

Entry #1: Aug. 25, 2008: *Changing Multiculturalism: Introduction & Multicultural Education, Critical Pedagogy, and the Politics of Difference: Introduction*

First, looking at the introduction that is written by Joe Kincheloe and Shirley Steinberg, in *Changing Multiculturalism*, it can be seen that the authors' primary methodology to describe / introduce "multiculturalism" is by providing definitions. One of the first "definitions" these authors use, as a means to introduce multiculturalism is the word "disability." This term can be defined very broadly, if not interpreted correctly. However, I am able to connect to what the authors are meaning when they mention the word, in the language that they write it.

Because I have a learning disability, from an automobile accident, I have seen first-hand, the changes that have taken place in my life over the past 15 years since my accident. The culture of those people who have not had to deal with TBI (Traumatic Brain Injury) is very different from that of those of people who have had to deal with TBI.

The authors discuss how important goals, concepts, attitudes, strategies, and values are in Western societies. They go on to mention that we, as people, living in the Western society are forced to arrive at the conclusion that we live in a society with many cultures. Because of this "forcing," we are, all too often, negligent to many members of cultures, which are different than our own. This negligence leads us to the next point, which the authors make, which they discuss by breaking multiculturalism down into categories.

As the authors write about a) Conservative / Monoculturalism, b) Liberal Monoculturalism, c) Pluralist Monoculturalism, d) Left-Essentialist Monoculturalism, and e) Critical Monoculturalism; there are many good explanations given to describe each type of monoculturalism. From these explanations, it is in my student opinion, that we are now in a world that is mostly centered with a “critical monoculturalism” type of mindset. Or, at least, we are moving towards this type of mindset. Two of the best examples that I see are: a) a woman was on the platform for presidency and b) an African-American is running for presidency.

Both of the examples that I have provided have something in common, and that is that the people on “the outside,” who do not want these changes, may be forced to do so. In other words, with my personal example of my TBI, other people may not understand / comprehend the fact that *I can do* the exact same actions as someone who has not had a TBI. Or, there may be people who do not wish to see a woman, or an African-American male, be elected President of the United States of America. *However*, the commonality that exists in both is that the fact that the outcome of both situations are both a potential reality.

Moving on, I would now like to discuss the introduction from, *Multicultural Education, Critical Pedagogy, and the Politics of Difference*, (or MCP), written by Christine Sleeter and Peter McLaren. In their introduction, Sleeter and McLaren use a similar approach to introducing multiculturalism, in that they use “terms,” or definitions. *Diversity* is the first term that is used, and when describing this term, the authors do a very good job of giving examples to help define *diversity*. I am able to relate to the

“polarization” example that is used, to describe what is happening with our nation’s workforce.

I say this because I have struggled, *after obtaining a Bachelor of Science Degree*, to find a job. As a matter of fact, I have related to this on more than one occasion, because of the way that the wealth is now distributed in our nation. I have held a managerial position in my employment history, however, the money that I made and was able to save, was “beans,” compared to what the executives of the companies that I was employed for earned.

Sleeter and McLaren write about another topic, which is the stage that I would place myself at now in my life. The topic that I am speaking about is when they discuss “membership-oriented” pedagogy. I am able to relate to membership-oriented pedagogy by relating it to when teachers assist myself acquire interpretive skills and other forms of cultural capital that will help me whenever I am faced with situations in larger society.

Hegemony is an influence that is searched for in a variety of areas in today’s world. Sleeter and McLaren mention legalized racial and sex discrimination as being much more difficult to decode today, as a result of hegemony. This is true, however, I can see hegemony most prevalent today as we are fighting the war in Iraq (or the Middle East). Even though others may not see it this way, in my opinion, I believe that we are trying too hard in pushing our own social, ideological, and economic influences on that territory. Granted, we have allowed that region to “monitor their selves,” however we are still spending a great deal of money looking over their shoulder.

I believe that two of the greatest results of multicultural movements are the Civil Rights Movement and the passage of Title IX in 1972, the latter a great strengthening for women's rights. In both of these multicultural movements there was another factor involved, critical pedagogy. Whenever critical pedagogy is linked together with a multicultural movement it helps to strengthen its stance.

At first I did not agree with the authors' ideas when it comes to their idea/ concept of "naming," then I read on to see how their description of the role of the social relationships in which names are inserted. After reading this, is when it made more sense to me. I better understood how naming helps provide a student, for example, the opportunity to communicate what was talked about inside the classroom with someone else.

Entry #2: Sept. 8, 2008: *Changing Multiculturalism*: Chapter 2: Rethinking Educational Purpose & Chapter 4: Critical Multiculturalism: Hegemony, Representation and the Struggle for Justice

Multicultural Education, Critical Pedagogy, and the Politics of Difference: Chapter 1: White Terror & Oppositional Agency: Towards a Critical Multiculturalism & Chapter 4: Critical Multiculturalism & Democratic Schooling: Interview

Kincheloe and Steinberg begin by getting directly to the point of what they are going to be discussing in this chapter. They state, in summary, that they agree with the fact that, "... education and the culture at large privilege whites, males and individuals from the upper economic classes. ¹ " I will agree, *to an extent*, with this statement that

they make. I will further discuss my opinions in a moment. However, staying on the topic of education itself, Kincheloe and Steinberg note that critical multiculturalism argues that educational systems should address gender and race as very important features as its curriculum, however it is not doing so today.

A very important point brought out in this chapter is that teachers, in today's era, must do more than teach. Teachers must also be researchers. This is something that, I believe, is still not fully understood by many in "modern society." To be able to take *one concept* and teach it to *several diverse cultures* of students is not something that is easily attainable. Now, I am referring back to the statement that I made at the opening at this entry. Education may have favored the "group" that was described by Kincheloe and Steinberg in the 19th, and part of the early 20th, centuries, however today it is nearly impossible to favor one cultural group of students over another, because of their diversity.

The pedagogical questions that are mentioned, relating to how do we identify ourselves, understanding the importance of pedagogy, etc., are all questions that teachers can help students understand. Other questions, or "interactions," as the authors write, which I had never thought about before are the impact that gender has when it intersects race and class. These interactions have increased tremendously over the past decade, with interracial marriages especially. Whenever the children of these parents go to school, they are sometimes the ones that experience the most differences.

The authors mention "solidarity," as an example of a difference. "Theologian, Sharon Welch, claims that solidarity has two main aspects: (a) the ethic of solidarity

grants social groups enough respect to listen to their ideas and use them to consider existing social values; and (b) the ethic of solidarity realizes that the lives of individuals in different groups are interconnected to the point that everyone is accountable to everyone else. ²”

In other words, what solidarity means is that this group of people has “one voice.” They are all together in agreement with their opinions, values, beliefs, etc., to the point where this one, unified voice is going to “speak” for the whole. And, as this one voice speaks, others (outside of this group) have given the group the respect that they will listen to what it is they have to say, when considering their current social values.

Another remarkable idea, which I found from critical multiculturalism, is the idea of learning from the power of difference. This idea of “difference” is something that is at the root of ingenuity. In order to have that “light go on,” you have got to be different. One of the ways to do this is to take and learn from others’ work(s) before you. This can also be called critical thinking. Taking from their errors, or their correct ways/ methods, one can create new ways, or methods of doing things.

One of the reasons that I like this idea the most is because I am interested in computer technology. The only way that technology is improved, is from errors. Someone looks at an error that was made by themselves, or someone else, and searches for a way to improve on it. In a similar manner, accommodations are made in cultures, in order for “outsiders” to fit into a certain group’s culture. Thus, a change was made. This happens in education everyday. A lecture is formed/ structured for teaching, however while teaching the lecture a question might be asked because a student doesn’t

understand the material. So, changes have to be made, to accommodate the students' learning.

When discussing power and its' effectiveness, there were two statements that caught my attention the most. The first statement had to deal with the "effectiveness of power inequality." It is in this section, where the mentioning of powerlessness is brought to the forefront. Peter McLaren writes, "Such a category...typically affects groups such as women, blacks, Chicanos/Latinos, Puerto Ricans, most Spanish-speaking peoples, West Indians, Native Americans, Jews, Appalachians, lesbians, gay men, Arabs, Asians, the elderly, working class people, the poor and physically and mentally disabled people.³" It is these groups of people who face oppression most often. Because of their race, or social group, they sometimes may not have control of their job-attaining possibilities. This is a prime example of powerlessness. However, white people do not have to face this problem, simply because they are white, the authors write.

With this point, I have to argue with the authors. I have been in the job-hunting market position before (more times than I would like) and I have seen it work the other way around. Because those groups of people that I mentioned can be hired at lower wages and the employers *can get away with treating them poorly*, they will, many times, hire them before hiring a white person. I know this, as stated, from personal experience.

One last point when speaking on the subject of power is the fact of the inequality, or distribution, of the wealth. To summarize what Kincheloe and Steinberg write, the rich are getting richer and the poor are getting poorer. That is, unfortunately, what is happening to our country. The text that is written on page 97, in the book is a myth.

When it is written, “Such actions must ultimately be regulated in a way that tempers their negative consequences.”⁴ The actions that are being mentioned are corporations and consumers, i.e. formulating their products with the common good in mind. The bottom line for both of the aforementioned is *money*. It always has been, it always will be. I am not saying this is a good thing, I am simply saying this is the truth. So, with that in mind, I do not know how far the concept of “Economic Democracy” will go, other than the pages of this textbook.

The main topics that are touched by Sleeter and McLaren in chapter one are the different forms of multiculturalism. These forms include: (a) Conservative multiculturalism, (b) Liberal multiculturalism, (c) Left-Liberal multiculturalism, and (d) Critical & resistance multiculturalism. The main differences that I gathered from this chapter is that the roots of each of these forms of multiculturalism, as well as the emphasis of each form, are very different from one another.

Conservative multiculturalism can be traced to African American colonial views, when they were slaves. These views placed them, basically, “lower than dirt.” In the eyes of Europeans and North Americans these persons were nothing but savage beasts. Or, in the evolutionary thought / schema, they were seen as being in the early stages of development.

The main emphasis that is placed with the ideology of *liberal multiculturalism* is one of “sameness.” In other words, everyone, no matter your race, has the ability to compete equally, both socially and in education. *However*, and this is a point that I personally agree with this statement that Sleeter and McLaren make, this equality is

absent in the United States because of social and educational opportunities being non-existent. I believe that until the constraints that are currently present in the educational systems are changed, these opportunities will not be present.

Unlike liberal multiculturalism, where the emphasis is placed on sameness, *left-liberal multiculturalism* emphasizes cultural differences. Tendencies are present to treat differences as an “essence” to culture. I see this ideology as being the most difficult to understand. One of the reasons why is because of the “changes” that are constantly taking place. With *left-liberal multiculturalism*, personal experiences come into play. Whenever you take personal experiences into account there are going to be many different viewpoints and, possibly, many different time-spans. This could make dramatic changes in the attitudes, values, and behaviors that are being examined.

Next, probably the most difficult ideology of multiculturalism, personally for me to understand, is that of *Critical and Resistance Multiculturalism*. The reason that I have a hard time understanding this ideology is because I find it so similar to that of *left-liberal multiculturalism*. From reading Sleeter and McLaren, the main concept that I have a problem understanding is how you can take two different perspectives and combine them into one. Which, is basically what I am seeing done with this ideology.

Critical multiculturalism stresses sameness, with the central task being transforming social, cultural, and institutional relations in which meanings are generated. However, *resistance multiculturalism* has as its main goal, difference. For example, the illustration that is given in the book of “signs and names.” This illustration is one that strengthens differences.

Moving on now, to discuss the very provocative interview in chapter four, entitled, *An Interview with Peter McLaren and Joe Kincheloe*. I use the word provocative because this interview brings forth many controversial topics, no matter your political party. Despite the political party that you belong to, the social aspects that this interview touches on are even more controversial.

A social topic discussed that in the forefront of this article is the topic of wealth. The interviewer and interviewee discuss a topic that is still being discussed today, which is, “the steady increase in the disproportionate level of cultural power and material wealth of Americans. ⁵” In other words, the rich are getting richer and the poor are getting poorer. The middle class has shrunk, and is continuing to shrink at an alarming rate. This middle class has always been known as the “workers” of the country. For the reasons previously listed, the unemployment rates have grown in recent years, until only recently becoming more stable.

I have a serious difficulties when Sleeter and McLaren write, “The majoritarian control will lead to less cultural diversity, less creativity, less democracy. ⁶” If you have been inside a public K through 12 schools lately, you will notice that there is already a majoritarian control in place; it is called the *government*. The educational system that our children are going through in today’s day and time has been inappropriately handled for a long period of time. During this time, the blame has been placed on everyone (teachers, test scores, students, parents, etc.) but the government, i.e. majoritarian control, itself.

The point that I am trying to make is this: without government control we would not have the educational system that we currently have today. So, instead of trying to

create a *new system*, i.e. “re-invent the wheel,” take the time to fix what is broken, and work *with* the government on fixing standards, programs, school reforms, etc. This is the only way that we are going to raise the children’s level of performance to where it needs to be. We may not need to spend so much money on developing all of these “new programs,” which in 2 years will be out-dated. Believe me, I am in the technological field, which changes every day. However, I know that until you learn to work on and master what you have to work with now, you cannot bring in something new.

Speaking of technology, Sleeter and McLaren mention Whittle’s *Channel One* program. This is a television program that brings news and information to children, while in school everyday. This “news and information” program began its broadcasting my senior year in high school. I can, vaguely, remember watching at the beginning of school. It consisted of these, goof ball, broadcasters trying to be like Tom Brokaw. Most of the time we just ignored the information and simply got caught up on the homework that was due that first period of class. When the news was broadcast when I was in school, there were no commercials, this I can tell you. However, now there are commercials during the broadcasts. Some of these commercials are, apparently crossing social/cultural boundaries, which are causing problems.

Personally, I do not seeing anything done to change, or solve, these problems. A reason why I say this is because it is television. If you were to poll people who watch television everyday, then I am sure that you would find someone who has been offended by a commercial, hence my point.

Lastly, I see a comment that the character, Joe, makes on page 136, during this interview as a problem. The statement that he makes is, “Critical postmodern teacher education teaches students much more than just how to ‘do it differently.’” He, Joe, is speaking on the fact of how teachers are taught to teach students to learn in many different ways now. All of these ways may not necessarily be “correct” ways, which is a problem that I see. However, the statement that Joe is making is basically saying that as long as the students are being taught, then it is alright. I have seen this first-hand. Think about the situation when the “jock” needed a passing grade, so that he/she could play in the “big game.” They would receive that grade, almost every time. That is only one example, I am sure that there are many more that I could remember.

Entry # 3: Sept. 15, 2008: *Changing Multiculturalism*: Ch. 5: The Importance of Class in Multiculturalism; Jean Anyon essay; Peter McLaren essay

I will state this fact from the beginning; this week’s readings were very difficult for me to read. It was not the fact that the material itself was difficult to comprehend, or understand, but rather the fact that I, personally, disagreed with so many of the statements that were made in the readings. Thankfully, as an American, I am given the right to do so. It was not just one particular reading that I disagreed with either; it was a statement here, another there, out of two of the three readings that we were assigned for this week.

I will begin by discussing my thoughts and opinions about the article written by Jean Anyon, entitled, “Social Class and the Hidden Curriculum of Work.” This is the only reading that I did not find any statements, which I disagreed with, out of the three

readings. Throughout this writing Anyon takes five contrasting social class communities and shows the differences in classroom experiences and curriculum knowledge. I was able to relate to each and every example that she used in this article because of the fact that during my thirteen years of primary and secondary education I went to school in seven different schools, in three different states. So, I was exposed to a very wide variety of classroom experiences and classroom knowledge.

In her brilliant discussion and description of social class, Anyon provides three series of relationships. By describing the social class this way, I was able to bring in my business education, once again, and understand better what she was discussing. Out of all of the descriptions that she makes, the one statement that stood out the most to me is located on page 69 in the article. This statement reads, “The ownership relation that is definitive for social class is one’s relation to physical capital. ⁸” In other words, she was stating, that what you have, i.e. your physical possessions, is how you are “defined” in today’s society. You cannot put it any plainer than those terms.

Continuing, or moving back, to when Anyon gives the sample of schools being identified / broken down into social classes. This is where the examples of the many different schools that I went to relate to what I read in the article. In the first and second types of schools, which Anyon labels, *Working-class Schools*, she writes that these parents have blue-collar jobs. This is probably the only type of school in which I did not attend during my school years.

The third type of school is called the *Middle-class School*. My school years were spent here, although they were spent in each of the three categories that she writes about

here. The first type of school that Anyon describes, in which the majority of the parents are “blue-collar ‘rich,’” is where I spent my high-school years. My middle school, or junior-high school years were spent in three different schools, in two different classifications. The schools that I attended during these years were both in the *Affluent Professional Schools*, as well as the *Working-class Schools*. Finally, my primary school years were similar to junior-high school years. I went to several different schools during these years and had to make adjustments to the “classes” that Anyon discusses. However, for the most part the classes remained somewhere between the two which I have mentioned.

The schoolwork is something that definitely “struck a nerve,” when I read this article. Especially when, on page 74, she writes, “...she made no attempt to explain the concept of dividing things into groups... 9” This is an *exact* example of what I experienced when I moved from the junior-high school that I was attending in Kentucky to Tennessee. Instead of trying to explain the reasons *why*, the teachers thought that by giving more work, we would get the answers ourselves. Thankfully, I had a good foundation to build off of, and did not have to struggle during high school.

I believe that “wealth” has something to do with the fact of the poorer standards of education. Speaking of the subject of wealth, and staying on the social class topic, in the, “Class, Culture, & Multiculturalism,” which I read I found a statement that needs to be passed on to the politicians in Washington D.C. It is the one that mentions Adam Smith, who from my Business education, I know as the “Father of Economics.” The statement reads, “Adam Smith’s notion of the market as a servant of the public good

through the shared ‘wealth of nations’ has achieved the status of a good joke in bad taste.

10”

Now, this article is one of the ones in which I have disagreements with some of the statements that are made. McLaren writes that, “Economic growth as well as GDP growth has been lowered and productivity has been cut in half; in addition, unemployment has risen dramatically in the OECD countries. ¹¹” I am not going to get off the subject and start talking politics. However, I do think that McLaren needs to do his research and he will find (as I know *for a fact from research I have done in the past*) that policies and procedures put into action *before, yes before*, Bush took his oath of office are to blame for some of the state the economy is now in.

Another statement that I have problems with is when McLaren writes about the, “... two-tiered laboring class has been created. ¹²” I am not taking offense to the fact that it has been created, because it has, that I know. The reasons that he gives are what I am taking offense at, such as the statement, “The only ‘free’ cheese is in the mousetrap. ¹³” That is exactly the problem, and the exact reason why we are in the state that we are in, as a nation, today. Too many people want to be paid too much money, for doing the exact same thing that they have done for a very long period of their lives. In other words, *greed* has taken over their lives. Just because the company is making money, does not mean that *everyone* should get a raise. Look at the “glass half-empty” side of this situation. If the company was losing money, should everyone donate part of their salary? I am sure that no one would line up, would they?

I am not saying that there is not a large difference, and I am not denying the fact that the rich *may be getting richer* and the poor *may be getting poorer*. However, if they are responsible for the gains, they have earned that right, and the people in the middle have no right to bitch about it, which is the only point that I am trying to make. As we discussed in class, and as it is written in the MCP book, “Power Neutrality” does exist. Only the “privileged few” are going to be at the top, however if they have earned it, allow them stay there.

Entry # 4: Sept. 22, 2008: *Changing Multiculturalism*: Ch 6- The Importance of Gender in Multiculturalism; Sadker, Sadker, & Long essay; Sadker essay; AAUW Report

This week’s readings were very “interesting.” I use the word “interesting,” because I cannot think of another adjective that quite pinpoints the *exact* way that I feel that I can “connect” to them. They were very difficult to connect to, I believe mainly because I am a male, and they were written from such a *strong* feminine viewpoint. Do not get me wrong when I write that, because I am, in no way, not a chauvinistic pig. I am just stating that many of the comments mentioned were very harshly stated, many times to the extreme, and I found these statements harder to relate to because I am of the male gender.

The article that I believe shows this the most is the one written by Sadker, Sadker, and Long, entitled, *Gender and Educational Equality*. This article uses studies to show forms of sex bias that are possible to evaluate materials for gender equity. After reading each of these six, different types, of biases I see a similarity presented in each one of

them in the article. This similarity that is presented is that the “proof” or “statistics” are all very outdated. A perfect example can be taken from the sexual bias of *Imbalance*. It is written in this sexual biases study that, “Although more recent textbook studies show improvement, problems remain.” I guess the question that I have to the authors that would clarify, or help me out in this area with this example, is for them to expand, and tell me (or the reader) what problems remain?

Both the Sadker, Sadker, and Long article and the chapter reading from the *Changing Multiculturalism* book expressed the fact that “studies show...” that boys receive more attention than girls in school. This favorability towards boys includes both positive and negative attention. As I said earlier, being a “boy,” I could not see this growing up. And, if it does exist, then I was definitely on both sides, positive and negative sides of the attention.

I say this because I was “ahead” of most of my primary and secondary classes. Although I went to several different schools throughout these years, looking back now I can remember teachers who *might* have “favored” me, more than others (i.e. girls) in the classroom. One specific high school Spanish teacher comes to mind. She was especially “helpful” to all of the jocks (I played basketball), whenever it came time to assign final grades. However, as I said, I also received (when totaled up) several years’ worth of negative attention in school.

I know that I was not always an angel, but as Sadker wrote in, “Gender Equity,” at many times I felt, “... victimized by feminists.” In this same article, I was typical to what he described most boys, because I was always better at math and science courses.

Sadker goes on to write about the “gender gap” becoming smaller. This article was written five years ago and I would say that the “gap” is probably much closer now than it was at the time that the article was written.

In conclusion, one of the main things that I am going to take from this week’s readings is the following. At the point in time when I become a professor, I am going to do my best, to try to ensure that I treat everyone, no matter their gender, equally. I will try to make sure that after they have completed my course they have a more positive attitude towards gender neutrality. The only way that they will obtain this is by watching my example. I will also try to make sure that every student leaves my class with more confidence than what they entered my class with. The reason for this is because, prior to reading this article, I did not realize the psychological differences in gender makeup.

Entry # 5: Sept. 29, 2008: *Changing Multiculturalism:* Mathison, Sapp, & Franzen essays

Well, let me begin by saying this, I stated earlier in my journal (in Entry #3) that the readings in that particular week were difficult to read. Ok, those readings were a “piece of cake” compared to this week’s readings. The main reason being this: I had to put aside all of my religious beliefs before reading these articles, in order to read them, with an open mind. Having said that, ***I was able to read this week’s readings from a fair and non-judgmental viewpoint.***

The topic of homosexuality, lesbians and gay men, continues to be a very controversial topic. I found it no different when I read these readings. The authors tried to

put their own opinions, or “spins,” on the topic, which would lead to a controversy (or *heated discussion*) when these articles are discussed. We, as a class, would later find this out firsthand. While on this subject, please allow me to say that I, in no way wish to apologize for what I said in the class discussion that night. The beliefs that I spoke on this subject were clearly stated, they were clearly backed up with reasons why and foundations why I believe them to be true. However, I would like to take this opportunity to state that I did not mean to offend anyone by anything that was said on that night.

Moving on to the theme of what the articles had in common. One of the main topics that I saw written time and again was the issue of “outness.” Sapp noted this at the very beginning of his article as being his “desperate crisis.” In Franzen’s article, she writes about the differences that exist in “public lesbian’s activities or ‘outness’.” In both articles the common bond is the fact that “coming out” into society and letting the world know that you are a lesbian is something that is hard for a woman to do. They are often ridiculed, ostracized, and, some even have reported losing their jobs because of this step. Although this reporting is not recent, it is still done in some parts of the world.

The final points that I would like to touch on from these week’s readings are mentioned primarily in the articles written by Mathison and Franzen. These topics are comparable and must be managed very delicately by a teacher. The first of these topics, mentioned by Mathison, is the subject of the responsibilities of the teacher when it comes to, “preparing future teachers to instruct lesbian and gay students. ¹⁴” And, the second subject, mentioned by Franzen, is how future teachers handle the issues of class and race in the classroom.

First, I completely agree with Mathison's comments when she states that teachers need to have all activities and curriculum so that it meets *all students'* needs. This is one of the first fundamental rules that you are taught, when learning to be a teacher. If you cannot follow this, then you do not need to be a teacher, period!

Second, when Franzen is writing about "class and race," she is describing *bars* in the article, not schools. However, she does relate this to schools. And, yes she should do this, because it is related to schools. All a person has to do is go to an inner city school and look around and try to find the nice brand-new computer labs that are *almost everywhere* in the nice, fancy, high-price, suburban schools. There is no doubt that there is a difference, yet there has not been a solution found for this problem either.

Finally, I would like to add that the class discussion that we had on these articles was one of the best class discussions that we have had all year long. It seemed as if everyone came from a different background, which provided a different viewpoint, which provided learning opportunities. That's *the thing* I have found very intriguing about this class. If I "just listen," that is when I might "catch" something that I will may not use now, but when the time comes and I am a teacher, and I am faced with a cultural situation that I have never been in before, then I can think back to this class and remember the viewpoints that my classmates provide and use them as teaching tools for my career.

Entry # 6: Oct. 6, 2008: *Changing Multiculturalism: Ch.3 – Critical Multiculturalism: Power and Democracy; Multicultural Education, Critical Pedagogy, and the Politics of Difference: Ch. 10 – Culture as an Ongoing Dialog: Implications for*

Multicultural Teacher Education; *Beyond Liberal Democracy in Schools*: Ch. 1 – Current Democratic Theories

I believe that all of the readings for this week have one common theme, which can be summarized in a small, little, word. That little word is the word “one.” It is in the reading from the *Changing Multiculturalism* book, in which many topics are discussed; however they all have the same premise, which is the “power, privatization, or growth of ‘one’.” Then, when I read the chapter in the MLP book, I see the same theme of “oneness.” I read about “social identity,” “borderlands,” etc. and how all of these themes tie in to relating back to the central them of “oneness.” And, finally, when I read the chapter in Dr. Barb’s book, I found this theme of “oneness” again. I see it immediately when I read the words of “freedom from…” and how she goes on to write about how (I am paraphrasing) Benjamin Barber believed that “man must become an individual citizen.” Over and over again, this them kept reappearing, “oneness.”

In the *Changing Multiculturalism* book, the foundations of this belief can be seen when the author is describing the topic of *homo economicus*. This topic can be defined as a person whose humanity is subservient to economic needs and the demands of profit. Or, to go further, the person is in isolation, because of these needs, from human, nature, and social / economic goals. An example of this, mentioned in class, is the “Efficiency Movement” of the early 20th century. Fredrick Taylor was the “Father” of this movement, he believed the fact that work is “social” and that “technical” processes are involved. His working “efficiency plans” spread across the country and led to a drastic change in production.

The “fragmentation” topic that is discussed in the book, in which it states it began in the 1980s and 1990s, is something that still exists today. This “fragmentation,” which in a simple definition is the “breaking apart” of the distribution of the wealth still exists. The rich are getting richer and the poor are getting poorer, *bottom line!* And, this has affected the educational systems over the past 2 – 3 decades. In this same chapter the term “privatization” is mentioned, which means redistributing the wealth from the rich to the poor. This has been done, *however*, it has not been done enough times, in the effective manners, or in the appropriate methods; because the bottom line is the problems have not been solved!

One of the most interesting lines that I read in this particular chapter is this; “It is interesting that administration is taught only to people who serve at the head of the administrative structure and not to people who are to be administered. ¹⁵” It is in my opinion that *everyone involved* in the matter needs to be taught.

An area in which I see the focus being concentrated on consistently is the subject of “test scores.” That is mentioned very often, especially in the state of Tennessee, “We’ve got to get those T-CAP scores up!” is what the administrative officials will often rant and rave about, without suggestions of *how to do so*. Critical multiculturalism is a manner / mode of thinking that is used to support a way on focusing doing this (raising test scores). Many reasons can be acknowledged, but the statement written in the book, “Critical multiculturalism, buoyed by its concern with the social-political factors that destroy democracy and democratic modes of thinking, provides a perspective on school reform usually missed by other perspectives, ¹⁶” best summarizes it.

In the *Multicultural Education, Critical Pedagogy, and the Politics of Difference*, (or MCP), reading “Social Identity,” was the main topic that I took away after reading the chapter. The writer does a good job discussing “assumptions” that are made about culture and the representation of these cultures. These assumptions, such as the main one brought in from a discussion about various ethnic groups, “Oh, another thing that you need to know is that Mexican family life is basically very, very conservative. It’s strong. You know it’s patriarchal. ¹⁷” These are very bad things that we do not need to do, we do not need to place *any culture* into a “bubble.”

If there is something that teaches us this it is *constructivism*. Constructivism tells us that, “...all knowledge must be understood as partial to the social position of the knower... ¹⁸” *Reciprocity* helps teach everyone this also. Reciprocity teaches us that we are all dependent on one another, for beliefs, backgrounds, abilities, etc. Therefore, it is not to anyone’s advantage to take advantage over anyone else.

Finally, the main topic that I took away after reading Dr. Barb’s book were the many different types of “democracies.” Although, another key statement written is this, “A theory that is separated from everyday practice will be unable to address anyone’s particular reality. ¹⁹” This is a thought that you have to take and “chew” on for a while, before it finally “hits you” and you say, “Oh, yeah, now I get it!”

Dewey’s writings are very important in Dr. Barb’s “Democratic Theories” chapter. Especially, Dewey’s criticisms on the subject of early liberalism. These, as well as his thoughts of expression, conscience, and communication are what he saw to be necessary for us to have “freed intelligence.”

Next, the three different views of *democracy* are examined. These are all looked at in great depth. Of the three, the thought processor that I enjoyed reading about the most was Benjamin Barber. I liked the way that he thought, that “man must **become** a citizen.” The three different views of democracy are: 1) Strong Democracy, 2) Deliberate Democracy, and 3) Radical Democracy.

First, Dr. Barb uses Benjamin Barber to set the stage with his beliefs and explanations about *Strong Democracy*. In *Strong Democracy*, “all 3 views of liberalism begin with an assumption of the value of individuals and a view of groups as hindrances.²⁰” As I have already stated, he believed that, “Man must *become* a citizen.” He means that a citizen is a responsible person and must *prove* this before he can be called a “man.”

The second type of democracy, *Deliberate Democracy*, is exemplified by Iris Marion Young. Young uses *conflict* as her background in her main belief for democracy. She states that, “... democracy cannot aim for consensus, harmony, and reconciliation, for these goals lead too easily to domination...²¹”

The third type of democracy, *Radical Democracy*, is exemplified by Laclau and Mouffe. Their type of democracy doesn't fit with either of the first two types of democracy, so it draws analysis from both sides. For their main belief of democracy, Laclau and Mouffe use “class issues” as a focus.

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Entry # 7: Oct. 13, 2008: Diller, Benally, Haymes, & Todd + Response Essays

This week's essays were different, yet similar. Allow me to explain this, the four essays looked at philosophy from four *different* "viewpoints," however they were similar, in that they were all looking at "philosophies from the 'outside,' brought into education."

I am going to attempt to hit, what I found to be, the "high points" of the essays. First, looking at Diller's essay, "The Search for Wise Love in Education." The first question that I had to ask myself when I began to read this essay was, "What exactly does she mean by *wise love*?" It was good to know that I was not the only one that was "talking to myself," after finding out in our class discussion about this essay, that several people were asking this question about the essay. In my opinion, based on her using the comparisons of "far-enemies" and "close-enemies," I believe that Diller is coining the phrase "wise love" to mean an "indifferent" type of love. This way you do not really "care" about either side, you only allow yourself to be "drawn-in" to a certain extent, without being completely and totally *embedded* into love.

This "love," as Diller goes on to mention, can be transferred into the educational field. Teachers / professors need to have so many different types of "love," when it comes to their professional employment. No matter the age of kids, young adults, or adults, it is that are being taught, without *some form / fashion of love*, there is part of the job that is missing. Whether it be in a lecture, helping with homework, or speaking with kids during a parent / teacher conference, "wise love" needs to be shown, in order to be a successful educational teacher.

Second, looking at Benally's essay, "Navajo Philosophy of Learning and Pedagogy," I found a philosophy that was similar to my 2nd Voice's Philosophy to that of the Cherokee. One of the first things that is mentioned in the essay is the fact of it being taboo to teach knowledge by seasons. I did not know this about the Navajo and did not understand why, even after reading the article. When we discussed the essay in class, it "hit me like a brick," and made perfect sense to me, that it was because in the summer they worked and the days were shorter inside. Going along with this, the teachers can teach more knowledge by the seasons when the day is longer.

Another important aspect that I found in the Navajo life is the role that "gender identity" plays. They believe that the male should only exhibit male-like qualities and the female should only exhibit female-like qualities. However, these two "identities" do not act apart from one another, they complement one another, and are "halves to another. 1"

I found the subject of "knowledge" to be taken far more seriously than what we take it in the United States of America. We look at our "books, encyclopedias, and especially the *Internet*, for our knowledge." However, the Navajo's knowledge is spiritual, which makes it more valued than what we have. This is so, because they are taking two different ideologies and making them one, in **harmony!**

Another practice, which, we, as Westerners used to practice, is "running." It does not take one's eyes very long to scan any room, or street corner, to realize now that we do not practice this anymore. However, the Navajo *do practice* this running. It is a very strong discipline in their knowledge. They believe that this running, especially at dawn, helps people find durability. They believe that it will help people live a better physical

health, and give them better blessings by their gods. I believe this is something that we all should further into, every one of us, as a whole. Doctors have always said, “Exercise ‘x’ number of hours per day.” We would not have these doctor bills, if we would only listen to many of our ancestors and follow in their footsteps, *literally*.

Third, I will take a look at Haymes’ essay, “Africana Slave Religious Thought and the Philosophy of Education.” Haymes does a very good job arguing to see the human subjectivity and significance that needs to be seen by Africana religious thought. My first agreement with Haymes is on his argument that he makes, stating the argument that Africans *do have a historical basis*. Simply because it is not like the rest of the modern, Western world’s historical basis, does not mean that they do not “have” a historical basis. As Haymes states, the ancient philosophers were incorrect with, “... their standards of the systematic philosophical treaties. ²” Simply because it was not written down, does not mean that it did not occur.

Moving ahead, next I examine Kant’s assumptions that blacks are lower than other species. This was the thought for many years, not only by just Kant. Now, look around, look on television, and look at ***the President of the United States of America campaign advertisements!*** Do you think that this is still true today? Granted, there are still some who think like Kant, but look how far we have come since this time. This ties into a statement that is mentioned in the article, where it is written, “... being-in-the-world. ³” This line and statements that follow are points that Haymes make were I have to disagree with his thoughts. I believe that Africana people, as a majority today, knows exactly what their identity is, and know exactly what it is that they want to do.

When he, Haymes, writes about the mythological thinking, the saturation of the Being, etc.; I am going to have disagree with all of this thoughts based on these statements that he makes on these premises as well. From what I gather based on these statements, he bases nothing off the creator, God, “Capital-G.” Yes, he does mention God, but this is from another source that he cites. So, in fairness to Haymes, and, in fairness and objectivity to this response, I do not agree with the statement that he makes surrounding these claims because I do believe in God. I also do not agree with any of the “mythological thinking” effort statements that he refers to in his writing, because I do not believe there is such a thing that exists in this world. So, in closing, I will end with those notes.

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Finally, Sharon Todd’s essay, “Unveiling Cross-Cultural Conflict: Gendered Cultural Practice in Polycultural Society,” does a very good job at looking at the *struggle* with multicultural education. Todd looks at this struggle, specifically, from the view of a

“gender issue.” She uses France to look at how Muslim females are treated, in respect to their “clothing,” while at school.

We, in America, believe that we have several problems that we have to face with clothing in our schools every day, well, after reading this article, I do not see us having anything to gripe about. I would not trade positions with a Muslim female any day of the week, because of the “tensions” that exist in the French school systems. She argues of how the people are “lumped” together. By this I believe that she means they are all not seen as individuals in the school systems, but rather as “one of those ‘body-covered’ people.”

She also states, which I agree, of how *we, as Americans*, have much to learn about different cultures. This is when the debate of “State- vs.- Church” comes into play. As a nation, we often want to teach our values, without taking into account *religious beliefs* of others. Instead, the “majority” religion is just seen (Christianity) and this is what is used to base decisions from. This is *not multiculturalism*, not at all! In order to practice multiculturalism, we need to take into account *every* religion, *every* gender, etc. This is not an easy thing to do, but with practice, it can be done.

Todd continues on with her discussion of the wearing of the headdresses, giving several good examples, however, I think the best statement that she makes is when she writes, “As European nations..., it owes Muslim girls a freedom from the burden from having to bear the unnecessary weight of ‘our’ worries about cultural integration and from having to bear ‘our’ anxieties over extremism. ₁”

The “kids” did nothing wrong in those attacks, and we, as Americans, do the same thing the French people do. We see someone wearing a headdress, which is described, and that is one of the first thing that is placed into our minds. Who is to blame for this? This question does not matter, it is only the fact that we are doing this, is what matters. And, this is one of, if not the, main point that Todd is trying to get across in her article. We need to move forward, start “knocking down,” these cultural barriers that everyone has built, and find a way for the children to learn in harmony.

Entry # 8: Oct. 20, 2008: *Changing Multiculturalism: Ch.7 – Multiculturalism and the Importance of Race; Multicultural Education, Critical Pedagogy, and the Politics of Difference: Ch. 8 – The Problem with Origins; Omni and Winant essay*

After reading a chapter in each of the books, and the essay for this week, I believe that the theme for this week’s readings is *racial difference*. If the reading from the *Changing Multiculturalism* book is examined first, then this theme can be found almost immediately. “The most common historic expression of white racism is known as essential racism – the belief that there are *essential* qualitative, biological differences between different races. ” This statement is stating that the “white” race believes that there are differences that can be measured, or seen, between the “white” race and other races.

One of these differences that was thought to be seen was the fact that the “other” races were more ignorant than the white race. This belief, backed by textbook writings, would help lead to the founding of the “White Supremacy” injustices, which had a

resurgence of interest in the 1980s and 1990s. These injustices affected blacks, Latinos, and many other non-white races.

The next, most striking item that I found in this week's readings were the assumptions of *why the Bell Curve* was introduced. I had no idea that a person is African American, Latino, Native American, or poor, could have so much influence on the SAT test rating scale. Richard Herrnstein and Charles Murray's writings in their book, *The Bell Curve: Intelligence and Class Structure in American Life*, could make sense to me. I believe that this could be a possible influence on a person's test score on the SAT test score. However, as the book mentions and makes note of, more research needed to be performed. I believed that Herrnstein and Murray ignored many "subjects" of study, i.e. participants, which could have been used in their book, to make their findings more concrete.

However, I will disagree with their statement in their study, when they mention, "... the science of genetic biology supports a politics of disdain for the 'other'." Next, they go on to talk about a program that is called *Upward Bound*. The author(s) are basically stating that these programs are not working, or that we should not waste our time and effort on them. The reason that I disagree with this is because I, personally, have been involved in this program. In the summer of 2008, at the University of Tennessee at Knoxville, I taught four Instructional Technology courses, in the *Upward Bound* program. The youth who participated in this program benefited greatly from this program. It was a five-week program, in which I was able to teach the youth (ages ranging from high school freshman through high school seniors) different Instructional Technology skills. I was able to observe a difference in these children and notice their

technological abilities improve over this five-week period. In these classes I taught children primarily of minority races. I believe that programs, such as the *Upward Bound* program, can be very helpful to these children. Especially in cases in school systems that do not try to help these students reach their full learning potential. Or, in *Bell Curve*-driven school systems, which often, “work to impede, rather than foster responsible democratic participation. ³”

In reading the *Multicultural Education, Critical Pedagogy, and the Politics of Difference* book, I found one statement in chapter eight, which summarizes my exact sentiments. The statement is, “... one cannot understand race, paradoxically, by looking at race alone. One must look at the dynamics of class, ethnicity, and gender. ⁴” There are so many items that must be taken into consideration when trying to understand race. The three other factors that are mentioned are only a few factors, which can be used as a beginning point, in order to understand race. There are many more factors that could also be used as well. This ties into the “racial difference,” which I mentioned, at the beginning of this week’s writing.

If you take the two words, “racial identity” and look them up in a dictionary separately (in order to get the appropriate definition for the word), then you will more than likely have a definition similar to this: “uniqueness relating to race. ⁵” Racial identity exists anywhere and everywhere that you look. It is especially apparent in educational classrooms. Racial *differences* form from these racial identities. Every race has its identity and when two races come “together” with two different “identities,” more times than not these “differences” are strengthened / heightened by the people themselves, not because of the color of their skin.

This is when times of trouble can arise in classrooms. One example that comes to my mind is an example of a teacher in an inner-city school. This teacher has to be very powerful with his / her presence and know exactly how to handle the situation that arises. Not only will these troubles be student-to-student, but they can also be student-to-teacher, so the teacher must also know how to handle these situations as well.

Finally, I would briefly like to discuss a few topics from the *By the Rivers of Babylon: Race in the United States*, article, written by Michael Omi and Howard Winant. This article, like the chapters from the books, continues to speak of racial differences. Written during the 1980s, the authors write about a “resurgent racial conflict” that is occurring during this time period. They are entitled to their own opinion; however, I am also entitled to mine, which, I have an immediate disagreement with a statement that they make at the very beginning of their writing. “On a number of fronts the Reagan administration has attempted to roll back the progressive gains of minorities secured over the last several decades. ⁶” Yes, Ronald Reagan was a very Conservative President of the United States, however, one thing that he always; allow me to repeat that, *one thing that he always* was heralded for during his tenure as President was for helping **everyone!**

Some of the examples mentioned in this essay, I would (time permitting) like to go back and research for myself, to find out and see the “facts” that these writers express. During Reagan’s presidency, for example, unemployment was held at a constantly low number, compared to other Presidents’ terms. Yet, the writers of this essay write, “Rising unemployment, scarce housing, and state cutbacks ... ⁷”

These are some of the issues that would lead to the topic, which I am continuing to discuss in my writing for this week, racial differences. During the 1980s, conflicts began to break out, with “street gangs” and riots become popular in nightly newscasts across the country. Not only differences at “home,” became prevalent, but this is also the time when racial differences were heightened between the USA and the former USSR. It was not uncommon to hear the term “Commie” (slang for Communist) heard in an everyday conversation, during this time period. However, it was twenty to thirty years before this decade when the “largest” social movement occurred. The movement that I am speaking of is the “black movement” of the 1950s and 1960s. This would be the movement that would help “motivate” all future movements. This movement would come to be known as the “Civil Rights Movement.” As it is written in this essay, “Racism was as much an issue of identity and culture as it was of political rights and access to state institutions... 8” This identity and culture is very important in racial differences, which exist still today. These two items also lead to another notion, which is the notion of “hegemony.”

Hegemony, as defined in the essay, “ is the thoroughgoing organization of society on behalf of a class which has gained the adherence of subordinate as well as dominant sectors and groups. 9” When using this organization technique, an easier definition to understand might be this – “taking a group of people and making the group’s decision, not by asking them, but instead by using a “selected few,” who are supposed to be of higher intellect and ethical capacity.” (C. Bates, 2008) The classes which are mentioned in the first definition of hegemony are not determined as we often determine them in the United State today, by money; instead they, “are understood as (I) *multiply determined*,

(2) *historical actors*, themselves the (3) *effects of the social struggles* in which they are formed. ¹⁰”

There is one final statement in this essay, which I would to express my thoughts about. This statement is, “Every state institution is a racial institution; the United States Constitution (as is well known) is a racial document. ¹¹” Excuse me here, but *what in the hell are these two guys talking about?* The United States Constitution, “a *racial document?*” I am sorry, but when you take the words out of the *first sentence* and see, “... in order to form a more perfect union... ¹²” then you will see the last word that I took out was “union!” I am sorry, gentlemen, but I see no racism in a document that is written to *bring people together*.

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12. Retrieved October 23, 2008, from the Cornell University Law School's Legal Information Institute: <http://www.law.cornell.edu/constitution/constitution.preamble.html>

Entry # 9: Oct. 27, 2008: *Multicultural Education, Critical Pedagogy, and the Politics of Difference*: Ch. 13 – An African-centered Pedagogy in Dialog with Liberatory Multiculturalism; *Beyond Liberal Democracy in Schools*: Ch. 3 – Shared Authority; Video – “Black Is, Black Ain’t”

This week’s readings, and especially the video, were very “rich.” When I use the word rich, I am using it to mean that they were “full of experiences and understandings of times” that we, in today’s generation would have no ability to relate to, without this type of information given to us. The graphic illustrations, written in black-and-white and seen on video, were both so illustrative that scenes never imagined were brought to reality in

my mind. Some of these scenes I will discuss in detail, more than others, in this week's entry because of the graphicness that I still am able to see in my mind.

The issue of "blackness" in America is an issue that still has to be careful how it is discussed today, in some forums, or even in everyday conversation. And, this journal entry is being written four decades *after* the Civil Rights Movement took place in the United States of America. However, after reading the assigned chapters in the book, I really do not know *exactly* "how far" we have come. Combining the books' readings with the film, I found two central "themes," which I would like to discuss. These two themes are "Authority" and "Identity." I first want to look at the theme of authority.

"Educational authority" is a type of authority that is always being tested. It always *has been* tested, it always *is being* tested, and it probably always *will be* tested. However, when the subject matter / theme of "racism" is thrown in together with this testing, there is an even larger testing that is going to occur. The educational years for African American youth are not easy years. These years are not trouble-free years for the youth, for their parents, nor for the teachers, who are teaching them. This is especially evident in urban areas, where higher drop-out rates are prevalent. "Despite efforts to improve education for African Americans, Black students still suffer from a high drop-out rate; in urban areas, it is quoted as being as high as 50%...¹" There are other cultures who have a high percentage of students dropout from school, but the African American population is the largest population, from the data that I found.

These dropout rates could be due to authority problems, such as teaching styles, or they may not be. However, the teachers are the persons responsible for helping the

students learn, therefore they need to ensure they are doing everything in their power to see that this is taking place. However, as Dr. Thayer-Bacon mentions, this has become a problem with teachers in today's society. For whatever reason, in many of today's school systems, the attitudes of teachers can be summarized as, "I won't ask much of you, if you don't ask much of me."

This is the time when teachers need to see themselves in the positions, which they are in, "authority" positions. There are many types of authority and different styles of authority in the classroom can vary, however teachers need to choose a style and enforce this authority. As I stated, styles of authority used can vary, a teacher simply needs to find whichever style works for him / her and keep to using that style. I read of one very extreme type of teaching style, which took place in West Africa. I, personally, would not recommend using this teaching style today, primarily because it is against the law in the United States. However, my point in sharing this example is that there are "different styles" of teaching.

In Dr. Barbara Thayer-Bacon's, *Beyond Liberal Democracy in Schools*, book, she is writing of her visit to a school in Ghana. On one day of her observations she tells the story of how the teacher at this school has a bamboo cane at the front of the classroom, which perplexes Dr. Thayer-Bacon. She then writes of the teacher's announcement in class that day, " 'If you got below 40%, you are going to get lashes'.²" Dr. Thayer-Bacon is obviously astonished by this announcement. As she continues to observe, the teacher begins to pass back the children's copybooks to them. She leans over to two of the students, who have both received grades below 40%, and asks them, " 'Is she joking? Does she really mean to hit you with the cane?' They assure me she is not joking."³ Dr.

Thayer-Bacon sits there, and witnesses something that, in America, any parent would win a lawsuit over, in any courtroom across the land.

My point by writing of this example is that the youth of today's generation, and in my generation, have no idea what it is truly like to "be punished." We are so spoiled by our educational school system, yet we take it for granted so many times. Tying this back into this week's theme, and relating this back to the dropout figure, I would like to relate this to the dropout figure I mentioned earlier. What if, in the United States of America, our teachers began to use the type of punishment system, which Dr. Thayer-Bacon observed in Ghana? Would the high percentages of Blacks, Hispanic Americans (54%), and others, continue to rise? I know that our country will probably never take such drastic measures, however, one still has to ask... "What if?"

I would like to now turn my attention to the theme of "identity," which the two chapters and the film, especially, spoke of this week. When the identity of "blackness" is being discussed, or any culture for that matter, the best way to begin to identify it is to start with its "roots." Here, I found how this identity has its origin, where the main beliefs came from, what these beliefs are, who the primary leaders / founders of this culture were. All of this information is the starting point that guided me on my exploration of the "identity" of blackness.

While researching this information, I discovered that "labeling was, and still is, a problem that many African-American children face in the educational system. Many of these children may be labeled incorrectly in the school system, which has a tremendous effect on their educational experiences. As I found when researching, "Once labeled, it is

as if the entire learning process is thwarted and the child who started school with enthusiasm and a desire to learn becomes a 'left out' (usually called a drop out).⁴ This is a terrible, however realistic, thing that happens to children every day in the United States.

The "roots," to which I mentioned, I discovered from watching a video entitled "Black Is / Black Ain't." From watching this video, I gathered many valuable items of information about African American roots and the identity, from which was formed from these roots. One of the themes, which I heard repeated several times in the film, spoke of the *history* of "blackness." A particular phrase, when speaking about the history about blackness, was, "You cannot forget the history, because if you do, then you will repeat the past."⁵ Similar to these words, the chorus that history is told from the perspective of someone else's conqueror, was echoed.

Another important point, which was pointed out in this video was the theme of "Collective Culture." The components of this theme include: racism within (patriarchy, homophobia), color, language, where you live (farm, urban, suburbs), and family. All of these items together compose "who you are." These items are all also important components of where it leads students to go to school.

This educational system is an area in which several gains have been made, concerning the theme of identity. What I mean by this statement is that it is not *as prevalent* now, as it was in the 1960s, 1970s, for example, for the segregated school systems. This segregation no longer exists, for the most part. Yes, again, in the urban areas, black children and other minority cultures maybe the majority of the cultures that attend the school systems in that particular area. However, as pointed out in the "Black Is,

Black Ain't" video, more and more black students are going to middle class, and some even *elite class*, school systems.

I believe the authors Christine E. Sleeter and Peter L. McLaren state it perfectly clear in the last paragraph of chapter thirteen what actions need to take place. "When teachers work to develop curricula and classroom relations that eliminate oppressive social practices that are racist, sexist, and classist, they are working for a liberatory multiculturalism, are supporting a pedagogy aimed at restructuring the relations of power, and are engaging in a fight for freedom and justice. Centering students not only in their historical knowledges but also in the cultural struggles of diverse groups prepares them for the global diversity to which they are intimately linked. "

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1. Thayer-Bacon, Barbara. (2008). *Beyond Liberal Democracy In Schools: The Power of Pluralism*. New York, NY: Teachers College Press.
 2. Thayer-Bacon, Barbara. (2008). *Beyond Liberal Democracy In Schools: The Power of Pluralism*. New York, NY: Teachers College Press.
 3. Thayer-Bacon, Barbara. (2008). *Beyond Liberal Democracy In Schools: The Power of Pluralism*. New York, NY: Teachers College Press.
 4. Sleeter, Christine E. and McLaren, Peter L. (1995). *Multicultural Education, Critical Pedagogy, and the Politics of Difference*. Albany, NY: State University of New York Press.

5. Black Is, Black Ain't. Dir. Marlon T. Riggs. Perf. Linda Tillery, Bill T. Jones, Yvette Flunder, Andrea Woods, Djola Bernard Branner, Essex Hemphill, Eric Gupton, Larry Duckette, Wayne T. Corbitt, Wayson R. Jones, Angela Davis, Marlon T. Riggs. DVD. Independent Television Services, 1994.

6. Sleeter, Christine E. and McLaren, Peter L. (1995). *Multicultural Education, Critical Pedagogy, and the Politics of Difference*. Albany, NY: State University of New York Press.

Entry # 10: Nov. 3, 2008: *Changing Multiculturalism: Ch. 8 – So Purely White ...*

Whiteness In Critical Multiculturalism; Multicultural Education, Critical Pedagogy, and the Politics of Difference: Ch. 3 – White Culture and the Politics of Racial Difference: Implications for Multiculturalism; Ch. 16 – Reflections on My Use of Multicultural and Critical Pedagogy When Students Are White; Peggy McIntosh Essay.

Reading, researching, and discussing the cultural topic of “Whiteness” was different than others we have discussed in class, so far this semester. When I say different, I mean that it was more difficult to read these chapters and essays, than the previous. This was so because in the previous readings I was not able to “identify” with anything, which was being written about. However, with this week’s readings I was placed in a position in which I was forced to “look at myself in the mirror,” both while, *and* after, I was reading the readings. With the previous readings, I was in more of a position of, “take a look around” position during this process.

With that being said, overall, this week’s readings were easy to follow the central theme of, “whiteness,” with the one exception of Peggy McIntosh’s essay. I believe that this essay was harder to follow / understand, because of the fact that was written over twenty years ago. Many changes have been made in the racial theme, since the time that

this essay was written. So, of course, some of the items that she lists, such as, “ I can talk with my mouth full and not have people put this down to my color. ¹” might have been better understood at that time period, than they are today.

One of the concepts of the “central theme,” to which I previously mentioned, that I picked up on is that no one can provide an *exact definition* of whiteness. Joe Kincheloe and Shirley Steinberg agree, as they write, “Even though no one at this point really knows what whiteness is, most observers agree that it is intimately involved with issues of power and power differences between white and non-white people. ²”

These power issues are something, which we discussed in our small groups in class. When power issues are looked at, or examined, between two countries, the findings are very interesting. We discussed the smallest of intricacies of the different cultures that we had in our small group. We had representatives from the United States, China, and Korea. The most amazing result that I found was from our Chinese representative. He told us that if you are able to speak English in China, then you are treated better than people from other countries. When asked the question, “Why?” He told us that it was because the Chinese people viewed the English language and its people as being very intelligent people. Isn't it funny, how the same is true here in the United States, when the coin is flipped around? For years, the United States' citizens have always respected the people from China for being a very intelligent culture of people. Yet, in China, *they view the United States' culture* as being the intelligent culture.

The topic of “hegemony” was a very interesting topic discussed in our group this week. Out of our group, as a consensus, we came up with a definition of hegemony of

“whiteness” being seen as the “invisible norm” in today’s culture. We used many examples to base this decision upon reasons, such as an absurd example as Michael Jackson, if you can call Michael Jackson an example *of anything*. Look at how many times that he has “lightened” his skin color, in order to make himself appear to be “whiter.” This is an example of whiteness’ influence on blackness.

As mentioned previously, the culture of “whiteness” is an ever-changing culture. In today’s culture, the white exploitation of black music, fashion, sports, and linguistic codes make it even more difficult to study whiteness. This is especially true in the younger generation. If you were to walk into almost any junior high- or high school across this country, then you would more than likely find white kids wearing clothes that are two times too large for them. Or, if you listen to the music that they listen to, it would probably be black music, especially boys. And, if you listen to the way that they speak to one another, then you would hear phrases, such as, “yo,” “waz-up,” or the like. Every one of these examples that the researcher has listed has its origins from black culture. Again, making the point that it is hard to define “whiteness.”

Those who study essentialistic manifestations in whiteness studies have; basically, turned their back on these children, by give the reasons that they “fit into categories.” Kincheloe and Steinberg write that, “The pessimism emerging here is constructed by a form of racial determination – white people will act in white ways because they are ‘just that way’ .³”

Finally, I noticed several educational themes after reading Sleeter’s essay. First, the black youth were perceived as being academically stronger whenever they went to

“white schools,” versus when they went to “black schools.” And, because of this, Sleeter wrote, the black schools were having trouble staying open. Also, the black students who were going to these “white schools,” had trouble staying in these schools. I agree with Sleeter, in that it was because these black students did not have the support of their family and the values, which the white children did have.

1. McIntosh, Peggy. (1986). White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women’s Studies. Retrieved from University of Tennessee-Blackboard Database.

2. Kincheloe, Joe L. and Steinberg, Shirley R. (1997). *Changing Multiculturalism: Changing Education*. Buckingham and Philadelphia, PA: Open University Press.

3. Kincheloe, Joe L. and Steinberg, Shirley R. (1997). *Changing Multiculturalism: Changing Education*. Buckingham and Philadelphia, PA: Open University Press.

Entry # 11: Nov. 10, 2008: *Multicultural Education, Critical Pedagogy, and the Politics of Difference*: Ch. 12 – Buscando America: The Contribution of Critical Latino Educators to the Academic Development and Empowerment of Latino Students in the U.S.; Ch. 6 – From Brown Heroes and Holidays to Assimilationist Agendas: Reconsidering the Critiques of Multicultural Education; *Beyond Liberal Democracy in Schools*: Ch. 2 – Shared Responsibilities

This week's readings were, once again, very "eye-opening." However, this week's gave me a different perspective than previous week's readings in that they gave me an "inside, real-time" view of the way that a foreign culture is taking place *today*. To me, this made this reading more exciting than any of the others that I have read. It made me "feel" like I was actually sitting there, with the way that the story was told.

With this being said as an introduction to my discussion of this week's readings, I am now going to begin my writings by comparing and contrasting the two Mexican-American schools, which Dr. Barbara Thayer-Bacon observed and noted in the writings of her book. First, the cultural influences on education in Mexican schools is a very good example to use as a comparison / contrast tool.

When Dr. Thayer-Bacon arrived at *La Escuela*, in central Mexico, the parents greeted her warmly. She told us in our class that there was "no rush" in her arrival, she was introduced to everyone, and it was a very informal greeting. However, when she visited *Los Estados Unidos*, in her book she writes, "No one had communicated to me when school started, and they also neglected to tell me I would be arriving for the first week of school. ₁" As one can tell, this is one example of a contrast between schools.

Another contrast between schools was the way that the children are treated. As I read through the descriptions of how the children are treated at *Los Estados Unidos*, I could not help but to compare this to treatment at a military institution. Which, I would not have any problems with, *if* these were not children. These children have to march in straight lines, are given a great deal of responsibility (at a very young age), and, in my opinion, are almost belittled in their educational environment. They are treated more as a

“robot,” than they are as a child. Maybe this is the U.S. citizen coming out in, maybe not, but either way the child is still a *child* and should not have this pressure put on them. I was not there, as Dr. Thayer-Bacon was, but I do not see how any “love and care,” could possibly come out of an environment such as this.

Moving on to another topic, which I would like to discuss from this week’s readings. A topic with similarities to the first topic I wrote about, I would like to write about the cultural barriers that Latino students face in United States’ schools. Antonio Darder writes of many of these barriers that could possibly be faced in an article in Sleeter and McLaren’s, *Multicultural Education, Critical Pedagogy, and the Politics of Difference*. The one barrier, which I want to pick out of this bulleted list and focus on for this week’s writings is this: “lack of adequate curriculum materials and technological equipment to enhance the student’s learning opportunities; 2”

My reasoning for focusing on this barrier is simple, in the technological world that we live in today, if a culture’s educational system is not able to provide the resources to its children to keep up with the changes, which is going on around them; then these children are going to be left behind. In the United States we have coined the phrase, “No Child Left Behind.” This phrase is focused on providing and doing everything possible to ensure that **all students**, grades K-12, meet the “standards” that are required by educational statutes. By “all students,” this includes Latino students. So, whatever “barriers” are in existence, they need to be removed, so that these students have the same opportunities that every other student has.

Next, I would like to talk about the conditioning of the students. This is mentioned in both Dr. Thayer-Bacon's writings, as well as in Antonio Darder's writings. First, Dr. Thayer-Bacon compares the conditioning that she observes between the two groups of students at *La Escuela* and *Los Estados Unidos*. First, at *La Escuela*, she noticed how, "The people working at *La Escuela* learned this by letting students contribute to running the school and learn leadership skills and how to think and act for themselves."³ By doing so, and with the help of the children's families and community, the children were taught the value and meaning of self.

This was not the case at *Los Estados Unidos*, not at all. Here, "...students learn that responsibility means being on times, following directions, getting one's homework done, and not causing problems or disturbances in school. Being a good citizen means obeying the rules and following adult directives. It means toeing the line."⁴ Once again, I see similarities to an institution, rather than a school. Even the book made a reference of the students being afraid to make decisions. If the students are afraid to make decisions, how is this helping them out? I'm sorry; I just do not follow this line of direction.

Speaking of direction, parental involvement will always play an important role in this, when it comes to education. And, in the reading of Latino education, the Latino educators believe that the parents of the children should spend a lot of time with their children, working with them on their schoolwork. The belief between this bond goes further, though, these Latino teachers believe that there should be a bond between the students' teachers and their parents. "In addition to notes that are written with in the parents primary language, they also frequently converse with parents over the telephone

and personally invite them to make room visits, to assist in particular classroom activities, or to attend school meetings. ⁵”

Finally, from Sonia Nieto’s Essay, I drew the most information from the comparisons of criticisms between the “left-cons” and the “right-cons.” From the “left-cons,” there were four criticisms: “an avoidance of discussions of racism and other controversial issues; a decontextualization of multicultural perspectives; its assimilationist agendas; and a sometimes simplistic acceptance of ‘a multiplicity of perspectives’ . ⁶” In the discussion that follows these criticisms, the main statement that I agreed with the most is stated when discussing the fourth criticism. This statement that I agree with is, “... a central tenet of multicultural education, is based on the assumption that knowledge is not neutral or fixed but always contested, negotiated, and changing. ⁷”

I do not think you will find a better definition of “knowledge” than this one stated. Especially the last word of the sentence, “changing.” If knowledge were to be stagnant, then what is the point of “learning?” The same that were true yesterday is going to be true today, and is going to be true tomorrow, and will always be true? In some fields this can be applied as being accurate. However, if “knowledge” is always capable of being gained, then so too, is learning. Nieto agrees with my thoughts, as she states in her writings, “...tangible proof that all students can and should become active learners and citizens. ⁸”

1. Thayer-Bacon, Barbara. (2008). *Beyond Liberal Democracy In Schools: The Power of Pluralism*. New York, NY: Teachers College Press.
2. Sleeter, Christine E. and McLaren, Peter L. (1995). *Multicultural Education, Critical Pedagogy, and the Politics of Difference*. Albany, NY: State University of New York Press.
3. Thayer-Bacon, Barbara. (2008). *Beyond Liberal Democracy In Schools: The Power of Pluralism*. New York, NY: Teachers College Press.
4. Thayer-Bacon, Barbara. (2008). *Beyond Liberal Democracy In Schools: The Power of Pluralism*. New York, NY: Teachers College Press.
5. Sleeter, Christine E. and McLaren, Peter L. (1995). *Multicultural Education, Critical Pedagogy, and the Politics of Difference*. Albany, NY: State University of New York Press.
6. Sleeter, Christine E. and McLaren, Peter L. (1995). *Multicultural Education, Critical Pedagogy, and the Politics of Difference*. Albany, NY: State University of New York Press.
7. Sleeter, Christine E. and McLaren, Peter L. (1995). *Multicultural Education, Critical Pedagogy, and the Politics of Difference*. Albany, NY: State University of New York Press.
8. Sleeter, Christine E. and McLaren, Peter L. (1995). *Multicultural Education, Critical Pedagogy, and the Politics of Difference*. Albany, NY: State University of New York Press.

Entry # 12: Nov. 17, 2008: *Multicultural Education, Critical Pedagogy, and the Politics of Difference*: Ch. 15 – Cultural Diversity in Higher Education: An American Indian Perspective; *Beyond Liberal Democracy in Schools*: Ch. 4 – Shared Identities; *Senese, Roessel, and Soldier essays*

I am going to take this week's readings and put a "twist" on them as I discuss and review them in my journal. I feel this is appropriate, for two reasons: first, it is my last entry in this journal for this course and I will show a different perspective / viewpoint to "end the year on." And, the other reason, is because these readings were about my "second voice" for this semester, so I am going to share *even more* personal opinions, than I have in previous week's writings. So, please allow me to begin this week's writings, which I have entitled, "Looking Through the Eyes of a Native American."

Every reading that we had for this week, in some form or fashion, touched on the subject, of how Native Americans and the "white culture" got along, or dealt with one another. For example, as Dr. Thayer-Bacon describes in her book, *Beyond Liberal Democracy*, many Natives today still do not like the way that the government has control over the money that is spent on *their school systems*. There are established Tribal Councils, who are supposed to, *supposed to*, represent the Natives views to the government. However, as Dr. Thayer-Bacon writes, " ... many Natives on the reservations do not believe the Tribal Councils represent their views, and also see the Councils as incompetent. Some tribes describe them as 'apples,' red on the outside but white on the inside, traitors to their culture (Deloria, Jr. & Lytle 1984).¹"

'Looking through the eyes of a Native American' it is hard to tell whom to trust, or who to believe, when it comes to such important matters. There are so many stereotypes of Native Americans that are still in existence, even in modern times today. As we discussed in class, it was only four decades ago, that our United States government was greatly embarrassed because of the poverty that existed in the Native American culture. So, as a Native American, you "see" the white people helping you, by paving

your roads; as they did during the Johnson presidency in the 1960s; however, if they wanted to teach on the reservation, they would have to leave to get an education and then return to teach. “Cloudiness” is the only adjectives that I can think of that could describe what they seeing at this time.

Fortunately, this educational, and cultural, scenario would turn around. As Senese notes in his article, “In 1975, Indian control of education and economic development was codified through the Indian Self-Determination and Education Assistance Act (PL- 93-638).²” This control would be greatly demonstrated after the Navajo Reservation’s implementation of the Rough Rock schools. It was at these schools were people started to “find themselves,” and discover that they could have control over whatever it was that they wanted to do with their lives. All of these things I am writing about go along with Senese’s writings of “control.” I saw this as the main argument between Congress and the BIA in Senese’s article.

Once again, “looking through the eyes of a Native American,” all that you would see in this situation is “someone else” (Congress) trying to take away something, (your schools) which you had fought hard to get. So, how are you going to picture who, or what you see?

One last point, which Soldier brings up in his article, goes along with other points that I have mentioned about “stereotyping.” Little writes that, “Teachers simply must get to know individual families and avoid stereotyping Native Americans.³” This is true of every culture, teachers should not do this, no matter the culture. However, we, the United States, tend to place “Native Americans” all under the category “Indians,” which they are

not. There are several different types of Native Americans. As a matter of fact, there are over 300 different tribes of Native Americans, in the United States alone.

Next, I would like to turn my attention to how the educational system “deals with / handles” Native Americans. After reading all of the readings, the most important concept that is carried out throughout the Native American educational system is “values.” They (the Native Americans) take great pride in ensuring their values are incorporated and passed down from one generation to the next through their value system by tying it into their educational system. Sleeter and McLaren write about the Native American values in their colleges, “The tribal colleges have organized themselves in a manner reflective of the tribal family and community organization. At Sinte Gleska University in Rosebud, South Dakota, the organizational chart resembles the Lakota extended family relationships. ⁴”

By relating the educational system to their families one can see the difference in the importance, than what the educational system in the “regular educational” system in the United States has become today. I am not saying that there are not some families that do still participate, as the Native Americans do, I am not saying that at all. The point that I am making is that, the regular educational system could possibly take and learn some of the “family value” lessons from the Native Americans, and put them into practice. If this were to be done, then it could possibly help solve some of the disciplinary problems that educators have to remedy everyday.

However, everything does not appear to be “smooth-sailing,” when discussing the Native American teaching experience. From Dr. Thayer-Bacon’s personal experiences,

she gives many examples of obstacles that both Native American students, and teachers, have to overcome, in order to have successful school systems. A specific obstacle Dr. Thayer-Bacon writes about in her book is when she is discussing the textbook “situation / problem” that the Navajo tribe she visits are having. This tribe is in need of new science textbooks, however when Dr. Thayer-Bacon goes to the school principal, Ruth, and discusses this issue, she learns what the problem is...

The text I look at has a beautiful green cover with a frog on it. I wonder, “When does a child on the Rez ever see a frog like that? They live in a desert!” Another book for a different grade level has a penguin on the cover. After politely listening to the sales pitch... We look through the pictures again and, sure enough, we find images of African American, Latino, and Asian children but none of Native Americans. It is no surprise to the teachers that the books are biased...the students won't see themselves or their culture reflected in these books. The teachers will have to “bring in” Native American science themselves.

On my last day visiting, I ask Ruth, the school principal, if the school planned to buy these school textbooks. She said the primary school is under pressure to be like the intermediate school and use textbooks and give grades. But the primary teachers resist. The teachers voted to do what they often end up doing: They will buy one set for the different ages they teach, which will be available as a resource for the teachers to use as a resource, but they will not buy books for the children. 5

This shows exactly what one of the problems is with the school system, to me. And, that problem, to which I am referring, is *ignorance*. It is ignorant on the teachers' actions, in this school, to expect these young Native Americans to be able to grow up and

become educated in their culture, *if they never see it being taught to them!* Similarities can be made here to African Americans in the early 1960's, a decade *after* the infamous, *Brown v. Board of Education of Topeka*, decision was made to integrate black and white children in schools in 1954.

When black children were integrated into schools with white children, *their* history was told *from a white person's* perspective. And, for the most part, that has always been the case; not only during the 1960's, but also through the rest of the 20th century. Cultural changes have been made and there have been many steps of progress taken, but the similarities shared between Native American's educational history and African American's educational histories are numerous.

Robert A. Roessel, Jr. expresses many sentiments about Native Americans' education in his journal entry, "Navajo Education and the Future." Continuing the thought line of whose viewpoint children are being taught from, Roessel summarizes it clearly when he writes, "Education can be a shattering experience when one is taught nothing but negative things about himself for 12 years. 6" From this experience, a student cannot possibly have a positive "self-esteem" or "self-concept."

In Roessel's essay, which he describes the details of the Rough Rock Demonstration School, he tries to make the case that if Native Americans were *taught by Native Americans, about Native American studies*, then there would be more "unification" amongst the Indian tribes.

I do not believe that he makes such a convincing argument for such a cause in his essay. He gives too many examples of problems with "control" and the struggle for it, not

only between the Indians and the United States; but also struggles between Navajo nations. Yes, these examples are given to represent what *has been going on*, but who is to say that this will not continue? To me, this characterizes a “lack of unity,” which is the main point that he is arguing for. He simply does not bring out enough statistics of the “past,” to prove his point. And the point that he makes, when he writes, “I see in the future on the Navajo reservation a single system of schools which will replace the three overlapping and competing systems that currently exist. ⁷” sounds more like a “hope,” than a reality.

“Looking through the eyes of a Native American,” and examining Guy Senese’s essay is a very difficult task to take on. The reason being that this essay, out of all of the others, is the one that probably the one that would “take the knife and drive it in” the heart the deepest. As Senese describes the Native American’s educational system, several times he mentions the BIA (Bureau of Indian Affairs). This bureau is *supposed to*, amongst other things, “... maintain indirect control and thereby some of the bureaucratic functions upon which its machinery depends. ⁸” However, there are many decisions that are made by this bureau, which they have a great deal of “interpretation.”

I will briefly list a few of the results, stemming from decisions by the BIA. These results include: 1) loss of Native American teachers, 2) the fluent / native language & culture being pushed out, 3) administrators time being spent getting money, so time *needed as “guides” for schools* was taken away, and 4) problems arising because of issues / decisions to be made to dig up land – (some saw this as a way to bring in / create money for schools).

The final topic on which I will discuss for this week is the Native American's *tradition / culture's future*. As a result from the "white man's" world and the changes that are being made in the educational system, progress is taking place. "Looking through the eyes of a Native American," the main place that you can see this progress taking place is on the reservations. The reservations have made headway for growth of educational systems in recent years.

On most, if not all, of the reservations now Native Americans have control over their schools now, both public and private. They make *most* of their decisions, with some support still coming from outside sources, only when necessary. A major problem that does still exist in these schools, however, is money. Even with the formation of "tribal councils," to make the decisions, or "watch over," the school system's money, problems still arise.

"Unemployment on some reservations runs as high as 80%." The Native Americans make up for this lack of wealth by sharing, as I have written, such a strong family unity. However, the unemployment rates are not likely to change, simply because the economic opportunities are not *there*, on the reservations. If they (the Native Americans) do want to earn more money, then they have to go outside the reservation.

Those that do venture outside of the reservations sometimes end up in cities. Some, even end up in universities, as students. As a post-graduate student, I learned several important things relating to "culture shock" from Lee Soldier's article. I knew that hostility was aimed at minority students, but I had no idea that it went to the extreme that, "... many Native Americans were given Anglo American names, and thus the

family name may not provide a clue as to the student's origin. ¹⁰” I am awestruck by this statement. I do not know how far “in the past,” was meant when it was written, however I do not think that it would not be that current. Of course, I am not a minority student, so I would not know this, since I would not have to face this prejudice. This is sad that this still exists, however it is true. I have never had to “look through the eyes of a Native American” and see, or feel, what it is like to be treated this way, so I would not know how to respond.

Finally, as the last paragraph in this journal for this semester, I have found a lesson that is appropriate, not only for the topic of this week's readings, but I believe is appropriate for all of the readings that we have had for the semester. I found this lesson in the “Shared Identities” chapter of Dr. Thayer-Bacon's, *Beyond Liberal Democracy in Schools*. Dr. Thayer-Bacon is discussing the roles of Cheryl (the school director and founder, of the urban high school she visits in the Midwest) and Luke (the Native American drumming teacher at this school).

In the closing pages of the “Shared Identities” chapter, Dr. Thayer-Bacon writes, “...Cheryl takes on the role of the warrior to inspire her students...but just through Luke's drumming class one can see that the role he plays is that of a shaman, a therapist. ¹¹”

As one can see, “Looking Through the Eyes of a Native American,” the White Man has been able to be both trusted and mistrusted, the educational system has been (and continues to be) a long, continuous struggle, and preserving our culture's future is going to be another battle that must be fought.

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 3. Soldier, Lee Little. (1997). *Is There An 'Indian In Your Classroom'*. Retrieved from University of Tennessee-Blackboard Database.
 4. Sleeter, Christine E. and McLaren, Peter L. (1995). *Multicultural Education, Critical Pedagogy, and the Politics of Difference*. Albany, NY: State University of New York Press.
 5. Thayer-Bacon, Barbara. (2008). *Beyond Liberal Democracy In Schools: The Power of Pluralism*. New York, NY: Teachers College Press.
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 10. Soldier, Lee Little. (1997). *Is There An 'Indian In Your Classroom'*. Retrieved from University of Tennessee-Blackboard Database.
 11. Thayer-Bacon, Barbara. (2008). *Beyond Liberal Democracy In Schools: The Power of Pluralism*. New York, NY: Teachers College Press.