

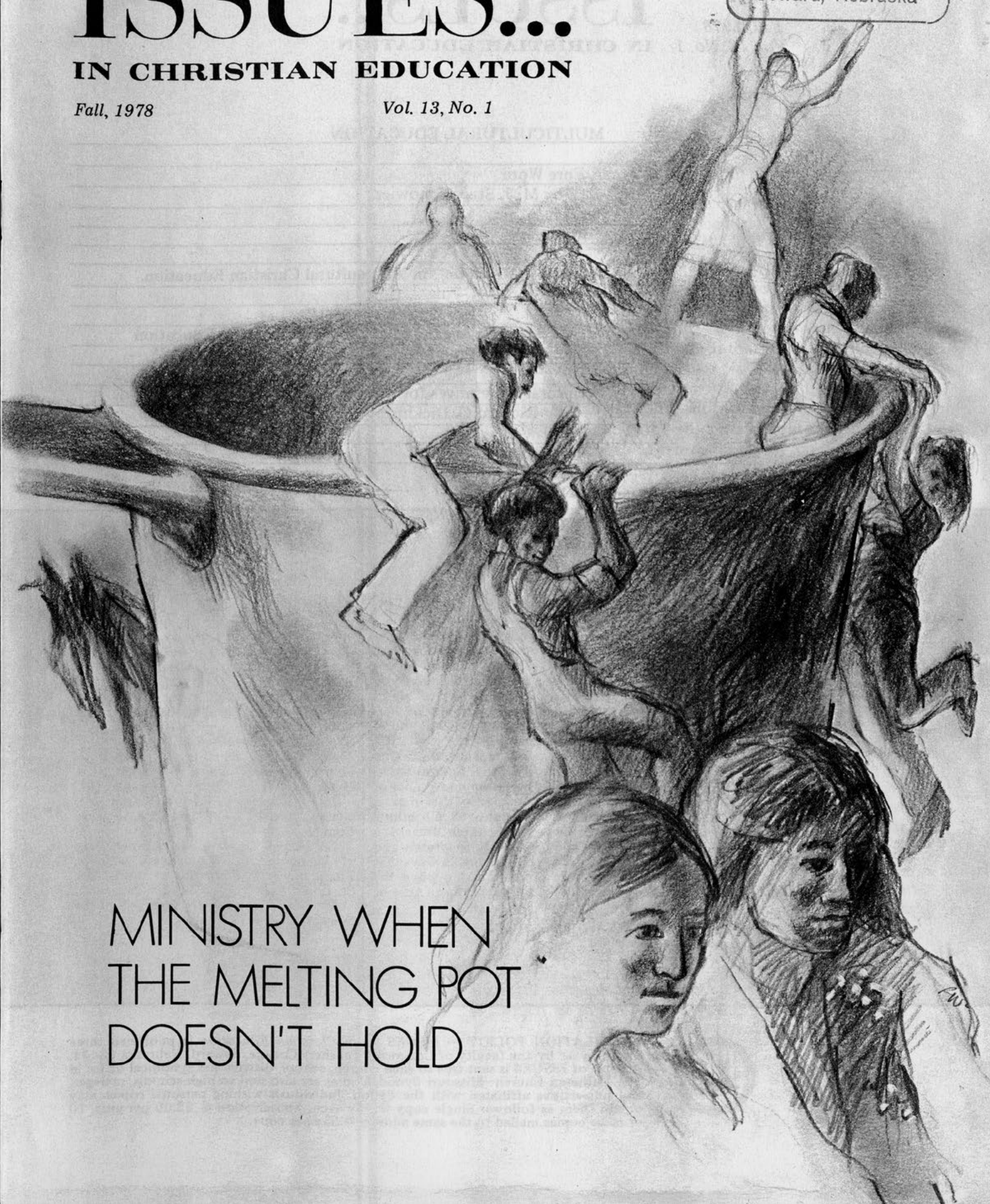
ISSUES...

IN CHRISTIAN EDUCATION

Fall, 1978

Vol. 13, No. 1

Concordia College
ARCHIVES
Seward, Nebraska



MINISTRY WHEN
THE MELTING POT
DOESN'T HOLD

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IN CHRISTIAN EDUCATION

MULTICULTURAL EDUCATION

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EDITOR'S NOTES

As you read the pages which follow, be prepared for an adventure and for some surprises, not all of them pleasant either. Unless you are in a unique situation you are about to see that the way of life in your church community is out of harmony with the perceptions of other ethnic groups concerning "the way it is." The authors have responded to the invitation of the Issues Editorial Committee to provide usable information and points of view. They state forcefully that now is the time for Christians of all ethnic groups to move the church toward a stance that will enable it to preach and teach the Word to all nations in ways that will find more people hearing when the message is spoken than has been true of evangelistic efforts in the past.

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Focusing On The Issue Of . . . MULTICULTURAL EDUCATION

Currently in professional educational circles there is an emphasis on and an on-going interest in multicultural concerns. As a nation we are becoming more conscious of the truth that the cultural heritage of all peoples is important, is worthy of study and indeed can be a source of learning and growth for all of us. By multicultural education therefore we do not only mean educating students of other cultures but we also refer to the broadening of our own understanding of cultures.

At Concordia, Seward, this interest is reflected not only by the program known as CIMS (Center for Indian Ministries and Studies) but also by the presence of a growing number of Micronesian students who hail from the South Pacific area. Other races are also represented on campus by Asian, Hispanic and Black students. Our objective is not to try to obliterate cultural differences and produce some kind of imaginary standard brand of American cultural representative. Rather, our goal is to develop understanding and appreciation of cultural differences and to foster better communication between peoples of dissimilar cultural backgrounds. The Gospel of Jesus Christ is to be proclaimed and applied to people of all cultures. It does not require a conformity to either Western or Eastern social values. Whether a culture is highly industrialized or basically rural is immaterial.

On a Christian campus interest in and respect for cultures differing from our own ought to come easily, but it does not come automatically. We need to work at it, read about it, talk with people of other cultures and, most of all, practice the art of *Listening*. I hope the articles in this issue of *Issues* will move you in the direction of exploring more deeply this fascinating reality of the multicultural nature of the society in which we live in today's world.

M. J. Stelmachowicz





SOME ESSENTIALS FOR SUCCESSFUL ETHNIC MINISTRIES

My house is situated on land within an Indian reservation. Here, Indian people are the majority, Indian culture is dominant, laws are enacted and enforced by Indian people. My children (all blonds) can be easily spotted in any crowd of local kids. We are here, in a real sense, as the guests of these hospitable people. I am a foreigner and an alien. As such I find it necessary, often refreshingly so, to examine my own white, middle-class, aspiring values — not necessarily to reject or abandon them and “go native” (which is impossible) — but to continually learn to avoid focusing my efforts on cultural proselytism and cultural imperialism. I find it necessary to clearly identify and separate the essentials of the Christian life and message from optional cultural values and life-styles.

This village is situated on a site which has been continuously inhabited for thousands (not hundreds) of years. Yet the house in which we live is a “mobile home” and has wheels under it. The style of our house serves as a reminder of my status here as well as my view of ministry. The wheels on my house remind me that with my eventual moving on, whether in three years or thirty, whatever is fostered here through my ministry must eventually be continued by others or else come to very little. We are in this community as representatives of the Christian Church

(LC-MS), at the invitation of the people of this Tribe and the call of the Northwest District.

It seems clear to me that increasing attention must be given to effective recruitment and flexible modes of training to develop indigenous staff to develop and lead ethnic ministries. Such development cannot be done by us (the majority, controlling culture) unilaterally. We must not only allow but actively encourage the emergence of ethnically-determined options for form and structure of the church and de-emphasize and separate out what we think is “best” culturally or institutionally.

We must become aware of our own great wealth, both in terms of material and people resources when compared to many non-majority communities. We should critically examine our individual and corporate readiness to respond sacrificially to human needs, physical as well as spiritual. We must articulate clearly and honestly the “returns” we expect from such responses.

We must recognize the necessity of accurately learning (probably re-learning) our own history. The version I learned typically ignored the brutality, greed and treachery associated with the “winning of the West.” The wounds of this conquest, in terms of bigotry, suspicion, hatred, and intolerance are still strong. We must demonstrate the healing powers of the Gospel and be ready to speak prophetically for and insist on justice for all who still suffer.

We, as Lutherans, must realize that our own church comes rather late to some ministry scenes. As an example, in this community, Christians of other denominations have been active for 50 years. We, who now come here, must articulate our faith in a way that will build the Church and make it whole rather than further fractionate it. Our efforts must be supportive of genuine Christian work under other labels. We still need to learn how to do this with courage and humility.

I prize my Lutheran heritage, my family background, language and value system. I'm indebted to the Lutheran Church for my education and training. It was through the Lutheran Church that I was baptized into Christ and continue to be nurtured. I'm convinced that all is, was, and will continue to be planned for me by a loving God — just as He planned an entirely different, but equally valuable and valid environment for my Indian neighbor. For both of us, the only thing about each of us that is truly superior and which merits boasting is that God, in mercy and grace, has given to us eternal life in and through our Savior, Jesus Christ.

William F. Heinicke

RESPONDING TO STANDARDS AND RESOLUTIONS

A recent book, *Learning about Peoples and Cultures*, includes the observation:

Today, more people throughout the world are trying to understand each other, but a willingness is not enough. It takes careful attention and concern. It is, for example, often said that we live in a shrinking world — a world that has become a neighborhood. And this is true when distance is measured by the time it takes to transport a person or transmit a message. There is, however, another kind of distance — the “space which separates the minds of people. And measured in this way, Americans are farther away than ever from their world neighbors.¹

Educational institutions responding to the new National Council for the Accreditation of Teacher Education standard requiring experiences in multi-cultural education, and the boards and commissions of The Lutheran Church-Missouri Synod responding to the resolutions of the Dallas convention focusing on ethnic

concerns would do well to note the caution and concern expressed in this book.

In an emphasis on meeting the standard and on carrying out the intent of the resolutions, there is likely to be a flurry of activity intended to develop multicultural awareness and understanding. Much of it may be superficial; some of it may be based on oversimplifications and broad generalizations.

Cultural awareness understanding based on superficial information and experience is likely to result in groups and institutions who feel confident they have met standards and carried out resolutions but who will still have large numbers of people who will stare at the Native American who enters the room, who will say about those of another culture, “They all look the same to me,” who will not recognize in a social studies text picture of an Indian woman with a young child the subtle assumption on which the caption is based when it reads, “Even in mud huts Indian parents love their children.”

Willingness is not enough. Multicultural awareness must be based on careful attention and concern. That requires much one-to-one sharing by people; that means listening and feeling and responding. That also means becoming much more aware of one's own culture.

It's easy to write reports justifying that standards have been met and resolutions enacted. It's much more difficult to have significantly affected the minds of people.

Two hundred years ago the educational reformer Comenius wrote:

To hate a man because he was born in another country, because he speaks a different language, or because he takes a different view on this subject or that, is a great folly. Desist, I implore you, for we are all equally human . . . Let us have but one end in view, the welfare of humanity.²

His warning seems to be as appropriate today as it was 200 years ago, and it may be as appropriate ten years from now if we satisfy ourselves with meeting standards and enacting resolutions and not with changing the minds of people.

Jack Duensing

1) *Learning about People and Cultures*, edited by Seymour Ferst. McDougal, Littel and Co., Evanston, Ill., p. 119.

2) *Ibid.*

EDUCATIONAL LEADERSHIP ROLES IN A PLURALISTIC SOCIETY

Lutheran schools were established to provide students with a quality Christian education and to reinforce Biblical life-style principles taught by parents in the homes. For the most part during the early years, the homes being served were somewhat homogeneous in that they were identifiable with European cultures and values.

Within the past few years, however, the supply of membership students from such homes has steadily declined; therefore, educators have recruited larger numbers of non-Lutheran or mission prospect students to fill empty classrooms. As a result many students in Lutheran schools are non-Lutheran, and they more frequently enroll because of the school's outstanding educational reputation than because of the Christian training which the school provides.

As one views the responsibilities of present-day Lutheran educators, role changes become increasingly more evident. The traditional educator's role of supporting the Lutheran-Christian homes with a program of quality education, for example, has become more of a missionary role of bringing students and their families to Christ. Very often the religion class in the school is the first Christian learning experience encountered by the student.

In the light of this change it is important for today's church to consider how this new leadership role ought to be carried out. Surely, just as had been the case earlier, the major roles of teaching students and of supporting parents in their child-training responsibilities need to be continued. But, if the Lord is to be served by the school's mission outreach opportunities into the community, additional new educator's competencies ought to be explored. For example, it seems essential that Lutheran educators be sensitive to the varied needs and values of the students and families from other than a white Anglo-Saxon background. Lesson illustrations, objectives and the total teaching content as well as the methods employed must be designed with an awareness of the varied audience being addressed if the Gospel is to be communicated meaningfully.

Furthermore, once Christ has begun to live in the hearts of the students, it is vital that the students also become involved in the further sharing of the Gospel message with others. Here the Lutheran educator

editorials

needs to be instrumental in supporting the students from all ethnic groups in the development and use of their unique Christian witness skills and opportunities. This leadership role is clearly critical to the future life and growth of the church. The successful use of God-directed efforts to build an expanding multiethnic ministry force for work within an increasingly pluralistic world will largely determine the future effectiveness of the Lutheran church.

In addition, Lutheran teachers must provide program models of education for the community. They need to continue to operate schools which are successful models of racial integration and multicultural education. Through these models Lutheran educators can demonstrate the church's dedication toward the welfare of all humanity, exemplify its commitment to Christian teachings and values, and bring the church to spearhead an urgently needed national moral and spiritual re-birth.

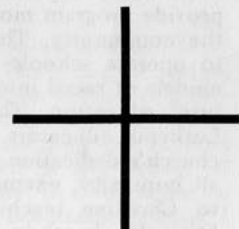
Finally, the personal life-style of the Lutheran educator is also a significant example for the church and the community. Educators who articulate Biblically sound multicultural theological positions through their ministry activities will successfully model multicultural ministry. By so doing they will prepare their students and families for a multicultural life and ministry, a life and ministry for a pluralistic world which requires an understanding and an application of global interdependence concepts. Such leadership roles from Lutheran educators are vital to the church if it is to function with new life as the Lord's instrument for today and for the future.

Marlin W. Schulz

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WHERE ARE WE GOING? IN MULTICULTURAL CHRISTIAN EDUCATION

by Carlos H. Puig



During the last few years much has been said and written about multicultural education. The recognition that all is not well, as attested by the refusal of minority groups to content themselves with the existing educational systems and the constant cry for an education that is relevant and pluralistic in nature, has caused many of the experts that deal with the preparation of teachers, textbooks, and the training of supervisory personnel to take a second look at what is happening to those students that, through no fault of their own, come from a different cultural background. Conferences have been held to attempt to define the problem or problems, and to search for solutions that will insure that every person, be he white, brown, yellow, black, or red, will have the

opportunity to fulfill, as a member of this great nation, his or her goal in life.

Like it or not, ours is a multicultural nation. Being a haven for people in search of a dream, it cannot help but welcome at its shores people from all countries and from all walks of life, people endowed with an array of talents never before seen in one place. The application of these very same talents to the affairs of business and state is what has made this nation strong and great within the community of nations that comprise our world. And yet, how much greater wouldn't it be if all of our people had the opportunity to grow free from the stigma that is imposed on some because they are from a different race or a different culture. I find it upsetting that we,

as a nation, can attempt to tell other nations what they should do about their own minority groups when we have so much to atone for ourselves. To me this type of counsel is reminiscent of our Lord's injunction to remove the beam from our own eye before attempting to remove the speck from our brother's eye.

It would be foolish to claim that multicultural education can solve all of our problems. I am certain though that it would go a long way toward helping us like ourselves much better, understanding our neighbor a little more, and creating the kind of environment where every person is respected and accepted regardless of the color of his skin, the accent in his speech, or the peculiarity in his behavior.

The key word, then, is acceptance. It represents a concept that should be very familiar to all those who are of the Christian faith. They, more than anyone else, should know what it means to be accepted. Who then can claim the acceptance of the Father, without any merits of their own, solely because of the sacrifice of the Son of God? To quote Helmut Thielicke: "When the Father accepts a man as His child, we certainly should accept him as our brother."¹

Multicultural education is:

a positive response to the recognition of the culturally pluralistic nature of the school population [and our society]. It is an educational concept that, translated into curriculum and teachers' attitudes, recognizes, accepts, and allows people from all ethnic and cultural groups to maintain and be proud of their cultural background. It emphasizes differences as positive, not inferior.²

Where We Have Been

For the most part, we, as a nation, are a conglomerate of immigrants from all parts of the world. These immigrants came in search of the human rights that had been denied them in their native land. To them human rights were like a precious jewel that needed to be protected and preserved for future generations. Future generations, however, were evidently not guided by the same zeal to maintain and preserve the "unalienable rights of life, liberty, and the pursuit of happiness" that had been guaranteed to all. Discrimination reared its ugly head. Future generations began to insist that people of other races and cultures "assimilate and disappear into the mainstream of the American Anglo-Saxon, Protestant society."³

The idea of the "melting pot" was born and quickly adopted as the ideal for bringing together people from various cultural backgrounds, and for creating the new American society. However, to accomplish this, people were expected to forget their customs, their manner of dress, and their language. Only in this way could they find acceptance in their new land and have a chance to compete, on an equal basis, for the job opportunities that were available. In order to be accepted, people even went so far as to anglicize their names.

Israel Zangwill's play, *The Melting Pot*, describes the situation to a "t" in the speech of one of its characters:

Germans and Frenchmen, Irishmen and Englishmen, Jews and Russians — into the crucible with you all! God is making the American . . . The real American has not yet arrived. He is only in the Crucible I tell you — he will be the fusion of all races, the coming superman.⁴

The sad part was that not all elements were capable of being fused in the crucible. The American Indian, the Blacks, the Spanish-speaking, and the Orientals seemed to refuse to blend with the rest. While the various ethnic groups (German, Italian, Poles, Swedes, etc.) seemed to be readily absorbed into the Ameri-

can mainstream, the more visible racial groups (Blacks, Mexicans, Puerto Ricans, etc.) were seen as misfits, as rebels that refused to conform. The attitude that only the dominant, white Anglo-Saxon Protestant culture was worth saving became the accepted norm. It placed all the others in the difficult position of either surrendering their cultural heritage, or remaining as outcasts in a society that still required them to pay taxes, obey their laws, and even give up their lives in the defense of *their* country.

In attempting to answer the question as to why the racial groups have not been assimilated, Eduardo Seda Bonilla gives the following explanation:

The answer to this question lies in the fact that these are groups differentiated from the North American majority on the basis of racial criteria.

There is an insidious hypocrisy in dealing with the problem of racial minorities as if they were just another ethnic group, e.g., Germans, Italians, Irish, or any other minority group differentiated by the majority on the basis of ethnic and not racial characteristics.

The argument that with time these groups will follow the same pattern as the ethnic minorities crashed against the harsh reality that most ethnic minorities entered the American society at a later date than Blacks and Mexicans. The Amerindians were here before the whites decided to call it America in honor of an obscure cartographer from Italy. The Spaniards inhabited this continent which they called The Indies from the early sixteenth century.

Mexicans were brought into the United States with the conquest of their territory in the middle of the nineteenth century. The Blacks were certainly here longer than the Irish, the German, the Italians. The racial minorities have had more than ample time if they really were to be accepted as part of the melting pot stew.⁵

The process through which the racial groups give up their cultures and attempt to break into the world of the dominant group through the path of acculturation does not necessarily lead to assimilation. The long standing attitude of non-acceptance has made of them second-class citizens that can still be denied admission on the grounds of their racial inferiority. Again, to quote Dr. Bonilla:

When the ethnic (cultural) identity of racially differentiated minorities gives way before the accumulative pressure imposed by the North American society, they fall into an empty social space; into a marginality that Mexicans fill with the aberration of the Pocho, Blacks with the "coolcat," Puerto Ricans with the "men." Once the ethnic identity breaks down, the defenses against the internalization of the dysnomia — that is, the spiritually harmful identification imbedded in the racist norms of the culture — are also swept away. These groups are not accepted by the white silent majority on racial grounds and remain, when acculturated, marginal to the ethnic group and marginal to the silent (socially invisible) majority.⁶

To expect an individual to give up his "identity" in order to be able to function profitably in the dominant society is too costly a price to have to pay. It places the individual in a sort of limbo where he is rejected by his ethnic peers and looked-down upon by his newly acquired social circles. Acculturation spells destruction and ruin for their creative potentialities and their contribution to this society.⁷



"To achieve cultural pluralism, each person must be aware of and secure in his own identity, and be willing to extend to others the same respect and rights that he expects to enjoy himself."⁸

Where We Are?

As a church involved in the education of children, young people and adults, we too have been remiss in understanding the concept of cultural pluralism; we too have been guilty of demanding an Anglo-Saxon mentality, sometimes heavily weighted on the Germanic side, before accepting the racially-different within our midst. To a great extent, our problem has been one of being paternalistic toward those of a different race. The work of our church among the Blacks, the Indians, the Hispanics, and the Orientals, although long in years, has been relatively fruitless primarily because of a lack of commitment and effort. Those of us who are of Hispanic, Black or Indian background still experience much difficulty in conveying the thought that we are part of a culturally pluralistic society and that as individuals we need to be addressed in terms of our own cultures.

Our educational institutions, just as their public counterpart, are still primarily involved in the inculcation of those values held by the dominant group as the only worthwhile values. Conformity seems to be the goal of the schools regardless of what it does to the children and young people that come from a different racial or ethnic background. The melting pot idea is still very prevalent, but it is the kind of melting pot that does not operate as it should. In a true melting pot all elements are affected by each other so as to create something new. In the "fabricated" melting pot of our educational system, only the minor elements suffer change. What actually takes place is that the dominant element absorbs all the others within itself without ever yielding one iota of its own characteristics. In other words, where A, B, and C represent racial or ethnic groups, and A is the dominant group, the formula could be expressed as follows: A/B/C = A.⁹

For the most part, the charges made by Ray Rist in his article, "Race and Schooling," are very applicable,

particularly in our elementary schools and high schools. He says:

In the attempt of the dominant group to ensure that minority and ethnic groups do adhere to the dominant cultural values and belief, there has been held out as a reward the promise that there are benefits in accepting such a view. The benefits come in having entree into the institutions of American society (Church?) and being able to experience the material wellbeing the society can provide. For many minority members, knowing full well they cannot control the economy, taking on assimilationist values becomes the best way to achieve social and economic mobility. There is little doubt but that in opting for this approach, many in minority and ethnic groups have reached positions of prominence in the dominant cultural system. But it is yet an open question if, in fact, the dominant group does want the assimilation of *all* members of minority groups, or only sufficient numbers to maintain the authenticity of their claims that benefits are available.¹⁰

Lest I appear to be a bit cynical, I also believe that we as a church have been taking some pretty big steps in the area of multicultural education in the last couple of years. Our Black Centennial Celebration accords our Black brothers a long overdue recognition of their talents, their devotion to our Lord and the Synod, and the cultural heritage they so proudly bear. The movement for self-identity among our Hispanics also attests to the fact that as a church we are interested in them and are willing to effect the changes necessary to bring about a healthier, more vibrant Hispanic constituency. The work being done among our Indians and Orientals also spells out the fact that we do care and are willing to accept them as they are.

Our institutions for higher learning have also been involved in much exploration in the area of multicultural education. Programs are presently being formulated for the inclusion of our minorities within their halls of learning without demanding that they shed their cultural heritage before they can be accepted. I firmly believe that we are finally taking seriously the fact that we live in a culturally pluralistic society that demands that differences not be equated with inferiority. May our blessed Lord continue to guide us as we do our utmost to attain so high a goal.

Where Are We Going?

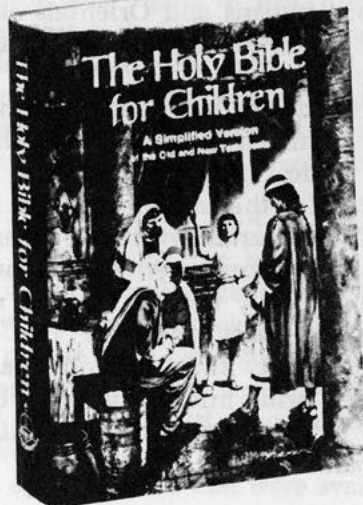
The challenge is there. The road will be difficult and exhausting. But, by the grace of God, we will be able to achieve our goals.

To begin with, we need to become more open and accepting of our brothers and sisters that come from different cultural backgrounds. Instead of seeing them as a threat, we should see them as a beautiful gift of God, a gift that will provide immeasurable enrichment for our national culture.

We also must be willing to commit ourselves to the expenditure of more time, effort, and funds in the preparation of our pastors, teachers, D.C.E.'s, and lay ministers so that they can be multicultural in their thinking as well as in their service to the church.



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Since they will not be able to function in their professions without rubbing elbows with the various minority groups, they should be well equipped to handle themselves.

Dr. John Aragon, one of the developers of “The Esperanza Model” in New Mexico, states:

The true impediment to cultural pluralism is that we have had culturally deficient educators attempting to teach culturally different children.

If we really have been accepting our cultural differences, then why haven’t we succeeded in producing a pluralistic society? The answer is rather obvious. Our intentions have been good. We really have been, and are, accepting them; we really believe in the dignity of man and we respect his differences. In essence we are all good guys. Granted that to one degree or another the preceding statements are all true in one way or another.

The answer is then painfully obvious; it has to be one of two things. Either we are all a bunch of hypocrites and we choose to believe good things about ourselves, when in reality we don’t practice them, or we are culturally deficient in acknowledging these cultural differences that our clients bring to us.

I choose to believe the latter. Our sins are sins of omission rather than commission. We can’t teach within a context where cultural differences are extant if we don’t know what the cultural differences are. Therein lies our dilemma. We can’t teach what we don’t know. The deficiency thus is in the professional, not the client.¹¹

It should be clear that the role of the teacher — be he or she a pastor, teacher, D.C.E., or lay minister — is crucial to the success of whatever plan is adopted for multicultural education. Whether the plan is implemented at the grade school, the high school, the college, or the seminary level, it should take into consideration that it is more likely than not that some, if not all the graduates of these schools will have to interact with individuals from minority groups at some time in their careers. The attitude of the teacher toward minority groups becomes the catalyst that will inculcate in the child, teen-ager, or adult the values that will either spell success or failure in their interaction with those of minority groups.

In addition to the sensitization of our church workers, the curricula employed by the various institutions should be revised in order to reflect those cultures that are represented in the classroom, or with which the students are expected to mix. Needless to say, this is a rather difficult task since it requires the evaluation of materials in order to remove any biased or blatantly racist statements, as well as those that are more subtle but that can readily betray the good intentions of the program. It may also be that new material may have to be written to reflect more accurately the historical data being taught.

Lastly, the worker-to-be should be immersed in the culture he is expected to serve. Through well chosen courses in history, anthropology, sociology, etc., the student can be taught to appreciate the value of other cultures, thereby improving his own attitudes and sharpening his skills in inter-personal relations. In connection with this, the opportunity for in-service training should not be overlooked. We still learn best

by doing.

One such program has been developed specifically for the purpose of training those pastors that wish to work in Hispanic communities. The program has been designed in such a way that the student is introduced to Hispanic culture during his first two years at the seminary. During his vicarage year he is expected to serve one of our Hispanic congregations where his work is observed and evaluated by the local pastor and the supervisor for Hispanic ministry. During these evaluations the student is guided so as to strengthen his weak areas and to help him grow even more in those areas where he performs well. Upon completion of his vicarage, the student has the option of remaining with the program or returning to the seminary, where he will then finish his fourth year and accept an assignment to an Anglo congregation. If he chooses to stay in the program, he will spend his fourth year in Chicago, where he will continue his “immersion” in the Hispanic field and will finally be assigned to serve one of our many Hispanic communities.

Although we feel that the above program would amply meet the needs of our Hispanic constituency in the area of pastoral ministry, we must admit that is not operational yet. There are still a few administrative problems that need to be resolved before we can offer the program to the church.

Where are we going in multicultural education? We are going to where we should have been long ago. And by God’s grace, and with His help, we shall get there.

NOTES

1. Helmut Thielicke, Tr: John W. Doberstein, “The Parable of the Prodigal Son: Part Two,” *The Waiting Father*, (New York, Harper & Row, Publishers, 1958) p. 39.
2. *Multicultural Education and Ethnic Studies in the United States: An Analysis and Annotated Bibliography of Selected Documents in ERIC*, (Washington, D.C.; American Association of Colleges for Teacher Education, 1976) p. 1.
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A GIFT FROM AMERICAN INDIANS

It is my function to focus on one segment of a multicultural society in America today, the American Indian. I must begin by stating that I am not an expert on American Indian people, their cultures, traditions and beliefs. I speak personally, as an American Indian, from my own experiences from youth to adult years with the hope that I can help non-Indians to achieve a better understanding of Indians.

I am convinced the key to the numerous problems that plague and haunt mankind and the people of America today is inaccurate information in educational materials and the basic make-up of educational institutions. Much of the misunderstanding, prejudice, suspicion and distrust exists simply because prejudgement has been made based on information that is not total or properly examined and is communicated in a negative manner.

In 1969 the Senate Special Subcommittee of Indian Education reported education for Indian people to be in a state of national disgrace. Primary evidence is the Indian dropout rate that doubles the national average. The achievement levels of Indian children are below those of white students and continue to regress the longer they remain in school. The reasons for poor achievement and regression must be sincerely examined with the forethought of revision.

Misconceptions and stereotyping are as old as this country. Generally speaking, the nation is uninformed and misinformed about the American Indian. The negative generalizations created by Europeans remain with us today. The tragedy of this prevalence is that the created generalizations are the bases for all materials designed for the education of the young American student. Attitudes toward American Indians are ingrained through the repetition of stereotyping by the world of entertainment and education. The misinformation is perpetuated as the student moves through the lower grades to adulthood and a society that has already absorbed the stereotype image. These combined influences, representing

for educating the educators

authority and knowledge, surround the young student and reinforce the image of American Indians. These steps to racial intolerance, prejudice and discrimination are more widespread and serious than generally accepted.

In respective degrees all ethnic groups have been stereotyped, but, not to the extent of Blacks, Asians, Hispanics and American Indians. Stereotyping has a greater impact on American Indians because their population is small (approximately one-half of one percent of the entire population). Most non-Indians don't have the opportunity for personal contact, and their attitude is determined by prevailing societal beliefs. With a few exceptions the Indian is more like an invisible society. In the urban scene the Indian is lost in the inner city population and lumped with other minorities and, in some areas where an Indian reservation is close to a non-Indian community, most relationships are poor or negative.

The harmful degree of stereotyping extends to TV, movies, caricatures, comics advertisements, games and toys, food packages and greeting cards. Native people are not men, women and children; rather, they are braves, squaws and papooses. Particular characteristics are used to distinguish native people from other people. They always wear feathers and headdresses; they brandish tomahawks and live in tipis. Women are treated abominably, tote babies on their backs and are depicted as the drudge of the tribe. Men are fierce and violent, lurking and skulking behind trees or hopping and shuffling around — most of the time on one leg. Usually in movies one gets the idea that their existence depends on how close are the cowboys and cavalry.

This repeated white created imagery leaves a lasting impression on the minds of young students. The deliberated and simplified exaggerations epitomize the whites' Indian caricature. The resulting portrayal is a ridiculous, fanciful or mythical Indian. For whichever purpose this symbolic imagery is used, it distorts perception and degrades American Indian people and their culture. A search of public school

by Eugene Crawford



materials will reveal that they abound in stereotyping.

I cannot impress you deeply enough with the destructive aspects of stereotyping for both the non-Indian as well as the Indian. Traditionally, schools play a significant role to influence the thoughts and attitudes of people. In my own education one of my first recollections that I vividly remember is an art study portrait of a Pilgrim family trudging through the snow on their way to church. The men were armed with blunderbuses watching for savage Indians — always savage Indians. One of the classic books which is required reading is Mark Twain's, *Tom Sawyer*. Injun Joe is the villain and, in itself this characterization is a classic example of the beginning of misunderstanding and prejudice.

I later learned that my childhood experiences were not unique to my own reservation and surrounding community. What was my experience was basically common countrywide. Indian children attending federal or mission schools as well as urban public schools were subject to the same denigrating materials. Indian children grow up viewing and reading misconceptions. Eventually they internalize them and begin to see them as true, and even act out what they have learned. There is a devastating conflict developed within Indian children between what they learn on the outside and what they see and hear within their homes. This poor image develops into a lack of self value and prevents achievement or self-actualization. When history books only describe your ancestors as savages with little or no emphasis on the contributions made, persecution endured, or strength to survive, the "whitewashing" process has begun. As the conflicts build, the result is dropping out of school, out of society through destructive activities, and finally, from the world altogether through suicide.

Teachers, fellow students, other non-Indian adults converge, so to speak, in the reinforcement of the negative image of Indian people. From generation to generation these misconceptions are repeated. In schools where Indian children are present they are oftentimes called upon to explain a topic they may know nothing about, simply because they are "Indian." The child is made representative of all tribes. The topic may be on the Navajo of the Southwest, the Passamaquoddy of the East and the child may be a Rosebud Sioux from South Dakota. The child knows only his own frame of reference, his own tribe or community but he is put on the spot because somebody doesn't recognize the vast differences among Indians. His inability to respond on a topic he is expected to know creates an attitude of shame and he retreats. The school and its parts become an alien institution. All too often the young Indian student is confronted with an ultimatum of fight or flight. Too many reservation and urban Indian communities bear the statistics of Indian children who take flight.

The first recognition is that being "Indian" is as diverse as the total number of tribes in existence. Navajo differs from Choctaw, Osage differs from Hopi, Sioux differs from Chippewa, and so on, across the country. Each of the tribes, while retaining the aboriginal title of "Indian," shows a diversity of ceremonies, world views, social and political organization, lifestyles, language and art. They cannot be generalized into one image of the American Indian.

Another aspect of the destruction of the culture and dignity of an ethnic group is the "melting-pot" theory. The immigrant fathers visualized this submersion of the various cultures and ethnic identities as the answer to the creation of a new nation with a new identity. However, this process was dictated by a white society. There is irony in the fact that the immigrants from Western Europe came to this country in search for freedom. The irony continues through their attempt to subjugate the natives of this land to their own traditions and values. "Americanization" to the Indian only meant assimilation and genocide. You only become a "good Indian" through conformity.

Some ethnic groups were "meltable." These were primarily those groups of similar Anglo-Saxon Protestant background. The "non-meltables" were the Blacks, Asians, Mexicans and American Indians. The "non-meltables" found themselves in a battleground to protect their integrity and identity. This "stewing" process demands that each ingredient loses its identity and it has created the grave social ills that plague us today.

Today there is a different trend, a trend toward cultural pluralism, a trend that only evolved after the "unmeltable" ethnic groups, nearly stripped of their identity, sought and fought to retain their heritage. How different would our society be today if this "salad" concept could have been the vision of our founding fathers. The respect for the identity of each ingredient or people is carefully mixed. The overall result is an effective blend of separate identities. Each ingredient retains its own alive distinction, complementing the other ingredients.

Sitting Bull, one of the wise and brave leaders of the Sioux tribe said, "If Wakantonka wanted me to be White he would have made me so. He put into some hearts certain wishes and plans. In my and other hearts he put other and different wishes and plans. Each man is good in His eyes. It is not necessary for an eagle to try to be a crow."

The undoing of past destruction will be a two generation task. Fortunately, there is a movement developing that has begun to recognize that the various cultures must be respected, understood and given due consideration in the development of educational materials. Various institutions that influence and guide the social dynamics of communities across the country have taken the responsibility to correct the misconceptions and bring about a new

awareness of the cultures of other Americans. Diligence and fortitude are essential to their task. They have centuries to rectify. They have attitudes to reverse. Their efforts must be unified with the recognition that each individual has the right to conditions permitting growth.

Beyond the stereotyping prevalent in movies and educational materials is the misunderstanding of Indian people today. A current fear is that the Indian wants his land back. The comments of a few have been taken as representative of all Indian people. The media has frequently failed to report all aspects of particular situations and favors sensationalism rather than fact. Some Indian nations, or tribes, have sought through the courts to reclaim some of the lands that were taken from them illegally. Attorneys who have done extensive research report that these few tribes have legitimate cause for claim. Contradiction of the meaning of justice prevails. For some people attitudes are fierce and hostile. Lack of factual and complete information is creating tensions and prejudice that I fear will erupt into violence.

The goal of multicultural education must be of bridgelike quality. It must build that link between separated bodies of society. It must begin with awareness of each part bringing them together with respect for their wholeness.

It was through the Senate Special Committee on Indian Education that Indian people received recognition from Congress and some monies to research their own history, textbooks and culturally related materials. These materials were to be put into schools that have a high population of Indian students to make education more relevant for them and to enable them to achieve in the school system. As these materials are developed it is imperative that the public schools use them. Many of the materials developed have complete study guides including objectives to be learned, activities and transparencies for large group participation. After many months of persuasion we later see these same materials on library shelves, dusty and unused.

In considering avenues to open classroom discussion the teacher should remember that the art of the American Indian has long commanded world interest and popularity. The culture of a people can be explained and understood more easily through their various expressions of art.

Although the parochial schools of the churches may not be included in some of the in-service workshops or seminars of public schools in their area, they must remember their responsibility to all students and seek the resources to update their current materials. Sunday schools should also be cognizant of the goals of multicultural education and draw upon resources to broaden perspectives.

The attitudes of many teachers are resistant to change and they don't want to use new materials. Perhaps this is because they don't understand the

significance or that they don't have contact with an Indian student. Many areas are unicultural, but there remains a responsibility to the student in the classroom, Indian or non-Indian, to up-date information. There is a criterion for textbook committees to follow. The textbooks may not be written by Indian people but careful evaluation must be given to facts and realities. If a committee or librarian doesn't feel qualified to judge some particular material, Indian resource people should be called upon for their review. Indian people are more than willing to cooperate. Consultations with Indian people must be open and the receivers should have a willingness to act on what is heard.

Teachers must be aware of the effects of conquest, ethnocentrism and cultural conflict. If an Indian student is present in a classroom, they must ask themselves how they are relating to that student and are they recognizing his special needs. An example is a situation reported out of Fargo which has a recent high influx of Vietnamese people. The school was using the same model for the young Vietnamese students as was used for American Indian students. This "lumping" of minorities is a detriment to all students.

Many Indian communities have developed their own supplemental programs for blending the educational basics with the spiritual and cultural heritage of the respective tribe(s). Indian parents are not different from other parents and they seek the best educational opportunity for their children. The main difference is economics. The desire to learn is strong and communities have unified to bring the best possible education to their children.

The cultural and spiritual background of Indian people should be included as part of the educational process. Missionaries, soldiers, teachers and the government sought to eradicate the pagan beliefs of the heathen Indians. They failed to see the beauty of Indian spirituality and the parallel to their own Christian beliefs. Partly recognized but never fully honored were the many contributions Indian people have made through their culture, governments and knowledge of the land.

Far more important to the values and potential for the future is the American Indian philosophy on life, which includes respect for the land and the love for every form of life. Harmony between humans and nature rather than conquest and destruction is a contemporary issue vital and applicable to today's modern world. This significant lesson is a gift from Indian people that should not be ignored. This harmony with the environment has created an intangible unity that has carried Indian people through centuries of persecution. The focus of the future must be to listen not only with your ears but to listen with your heart.

Scriptural Imperatives for Ethnic Ministry

by Richard C. Dickinson

Any study of Scriptural imperatives for mission and ministry begins with the overarching thesis of the universality of the grace of God in Christ Jesus.

Some Key Bible Texts

Our most favored Scriptural gems herald this glad tidings that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16), and "Who (God) would have all men to be saved and to come unto the knowledge of the truth." (I Tim. 2:4)

It is equally clear from Scripture that under the umbrella of the boundless grace of God in Christ Jesus, God gives to each person or group of persons special priorities. "God is no respecter of persons (Acts 10:54), but the goal is that under the leveling power of the cross of Jesus, His church might unite into the one body in Christ Jesus (The High Priestly Prayer), and work together as one in hope and doctrine.

When one studies Scriptural imperatives for missions and ministry, he is so overcome by the clear and dynamic implications of the universality of the grace of God that one approaches the thesis of Scriptural imperatives of ethnic ministry quite haltingly and, in a sense, reluctantly.

Ethnic ministry has Biblical precedence. It is recorded that God does not show preference for one person or group of persons over others.

It is a methodological approach to more effective mission and ministry. It does not alter the nature or scope of the Gospel. It is basically concerned with the mechanics of gospel proclamation.

Using Luther's approach in his explanation to the Lord's prayer, we might say "world evangelism" is the basic meaning of the Scriptural imperative. Ethnic ministry is a way that it has been and is being done effectively.

The church growth principles, so highly praised today, (McGavran & Arn) are basically the result of the meticulous study and application of sociological

principles and psychological findings. They have little support in and make only passing reference to Scriptural imperatives for ministry to the homogeneous groupings which form the basic congregations in our church bodies today.

Abram's Ethnic Ministry

God's call to Abram was a call to ethnic ministry. The Jewish Nation did become, and still is today after thousands of years, a most exclusive ethnic group in the world's society. God did not call them to ethnic exclusiveness, which is the great danger of ethnic ministry. One must use the *all* in the verses of Gen. 12:2 & 3, "And I Will Bless Thee, And Make Thy Name Great: And Thou Shalt Be A Blessing . . . And In Thee Shall All The Families of The Earth Be Blessed.

The selection of Abram in no way changed the nature or scope of the Gospel. It was God's way of getting the word out that Abram was to shout it out by precept and example. God said, "I will bless him who blesses you and curse him who curses you, and in you shall all the families of the earth be blessed."

Jonah

Jonah was commissioned by God to go, as his herald, to the city of Nineveh and preach to the Ninevites, (Jonah 1: 2 & 3). It is difficult to ascertain if one would call this ethnic ministry, but the assignment was given to a certain person (Jonah) to go to a distinct people (the Ninevites) and proclaim the Word of the Lord.

This is the basic nature and pattern of the Scriptural imperative for ethnic ministry. They are methodological, not theological in nature. They concern themselves with "How is this done?" rather than with "What does this mean?"

Paul

Acts 9:15 reads, "But the Lord said unto him, Go thy way: for he is a chosen vessel to me, to bear my name before the Gentiles, and kings and the children of Israel." The Lord did not hesitate to specify His assignments.

The apostle Paul became a great missionary to the Gentiles. God had given him this special assignment in language clear and simple. The Lord would have His special Word of Reconciliation proclaimed to a specified people through the particular man whom he had commissioned.

Philip labored in Samaria, baptized the Ethiopian Eunuch and labored in Azotus and Caesarea. The Bible is filled with examples of mission and ministry to specific peoples. It is not called ethnic ministry, but regardless of what one might call it, ministry to specific groups of people is often ethnic ministry.

The apostle Paul is very clear that ethnic ministry varies in method but is constant in nature and purpose when he says categorically,

"For though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law — though not being myself under the law — that I might win those under the law. To those outside the law I became as one outside the law — not being without law toward God but under the law of Christ — that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some." (I Cor. 9:19-22)

* * * * *

Ethnic ministry has a grave danger. When ministry is planned and administered along ethnic lines there is the tendency toward clannishness and outright hostility towards those who do not "belong." Ministry along ethnic lines makes outreach to those of the "In" group relatively easy, but, at the same time, it makes outreach to those of the "Out" group relatively impossible. Ethnic ministry has advantages that are clear and pronounced, but its disadvantages are unclear, tricky and treacherous. We must learn to use the advantages for more effective outreach in the proclamation of the Gospel for the eternal salvation of men souls, while we remain sober and vigilant to avoid its pitfalls and perils.



MULTICULTURAL
EDUCATION:
a selected
BIBLIOGRAPHY

Ron L. Wagoner

BIBLIOGRAPHIES

MULTICULTURAL BIBLIOGRAPHY, by Margaret S. Nichols and Margaret N. O'Neill. Multicultural Resources, P.O. Box 2945, Stanford, California 94305. 1972 (\$2.00).

A bibliography for preschool through second grade in the areas of Black, Spanish-Speaking, Asian American, and Native American Cultures. It also includes a section on professional materials for teachers and parents.

MULTICULTURAL EDUCATION: A FUNCTIONAL BIBLIOGRAPHY FOR TEACHERS, by James Giese. The Center for Urban Education, the University of Nebraska at Omaha. 1977 (75¢).

An annotated bibliography of teacher and student resources and curriculum materials. Ten ethnic groups are listed along with materials relating to the concepts of prejudice and discrimination. Each entry is coded to identify the teacher resources and the level, elementary or secondary, to which the material is suited.

MULTICULTURAL MATERIALS, by Margaret S. Nichols and Peggy O'Neill. Multicultural Resources, P.O. Box 2945, Stanford, California 94305. 1974 (\$2.50).

A selected bibliography of adult materials concerning human relations and the history, culture and current social issues of Black, Chicano, Asian American and Native American people.

BLACK

THE AUTOBIOGRAPHY OF MISS JANE PITTMAN, by Ernest J. Gaines. Dial Press Inc. 1971. (\$6.95).

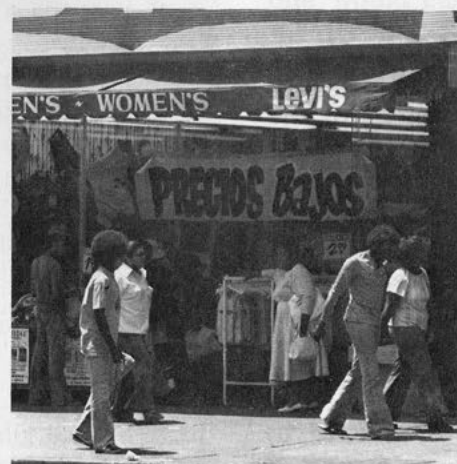
A powerful novel. A rich strong story which is recommended reading for all.

BLACK POWER: THE POLITICS OF LIBERATION IN AMERICA, by Stokely Carmichael and Charles V. Hamilton. Random House. 1967. (\$4.95). Paperback (\$1.95).

A good book to compare these times with events ten years later. Have situations changed? What is being voiced today that is different?

TALKIN AND TESTIFYIN: THE LANGUAGE OF BLACK AMERICA, by Geneva Smitherman. Houghton Mifflin Company. 1977. (\$8.95).

The author's interest in Black English grew out of the dehumanizing experience of having to take a speech correction class to qualify for a Michigan Teaching Certificate. Black English is presented by Dr. Smitherman as a vital and effective language, as legitimate a form of speech as British, American or Australian English, and she substantially supports her rationale.



HISPANIC

THE CHALLENGE OF TEACHING MEXICAN AMERICAN STUDENTS, by Dolores Escobar Litsinger. American Book Co., 1973.

The book may be used as background material among Mexican Americans to identify problems peculiar to Chicanos. It attempts to examine why teachers may have difficulty in dealing with Chicano students.

A MEXICAN AMERICAN CHRONICLE, by Rudolph Acuna. American Book Company. 1971. Paperback (\$2.75).

Student discussion on a number of important contemporary issues is initiated through a broad range of questions at the end of each chapter of this brief but very informative book on the history of Mexican Americans in the U.S.

THE MEXICAN AMERICAN IN AMERICAN HISTORY, Edited by Julian Nova. American Book Company. 1973.

A collection of readings and first-hand documents illustrating the Mexican American heritage in the U.S. Using original material makes this a unique, fresh and very credible resource.

MEXICAN AMERICANS IN THE UNITED STATES: A READER, Edited by John H. Burma. Harper and Row Publishers, Inc. 1970. (\$8.95). Paperback (\$5.95).

This book will serve as an adequate introduction to the study of Mexican Americans because of topics covered: prejudice, education, economics, work and jobs and the importance in Mexican American life of religion and family.

NATIVE AMERICAN

CUSTER DIED FOR YOUR SIN: AN INDIAN MANIFESTO, by Vino Deloria, Jr. Macmillan and Co., 1969. (\$5.95). Paperback Avon Books (\$1.50).

A book which destroys the stereotypes and myths that white society has built up about the Indian. A chapter on the effects of the Christian church on the reservation is also included by the author who received training in a Lutheran seminary.

THE INDIAN HERITAGE OF AMERICA, by Alvin M. Josephy, Jr. Bantam Books. 1968. Paperback (\$1.65).

A well known writer of Indian materials, Josephy discusses Indian history before and after Columbus. Each chapter covers a different tribe. Although not all tribes are discussed, this is an excellent book for both teachers and students.

TO LIVE ON THIS EARTH: AMERICAN INDIAN EDUCATION, by Estelle Fuchs and Robert J. Havighurst. Doubleday. 1972. (\$8.95). Paperback (\$3.95).

A carefully written book which is a result of a national study of American Indian education. This book shows the variety and complexity of Indians and their schools. A 'must' to read if you want to work with Indian education.

THE MYSTIC WARRIORS OF THE PLAINS, by Thomas E. Mails. Doubleday. 1972. (\$25.00).

A big book of 618 pages with over 1,000 portraits and drawings. This general Plains Indian book also contains criteria for forming judgements concerning the suitability of books for school use.

TEXTBOOKS AND THE AMERICAN INDIAN. Indian Historian Press. 1970. Paperback (\$4.25).

One hundred seventy-six elementary and secondary textbooks are evaluated by 32 Indian scholars and native historians. This Plains Indian book also contains criteria for forming judgements concerning the suitability of books for school use.

GENERAL

ASSIMILATION IN AMERICAN LIFE: THE ROLE OF RACE, RELIGION, AND NATURAL ORIGINS, by Milton M. Gordon. Oxford University Press. 1964. (\$5.25). Paperback (\$2.50).

A review of the theories on Anglo-conformity, the melting pot, and cultural pluralism, using sub-societies with ethnic identities: Catholic, Protestant, Jew, Black, Native American, White, etc.

AM I A RACIST? Edited by Robert Heyer. Paulist Press. 1969. Paperback (\$1.95).

A compilation of short written materials taken from newspapers, magazines and books with questions to stimulate discussion. A good opportunity to check one's own feelings.

BLAMING THE VICTIM, by William Ryan. Pantheon Books. 1971 (\$7.95). Paperback, Random House (\$1.95).

An account of how we prefer to blame the victims of poverty rather than examine the inequalities of American society.

IN PRAISE OF DIVERSITY: A RESOURCE BOOK FOR MULTICULTURAL EDUCATION, edited by Milton J. Gold et. al. Association of Teacher Educators. 1977. (\$6.00).

A book that every school, elementary, secondary and college should have and discuss. Outstanding scholars present the rationale of the program and supply background articles on nine ethnic groups.

IN PRAISE OF DIVERSITY: MULTICULTURAL CLASSROOM APPLICATION, edited by Gloria Grant. The Center for Urban Education, the University of Nebraska at Omaha. 1977. (\$2.40).

Offers 51 sample activities which teachers may use or adapt in putting the materials and goals of this resource book into practice in their classrooms.

IN THEIR PLACE: WHITE AMERICA DEFINES HER MINORITIES, edited by Lewis H. Carlson and George A. Colburn. John Wiley and Sons. 1972. (\$8.95). Paper back (\$5.50).

An intriguing book to read. It uses only primary sources to examine the "white problem," i.e., attitudes toward minorities from 1850-1950. It is thought provoking and highly recommended.

INTERRACIAL BOOKS FOR CHILDREN, Eight issues per year. (\$10.00). Council on Interracial Books for Children Resource Center, 1841 Broadway, Room 300, New York, N.Y. 10023.

MULTICULTURAL EDUCATION: COMMITMENTS, ISSUES AND APPLICATIONS, edited by Carl A. Grant. Association for Supervision and Curriculum Development. 1977. (\$7.00).

The book demonstrates the awareness (note, not the need) of cultural pluralism which is the call for multicultural education. This resource will be excellent for curriculum developers, teachers, and administrators on all levels of education. The major fault with the book is the sketchy chapter on applications.

NO MORE LIES: THE MYTH AND THE REALITY OF AMERICAN HISTORY, by Dick Gregory. Edited by James R. McGraw. Harper and Row. 1970. (\$6.95). Paperback (\$1.50).

Witty, incisive and often devastating. The author looks at history and demolishes myths in a way that may stimulate mixed emotions in the reader.

Continued on page 20

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...THESE ARE THE REASONS WHY
...A book which has been written up
...and which is a very good one
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...education and the teacher
...of the same.

book reviews

Continued from page 19

THE RISE OF THE UNMELTABLE ETHNICS: POLITICS AND CULTURE IN THE SEVENTIES, by Michael Novak. Macmillian and Co., 1971. (\$7.95).

A book to be read with care but also to be read with the understanding that "American is not a melting pot."

SITUATION EXERCISES IN CROSS-CULTURAL AWARENESS, by Richard A. Nitsche and Adele Green. Charles E. Merrill Publishing Co., 1977.

The authors, in part one, Cross-Cultural Awareness, elaborate on "The Weaknesses of Traditional Grammar" and "English as a Second Language." Part two, Situation Exercises, presents the Black, Puerto Rican, Latin American, Korean and East Indian Cultures in actual educational and societal situations. Creating an understanding of the effects of our language on others and an understanding of other cultures by the reader is the outcome intended by the authors.

WHY CAN'T THEY BE LIKE US? AMERICA'S WHITE ETHNIC GROUPS, by Andrew M. Greeley. E. P. Dutton and Co. 1971. (\$6.95).

White ethnics are now seeking awareness and recognition of their unique heritages.

...ASSIMILATION IN AMERICAN LIFE
...THESE ARE THE REASONS WHY
...A book which has been written up
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SIMULATION GAMES

BAFA BAFA. Age level: grade 7 and up; number of players: 18-36; playing time: 1-1½ hours; cost: \$20.00 for 18-36 student kit or \$3.50 for direction to make your own. Producer: Simile II, P.O. Box 1023-G, 1150 Silverado, LaJolla, California 92037.

Even with the best intentions one finds that it is possible to misinterpret, mishandle and misjudge another culture when visiting and trying to understand a "foreign" culture.

Rafa Rafa is for lower grades and can also be obtained from Simile II.

INDIAN RESERVATION. Age level: grade 7-grad school, adult, church groups; number of players: 12-32; playing time: 2-8 hours; cost: \$12.00; producer: Ron L. Wagoner, 800 N. Columbia, Seward, Nebraska 68434.

This simulation game is designed to develop an awareness and an understanding of the problems faced by Indian people living on a northern plains reservation.

...NATIVE AMERICA
...THESE ARE THE REASONS WHY
...A book which has been written up
...and which is a very good one
...to read for the student of
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...of the same.

ISLAND: A DEVELOPMENT GAME, age level: grade 7 and up; cost: \$12.00; purchase from: Educational Manpower Inc., Box 4272-F, Madison, Wisconsin 53711.

Players are involved in the experience of a developing sub-tropical island community by being parts of companies, banks and government. It shows how values of the U.S. American affect lifestyles of people of other countries.

STARPOWER, age: any age group with an adventurous teacher; prerequisite skills: reading and math 0 if instructor explains; number of players: 18-36; playing time: 1-2 periods of 50 minutes; cost: Do-it-Yourself Kit \$3.00, 18-35 student kit \$25.00; producer: Simile II, P.O. Box 1023-G, LaJolla, California 92037.

The game is designed to provide students with the opportunity to generate a small social system and to explore and discover how a social system shapes human behavior and human decision-making.

Powderhorn, an adaptation of Starpower, is designed for grades 4-6 and can be obtained from Simile II for \$15.00.