

Alliance

AN ETHNIC NEWSPAPER AT KSU

October/November 1985

TAILOR THE TEACHING TO FIT THE STUDENT

"Teaching is not teaching a subject, it's teaching students," Charles V. Willie, Harvard University professor of education and urban studies, told a KSU audience of about sixty people.

Willie used two stories -- one about Noah's Ark and one about the honored Black educator Benjamin Elijah Mays -- to illustrate the idea stressed throughout his speech: each different person and group brings a necessary diversity to the world and, since each of us does different things well, we can complement one another if we are given enough room and enough support to grow.

Willie told the group that rather than forcing common standards and common outcomes in our schools we should recognize and value differences and offer students a "population specific," more individualized, education. He said we need "alternative routes to excellence."

"Teaching is not teaching a subject, it's teaching students,"

The biblical story of Noah is really a story of "what do you need to survive?" Willie said. Noah didn't take only the strongest (lions) or biggest (elephants) or the smartest (foxes) on the Ark. He wouldn't take only Harvard professors. He took two of each, of everything.

"Noah's story shows us that there is a linkage between diversity and survival," Willie said.

Award Winning Poet Visiting Kansas State

Winner of the 1982 American Book Award for Poetry, Leroy V. Quintana, will be at KSU November 7 and 8. He will read selections of his poetry in the Union Catskeller, November 7 at 7:30 p.m. (unless later announcements appear).

Quintana, who is a psychological counselor as well as a poet, draws on Hispanic and Native American Indian cultures in New Mexico and on his experience in Vietnam in his first three books of poetry: *Hijo del Pueblo*, award winning *Sangre*, and *Interrogations*. His upcoming book is based on reflections on life at forty. English is Quintana's primary working language, so everyone can understand this reading.

Quintana grew up in New Mexico and currently lives in San Diego. Most recently he has been working with the shooting victims that survived an attack in a San Diego McDonald's restaurant several months ago.



Students in this country are too highly diverse to have their abilities measured with only one standard yardstick, Charles V. Willie told a K-State audience in his lecture "Alternative Routes to Excellence," on October 14.

photo by Brad Fanshier

The story of Benjamin Elijah Mays, former president of Morehouse College in Atlanta, GA where Willie graduated, is a story of support -- from family, friends, church and, particularly, good teachers -- and how it affected the life of this "disadvantaged" man from rural South Carolina who eventually became a scholar and the president of a university as well as the mentor for a Nobel Prize winner, Martin Luther King, Jr.

In May's biography, *Born to Rebel*, he tells about a childhood with lots of brothers and sisters and not much money; an abusive father and a much admired mother; a life with so much farm work that Mays could only attend school four months a year so it took him until he was 22-years old to graduate from high school; and about heading off to predominately white Bates College in Maine and adjusting to a completely new spiritual and physical environment.

But, mostly, Willie said, Mays tells a story of the people who accepted and supported him throughout his life.

From his earliest days among the "untutored but intelligent" people of rural South Carolina, Mays felt appreciated. He was specifically recognized for his oratorical skill in his early years, an ability Mays attributed to his oral cultural heritage. Because of the acceptance from people around him, Mays said he "liberated himself by accepting himself as a person of dignity and self worth."

Willie reminded the audience, containing formal educators and all of us who are informal educators, however, that support "is no support at all unless kindly given."

"Students who are humiliated and ridiculed tend to reject new knowledge as well as the way of life of the

teacher," Willie said. "The only access that a teacher has to a student is through the student's trust."

The best teachers are those who are kind, not authoritarian and unyielding, he said. Students can accept correction and coaching if they are first accepted. Passivity, he said, is the adaptation of a student to a poor teacher.

Willie advised teachers to attempt to understand and appreciate each student; recognize special circumstances and abilities; and tailor the teaching to fit the student.

Noah didn't take only the strongest (lions) or the biggest (elephants) or the smartest (foxes) on the Ark. He wouldn't take only Harvard professors. He took two of each, of everything.

"Take the student where he or she is first," Willie said. "Build on the capabilities all students bring with them." He said Benjamin Mays' professors at Bates gave him his first "D" grade but they recognized him in other ways at the same times. They took him where he was, first, before trying to take him to a new place.

Professor Willie, a sociologist by training, is critical of the standardized college entrance exam (SAT) used to determine whether or not a student will be accepted by many universities. He said

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Multicultural Study Group Established

The fact that all people revert to their language of birth when dealing with emotions is just one challenge facing counselors and clients who speak different first languages, according to Dr. Marge Neely and other participants at the first regular meeting of a study group that is a spin-off of the College of Education Multicultural Task Force.

Neely, a counseling psychologist and professor in the COE, told members of the new Multicultural Study Group about her own multicultural/nonsexist research with immigrants and their descendants. She said studying these newcomers to the U.S. had been helpful and relevant to her counseling training.

For example, twelve "cultural realms" in the world have been proposed by specialists. Each realm shares similar economic systems, religions, family values, folklore and so on. Being aware of these generalities can aid a counselor's understanding of the widely diverse cultural groups with whom one might work.

She said there are numerous multicultural counseling texts available in Farrell Library, including the Minorities Resource/Research Center, that introduce good general strategies and techniques for counseling cross-culturally.

The group considered a variety of questions posed by Neely, such as, "How can a counselor communicate with a member of, say, the Vietnamese culture plunked down in the middle of Kansas who is having trouble communicating in a language which evokes a different image of words like 'home,' 'religion,' 'work' than do their own?"

Sharing reactions to these topics were, among others, Rich Hause, professor of Curriculum and Instruction; Loren Alexander, professor of Foreign Languages; Mary Harris, professor of Curriculum and Instruction; John Lee, psychology graduate student; Charles Rankin, Director of the Midwest Race Desegregation Center.

The Multicultural Study Group has been formed by the COE faculty and graduate student body to share interdisciplinary expertise about multicultural concerns in their research and to attend related seminars by visiting scholars.

The study group met for an hour on October 14, with Dr. Charles V. Willie, Harvard professor of education and urban studies who was on the K-State campus to deliver a lecture, "Alternative Routes to Excellence."

They met again on October 25 when Luis Diaz Perdon, a counselor-therapist from the University of Nebraska-Lincoln, spoke on multicultural counseling and advising.

(Note: The following is a review of Multicultural Education: Product or Process? by James B. Boyer. Kansas Urban Education Center. 1985. Dr. Boyer is Professor of Curriculum & Instruction in the KSU College of Education.)

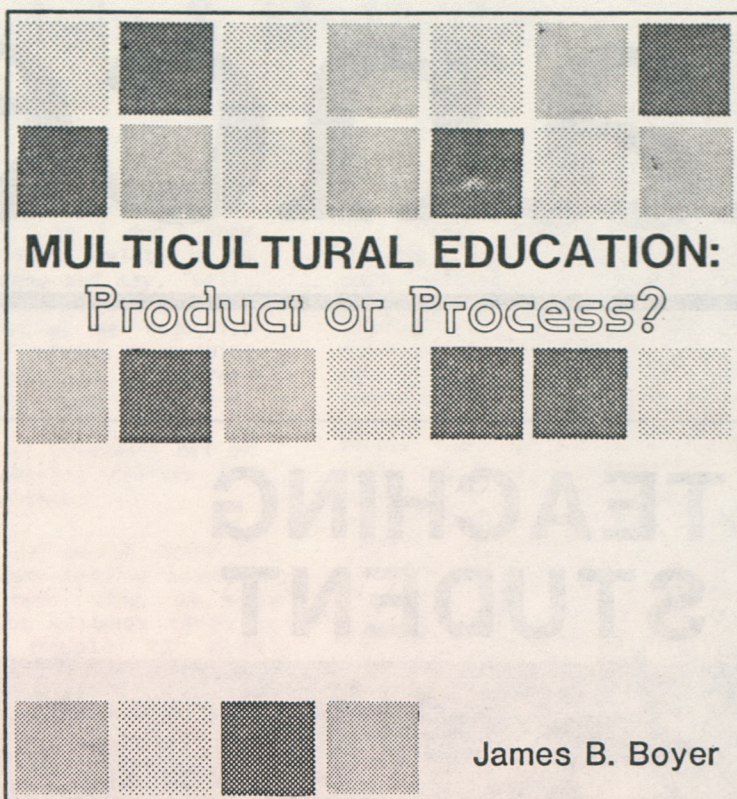
by Arnold Cooper, Ph.D.

Multicultural Education is a clarion call for educators to move from the notion that multicultural knowledge is a "product" to the more compelling idea of such knowledge is a "process." James Boyer, Professor of Curriculum and Instruction at Kansas State University, presents his thesis in three concise and readable sections.

Boyer first explains the "product phase" of multicultural education. He defines this phase as an attempt by educators "to treat...multicultural knowledge, skills, and concepts the same way any other school content would be treated." Product-learning teachers present multicultural learnings based solely on educational materials. Teachers who choose this direction spend much of their professional energies in "collecting books, materials, and holding celebrations of minority concerns - such as observing Black History Month in February." The "product phase" educator will also feel complacent once these special observations are completed and will eagerly return to business as usual.

Although the author acknowledges the place of the "product phase," he argues, quite convincingly, that it is simply not enough. His thesis is this: the main thrust of multiculturalism as a process will demonstrate a "deeper, more authentic approach which is more consistent with the

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purposes of public education." A process orientation permits "both educator and learner to experience growth and development in perception and behavior."

Process-oriented educators recognize certain stages in the development of multicultural education and are both willing and anxious to confront the intellectual challenges inherent in each state. Boyer identifies these stages as Awareness, Analysis, Acceptance, Adoption, and Advocacy. Awareness suggests the importance of an historical perspective of education

and social relationships. The analysis stage requires a rigorous scrutiny of the multicultural curriculum as well as teacher self-analysis of the role of a multicultural educator. The acceptance stage stipulates that educators willingly assume the function of an ambassador, an "official, authorized representation of academic responsibility to a multicultural populace." This stage reflects an acceptance and embrace of ethnic/cultural diversity.

The adoption stage implies an overt endorsement of the content and practice of a

multicultural framework of study. Adoption means examining and revising curriculum materials as well as evaluating multicultural rather than monocultural learnings. The final stage is that of advocacy, "the ability to see entire societal connections drawn from involvement in multicultural education." It requires what the author terms "professional assertion" by educators who are willing to do battle with institutions that promote stereotypes of diverse populations. Boyer characterizes multicultural advocates as those who understand that "schools are partially responsible for transmitting the social heritage of a people and [who] feel a keen sense of loyalty to both the institution and to the populations it serves." Imbedded in these five stages is the author's candid acknowledgement that the process-oriented perspective is a demanding one and does not permit artificiality.

Once Boyer distinguishes between the product and process phase, he then offers a number of definitions of multicultural education and provides a cogent discussion of the historical forces that have impinged upon the multicultural movement. Noteworthy is his explanation of how our nation moved from a concern with race desegregation in the 1960's to the broader domain of equity and from the melting pot concept to the notion of diversity in America.

The final part of Boyer's book consists of the "competencies, behaviors and capacities which are unique to the delivery of multicultural education." He identifies and defines ten such competencies.

He also provides a list of the competencies needed by school administrators as they provide leadership in multicultural education. The book concludes with a discussion of

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Willie (From p. 1)

the exam does not adequately take into consideration differing backgrounds. SAT tests are used to predict how successful a student will be in college, Willie said, but it only predicts how successful the person will be in his or her first year. That's not fair to minority students, he said, because they learn in a different timing pattern than whites.

In his biography, Mays talks about his slow start in college. He earned one "A" grade his freshman year but he earned eight "A's" in his senior year. Willie's own research on temporal variations in learning between Blacks and whites indicates that grades of white students change only about five percent between the freshman and the senior year but, for Blacks, the difference can be as high as forty percent. So, a test that more accurately predicts how well a Black will do in college needs to measure beyond the first year.

Willie does not suggest lowered requirements for minority groups but rather a more flexible system that allows for diverse backgrounds and abilities.

The world "excellent," as it is used in education today, is a "thinly veiled" way to reintroduce racism, sexism and oppression of other sub-dominant groups, Willie warned. The educational system needs to assure common standards of "adequacy," but excellence is an individual matter. There shouldn't be one standard of excellence any more than there should have been only one variety of animal on Noah's Ark. We need diversity to survive and we need to learn to educate students in a more supportive environment to bring out the diverse and complementary gifts they have to share with others.

K-Stater at K.C.'s Spanish/English Paper

by M. Lynn Meier

In a frantic post-graduation panic, I resorted to the yellow pages to let my fingers do the walking. I, like many other 1985 spring graduates of K-State, found myself in the midst of a rather desperate and, at times, a seemingly futile search for gainful employment. Somehow, I got lucky. My rampage through the phone directory led me to a tailor-made position, a most appropriate niche for a novice journalist with bilingual skills.

This is the story of how I stumbled upon Dos Mundos, Kansas City's only Hispanic publication. The paper, which recently celebrated its fourth anniversary serves more than 20,000 readers in Kansas and Missouri every other week.

Dos Mundos is situated on the 800 block of Southwest Boulevard, in the Westside area of Kansas City. The populace consists of a majority of Mexican-Americans and other Hispanics. Hispanic merchants, including restaurateurs, grocers, carpenters, bakers and printers in the area offer a potpourri of services to the community. A leisurely walk down the boulevard offers a spicy feast for the eyes, ears and nose. Quaint Mexican style buildings fall into line as passersby chatter away in a harmonious combination of Spanish and English. The tempting aroma of authen-

tic Mexican cuisine lingers in the air. Proprietors gather outside of their establishments to discuss neighborhood news. Tradition. Southwest Boulevard thrives on it. Dos Mundos' office is located somewhat in the middle of the block.

My title is reporter, but in actuality, I wear many hats...we all do. Each employee serves in several capacities. Duties vary from day to day, depending upon what stage of production the paper is in. There's always advertising to be sold. Events to be covered. Stories to be written. Typesetting to be completed. Articles to be edited and translated. Layouts to be planned. A skeleton staff consisting of a publisher, an editor, a free-lance writer, a typesetter and a couple of extras pulls together, combining talents and energies every other Wednesday evening to create a cultural link, a document intended to shrink the gap between the world of the Hispanics and the Anglos. Dos Mundos, which means, two worlds, is an attempt to strengthen the weak, but nonetheless enduring bridge between two cultures.

The newspaper is the brainchild of two dedicated individuals. Manuel and Clara Reyes, publisher and editor, respectively, began the business in 1981 when they saw a need for a communication link between the two worlds co-existing in Kansas City. The

couple quit their jobs to devote themselves fully to this endeavor.

Dos Mundos serves several vital purposes. Primarily, it serves as a medium for expression on topics of particular interest to the Hispanic population such as immigration and Latin American news. Secondly, it provides an outlet for reports on local events and achievements of community members. The publication is well-read among the approximate 60,000 hispanics who inhabit Kansas City.

I am not Hispanic, although I sometimes wonder if perhaps I have a drop or two of ancient Aztec blood running through my veins. My infatuation with the Hispanic culture is difficult to explain. I enjoy my work immensely and daily, I look forward to the challenges I will meet at my desk.

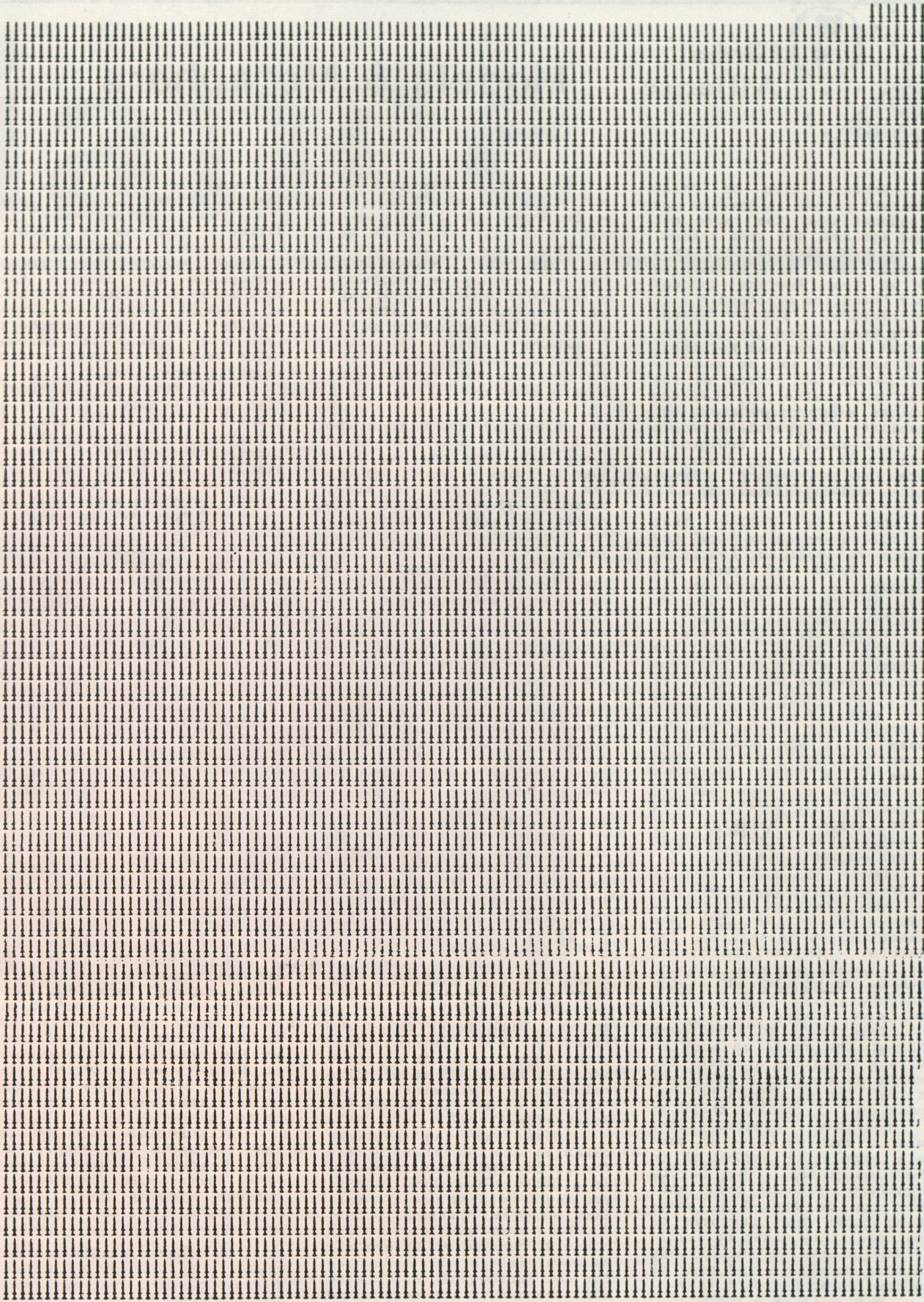
I encourage K-Staters to stop by the Dos Mundos office during your next visit to Kansas City. I can guarantee that you will be charmed by the friendly atmosphere. If you are interested in subscribing to the newspaper, call (816) 221-4747 so you may begin receiving the newspaper at your present address. The bilingual format facilitates an understanding of both English and Spanish. In the meantime, stop by the Office of Minority Affairs at K-State to sample a copy of the publication.

DOS MUNDOS TWO WORLDS

KANSAS CITY'S ONLY BILINGUAL NEWSPAPER SINCE 1981



Editor's Note: This page appeared in the Honolulu Advertiser, July 17, 1985. It was paid for by the Joan B. Kroc Foundation, in the public interest. I don't think either party will mind our joining in their sentiment.



1945
Total Allied bombs dropped in World War II:
3 megatons

1985
The world's current nuclear weapons equal 6,667 World War II's.
20,000 megatons

How long can we live with the arms race?

Consider these facts: One U.S. Trident submarine carries 19 megatons, the firepower of six World War II's. 300 megatons can destroy every large and medium size city in the world. Together, the U.S. and the Soviet Union now have enough nuclear weapons to destroy the world 67 times.

When is enough enough?

If you believe that the arms race will have no winner and that a path to peace is possible, you can make a difference today by sending these messages to Washington and Moscow:

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| <p>President Ronald Reagan The White House 1600 Pennsylvania Avenue Washington, D.C. 20050</p> | <p>Please stop all nuclear weapons testing immediately. Let this be the first step toward a more productive dialogue in Geneva as you and General Secretary Gorbachev explore every possible path to ending the arms race.</p> | <p>General Secretary Mikhail Gorbachev U.S. Embassy, at USSR 1125 16th Street NW Washington, D.C. 20036</p> | <p>Please stop all nuclear weapons testing immediately. Let this be the first step toward a more productive dialogue in Geneva as you and President Reagan explore every possible path to ending the arms race.</p> |
| <p>Name _____ Address _____ City _____ State _____ Zip _____</p> | | <p>Name _____ Address _____ City _____ State _____ Zip _____</p> | |

This message brought to you in the public interest by The Joan B. Kroc Foundation,
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A-14 Wednesday, July 17, 1985



Models & Metaphors

Another list of "Most Admired" people in America was broadcast over the radio not long ago and, for some reason, I couldn't dismiss it like I usually can. It's unsettling to me that America chooses only "headline grabbers," like politicians, movie stars, Nancy Reagan, and Lee Iacocca, for it's heroes and heroines. I'm troubled not so much by any particular person on the list but, rather, by what the choices seem to say about our inability to appreciate people who are subtle or ambiguous. It's as if we don't discriminate color beyond black, white, and day-glo orange.

Does it follow that articulate speakers are the people we should be listening to? Think of your own classes: a few people may do most of the talking, but do they have anything to say?

To me, the worrisome part is that these compulsive classroom talkers are the same kind of people who infiltrate our lives simply by demanding the spotlight. So what? Although most of us realize these lists are composed of "most familiar" rather than those truly "most admired," the people on them get to become our role models. It is their values, beliefs, and behaviors that start to seem normal or desirable.

Every day in this country hundreds of people go bankrupt in their frenzied efforts to follow the styles they see glamorized on television, for example. We want to dress, smell, play, act and, putting them on "most admired" status indicates, even think like the people we "admire."

This isn't an indictment against the media as much as it is a tentative argument for people some of us might think of as "more admirable" to speak up. I realize there is a possible contradiction: much of what we value in certain people is reflected in their quietness. They may be dignified, perhaps brilliant; they may be fueled by something other than neuroses or ego need; they might be exactly the people we should have as role models -- and most of us have never heard of them.

Bear with me a moment:

"From the time we are infants we construct our world through metaphor," said language scholar and professor of theology Sallie McFague. "That is, just as young children learn the meaning of the color red by finding the thread of similarity through many dissimilar objects (red ball, red apple, red cheeks), so we constantly ask when we do not know how to think about something, 'What is it like?'"

"Far from being an esoteric or ornamental rhetorical device superimposed on ordinary language, metaphor is ordinary language. It is the way we think."

Most simply, a metaphor tries to talk about the unknown in terms of the known. If I don't know what "this" is I relate it to something I know and say, "well, it's like that." Through this kind of thinking we recognize relationships between everything and everything else. Literary critic John Middleton Murry said, "...metaphor appears as the instinctive and necessary act of the mind exploring reality and ordering experience."

Since we don't know who to be without making associations any more than we know what to think without them, we use other people to model ourselves after; and, what I'm wondering is, in that sense, are individual people metaphors, too?

If there is anything to the idea of order in the universe, it seems possible to think of individual people, and other things as well, as metaphors -- billions of little "this"-level metaphors for one big "That."

I don't mean this in a Christian, symbolic sense but more in the sense that the subatomic process, cells, brains and fingernails are part of the body (and vice versa).

That said, however, it is not surprising that the teacher of Christianity chose parables (extended metaphors) through which to instruct. If metaphors are the way we think and order our experience, then they are the obvious choice; and that fact has not been lost to other great teachers.

Jesus used parables; Buddhists use koans and sutras; Taoists read from the metaphorical Tao Te Ching; and so on. Even fairy tales and literary and psychological archetypes are kinds of metaphorical teachings about natural/human patterns, or "threads of similar among the dissimilar."

Some say the biblical parables are Jesus' metaphors for living and Jesus, himself, is a parable for God. Again, you don't need to use a Christian example; perhaps Jesus, Buddha, even you and I (and other things as well) are all various levels of metaphors for an unimaginable, moving and changing, interconnected whole we call (variously) God, Tao, Brahman, Dharmakaya, "suchness," ultimate reality, and so on.

You are undoubtedly correct if you think you and I aren't on the level of Jesus or Buddha -- but, in fact, we do give more status and influence to a few of our motley fellows, and this is where we get back to "most admired" lists. In science as well as in the humanities, a "model" (a scale model or an analogy, for example) is what we use as the filter to help us organize our thoughts about a less familiar subject by seeing it

in terms of a more familiar one, said McFague.

"The simplest way to define a model is as a dominant metaphor, a metaphor with staying power," she said. "Metaphors are usually the work of an individual, a flash of insight which is often passing. But some metaphors gain wide appeal and become major ways of structuring and ordering experience."

If we think of individual pieces of life, including people, as similarly passing "flashes" of an unknown whole, then perhaps certain individuals and the qualities they represent become various levels of metaphors with "staying power." They become models. Role models.

People we might recognize as "good examples," "role models," "metaphors with staying power" include Jesus and Buddha; also in modern times, people like Martin Luther King and Gandhi. We all have our list, and the people on them are chosen by us.

With the tremendous speed of communication and change, today we can no longer rely on the age-old tradition of waiting around to see which individual metaphors are going to survive to make good models for us. The media make people instant celebrities and a whole society can adopt their habits and values the way it changes its fashions: quickly and without much thought. I'm not sure that it's safe in a world that can move so rapidly.

A society seems to take on the personality of valued people within it. Lists of "most admired" represent certain values; so, even if we don't share the values -- if we do nothing to counter them in some way -- they may come to dominate our cultural personality long enough to lead us in directions we don't want to go.

A practical problem is that the media like people who are headline grabbers and Time, for example, creates the current admired lists. One suggestion might be to encourage other people to select a

list of admired people now and then. If groups of scientists, garment workers, and PTA members created their own lists, at least we would see more diversity.

At the very least, if we recognize that we choose our heroes and heroines (i.e. models for living) based on mere familiarity and name recognition and if we pattern our lives on the values those people reflect -- then we ought to pay better attention to the people on whom we turn our spotlights.

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Chicano Award

The National Chicano Council for Higher Education is offering approximately 20 doctoral fellowships to undergraduate juniors who are interested in pursuing the doctorate and academic career in science or math. Each fellow is sponsored for three years. For information contact Lori Switzer, Holton Hall 206D (532-6436). Application deadline: November 8, 1985.

Pigno Back

Antonia Pigno, Coordinator of Special Collections, is back at her duties in the Farrell Library Minorities Resource/Research Center after spending last semester on sabbatical in Stony Brook, New York and at the Yaddo writer's colony in Saratoga Springs, New York.

While a guest at Yaddo Pigno completed her first book of poetry, Old Town Bridge.

WSU Lectures

Anthropologist Richard E. Leakey, son of Louis and Mary Leakey and Director of the National Museums of Kenya, will speak on the origins of the human race in Wichita State University's CAC Theater, November 7, 10:30 a.m.

Convicted Watergate burglar G. Gordon Liddy will examine the American government system in his November 19 appearance in the same WSU lecture series, 10:30 a.m. in the CAC.

William F. Buckley, conservative columnist, closes the series on December 4. His lecture begins at 9:30 a.m. and is in the CAC.

Alliance Deadlines:
Nov/Dec Issue, Nov. 8
Dec/Jan Issue, Dec. 6

BOOK (From p. 2)

the salient features of a multicultural staff development approach that quips a school staff to "perceive life and behavior in culturally pluralistic terms."

Boyer places multicultural education in the context of both practice and behavior by calling upon educators to become ambassadors and advocates of multicultural understandings in the school milieu. Such an effort deserves the attention of teachers, administrators, and university personnel responsible for teacher education and curricular studies.

(Dr. Arnold Cooper is a Program Planner for the Midwest Race Desegregation Assistance Center at K-State. Cooper received his doctorate in the History and Philosophy of Education at Iowa State, with a specialization in the History of Education of Black Americans.)

Alliance--An Ethnic Newspaper at KSU
Office of Minority Affairs
Holton Hall, 206E, KSU
Anne S. Butler, Director ESS
Susan L. Allen, Ph.D., editor
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WANTED

Nominations are being accepted through November 15, 1985 for the Presidential Award for Distinguished Services to Minority Education. The \$500 Award will be presented by President Acker during Fall Commencement in December.

Any individual, faculty or staff member, an alumnus, a student, or friend of the University may be nominated for his/her contribution to the development of Minority Education at Kansas State University.

Applications may be obtained from: Antonia Pigno, Minority Resource/Research Center, Farrell Library, Kansas State University, Manhattan, KS 66506, phone 532-6516.