	62.6	66.2	81.4
Four years of college	9.6	5.5	20.4	15.9	11.3	23.1

Source: National Puerto Rican Coalition, Inc. p. 21

Mexican-Americans have the lowest median years of schooling (10.7 years), followed by the Puerto Ricans (12.2 years). Whites have the highest median years of schooling (12.8 years). Mexican-Americans and Puerto Ricans have the lowest levels of educational attainment with 15.5 percent and 9.6 percent respectively of those populations only having received five years or less of schooling. Mexican-Americans also have the lowest rates of high school (44.4) and college (5.5) completion. In general, the Hispanic population in the United States have lower levels of education than any other minority or majority group.

1.4. Objectives

In 1979, the State of Iowa passed legislation to make mandatory the creation of a multicultural, nonsexist plan in every educational institution. This legislation will be analyzed in relation to how it was created, who created it, the extent to which it reflects the opinions of scholars on how best to approach multicultural education, and most importantly, its actual level of implementation.

Chapter two analyzes the perspectives of educational scholars, the state board of education, and Hispanic-American scholars on their perspectives regarding the role of education in combating discrimination and societal "isms." Their ideas on curriculum, programming, funding, faculty/staff personnel and others will be examined.

Chapter three identifies the methodological approaches and concepts used in this research. The method of investigation used to determine the level of implementation of the multicultural, nonsexist plan affecting Hispanic students in each school involves an examination of the school's curriculum requirements, faculty/staff composition, occupations held by Hispanics, extra-curricular programs, and extension services. Either the school principle or the authority in multicultural education as specified by the principle will be interviewed concerning the implementation of the multicultural, nonsexist plan at their institution.

This research will not be measured in quantitative terms because of the difficulties in measuring one's level of cultural awareness. It cannot be assumed that having a Hispanic professor teach Hispanic History or Literature will necessarily provide for accurate, unbiased information.

Chapter four has two main objectives. The first is to review the school district plans on multicultural, nonsexist education in the senior class of eight high schools in the State of Iowa, and evaluate the extent to which they comply with state legislation. The second objective is to determine how each of these plans compares to the senior year curriculum of the respective schools. These evaluations will be analyzed in a section entitled "analysis of schools' plans." Following that will be comparative analyses of the information found in the previous analysis. Its purpose is to draw generalizable conclusions based on the research findings of this study.

The criteria for choosing the schools to be used in this study are school sector (public, private), percentage of Hispanic population in the school (high, low), and school setting (urban, rural). This combination provides a representative sample of cross sectors of types of schools attended by Iowa students. By choosing these combinations of schools for the comparative analysis, one may be able to infer the level of influence that each of those elements play in actually implementing a greater or lesser impact on the overall multicultural, nonsexist plans. Following are the principal questions that will be analyzed:

1. To what extent does an urban versus a rural setting affect multicultural education as it relates to Hispanic students?

   a. In what ways does community (urban versus rural) foster or discourage a multicultural curriculum?

   b. What role do logistics play?

2. To what extent does type of institution (private versus public) affect the school plan on multicultural education as well as the relative numbers of

Hispanic students and staff?

    a. How does funding affect the multicultural, nonsexist plan?

    b. Do private institutions foster greater or lesser multicultural education than public institutions?

3. To what extent does the proportion of Hispanics in the school affect the school plan on multicultural education?

    a. Is there more or less of an emphasis placed on the multicultural, nonsexist plan in schools according to the percentage of Hispanics?

    b. Is higher Hispanic student enrollment paralleled by more Hispanic faculty and staff personnel at the school?

Lastly, in Chapter Five, the conclusion will contain a discussion of the findings observed in this study as they relate to the following questions: First, to what extent are the schools' plans reflective of the mandatory legislation on multicultural, nonsexist education? Second, to what extent is legislation effective in representing the array of perspectives on how multicultural education should be implemented? Third, to what extent are multicultural, nonsexist plans affecting Hispanic students being effectively implemented? Fourth, are the outcomes found in the study of eight schools representative of what society needs in order for actual changes in behavior and attitudes affecting "isms" to materialize?

In other words, is multicultural education in the State of Iowa "working"? How can it be improved and how should multicultural education be approached? What are the principal barriers to this change? Lastly, this study will recommend future policy implementations that may more effectively meet the needs of a school system that

seeks to foster diversity. It is particularly relevant that research be conducted on the State of Iowa, given that this was the first state to design and to implement legislation concerning multicultural, nonsexist education. Since 1979, at least eight other states in this country have used the Iowa Code on multicultural education as a model for their own legislation.

CHAPTER TWO. LITERATURE REVIEW

2.1. The History of Multicultural Education

The educational system in the United States began to be challenged when certain ethnic groups began to demand their share of equal opportunity and equality. The black civil rights movement, the feminist movement, the "Movimiento Chicano," the American Indian Movement, and others initiated an era that demanded a restructuring of the educational system. They would no longer tolerate to be silenced and invisible elements of a highly racist and oppressive society. However, over 30 years have passed since the beginning of the 1960s civil rights moment and yet the minority populations of this country are far from achieving equal political and socioeconomic rights in this country. The education system has not been successful in integrating into the curriculum a multicultural program that fosters diversity and encourages equality and respect for all people. Several theories have been advanced during this century to describe the process and level of assimilation in the United States: Anglo-conformity, the melting pot or amalgamation, cultural pluralism, structural pluralism, and multiple acculturation. Following is a brief description of these influential ideologies.

2.1.1. Anglo-conformity Theory

This theory rejects all other cultures other than those valued by the Anglo-Saxon core groups. It demanded that immigrants denunciate their ancestral culture and fully adopt a new language, new values, beliefs and behaviors. This ideology has received consistent support throughout American history. And although most

European immigrants have been largely acculturated into the system, it has been more difficult for other minority groups (who are physically different from Anglo-Saxons) to blend or at least be given equal opportunity to participate in the system. Prejudice and discrimination have retarded the acculturation process for the members of these groups.

2.1.2. The Melting Pot Ideology

Vasconcelos' (1976) conceptualization of this ideology, in contrast to most contemporary authors, describes the melting pot as a place where all cultures would fuse into one predominant American culture and there would be no specific superior or inferior race. According to other authors, the concept of the melting pot or amalgamation was an assimilationist idea that deeply influenced American life. Zangwill's play, The Melting Pot, portrayed this idea in 1908 in New York City. This idea assumed that only dominant white Anglo-saxon Protestant (WASP) culture was worth saving, and it was expected that those who wished to be absorbed by the melting pot had to surrender their own identity and cultural heritage as the price of admission (Hunter, 1974:244). The following societal assumptions listed in Roots of America barred society as a result of the melting pot ideology:

1. The self-worth of an individual is directly related to the extent of the individual's conformity to the monocultural ideal.
2. To whatever degree a person looks, behaves, or sounds different from the monocultural ideal, that person or group is inferior.
3. The culturally different are not to be trusted.
4. In order to avoid being treated unfairly when dealing with persons or groups who are culturally different, it is necessary to establish the superiority and power position of one's own group (cited in Gollnick, 1976:4).

The consequences of an ideology that encouraged people to distrust each other and that propelled white supremacy is still felt in society today. American society, particularly the educational system, must then develop effective programs to rid people of these misconceptions and to teach respect for the culturally diverse.

2.1.3. Cultural Pluralism

Certain immigrants and minority groups who either refused to assimilate or who were denied acceptance by the dominant American culture maintained ethnic communities and enclaves such as Chinatown, Harlem, and others.

The pluralistic view acknowledges the variety of cultural and ethnic backgrounds within the United States and allows the individual to develop a special commitment to its ethnic group. In general, more oppressed ethnic groups generate a higher level of commitment from their members since they confront greater societal rejection and discrimination. These groups do not have the option of hiding their cultural identity because they are physically different than mainstream groups. Pluralism assumes that "an ethnic group can only attain inclusion and full participation within a society when it can bargain from a powerful position and when it has 'crossed ranks' within" (Gollnick, 1984:122).

Pratte (1979) suggests that a society must possess the following criteria in order to be considered a pluralist society:

1. cultural diversity, in the form of a number of groups -- be they political, racial, ethnic, religious, economic, or age -- is exhibited in the society;
2. the coexisting groups approximate equal political, economic, and educational opportunity; and
3. there is a behavioral commitment to the values of cultural pluralism as a basis for a viable system of social organization (p. 141).

2.1.4. Structural Pluralism

This term was described by Gordon as being representative of the ethnic reality in the United States. He claims that different ethnic groups have experienced gross levels of cultural assimilation; however, the nation is characterized by structural pluralism (1964). High levels of cultural assimilation has occurred within members of most ethnic groups. Nevertheless, many of these groups have maintained very distinguished subsocieties. Critics of structural pluralism claim that although this idea more adequately addresses the complexity of ethnic diversity in the United States than do the theories previously mentioned, it still fails to provide an accurate picture of the reality of ethnic groups in this country (Banks, 1981:19).

2.1.5. Multiple Acculturation

Banks claims that the idea of multiple acculturation most completely and accurately describes the past and present formation of the universal American culture (1981:19). He does not deny the fact that Anglo-saxon Protestant culture has had the most influence in shaping and dictating societal norms and values. However, "other ethnic groups such as Blacks, Jews, and Chicanos have cogently influenced the universal American culture much more than is often recognized" (Banks 1981:20; Banks, 1987), thus affecting American music, art, literature, language, etc. In addition, the labor of minority groups in this country has contributed immensely to this nation's economic growth and wealth.

2.2. The Importance of Multicultural Education: Theoretical Models

Educators and scholars in this country have thus far failed to respond to the needs and demands of the culturally and linguistically different. The American

educational system can no longer afford to be a monocultural and monolingual

system which is biased toward the dominant white population. This isolationist

system is confronted with a population that is changing dramatically and that will no

longer tolerate being forced into acculturation and assimilation. Educational

programs have not yet been developed to meet the needs and demands of a

growing minority population in this country. This country as well as our world is

undergoing a period of extraordinary sociocultural, economic, and political

developments that demand a change in both structure and function of schooling.

The demand for attainment of equal access and educational opportunities in this

country is one of the most serious domestic issues of the 1990s.

For educators to be trained to work effectively with multicultural and bilingual

populations implies that they know their own culture and the underlying reasons for

why they think, feel, and behave the way they do. Once educators have mastered to

understand themselves, they are prepared to understand other cultures and relate to

the experiences of different populations at a human level. John Aragon stated that:

> our sins are sins of omission rather than commission. We can't
> teach within a context where cultural differences are extant if we
> don't know what the cultural differences are. Therein lies our
> dilemma. We can't teach what we don't know. The deficiency
> thus is in the professional, not the client (Aragon, p.78 cited
> in Gollnick, 1976:2).

Multicultural education recognizes the cultural, ethnic, gender, religious, and

physical characteristics of the school population, thus respecting pluralism and

encouraging diversity. Multicultural education is a concept that, translated into

curricula and teachers' attitudes, recognizes, accepts, and allows people from all

ethnic and cultural groups to maintain and be proud of their own cultural

background. Differences are seen as positive, not negative. However, many scholars limit the use of the term "multicultural education" to address the cultural groups within our society that are victims of discrimination and oppression because of their uniqueness (Banks, 1987:29).

The goal of multicultural education is to promote respect for all cultural groups, thus enabling them to attain equal educational opportunity. This goal can be attained by changing the total educational environment (Banks, 1987; Hunter, 1974; Chinn and Gollnick, 1986; Cortes, 1980). Two integral components of multicultural education are multiethnic education and global education. The first, multiethnic education, is concerned with promoting a society and school environment that is more reflective of ethnic diversity. The goals of multiethnic education can be met by the effective implementation of ethnic studies into the curriculum. Ethnic studies is an essential component of education because it provides the scientific and humanistic study of histories, cultures, and experiences of the ethnic groups within a society (Banks, 1987:30). The goal of global education is to modify the total school environment, including teacher attitudes, curriculum, teaching strategies, and materials, so that students can develop the knowledge, attitudes, and skills needed to understand and participate effectively in a highly interdependent and international society (Lamy, 1982:8).

Whether education in a multicultural society does or does not reflect the diversity in the society from which it derives has important implications. Self-worth is highly contingent on perceptions of how an individual is viewed by the rest of the society. One's level of comprehension about their historical and cultural heritage has a direct impact on identity formation. When students do not see their own race and ethnicity and those of others reflected in the educational system, it may lead to alienation from

school, doubt in self-worth, and high drop out rates. Moreover, if one group of people is held superior in the society, those individuals will have difficulties relating in a egalitarian manner to people who are different from themselves . If students don't have positive self-concept, it is difficult to develop positive feelings and respect towards other groups of people.

Educators can play an important role in preparing students with the knowledge, attitudes, and skills necessary to build positive relations among members of a pluralistic society. All social institutions including the family unit, religious institutions, and other social and political organizations, have critical roles to play in attitude formation leading to multicultural understanding. However, the educational institutions, along with the total societal curriculum, hold a primary responsibility in educating our nation on issues of multiculturalism and positively changing the misperceptions and stereotypes commonly held by people. The social consequences of prejudice are widespread. Minority as well as majority persons are often labeled and targeted because of social prejudices. At a personal level, these prejudices can be demeaning to any group of people. However, the prejudice and discrimination practiced towards the minority groups in our society have much more devastating consequences. Institutionalized racism has the power to exclude, discriminate, and exploit to the point where a whole group of people is left dehumanized. Their identity is either stripped away or consistently associated with negative characteristics; they are excluded from participating in decisions affecting policy making and they are generally impoverished. These conditions are then used to perpetuate preexisting stereotypes of laziness and lower levels of intelligence.

Scholars of multicultural education, as well as their suggestions for the incorporation and implementation of multiculturalism into the curriculum, will now be examined.

2.2.1. The Societal Curriculum

Cortes highlights the importance of approaching multicultural education first by examining the "societal curriculum" and its implications for multicultural education. The societal curriculum is the conglomerate of information and informal education that is learned from family, peer groups and other socializing agents. The perceptions that one acquires about other ethnic and cultural groups as a result of the societal curriculum will be key in determining one's perspectives. We know that unfortunately a vast majority of the population relies on getting their information from the media (television, movies, radio programs, newspapers, and magazines). These sources are often heavily biased and are many times used as a source for perpetuating existing stereotypes. Unless one is accurately exposed to historical and contemporary facts about different groups of people, it is highly probable that they will be misinformed about multiethnic peoples. Cortes further suggests two basic ideas for reforming education. First, the integration of the multiethnic curriculum into the school curriculum. Second, making the societal curriculum a more positive multiethnic educator. The societal curriculum must be integrated into the school system by means of three strategies: (1) building from student "knowledge," (2) studying the local community, and (3) bringing media into the classroom (cited in Banks, 1981: 24-31). By exposing students to the biases and misperceptions that they acquire at home, in the community, and in the media, educators enhance students' level of critical thinking and awareness. The implementation of multiethnic

education has serious implications for teachers because it requires that they became exposed to a variety of different cultural and ethnic groups. Cortes suggests two strategies for implementation. First, teachers should undergo awareness training programs to help develop a better understanding of the ways in which cultures impact one's behavior, attitudes, etc. Second, teachers should be trained in multiethnic media analysis to improve both general and critical thinking abilities.

2.2.2. Multiethnic and Cross-cultural Competency Ideologies

Banks refers to multiethnic ideology to assert that the United States functions within several cultures, including a dominant mainstream culture and various ethnic subcultures. This ideology suggests that major educational reform must give students the skills to develop cross-cultural competency. This will enable students to function within their own subculture and the universal American culture as well as within and across various ethnic groups. The creation of a school system consistent with this ideology will require systematic (or total) school reform (Banks, 1981:21). Schools must restructure their ideology to become more aware and realistic about the ethnic composition of their classrooms. The first step is to evaluate the extent to which the philosophies operating in the school environment are monoethnic and Anglo-centric. Then, school policies, staff and faculty composition, attitudes and perceptions, the formalized and the hidden curriculum, learning styles, cultural behavioral patterns favored by the school, teaching strategies and materials, testing, counseling, languages, and the role of the community in the school, all need to be restructured in order to be inclusive of a variety of ethnic backgrounds. Figure 2 reflects Bank's idea of what constitutes the total school environment.
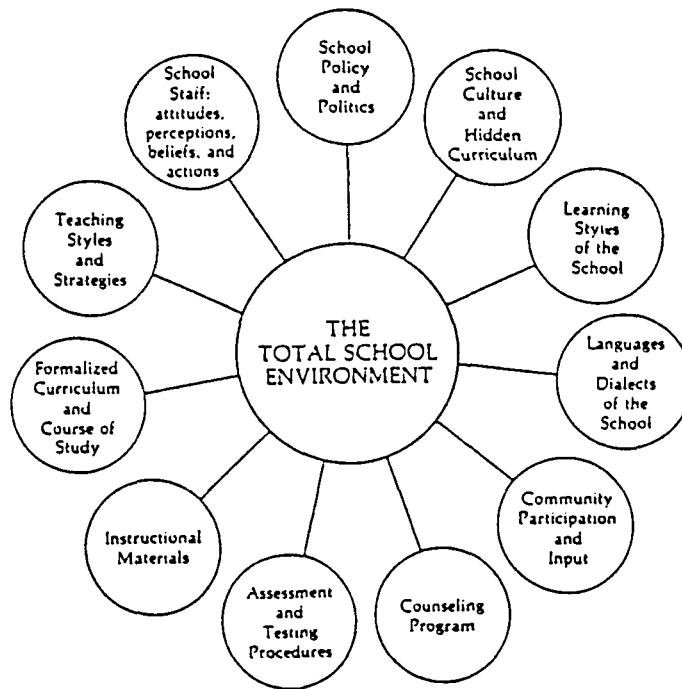
Figure 2. Total school environment. Banks 1991:22; 1987:43

Banks further emphasizes the importance of ethnic studies and global education as a critical part of the process for curriculum reform as outlined in Table 5. By interrelating the two concepts, students acquire a better understanding of the nature of cultural diversity in this country while contributing to the goals of global education. The growth of minority populations, due to higher birthrates, and with the infusion of immigrant groups into the United States, stresses the importance of reflecting these concepts in the curriculum. Figure 3 illustrates four models that according to Banks show levels at which ethnic studies can be infused in the process of curriculum reform (1987:22).

Table 3. Programs and practices related to pluralism in American schools

Program and Practice	Focus	Objectives	Strategies
Multicultural Education	Cultural groups in the United States, especially those that experience prejudice and discrimination in American	To help reduce discrimination against stigmatized cultural groups and to provide all cultural groups with equal educational opportunities.	Creating a school atmosphere that has positive institutional norms toward a range of cultural groups in the United States.
Multiethnic Education	Ethnic groups within the United States.	To help reduce discrimination toward victimized ethnic groups and to provide students from all ethnic groups equal educational opportunities. To help reduce ethnic isolation, encapsulation, and polarization.	Modifying the total school environment to make it more reflective of the ethnic diversity within American society.
Ethnic Studies	Ethnic groups within the United States.	To help students make reflective decisions on issues related to ethnicity and to take action to eliminate racial problems within the American social system. To help students develop valid concepts, generalizations, and theories about ethnic groups in the United States and to clarify their attitudes toward them. To help students develop ethnic literacy.	Modifying course objectives, teaching strategies, materials, and evaluation techniques so that they include content and information about ethnic groups in the United States.
Global Education	Nation-states and cultures throughout the world.	To help students understand the highly interdependent nature of world society and to acquire knowledge of other nations. To help students develop the skills and attitudes needed to become reflective citizens of a global world society.	Reforming the curriculum so that it helps students to develop an understanding of the various nations and cultures in the world. Implementing teaching strategies and materials that help students to develop more positive attitudes toward cultures and nations outside the United States.
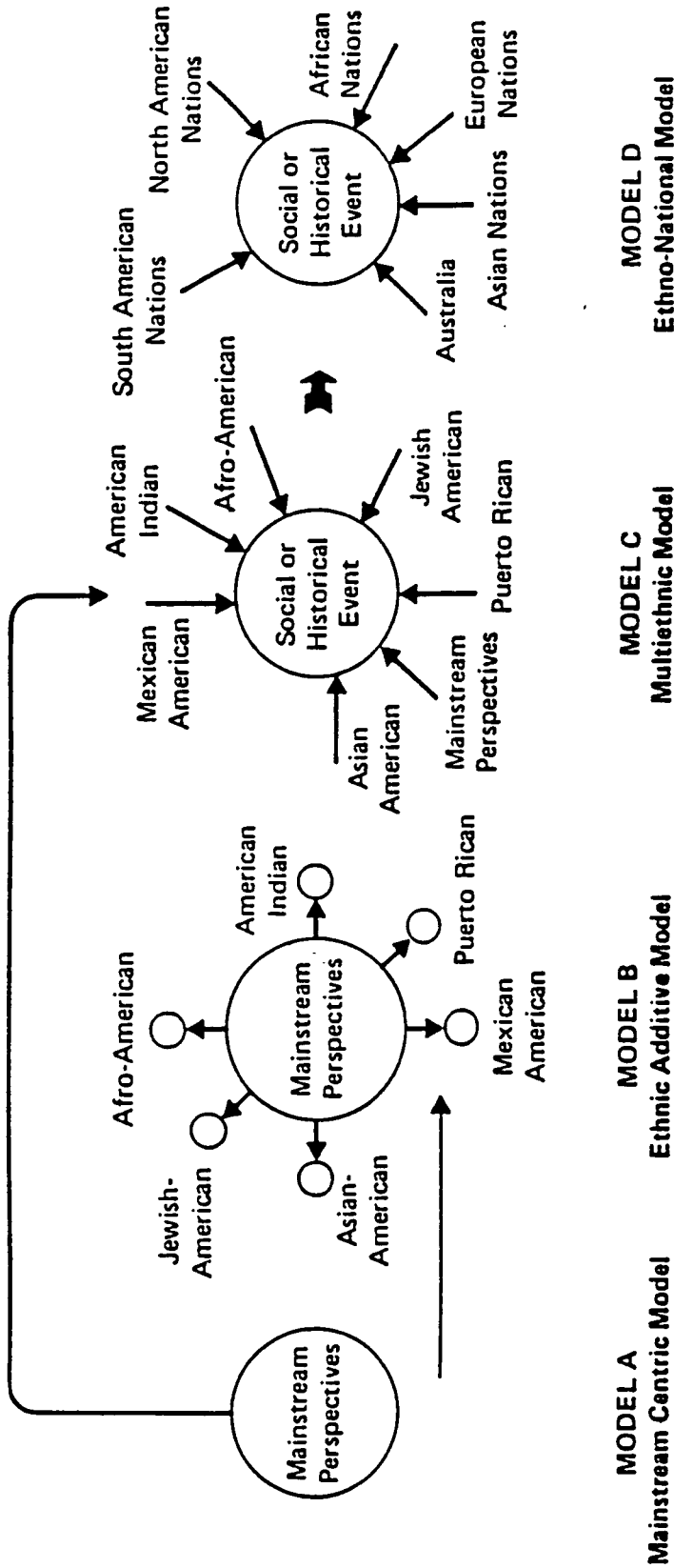
Figure 3. Ethnic studies as a process of curriculum reform

MODEL A	MODEL B	MODEL C	MODEL D
Mainstream Centric Model	Ethnic Additive Model	Multiethnic Model	Ethno-National Model

Ethnic studies is conceptualized as a process of curriculum reform which can lead from a total Anglo-American perspective on our history and culture (MODEL A), to multiethnic perspectives as additives to the major curriculum thrust (MODEL B), to a completely multiethnic curriculum in which every historical and social event is viewed from the perspectives of different ethnic groups (MODEL C). In MODEL C the Anglo-American perspective is only one of several and is in no way superior or inferior to other ethnic perspectives. MODEL D, which is ethnonational, is the ultimate curriculum goal. In this curriculum model, students study historical and social events from ethnonational perspectives and points of view. Many schools that have attempted ethnic modification of the curriculum have implemented MODEL B-types of programs. It is suggested here that curriculum reform move directly from MODEL A to MODEL C and ultimately to MODEL D. However, in those districts which have MODEL B types of programs, it is suggested that they move from MODEL B to MODEL C, and eventually to MODEL D types of curriculum organizations (Banks, 1987:22).

Below is a list of recommendations for institutions which have the intention of approaching education from a multiethnic perspective:

1. "Books and other materials should accurately portray the perspectives, attitudes, and feelings of ethnic groups.
2. Fictional works should have strong ethnic characters.
3. Books should describe settings and experiences with which all students can identify and yet accurately reflect ethnic cultures and lifestyles.
4. The protagonists in books with ethnic themes should have ethnic characters but should face conflicts and problems that are universal to all cultures a groups.
5. The illustrations in books should be accurate, ethnically sensitive, and technically well done.
6. Ethnic materials should not contain racist concepts, clichés, phrases, or words.
7. Factual materials should be historically accurate.
8. Multiethnic resources and basal textbooks should discuss major events and documents related to ethnic history" (Banks, 1987:88).

2.2.3. Project REACH: A Multicultural Curriculum Process

The Rural Education and Cultural Heritage (REACH) project was developed in the predominantly white school district of Arlington in the State of Washington. The model developed under this project is specifically designed for monoethnic schools where Anglo-Saxons form the majority population. To date, there has been little political pressure or economic incentives to encourage these schools to deal with ethnic diversity. As a result, few programs have evolved. Miel and Kiester point out that "in another period of history this sort of self-segregation might not have mattered. But today Americans cannot afford to shut themselves off from human differences, for these differences are precisely what the chief problems of our time are about" (cited in Banks 1981:118).

The goal of this project is to broaden the perspectives and the world view of the schools' staff/faculty and student population to show that their situation is atypical

and unrepresentative of the variety of ethnic groups populating the world. The biggest difficulty within such an institution is that you cannot teach what you do not know. In many of these isolated communities, teachers have never been exposed to people of varied racial backgrounds. This study found that it is best to approach these societies in a non-confrontational manner and provide valid, accurate information on the stereotypes, omissions, and distortions present in history, literature, art, music, etc. Therefore, the training of the schools' personnel by non-white trainers is a key component in the initial stages of this program. Second, the multiethnic curriculum developed for monoethnic schools consists of four phases illustrated in Figure 4.

Howard points out that although this program has been successful in raising the consciousness level and broadening the understanding of the students in monoethnic school systems all over the country, white racism is deeply rooted, both institutionally (politically, socially, and economically) and personally. Some of the problems encountered in these schools have been student resistance, parent resistance, teacher resistance, Anglo-dominance, ethnic exploitation, and dissemination of information.

2.2.4. Principles for Teaching a Culturally Diverse Student Population

Chinn and Gollnick have developed six principles that are key in the development of an effective multicultural program. They are as follow:

> Principle No.1. "Multicultural education must help students increase their academic achievement levels in all areas including basic skills, through the use of teaching approaches and materials that are relevant to the students' social-cultural backgrounds and experiences.

Project REACH
Multicultural Curriculum Process

Phase 1

Human Relations Skills

★ Self-awareness
★ Interpersonal communication
★ Group process
★ Decision making and problem solving

Phase 2

Cultural Self-Awareness

★ Understanding the meaning of "culture"
★ Viewing culture as something everybody has
★ Awareness and appreciation of your own cultural background
★ Awareness and appreciation of cultural diversity in your own community

Phase 3

Multicultural Awareness

★ Understanding of prejudice and stereotyping
★ Awareness and respect for differences in all people
★ Knowledge of the history and culture of ethnic groups in America
★ Analysis of divergent perspectives on current and historical events

Phase 4

Cross-Cultural Experience

★ Person-to-person contact with people of different ethnic communities
★ Putting yourself in a place where you are the minority
★ Listening, sharing, openness to learn and change

Spiral Curriculum

Students at each grade level reexperience these phases at increasingly higher levels of knowledge.
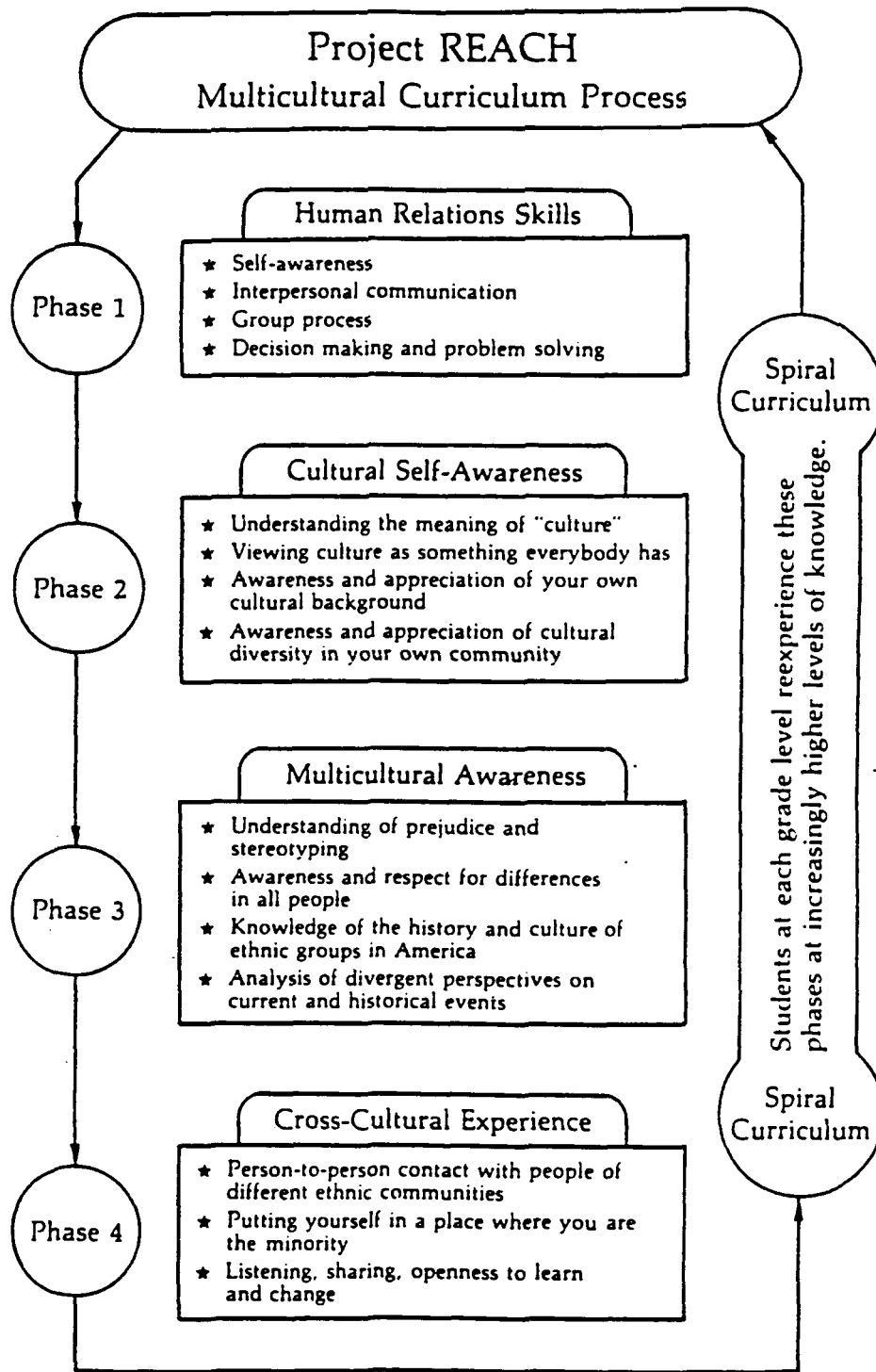
Spiral Curriculum

Figure 4. Four phases in the multicultural curriculum process.
Source: Howard cited in Banks 1981:121.

Principle No. 2. In multicultural education the learning styles of students and teaching styles of the teacher are understood and used to develop effective instructional strategies.

Principle No. 3. In multicultural education oral and nonverbal communication patterns between students and teachers are analyzed and changed to increase the involvement of students in the learning process.

Principle No. 4. Multicultural education must start 'where people are.'

Principle No. 5. Multicultural education must be integrated throughout the curriculum at all levels.

Principle No. 6. Multicultural education must deal with the social and historical realities of American society and help students gain a better understanding of the causes of oppression and inequality, including racism and sexism" (1986: 262-271).

2.2.5. Multiculturalism and Hispanics

Do Hispanic students require special instruction? It may be that every distinct cultural group requires educators to be knowledgeable about who their students are and how they think, feel, behave, and function. Proponents of *operant conditioning* insist that Hispanics learn like everyone else. They react to different types of reinforcement and behavior modification techniques. *Humanist psychologists* claim that, like other students, Hispanics have the basic drive toward health and actualization and that a positive environment will give them the opportunities to develop their own uniqueness. In order to use either of those learning methods with Hispanic students the teacher is required to know exactly what is perceived as positive or negative reinforcement. Behavioral expectations vary immensely from one culture to another.

Another factor that must not be overlooked is the fact that Hispanics are often wrongly categorized as one homogeneous group of people. In reality, Hispanics vary extensively due to the large variety of backgrounds within this group. The country of origin, the level of acculturation into mainstream society, language

barriers, and individual family compositions generate very unique individuals and groups with different educational needs.

Teachers must be able to critically evaluate their behavior towards students. One way of observing this interaction is to record the nature of the student/teacher interaction such as time spent praising, criticizing, asking questions, initiating discussions, etc.

After analyzing the concepts put forth by several scholars of multicultural education, the author of this paper developed a model which is a synthesis of the central ideas explored in this literature review. These ideas are incorporated into four developmental systems identified by Bronfenbrenner. These are the microsystem, mesosystem, exosystem, and macrosystem defined as follows:

> Microsystem is a pattern of activities, roles, and interpersonal relations experienced by the developing person in a given setting with particular physical and material characteristics.
> Mesosystem comprises the interrelations among two or more settings in which the developing person actively participates (such as, for a child, the relations among home, school, and neighborhood peer group; for an adult, among family, work, and social life).
> Exosystem refers to one or more settings that do not involve the developing person as an active participant, but in which events occur that affect, or are affected by, what happens in the setting containing the developing person.
> Macrosystem refers to consistencies, in the form and content of lower-order systems (micro-, meso-, and exo-) that exist, or could exist, at the level of the subculture as a whole, along with any belief systems or ideology underlying such consistencies" (Bronfenbrenner, 1987:22-6).

The reason for incorporating multicultural ideology into these systems is that cognitive learning and value formation occur as a result of one's systematic experiences and the processing of those experiences which eventually become internalized. These experiences cannot be analyzed in isolation because every

developmental stage is crucial. "Human development requires an examination of multiperson systems of interaction not limited to a single setting and must consider aspects of the environment beyond the immediate situation containing the subject." Therefore, the infusion of sociocultural information at different stages of one's development must be assessed by family and educators in an effort to collaboratively maximize positive exchanges at the mesosystem level which may be critical in effectively and permanently instilling multicultural attitudes in children. Bronfenbrenner's systems are often used in the context of sociocultural risks and human development. "Isms" are considered sociocultural risks (social factors that prevent individuals from achieving their full potential) in this study; thus, a thorough understanding of the stages in which one develops a system of beliefs and values is relevant in the study of how to successfully incorporate multicultural knowledge and positive attitude formation towards different people into the classroom.

At each of these stages the infusion of multicultural ideologies needs to be reevaluated and eventually introduced into the educational system in order to become part of the total societal and educational curriculum. Figure 5 identifies Bronfenbrenner's systems and each of its respective operating agents.

At the microsystem level, it is the responsibility of each of the operating agents (family, school, peer group, community) to provide the child accurate information and to expose him/her to a variety of peoples, ethnic cultures, religions, histories, values, etc. It is the role of universities and colleges to adequately prepare the future educators of America. This encompasses providing students with sufficient knowledge and exposure/experience to a variety of people belonging to diverse ethnic backgrounds.

MICROSYSTEM

Child ← Family
School
Peer Group

MESOSYSTEM

Child ←→ Family
School
Peer Group

EXOSYSTEM

Child ← School Policies
Cultural Values
Community
Prejudice
Violence

MACROSYSTEM

Child ← Global Environment
International Policies
War

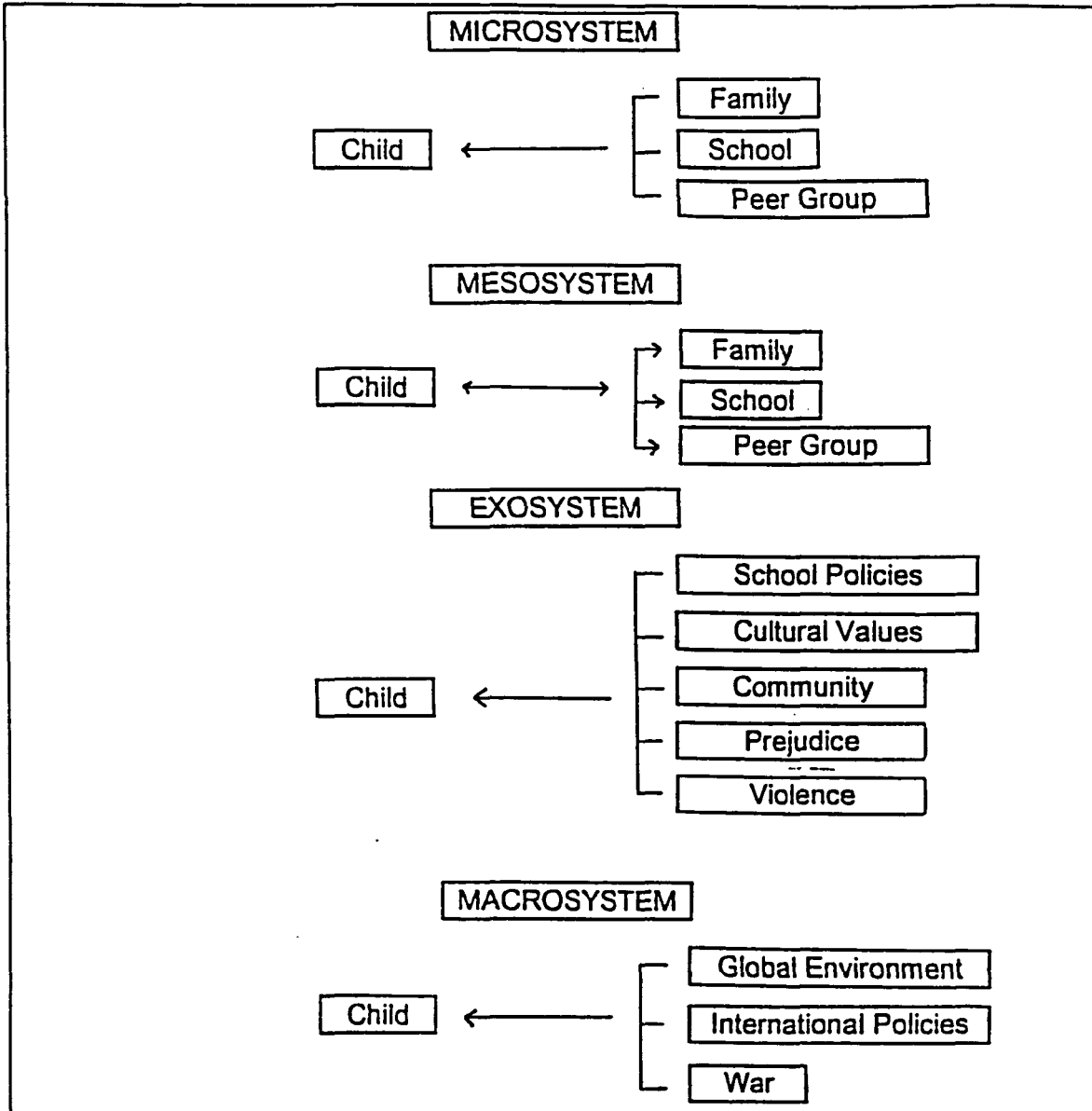Figure 5. Multicultural education incorporated with Bronfenbrenner's ecological
systems

In addition, it requires that educators become self aware; they must know the

reasons why and how they developed their belief systems and have the ability to

challenge them. The most influential aspect of multicultural education in the

classroom are the instructors and their ability to convey interest and respect toward

other groups of people. A multicultural plan alone cannot work unless the instructor is willing and capable of implementing it.

At the mesosystem level, educational institutions must involve the family, the community, and the media in order to provide an environmental arena that is conducive for the optimum level of cognitive processing and internalization of multicultural values.

The exosystem greatly impacts a child's life because it often determines many of the conditions under which the child will develop. School policies such as learning methods, hiring procedures, meal plans, languages, curriculum formation, and so forth, will have consequences for a child on the basis of race, religion, physical handicap, and gender. It is crucial for students of any race to be exposed to their own and other languages, customs, people, etc. Drugs, violence, and state/federal policies will also have significant impacts on the lives and education of children; however, it is difficult to control or alter those conditions. Although exosystem conditions need to be addressed at every societal level, educational institutions may play an important role in diminishing the levels of sociocultural risks to which a child is exposed by actively seeking to support and incorporate policies that are beneficial to all students, by developing strong multicultural curricula and multicultural training programs to staff and administrators, and by hiring multicultural staff.

At a macrosystem level, educationalists may not have much control over the outcomes. However, the quality and the type of the instruction that is given to children at the earliest stages of development may greatly influence the types of decisions that are made when these children become the future.

Lastly, it is critical that specific multiethnic models be adaptable to their environment and particular situations. The United States has a wide variety of social

settings based on its population and economic composition. It is important that each setting approach multiculturalism in a specific way.

2.3. The Importance of Multicultural Education: Iowa's Response

The State of Iowa took a bold step toward multicultural, nonsexist education in 1979 when it became the first state in the United States to mandate that all educational institutions design a multicultural, nonsexist plan to be integrated into the curriculum. According to the Iowa Department of Education, multicultural, nonsexist education is defined as:

> Multicultural, nonsexist education is the planned curriculum and instruction which educates students about the cultural diversity of our society. This education includes all levels of the cognitive domain, the affective domain and skills which enable continued learning, higher order thinking, and effective interpersonal and intergroup relations. The program and institution should help students learn the historical and contemporary contributions and the variety of roles open to both men and women from a diversity of cultural, racial, and disability groups. As with all public education, the goal of multicultural, nonsexist education is to maximize the potential of all students regardless of race, cultural heritage, sex, or disability. The educational program, materials, and instruction should provide equal opportunity to all and result in equal outcomes for males and females in all racial and cultural groups.

Furthermore, the state claims that educational excellence cannot be achieved without educational equity. The justification for a mandatory multicultural, nonsexist plan for all schools in Iowa rests on two main premises: "first, that pluralism is a reality of American society and second, that equality is a basic ideal of our American creed" (Iowa Department of Education: May 1989: 7).

The state clearly recognizes the importance and urgency of integrating concepts of multiculturalism into the curriculum. The United States has held extreme Euro-centric notions that have resulted in a serious lack of understanding of non-European cultures. But as this country quickly becomes more heterogeneous, educators recognize that a new approach toward education is essential.

The State of Iowa's legislation (see Appendix B) on multicultural, nonsexist education is a measure that both addresses and legitimizes the importance of multicultural education. It also attempts to insure that students in this state will graduate from high school with a greater understanding of the American cultural variety.

The Iowa Department of Education has identified several concepts, goals, and instructional objectives to be observed in the multicultural, nonsexist plan. The first concept is that of cultural relativism, the idea that "cultural differences do not imply cultural deficiencies" (Iowa Department of Education, May 1989: 14). Selfhood, cultural adaptation, cultural awareness, globalism, and a host of other concepts are defined in Appendix C. These concepts are important because they provide a set of philosophical guidelines for educators to follow. The major goals for multicultural, nonsexist education identified by the Iowa Department of Education are as follows: (May 1993: 14-17).

> Goal 1 - Understands self and others as cultural beings acting within a
> cultural context.
>
> Goal 2 - Recognizes U.S. and world diversity.
>
> Goal 3 - Understands how group membership helps determine values,
> attitudes, and behaviors.
>
> Goal 4 - Understands the dynamics of discrimination, bias, prejudice, and
> stereotyping.

Goal 5 - Demonstrates skills for effective social action and interaction
between racial, ethnic, sex, cultural, and ability groups.

The state has outlined strategies for the infusion of multiculturalism and nonsexism
in several content areas. A complete handbook on multicultural, nonsexist education
containing concepts, goals, and classroom strategies has been designed for the
areas of: Talented and Gifted, Career Education, Home Economics, Industrial Arts,
Social Studies, Agricultural Education, Physical Education, Guidance and
Counseling, School Administration, Arts Education, Math and Science, Language
and Arts, Foreign Language, Business Education, and Computer Education. Below
is an example of teacher strategies, goals, and classroom examples found in the
Iowa Department of Education's handbook for multicultural education in secondary
schools (May 1989: 19-21).

ARTS

Teacher Strategies

1. Provide equitable quantity of attention to all students.

2. Provide diverse role models in music, drama, and visual arts classrooms and
   exhibition sites.

3. Infuse arts curriculum with multicultural, nonsexist content including the
   contributions and viewpoints of minorities, females, the aged, and the
   handicapped.

4. Review and supplement arts textbooks and media for accurate, balanced,
   and specific representation of females, minorities, the aged, and the
   handicapped.

5. Vary instructional methods in order to meet the needs of diverse students.

Classroom Examples

Goal: Understand self and others as cultural beings acting within a cultural context.

Instructional Objectives and Examples

Understand the significance of cultural perspectives in understanding self and others.
Secondary: Study the various forms of artistic expression of cultural groups in the U.S., noting similarities and differences of artistic style such as use of color symbols, texture, line, form.

Goal: Recognize U.S. and world diversity.

Instructional Objectives and Examples

Define the U.S. as a multicultural, multiethnic, multiracial society.
Secondary: Research the origins of musical instruments; plan and present a musical program exhibiting the diverse elements of influence on instruments used today.

Relate cultural pluralism to the democratic identity, ideals, and principles of the U.S.
Secondary: Research the dance contributions of different cultural groups and learn to perform the dances of a selected group.

Goal: Understand how group membership helps determine values, attitudes, and objectives.

Instructional Objectives and Examples

Trace the influences of culture and gender on verbal and nonverbal interaction styles.
Secondary: Analyze plays with themes reflecting different cultural and gender perspectives and present scenes from selections to other classes.
Study the relationship between music and religion among black Americans.

Goal: Understand the dynamics of discrimination, bias, prejudice, and stereotyping.

Instructional Objectives and Examples

Understand that no individual or group is inherently superior or inferior.
　　　Secondary: Analyze an art appreciation textbook for inclusion of
　　　artwork by female and minority artists.

Goal: Demonstrate skills for effective social action and interaction between racial, ethnic, sex, cultural, and ability groups.

Instructional Objectives and Examples

Extend own cross-cultural experiences and understandings.
　　　Secondary: explore dance as used in theater arts with its varied cultural
　　　and regional influences. (Teacher note: Arrange for students to attend
　　　a theater performance by an ethnic dance group at a university or
　　　college.)

It is apparent that the State of Iowa has at least theoretically approached the issue of multicultural, nonsexist education in a detailed and well-planned form. The question is whether or not the guidelines for the infusion of multiculturalism into the curriculum are actually being implemented. Because of the time constraints and costs involved in the evaluation of the actual level of implementation of the multicultural, nonsexist plans in the schools of Iowa, there is currently no institutionalized system of monitoring compliance with the law. The lack of a system of assessing compliance is very unfortunate because ultimately it is left up to each individual district and educational institution to determine whether or not it is implementing the law.

A model plan for multicultural, nonsexist education has been created by the Bureau of Administration and Accreditation to guide school districts in implementing the law. However, the law requires that each of the 425 school districts in the State of Iowa write their own plans of implementation. It is also emphasized that even in the

districts containing small, or non-existent numbers of minorities, this plan must be implemented to the full extent and a minority resource group must be consulted at least annually.

The theoretical models and multicultural concepts described in this literature review will be analyzed and compared to the plans used by eight schools in the State of Iowa. This comparison will be conducted in relevance to the concepts outlined in the Iowa Code on multicultural, nonsexist education and to the model plan on multicultural, nonsexist education compiled by the Iowa State Department of Education. The Iowa code mandates the following to be infused into the district plan and curriculum of each institution: multicultural, nonsexist approaches; equal opportunity programs; insurance of due process rights for students and parents; establishment of policies to insure no discriminatory practices in educational programs; list of specific goals and objectives with implementation timelines for each component; and the creation of a system to periodically and systematically monitor and evaluate the plan.

The model on multicultural, nonsexist education offers more detailed information and guidelines relating to the mandated components found in the Iowa Code. It is composed of the following sections: 1) rationale for multicultural, nonsexist education; 2) multidisciplinary goals; 3) specific objectives for program areas; 4) provisions for infusion into the curriculum; 5) description of inservice activities related to multicultural, nonsexist education; 6) inservice documentation; 7) evidence of systematic input by women and men, minority groups, and persons with disabilities in developing and implementing the plan; and 8) description of the periodic ongoing system for monitoring and evaluating the plan.

The schools' plans on multicultural, nonsexist education will be evaluated according to the components described above. An investigation of evidence of the infusion of those components into the curricula of the eight schools used in this study will then be conducted.

The three criteria (private/public, urban/rural, high/low) used for choosing the schools are particularly relevant because they may constitute a series of positive or negative impacts on Hispanic students--as well as other minority and majority students-- leading to significant consequences not only for those groups of students but also to multicultural ideology and how it is approached. The value of researching the impact of these three elements is relevant particularly to the Hispanic population in Iowa because each component may point to certain advantages or disadvantages that are crucial for the education of Hispanic students. In addition, findings related to these components are important to other minority groups and to the predominant white population. The trends found in relation to Hispanic students and staff at those eight institutions may be generalizable to other groups specifically where the district plans and curricula are concerned. The findings of this research are significant to white students because their level of exposure to multicultural concepts and people will to a great extent predicate their attitude, knowledge, and feelings toward other ethnic groups.

CHAPTER THREE. DATA AND METHODS

Two methods were used for the collection of data in this study. First, the district plans on multicultural, nonsexist education and the senior year curriculum of eight high schools in the State of Iowa were analyzed and compared to the Iowa code on multicultural education. These documents were easily obtained given that they are public information. Second, a questionnaire containing fifteen questions was mailed to the principal of the same eight schools. The questionnaire inquired about the school's approaches toward multicultural education and their levels of implementation.

The criteria for choosing the eight schools in this study were school sector (private, public), school setting (urban, rural), and percentage of Hispanic student population in the school (high, low). Table 4 illustrates how each school was coded for identification for the purposes of this study.

Table 4. School code assignments

School criteria			Code
Private	Urban	High	PrUH
Private	Urban	Low	PrUL
Private	Rural	High	PrRH
Private	Rural	Low	PrRL
Public	Urban	High	PuUH
Public	Urban	Low	PuUL
Public	Rural	High	PuRH
Public	Rural	Low	PuRL

All four private schools used in this study are Christian institutions. Urban versus rural communities were selected according to the population distribution displayed in Table 5. Iowa communities smaller than 10,000 inhabitants were considered rural in this study.

Table 5. School composition and respective community population

School composition	Population
PrUH	95333
PrUL	80505
PrRH	9768
PrRL	9290
PuUH	80505
PuUL	47198
PuRH	1616
PuRL	796

The smallest rural community had 796 inhabitants and the largest 9,798 inhabitants. The smallest urban community had 47,198 inhabitants and the largest 95,333 inhabitants.

Table 6 illustrates the percentages of Hispanic students in the schools selected for this study.

Table 6. 1992-93 enrollments in K-12 Iowa schools

School	K-12 Total	Percent Hispanic	Percent minority
PrUH	464	6.8	11.0
PrUL	780	2.2	3.9
PrRH	415	0.9	4.8
PrRL	355	0.3	0.8
PuUH	1226	23.0	28.0
PuUL	2106	1.4	12.0
PuRH	832	11.0	22.0
PuRL	720	0.0	3.5

The information from the questionnaire mailed to the eight schools was obtained through a phone interview with the school principal or the authority in multicultural education at the institution as specified by the school principal. The interviews lasted approximately thirty minutes each. A letter (Appendix E) describing the research and its purpose was sent to each principal asking for their collaboration in this study. Figure 6 contains the questionnaire mailed to the principals of those same eight schools.

This data was analyzed in two forms: 1) a table listing the responses given by the school principals contains the mean and modal scores for each of the fifteen questions and for each school; and 2) a table containing the composite scores for each of the three criteria used in this study.

Rating	Guidelines

Completely	Extensively	Moderately	Limited	Not at All	
5	4	3	2	1	**To What Extent:**

1. Do school policies and procedures foster positive interactions among the different ethnic group members of the school?
2. Is the school staff (administrative, instructional, counseling, and supportive) multiethnic and multiracial?
3. Does the school have systematic, comprehensive, mandatory, and continuing multiethnic staff development programs?
4. Does the curriculum reflect the ethnic learning styles of students within the school?
5. Does the curriculum help students to understand the wholeness of the experiences of ethnic groups?
6. Does the curriculum promote values, attitudes, and behaviors that support ethnic pluralism?
7. Does the curriculum help students develop shills necessary for effective interpersonal and interethnic group interactions?
8. Is the multiethnic curriculum comprehensive in scope and sequence, presenting holistic views of ethnic groups as an integral part of the total school curriculum?
9. Does the curriculum include the continuous study of the cultures, historical experiences, social realities, and existential conditions of ethnic groups with a variety of racial compositions?
10. Are interdisciplinary and multidisciplinary approaches used in designing and implementing the multiethnic curriculum?
11. Does the curriculum help students to view and interpret events, situations, and conflict from diverse ethnic perspectives and points of view?
12. Does the school provide opportunities for students to participate in the aesthetic experiences of various ethnic groups?
13. Does the school foster the view that ethnic group languages are legitimate communication systems?
14. Do the assessment procedures used with students reflect their ethnic cultures?
15. Does the school conduct ongoing, systematic evaluations of the goals, methods, and instructional materials used in teaching about ethnicity?

Figure 6. Multiethnic education program issues
Source: Adapted from James A. Banks, Carlos E. Cortes, Geneva Gay, Ricardo L. Garcia, and Anna S. Ochoa, Curriculum Guidelines for Multiethnic Education (Washington, D.C.: National Council for the Social Studies, 1976), pp. 42-48.

CHAPTER FOUR. FINDINGS

4.1. Analysis of Schools' Plans

This section will be analyzed according to specific information found as a result of the comparison conducted between the model plan compiled by the Iowa State Department of Education (Appendix D) to the school districts' plans on multicultural education and to the individual curriculum of each institution. The components to be evaluated in this analysis are the following: 1) rationale for multicultural, nonsexist education; 2) multidisciplinary goals; 3) specific objectives for program areas; 4) provisions for infusion into the curriculum; 5) description of inservice activities related to multicultural, nonsexist education; 6) inservice documentation; 7) evidence of systematic input by women and men, minority groups, and persons with disabilities in developing and implementing the plan; and 8) description of the periodic ongoing system for monitoring and evaluating the plan.

4.1.1. PrUH

This school is composed of 464 total students K-12. Approximately 6.8 percent of students are Hispanics, while overall, 11.0 percent are minority students; there is one Hispanic staff member. The plan on multicultural education of this district is limited. It is a 12 page document containing items 1(rationale for multicultural education), 2 (multidisciplinary goals), and 3 (specific objectives for program areas) of the model plan. This plan is not complete in comparison to the model plan; thus, it does not fully comply with the Iowa Code on multicultural education. The senior high school curriculum of this institution is merely a listing of all the courses offered during the

students' senior year followed by a brief description of what each course entails. Nowhere in this curriculum was there direct reference to multicultural concepts.

4.1.2. PrUL

This school is composed of 780 K-12 total students (2.2 percent are Hispanic, 3.9 percent are minority), with one Hispanic staff member. The district plan of this institution is a 22 page document which includes items 1(rationale for multicultural, nonsexist education), and 2 (multidisciplinary goals) of the model plan. It also includes a one page explanation of the Board of Directors' responsibilities for ensuring multicultural education where it states that "specific emphasis would be placed on Asian-Americans, Black-Americans, American Indians, and the handicapped." There was no mention of Hispanic-Americans. Perhaps Hispanics were not left out intentionally, but this has implications for that population. In addition, the plan contained the school's policies on Affirmative Action and grievance procedures. This plan does not comply either with the model plan or with the Iowa Code. The senior year curriculum of this institution is composed of a list of classes offered to twelfth grade students. It offers no specific information concerning activities that would lead to the infusion of multicultural material.

4.1.3. PrRH

This school is composed of 415 K-12 total students (0.9 percent are Hispanic, 4.8 percent are minority); there are no Hispanic staff members. The percentage of Hispanic students at private/rural institutions in Iowa is extremely low. This particular institution had the highest percentage of Hispanics at any private school in the state, yet it was less than one percent. This plan is a 10 page document which includes

items 1 (rationale for multicultural, nonsexist education), and 3 (specific objectives for program areas) of the model plan. In addition, it offers a copy of the Iowa Code on multicultural, nonsexist education and the school's policy on Affirmative Action. The senior year curriculum was a listing and description of classes offered to seniors along with a repetition of item 3 of the model plan which refers to the specific objectives for program areas.

4.1.4. PrRL

This school is composed of 355 K-12 total students (0.3 percent are Hispanic, 0.8 percent are minority); there are no Hispanic staff members. This school has one Hispanic student. The school's plan is a 14 page document which includes items 1(rationale for multicultural, nonsexist education), 2 (multidisciplinary goals), and 3 (specific objectives for program areas) of the model plan. It also consists of a list of multicultural definitions, the school's policy on Affirmative Action, and a copy of the Iowa Code on multicultural, nonsexist education. The plan does not comply fully with either the model plan or the Iowa Code. Its curriculum offers a listing and description of classes offered to senior year students and a section describing multicultural definitions and concepts.

4.1.5. PuUH

This school is composed of 1226 K-12 total students (23.0 percent are Hispanic, 28.0 percent are minority); there are three Hispanic staff members. This school has the most complete school district plan and curriculum of the schools used in this study. The district plan of this institution is a 302 page document that fully complies with the model plan by including items 1 through 8 listed in the model plan.

Accordingly, it complies with the Iowa Code on multicultural education by having a complete plan of how to infuse multicultural education into the curriculum, a five year plan for multicultural activities, and extensive literature on multicultural topics. The curriculum had incorporated multicultural concepts in each subject, followed by an explanation of how it was to be infused.

4.1.6. PuUL

This school is composed of 2106 K-12 total students (1.4 percent are Hispanic, 12.0 percent are minority); there are no Hispanic staff members. The district plan of this institution is a 202 page document which includes items 1 through 8 of the model plan. It also offers an extensive list of multicultural literature and suggests multicultural text to be adopted by instructors. It lists community multicultural references and self evaluation programs. The plan complies both with the model plan and the Iowa Code. The curriculum was also extensive and complete with the incorporation of multicultural topics and concepts throughout. Every subject matter had its own multicultural plan for infusion of multicultural material. For an example, it offered suggestions for the instructors on what to incorporate into the subject being discussed in order to make it multicultural. This school, however, did not employ any Hispanics.

4.1.7. PuRH

This school is composed of 832 K-12 total students (11.0 percent are Hispanic, 22.0 percent are minority); there are three Hispanic staff members. This school has the second largest percentage of Hispanic students in this study. However, its district plan and curriculum were not complete. The plan is a 13 page document

which includes items 1(rationale for multicultural, nonsexist education), 2 (multidisciplinary goals), and 3 (specific objectives for program areas) of the model plan. It also includes a copy of the Iowa Code on multicultural education and its policy on Affirmative Action. This plan did not comply fully with the model plan or the Iowa code. The curriculum made no specific reference to multicultural education. This school, however, did have one of the highest numbers of Hispanic staff employed.

4.1.8. PuRL

This school is composed of 720 K-12 total students (no Hispanic students, but 3.5 percent are minority students); there is one Hispanic staff member. This institution has a limited district plan as well as curriculum. The district plan is a 12 page document which includes items 1 (rational for multicultural, nonsexist education), and 2 (multidisciplinary goals) of the model plan. It also contains a list of multicultural definitions and concepts and a copy of the Iowa Code on multicultural, nonsexist education. This plan does not fully comply with the model plan nor the Iowa Code. The curriculum did not make any reference to multicultural education.

It is relevant to note that the district plans of all eight institutions which included any of the items 1 through 8 of the model plan had copied their material almost directly from the model plan. Therefore, the sections on rationale for multicultural, nonsexist education, multidisciplinary goals, provisions for infusion into the curriculum, and specific objectives for program areas were very similar for all institutions.

4.2. Multiethnic Education Program Issues

A telephone interview lasting approximately thirty minutes was conducted with the principal or the authority on multicultural education at each of the high schools used in this study in order to collect their responses to the questionnaire on multiethnic education program issues. The intent of this questionnaire was not to measure the level of implementation of multicultural education at their institutions per se. Rather, it was intended to be used as an instrument to be compared against what was found in each of the school's written plan on multicultural, nonsexist education and their curriculum. This questionnaire provides a basis for examining potential gaps between the factual written responses of these schools to multicultural education--as observed in the multicultural, nonsexist plans and the curricula--and the school's interpretation of how effective they are in approaching multiculturalism.

The respondents were requested to answer the fifteen questions by selecting the category that best described the extent to which the school was characterized by completeness for a given issue (completely, extensively, moderately, limited, not at all) listed in the questionnaire and to provide a short explanation to justify their answer. Some respondents provided more details in their explanations than others; however, in most cases, they did not give specific examples or reasons to explain why they felt that, for example, their school "extensively" complied with multicultural ideals and goals. Rather, they responded that the school was "doing a good job" at implementing multiculturalism into the curriculum and the school policies. The PrRH, PrRL, and PuRL schools expressed some level of difficulty in providing the students with opportunities to participate in aesthetic experiences with various ethnic groups (addressed in question twelve). Also, having a staff composed of many racial

backgrounds was difficult because they claimed that their communities had low percentages of minorities and it was difficult to attract people of color into those communities. These schools relied on outside agencies such as REACH or Equity to present programs in the schools that would provide some contact and sharing of information between majority white students and people of color. These respondents recognized that this lack of continuous contact was a real limitation but they felt that this situation was out of their control.

Most respondents acknowledged that their plans on multicultural, nonsexist education were not complete. However, they felt that their school's commitment toward multicultural education exceeded that portrayed in the written plan and in fact did comply fully with the Iowa Code in their school policies and curricula. In addition, in question fifteen, all respondents said that the review committee for the implementation of the multicultural plans was composed of minority and handicapped peoples, and was gender balanced. This guaranteed that an honest evaluation of the multicultural plans and the curricula would be provided.

The fifteen items in the questionnaire may be subdivided into two categories. First, questions one through three and twelve through fifteen, in category A, aim at examining the extent to which school policies embrace and foster multiculturalism by providing an environment that maximizes the potential for effective multicultural education to occur. Second, questions four though eleven, in category B, aim at evaluating how the respondents perceive the curriculum at their institution as an instrument that actively promotes multicultural concepts and knowledge. The mean score for questions in category A is 3.7, which shows that the respondent's opinions regarding the school policies are that they "extensively" foster multicultural education. The mean score for questions in category B is 4.0, which also demonstrates the

respondents' confidence in their school's curricula as "extensively" meeting multicultural goals and objectives.

Table 7 illustrates the specific responses to each of the fifteen questions and lists the mean and the modal scores for each question as well as school. The PrUH school had the highest mean score (4.2) of the schools used in this study, which indicates that this institution "extensively" and "completely" is devoted to fostering multicultural education. The PrRH and PrRL schools had the lowest mean scores (3.6) but still either "moderately" or "extensively" comply with multicultural ideals.

Question two addressed the issue of the school staff being multiracial and multiethnic. All interviewees responded that their institution had either "limited" (5 out of 8) or "moderate" (3 out of 8) multiethnic and multiracial staff composition. This is an indication that the respondents feel that they either should or could have more variation in staff composition. Question thirteen addressed the issue of the school's belief in ethnic group languages as legitimate communication systems. All eight respondents "completely" agreed that their institution held this opinion. The responses to question one, seven through eleven, and fifteen were consistently answered in the same way by the respondents of the eight institutions. This indicated that they all agreed that their school policies and curricula "extensively" complied on those issues. Note that this is a "safe" answer. Their performance was above average or "moderate", yet it was not perfect or "complete."

Most respondents said that the changes that must occur in the curriculum and school environment in order for their to be "complete" infusion and transmission of multicultural education is a long term process that is intertwined with many financial, social, and political factors.

Table 7. Responses to the multiethnic education program issues questionnaire

Questions	PrUH	PrUL	PrRH	PrRL	PuUH	PuUL	PuRH	PuRL	mean	mode
1	4	4	4	4	4	4	4	4	4	4
2	2	2	2	2	3	3	3	2	2.3	2
3	5	3	3	3	4	3	4	3	3.5	3
4	5	4	3	4	4	4	4	4	4	4
5	5	4	4	4	4	4	4	4	4.1	4
6	5	4	4	4	4	4	4	4	4.1	4
7	4	4	4	4	4	4	4	4	4	4
8	4	4	4	4	4	4	4	4	4	4
9	4	4	4	4	4	4	4	4	4	4
10	4	4	4	4	4	4	4	4	4	4
11	4	4	4	4	4	4	4	4	4	4
12	4	3	3	2	4	4	4	4	3.5	4
13	5	5	5	5	5	5	5	5	5	5
14	4	3	3	3	4	4	4	4	3.6	4
15	4	4	4	4	4	4	4	4	4	4
mean	4.2	3.7	3.6	3.6	4	3.9	4	3.8		
mode	4	4	4	4	4	4	4	4		

4.3. Comparative Analysis

This section will provide a framework for the subsequent comparative analysis between schools in each of the three criteria previously established. Two components are listed: 1) Table 8 is a composite of the percentages of all Hispanic and minority students that attended the eight high schools used in this study; and 2) Table 9 is a composite of the average scores given by the respondents to the questionnaire on multiethnic education program issues.

Table 8. Comparative analysis between Hispanic and minority students and the three criteria used in this study

Criteria	Percent Hispanic	Percent minority
Urban	7.8	14.6
Rural	4.1	9.0
Private	2.7	5.1
Public	8.2	16.4
High	13.5	20.2
Low	1.5	7.8

Overall, urban and public schools had the highest percentages of Hispanic and minority students in the samples used in this study. Urban schools had nearly double the relative amount of Hispanic students than did rural schools. Public schools had nearly three times the relative amount of Hispanic students in comparison to the private schools. The percentages of minority students was also higher in institutions where there were higher numbers of Hispanics. These observations are consistent with the expectations for those criteria.

Table 9. Comparative analysis between the responses to the questionnaire on
multiethnic educational issues and the three criteria used in this study

Criteria	Composite scores
Urban	3.9
Rural	3.7
Private	3.8
Public	3.9
High	3.9
Low	3.7

Essentially, there were no significant differences among the answers given by the respondents. Table 9 illustrates that the mean score for public institutions (3.9) is slightly higher than the mean score for private institutions (3.7). However, both answered that their schools "extensively" agree with the items on the questionnaire. The mean score for the urban areas (3.9) is slightly higher than the mean score for the rural areas (3.7). Again, they both "extensively" agree with the questionnaire. Lastly, the mean score for schools with high percentages of Hispanic students (3.9) is slightly higher than the mean score of schools with lower percentages of Hispanic students (3.7). Both "extensively agree with the questionnaire items.

The following discussion addresses the questions proposed in the introductory section of this study. These questions were developed in order to provide a basis for understanding possible outcomes in terms of multicultural education that may occur as a result of school type, sector, and percentages of Hispanic students.

1. To what extent does an urban versus a rural setting affect multicultural education as it relates to Hispanic students?

In Iowa, this component has considerable impact on the way institutions approach multicultural education bringing significant consequences to the Hispanic student population. The multicultural district plans of the rural institutions tended to be very concise and limited in their explanations of how to infuse multicultural concepts into the curriculum. These plans and curricula did not reflect specific ways by which to convert their concepts into actual multicultural education in the classroom. The urban institutions with both high and low percentages of Hispanic students offered more elaborate and detailed multicultural plans with complete schedules for the infusion of multicultural concepts. None of the rural schools and two urban schools did not fully comply with the state legislation on multicultural, nonsexist plans. Only two out of eight schools fully complied with those specifications.

The number of Hispanics living in rural areas is extremely low in Iowa. Therefore, it is difficult for schools to implement multicultural models fostering diversity such as the REACH program because involvement of multiethnic people from the community is key. Students depend primarily on white instructors to provide them with appropriate information about Hispanic language, culture, literature, folklore, history, etc., as well as periodic visits by Hispanics to their institutions for specific programs. This allows for very limited exposure to Hispanics and their culture. It is not likely that these smaller communities will absorb higher numbers of Hispanics given that these communities are often based on farming and agriculture--a small percentage of rural Iowa has industry which may attract Hispanics. The majority of the Hispanic population that comes to this area does not have the financial resources to be participants in that sector. Instead, they are low skilled laborers concentrated in

urban areas with higher levels of industrial activity. Hispanic-American migrant laborers often work in Iowa during the summer months but return South after their work is completed.

Even though the rural schools used in this study reported having comprehensive plans to integrate multicultural concepts into the classroom, there was little or no contact of school pupils with persons of Hispanic descent. There was no more than one Hispanic language instructor or secretary reported. A school that does not have Hispanic members may, with an effective multicultural plan, provide adequate information about this ethnic group; however, it cannot replace the value of interaction between different groups of people. On the other hand, the urban schools which had high percentages of Hispanic students did not have parallel high numbers of Hispanic staff. Again, not more than one Hispanic language instructor and a few secretaries were part of the staff at those schools. It is difficult to believe that these larger communities could not attract qualified Hispanics in order to balance the schools' staff composition. As was discussed earlier in the literature review, it is extremely important for students to see themselves represented in influential positions in their schools and communities.

2. To what extent does type of institution (private versus public) affect the district's plan on multicultural education as well as the relative numbers of Hispanic students and staff?

This component affected the district multicultural plans and school curricula. The multicultural plans of all four private institutions did not comply with the Iowa code on multicultural education. The plans of two public institutions were in compliance and two were not. Each presented different levels of depth into multicultural concepts

and planning. Since private institutions must comply with the same regulations as the public institutions if they are to be accredited by the Iowa State Board of Education, their district plans on multicultural education contained, for the most part, only what was absolutely necessary. The public institutions were clearly more elaborate in their planning. Private versus public sector affected the number of Hispanic students at each type of institution only slightly. Private institutions had low percentages of Hispanic students in comparison to white students, but not to other minority students. Table 10 displays the student composition of Iowa schools according to private and public sectors.

Table 10. Average student population according to ethnic background in 214 private schools in Iowa: 1992-93

Ethnic background	Total student numbers	Percentage	Average students per school
Total Minority	1515	3.0	8.5
Black	434	0.9	2.0
American-Indian	39	0.1	1.8
Asian-American	426	0.8	1.9
Hispanic	616	1.2	2.8
White	43727	97.0	204.0
Total	45242	100.0	211.0

Source: Iowa Department of Education. Non-public enrollments. Report: ENR-9:10-4

The largest number of Hispanic students in a private institution in Iowa was found in a PrUH school with 32 Hispanic students comprising 6.8 percent of the total student population. The average number of Hispanic students found in the 214 K-12 private schools in Iowa is 2.8 students per school compared to 5.7 other minority students (not Hispanic) and 204 white students.

Table 11. Average student population according to ethnic background in 418 public school districts in Iowa: 1992-93

Ethnic background	Total student numbers	Percentage	Average students per school
Total Minority	30097	6.2	72
Black	14199	2.9	34
American-Indian	1751	0.4	4
Asian-American	6926	1.4	14
Hispanic	7221	1.5	17
White	459573	93.8	1099
Total	489670	100	1171

Source: Iowa Department of Education. Public School Districts 1992-3. Report: ENR-9:1-9

The public school districts of the State of Iowa have a slightly higher percentage of Hispanic and minority students than the private institutions. Table 11 illustrates the student distribution of 418 public school districts in Iowa.

The highest number of Hispanic students in a public school district was found in a PuUH setting (not used in this study) with 877 students but only representing 2.9

percent of the total student population. The highest percentage of Hispanic students was also found in a PuUH setting with 23 percent Hispanic students. Note that when the percentages of the Hispanic student population in all private and public Iowa schools are compared, it does not show a significant difference in the numbers of Hispanics enrolled at either institution. However, in the schools analyzed for this study, the public schools had much higher percentages of Hispanic students than did the private sector.

Several factors may play a role in determining differences in percentages of Hispanic students in private versus public institutions. A factor in favor of private institutions is their predominant religious affiliation; since the majority of the Hispanic population is Catholic, a private Catholic institution may be the preferred choice of this population. Two factors that may hinder the possibility of this population to attend private institutions are family income level and number of children. Family income level is crucial because most private schools require an annual fee and school uniforms. Number of children in the family may also play a role, given that Hispanics have higher birth rates than other majority and minority groups; thus, their financial resources may be more limited if they have to distribute it among more children.

3. To what extent does the proportion of Hispanics in the school affect the district's plans on multicultural education?

Greater numbers of Hispanic students per se did not affect the districts' multicultural plans or the curricula. What made a difference was the total number of students at the institution. The two largest urban schools selected in this study had the most complete and detailed plans on how to infuse multicultural education into the curriculum and classrooms. They also offered a higher number of classes

incorporating multiethnic topics, a plan for training and exposing staff to multiculturalism, and a five year detailed plan of how the school would implement multiculturalism throughout. It was apparent that they researched different multiethnic models and provided a thorough plan for multicultural education. The proportion of Hispanic students in the school was nor related to the number of Hispanic staff employed at the school. Table 12 shows in what capacity the Hispanic staff at each of these institutions was employed.

Table 12. Hispanic staff composition of eight Iowa schools

School	Percent of Hispanic students	Hispanic staff
PrUH	6.8	1 Spanish teacher
PrUL	2.2	1 Spanish teacher
PrRH	0.9	0
PrRL	0.3	0
PuUH	23.0	1 Spanish teacher 2 secretaries
PuUL	1.4	0
PuRH	21.0	1 Spanish teacher 1 cook 1 secretary
PuRL	0.0	1 Spanish teacher

As was discussed previously, the low percentages of Hispanic faculty and staff members in schools where there are Hispanic students will unavoidably affect those students. It is essential for there to be ethnic role models in educational institutions. This may also alleviate feelings of isolation for minority students. Also, it is crucial for majority white students to have minority instructors represented in the school system. Teachers are highly influential individuals. Their daily contact with students give them the opportunity to affect a child's attitude and conceptions about people of color.

4.4. Summary

The analysis in this chapter is subdivided into three sections. The first section entitled "analysis of school's plans" is a comparative evaluation of the plans on multicultural, nonsexist education of eight high schools and of their respective curricula against the model plan compiled by the Iowa State Board of Education and the Iowa Code. It was found that only two out of eight of the plans on multicultural education and curricula for the institutions investigated in this study complied fully with the model plan and the Iowa Code. The other schools only partially met the same requirements in writing.

The second section entitled "multiethnic education program issues" analyzed the responses to the fifteen item questionnaire mailed to the school principals of the eight schools used in this study. The overwhelming response was that the schools "extensively" complied with the items in the questionnaire. All eight respondents expressed their institutions' commitment toward multicultural education. They also acknowledged that the written documents are not as complete as they should be, but

assured that this was not a reflection on the schools' intent and commitment toward fostering multicultural education.

Lastly, the third section entitled " comparative analysis" examines similarities and differences between the institutions across the three criteria used in this study. It was found that public/urban schools had the highest percentages of Hispanic students; the PuRH and PuUH schools had the highest numbers of Hispanic staff employed; and only the PuUH and PuUL schools had complete plans on multicultural, nonsexist education. In addition, the PuUH school has the highest mean score response (4.2) to the questionnaire on multiethnic education program issues. This means that this institution's perception is that it either "extensively" or "completely" embraces multiculturalism.

CHAPTER FIVE. CONCLUSIONS

5.1. Discussion

This study conducted an investigation of the written district plans on multicultural, nonsexist education and the senior year curriculum of eight high schools in the State of Iowa, followed by telephone interviews with the school principals of those same institutions. This information was compared to the Iowa legislation on multicultural, nonsexist education. The study found that two institutions fully complied with the model plan compiled by the Iowa State Board of Education and the Iowa Code on multicultural, nonsexist education.

There were discrepancies found between what is mandated by law and the documents from by six of the eight schools studied. The responses to the questionnaire were consistently answered in much the same way by the respondents of all eight institutions. The category labeled "extensively" was chosen to answer nearly every question. This suggests that either there is a gap between the actual level of commitment and development of multicultural ideals and the written documents on multicultural, nonsexist education--which incidentally is the justification given by the respondents--or the respondents' interpretations and perspectives about the role of their institution in fostering multicultural education was relatively inflated during the interviews. Either way, there is also a significant gap between the commitment needed to bring about multiculturalism and what currently exists. The employment characteristics of the eight schools used in this study are a clear example of this discrepancy. Three institutions had no Hispanics employed, three

institutions had one Hispanic Spanish teacher, and two institutions had three staff members.

Perhaps the most relevant steps to building an effective multicultural educational program, as identified in the literature reviewed in this study, are to provide superior training to teachers and administrators of future K-12 institutions. This involves adequate contact and exposure of university students in education to multiethnic cognitive knowledge, physical exposure, and actual experience. In addition, the integration of the community into the total school environment is essential. This involves maximizing the use of local resources to build coalitions and sharing cultural heritage, experiences, and information. Lastly, schools with either high or low percentages of Hispanic students need adequate representation of staff members belonging to diverse ethnic backgrounds. Affirmative action policies alone is not enough to guarantee a diverse staff and faculty composition; it takes real commitment on the part of the school and community towards the employment of diverse populations in their schools.

This study was limited in the sense that it was not developed to evaluate actual levels of implementation or changes in attitudes and behaviors as a result of the school's multicultural plans and curricula. It was not possible to be identified in this research whether the "isms" that people learn and develop had actually been impacted in a positive way as a result of the state legislation and district plans. Since there is no official monitoring built into this component by the Iowa State Board of Education, currently it is not possible to assess the effectiveness of these plans. In addition, research conducted on issues of multicultural education has been limited in recent years. The state has established the importance of multicultural education, yet it has not taken the necessary steps to research and implement effective methods for

the infusion of multiculturalism into the K-12 as well as higher education institutions in this state. The state is hypocritical when it mandates multicultural education but does not invest any additional funding for its implementation. Therefore, effective action toward the implementation of multicultural education has occurred only in writing. Until the state, educational institutions, and communities realize the importance of multiculturalism and make a commitment towards diversity, it will not likely happen, given that these changes must occur at all social levels.

It is important to note that there is one specific group of people that has been ignored by the state legislation on multiculturalism. Homosexuals, lesbians and bisexuals have been excluded. Regardless of personal opinions about this group of people, not addressing them in an educational setting only reinforces prejudiced notions about people who have same sex affectional/sexual preferences.

5.2. Recommendations for the School Districts and the State

Below is a list of recommendations based on the literature and findings of this study:

1. The state and educational institutions must collect more data specific to ethnic background. It is difficult to address equity concerns unless there is appropriate information on the status of different groups.

2. More opportunities for cross-cultural exchanges among school staff and students must be built into the educational systems.

3. Educational institutions may be given tax and other incentives for population integration.

4. Regular diversity and sensitivity training to teachers and administrators. What is currently mandatory for teachers is 45 contact hours with a minority population. This is not adequate.

5. State funding to match federal funding for multicultural education. The state needs to be committed to multiculturalism if it wishes to have its school districts to take more serious measures toward multicultural education.

6. Effective monitoring mechanisms to ensure compliance with the written documents on multicultural education must be created and implemented .

7. A central plan for the recruitment of diverse populations must be adopted by each institution. This marks a significant step toward providing a multicultural environment in educational institutions.

5.3. Future Research and Policy Implications

It is evident that there is a need for more empirical research to be conducted on issues of multicultural education. For so long the educational institutions of this country functioned under exclusive and assimilationist ideologies that were unquestioned by the majority white population in the United States. The protests of minority ethnic groups were ignored because they did not possess the institutional power to change things. Perhaps the power is still primarily in the hands of Euro-Americans but the higher numbers of minority populations and greater levels of conscientization and pressures on the part of these groups will increasingly make it difficult for them to simply be ignored.

It is necessary for specific research to be conducted on different learning methods of children according to ethnic background. Not all people learn the same way

because the way in which one develops cognitively is highly influenced by their cultural environment. Comparative studies between different multicultural models must be conducted in order to assess higher efficacy levels of implementation. Research directed toward changes in children's attitude formation and behavior as a result of multicultural education is also necessary.

The current Iowa legislation on multicultural education is ineffective if it cannot monitor compliance. It must be revised to have a built in monitoring system to ensure that multicultural education is not only a written document but an actual part of classroom instruction and attitude formation.

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APPENDIX A. DEFINITIONS

Cultural Literacy: Knowledge of history, contributions, and perspectives of different cultural groups, including one's own group; sensitivity to and understanding of cultural groups in the U.S. and other countries; preparation of citizens to function effectively in multiple cultural settings.

Cultural Pluralism: A characterization of U.S. society as a universal (common) culture that includes microcultural groups. it accepts ethnic and cultural diversity and the desirability of maintaining ethnic identity within the economic and political systems of the common U.S. culture. This is a view of U.S. society as a "salad bowl" rather than a "melting pot." Another emphasis is on the ideal that cultural diversity is a valuable resource that should be preserved and extended. This view of U.S. society endorses the principle that there is not one model American. It is the philosophic basis for multicultural, nonsexist education.

Cultural Relativism: Respect and recognition of the worth and role of diverse cultural groups, with no implication of superiority of one group over another.

Cultural Sensibility: Receptiveness and responsiveness to the values, beliefs, and customs of diverse cultural groups. Sensitive awareness of similarities and differences between and among cultural groups. Empathy with perspectives of diverse cultural groups.

Culture: The ways of believing, feeling, and behaving of a group of people; the way of life of a people, their values, skills, customs, and resulting material culture. All people have culture.

Discrimination: An overt or subtle act prompted by prejudice. Unjust generalizations based on normal preferences lead to the formation of prejudice, which if not recognized and controlled, breeds discrimination. Using others as scapegoats is discrimination with full-fledged aggression shown both verbally and physically. Discrimination operates at the individual and institutional levels. There are legal mandates prohibiting discrimination based on sex, race, color, creed, national origin, or handicap in educational settings (see institutional bias). Racism, sexism, handicappism, and ageism are forms of discrimination.

Elitism: An attitude, action, or institutional practice which subordinates or oppresses people due to their economic class, social position, or lifestyle. A belief of people holding power that they are superior to those without power.

Equity Education: Education based on fair and equal treatment of all members of our society, regardless of race, color, national origin, sex,age, language, lifestyle, handicap, or socioeconomic status; the structuring of educational priorities, processes, and commitments to reflect U.S. diversity.

Ethnic Group: A group that is defined by its religion, race, national origin, language or a combination of these; individuals who share a sense of group identification, a common set of political or economic interests, values, behavioral patterns, and other cultural aspects distinct from other groups in a society.

Ethnicity: A sense of peoplehood shared by members of a group who continue to identify themselves with a common ancestry, national heritage, religion, language, values, attitudes, and perceptions. Degree of ethnic identification and affiliation is by individual choice.

Ethnocentrism: Seeing one's own group and way of life (behaviors, values, beliefs, norms) as superior to that of others, thus other microcultural groups are viewed as inferior. Prejudice and discrimination are extreme forms of ethnocentrism.

Globalism: The knowledge, skills, attitudes, and abilities held by individuals who function effectively in cultures in their own country as well as in cultures of other countries. The awareness of the interdependent relationships among nations and cultures.

Handicappism: An attitude, action, or institutional practice or policy which subordinates people because of a physical or mental disability.

Gender: The sum of our feelings about sex status; the feelings, thoughts, and behaviors that are identified as either female or male; the culturally determined behavior of males and females. Gender identity reflects the person's conviction that behaviorally and biologically he or she is either male or female.

Institutional Bias: Attitudes, actions, and structures of institutions which subordinate any individual or group on the basis of sex, race, age, handicapping condition, socioeconomic status, or religion; inequalities created by institutions (i.e., schools, courts, banks, hospitals, etc.) which result in discrimination against a microcultural group. It may be intentional but usually is the result of established practices or "business as usual," thus it is covert and subtle. Institutional bias functions through a combination of power, embedded in the established and respected forces in society, and prejudice toward a microcultural group.

Macroculture: The universal or national culture that is shared by most citizens. The dominant cultural influence on the U.S. macroculture and its institutions has been white, male, Anglo-Saxon, and Protestant (see cultural pluralism).

Microculture (Subculture): A group whose perspective and lifestyle are different from the cultural mainstream. Members of a microculture define themselves as different; they share a set of norms, attitudes, and values that gives them distinctiveness (see cultural pluralism).

Prejudice: An attitude, usually negative, toward an entire category of people: an irrational and categorical dislike or like of a microcultural group because of real or imagined characteristics associated with their ethnic group, race, sex, religion, age, physical or mental condition, or socioeconomic status. Prejudice and discrimination are rooted in ethnocentrism, the belief that another microcultural group is inferior to one's own group.

Race: An arbitrary and artificial concept with multiple meanings and thus with very limited usefulness in describing groups of people. 1) Biological definition--a concept used by physical anthropologists to differentiate between the various human subgroups based on their physical characteristics. 2) Social definition--a group of people who others believe are biologically distinct and whom they treat accordingly; a concept used to isolate, separate, and stigmatize groups, which results in differential treatment of people of different skin colors.

Racism: 1) A set of beliefs or attitudes: that there is such a thing as a pure race; that human groups can be differentiated validly on the basis of their biological traits; that inherited genetic differences produce cultural differences between groups; that inherited mental, personality, and cultural characteristics determine behavior. 2) An action or practice by a group that has power to subordinate and oppress another group on the basis of race. Attitudes are the motivating forces determining the racist behaviors or actions taken either by individuals or institutions.

Selfhood: A concept of self-identity derived from early socialization and influenced by one's ethnic group, gender group, social class group, and handicap group relationships. Group boundaries and norms also influence a person's sense of self. Selfhood encompasses how one sees one's membership in a particular group. Adding to an individual's self-worth and positive self-definition is that person's freedom of choice concerning the extent of group identification; the right not to be referred to in negative or stereotypic terms; and empowerment to control one's own life.

Sex: Identity as female or male, based on biological distinctions in the

reproductive organs.

Sexism: An assumption that each sex has a distinctive make-up that determines the development and role of their respective lives; that one sex is superior and has the right to rule the other. It is the degree to which an individual's beliefs or behaviors are prejudiced on the basis of sex. Sexism describes prejudice and discrimination at both the individual and institutional levels. it is the collection of institutional policies, practices, and structures which subordinate or limit a person on the basis of sex. Power plus sex bias equals sexism.

Social Action: Commitment to and participation in activities designed to help solve the problem of inequality based on race, sex, ethnic group, culture, language, socioeconomic status, and ability group. The implementation of strategies to help eliminate intergroup conflict. it brings democratic political skills to bear on issues related to gender race, and class inequalities.

Stereotypes: Mental categories that are based on exaggerated, inaccurate, and rigid favorable or unfavorable generalizations about a microcultural group. It is prejudiced thought used to describe all members of a group.

Source: State Board of Education. 1991. <u>Guidelines for the Multicultural Nonsexist Education Plans</u>. Des Moines, IA: State Board of Public Instruction.

APPENDIX B. LEGISLATION

Multicultural, Nonsexist Education and
Standards for Accreditation of Iowa Schools

Iowa Code

Section 256.11. The State Board shall promulgate rules to require that a multicultural, nonsexist approach is used by school districts. The educational program shall be taught from a multicultural, nonsexist approach.

Iowa School Standards

From the Preamble: Iowa school standards are designed to ensure that each child has access to educational programs essential to the needs and abilities of the child regardless of race, sex, handicapping condition, language, socio-economic background, or geographic location.

281-12.1(1) Equal opportunity in programs shall be provided to all students regardless of race, national origin, sex, or disability. Each board shall take affirmative steps to integrate students in attendance centers and courses. In order to monitor progress, district, attendance center, and course enrollment data shall be collected on the basis of race, national origin, sex, and disability, and reviewed and updated annually.

281-12.3 In developing and applying student responsibility and discipline policies, the board shall ensure due process rights for students and parents.... The board shall also consider the potential of a disparate impact on students by virtue of race, sex, disability, or national origin.

281-12.5(8) The board shall establish a policy to insure the school district is free from discriminatory practices in its educational programs. In developing or revising this policy, parents, students, instructional and noninstructional staff, and community members shall be involved. In addition, each board shall adopt a written plan, to be evaluated and updated at least every five years, for achieving and maintaining a multicultural, nonsexist educational program. A copy of the plan shall be on file in the administrative office of the district. The plan shall include:

a. Multicultural approaches to the educational program. These

shall be defined as processes which foster knowledge of, and respect and appreciation for, the historical and contemporary contributions of diverse cultural groups to society. Special emphasis shall be placed on Asian Americans, Black Americans, Hispanic Americans, American Indians, and the handicapped. The program shall provide equal opportunity for all participants regardless of race, color, age, national origin, religion, or handicap.

    b. Nonsexist approaches to the educational program. These shall be defined as processes which foster knowledge of, and respect and appreciation for, the historical and contemporary contributions of men and women to society. The program shall reflect the wide variety of roles open to both men and women and shall provide equal opportunity to both sexes.

The plan shall also include specific goals and objectives, with implementation timelines for each component of the educational program; specific provisions for the infusion of multicultural, nonsexist concepts into each area of the curriculum developed under the provisions of subrule 4.5(14); a description of the inservice activities planned for all staff members on multicultural, nonsexist education; and evidence of systematic input by men and women, minority groups and the handicapped in developing and implementing the plan. In schools where no minority students are enrolled, minority group resource persons shall be utilized at least annually. A description of a periodic, ongoing system to monitor and evaluate the plan shall also be included.

    In addition, the sections on global education, gifted and talented students, and at-risk students in Division V, 4.5(11, 12, and 13), are related to educational equity and multicultural, nonsexist curriculum.

Source: State Board of Education. 1991. Guidelines for the Multicultural Nonsexist Education Plans. Des Moines, IA: State Board of Public Instruction.

APPENDIX C. CONCEPTS

Selfhood:
> *Identifies self and others as members of several groups by virtue of race, age, ethnic group, language, sex, culture, religion, and ability.

> *Integrates sex, race, abilities, and culture as part of a positive, realistic identity for self and others.

Cultural Adaptation:
> *Chooses and uses a variety of interaction and learning styles as tools for self-actualization and effective interpersonal and intergroup relations.

Cultural Awareness:
> *Understands that people ar both alike and different; distinguishes between the similarities that define individuals as human and the differences that make them unique.

Cultural Literacy:
> *Applies a multicultural, nonsexist knowledge base to understand individuals, groups, and events.

> *Distinguishes between voluntary and involuntary group membership.

Cultural Relativism:
> *Demonstrates understanding that cultural differences do not imply cultural deficiencies.

> *Recognizes the significance of cultural perspective in understanding self and others.

Cultural Sensibility:
> *Analyzes own feelings and behaviors toward those who are different from her or him.

Cultural Pluralism:
> *Defines the U.S. as a multicultural, multiethnic, multiracial society.

> *Analyzes U.S. diversity as a source of vitality, richness, and strength.

Cultural Literacy:

*Identifies and describes the basic history, demographics, and contributions of own identity groups and those of others, including the major racial, ethnic, and cultural groups in the U.S.

*Infers ways that U.S. culture is shaped by contributions, viewpoints, and experiences of diverse men and women.

*Knows that all individual groups are distinct but interrelated parts of the U.S. macroculture.

*Identifies the salient characteristics of U.S. common culture.

Cultural Democracy:

*Relates cultural pluralism to the democratic identity, ideals, and principles of the U.S.

*Analyzes the relationship between cultural pluralism and the ideals of democracy; recognizes the contradiction between the ideals and realities of U.S. society.

Globalism:

*Traces connections between foreign cultures and U.S. ethnic groups.

*Defines self as a world citizen.

*Compares U.S. diversity to that of other nations. Recognizes and traces transnational social, political, and economic interdependencies.

*Expresses value of crosscultural harmony to nation and world.

Cultural Literacy, Cultural Relativism:

*Compares the positive and negative experiences of individuals and groups of different backgrounds and recognizes similarities and differences between and within various groups.

*Recognizes how different experiences can influence groups to view events, trends, and innovations from various perspectives.

*Identifies current and historical perspectives of various groups on situations, issues, and developments.

*Traces specific influences of culture and gender on verbal and nonverbal interaction styles.

*Predicts the effect of trends, events, and innovations on various groups.

*Demonstrates open-mindedness about the roles, rights and responsibilities of persons regardless of group membership.

Individual and Institutional Bias:
*Differentiates between individual and institutional sexism, handicappism, racism, and elitism and knows how inequity is institutionalized.

*Identifies how prejudice, discrimination, bias, and stereotyping impede interpersonal and intergroup relations.

*Identifies how prejudice, discrimination, bias, and stereotyping impact aspirations and achievement of individuals and groups.

*Detects beliefs and actions based on prejudice and bias in self, others, and institutions.

Cultural Sensibility:
*Continually tests cultural information and generalizations for accuracy; uses accurate information as clues for understanding individual and group behaviors and viewpoints.

*Interacts without overgeneralizing (stereotyping) or overcompensating (patronizing).

Cultural Relativism:
*Understands that no individual or group is inherently superior or inferior.

Social Action:
*Identifies, describes, or predicts the impact of historical and current events, trends, and innovations on different groups.

*Considers multicultural, nonsexist dimensions in problem solving and decision making.

*Reconciles points of view in conflicts arising within and between sex, race, ethnic, and ability groups.

*Confronts individual and institutional bias, prejudice, and discrimination in school and society.

*Identifies, describes, and practices basic civil rights and responsibilities as defined by the Constitution and legislation.

*Extends own cross-cultural experiences and understandings.

*Resolves interpersonal and intergroup conflicts across cultural, sex, and ability groups.

*Resists impact of stereotypes on self and others in expanding career and economic horizons.

*Demonstrates respect for physical and cultural differences by modeling nonsexist, culturally sensitive language and interaction patterns.

Source: State Board of Education. 1991. Guidelines for the Multicultural Nonsexist Education Plans. Des Moines, IA: State Board of Public Instruction.

APPENDIX D. A MODEL FOR MULTICULTURAL, NONSEXIST EDUCATION

Rationale for Multicultural, Nonsexist Education

In recognition of our culturally pluralistic society, its changing views of the role of men and women and the constantly increasing interdependency of peoples and nations, the State Board of Education has stated that one of the primary aims of the entire school program in the schools of this state should be "to reduce and eliminate stereotyping and bias on the basis of race, national origin, gender, disability, religion and age." It is also stated that the educational program should "motivate students and staff to examine their own duties, responsibilities, rights and privileges as participating citizens in a pluralistic, nonsexist society." If the respect and appreciation for the diversity in our country and the awareness of the interdependency in our world is to emerge, this commitment in theory must be accompanied by an even greater commitment in practice.

It must be realized that a multicultural, nonsexist education does not benefit just one group of students at the expense of others. All students regardless of their race, national origin, gender, disability or religion need to see themselves reflected in the curriculum in a realistic and positive way if they are to develop strong, healthy self concepts. Besides providing a basis for a positive self concept in minority students, girls, and students with disabilities, it helps to prevent majority and male students from developing a false sense of superiority which may often lead to prejudice and discriminatory behavior in later life.

Given the degree of mobility in present society and the ever increasing interdependency between peoples and nations, the lack of minority group representation in the community and/or school is not a valid reason for failing to implement a multicultural education program. The impact of our district's educational program will be felt far beyond the boundaries of the district. If we do our job well the educational program should assist staff and students to examine their prejudices, clarify their values and change their behavior where necessary. All students should graduate from our schools with a healthy respect and appreciation for diversity rather than with a fear of it.

Multidisciplinary Goals: The Goals outlined in this section form the basis for the multicultural, nonsexist education plan. They are written to ensure that pluralism and equality are part of the structure, content, processes, and instructional strategies of each program, activity and curriculum area. They are as follows:

1. To help students understand themselves and others as cultural beings acting within a cultural context.

2. To help students recognize, respect and value the diversity represented in the population of the United States and the world.

3. To help students understand how group membership affects one's values, attitudes, and behaviors.

4. To help students understand the dynamics of discrimination, bias, prejudice, and stereotyping.

5. To help students demonstrate the skills for effective social action and interaction between racial/ethnic groups, the sexes, and persons of varying abilities and socio-economic backgrounds.

6. The curriculum review and development process will include procedures and activities which ensure adherence to the multicultural, nonsexist philosophy.

7. Specifications for the selection of textbooks and other instructional materials will visibly include the necessity for them to meet multicultural, nonsexist criteria.

8. Curriculum guides and course of study guides will direct the multicultural, nonsexist content of the programs and courses.

9. Instruction will be delivered in such a manner that each student has an equal opportunity to learn and identify with the educational program being delivered.

10. Curriculum content will reflect the contributions, perspectives and interests of diverse racial/ethnic groups, both sexes and persons with disabilities as an integral part of the curriculum.

11. Instructional strategies will foster equity and encourage contributions from males and females, diverse racial/ethnic groups and students of diverse abilities and socio-economic backgrounds.

12. Scheduling and grouping practices will promote collaboration between males and females, diverse racial/ethnic groups and students of varying abilities and socio-economic status.

Specific Objectives for Program Areas

The following objectives are included as part of the overall program objectives in the following areas:

1. **The Arts (Music and Visual Arts)**

   a. Students will demonstrate an awareness of the valuable and unique contributions that diverse racial/cultural groups and both men and women have made to the artistic heritage of Iowa, the United States and the world. (In place and ongoing)

   b. Students will explore a broad range of arts related careers, regardless of their gender, race, national origin or disability. (In place and ongoing)

   c. Students will recognize the arts as a unique form of sensory nonverbal communication among individuals and between peoples. (In place and ongoing)

2. **Physical Education**

   a. Students will show respect and sensitivity toward one another while taking part in physical activities with diverse racial/ cultural groups, members of the other sex or with students with disabilities. (In place and ongoing)

   b. Students will demonstrate an awareness of how prejudice, stereotyping and discrimination have been historically exhibited in the fields of recreation, athletics and health. (In place and ongoing)

   c. Students will participate in activities which effectively accommodate their needs, interests and abilities regardless of their gender, race, national origin or disability. (In place and ongoing)

3. **Language Arts**

   a. Students will demonstrate the ability to communicate both orally and in writing, in ways which are inclusive of both men and women and which show respect for diverse racial/cultural groups and the disabled. (September, 1990)

b. Students will describe the ways in which stereotyping and bias are reflected in communications and various forms of media. (September, 1990)

c. Students will read and explore literature by and about both women and men, diverse racial/cultural groups, and persons with disabilities. (September, 1990)

4. Social Studies

a. Students will identify the origins, causes, and effects of bias, prejudice and stereotyping (racism, sexism, handicappism and ageism). (In place and ongoing)

b. Students will demonstrate an awareness of the contributions that both women and men, diverse racial/cultural groups and persons with disabilities have made to the historical and contemporary heritage of Iowa, the United States and the world. (In place and ongoing)

c. Students will demonstrate group problem solving and conflict resolution skills in heterogenous groups. (In place and ongoing)

5. Mathematics

a. The students will demonstrate an awareness of the valuable and unique contributions that diverse racial/cultural groups, both men and women, and persons with disabilities have made to the field of mathematics in Iowa, the United States and the world. (May, 1989)

b. Students will explore a broad range of career roles in fields which require basic mathematical skills regardless of their sex, racial/cultural origin and disability. (May, 1989)

c. Students will be motivated to become actively involved in applying mathematical and scientific concepts to the resolution of contemporary and future societal problems. (May, 1989)

6. Science

a. Students will demonstrate an awareness of the common characteristics of men and women and diverse racial groups as well as the scientific basis for physical differences among the same groups. (In place and ongoing)

b. Students will demonstrate the ability to anticipate the impact of scientific decisions on both men and women as well as diverse racial/cultural groups. (In place and ongoing)

c. Students will appreciate how the involvement and perspectives of diverse racial cultural groups and both men and women within science related professions enriches science and helps ensure that these professionals provide the necessary services to all individuals or groups regardless of race, gender, national origin, disability or socio-economic background. (In place and ongoing)

7. Foreign Language

a. Students shall be able to demonstrate the cultural differences do not imply cultural deficiency. (January, 1990)

b. Students will recognize how different experiences can influence groups to review events, trends, and innovations from various perspectives. (January, 1990)

c. Students will be able to identify sexism, ethnocentrism and racism in the language they are studying. (January, 1990)

8. Home Economics

a. Students will demonstrate understanding of the enriching impact of cultural pluralism on various areas of our lives such as clothing, foods, housing and family traditions. (In place and ongoing)

b. Students, regardless of their sex, will explore issues related to contemporary family living and the rights, responsibilities and joys of parenthood. (In place and ongoing)

c. Students will demonstrate an awareness of how sexism and sex role stereotyping have historically impacted on the study of home economics and occupations within the field of home economics. (In place and ongoing)

9. Industrial Technology

a. Students will recognize that societal factors have and continue to contribute to the involvement, or exclusion of minority groups and women in particular life roles related to industrial technology. (September, 1991)

b. Students will comprehend the value of basic technological skills (related to basic car and home maintenance) for all persons regardless of their gender, race, ability or disability. (September, 1991)

c. Students will comfortably participate in group activities and problem solving which build trust and cooperation among diverse groups and both sexes. (September, 1991)

10. Business Education

a. Students will understand how business decisions and practices can be affected by one's cultural experience or one's gender. (In place and ongoing)

b. Students will understand the importance of cross cultural expertise in a multicultural and global economy. (In place and ongoing)

c. Students will be able to describe the ways in which societal sexism and racism have been historically reflected in the world of business. (In place and ongoing)

d. Students will be sensitive to the ways in which sex role stereotyping and cultural bias may be reflected in advertising and business communications. (In place and ongoing)

11. Agricultural Education

a. Students will demonstrate an awareness of the valuable and unique contributions that diverse radial/cultural groups, men and women and the disabled have made to the agricultural economy in Iowa, the United States and the world. (January, 1990)

b. Students will demonstrate an understanding of the strong relationship between Iowa's agricultural economy and the condition of international relations and global events. (January, 1990)

c. Students will recognize stereotyping and bias on the basis of sex, race, national origin, culture or disability when they confront it in agricultural courses, occupations and environments. (January, 1990)

d. Students will be motivated to become actively involved in applying agricultural production, processing and marketing concepts to resolve contemporary and future social problems including world hunger. (January, 1990)

12. Library/Media Services

a. Students, regardless of race, gender, national origin and disability will see themselves and others fairly reflected int he displays, the collection, and the activities offered in the library media center. (In place and ongoing)

b. A professional collection of resources will be maintained including resources for staff on multicultural, nonsexist approaches to instruction. (In place and ongoing)

c. To raise student awareness of how stereotyping and bias may be reflected in a variety of media forms. (In place and ongoing)

13. Guidance and Counseling

a. Counseling services, activities and materials will support the qualities of nurturance, compassion, assertiveness, independence and cooperation for both sexes. (In place and ongoing)

b. Career counseling services, activities and materials will use occupational titles which are gender free and have content that transcends traditional bias and stereotyping on the basis of race/national origin, gender, disability and socio-economic background in encouraging career and life choices. (In place and ongoing)

c. Bulletin boards and counselor made displays in all areas of the school will reflect the cultural/racial diversity of the United States and the roles open to both women and men. (In place and ongoing)

d. The counseling program will facilitate communication, empathy and respect between students of diverse racial/cultural groups, males and females and between students with and students without disabilities. (January, 1990)

14. Administration

a. To create an educational environment which gives students a feeling of inclusion regardless of their gender, race/national origin, disability or socio-economic status. (In place and ongoing)

b. Sensitivity and respect for diverse racial groups, men and women as well as persons with disabilities will be expected of all staff and students and will be

fostered through discipline policies and staff evaluation procedures. (September, 1990)

c. Student grouping practices and staff assignments will facilitate integration on the basis of race, national origin, gender and disability and be a vehicle for eliminating traditional stereotypes. (In place and ongoing)

d. To provide student access to all academic programs and extra-curricular activities regardless of their gender, race/national origin, culture, disability or socio-economic status. (In place and ongoing)

15. Extracurricular Activities

a. All co-curricular and extracurricular activities will be managed and scheduled to ensure equal access by all students regardless of race, national origin, gender, disability or socio-economic status. (In place and ongoing)

b. Mascots, logos, symbols and materials used by school clubs and teams shall be reviewed to insure that they are culturally sensitive, gender inclusive and nonstereotypic on the basis of disability. (May, 1990)

c. Where segregation on the basis of gender, race, national origin or disability occurs in co-curricular and extra curricular activities, program policies and practices will be reviewed to insure that they are not contributing to the segregation and affirmative efforts will be made to target recruitment efforts at groups of students that have historically not been involved. (September, 1990)

Provisions for Infusion Into Curriculum

A copy of the legislation, the local board policy statement and the district's multicultural, nonsexist education plan will be given to each curriculum or program committee. Each committee chairperson will be asked to document where multicultural, nonsexist education concepts are infused into their program philosophies, goals and objectives, student outcome statements, suggested materials and content and student assessment procedure.

Each curriculum area committee chairperson will meet with the equity coordinator and the multicultural, nonsexist education committee on a biennial basis to review their progress in implementing the goals and objectives of the multicultural, nonsexist education plan within their program area.

A Description of Inservice Activities Related to
Multicultural, Nonsexist Education

Each staff person employed by the Best Community Schools will be expected to respect human diversity and understand how this diversity contributes to our strength as a people. In addition, each staff person will need to recognize and discourage sexism, racism, prejudice and discrimination in the educational setting and the educational program. At the same time, staff members will encourage and promote an understanding of the values, lifestyles and contributions of various racial/cultural groups, including both men and women and the disabled.

In order to meet these expectations, inservice activities focusing on helping staff members attain and maintain the knowledge, skills and sensitivities necessary to implement multicultural, nonsexist approaches in their area of responsibility will be conducted at the local level. Inservice activities will be planned each year by the equity coordinator after receiving input from the district's multicultural, nonsexist education advisory committee and the staff development advisory committee. After the inservice session shave been completed they will be evaluated by staff and the advisory committees. The results of this evaluation will be included in the minutes of the multicultural, nonsexist advisory committee as a record for planning further inservice activities.

Inservice Documentation

October 1981 -- Inservice on multicultural, nonsexist education - to all staff - presented by Lynn Peterson of the Department of Education.

January 1981 -- Inservice on reviewing textbooks for stereotyping and bias - for members of curriculum committees - by Joe Farris from the area education agency.

March 1983 -- Orientation for members of the multicultural, nonsexist education advisory committee - by Joe Smith, the district equity coordinator.

April 1984 -- Presentation by local female physician on the barriers to nontraditional careers and strategies to overcome them - for staff and students.

January 1986 -- Panel of displaced homemakers from our county discussed importance of all young persons regardless of gender having viable workskills and career plans - all staff and students.

March 1987 -- Tom Brown, African American state senator talked to staff and students about the experience of being Black in a relatively homogeneous state. He shared his concerns and ideas about how schools can be a vehicle for reducing and eliminating racial stereotyping, bias and prejudice.

April 1988 -- Representative from County Office on Disabilities talked to staff about barriers faced by persons with disabilities and how those of us without disabilities can avoid being part of the problem.

October 1989 -- Representative from the local human rights commission spoke to staff and students about the kinds of discrimination they find occurring based on race, national origin, disability, and gender etc.

Evidence of Systematic Input by Women and Men, Minority Groups and Persons with Disabilities in Developing and Implementing the Plan

It is important that an educational program reflect the needs of the community it serves. it is therefore necessary that the multicultural, nonsexist approach to the educational program receive input and direction from a representative committee which includes community, staff, and students.

The Best Community School District Multicultural, Nonsexist Education Advisory Committee will include persons representing minority groups in the community, senior citizens, persons with disabilities, teachers, administrators, students and a member of the board of education. There will be an equal number of men and women serving on the committee. The committee will be chaired by a member of the committee and facilitated by the district's educational equity coordinator. Terms of service will be for three years. Terms of service will be staggered so that one third of the committee is new each year.

The committee will met four times a year. Meeting dates and locations will be determined by the committee. The equity coordinator will be responsible for seeing that committee members receive agendas for meetings and minutes for meeting sin a timely fashion. All agendas and minutes will be posted on school bulletin boards, and kept on file in the central district office. An annual progress report will be made to the school board by the equity coordinator and the chairperson of the multicultural, nonsexist education committee.

The duties of the committee will be advisory in nature. The committee will communicate community, staff and student concerns, as well as praise related to

equal educational opportunity and multicultural nonsexist education, provide assistance in evaluating the multicultural, nonsexist implementation plan, and make recommendations for the continued improvement of an educational program that helps students to respect and appreciate diversity rather than fear it.

A Description of the Periodic Ongoing System for Monitoring and Evaluating the Plan

The contents of this plan and the degree to which it is being successfully implemented will be evaluated each school year by the staff and administration with the assistance of the multicultural, nonsexist education advisory committee. A progress report detailing the results of the evaluation will be reported to the Board of Education on an annual basis.

The content of each section of the plan will be reviewed. Goals and objectives will be reviewed, revised and upgraded if necessary. Inservice activities will be reviewed and evaluated for effectiveness; and the activities of the district advisory committee will be reviewed for effectiveness.

The degree to which the plan is being successfully implemented will also be evaluated. The results of this evaluation should yield answers to the following questions: 1) Are the goals and objectives being accomplished? 2) Have inservice activities been implemented and have they been effective? 3) Did the advisory committee meet as recommended and are agendas and minutes for meetings on file? 4) Was the plan evaluated and amended as needed?

To insure that ongoing evaluation and monitoring occurs the following steps will be taken.

* Annual progress reports will be made to the Board of Education by the Equity Coordinator and the Chairperson of the multicultural, nonsexist education advisory committee.

*The multicultural, nonsexist education advisory committee will meet periodically with staff representatives to determine their progress in implementing the goals and objectives of the plan in their program areas.

*Equity criteria will be visibly infused into the staff evaluation process and instruments to insure that staff members implementing the objectives of the multicultural, nonsexist education plan receive reinforcement and to identify deficiencies where the plan is not being implemented.

*Equity criteria will be visibly infused into the board adopted policy for the selection of textbooks and instructional materials. The policy will be disseminated to all committees or individuals assigned to review and adopt materials.

*Checkpoints will be infused into the curriculum development process to ensure that multicultural, nonsexist concepts have been included and that the written curriculum for each area reflects the goals and objectives for that area found in the district's multicultural, nonsexist education plan.

*All strategic staff and student data will be disaggregated by gender, race, national origin and disability and reviewed for inequities on an annual basis.

*Where student based objectives appear in the multicultural, nonsexist education plan, the student evaluation system will include items to measure their attainment.

Source: State Board of Education. 1991. Guidelines for the Multicultural Nonsexist Education Plans. Des Moines, IA: State Board of Public Instruction.

APPENDIX E. LETTER MAILED TO HUMAN SUBJECTS

Date

Name
Address

Dear_____,

The purpose of this letter is to request your cooperation in the research I am currently conducting for my Master's degree at Iowa State University. My thesis is entitled "Hispanics in the Multicultural Educational System of the State of Iowa".

The objective of this research is to understand the similarities and differences between a selected number of schools that vary according to three criteria (urban vs. rural setting, high vs. low proportion of Hispanic students, and private vs. public school) in their approaches toward multiculturalism specifically related to the Hispanic population.

Attached is a short list of questions relevant to the manner in which your institution views multiculturalism and its level of implementation. I would like to ask your cooperation in participating in a phone interview to answer those questions.

Your name and institution will remain strictly confidential. All eight participating institutions will be classified according to combinations of the criteria listed above. Each institution will be assigned a letter (A through H). Therefore, at no time will it be necessary to make a directly identifying reference to the respondent or institution in my thesis paper.

Your participation is entirely voluntary. You may refuse to participate at any time without consequence. The duration of the interview is estimated to last approximately thirty minutes and will only begin after you give verbal consent to be interviewed.

This is the only time you will be contacted for the purposes of this research.
Your contribution to this research will be useful in evaluating the level of multicultural impact that a particular school composition has on its
student population and community.

The attached questionnaire is designed to be self-explanatory. I will contact you within three days to set up an appointment for the telephone interview. I will ask

about your response to the 15 questions listed and a short explanation for each. If you have any questions or concerns you may contact me at (515) 232-8523 (you may call collect). Thank you.

Sincerely,

Elizabeth Wieling-Schneiders
General Graduate Studies

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AFTERWARD:

As advisor of Mrs. Wieling-Schneiders' M.S. program of study, I will greatly appreciate your cooperation in this component of her research on this important topic.

Sincerely,

Robert E. Mazur
Associate Professor of Sociology