

Diversity by Wood:

Diversity I stresses hard that people must be defined by a race, even if the minority does not wish to do so, in order to create identifiable "groups" in society.

Diversity II uses the fiction that diversity of race, gender, sexual preference, etc. is equivalent to diversity of worldview.

Questions

- Should public schools teach a common culture to all students? Should that common culture be based on a Euro-centric culture?
- Should English be the official language of the United States?
- Should the major goal of instruction about different cultures be the teaching of tolerance?
- Should public schools teach non-Eurocentric cultural traditions to maintain those cultural traditions?
- Do you support the idea of instruction in public schools being centered in American Indian, African-American, or Puerto Rican cultures?
- Should multicultural education attempt to change the dominant culture by incorporating values from other cultures?
- Is multiculturalism only for people of color?
- Is multiculturalism opposed to Western civilization and traditions?
- Is multiculturalism postmodern?

Pluralism: A Philosophical Perspective

- **Empirical pluralism**
 - Diversity of race, value systems, heritage, language, culture, and religion
 - "Factual" pluralism
- **Cherished pluralism**
 - Pluralism + approval or value
 - Priority
 - A positive good (denial of diversity would be bad)
- **Philosophical or Hermeneutical pluralism**
 - Postmodern
 - All diversity and views are equally valid simultaneously

Adapted from D.A. Carson, *The Gagging of God*

"Culture is akin to being the observer through the one-way mirror; everything we see is from our own perspective. It is only when we join the observed on the other side that it is possible to see ourselves and others clearly – but getting to the other side of the glass presents many challenges."

Eleanor W. Lynch

Ethnos and Ethos

Ethos: The distinguishing character, sentiment, moral nature, or guiding beliefs of a person, group, or institution

Ethnos: people of the same race or nationality who share a distinctive culture

Ethnos [ἔθνος]: Greek: *people*

EDFD 645 Social & Cultural Issues in Education

Multiculturalism

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"In the first place, we should insist that if the immigrant who comes here in good faith, becomes an American and assimilates himself to us, he shall be treated on an exact equality with everyone else for it is an outrage to discriminate against any such man because of creed, or birthplace, or origin. But this is predicated upon the person's becoming in every facet an American, and nothing but an American... There can be no divided allegiance here. Any man who says he is an American, but something else also, isn't an American at all. We have room for but one flag, the American flag... We have room for but one language here, and that is the English language... and we have room for but one sole loyalty and that is a loyalty to the American people."
President Theodore Roosevelt

"Multiculturalists brand our culture as white, Western, male, Christian, middle-class, and heterosexual. They declare that our schools have forced on students a curriculum that promotes only that perspective. . . . The problem, they argue, is that [this curriculum] leaves out the contributions of many people. People of color, women, homosexuals, and various religious traditions are ignored and thus silenced. As a result, they contend, what passes for knowledge on campus is biased. Their goal is to correct this bias."

-- Don Clossen, "Multiculturalism" from Probe.org

"Recognizing that our world is heterogeneous and not homogeneous is a first step toward validating the existence of diverse groups of people.

The second step is talking about and acknowledging differences.

And the third step involves accepting as contributing members of society those we previously considered as 'other.'

No longer can we expect people to be alike, under the assumption that likeness will produce a shared culture and generally harmonious relationships. Now, we must be prepared to respect people who are different, even though their beliefs may conflict with our own and make us uneasy."

-- From NEA, 2000-2001

"Euro-Americans teaching the materials of people of color cannot make the University multicultural because multiculturalism demands empowered people of color as well as empowered areas of knowledge. . . . What we are talking about here is no less than transforming the University into a center of multicultural learning: anything less continues a system of education that ultimately reproduces racism and racists."

-- In *The Controversy Over Political Correctness on College Campuses* by Paul Berman, 1992.

UNLV: "UNLV is committed to being a civil, just and inclusive learning community in which all individuals feel valued, safe, and free to express themselves. This environment is vital to the pursuit of excellence in intellectual and interpersonal endeavors. With respect and openness guiding our activity, we honor what distinguishes us from one another while celebrating that which binds us together."

Texas A&M: A commitment to diversity means a commitment to the inclusion, welcome, and support of individuals from all groups, encompassing the various characteristics of persons in our community. Among these characteristics are race, ethnicity, national origin, gender, age, socioeconomic background, religion, sexual orientation, and disability. As we harness the power of diversity, we will provide students, faculty, and staff a university experience rich in perspectives and opportunities to learn from each other.

"The diversity movement claims that its goal is to extinguish racism and build tolerance of differences. This is a complete sham. One cannot teach students that their identity is determined by skin color and expect students to see each other as individual human beings. . . . One cannot teach collective identity and expect students to have self-esteem."

-- Michael S. Berliner and Gary Hull in "Diversity and Multiculturalism: The New Racism"

"I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character." Dr. Martin Luther King, Jr., 1963

"Traditional methods of cultural identification often cause us to frame the way people live their lives. The process causes groups of people to be placed in boxes, with virtually immovable walls." -- Cornell Thomas in "Culture Defined: A Twenty-First Century Perspective" in *educational Horizons*

Three Multicultural Lenses

- Incorporates into the curriculum the historical and educational experiences of a particular minority group or of all minority groups.
- Includes in the curriculum a local or regional minority perspective.
- Focuses on international issues rather than ethnic or other cultural groups within the United States.

Competing Ideologies

- "Melting pot"
 - de Crevecoeur
 - de Tocqueville
 - Dominant first two centuries of U.S.
- Main purpose of education
 - Means of assimilation and forming an American identity
 - *E pluribus unum*

Or....

- "Salad Bowl"
- Politics of identity
- "Cult of ethnicity"
- Main purpose of education
 - Protection, strengthening, celebration, and perpetuation of ethnic origins and identities
- Counterrevolutionary to *e pluribus unum* ?

Cult of Ethnicity

- Therapeutic purposes
 - Eg: Afro-centrism vs. Euro-centrism
 - Immersion – pride in past ethnic accomplishments by providing ethnic role models
- "Even if black America had a spontaneous and authentic relationship with Africa, would learning about Africa improve the self-esteem of black children?" (Schlesinger, p. 93)
- Is this the role of the school or of those within the particular ethnic cultures (i.e., families, churches)?
- "Exaggerates differences, intensifies resentments and antagonisms, drives ever deeper the awful wedges between races and nationalities. The endgame is self-pity and self-ghettoization." (Schlesinger, p. 106)

- Individual vs. group identity (works against assimilation)

"We as leaders, so-called, must make a covenant with our people that nothing is more important than the salvation of our people, who are now on a death march! While we're singing and dancing and popping our fingers, and shaking our backsides to the world, we are on a death march into ovens, but not the same oven called Auschwitz. But it is a destruction coming to our people through bad healthcare, no health insurance, HIV/AIDS, drive-by shootings, gang conflict, crack cocaine. We have now become the enemy of ourselves."

-- Louis Farrakan, 2006, State of the Black Union Speech

Heterogeneity within Groups

- ✓ African Americans
- ✓ Asian Americans
- ✓ Hispanics
- ✓ Native Americans
- ✓ European Americans

Ogbu's Classification of Minorities

Voluntary Minorities – Choice for assimilation & integration into dominant or mainstream culture – school is the vehicle for assimilation

Involuntary Minorities – History of oppression, low status, and isolation – school represents the dominant or mainstream culture and is viewed with suspicion

Cultural Inversion – Involuntary minorities regard certain behaviors, events, symbols, and meanings as inappropriate for them (i.e., "acting White")

Accommodation without Assimilation – Adapt to dominant culture without losing their cultural identity

Potential Areas of Cultural Differences

- ✓ Language and dialect
- ✓ Sociolinguistic conventions
- ✓ Cooperation v. Competition
- ✓ Private v. public performance
- ✓ Eye contact
- ✓ Conceptions of time
- ✓ Types of questions
- ✓ Family relationships and expectations
- ✓ Touching and Space

What is "multicultural education"?

Education stressing "the promotion of understanding, respect, and acceptance of cultural diversity" within the society

- recognition that everyone belongs to a cultural group or multiple cultural groups
- acceptance of cultural diversity and appreciation of it as a positive aspect of society

- affirmation that all cultures are equal within the society
- promotion of multicultural education for all students
- recognition that there are more similarities than differences between cultural groups
- recognition that cultural pluralism is a positive aspect of society
- affirmation and encouragement of self-esteem and pride in history, heritage, and culture by providing opportunities to share in the cultural heritage of others
- promotion of citizenship
- promotion of racial harmony
- promotion of understanding

Culturally Responsive Teachers

- Sociocultural Consciousness
- Affirming Attitude Toward Students from Culturally Diverse Backgrounds
- Commitment and Skills to Acts as Change Agents
- Constructivist Views of Learning
- Learning about Students
- Culturally Responsive Teaching Practices

From “Preparing Culturally Responsive Teachers” by A. Villegas and T. Lucas in *JTE*, Vol.52 No.1