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CLASSROOM AS TEXT:
A STUDY OF THE INTEGRATION OF MULTICULTURALISM

A Thesis
Presented to the
Faculty of
California State University,
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts
in
Interdisciplinary Studies

by
Penny Marie Drake

June 1995


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ABSTRACT

This study looks at the classroom-as-text to determine what is being communicated to students about multiculturalism. The decision to look at classroom-as-text came about as a way of assessing the Educational Institutions claim of becoming increasingly multicultural and inclusive at a time when the dropout rate of high-school age children, especially from ethnically diverse backgrounds is at an all time high. This assessment involves: 1) arguing for the possibility of a classroom as a text capable of being analyzed, 2) an interview process that included students and teachers, and 3) the analysis of interviews and classroom setup for major themes. Conclusions and implications for future research are discussed.

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INTRODUCTION

In his book School is Dead Everett Reimer (1971) writes of Benjamin Franklin's journal entry regarding the treaty of Lancaster. Franklin speaks of the meeting between Virginia's settlers and the Six Nations of Indians about the funding of education, for the Indian youth. The settlers told of providing for the sons of Indian leaders by teaching them all the learning of the white people; to which the Indian leaders replied:

...We know that you highly esteem the kind of learning taught in those colleges, and the maintenance of our young men, while with you, would be very expensive to you. We are convinced, therefore, that you mean to do us good by your proposal and we thank you heartily. But you, who are wise, must know that different nations have different conceptions of things: and you will not therefore take it amiss, if our ideas of this kind of education happens not to be the same as yours. We have had some experience of it; several of our young people were formerly up at the colleges of the Northern Providences; they were instructed in all your sciences; but when they came back to us, they were bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger, knew neither how to build a cabin, take a deer, nor kill an enemy, spoke our language imperfectly, were therefore neither fit for hunters, warriors, nor counselors. They were totally good for nothing. We are however not the less obligated, by your kind offer, though we decline accepting it, and to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons, we will take care of their education, instruct them in all we know, and make men of them (pg. 161).

Clearly, education means different things to different groups of people. When thinking of America and its diverse population, one must consider the job of educating the

masses, regardless of race, gender, or economic status. This task becomes daunting when considering the needs of different students. In the spirit of acknowledging diversity, educational institutions maintain they are becoming increasingly multicultural and inclusive.

The need to examine this claim of multiculturalism and inclusivity becomes apparent in light of the increasing number of students, primarily from cultural groups other than whites, who are failing or dropping out each year. Sue and Padilla (1986) write of the number of white students compared to the number of Black, Hispanic, and Native American students who graduate from high school: 77 in 100 whites, 69 of 100 being Black, 66 of 100 being Native American, and 44 in 100 being Hispanic. The only ethnic group that comes close to Whites is Asians who graduate 76 out of 100. There are still four times as many Asians (compared to whites) who have attended no school whatsoever.

Statistics

As stated before, the population of the United States is becoming more and more culturally diverse. At such a time the educational institutions are maintaining that they are becoming increasingly multicultural and inclusive to accommodate their diverse student population. In an educational setting that is multicultural and inclusive, why is it that such a large number of non-white students tend to fail or dropout? The educational system seems to be failing

part of the student population. The reality of the situation is that students (largely from groups other than whites) are failing in an institution that was based on the notion of accommodation of student needs and future goals regardless of race, gender, or economic status.

Carlos Cortez (1986) speaks of the percentage of hispanic students who enter a grade and never finish that grade in Beyond Language: Social and Cultural Factors in Schooling Language Minority Students:

in California...between fall 1979 and fall 1981, hispanic students who were enrolled in ninth grade in fall 1979 had lost over 14 percent of their class. The 1979 hispanic class of tenth graders had lost almost 29 percent by fall 1981, and the graduating class of June 1981 had 31 percent fewer hispanics than it did in fall 1980 (California State Department of Education 1982) (pg 12).

Cortez goes on to mention more recent data about ninth grade students who failed to register in twelfth grade in 1984 the number being 39 percent (California Department of Education, 1985b). Similar studies done by the National Commission on Secondary Education for Hispanics reveals that 45 percent of hispanic students who start high school never graduate as compared to 17 percent of their caucasian counterparts; 40 percent of these students quit before tenth grade. More current research shows that as of October 1993, the number of high-school dropouts according to race was: Hispanic - 30.7 percent dropout; Black - 12.5 percent dropout rate; White - 7.3 percent dropout rate (U.S. Department of Commerce, Bureau of the Census; May 1994, pg. 111).

If the system is indeed, inclusive, why are so many students lost along the way? This study will examine and assess the educational system's claim of multiculturalism and inclusively for all students. One factor that might be assessed to better understand the educational institution's claim of multiculturalism and inclusivity and the actuality of student's success is to look at the classroom environment, or the classroom-as-text. The concept of classroom-as-text suggests there is importance in the communication that takes place before any verbal communication happens in the classroom. The researcher asks the question: What does a classroom communicate through seating arrangements, classroom decor, spacial conditions, proxemics (the use of space), lighting and color?

Communication is an important factor in any institution. The need for communication that is multicultural and inclusive is a necessary need in the cultural setting that defines today's education system. One way to look at communication is through non-verbal as well as written text. Brummett, Putnam and Crable (1984) write about the use of signs and symbols in the book Principles of Human Communication. The authors distinguish between the use of signs and symbols. They state that both signs and symbols help us signify our ideas while each operates in its own way:

A sign indicates something because of the simple, direct relationship between it and the thing it signifies. Signs produce an automatic reaction-
...A symbol is something that represents something

else...the process of symbolizing allows us to refer to something without its actually being present (pp. 68-69).

The authors go on to speak of "abstractions" or the deleting of certain words from the sentences to make the process of communication easier. For example, the word cat encompasses a lot of different species (Siamese, Persians, Manx, calicos, etc.); "cat" allows certain characteristics of the animal to be transmitted without passing on every detail of cat kind, size, color. The word denotes the whole of the cat species, which tells us certain qualities and sameness that cats might share. The word pet on the other hand denotes a larger category of things that might be considered such as dogs, birds, hamsters, whereas the word Manx might denote a lower level of abstraction as the more details we include the less abstract we become.

In the context signs and symbols, nonverbal communication is a way of communicating. Nonverbal communication encompasses a large spectrum of communication habits and patterns, but this essay is concerned with the communication that includes nonverbal and written messages, spacial distance between people, color choice and furniture arrangement. Brummett, Putnam and Crable write of the non-verbal aspect of communication:

Such signs, gestures, and behavioral cues, all integral parts of nonverbal communication, are also abstractions of reality. Each has different symbolic meanings for different people (pg. 16).

Don Faben writes of the "Language of Silence" in Communica-

tion: Concepts and Processes. The silence that Faben speaks of includes time, space, and color. The languages of time communicates something to people especially in a culture where time is a valued commodity. When someone asks you to meet them for lunch at a certain time on a certain day and they don't show up, does this communicate something? Another aspect of communication that infers meaning is space. Space denotes power. When thinking of offices in a company, who is the most likely to have the largest office, the owner of the company or his/her subordinate? Space communicates a lot of things; a favorite chair, a comfortable desk, a familiar room, each carries different meanings and feelings for the interpreter of the situation. Faber goes on to speak of color and its impact:

The prevailing color in an environment may have important effects on the kind of communications that take place there..."warm" colors--yellow, orange, red--stimulate creativity and make people feel more "outgoing"... "cool" colors--green, blue, grey--...encourage meditation...and may have a dampening effect on the quality of communication...people should do creative thinking in a red room and then proceed to a green one to carry out the ideas (pp. 120-21).

Pamela Cooper writes of the dynamics of classroom decor in Speech Communication for the Classroom Teacher:

Santrock (1976) found that second graders worked longer in a room decorated with "happy" pictures than in a room decorated with "sad" or neutral pictures (p. 77).

The implications for color or aesthetics in the classroom is apparent. Research about effects of lighting, chromatics

(time usage), and temperature holds that environmental factors influence classroom achievement (Maslow and Mintz 1956, Horowitz and Otto 1973, Sommer and Olsen 1980, and Malandro and Barker 1983). Temperature in the room has a significance on learning; hot temperatures cause irritability and anxiousness, and cold temperatures cause concentration difficulties.

By examining classroom-as-text, this essay will try to understand the gap between the educational institution's claim of being increasingly multicultural and inclusive with the actual working reality of student success and failure rates for students from ethnically diverse backgrounds.

Examination and assessment will take place as follows. Chapter one will consider the different definitions of general education, as well as, multicultural education, communication and current research on multicultural education. Chapter two will consider classroom as text. Chapter three will will discuss the research conducted, the methodology, findings and analysis. Chapter four will discuss the implications and future research questions.

CHAPTER ONE

EDUCATION, MULTICULTURAL EDUCATION, AND COMMUNICATION

Education

There once was a time when no schools existed; a time when the young learned to hunt and trap from their family or tribe. The learning came from experience. As time progressed the communities grew and people discovered they did not all have the same talents, and thus came the move to specialization of labor.

The evolution of the communities demanded more and more of the parents time to educate the youth, and at a certain point the wealthier parents hired tutors to school their children. Form education at this time was reserved for the elite.

Chiarelott, Davidman, and Ryan (1990) write of schools, in their book Lenses on Teaching, being a major factor in the development of the new world. Parents thought that their children should be able to read the bible to keep them out of the trouble the devil wanted to direct them to. Thus the establishment of community-supported school systems. This came after the time in which parents could no longer take the needed time to teach their children what they needed to know to be good productive members of society. At this point education provided not only the teaching of the bible to keep the children out of the clutches of Satan, but also baby-sit the children who had parents working in the

fields. For the largest part education at this time taught the children the things that society deemed good or needed to live in the community and make it respectable for the future.

Albert and Triandis (1988) write:

"One of the main purposes of education is to prepare an individual to function effectively in his or her environment...education should provide skills, perspectives, and information, and should help develop attitudes which would enable pupils to obtain more positive outcomes than they would have received otherwise." (pg. 375).

John Ogbu and Maria Eugenia Matute-Bianchi (1986) conclude: "that a society builds schools to train future adult members to carry out social, economic, and other tasks that the powers consider important for the well-being of society." Ogbu and Matute-Bianchi go on to state, "although education is influenced by political and ideological needs and issues (Cohen, 1975) and by religious beliefs and tradition, the most important source of influence shaping formal education today appears to be the industrial economy and its perceived needs."

Clearly schools are facilities for education and education facilitates social survival. As such, school, provides four distinct social functions: custodial care, social-role selection, indoctrination, and education as usually defined in terms of the development of skill, and knowledge (Reimer, pg. 33). With regard to custodial care Reimer (1971) states that schools are the:

...custodian of ever-larger numbers of people, for increasing proportions of their life span, is well on the way, to joining armies, prisons, and insane asylums as one of society's total institutions (pg. 37).

Reimer's assessment of the custodial perspective of schools may well fit into the concept of informal schools as it is defined in Grolier's Encyclopedia (1995): The day-to-day activities and experiences brought about by living and learning in the home environment or setting, i.e., watching television, family interaction, playing games...these influences usually produce more actual learning than the more formal or traditional definition of education.

Diane MacDonell writes about Foucault's research on the prison institutions and discipline as a means of control:

Foucault's study specifies its main principles as the control of movement and of the timing and space of activities. The body, in marching, in handling and firing a rifle, could be put through a precise sequence of movements, and 'good handwriting' made to rest upon a whole art of posture (pg. 152)...space was split up so that discipline could be imposed... school-children were arranged in 'rows or ranks' (pg. 107).

Thus came "assessment" and "surveillance" which were both methods of giving meaning to the individual through subjection. MacDonell goes on to state how identity is given through assessment and surveillance: "in these ways, the body is connected with processes of meaning: it is tied to an identity, a level of ability, the specifications of a job, a criminal record" (pg. 108).

Bowles and Gintis (1976) write in their book Schooling

in Capitalist America about the educational function of social-role selection. Defining social-role as "schooling consciously molded to reflect the class structure...At the top, there is the highly selective aristocratic tradition, the elite university training future leaders. At the base is mass education for all, dedicated to uplift and control" (pg. 29). The authors write of a capitalist economy where the money is made from the toil of working class labor. There was also a presumed assumption that some individuals (usually people of different ethnic background than the owners) were thought of as better equipped by their ethnic origin to work certain areas of the social order and economic class range than their more financially-secure bosses (pg. 29). The authors also describe the function of indoctrination in the education system:

The politics of education are better understood in terms of the need for social control in an unequal...economic order. The founders...understood that the capitalist economy produces great extremes of wealth and poverty...(pg. 27).

MacDonell (1986) gives George Orwell's famous quote in Theories in discourse: an introduction that fits this scenario perfectly. "All citizens are created equal, but some are more equal than others (pg.31).

Jean Anyon (1980) writes of indoctrination in the sense of how people define themselves in comparison to the goods or services that they have in the community and the said production of such services. What society deems an accom-

plished person is one who has "made it," i.e., a nice home, a nice car, property.

In her essay *Educators' Responses to Sociocultural Diversity: Implications for Practice*, Mary McGroarty (1986) writes about George Spindler's definition of education as, "aimed at teaching children the skills and behaviors valued in their society; it is thus, a form of cultural transmission" (pg. 312). This describes the education function - the development of skills and knowledge. A different example of the development of skills and knowledge as a type of cultural transmission can be found in Fredrick Douglas's writing (1894) Having personally witnessed and experienced the reluctance of slave owners to educate slaves. Douglas finally had a most profound insight about the relationship between education and power; Douglas wrote:

I now understood what had been to me a most perplexing difficulty--to wit, the white man's power to enslave the Black man...From that moment, I understood the pathway from slavery to freedom (pp. 441-42).

The history of education in the U.S. has traditionally been grounded in philosophical methods and educational inquiry emphasizing thinking, speaking, and writing precisely and thoroughly in order to make clear decisions and valid arguments. In the course of this grounding, education has been viewed as a product, a process, or both. Some philosophers (Dunn, 1987; Clarizo, 1982; Jensen, 1980; Englishman, 1976; Osborn, 1976) have viewed education as a product of

teaching and learning activities, while others (Piget; Vygotsky; Freire, 1973; Chompski, 1981; Cummins, 1984; Wells, 1986) philosophers who view education as a process of the quality of the learners experiences, the nature of the methodology, and the relationship between teachers and students.

Education today deals with a multitude of students from all different parts of the world. Diversity is commonplace, especially with the many immigrants who arrive here every-day. This intersection of culture on education complicates an already complex educational system. Chiarelott, Davidman, and Ryan (1990) write of diversity in education in the book Lenses on Teaching. The authors suggest the United States has taken the initiative to educate a group of students like no others in recent history. They speak of over 1,000 teacher training centers that, at different stages of commitment have taken on the chore of teaching an increasingly diverse group of students and educating these children to their highest learning potential. The goal is to create educational equality for groups that have been marginalized throughout history in terms of being silenced (pg. 196).

The fact is cultural diversity is alive in the United States. The notion of melting together into one common culture is not a feasible goal, considering what we already know about culture. In Culture and Society, George Murdock (1965) writes of the seven "Fundamental Characteristics for

Culture," that culture is: learned, social, instilled through repetition, patterned behavior, gratifying, adaptive and integrative. Thus culture is part of each and every one of us. It is instilled and apparent in all that we do and say. We are walking and talking "patterned" people programmed in our own specific culture and passing the cultural baton on to our future generations of children.

Mary McGroarty (1986) tells of Robert Dreeban's definition of culture being a good opportunity for children to learn about the world they live in and what it is like being a grown-up in today's society. The children get to see their future through the cultural traditions and experiences that families share. The children then grow up to emulate many of the same cultural traditions and practices that their parents taught them as children, practices they now pass on to the children. Cultural traditions are the glasses through which they see their world.

McGroarty (1986), writes of Ruth Benedict's brilliant summary of children being socialized by the time the child can walk and talk. The essence of her essay is that the child is the little creature of his/her culture. She goes on to say:

...by the time he [she] is grown and able to take part in its activities, its habits are his [her] habits, its beliefs, are his [her] beliefs, its impossibilities his [her] impossibilities (pg. 303).

Thus occurs the inescapable socialization of each

person into the culture to which he/she is born. Socialization in essence is education; being taught the traditions, rituals, acceptable behaviors in a given society. Socialization is directly related to education in the passing on of knowledge (tradition, ritual, language, etc.) to the youth to carry out the functions needed and valued in society. When speaking of knowledge we must ask: Who defines knowledge or what is important enough to be passed down to the young to carry on to future generations?

While society has become increasingly culturally diverse, education has remained mired in a monocultural philosophy. The shift from a monocultural to a multicultural perspective has been relatively recent and very gradual. Much of the shift has remained at the conceptual level; it has not filtered down to the behavioral level. The educational system is one of the oldest existing institutions; one that is grounded in traditional European practice. Essentially, there are two schools of thought concerning education: The "traditionalist thought," that we are teaching children what we are supposed to, i.e., "American History, etc." and the "educational reformers" who think that there is a vast majority of students who are being lost in the monocultural dialogue. When theory cannot be interchanged or used together with practice, then a vital link is missing from education.

Multicultural Education

The common goal stated by most educators is the empowerment of all children regardless of race, class, gender, or cultural differences. In Empowering Minority Students Jim Cummins writes:

...in place of self-esteem and a strong sense of cultural identity, schools have systematically promoted ambivalence and insecurity in minority children by punishing them for speaking in their first language (L1) and by devaluing their cultural roots (p.6).

Cummins goes on to say schools promote equality and success for all who try, while in reality reproduce the social structure of the society; students with parents that have menial and low-paying jobs are often educated to the level where they can replace their parents place in society. This is Fredrick Douglas's insight revisited.

Since culture plays such an active role in our socialization, how is it that we can claim to educate the masses in this land of diversity? Some educators argue that there are an increasing number of students, typically ones from different cultures, low economic status, or limited English, that have a hard time making it in school (Ogbu & Matute-Bianchi, 1987; Cummins, 1986; Chompski, 1987; Diaz, Moll, & Mehan, 1986; Heath, 1986; Sue & Padilla, 1986; Cortez, 1986), even in institutions that claim to be increasingly multicultural and inclusive.

Culture is increasingly becoming a key word referencing viewpoints that come from (so-called) multicultural scholars. The education system professes a multicultural ap-

proach to education but the reality is that students that are non-white, whether born in this country or not, are still subject o higher failure rate in school than white children.

The actual implementation of a multicultural approach to education as discussed by Albert and Triandis utilizes many ways to teach culture. The authors talk about three procedures that seem to work best when dealing with education sensitive to multicultural issues. The first is the actual experiencing of the other culture, i.e., living in the community, working etc. The second way is rewarding the behaviors that are culture specific while deterring the other behaviors that are not culturally correct. Both of these methods are extremely time consuming according to the authors. The third method is the "informational" strategy whereby all students are encouraged to do research, reading, and other scholastic pursuits that produce knowledge about the behaviors and attitudes of other cultures. Another aspect of this method is training through interpreting the behavior that a student thinks might be appropriate for the culture the students are studying. Using this role-playing process the students are allowed to be placed in situations that might call for a different reaction or behavior from a different culture.

The notion that multicultural education is a part of our school system is a rather unrealized dream from an

immigrant perspective. The high failure rates of students from different cultural backgrounds different than the predominant American culture are staggering. The concept of multicultural education would be the implementation of a system that is empathic to children from other cultures have. True empathy would be to be aware of the many differences that each culture might value and to treat those differences with respect.

What does all this have to do with multicultural education? There are expectations when people from different cultures interact, but there is also another aspect of expectation teacher expectations for their students. When a new student comes to class from another country, speaking a different language, the teacher may make decisions concerning the new student's behavior. These decisions may have nothing to do with the actual student and his or her behavior and everything to do with educational assumptions. The teacher may, at this point, expect the same responses from the new student.

Teachers have expectations for students and from those expectations come behaviors and beliefs that find their way into the classroom. The classroom thus becomes a "text" read by a child before formal education even begins. Carlos Cortez explains what he thinks are the problems facing children who are non-white in the education system. Cortez believes that there isn't just one simple solution to the

problems of these children. He believes that there are several factors that make up the failure rate of non-white children who don't make it in the education system. Cortez introduces the "Contextual Interaction Model" (see appendix for model), and explains how the different factors of this model affect the way students learn and manage in school.

Societal effects include such institutions as:

"family (including home culture and language use); community...non school institutions..., mass media..., heritage, culture and ethnicity..., attitudes..., perceptions..., socio-economic status..., educational level (family)..., (pp. 17-18).

These different situations interact with other contexts and cause different outcomes for different children. Cortez explains this is why some groups of non-white students tend to make it in the education's system more easily than other groups of non-white students. The above mentioned institutions, when combined with the "socialization process within schools," causes different outcomes for the different students. Some of the factors Cortez mentions in this category are:

Educational input factors...(including the knowledge, skills, expectations, and attitudes of teachers...), student qualities (proficiency...in language, academic skills and knowledge...), and instructional elements (curriculum, subject emphasis...) (p.19).

Stanley Sue and Amado Padilla (1986) argue some of the socio-economic factors that influence educational achievements of students:

...include background and culture of particular

ethnic groups, their values and attitudes; educational practices in the United States; race and ethnic relations; socialization strategies; ethnic identity, etc...affect academic performance and educational experiences (p. 35).

Sue and Padilla go on to state the policies and practices affecting the educational system stem from two fundamental cultural and social angles: 1) assuming the levels of ability and academic achievements of certain ethnic groups, and 2) conflicting values in the planning of procedures concerning education. The authors also deem education as a source in which to develop moveable marketable skills and to make students ready for the demanding society. Some of the given reasons for certain students failures in academic performance that Sue and Padilla state in their essay "*Ethnic Minority Issues In The United States: Challenges for the Educational System*" that several conclusions were drawn when trying to explain the academic performance of certain ethnic groups, i.e., "genetic inferiority [assuming that certain groups are born with certain intellectual gifts while others were born inferior], cultural deficit [this assumes that the culture that the person was socialized into was somehow lacking in quality], cultural mismatch [the group isn't able to achieve because their culture is different than the mainstream culture], and contextual interaction [groups other than the mainstream fail to achieve due to many factors within the context of the situation] (see appendix ii for table)" (Pg. 42). The value conflicts that

arise in the ethnic interactions with the mainstream group are "etic vs. emic [all human beings are the same vs. humans differ according to the various cultures], assimilation vs. pluralism [other cultures should merge into the mainstream culture when they come to this country vs. let each culture be and enjoy the diversity], equal opportunity vs. equality of outcomes [same goes for everyone no matter what culture ethnicity etc. vs. noticing that certain groups are under-represented], modal personality vs. individual differences [comparison of the two groups vs. looking at each from inside the group], presence of prejudice/discrimination vs. absence of prejudice/discrimination [realizing the oppression of certain groups in society vs. equal opportunities existing for all groups] (see appendix table iii)" (pg. 54).

Ogbu and Matute-Bianchi stress that certain ethnic students fare better in school than other groups of ethnic students. Other studies also conclude that certain groups of ethnic students do tend to make it in the educational system while other ethnic groups of students seem to fail rather frequently (Guthrie, 1983; Gibson, 1983; Coleman, 1966; Wollard, 1981; Heller et. al., 1982). Diaz, Moll, and Mehan (1986) describe what they think to be some of the accounts of school failure in some ethnic groups. They argue that while some authors (Jensen, 1969; Herrnstein, 1974; and Gould, 1981) believe that children are born in the range of intelligence (the genetic factors that make up the

brain determine which children are intelligent and which are not), they don't believe this to be the case. The authors who believe in innate intelligence call this "Biological Determinism." Diaz, Moll and Mehan (1986) argue on the other hand that there is "Cultural Determinism." Cultural Determinism is defined as:

Differences in social class or ethnic group experiences are said to expose children to different linguistic and cognitive environments. These differences, in turn, are said to be differentially incompatible with the academic demands of the school (p. 190).

The authors go on to say that the differences in speech, linguistics, and cognitive methods are a determining factor in the failure or success of ethnically diverse students who have lower socio-economic backgrounds (Bernstein, 1971; Bernstein, 1973; Bereiter and Englishman, 1966; Hess and Shipman, 1965). What Diaz, Moll and Mehan reported was that context or setting and the child's history, culture and experiences are all appropriate to take into consideration when measuring the intelligence level of children. While the traditional educational system may choose very specific ways to measure the intelligence levels of children, ethnically diverse students who are disadvantaged economically have a hard time passing traditional tests used to measure intelligence. The authors argue that the test measuring intelligence should be context specific in order to accommodate all children. This might prove to give otherwise disadvantaged students a fair shake at academic excellence.

Communication

This intersection of education and culture cannot be complete without introducing communication. Richard Porter and Larry Samovar (1988) write about communication in Inter-Cultural Communication: A Reader:

Communication is now defined as a dynamic transactional behavior-affecting process in which sources and receivers intentionally code their behavior to produce messages that they transmit through a channel in order to induce or elicit particular attitudes or behaviors. Communication is complete only when the intended message recipient perceives the coded behavior attributes meaning to it and is affected by it (pg. 17).

Mowlana and Wilson (1990) talk about communication in The Passing of Modernity: Communication and the Transformation of Society:

...the process in which human and societal relationships are established, maintained, changed, or even terminated through the perceived meanings of signs, symbols, and language. Communication is not something that happens between two or more persons or things; it is an integral part of what persons and things are all about (pg 45).

Brummett, Putnam, and Crable (1980) in Principles of Human Communication describe the transactional nature of communication as being the "source sends a message which is picked up by...the receiver. Communication only occurs when there is a relay or transfer of meaning between people" (pg. 14).

There are essentially two schools of thought concerning the communication process: those who give credence to source-orientated communication and those who give credence

to receiver-orientated communication. The source-orientated school of thought deals with the message sender, the message, and the production of effective messages, while the receiver-orientated school of thought gives precedence to the receiver or how they respond to the stimuli.

Julia Wood (1982) describes communication in Human Communication: A Symbolic Interaction Perspective as a system that involves a transaction between communicators, a "dynamic process" in which the "whole is greater than the sum of its parts," including systemic parts that interrelate, and all systems of communication involve meaning constraints (the meaning is in the person not the word). The author goes on to state that definitions are determined by our culture, past experiences, attitudes, beliefs, values, motives and goals. We tend to define our world through things or understandings of experiences we've already had.

William V. Haney (1976) writes of communication in Communication: Concepts and Processes about the nature of communication processes and perception being a central part of such. Haney describes perception as "The process of making sense out of experience--of imputing meaning to experience" (pg. 41).

John Condon and Fathi Yousef (1975) talk about communication in An Introduction to Intercultural Communication:

...language is also a rallying symbol, a means of identification. It is a tool and, and for some, the lens through which "reality" is perceived, or the structure in which life is lived (p. 196).

Condon and Yosef go on to speak of language and the way it actually determines how we think, act and understand things in our world. The authors argue, "[language] does not merely record and transmit perceptions and thoughts, it actually helps to shape both" (pg. 171).

In her text, Speech Communication for the Classroom Teacher, Pamela Cooper (1991) discusses the characteristics of classroom. First of all the roles of the actors are very limited and complied to completely (the general role in classroom communication is the teacher as the question asker while the student is the question answerer and seldom do these characters change roles). The second characteristic of classroom communication is most messages given are informational in type rather than persuasive (most of the communication takes place in a presentation of the facts rather than trying to alter opinions). Another characteristic of classroom communication is that a large emphasis is placed upon improving the student's academic qualities (in order to move upward on the academic ladder the qualities must improve constantly). Finally the fourth characteristic of classroom communication is one of "evaluation" (in order to provide reasoning for progress or improvement of academic qualities one must be evaluated or tested; this does not only happen to the students but they also evaluate the teacher during the process, i.e., how fair he/she grades, etc.). As a society, we place a lot of emphasis on evalua-

tion. We constantly judge things. Unless everyone or everything is valued, grouped, and placed in categories, we cannot assess the situation in terms of stereotypes, prejudices and bias.

Barbara Bate (1988) speaks of non-verbal communication having three types of categories: "location, function, and meaning." The location in non-verbal signifies body, face, room, space, etc. Function is the enhancement or contradiction of the non-verbal message when used with the verbal message, and the meaning is the interpretation or symbol we place on the message. The communication process depends upon two or more people having a shared symbol system. When one of the two people interprets the symbol differently the communication process is hampered by different meanings. This happens when people speak different languages, or even have different life experiences while speaking the same language. Interpretation of the message, how or what we perceive its meaning to be, is largely based on personal experiences.

What then is communication? Communication comes in different forms (verbal, non-verbal, written messages, shared symbols, silence, gestures, etc.). When thinking of communication and culture there are certain aspects of communication that may become hampered when speaking to people from different cultures. Laray M. Barna's essay *Stumbling Blocks in Intercultural Communication* speaks of

the common stumbling blocks that occur when dealing with cultural differences. These are the several stumbling blocks that exist when trying to communicate to people from different cultures. First, we assume that people are essentially the same instead of different (no cultural differences, so no habit or idiom would need explaining). Second, is language (assuming that the behaviors that someone from a different culture displays are the same as own). The third stumbling block is, "non-verbal misinterpretations" (assuming that non-verbal behavior means the same for all cultural groups, i.e., for some groups not looking directly in the eyes is a sign of respect, especially for a child looking at an adult, whereas in the U.S. it is thought that you are distrustful if you cannot look someone in the eyes). The fourth stumbling block is, preconceived assumptions, and bias (essentially having a notion that you already know all about a certain group because of the stereotypes and already held biases). Number five is the need to place value or judgment on another's behavior [this goes back to the evaluation phase in classroom communication; we have to make one system better than the other but then one has to be worst also]. The sixth stumbling block is extreme anxiousness (anxiety about the meeting, the people, the differences; respect of ones customs, culture, traditions means a lot when dealing with someone from a different culture).

The reality of knowing that other cultures may value

different things, have different goals, lifestyles, and attitudes is a relief when overcoming the anxiety that any new situation brings. Knowing the information about common stumbling blocks when dealing with people who have different cultural backgrounds is a necessity to overcoming these stumbling blocks. These and other cultural differences are commonplace in American institutions, much of the misunderstandings that come from running into these stumbling blocks could be overcome with understanding and acceptance of different systems of cultural values and beliefs.

CURRENT RESEARCH ON EDUCATION

Current research trends hold to basically two schools of thought on education. The first school of thought holds to the notion that before we try to integrate multiple subjects or cultures into the curriculum we must first teach the histories and cultures of America and then we can concentrate on integrating the other unheard voices into the curriculum (Buchanan, 1992; Houston, 1990; D'Souza, 1991). Arthur Schlesinger, Jr. (1994) writes about his "dissenting opinion" in which he states:

I do not believe that we should magnify ethnic and racial themes at the expense of the unifying ideals that precariously hold our highly differentiated society together (pg. 534).

The second school of thought holds to the rising need to incorporate an interdisciplinary as well as a multicultural perspective into the curriculum; not only to provide a better well-rounded concept of the information pro-

vided but to also give students the working knowledge that goes with the information provided. This school of thought sees each student with potential and a prior experiential knowledge that they bring with them into the classroom. The research trends support the idea that there is something missing from the current teaching logic, specifically an essential working theory for incorporating multiple teaching influences that tie together in a holistic fashion to bridge the gap between book smart and street smart. Sam Crowell (1989) challenges the educational system as well as the students and society's thinking in his article *A New Way of Thinking: The Challenge of the Future:*

The greatest challenge facing education is not technology, not resources, not accountability--it is the need to discover with our students a new way of thinking. This quest does not require merely different information but rather a whole new way of viewing the world (pg. 60).

Renate and Geoffrey Caine (1990) write of an educational system that is based upon a "brain-based approach" to learning rather than rote memorization of knowledge which has been the traditional educational practice. The authors go on to give several methods that give parallels between the brain's functions and integrated learning and teaching methods that enhance the learning while allowing an understanding of both concepts and actual experience.

Basically all researchers hold to the idea that education's main function has been the socialization of children into the society to maintain and refurbish the status quo.

Evertt Reimer writes about such in School is Dead when he uses a quote from Thomas Hodgkins written in 1823:

Men had better be without education than be educated by their rulers; for this education is but the mere breaking in of the steer to the yoke; the mere discipline of the hunting dog, which by dint of severity is made to forego the strongest impulse of his nature, and instead of devouring his prey, to hasten with it to the feet of his master (pg. 159).

Whichever school of thought one tends to follow, one cannot dismiss the statistics that relay the failure of the educational system to reach some students, all of this at a time when diversity of the American population is commonplace and the educational system claims of awareness of the growing diversity of students while maintaining to be increasingly multicultural and inclusive with respect to the needs of the students.

Dolores V. Tanno and Fred Jandt (1994) talk about understanding our diverse society:

Our studies have provided great amounts of information, but they do not seem to have resulted in the self-reflection, self-definition and self-understanding that can lead to empowerment of those we study... multicultural studies have the potential of changing the nature of how groups perceive themselves; discovering contributing factors to school dropout rates among different marginalized groups, for example, has the potential of forever changing group identity whenever members of that group internalize and act on that information (pg. 38).

The need to look at the educational system's claim of being increasingly inclusive and multicultural to meet the needs of a diverse student population needs to be viewed

especially at a time when the claims of inclusivity and multiculturalism as an approach directly conflicts with the statistics that maintain that certain ethnic groups (other than white) tend toward a high degree of student failure. Several authors (Cortez, 1992; Ogbu and Matute-Bianchi, 1992; Sue and Padilla, 1992; Kagan, 1992; Cummins, 1989; McGroarty, 1992), maintain that there are different reasons why certain children from different ethnic groups have a higher tendency toward failure in the educational system than certain other ethnic groups and especially higher than the typical white ethnic mainstream student, they agree that one specific factor doesn't explain the failure, but rather that it is a combination of different things that determine who makes it and who doesn't in the educational system.

By assessing the classroom-as-text, the communication that takes place before any verbal communication takes place, this study will attempt to provide an explanation for why certain students don't make it in the system that claims to be inclusive and multicultural.

CHAPTER TWO

CLASSROOM-AS-TEXT

Classroom-as-text can be defined as the confluence of seating arrangements, space, proximity, written messages, pictures, use of color, grouping, etc. and use of such to communicate certain meaning to students before any verbal interaction takes place.

According to Barbara Bate (1988) nonverbal communication comes from four primary sources: "voice, face, body, and environment" (pg. 56). The nonverbal in a classroom environment are manifested by spatial proximities, the colors and objects used for design of the room, noise, lighting and use of space. Another aspect of communication that this essay will cover is the nonverbal or written message. Kenneth Burke (1988) defines humans as "symbol using creatures" in Communication and the sexes (pg. 78) and language as a symbol system. Burke goes on to speak of the way that humans create and interpret, use and misuse their symbols. Other scholars (Sapir, 1921; Whorf, 1956; Korybsik, 1933; Postman and Weingartner, 1966.) contend that language is the structure by which we place meaning on our world. Language influences the way people think and categorize their realities. Barbara Bate (1988) writes about language:

First, language codes and systems are not universal. Cultures have different ways of forming language as well as different words for similar experiences. Second, language has significant

influence over human thought. Though you can have a visual or musical experience without putting it into words, you will often try to communicate about it with words, names and labels that you or other people have available... you are largely limited to what your language permits you to think (pg. 79).

Since language as a symbol system shapes thought and perception of the world, then it also is an important factor in understanding how our culture, as well as other cultures, categorize items that hold value to said culture. Once we place meaning on some thing or some behavior, we label that thing or behavior and categorize it and thus create symbolic meaning. Experiences provide each individual with information to understand events, situations and people. Our cultural experiences direct what and how we see things and the value we place upon them.

The way we label and interpret people, situations, and events rely upon or involve two different referents: symbols and signs. Signs are things that directly refer to another specific idea or event. The stop signs we encounter on the roadway are examples of signs. Signs evoke response. When you see a stop sign, you stop; you don't have to think about it first. You just do it.

Symbols on the other hand do not have the same one-to-one representation with the things they stand for. Symbols have three main characteristics: 1) Symbols are conceptual; they are separate from the things they stand for, i.e., there is no association to what they represent; 2) Symbols

are changeable; they can mean different things at different times; and finally, 3) symbols are unclear; open to several interpretations at the same time.

David Holdcroft (1991) describes how Ferdinand De Saussure designated the signifier and the signified in language as the actual material thing or object and the concept for which it stands. The signifier stands for the material form of the object, i.e., the actual cat and the signified would be the definition of cat, or the written three-letter word that symbolizes the object, i.e, c-a-t.

In her chapter *Semiotics and Television* Ellen Seiter (1987) gives both Charles Pierce's and Umberto Eco's definitions of signs. Pierce uses three parts representative of the sign which include the "representament," the "object" and the "interpretant." Seiter indicates the representament is likened to Saussure's signifier, and the object would represent Saussure's signified and the interpretant would be "what we use to describe the first sign, and in our description we inevitably turn to another sign" (pg.19). Seiter quotes Eco's definition of signs:

A sign is everything that, on the grounds of a previously established convention, can be taken as something standing for something else (pg. 19).

Seiter (1987) goes on to describe Pierce's categories of signs. She talks of the three categories of signs being "symbolic" (which are the signs just described; arbitrary representations, i.e., language, words, etc.) "iconic" (what

the signifier looks like to how close in form it is to the actual signified or real thing) and finally the "indexical" (the signifier depends upon the signified to gain meaning, i.e., a protruding stomach on a woman means pregnancy, a dog scratching means fleas, etc.).

The message that is interpreted has to do with the experiences, values, situation, and environment, of the person or group that is receiving the message. The two symbol systems that are the most common are verbal and nonverbal communication.

William V. Haney (1976) speaks of the way that verbal as well as picture illustrations can be distorted in the communication process. Three things according to Haney happen to the pictures or verbal communication: they get added on to (more information), they get subtracted from (less information), or they become altered (the information is transformed or changed).

Pictures or art as well as written text are communication aspects. They communicate meaning to those who come in contact with them. Just as reading a book holds meaning and messages for the reader of the book, pictures and art hold meaning and messages for those who come in contact with that medium.

Text

The definition of text has differed from time to time. The text of the past dealt largely with the printed word;

what was read in magazines, newspapers, scholarly journals and books. More currently the definition of "text" or what constitutes "text" has taken a radical shift to involve certain areas that might have not in the past been deemed "text."

Richard Morris, (1993) in his article *Modernity's prometheus*, describes text as:

Anything that serves as the focal point of re-search-- "subjects," "speeches," "rituals," "oration," "poems," "journals," "films," "ideology," "traditions," "cognitions," "genres," "icons," "politics," "architecture," "documents," "cultures," and the like (pg. 140).

Morris goes on to explain about the word origins and roots of the words context and text:

"context" derives from the Latin term "contextus" (uniting, connection, interwoven,...) and has its root "contexto" (to weave together, twins...). "Text" derives from "textus" (a web; hence, structure, connection a mode of putting together in speech or writing) and has its root "texto" (to weave, hence, textum: woven cloth, a web.) Text and context, then, both originate as a weaving together, a uniting, connecting... (pg. 141).

According to Morris the definitions of text and context as well as word origins and root words tie the two words together in a much more complex way than previously assumed. The thought of something being interwoven or united with another item, such as a weaving cloth or a web, adds a significant dimension when applying these words to a communication situation. The notion is that the text is interwoven with the context.

Julie Thompson Klein (1992) describes "text" as:

No longer confined to a written representation of "reality" or, more narrowly, a work of literature. Any statement of experience--any oral or written record, any theory or method, any natural or human science--is a discursive practice that can be "read." A text might be... a novel or ethnographic record, a work of art or tool, a ritual or painting,... (pg. 10).

Richard Harvey Brown (1992) argues that society can also be defined as text and studied as one.

Sapir and Whorf (1977) as well as Roland Barthes (1977) all contend that we create codes in order to process the information provided by the writer or artist. The meanings are not outside us, but reside within us and are produced as a means to process or decode the information. Barthes (1977) writes that artist uses color, form and texture to get us to look at the painting but not beyond it. Where Barthes' real interest lies is within the reader or the art viewer. The viewer is said to have an active role in the process, a function, a contribution to the text, either to accept or reject it. The viewer thus places the symbolic meaning on the text and reduces it while making the author or painter just a mere producer of text.

As symbol using creatures we are bound by the way our society has trained us to decode the symbols. Our thoughts, past, experiences, values, and the situation all have to do with the way we decipher the code. Whether we are all from the same culture, were raised in the same household, or work and play in the same small town, we are bound by those unique experiences that separate our own experiences from

those of another's that we might see, hear about or even share. No matter how close we are to another person, we will not decipher the code in exactly the same way.

David Mandelbaum (1949) refers to Edward Sapir's (1929) hypothesis about language and the way it directs our perceptions, thoughts, and actions:

Language is not a more or less systematic inventory or the various items of experience which seem relevant to the individual, as is so often naively assumed, but is also a self-contained, creative, symbolic organization, which not only refers to experience for us by reason of its formal completeness and because of our unconscious projection of its implicit expectations into the field of experience (pg. 162).

Why does it matter that our perceptions will never be the same as another persons? It matters because we expect others to understand what we're trying to tell them right away. We forget that not everyone views the world in the same way. Often we think that we have shared meaning with another human being. When two people have trouble placing meaning on the same symbols, then it stands to reason, that when two people from different cultures try to share meaning through symbols there is likely to be misinterpretations. For one thing the two cultures would place different values on the symbols. Not all cultures value the same things or principles. There is a lot of room for misinterpretation. When two people communicate with cultural awareness then communication might be more mutual. This might not cure all of the misunderstandings but it opens the door for more

shared meaning.

Charles Bazerman (1992) writes of the text being "the representation of knowledge" (pg. 31). Bazerman goes on to talk about how text is the channel through which knowledge is dispensed and the substance to which knowing is externalized outside the "consciousness" of anyone.

Another form of "text" is the visual formation of pictures, sculptures, art, etc. Sonja Foss speaks of the value of the visual text:

As the conscious production or arrangement of sounds, colors, forms, movements, and other elements in a manner that affects or evokes response, visual art is included in the definition of rhetoric suggested by Ehninger--'all of the ways in which men [and women] may influence each others thinking and behavior through the strategic use of symbol' (pg. 328).

Thomas Benson (1985) writes of the need for critics to pay attention to the:

Communicative potentials of symbolic forms, to understand not only the forms themselves but also what listeners, readers, and watchers are likely to make of those forms (pg. 204).

According to Roland Hughes (1994) "The aesthetic and physical characteristics of visual images provide the elements to create a symbolic message..." (pg. 46).

Other aspects are considered communication barriers or enhancers, for example space, lighting, decor, colors, distance, etc. Distance can elicit communication or prevent it depending upon how far away one person is from the next, which way the furniture is arranged and how the seating is

grouped. Lighting is another factor in communication; it can enhance the situation or detract from it. Lighting can make the room visually appealing or dull and dingy. The same is true of color. Color can communicate warmth and comfort, or uneasiness, and anxiety. The decor used in a room can be friendly and inviting or be cold and unhappy. These become very real issues when defining the classroom-as-text. Classroom-as-text involves the classroom environment or climate as well as the non-verbal or written pictures and messages found in the classroom.

What does the classroom-as-text communicate to the students before any verbal communication takes place? For the purpose of this essay, classroom-as-text becomes the vehicle by which to assess the classroom environment in educational institutions claiming to be multicultural and inclusive. The following chapter describes the research procedures, methods and findings.

CHAPTER THREE

RESEARCH PROCEDURES, AND FINDINGS

The school in which research was done is located in a southern California school district. Within this school district two classrooms were chosen: One third-grade class and one second/third grade combination class. Two teachers were interviewed, one female and one male. Of the ten children interviewed, five were male and five were female. They ranged in age from seven to nine years old. The children were from four ethnic backgrounds; two Asian, four Caucasian, three Hispanic and one Black. The teachers were both Caucasian.

The project consisted of four research phases: 1) Researcher Participant (here after known as RP. The researcher wanted to be a participant involved in the project with the other participants; rather than a researcher that is studying subjects) observed classroom decor, seating arrangements, wall hangings, etc. (Polaroid pictures were taken of classrooms to refresh RP's memory during interview phase); 2) three interview sessions were conducted with each teacher to understand the atmosphere they were trying to create for their students and to ask them to share meaning of some of the objects or wallhangings observed by the RP; 3) interviews with the ten students; five from each classroom to ask about classroom decor and their recollections and ideas for decorating the classroom; and 4) a question-

naire was handed out to the whole class of third grade students, twenty-seven total. Asking their gender, their age, and one open-ended question asked students "pretend that you are the teacher, and this is your classroom to decorate, anyway you want, what would you bring from home to hand on the walls?" (The questionnaire asked what they would bring from home because the RP did not want students to be limited to what was already in the classroom or what their teacher had used to decorate.) The students were reminded there were no right answers, and that everybody was right in what they chose. Only the third grade class was chosen for the survey portion of the project because the combination class had gone off track (this district has year-around schooling - off track is what they call vacation time, which occurs three times a year for about a month at a time) before the interviewing phase was complete. All of the data was then compared and viewed for possible themes, and/or contradictions.

The interviews took place with each teacher participant and each elementary student participant separately; the elementary student participants interview sessions were taped to insure accuracy since there were many false starts, digressions, etc. on the part of the students. The teacher participants were recorded by the RP.

There was one initial interview with each participant and two later interviews for clarification and follow-up.

(A sample list of interview questions is provided in Appendix D teacher and E student.) These represent the original interview questions asked; not the follow-up or clarification questions. At the time these were written, the RP hadn't yet visited the classrooms, so no specific questions about decor could be included.

Classroom Observations

The classrooms were observed by the RP and the following is the description of the two classrooms. Room #1 represents the third-grade class. Room #1 was very long in appearance and the desks are arranged in four long rows that face the south wall or the front of the classroom. The teachers desk is located on the south wall looking toward the eastern wall. The chalkboard is west of the door directly in front of the students. There is an aisle-way that runs down the center of the room from the chalkboard to the back wall and separates the desk with three on one side of the aisle and two on the other side. Each desk is made for two students so there are six seated on the left side of the aisle and four seated on the right side of the aisle; altogether ten chairs per row.

The room is filled with student pictures and large-lined pages of words for stories, words explaining essays, words giving parts of language etc. On one wall there is a crystal ball banner, two feet by five feet, reading "we see a drug free future." The banner was surrounded by little

stars and in the center of each star was a child's picture and at the bottom of the banner were added the teacher's name and the grade level.

Directly beneath the banner is a billboard about four-square feet, consisting of such geometrical figures as cylinders, triangles, rectangles, squares, circles etc. From the point where the geometrical figures ended was another banner-type billboard (about four feet high by ten feet long) that had red butcher paper in the background and was covered by every kind of American coin and dollar currency (larger than life size) as well as food stamp examples, cashier check examples, savings bond examples, personal check examples, money order examples, pictures of gold and silver mines, etc.

The rest of the room is filled with either children's art work or reminders for grammar or writing and finally the rules and consequences. The rules are as follows:

- 1) Listen! Follow Directions
- 2) Raise your hand to speak. Do NOT interrupt!
- 3) Stay in your seat. Keep your hands and feet to yourself.
- 4) Treat others with dignity and respect.
- 5) Do your best daily to learn and improve.

The consequences were as follows:

- 1) Warning.
- 2) Loss of recess or P.E. time.

- 3) Time out.
- 4) Phone call home.
- 5) Referral to the office.

On the back wall there was a sign that seemed almost like rules and the text reads as follows:

In school I decrease the peace when I... Push--am not friendly to people. Don't work. Say bad words, fight, interrupt--can't behave, kick, punch people, argue, pinch, be greedy, referrals, be mean, pulling hair. Don't follow directions, call names, take things, make someone cry. Don't listen to adults, rip clothes, shove, hit others, noisy in class, spit at others, weapon, threaten, get hit in games, run on blacktop, talk back to teacher, elbowing, throwing toys, trip people, act badly, flip people off don't line up, ignore the teacher."

Next to this sign is its co-partner:

In school I increase the peace when I play nice, share, say thank you, don't complain, being nice, helping people. Don't push, help in class, be good. Am friendly, don't fight, make friends, say nice things, do your homework, help adults, be special, don't tease, play safe. Listen to the teacher, do Not permit fights.

This classroom's teacher is female, 39 years old, and has taught at this school for five years and has been a teacher for 21 years all together (hereinafter, Ms. C). This is her first time teaching third graders, she usually teaches sixth graders. She describes herself as a "old-fashioned teacher."

Room #2 is different in appearance from Room #1 not only in layout and design but in overall size. The door is on the western wall of the room and you walk in behind all of the student desks if you walked straight into the class-

room. The teacher's desk is flat against the west wall (actually looking at the wall). The student's desks and the chalkboard are all to the right after you walk in the door. The student's desks are arranged in conference-style groups with three groups of tables which makes the whole room in the shape of a horseshoe with the chalkboard at the open area of the horseshoe. One of the clusters of tables is made up of three tables pushed together two students per table (six total students in this cluster). The second cluster is made up of four tables pushed together with two tables facing the other two tables (eight total students in that cluster). The third cluster is made up of six tables of students facing six more tables of students (twelve students total in this cluster).

Room #2 is decorated as follows: There is a large billboard on one wall. This billboard has a male child blowing a horn (the child is dark skinned but the RP could not determine the ethnicity). There is also a banner statement saying, "we blow our horn for good work." Beneath the banner and next to the billboard there is student work, very neatly displayed in rows. This billboard takes up most of the wall (about six foot high by ten foot long). Another billboard (about six feet high and about six feet long) takes the remainder of the wall. This billboard is covered in bright yellow butcher paper and the students art projects, black and white penguins, are placed on top of the

paper. The penguin pattern is very uniform and all of the penguin's are very similar in appearance except for minor differences (wings put on upside down or sticking out, eyes placed closer together, etc.) All of the penguins seem to have precut parts (because there are no erratic cut marks suggesting the children didn't cut the parts out themselves). The penguins are all lined up in rows in a very orderly fashion.

Next to the penguins, but on a different wall, (on one side of the chalkboard) is an alphabet done in cursive writing and little drawings of people dressed in appropriate apparel to fit the letter of the alphabet, i.e., a nurse stood next to the letter n.

On the north wall is the chalkboard placed directly in the center with a billboard space on each side. Right above the chalkboard is the clock and the clock is decorated with a fluffy ghost and bats flying around it (it was Halloween time). A number line and an alphabet line are directly over the chalkboard.

On the other side of the chalkboard is a billboard that reads "self control leads to self respect." The picture shows two children who look angry, one on each side of the board, and in the middle of the billboard is a picture of two kids facing each other and talking.

The chalkboard is of a sliding type and on the outside of the cover there is another billboard with a bear lying in

a bed with a night cap on. The caption reads "read good books."

Above the board and next to the ghost clock are the classroom rules:

- 1) Come to school ready to learn
- 2) Keep hands and feet to yourself
- 3) Raise hand to speak
- 4) Stay in your seat
- 5) Follow directions first time told.

Another wall has windows all along it. Words hang on large-sized lined poster paper for the different vowel sounds. These were hung with clothes pins to the blinds.

This classroom's teacher was male, 48 years old and teaches a second/third grade combination class (hereinafter Mr. D.). This teacher has been at this school for eight years and has been a teacher for twenty years all together. He describes himself as "laid back and relaxed."

The two classrooms were significantly different in terms of order and structure. Room #1 wasn't as perfectly ordered as the second, but it had more pictures drawn by the children and colored with crayons. Most of the displays in Room #2 were done by an adult, or if a child did create it (as in the penguin) they were prepared prior to the actual construction. There was little room for error. Other students work displayed under the "we blow our horn for good work" heading is only hung up if the student has no errors.

So the work must be nearly perfect to get displayed.

Interviews

Before presenting the themes that occurred in the interviews with the students and teachers, it is necessary to share what it was, the atmosphere, the teachers were interested in communicating in their classroom decor. During the interview, Ms. C. relayed an interest in creating an atmosphere that is "print rich," "non-threatening," and "educational." She hangs things up on the wall to, "reinforce or review what we're going to study, things I have to put up, e.g., rules, things the kids are interested in, and the things kids bring me." When asked what she considered the schools biggest problem, Ms. C. responded, "poverty, poor kids, hungry kids and just not enough equipment all across the board."

Mr. D. expressed a desire to create an atmosphere of patience, one that is low key, friendly, and calm. He believes that, "The very enactment of the qualities that he would like to see his students engage in is the best way to create the desired mood." He also believes this is a crucial time for the children to enjoy their education and to have fun at school because it may be what keeps them from succumbing to peer pressure in the future.

With these in mind, we explore themes and contradictions.

There were two categories of themes that were apparent

in the interview portion of the research. The first is single-context them, that is a theme that ran through one classroom only. The second is the joint-context them or that theme running in both classrooms.

Single-Context Themes

Room #1 (Ms. C's classroom) had a primary theme of money. Three students mentioned money as did Ms. C. This is also the room displaying every type of American currency. An eight-year old Asian-American male (D1) responded in the interview:

RP: What is your favorite subject?

D1: getting rich

RP: What do you want to be when you grow up?

D1: a Doctor

RP: Why?

D1 make more money.

An eight-year old (S1) born in Taiwan, with family from Laos, has been in America for six years:

RP: What would you like to be when you grow up?

S1: Doctor

RP: Why?

S1: Mom told me so to get rich.

A third student is a Black male, nine-years old (R1), also made reference to money in his interview:

RP: What is your favorite subject?

R1: Math

RP: What part of Math?

R1: adding money.

A secondary theme in Room #1 is drawings/artworks by the children:

RP: When you walk in the classroom how does it make you feel?

R1: It makes me feel good.

RP: Really... why?

R1: Because I like all the decorating, all the kids art... it's really cool.

RP: If you could pick what stayed on the walls and what comes off what would you pick to keep up and what would you take down?

R1: Everything, cause I love everything... everybodys art and stuff.

RP: Everything? You'd leave everything up? Why?

R1: Cause everybody's a good artist and it's cool...

C1 is an eight-year old Caucasian female:

RP: What's your favorite subject?

C1: Art

RP: if you could decorate the classroom any way you wanted to, how would you decorate it?

C1: I would let the kids... like if they wanted to... I would let them paint the walls, so more kids would come in the school and they'd think the school is real cool and the kids are real nice.

E1 is also an eight-year old female Caucasian:

RP: ...what would you leave up and what would you take down?

E1: up... the sun and the tree picture... the writings sloppy pictures down... the ones that go out of the lines.

RP: What is your favorite subject?

E1: Art.

The art theme was apparent in both student and teacher interviews as well as in the classroom text.

Room #2 had two themes: the penguins and the "read good books" billboard. The penguins theme ran across the teacher interviews as well as the student's interviews.

M2 is a nine-year old Hispanic female, in third grade:

RP: Of all the stuff hanging on the walls which do you like best?

M2: In the classroom right now... I like all the things... all the penguins that are up there.

RP: You like the penguins? What do you like best about those?

M2: Just the way they look... cause they're one of my favorite animals.

A2 is a Caucasian female, age seven, in second grade:

RP: Of all the stuff hanging on the walls in the classroom what do you like best?

A2: The penguins.

RP: Oh, you like the penguins too? Why?

A2: Yes... because they're cute.

J2 is a Caucasian, male, age seven, in second grade:

RP: Of all the stuff hanging on the walls, what do you like the best?

J2: The penguins.

D2 is a male, Hispanic student, nine years old and in third grade:

RP: Of all the stuff hanging on the walls, what do you like best?

D2: The penguins.

RP: You like the penguins best? Why?

D2: Cause they're funny.

C2 is a female, Hispanic student, eight years old and in third grade:

RP: If you could hang anything on the walls you wanted; what would you hang up?

C2: Penguins poster.

When asked, "What have you hung on your walls, or what aspect of your classroom indicates the most about you as a teacher? What would you be most proud to be associated with?" Mr. D. responded, "I'd have to say the penguins... I really like the way those penguins turned out."

The second, single-context theme Room #2 is the "read good books" billboard:

RP: Do you ever read any of the stuff hanging on the walls?

A2: No..

RP: Do you remember any of it?

A2: No.. but... you know that one bear that's sleeping?

RP: Um... hum.

A2: We got that one yesterday.

RP: Oh, that's a new one, huh?

A2: Uh..huh

RP: Do you know what it says?

A2: Yes, it says read a good book.

RP: Do you ever read any of the stuff hanging on the walls?

D2: Sometimes

RP: Do you remember any of it?

D2: Read good book

RP: Oh, is that the new thing up on the board now?

D2: Yes

RP: What's that about... I didn't get a chance to see it yet?

D2: It's about when you are reading... how he opens it up right there and shows us it.

RP: Oh... What's in the picture?

D2: A bear sleeping.

RP: Oh... he's sleeping...

D2: Yes.

RP: What does it say?

D2: Read good books.

RP: Do you ever read any of the stuff hanging on the walls?

C2: No

RP: How about the new bulletin board?

C2: Read a good book.

RP: Is there a bear in it?

C2: Yes.

RP: What is he doing?

C2: He's sleeping.

Joint Context-Themes

The first theme that occurred across both classroom's in both teacher and student interviews was the "Math" theme. Six of the ten students chose math as their favorite subject and two other students mentioned math when the RP asked them about their favorite subjects. When asked if they had the opportunity to do their favorite subjects often, both students replied no, but "we do a lot of math." Of the six students, five were male and one female, with each room represented by three students. The other two students who mentioned math were both female, each from a different classroom. Of the six students, two were Asian, one was Black, two were Hispanic and one was Caucasian. The two other students were both Caucasian. Both teachers had mentioned in the interviews that the focus of the school at this particular time was D.O.L. or daily oral language, but

both had also mentioned that the school was tending toward a more math and science emphasis in the near future. Finally, both classrooms displayed some math. Room #1 had the most. The money chart that covered the entire wall, and also in the geometrical figures that were displayed in another billboard. Room #2 displayed math more subtly, mostly in the number line above the alphabet chart.

Another joint-context them was "Rules." Rules were posted in both classrooms. The teachers both explained how they came up with their classroom rules:

Ms. C. indicated the rules were something that teachers had to display in their rooms. While the teacher is responsible for making the rules and having equal and reasonable consequences, they had to be approved by the principal.

Mr. D. indicated he and the students sit down together and make up the rules at the beginning of the first class. They negotiated them and when they agree on the rules, they are displayed.

Students elaborated on the "Rules" themselves:

RP: Who makes up the classroom rules?

R1: Well, usually the principal and the teachers.

RP: Do you know what the classroom rules are?

R1: Raise your hand to speak... no body contact, treat others with dignity and respect, and don't interrupt.

RP: Who picks the classroom rules?

D1: Teacher

RP: Do you know what the classroom rules are?

D1: Yeah... others with dignity and respect.

RP: Do you remember any others?

D1: Keep your hands and feet to yourself... don't interrupt.

RP: Is that it?

D1: I think so.

RP: Who makes the classroom rules?

C1: Ms. C... because she wants us to follow the rules so we could be like good kids... cause see we're the biggest on the playground.

RP: Do you know what the rules are?

C1: The first one is keep your hands and feet to yourself... the second one is to NEVER INTERRUPT when teacher's talking... I can't remember the third or fourth.

RP: Who decides what the rules are?

E1: The teacher

RP: Do you know what those classroom rules are?

E1: One is keep your hands and feet to yourself and do not interrupt... raise your hand to speak... listen and follow directions... do your best daily.

RP: What about the classroom rules, do you remember them?

S1: I know one... don't interrupt when teacher is talking... keep your hands and feet to yourself and respect everybody with dignity and respect.

Room #2 students had their own views of how rules were agreed upon:

RP: Do you remember what the classroom rules are?

M2: Well, we had them last year; they're come to school ready to learn, raise hand to speak; keep hands and feet to yourself; and follow directions first time told... and did I say stay in your seat?

RP: I don't think so... you had them last year... did you have Mr. D. last year?

M2: Yeah, i had him last year when I was in second grade and then I had Ms. T's class, but we had too many kids... so some of the kids had to go to another classroom.

RP: Did the students come up with the rules?

M2: Yes... sometimes we would help the teacher think of them. We would sit down on the floor and the teacher would sit on the seat and we would raise our hand and then he would say, "Ok, what rules should we use."

RP: Oh, ok... you'd kind of help him come up with the rules in Mr. D's class? Is that how you did it?

M2: Yeah.

RP: And you ended up with the same rules.

M2: I guess so.

RP: Who makes up the rules?

A2: The teacher.

RP: The teacher does? How about in Mr. D's class?

Did you guys make them up together?

A2: No.

RP: Do you know what the rules are?

A2: Keep hands and arms to yourself and don't hit nobody and some other stuff, but I forgot.

RP: Do you remember the classroom rules?

D2: No.

RP: Who makes up the rules?

D2: The school.

RP: Do you know what the classroom rules are?

C2: Yes.

RP: Can you tell me.

C2: Come to school ready to learn... raise hand to speak... keep hands and feet to yourself and come to... oh, did I already say that?

RP: Yes.

C2: And follow directions first time told.

RP: Who makes the rules?

C2: I don't know.

RP: How about those classroom rules; can you remember any of them?

J2: Yes... follow directions first time told... keep hands and feet to yourself... can't eat in class... can't chew gum in class

RP: Who made the classroom rules?

J2: Some of the answers we told him some of the things to put up there.

RP: You guys... the kids did?

J2: Yes.

RP: How did that happen? Did you all sit down together somewhere or what happened?

J2: It was the first day of second grade and he said, "Who can make up some rules?" and then we started making up some rules...oh, and then we just put them up, then we picked out the best ones.

RP: Who picked out the best ones?

J2: Teacher did.

Survey Themes

Survey themes were student surveys from the third grade class. Fourteen females and thirteen males completed the questionnaires for a total of twenty-seven. Eighteen of the respondents were eight-year olds, and the rest were nine years old.

There were five distinct themes emerging from the questionnaires: 1) Food, 2) Family, 3) School, 4) Nature, and 5) Cartoons. Responses agreeably fit in different categories and the RP made a decision based on the number of times the student mentioned the category items. The surveys that had food themes numbered four, so did those surveys that mentioned family. The school theme was found in five surveys. This category was chosen if the student wrote down items visible in the classroom while the survey was being conducted, i.e., money, schedules, word banks, etc. The

cartoon was found in six surveys, and nature was found in eight. The nature category was made up of ideas that included the grand canyon, animals, the solar system, flowers, doing activities, swimming, animal skin rugs, etc.

Analysis

From the analysis, it appeared to the RP that there were some contradictions that might send mixed messages to the students. The most apparent contradiction arose in the single-context theme of "read good books." The billboard pictured a sleeping bear. Every student who described the bear, described it as sleeping. To sleep is not to read. In the picture, the bear's eyes are open, but he is lying in the prone position in bed, on his side, like he's ready to sleep. The words don't seem to back up or relay the same message as the visual content. The students more readily remembered that the bear was sleeping rather than reading.

The next contradiction appeared in the joint-context theme of "Rules," specifically as it related to how rules were formed. There seemed to be confusion on the part of the students about their role in creating the rules. While the teacher indicated to the RP that the rules were negotiated, student interviews indicated otherwise, for example:

RP: Do you remember what the classroom rules are?

M2: Well, we had them last year; they're come to school ready to learn...

RP: ...Did you have Mr. D. last year?

M2: Yeah, I had him last year when I was in second grade and then I had Ms. T's class, but we had too many kids... so some had to go to another classroom.

RP: Did the students come up with the rules?

M2: Yes... sometimes we would help the teacher think of them. We would sit down on the floor and the teacher would sit on the seat and we would raise our hand and then he would say, "OK, what rules should we use?"

RP: Oh, ok... you kind of help him come up with the rules in Mr. D's class? Is that how you did it?

M2: Yeah.

RP: And you ended up with the same rules?

M2: I guess so.

One thing the RP found overwhelmingly regrettable in the process of understanding the classroom-as-text was the concern on the faces of the children when asked a question or given a survey to complete. Even when they were assured there were no wrong answers, they scrambled to look at their neighbor's papers and answers to see if they were "right." The RP remembered the children's responses to the questions about the "we blow our horn for good work" bulletin board. The children relayed that only perfect papers were hung up on that wall. Two of the children had never had any work on that board and really didn't think they ever would. The children's answers about what would be left up on the walls and what would be taken down also came to mind:

RP: What would you leave up and what would you take down?

E1: ...sloppy pictures down... the ones that go out of the lines.

RP: What would you leave up and what would you take down?

D1: leave on beach... ugly pictures down

RP: What is ugly?

D1: scrabbles, scribble scrabbles, no color.

Altogether, the themes and some of the contradictions they represent allow insight into the notion of multicultural education and inclusivity. The goal of multicultural education is to empower all students regardless of race, gender or economic status. Inclusive: including... taking everyone's view into account. The contradiction lies in the notion that the educational system is anything different than it was at its beginning: a place to socialize a particular set of rules rather than a pluralistic set of rules. The penguins that all look alike, the rules, the so-called, "jointly-determined" rules, the emphasis on math as the road to riches, and the "sleeping bear" that is supposed to symbolize reading, all point to the notion of monoculture and to the idea of exclusion if one does not think/act in the approved manner. The sleeping bear symbol sums it up: Reading does not require active engagement and a questioning mind. Rather it conveys passivity.

When the RP started this project, she was given some facts about the students in rooms #1 and #2. Some of these students are labeled Chapter One students, which means they are the students who tested at the bottom 25% of test scores in the district. This RP understands too well what that label almost led her to believe about these students: that they are not bright, perhaps not even educatable. These students were articulate and honest, bright and energetic. They will not remain so if they are given messages that communicate passivity and conformity.

CHAPTER FOUR

IMPLICATIONS, FUTURE RESEARCH

This attempt to assess the classroom-as-text to determine whether there is a gap between the educational system's claim of being increasingly multicultural and inclusive and the actual reality is just a beginning step. There does indeed appear to be a huge gap between the claim and the reality. The actual reality is that the educational system is failing those students from ethnically-diverse households. The voice that is heard in the educational institution is still monocultural and it espouses a surface multiculturalism rather than a deep-seated commitment to diversity. The main function of old is still the function of new. As Reimer stated, schools provide four distinct school functions:

Custodial care, social-role selection, indoctrination, and education (defined in terms of development of skills and knowledge) (pg. 33).

Reimer, in School is Dead, and Bowles and Gintis in Schooling in Capitalist America were correct; they are correct. Instead of educating American youth to be future problem solvers, the educational institutions are training them to not question.

The voices that could be used to bridge the gap between an actual institution that is multiculturally inclusive and one that touts multiculturalism are the voices of the children. The children are not included in what seems to be the

very decisions that do affect their whole futures, educationally and otherwise.

In a true democratic society, meaning and problem solving are negotiated. Negotiation requires that all voices be heard and that opposing voices are not smothered.

In the educational system, the only people who don't appear to have a voice are the children. They are, in fact, kept silent in the hopes that someday they will learn that they are better off silent.

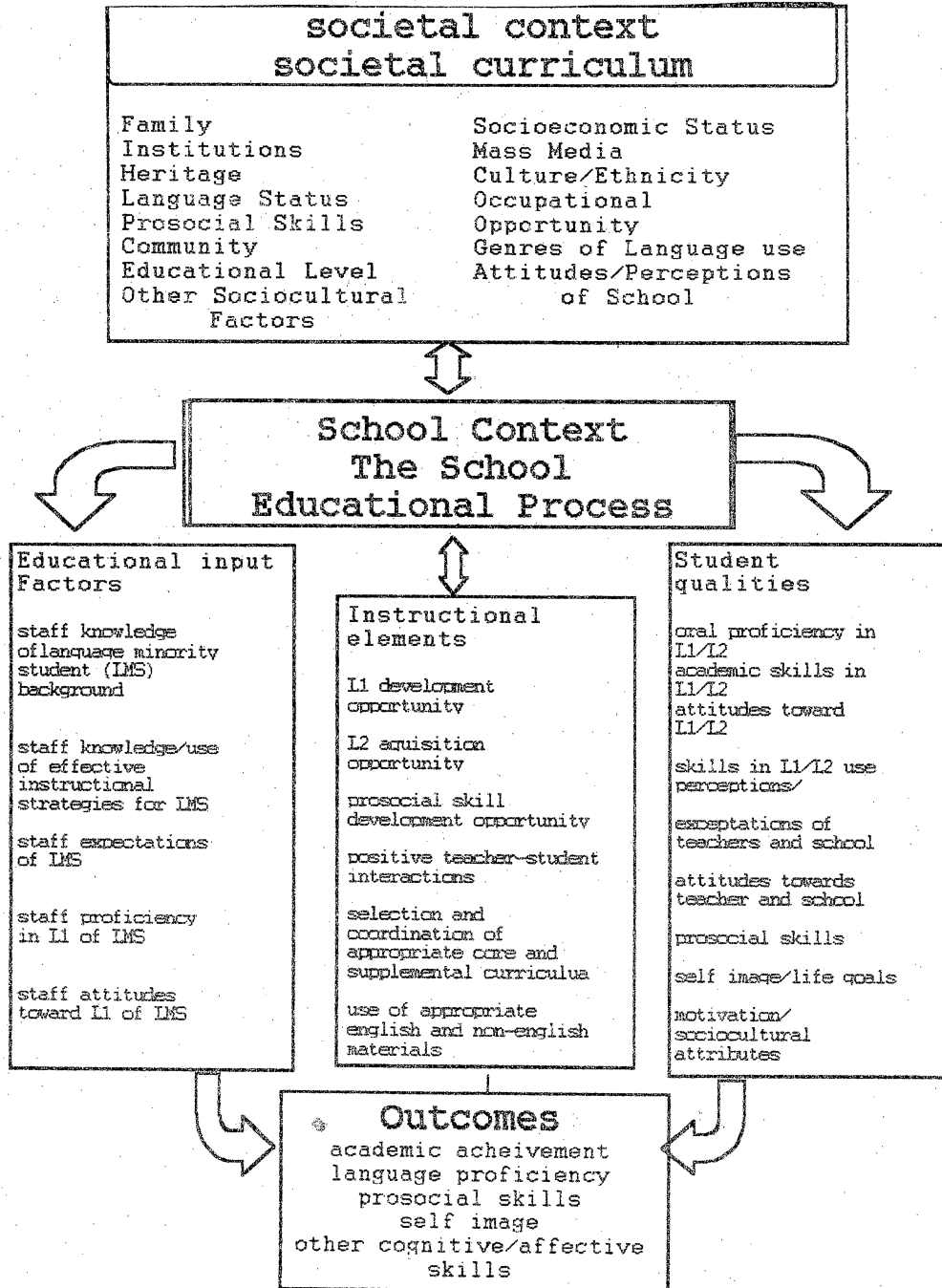
Future research should focus on studies that invite student voices. They are, finally, the ones who most intimately understand when inclusivity is present and when it is not.

APPENDIX A

The Education of Language Minority Students

A Contextual Interaction Model

By: Carlos Cortez



APPENDIX B

Perspectives on Failure to Achieve and Possible Solutions:

Beyond Language Social and Cultural Factors in Schooling
Language Minority Youth by: Stanley Sue and Amando Padilla

Perspectives	Attributes of Blame	Primary Solution
Genetic Inferiority -minorities fail to do well because they are genetically inferior	The groups themselves, not society are to blame	No solution is possible since little can be done to change heredity.
Cultural Deficit -minorities fail to do well because their culture is viewed as deficient.	The groups themselves, as well as social prejudice and discrimination are to be blamed.	Train minorities to be less deficient and eliminate prejudice and discrimination.
Cultural Mismatch -minorities fail to achieve because their cultural traits are incompatible with those in the United States.	No one is responsible since cultures just happen to be different.	Change groups so that they can participate in the mainstream, but also change the schools to better accommodate and ameliorate the mismatch.
Cultural Interaction - minorities fail to achieve because of an unfortunate interaction of many factors.	No one factor, group, or institution is responsible since outcomes are produced through the interaction of many factors such as circumstances, values, etc.	Change one or more of the factors or the context to alter the interaction and thereby change the outcomes.

APPENDIX C

Value and Conflict Paradoxes

by: Stanley Sue and Amando Padilla

Conflicting Elements	Effects	Possible Solutions
Etic -Human beings are all alike Emic -Human beings differ according to culture	Ignores cultural diversity Cannot generalize or compare cultures	Alternation, Co-existence
Assimilation -become American and merge into society Pluralism - allow for and appreciate cultural diversity	Loss of ethnic culture Co-existence of separate and distinct groups	Co-existence, divergent thinking
Equal Opportunity -apply same color blind criteria to all Equality of outcomes -see that minorities are proportionately represented	Unequal outcomes Differential treatment (discrimination)	Mediation, alteration, higher level of abstraction
Modal Personality -study between group differences Individual Differences -study within group differences	Ignores within group variations Ignores between group variations	Divergent thinking, mediation, alternation
Presence of Prejudice/Discrimination -minorities are oppressed in society Absence of Prejudice/Discrimination opportunities are equal for all	Blame society, must eliminate discrimination Blame minorities, up to minorities to achieve	Co-existence

APPENDIX D

Research Questions
(Teacher Sample)

- 1) Who decides how your classroom is decorated?
- 2) What considerations are taken into account when decorating?
- 3) Who decides the seating arrangement?
- 4) Who decides how the desks are arranged?
- 5) Do you ever deviate from the seating arrangement (both 3&4)?
- 6) When you were in school to become a teacher did you learn how to decorate the classroom?
- 7) Who decides what is hung on the walls? What considerations are used when deciding this?
- 8) Do you ever deviate from this?
- 9) What, if any, mood are you trying to create in your classroom?
- 10) Do you think that your classroom decor enhances this environment?
- 11) Do you think the seating arrangement enhances this environment?
- 12) What have you hung on your walls, or what aspect of your classroom indicates the most about you as a teacher? What would you be the most proud to be associated with?
- 13) How long have you been a teacher?

- 14) Do you decorate differently for different grade levels?
- 15) Do you decorate differently every year or do you keep the same basic decor?
- 16) How old are you (voluntary).
- 17) Where did you go to school to become a teacher?
- 18) Where did you go to school when you were growing up?
Elementary School? Junior High School? High School?
- 19) Was it much different when or where you went to school than it is now? How so?
- 20) Why did you choose to become a teacher originally? Are the same reasons your driving force now? If not, what is?

APPENDIX E

Research Questions (Student Samples)

- 1) Who decorate the classroom walls? Do you know how that is decided? How?
- 2) What do you like best that is hanging on the walls?
- 3) Why?
- 4) Do you ever read the stuff on the walls?
- 5) If you read it, what does it say? What does it mean to you?
- 6) Have you ever read any of the books in this classroom?
- 7) If so, which books? Did you like them?
- 8) How old are you?
- 9) If you could pick any one thing to bring from home to hang on this classroom wall, what would it be? Why?

**Note, this is just a sample of the interview questions for the students; not to be confused with the survey questionnaire passed out to the class.

APPENDIX F

Student Surveys

GIRL

BOY

AGE 9

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS? Food Pictures Food

GIRL _____

BOY _____

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM . YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS ?

a picture of a snackbar

GIRL _____

BOY X

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS ?

≠ secret

GIRL _____

BOY X

AGE 9

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS ?

Candyparal is
moh key

GIRL X

BOY _____

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS?

Pictures of my family and
Poster too.

GIRL _____

BOY ~~_____~~

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS?

All pictures of my
uncle.

GIRL _____

BOY X

AGE 9

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM . YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS ?

First I'll put posters
then I'll put pictures like classic
then I'll put pictures of my family car

GIRL _____

BOY X

AGE 1

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS ?

I Will Put a Pictures of my Family

GIRL X

BOY _____

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM . YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS ?

Pictures Posters Fake money My baby picture
Drawings Paintings GEOMETRY

GIRL ✓

BOY _____

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM . YOU CAN DECORATE IT ANY WAY YOU WANT . WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS ?

*I will put a pictures
of more money.*

GIRL _____

BOY

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS?

softball Pictures Money, baseball
stove bats hanging
to do on rainy days
pictures of my class

GIRL _____

BOY

AGE 9

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS?

Football Pictures, Money, baseball Pictures, Posters, Candy, Football cards,

GIRL X

BOY _____

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM . YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS ?

Picture / Posters / Activities / Signs / Notes
Notes / chedules

GIRL X

BOY _____

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS?

First I'll put Demon Bunnys,
Then all put biker in ce 3 row mars,
Scout Rangers,
1/2 troopers, A name rials CS Tiny Icons,
Aladdin.

GIRL _____

BOY _____

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS?

posters pictures power ranger

monkeys

Lion King

GIRL X

BOY _____

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS?

Posters and Pictures
17 and Power Rangers

GIRL ✓

BOY _____

AGE 9

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS?

I love a power Kangre with power
Kangre. I love power Kangre.
I love my sister I eat pizza

GIRL _____

BOY X

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM . YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS ?

a posters power Ranger Blue

GIRL _____

BOY Bo

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM . YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS ? pictures of Disneyland

GIRL X

BOY _____

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM . YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS ?

I would put animal skins
on the wall Meerkat, Lion,
Mink, tiger, wolf, Hyena, zebra,
Camels, cats, Dogs, Deers, Cows, bears,

GIRL X

BOY _____

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS?

Art drawings Stuffed Animals Posters Cats

Pictures of the Grand Canyon

glue a puzzle together and hang it up

GIRL X

BOY _____

AGE 9

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS ?

Pictures and a birad of Paper

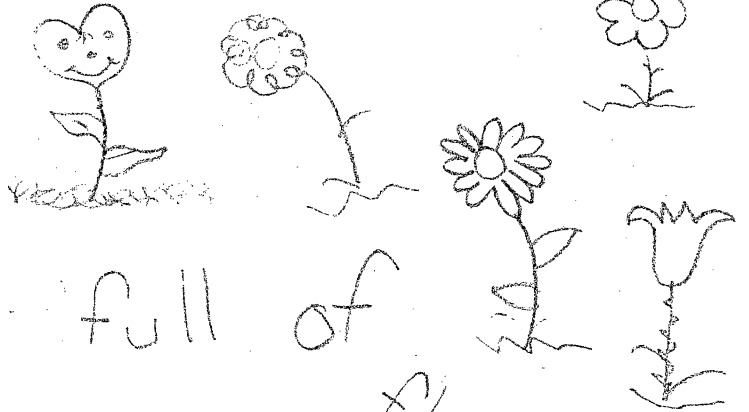
GIRL

BOY

AGE 9

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS?

~~Make this class~~



Make this class full of flowers

GIRL X

BOY _____

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM . YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS ?

A picture of going swimming in the summer

GIRL _____

BOY X

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS?

the thing that we do

GIRL _____

BOY X

AGE 9

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS?

I would put my 1,500,000 DOLLAR comic book on the wall. base ball cars and pelpe will draw art and je on the wall, and haje for soler sisme on the wall. jery for seginge.

GIRL _____

BOY X

AGE 8

PRETEND YOU ARE THE TEACHER AND THIS IS YOUR CLASSROOM. YOU CAN DECORATE IT ANY WAY YOU WANT. WHAT WOULD YOU BRING FROM HOME TO HANG ON THE WALLS?

animal pictures, posters and color pictures

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