A STUDY OF MULTI-CULTURAL EDUCATION

AN HONORS THESIS (ID 499)

by

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In the year 33 BC, Alexander of Macedonia was the sole ruler of all the kingdoms comprising Western civilization. At this time he issued a set of orders encouraging his Greek soldiers to marry the barbaros, or foreigners, whom they had conquered. He also established the city of Alexandria, Egypt, as a center of world-wide learning. His goals in these actions was to encourage the transmission of knowledge and understanding between the numerous cultures of the area, extending from Greece to India and from the Black Sea to the Indian Ocean.

In another time, the fourteenth century, there lived a nobleman, Enguerrand de Coucy VII. This Lord de Coucy was one of the most politically powerful and persuasive men in France for nearly a half-century. His secret for success is clearly indicated by the comments of his contemporaries:

And I knew four lords who were the best entertainers of others of all that I knew: they were the Duke of Brabant, the Count of Foix, the Count of Savoy, and especially the Lord of Coucy; for he was the most gracious and persuasive lord in all Christendom... the most well-versed in all customs. That was the repute he bore among all lords and ladies in France, England, Germany, and Lombardy and in all places where he was known, for in his time he had traveled much and seen much of the world, and also he was naturally inclined to be polite.

Both Alexander the Great and Enguerrand de Coucy lived in times when there was relatively little contact and interdependence between the different peoples of the world. Yet
they both understood the need, if interactions between
themselves and others were to be successful, of learning
to appreciate and to attempt to understand the customs,
ways, and knowledge of people foreign to themselves.

Today, in the twentieth century, Americans have become a cosmopolitan people. Due to our vast technology, we are in instant communication and nearly instant physical contact with people of customs and ways foreign to ourselves. We are daily facing situations of contact and inter-action with others. This is not only on an international scale, such as our relations with the O.P.E.C. countries, or the Far East, but at home as well, when the truckers and farmers struggle for fuel, or the migrant workers strike for living wages, or the suburbs and cities bicker over local zonings. This contact is seen in a microsm in our schools where rich, poor, black, white, asiatic, urban, suburban, and rural children come in daily contact with each other.

Our rapid growth in inter-dependency and interactions with others demands, as it has in earlier times, a greater understanding by the participants of each other. An understanding of each other's customs, habits, ambitions and desires is needed to insure a true, sincere, and fruitful cooperation amongst the participants. We Americans, as we become cosmopolitan, need to be educated in such a manner as to promote this cooperation. That is, we need to be
educated in a manner that will increase our awareness of
the cultural and economic situations of those with whom
we have contact.

Is it possible for modern Americans to learn what
our predecessors had? The answer is obviously yes, for
there are modern success stories which attest to this, for
example that of John Woodcock, the former United States
liaison officer to the People's Republic of China, who has
been a successful international businessman and diplomat,
due to his study of his customers and adaptations to their
habits and customs.

As there is a great gap between saying something is
learnable and necessary and the actual teaching of it,
another portion of this paper will be applied to the teach­
ing techniques, skills and advantages of this appreciation
of man's cross-cultural and intra-cultural diversity.

The bio-sphere in which we live is the result of a
long series of adaptations and modifications, collectively
called the process of evolution. Evolution is defined as,
"the theory that groups of organisms, as species, may change 
with passage of time so that descendents differ morphologi­
cally and physiologically from their ancestors," and is 
basically a struggle between a living creature and its
environment. A commonly cited example are Darwin's finches
in the Galapago Islands, each species of which had developed particular breeding and feeding habits. These modifications within a species, over the course of a long period of time, are in reaction to numerous factors such as the climate, predators, the local topology and food sources.

Mankind has been subject to the effects of these factors, like any other life on this planet. In the million years since man first made his appearance on earth he has developed and modified himself to combat the weather, to protect him from his predators and to secure a food source. Some of these developments men share with the other primates, our closest cousins, and some are unique to homo sapiens.

These unique characteristics are those that define homo sapiens. Before discussing the uniqueness of man among life, and the varieties of men, the commonalities shared with other life forms must be looked at.

All life forms need certain minimal requirements to exist. The most elementary of these are oxygen, water, sunlight (used in the synthizing of food), and food itself. Along with these there are several other universal traits, namely,

... all living beings have the capacity to reproduce far beyond the environment's capacity, and therefore due to the shortages of food thus occurring, competition occurs. Those creatures with a capacity to survive this struggle will continue to exist.

Men share these characteristics with all life and they
also share various traits with particular members of the animal kingdom. We are generally fleet-of-foot like a leopard, eyes similar to hawks, and acute senses of hearing and smell, comparative to many of the smaller life forms. It may be said that, in humans, none of these traits are predominant, all are present and actively used in life.

As a primate, the closest evolutionary "cousins" that we have are the apes and the monkeys. With these other primates we share several important features. These characteristics are non-physical and generally represent a larger mental capacity. The traits referred to here are those of social learning, tool-making, cooperation in hunting, and a social organization. With these features, all primates have fundamental communication systems.

Homo sapiens are the most numerous and the most widely spread of the giant forms of life on this planet. The general physical reasons for this are that humans are multicellular, bisexual, terrestrial beings with a highly developed brain, which gives them good senses and manipulative abilities. The uniqueness of humans lies not in the presence of these traits, but in their levels of development, primarily in the areas of tool making, rationalism and language.

So any definition of human uniqueness obviously would have to be based on differences in degree. Humans exhibit more of certain behaviors than other animals. In addition, although behaviors
that appear similar to those of humans are exhibited by various animal species, no other species shows the full spectrum of human behaviors.\(^7\)

Although man is a single species, there is a great deal of variety shown amongst the various groups of men. These variations—in size, skin color, hair, eye color, body proportions and so forth—have existed for long periods of time. However, the evidence which we have at present leads to the inference then, as now, human populations living in various parts of the world could reasonably be classified into separate races, but not into different species.\(^8\)

In other words, these variations are minor and have developed in natural evolutionary modifications, as it is possible to show, of the environment. It should be noted that while these traits have biological foundations, namely for survival in isolated situations, modern technology is rapidly intermingling the various traits of men and also, to a large degree, removing the need for continued biological evolution in man. It is only necessary to illustrate these variations before passing onto homo sapien's most unique characteristic—his brain and its activities.

The physical differences of humans are caused by responding to the environment. For instance,

A comparative study on hand blood flow and temperature has been carried on with Eskimos in the Canadian Eastern Arctic and on medical students living in a temperate climate. One of the effects of chronic exposure of the individual to cold is a
reduction in the ambient temperature required for comfort. At this low ambient temperature, the hand blood flow of the Eskimo is twice that of the white man and the skin temperature of his hand is greater. The volume of the hand blood flow of the Eskimo changes more slowly in response to local cold. The degree of spontaneous fluctuation in hand blood flow is greater in the Eskimo and increases in both groups as the local temperature of the hand increases. The alterations which occur in the hand blood flow following chronic exposure to cold would appear to entrance hand function in the cold.9

The Eskimo has altered himself to improve his condition in the environment. Similarly, natives of the Andes Mountains have adapted themselves to the high altitudes. They have developed to a condition where they have a high red blood count, increased blood and hemoglobin volume, increased size of the lung cavity and an increase in certain body acids. These adaptations help them to survive in the high altitudes. However, to other humans, these physical conditions are the symptoms of a disease called secondary polycythemia.10 Obviously, the Andes natives have evolved slightly different than other humans.

As these relatively obscure cases imply the differences between men are many, but again, are insignificant when compared to the similarities such as true bipedalism, highly complex speach and highly creative intellects.

It was noted earlier that man's most unique trait is in his behavior. Man's behavior comes from his development of culture, which in turn, has improved his situation.

The ability to do so has of course proved advantageous in all parts of the world and
at all times, with the result that ortho-
selection has tended to develop the mental
abilities of mankind to an equivalent degree
in all populations.\textsuperscript{11}

The existence of human culture is, therefore, one of the
strong links between men. But what is culture and where
did it come from?

As to its beginnings, "... culture originated
and developed out of the pre-cultural activities of our
remote ancestors and has served as an integral part of the
environment of man ever since."\textsuperscript{12} We cannot escape from
culture for it satisfies some basic needs of men.

Our cultural systems attempt to provide people with
physical security. It provides a food source and defences
against predators and the environment. Much more importantly,
it ties people to people, for "Human beings are highly
social animals who cannot survive outside a society until
they have first learned numerous skills."\textsuperscript{13} Again,

... cast upon this globe without physical
strength or innate ideas, incapable by himself
of following the fundamental laws of his nature
which call him to the first rank of the animal
kingdom, it is only in the heart of society
that man can attain the pre-eminent position
that nature has reserved for him. Without
civilization he would be one of the feeblest
and least intelligent of animals.\textsuperscript{14}

Culture provides men a school in which he can learn--
learn of himself, of other things, and to ask questions. A
cultural environment teaches man how to survive. It also
provides answers to questions that only intelligent crea-
tures can ask: Where did I come from? Where am I going?
Why am I here? As Aristotle said, "All men desire to know." Furthermore, a culture provides a person with several important intangibles. Namely, a culture deals with our emotions. It helps a person deal with his emotions. It helps a person find affection, give affection, vent their frustrations and exclaim their joys.

What is culture then? It can be, and is, defined in many ways. A good definition is this: "Culture is what is learned from the cumulative experience of past generations, shared among contemporaries, and preserved beyond the individual life span of a society's members." Culture consists of "... that complex whole which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of society."

A culture is necessary for humans, to provide them with necessities common to all men, the needs of security, purpose of life, a place to learn, and a satisfaction of human emotional needs. Yet it is obvious that humans have many different ways of meeting these needs, that they have developed different cultures. There is no one way in which men satisfy their needs. Possibly, the very diversity of these cultures has insured the world-wide existence of man.

Any discussion of different cultures eventually seems to raise the question of which is better. The only answer to this is neither, due to what is termed cultural relativity. Cultural relativity is "the assumption that
each practice or belief of a society must be understood in relation to the cultural and social context in which it occurs.\textsuperscript{17}

This assumption that understanding and judgment must occur in context is critical, for it must be obvious that one solution to a problem may not be the best solution in another place, time, or situation. An example of this would be in the treatment of unwed mothers. In a well-balanced and structured society the illegitimate child would be upsetting the balance. In underpopulated areas, any child would be welcomed. But in an overpopulated society, the child may not even be noticed.

Following are brief discussions of four aspects of culture to indicate the various outlooks that cultures can assume. These are only a few of the many topics which can be discussed in this manner and can be discussed in greater detail and clarity. These were chosen because of the depth of their interaction with the educational system.

The first culturally defined, yet universally accepted, area to be discussed is that of language. It is realized that all men speak a language, although they speak many different ones. "Human beings are apparently born with an innate capacity to speak a language but the one they actually use is arbitrarily determined by the group into which they are born."\textsuperscript{18} It should also be noted that the group situation in which a child is raised effects his choice of a
language. An excellent example of this is the second generation of non-English speaking immigrants to the United States. They were born into a non-English speaking culture, that of their parents, and grew up in a culture where English was the predominant language. When they reached maturity, English had become their primary language, generally, with their natural tongue a second, or perhaps forgotten, language.

This apparent choice between two languages, as this situation implies, is not merely a choice between a better or worse language, but between two behavior patterns, with English chosen because of its position in the surrounding culture. In other words, the immigrants did not lose their language because it was inferior, but because English was the language of the predominant culture. "The history of language is not so much the story of people in different cultures misled by their languages as it is the story of a successful overcoming of the limitations built into all language systems."²⁹

A language adapts itself to the needs of the people. American English is a vivid example of this. Based on seventeenth century English, itself a combination of earlier languages, American English has evolved into an almost totally distinct language. First, it grafted to itself the terms American Indians used in their languages, then it added many phrases from the native languages of the
various immigrant groups. Finally, it has created new words of its own to deal with concepts, primarily scientific, that have developed within its sphere of use.

Languages have developed as a result of the need to communicate between people. Any given language, then, contains that which a people wants given to each other. That is, it reflects the morals and beliefs and the living environment of the group. As an example, the French language contains two words for the second person singular. It has tu for speaking with a friend, someone younger, or someone intimate to the speaker. It also has vous, used when speaking to someone in authority or to a stranger, as a sign of respect. Similarly the various Eskimo dialects have up to twelve unique names for snow. Each represents a type of snow—wet, dry, fresh, old, deep, fine. These words have come to be because snow plays a critical role in Eskimo life.

The cultural relativity of language, the fact that it is developed or simplified to meet the needs of the people, is even evident within a given culture. Within the United States, a carbonated soft drink is called soda, soda-pop, pop, or several other things in different parts of the country. The key in speaking a language is to know the context and intent that the native users expect to be understood.

Similarly, although in general less obvious to the
unobserving, are the cultural effects on mathematics and the sciences. Or perhaps more appropriately, on the appearance of these sciences, for \(1 + 1 = 2\) no matter how it is looked upon. Every culture has some mathematics, that amount depending on the needs and wants of a culture. Thus, American technicians use mathematics at one level, and the Australian aborigines at another. Western society allows anyone who wishes to learn high mathematics, while the pre-Columbian Aztecs and Moyans reserved a highly sophisticated mathematics for the priestly class of society.

This variety of attitudes towards mathematics, created by long-term influences, produces numerous responses. In some situations, they will develop people who are interested in theoretical mathematics—mathematics for its own sake. In others they will cause a lover of practical math to flourish. And still again, these influences can mold a person's thinking to: "I don't understand math. You have to be real smart to do it."

The cultural environment defines the perspective from which the sciences are looked upon, and the depths to which they are studied. A member of a Fundamentalist church, believing in the Biblical creation, can and will influence the attitude their child takes when studying Darwinian evolution in high school biology. Even more so, a culture can resist a scientific improvement developed external to it for purely egocentric and biased reasons.
The United States lives on with its antiquated pounds, years, miles, and gallons when the rest of the world, and
American scientists, have already gone metric.

Narrowing again to the field of mathematics, of
which Bauss once said, "Mathematics is the queen of the
sciences and number theory the queen of mathematics," it
can be made clear that it is not the subject that is
changeable, but the attitudes a culture takes towards
mathematics. As F. W. Parker wrote,

Number was born in superstitution and reared
in mystery ... numbers were once made the
fountainhead of religion and philosophy, and
the tricks of figures have had a marvellous
effect on a credulous people.

It is particularly obvious when compared with John Locke's
comment, "mathematical proofs, like diamonds, are hard as
well as clear, and will be touched with nothing but strict
reasoning." 20

Time is a factor in every human life. It has become
so because of our concepts of past, present, and future.
Time can be interpreted and used by different people in
different ways, however, to assist in their own situations.

In simple agrarian societies time is kept in "moons"
or "rains", that is, months and years. This is all that
is necessary, because these are the time periods through
which they need to cycle. In Alex Haley's Roots there is
a vivid description of this type of society, as he describes
Kunta Kinte's African life. In contrast a technological
society keeps time in seconds and minutes, or even
nano seconds, because that is the pace the culture thrives at. It teaches one to use time effectively, by awareness of it. One writer says that the benefits of this awareness are:

1. You will develop a sense of the importance of time and become aware of what you are doing with this scarce resource.
2. You will know how to avoid wasting time—time that can be used elsewhere because you will understand the fundamental relationship of time to performance and cost.
3. You will know that your time has monetary value and what price to put on it.21

Timekeeping is a reflection of the pace of a culture, so indicated by the length of its units.

Even within a given culture, smaller parts of it may adapt their timekeeping to their particular situation or desires. For example, at Ball State University, until recently, a "ten o'clock class" was understood not to start at 10:00, but at 10:10. Similarly, if a dinner party is to begin at 7 p.m., does this mean promptly at seven or when the guests get there sometime after seven?

Another similar contrast is found in comparing geographical locations. In Muncie, if someone drives "half an hour" to get to work, he has driven a long distance. But in large cities "a half hour" drive is considered normal or even short.

These examples touch on our concepts of present time. They do not enter into the realms of past time or future time, because these are even more culturally tied. They
are influenced by religion, expectations, fears and other variables. These examples are sufficient to show that time, itself not changing, is interpreted differently in different times and places by different people.

The fourth area to which we turn our studies is the human family,

The family is a uniquely human invention, which could have developed only because of the kind of species we are. It has evolved as the best solution to the hominids twin needs of prolonged child care and obtaining food through division of labor. It provides the framework for the construction of the complex social institutions that are a hallmark of hominid life. The family could not have developed in the absence of still another uniquely human trait: the conscious control by the brain of sexual desire, selfishness, and aggression. With this control must have developed an increased capacity for the love which promotes enduring relationships, both within the immediate family and the larger network of kin.22

The family is common to all humans around the world.

Despite the diversity of family arrangements found in human societies around the world, all share one characteristic: specific males are in a more or less permanent relationship with specific females and with those female’s off-spring. Within the family context, males and females alike have obligations to one another and to the off-spring as well—even though the male partner may not have actually fathered these off-spring. The situation in which the sociological father is not the biological father is common today in simple societies as well as in highly industrialized ones.23

These families do take many forms, as the following paragraphs indicate.

In (traditional China) the males of a family are charged with the responsibility for
obtaining husbands for the daughters and
even for the serving maids of the household.
Non-marriage on the part of a woman disgraces
the family. Hence Chinese often conclude that
unmarried American lady missionaries have fled
to China to escape the disgrace incurring by
failure of their fathers or brothers to find
a husband (Haring, 1949, p. 33)

To the American woman a system of plural
wives seems "instinctively" abhorrent. She can
not understand how any woman can fail to be
jealous and uncomfortable if she must share her
husband with other women. She feels it "un-
natural" to accept such a situation. On the
other hand, a Koryak woman of Siberia . . .
would find it hard to understand how a woman could
be so selfish and so undesirous of feminine com-
passionship in the home to restrict her husband
to one mate (Kluckhohn, 1949, p. 8).

Among the Banaro of New Guinea the first-
born child must not be the off-spring of the
husband. The real father is a close friend of
the bride's father . . . . Nevertheless the
first born child inherits the name and posses-
sions of the husband. An American would deem
such a custom immoral, but the Banaro tribesman
would be equally shocked to discover that the
first-born child of an American couple is the
off-spring of the husband (Haring, 1949, p. 33).

Polyandry, of the type in which several
brothers share one wife, is a popular form of
marriage in Tibet. In one family we know, one
lady presides over a community of seven hus-
bands. How a husband's right to be apportioned
among the claimants varies with each family.
Some tacit understanding based on rotation
always exists. This is especially true among
commoners; with them there are always some
absentee husbands out on pilgramages or trad-
ing trips. Among the higher classes, precedence
is automatically given to the most prosperous
husband . . . . When a child is born, it is the
most important spouse who gets the honor of
being the father, the rest being mere uncles
(Shen and Lis, 1953, p. 142)24

Children grow up and learn and experience through the
context of the family. It is in the family that the greatest
cultural distinctions can be made. Within the family the values and moral concepts of a culture are reflected, originated and destroyed. In the Japanese family, for example, older members, parents and grandparents, are honored and respected. It is taught that the oldest son should take care of his parents in his home when they are old. In contrast, North American families, being youth oriented, place more emphasis on the children than the parents. As they age, parents are expected to rely on their own resources rather than those of their children. It is within the family that these mores are passed to the next generation which accepts and/or rejects what is presented to them.

Even more rapidly than moral concepts and values, simple things pass to children in the family context. It is within the family that they learn what "clean" is. They learn what is good food to eat, and what food is bad, or possibly sinful. Candied sweet potatoes with melted marshmallows on top, for example, was met with exuberance by some members of a group in which they were discussed. Others, as it was, of a less rural background, were revolted by the idea. A child will learn how to dress for the weather and for his social level.

When he has grown, the child then carries this training into a world of adults. He is very often classified by these more obscure traits. He is not, or is, given a
job because of his dressing or eating or social habits, regardless of his mental capabilities.

The first place a child begins making this contact is in school. When making friends--and enemies--they discover that other parents tell their children other things. It is in the school that the child develops an external perspective on his home-training. It is the school, also, which can be an important social devise and necessity for the child, depending on the attitudes his parents present him concerning this part of their culture.

The educational system in any society is designed to teach children what is expected of them to survive. Their key function is the socialization of the child, where "socialization is the process whereby a child becomes a full member of the society and the culture into which it is born." This process of socialization is highlighted in the American school system, which has placed emphasis over the decades on indoctrinating new immigrants on the way of life in America. It is, in fact, one of the original reasons for the establishment of the Catholic parochial school system in the United States, a feature of Catholicism unique to this country.

Having spent a considerable amount of time discussing the causes of cultural and physical differences between
people, it is now possible to answer the questions posed at the beginning of the paper. That is, how do you teach children, or people in general, to appreciate the cultural distinctions of their fellow humans? This educational process divides itself into three interlocked, yet distinct areas.

First, the teacher and the school system must understand the cultural background of their students and adapt their teaching strategies and school to the advantage of the student. Within the latter part of this point of emphasis, school policies, several ideas can be pointed out. For example, the time and dates that school is in session should be adjusted for the students. New York City, with its large Jewish population, allows its schools to build school holidays around Jewish holidays rather than Christian holidays, when the school has a high concentration of Jewish students. Similarly, in the west many rural schools attempt to schedule around the key growing seasons, to free the students to help at home.

As it is well known, the body functions best after having sufficient food. Thus a school corporation can establish a breakfast program to insure this critical need on two conditions: 1) the program is needed and 2) more importantly the children's parents accept the program, rather than feel insulted by the offer.

While the attitude of the school is important, the
teacher himself is the critical factor in the school. To be successful at teaching the student the subject matter and the value of a multicultural perspective, a teacher must understand his students and adapt to them.

The teacher, in understanding his students, must understand and apply several basic principles of learning.

1. Psychological needs such as safety, acceptance, affection, and achievement seem to be characteristics of all learners. Schooling does little to change them; however all learners seek to fulfill them...
   This implies that since every person's psychological well-being depends on the satisfaction of these needs, teachers must strive to see that the school experience meets each of them to the greatest extent possible.

2. Muscle growth and development are related to strength, speed, endurance, and coordination and can be influenced by experience.
   This implies that the teacher should provide activities to develop the large muscles—running, jumping, calisthenics—and small muscles—cutting, drawing, typing. Also activities to develop eye-hand coordination—catching, throwing, bouncing should be made available.

3. Some social and emotional maladjustments such as aggression, unruliness, nervousness, timidity, submission and withdrawal can be ameliorated through school experiences.
   This implies that the teacher should make every effort to meet his students psychological needs—this is crucial. He should provide clear explanations of desirable and undesirable behavior and arrange frequent opportunities for students to practice desirable behavior...

4. The experiences students have influence their abilities to perform cognitive/psychomotor acts.
   This implies that the teacher should provide experiences that require students to perform a variety of acts such as perceiving, relating, reproducing, analyzing, applying, evaluating and producing...

5. Students' attitudes, interests, and values result entirely from experience.
This implies that the teacher should model as sincerely as he can the attitudes and values he hopes his students will acquire.

6. A great variety of differences exist among the individuals of any group. This implies that the teacher should learn what the differences are, how to spot them, and how to modify instructions accordingly.

7. Instructional materials increase active student participation and extend the range of classroom experiences.

8. A student cannot profit from additional or more advanced instruction until he has reached a minimal level of readiness.

The understanding and application of these principles shows that the teacher is aware of the cultural background of his students. He can reach the student better with this understanding.

The teacher, of any one of the many disciplines, teaches four basic things: 1) skills; how to do something, 2) knowledge; such as $2 + 2 = 4$, 3) values; beliefs and behaviors, and 4) thinking; how to reason, analyze, deducing, and justifying. It is not difficult for the teacher to maintain the same goals, the teaching of particular skills, facts, values or thought patterns, while modifying his techniques—his approach—to that most acceptable to the student. The teacher of mathematics, realizing that his students come from homes where the children are taught to be quiet and submissive to authority figures, may use more rote-work to teach them skills, rather than having games or contests used to accomplish the same goal with more active students. The home economics teacher may encourage his students to fix a roast the way it is done at home,
rather than in the one "correct way".

The teacher achieves a multicultural setting this way. By changing lesson plans to the needs of the students, he relates the material to their lives. In this he begins the work of the second area of multicultural education. This is the understanding by the student of himself and the culture he comes from.

Self-knowledge is one of the most valued traits people have, as mentioned earlier. They desire to know where they come from and why they are where they are. To a child it is necessary to find positive answers to the questions to establish a positive attitude towards himself. As a good deal of his time is spent in school, a teacher can do a great deal in shaping this self-image.

As an example of this, consider American history, as is traditionally taught. Most text books and teachers follow a Westward movement, both in land, culture, and industry. While this is true of the majority of the country, in the Southwest Spanish-speaking settlers had flourished for generations and had substantial impact on American culture in the area. Why could not teachers, when teaching students in the Southwest, incorporate the role of their history as part of the overall scheme? Not to dominate the class, but as an integral part of it? Similarly in American literature classes and drama classes, must the material come from the mainstream culture? Other authors, from other cultures
should be introduced, not as a separate part of the course but as an integral part of it.

The third area of multi-cultural education flows naturally from the first two. As the teacher presents cross-cultural material and the student develops an understanding of his own culture, it is natural that he becomes aware of the other cultures surrounding him. It is this cultural awareness that he needs to deal successfully with others. It is this cultural awareness that made Alexander the Great and Enguerrand de Coucy famous.

This cultural awareness has positive and negative results in the individual.

In a positive sense, when a person becomes more knowledgeable of reality and gets more data as to the why of certain things, this awareness can serve as a sort of exciting liberating force. The person now has some concrete information to base future behavior and something to logically commit themselves to. This awareness will also show them what their personal and social responsibilities are, thusly, presenting them with new challenges. One would suspect that people who accept awareness as positive and non-threatening are perhaps people who have positive self-concepts about themselves.

In a negative sense, awareness could present problems to some people because as long as I do not know about differences or about causes for certain conditions, I have no responsibilities in changing the social conditions. This awareness also justifies one's own behavior. Once a person becomes aware that they have to assume responsibilities, which they would rather not have, change their behavior, which could in their perception threaten their very existence, this person becomes very upset with new awareness. People of the above nature could perhaps be said to
have low self-concept of themselves and are in no position to understand another person's problems.

In summary, some people will accept this awareness with insight and enlightenment while others will defiantly resist. In this passage clearly indicates the relevancy of establishing a positive self-concept within the student. Using this attitude as a spring board, the teacher can successfully help the student understand other cultures.

In teaching students of other cultures there are six basic concepts that a teacher should get across to his students. They should beware of stereotyped views of foreign peoples and people of different cultures. They should see the common humanity of people amidst cultural diversities in the world and various American cultures. They should recognize a different scale of values in a non-western society or in a different culture group. They should develop human sympathy and an active concern for other peoples. They should discern the interrelationships between language and culture. Finally, they should study non-western societies or other cultures for their intrinsic worth and thus see the richness of human thought and life.

Given this background, a student can accomplish what many famous people have been able to accomplish. That is, an accurate concept of the ways and thoughts of men.
This paper has attempted to show the value and necessity of a multicultural education, the causes and examples of this cultural pluralism, and finally some techniques and concepts to be used in teaching this type of education. It is simplest to end on a note reinforcing the concepts given here; that people are different and it is good that they are. The following passage was found under the heading "Uniformity Impossible".

Let every bird sing its own song,
It is hard to get two heads under one hat.
All bread is not baked in one oven,
All feet cannot wear one shoe.
FOOTNOTES

17. *Human Kind*, p. 357.
20. *Elementary Number Theory*
23 Human Kind, p. 82.
24 In-class handout from Dr. Charles Payne.
26 Teaching Strategies, pp. 90-114.
27 A Multi-cultural Education, p. 28.
28 A Multi-cultural Education, p. 121.
29 Treasury of Proverbs and Epigrams, p. 114.
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