

Pluralism in the Classroom: A Response from Hawaii

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Hawaii has gained rich experience in accepting and encouraging contributions from the many cultures that make up the American society. Presented here is a process by which teachers and pupils can internalize a value system that promotes individual dignity within the educational setting.

WE propose that schooling be personalized in contrast to standardized; that schools reflect and cherish pluralistic life styles and cultures (6).

THIS statement presented in a pamphlet called: *Reschooling Society: A Conceptual Model*, written by Macdonald, Wolfson, and Zaret, is the theoretical base on which a course that focuses on cultural awareness in the classroom is prepared for elementary and high school teachers of Hawaii. Such a base represents a radical departure from the goals stated by the educator, E. P. Cubberley, in the beginning of the twentieth century:

Everywhere these people settle in groups or settlements, and set up their national manners, customs, and observances. Our task is to break up these groups of settlements, to as-

similate and amalgamate these people as a part of our American race, and to implant in their children, so far as can be done, the Anglo-Saxon conception of righteousness, law and order, and our popular government, and to awaken in them a reverence for our democratic institutions and for those things in our national life which we as a people hold to be of abiding worth (2).

Cubberley's viewpoint was built upon what is popularly known as the "melting pot" philosophy. The schools were charged with the task of carrying out that philosophy. Today, however, this goal is a target of increasing criticism by those who base their thinking on a humanistic ethical commitment.

Herbert Wey, chancellor of North Carolina's Appalachian State University, has indicated a need for restructuring the teacher education program at his institution:

Of the 1000 or so new teachers we graduate at this university each year, no more than

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Categories Defined *	Category Definition Used in the Course	A Sample of Course Content	Suggested Task	
Receiving	Receiving is the level at which the learner is sensitized to the existence of certain phenomena and stimuli; that is, that he be willing to receive or attend to them.	As applied to the situation in a course in cultural awareness, receiving is the process of describing and identifying behavior that triggers a response in us ranging in a continuum from least acceptable to most acceptable in a culturally different child.	<ol style="list-style-type: none"> 1. What should (a) teachers (b) parents approve in children's behavior? 2. What are unacceptable behaviors of children to teachers? to parents? 	<p>Ask class members to list behaviors in each of the three categories:</p> <ol style="list-style-type: none"> 1. Behavior that is universal 2. Behavior that is not very typical but does happen 3. Behavior that is related to a particular culture.
Responding	Responding is described as the stage at which the student is actively attending. He is doing something with or about the phenomenon besides merely perceiving it.	For our purposes this level means recognizing the emotional content of one's responses to children's behavior in a culturally different child.	<ol style="list-style-type: none"> 1. How do you express or show your approval (disapproval) of children's behavior in the classroom? 2. How do you think parents show their approval (disapproval) of children's behavior? 	A follow-up activity to the lists of behavior presented in level one is to place the behavior on an approval-disapproval continuum.
Valuing	Valuing is defined in the usual sense of the word; that a thing, phenomenon, or behavior has worth. The learner displays this behavior with sufficient consistency in appropriate situations that he comes to be perceived as holding a value.	In this course valuing will be the validation of one's expressed belief about ways of dealing with children's positive and/or negative behavior.	<ol style="list-style-type: none"> 1. How did you arrive at your own system for rewarding and punishing behavior of children? 2. How do you think the parents arrive at their system for rewarding and punishing behavior? 3. What other sources are available for determining alternative ways to handle acceptable and unacceptable behavior? 	Based on data from levels one and two a discussion will focus on "What are the sources of your ideas?" Discussion will be followed by value clarification exercises such as those described by Simon (9).**
Organizing	Organizing means that the values are organized into a system, meaning that there is a determination of interrelationships among values held and the establishment of the dominant and pervasive ones.	The organizing of a set of principles regarding reward-punishment systems is expected at this level.	<ol style="list-style-type: none"> 1. How does your style of rewarding and punishing differ from the established norm? 2. How does it differ from the norm of the culturally different child? 3. What tentative commitment can be made to develop a satisfactory set of principles that guide responses to culturally different children? 	Referring back to the activity in level one the teacher lists the approval-disapproval pattern, identifies its basis, and compares it with norms. The three norms which each class member will be asked to identify are family, church, and community.

* David R. Krathwohl, Benjamin S. Bloom, and Bertram B. Masia. *Taxonomy of Educational Objectives: Handbook II: Affective Domain*. New York: David McKay Company, Inc., 1954. pp. 176, 178, 180, 182, 184.

** Intergroup tensions are expected to occur and a need to develop some mechanism for handling them is an integral part of the course.

Chart 1: Internalizing a Value System Presented as an Ongoing Goal.

half go away prepared to function effectively in a multiracial, multicultural situation (3).

Media experts state that teachers are concerned about the paucity of materials portraying diverse life styles with which students can identify (1).

Education U.S.A. announced in its October 8, 1973, issue that bilingual education has come of age. One example is the *Lau vs. Nichols* case before the U.S. Supreme Court. This case involves 1800 Chinese speaking students in San Francisco whose parents say their children are being denied an equal educational opportunity if instruction is solely in English (7).

It would seem that in our failure to accept and encourage contributions from the many cultures that make up the American

society, while preoccupied with the notion of Americanization, we have created problems which demand immediate solution.

The problems are uniquely varied according to the cultural background represented in any given setting in the United States. Hawaii's setting is one of great diversity, predominantly Caucasian and Japanese, but with Hawaiian, part Hawaiian, Filipino, Korean, Samoan, Tongan, and Chinese minority groups and with visiting scholars and students from the entire Pacific basin area. Such diversity has been an attraction to those interested in comparative cultural studies and has made Hawaii recognized by residents and visitors alike as a rich laboratory for cultural research. Michael Novak, a visiting lecturer at the University of

Hawaii, has recently stated: "looking at America from Hawaii may be most illuminating because Hawaii is the most dramatic example of the pluralistic society the United States is supposed to have" (8). The futurist John McHale suggested that Hawaii capitalize on the ethnic mix and diversity of life styles to become a social, cultural, and scientific research and development center (4).

Like the rest of the nation, Hawaii has responded to the cry for recognition by ethnic groups by the formation of organizations, celebration of holidays highlighting ethnic festivities, and in ethnic studies. In spite of all these innovations we repeatedly hear teachers plead for strategies to deal with the culturally different child. The course outlined here offers the teacher some assistance in his or her search for methods and media, but most of all in the attainment of a teaching philosophy that will allow the coexistence of differing value systems.

The major objectives of the course include:

1. Opportunities for teachers to discuss problems relating to cultural conflicts in the classroom

2. The analysis of intergroup tension and conflict in a fair and objective way.

3. The examination of teachers' attitudes, behaviors, and responsibilities as citizens in a pluralistic democracy.

Internalizing a value system is presented

as an ongoing goal. Using the four stages of receiving, responding, valuing, and organizing as a frame of reference, the teachers will select data corresponding to these developmental levels of awareness. These data relate to problems arising from conflicting cultural norms. The content of the course will focus on child behavior. Familial roles, value systems, immigration-integration-assimilation patterns, and study of specific ethnic groups are some alternative foci for individual or small group projects by class members. Some of the strategies used would include simulation games, role playing, inquiry, and field trips.

Chart 1 uses a spiral to show the successive stages in the continuum. The course will stress process. The structure for this process is taken from Krathwohl, Bloom, and Masia's taxonomy continuum in the affective domain (5). The four stages of receiving, responding, valuing, and organizing will be developed in the class.

It is our hope that having recognized the existence of diversity and commonality in dealing with behaviors due to cultural differences, teachers have laid the groundwork for opting for a kind of commitment. Such commitment promotes individual dignity within the educational setting; it allows for the coexistence of diverse cultural groups bound by a common goal of respect for and knowledge of each other within the framework of a democracy.

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