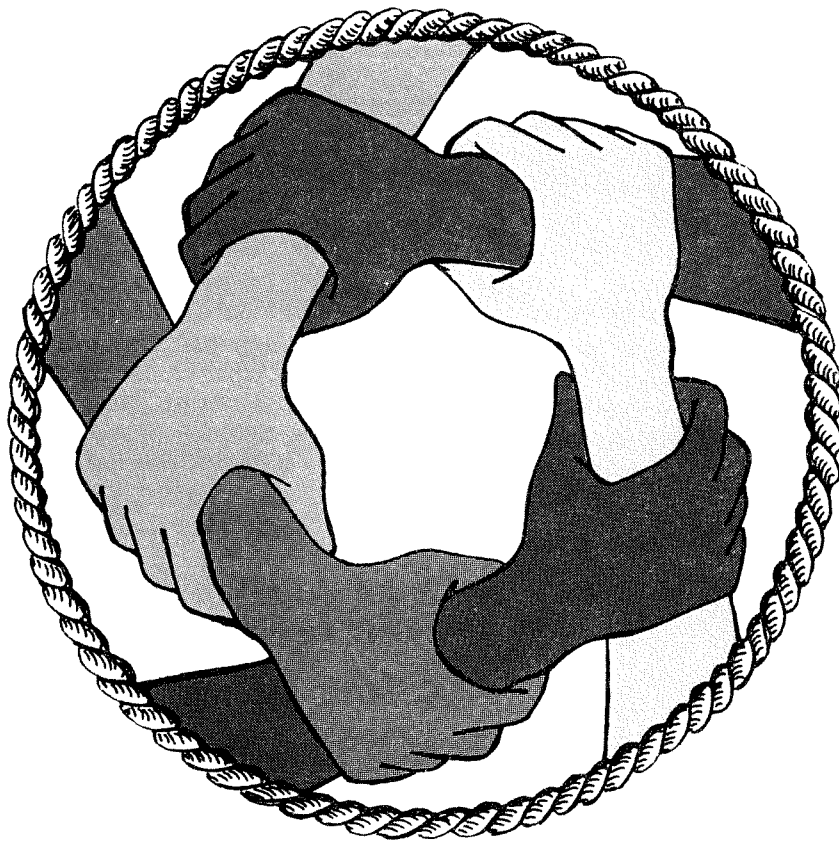


A Report to the
Commissioner of Education
by the Task Force on Minorities:
Equity and Excellence



"A Curriculum of Inclusion"

PREFACE

In November 1987, Thomas Sobol, then newly appointed Commissioner of Education and President of The University of the State of New York, convened a Task Force on Minorities: Equity and Excellence. One of the charges to the Task Force was to review the curriculum and instruction guides issued by the State Education Department to see whether they adequately reflect the pluralistic nature of our society, and to identify areas where changes or additions may be needed. This document, entitled "A Curriculum of Inclusion," is the Task Force's response to that charge.

The Task Force on Minorities: Equity and Excellence consists of 17 people representing a wide range of educational institutions and constituencies throughout New York State. The Task Force was chaired by Ms. Hazel Dukes, President of the New York Conference of NAACP Branches. A list of Task Force members appears at the front of this report.

Based on a lengthy review, the Task Force makes in this report nine recommendations for change, ranging from revision

of many curricular materials to changes in education programs that prepare teachers and school administrators. After the Task Force submitted its report, the Regents and the State Education Department engaged in extensive review of the literature, consultation with experts in the field, and examination of curricula and programs in use elsewhere. The goal of this review was to arrive at a course of action that would increase every student's understanding of the many contributions to American culture, inculcate respect for the cultural heritage of others, and ensure transmittal of the central values we hold in common.

This is the report of an external Task Force. It is not a curriculum, nor is it a policy statement of the Board of Regents or the State Education Department. The Regents and the Department recognize the dedication of the Task Force on Minorities: Equity and Excellence in performing its complex task.

A CURRICULUM OF INCLUSION

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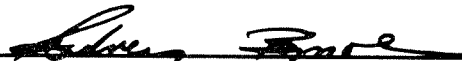
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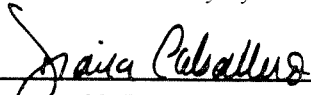
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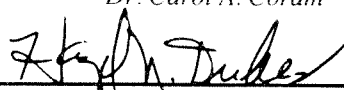

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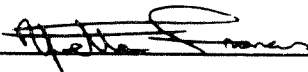

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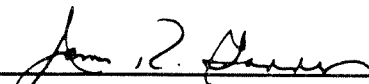

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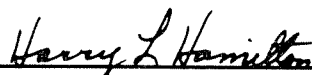

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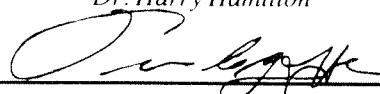

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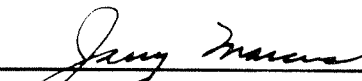

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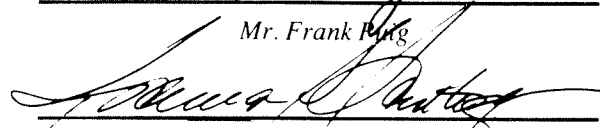

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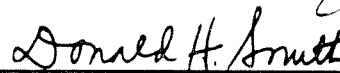

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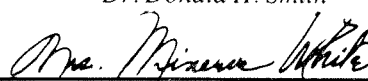

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EXECUTIVE SUMMARY

African Americans, Asian Americans, Puerto Ricans/Latinos, and Native Americans have all been the victims of an intellectual and educational oppression that has characterized the culture and institutions of the United States and the European American world for centuries. Negative characterizations or the absence of positive references have a terribly damaging effect on the psyche of young people of African, Asian, Latino, and Native American descent, and an equally damaging, though different, effect on young people of European American descent. Task Force members and curriculum consultants found that the current New York State Education Department curricular materials, though improved recently, are contributing to the miseducation of all young people through a systematic bias toward European culture and its derivatives.

All curricula published by the Education Department were reviewed to determine the extent to which they met the Regents' goal of having all students "develop the ability to understand, respect, and accept people of different races; sex; cultural heritage; national origin; religion; and political, economic, and social background". With some notable exceptions, the curricular materials fail to meet this goal. After highlighting some of the contributions to American society by non-European cultures, the Report documents how these contributions have been systematically distorted, marginalized, or omitted.

The problem is framed in its historical context of the nation developing as a preserve of European culture and values, with nearly all textbooks and popular writings omitting any mention of significant contributions from the many peoples from other cultures who have been part of the development of America

since the beginning. Recent attempts to include in history books and social studies materials information about non-European achievements are shown to be appendages rather than integral to the main body of information. In the Report, European culture is likened to the master of a house ruling over a dinner table, himself firmly established at the head of the table and all other cultures being guests some distance down the table from the master, who has invited the others through his beneficence.

The report then identifies some curricular materials that are of high quality, indicating that some progress has been made. But because the entire structure of the curriculum is shown to be flawed, an alternative conceptual approach is presented. The Task Force promotes the idea that all curricular materials be prepared on the basis of multicultural contributions to the development of all aspects of our society. Such a balanced, integrated approach is seen as serving the interests of all children from all cultures: children from Native American, Puerto Rican/Latino, Asian American, and African American cultures will have higher self-esteem and self-respect, while children from European cultures will have a less arrogant perspective of being part of the group that has "done it all." Again using the dinner table analogy, the new model is likened to the fabled Round Table of King Arthur, with all cultures offering something to the collective good, each knowing and respecting others, and each gaining from the contribution of others; no culture is master of the new table.

The Task Force makes nine recommendations to accomplish what it sees as necessary reforms in the state's curriculum, ranging from a revision of many curricular materials to the revision of teacher education and school administrator programs.

A CURRICULUM OF INCLUSION

FOREWORD

As New York approaches the end of the Twentieth Century, a number of studies have been undertaken to help identify opportunities and challenges that will face the State as it approaches a symbolic milestone of entering both a new century and a new millennium. Many of those studies have identified potentially serious problems in several areas, all related to the changing demographics of both the state and national populations. The implications of demographic projections are literally forcing changes in some institutions, and one of those is the educational system.

During the 1980s major problems were identified in our schools, from kindergarten to college. In addition to concluding that our schools may be ill-preparing children of European descent for life in the 21st Century, reports are unanimous in concluding that children of non-European descent, be they African American, Puerto Rican/Latino, Asian American, or Native American, are being ill-served by our schools as currently operated. In almost every quantifiable measure of performance, large numbers of children of non-European descent are not doing as well as expected.

Couple this lower-than-expected performance for “minority” children with the demographics showing that the numbers and percentages of these children are rapidly increasing in the state, and it is not hard to claim that New York faces a potentially crippling situation. For instance, the *Workforce 2000* report points out that

- a) Immigrants will represent the largest share of the increase in the population and the workforce since the first World War [and few of these immigrants will be from European countries];
- b) Non-whites will make up 29 percent of the new entrants into the labor force between now and the year 2000, twice their current share of the workforce;
- c) The average age of the population and the workforce will rise, and the pool of young workers entering the labor market will shrink [meaning that more elderly of European descent will be supported by fewer young adults of non-European descent]; and
- d) The fastest growing jobs will be in professional, technical, and sales fields requiring the highest education and skills levels.

Add to this an item from the *Report of the Task Force on the New York State Dropout Problem*:

The high school dropout rate for Latino and African American children is twice as high as, and for Native American children it is over 50 percent higher than, it is for children of other cultures.

Shortly after taking office in 1987, New York State Education Commissioner Thomas Sobol concluded that it was mandatory to learn how effectively the school system of New York State was meeting its obligations to provide quality education in a pluralistic society, and what role it could play in meeting the challenges of the year 2000 and beyond. He convened a group of education practitioners, administrators, and advocates, of various ethnic backgrounds from across the

state, as the Task Force on Minorities: Equity and Excellence. The first charge to the Task Force resulted in a report on improvements that could be made in the affirmative action practices within the State Education Department, issued in May 1988. The current report, *A Curriculum of Inclusion*, is a response to the second charge to the Task Force: to determine the status of the school curriculum in all subjects and whether it is serving the goal of the Regents to provide sound education in a pluralistic society. Thus, this report grew out of a concern for improving the education of literally millions of current and future New York State school children and, out of this concern, suggests significant changes in the content and context of the education for children of all ethnic backgrounds.

A common view is that concerns about how “minorities” are treated in the school system and in the curriculum are largely limited to school districts in which there are significant numbers of “minority” children, and that these districts are confined to urban areas. However, the fact is that in New York the presence of a heterogeneous student body is a state wide condition, not just an urban condition. Over half of the counties of New York State have at least one school district with over 10 percent non-European American enrollment; furthermore, over 22 percent of all school districts in the state have over 10 percent non-European American enrollment.

But more importantly, to the extent that the curriculum treats any culture inappropriately, it treats all cultures inappropriately. To the extent that contributions from non-Europeans are omitted from the curriculum, European American children grow up erroneously believing that the only people who contributed to the society were from their culture. Thus, if the Regents’ goals of an education recognizing our pluralistic society are to be met, an accurate, inclusive curriculum is essential for all children in every school district in the state. This report addresses that issue and makes specific recommendations for improvements.

Seventeen persons, representing all cultural groups described in this Report, accepted membership on the Task Force. Hazel Dukes, New York State NAACP President, served as Chair. The Task Force met nine times over a period of 14 months to frame this curriculum study, read the voluminous materials, interview curriculum experts both inside and outside the State Education Department, and write the report. Four curriculum experts were retained by the Task Force to provide a detailed analysis of the elementary and secondary curricula as published by the State Education Department. As is traditional and appropriate for reports such as this one, the views and recommendations contained herein are solely those of the Task Force. (Extensive quotes from the consultant reviews are included in the report, but except for minor technical editing, the words are those of the consultants; no attempt was made to have the reviews conform precisely to Task Force views.)

Dr. Harry L. Hamilton, a member of the Task Force, was principal author of the report. He was assisted in the initial stages of the writing by Dr. Leonard Jeffries, a consultant from City College of New York, and in later stages, by other members of the Task Force.

Major staff support was given to the Task Force by Dr. Yvonne Hall, the Education Commissioner's Liaison and Coordinator for the Task Force. In addition to assembling materials and arranging for the appearances of the State Education Department personnel required for the study and making all arrangements for our consultants and meetings, Dr. Hall made substantive contributions to our deliberations, providing us with valuable information, insight, and suggestions. Our work could not have been completed without her valuable assistance, and we thank her very much.

Appreciation is expressed to Dr. Edward Lalor, who as Director for Curricular Development at the State Education Department provided materials to the Task Force and who with some of his staff spent a day briefing the Task Force on curricular matters.

The Task Force also expresses appreciation to Dr. James McClendon for administrative support in our early meetings, to Ms. Sharon Wilburn for her extensive and conscientious logistic support, to Ms. Pamela Scheuer for her word processing of the Report, and to Ms. Sara Parker for the cover design. We acknowledge the valuable contributions of our consultants, Mr. Lincoln White, Dr. Shirley Hune, Dr. Carlos Rodriguez Fraticelli, and Dr. Jeffries.

Special note: The word "minorities" was used by the Commissioner in naming the Task Force. However, because the concepts of minority and majority connote a particular condition for decision-making power in a democratic society, the Task Force members chose not to build their report around this word or concept. Instead, the report speaks of cultures which are both historically identifiable and evolving, entities with which individuals may choose to associate and/or between which individuals may choose to move.

I. INTRODUCTION

Society has given the educational system responsibility for reducing ignorance, one of the root causes of negative stereotyping and its attendant destructive behavior. Unfortunately, stereotyping and misinformation have become institutionalized and have become part of the dominant culture enveloping everyone.

African Americans, Asian Americans, Puerto Ricans/Latinos, and Native Americans have all been the victims of a cultural oppression and stereotyping that has characterized institutions—including the educational institutions—of the United States and the European American world for centuries. In its most extreme form, the stereotyping of African peoples and African Americans through the “Tarzan syndrome” and the “Amos and Andy syndrome” has a parallel for Asian Americans through “Charlie Chan,” for Latinos through “Frito Bandito,” and for Native Americans through “The Lone Ranger and Tonto.” This negative characterization and stereotyping is still found in books, films, advertisements, television programs, and school systems. The negative characterizations have a terribly damaging effect on the psyche of young people of African, Asian, Latino, and Native American descent, and an equally damaging, though different, effect on young people of European American descent.

These characterizations have contributed to intellectual victimization and miseducation of Americans of all cultures: members of minority cultures are alienated and devalued, members of the majority culture are exclusionary and over-valued. Because of the depth of the problem and the tenacity of its hold on the mind, only the most stringent measures can have significant impact. Change in this area is imperative so that intellectual honesty and bias-free education can replace miseducation. Then the educational system will encourage the development of high self-esteem and self-management skills needed in all young people in a pluralistic society.

In recent years the New York State Education Department has developed curricular materials whose goal was to recognize the pluralism of United States culture and end the “cultural elitism” of the past. Continuing problems of high dropout rates, poor academic performance, and ethnic friction in our schools and in our society at large have called into question whether the goals of curricular change have been met. Responding to a request by New York State Education Commissioner Thomas Sobol, the Task Force on Minorities: Equity and Excellence undertook a study of the curricular materials developed by the State Education Department for elementary and secondary schools of New York State. The Task Force accepted as appropriate a goal of New York’s education system as stated by the Regents of the University of the State of New York, that

Each student will develop the ability to understand, respect, and accept people of different races; sex; cultural heritage; national origin; religion; and political,

economic, and social background, and their values, beliefs, and attitudes.

The study by the Task Force sought to determine the extent to which curricular materials prepared and distributed by the State Education Department do indeed support that goal. To the extent that materials deliberately or inadvertently lead students to misunderstand, to disrespect, or to reject people who are different from themselves, the will of the Regents is being thwarted. The Task Force members believe that understanding, respect, self-acceptance, and acceptance of others who are different from oneself are the sine qua non of a vibrant, dynamic, economically and socially healthy state which is capable not only of sustaining itself but also of providing leadership to the rest of the nation into the 21st Century.

For more than three hundred years, New York has been home to diverse peoples from all regions of the earth. Native Americans were here to welcome new settlers from Holland, Senegal, England, Indonesia, France, the Congo, Italy, China, Iberia — from everywhere. Today, representatives of perhaps every known culture and background can be found living in New York. Members of each culture have contributed to the greatness of the Empire State, and to its problems. And as each new generation of young people moves through the school system, the curriculum must help each child “learn knowledge, skills, and attitudes which enable development of self esteem” as well as help each child “understand, respect, and accept” as being inherently equal those who are different: those who look different or dress differently, those who believe or live differently, and those who talk or pray differently.

The goal of the Task Force was formidable. Thousands of pages of curricular materials, in nearly one hundred discrete curriculum guides, were reviewed “to determine whether individually or collectively the materials adequately and accurately reflect the pluralistic nature of our society.” The study focused on Native American, Latino, Asian American, and African American cultures, four major cultural groupings which historically have been excluded from the dominant perspective (European American) of New York State. There are many other cultures in New York besides these four, but our time and resources were limited. Indeed, it should be emphasized at this point that there is great cultural diversity within all of the cultural groups referred to in the report, and care must be taken to recognize and respect the variations. The Task Force firmly believes that the manner in which the European American culture has interacted with these four general cultural groupings is basically similar to the way it has interacted with all other cultures. Any actions taken to make accurate and open the relationships among these five cultures, their histories and achievements, will be applicable to interactions between these cultures and all other cultures not specifically addressed in this report.

II. METHODOLOGY

The Task Force divided itself into five sub-committees based on curricular disciplines (social studies, math and science, English and literature, art and music, and second languages). Members of each subcommittee reviewed all materials appropriate to its topic.

To bring greater specific expertise to the study, the Task Force retained four curricular experts to conduct an exhaustive review of the material. Each consultant (consultants are identified in Appendix 1) was required to review all materials to determine whether they “reflect the pluralistic nature of our society.” The appropriateness of the curricula relative to each of the four target cultures was studied by a curriculum expert from that culture. The consultants were further required to identify any materials that “do not adequately and accurately reflect pluralism, and to explain how they are lacking.” On the positive side, the consultants were to identify “any materials that are particularly strong in reflecting pluralism and explain how they accomplish their inclusiveness.” (See Appendix 3 for the full charge to the consultants.)

Task Force members, drawing on their own wealth of experience and expertise, recognized that many materials prepared by a dominant culture to portray members of or events in another culture could be biased. The bias would be a tendency to include people and activities considered to be supportive of the dominant culture and to exclude people and activities considered threatening, distasteful, or embarrassing. Thus, the consultants were required to review all curricular materials to determine whether prominent members of all cultures “are presented in full dimension as opposed to being presented in such a way that only those aspects of their lives more or less readily acceptable to the dominant culture are apparent.”

After the consultants completed their individual studies, the four reviews were woven into a unified draft report for the Task Force by one of the consultants. A subcommittee of the Task Force prepared an initial set of recommendations. After review of the draft report, Dr. Harry L. Hamilton, a member of the Task Force, prepared the final report, which has been reviewed and endorsed by all members of the Task Force. Definitions of African Americans, Asian Americans, European Americans, Latinos, Native Americans, and other terms key to understanding this report, are given in Appendix 2.

Each consultant used a somewhat different operational method in order to evaluate the various curricular materials provided by The State Education Department. The operational method utilized for the review of the treatment of African American culture involved dividing the syllabi into four major categories: Humanities, Sciences, Special Education, and Social Sciences. In order to analyze the materials more thoroughly, five primary aspects were delineated: contextual relevancy and invisibility, content stereotyping and marginality, historical distortion and omission, multicultural form and substance, and Eurocentric conceptualization and modality. The full review is included as Appendix 4.

To review the treatment of the Puerto Rican/Latino experience, the consultant considered the curricular materials from the perspective of contextual invisibility, stereotyping, historical distortion and omission, and language bias. Appendix 5 contains the full review.

The Asian American evaluation involved review of the materials through the four major components of the assignment. The report focused on inadequate/inaccurate reflections of pluralism, citing various examples. It noted the lack of inclusiveness of information on Asian Americans and the underlying assumptions of the materials that European culture is normative. For the full evaluation, see Appendix 6.

The evaluation of the treatment of the Native American culture (Appendix 7) employed similar methods. The report was much more restricted in its reach because of the unique nature of the experience of indigenous peoples in America. It drew attention to the manner in which various laws and treaties between Native American nations and the United States government have affected this culture. Furthermore, much attention is drawn to the fact that Native American culture is in fact many cultures.

All curricular materials were evaluated, with each of the reviewers concentrating on social studies as the pivotal curricular area. While each reviewer felt that mathematics and science do not lend themselves as well to multicultural treatment because of their technical nature, there was consensus that no topic is truly culture-free and that by ostensibly omitting cultural references from science and mathematics materials, a subtle message is given to all children that all science and mathematics originated within the European culture. Thus, there is a clear need to include in the science and mathematics curricular materials references to the many contributions made by people from a variety of cultures.

While clearly much was found lacking in currently used materials, some excellent material is being used. Indeed, each evaluator mentioned particular strengths and positive aspects of some of the curricular materials. Nevertheless, after the analysis of how different cultural/ethnic experiences are treated in the state-wide curricular materials, the consultants (in spite of minor differences of approach to the study) came to the inescapable conclusion that the materials do not “individually or collectively adequately and accurately reflect the pluralistic nature of society in the United States.” For the most part, the development of the United States is depicted from the dominant monocultural view of being a preserve of European Americans, or specifically the Anglo-Saxons, and their values. The various contributions of the African Americans, the Asian Americans, the Puerto Ricans/Latinos, and the Native Americans have been systematically distorted, marginalized, or omitted. Although the special syllabi relating to the multicultural ethnic group experiences are an improvement over former materials, they are peripheral to the main sweep of the education process. They represent only a beginning, underscoring how much more has to be done.

III. EXCLUSIONARY TENDENCIES IN CURRENT CURRICULAR MATERIALS

A. Multicultural Contributions to United States and New York State History

Each consultant introduced the analysis of the curricular materials with a strong general statement about the significance of a multicultural perspective and emphasized the importance of various ethnic group contributions to the pluralism of the United States.

The report evaluating curricular treatment of the African American experience in America drew attention to the fact that

African Americans have historically played a crucial role in the development of the United States. This reality has been true from the first settlements of British colonists in Virginia, through the American Revolution and the Civil War, down to the present. Even when African Americans have not been present in large numbers, the nation has been preoccupied with issues that have concerned them or their circumstances. The vital presence of the African American population has always posed a special challenge for the United States. More often than not, the unique place of African Americans has been misunderstood and this ignorance has inevitably produced hatred and fear.

African Americans...occupy strategic space and place. Although they have historically been concentrated in the South, the Great Migration since WWII has accelerated the "Africanization" of many Northern urban areas. As a result, this growing African American and Latin American population movement has not only changed the political, social, and economic dynamics of the urban areas, it has also had an enormous impact on metropolitan school systems.

Because education plays such a vital role in the formation of our youth, the impact of African, Asian, Latin, and Native Americans can not be ignored. In fact, it must be thoroughly understood and integrated into the learning processes so that the multi-cultural character of American society can be appreciated as a strength of the United States and not as a weakness ... Fortunately, the Board of Regents of the New York State Education Department recognizes this need and has mandated it as an education goal.

The general statement introducing the Puerto Rican/Latino report included the following information and analysis:

According to the latest official statistics, there are 19.4 million Latinos in the United States, which represents about 8.1 percent of the total population. In New York State, the Latino population is 2.5 million (11 percent) (U.S. Department of Commerce, Bureau of the Census, *Current Population Report: The Hispanic Population of the United States*, March 1988, pp. 1-2). The Latino population is the fastest growing group in the nation. Latinos are also a predominantly young population: In New York State, 14 percent of the student enrollment is Latino. In some major urban centers the number is much higher. In New York City, for example, the figure is 34 percent — over one third of the school population. In spite of their growing numerical importance and their

vital contribution to the socioeconomic, cultural, and political evolution of this nation, misconceptions and stereotypes about Latinos — based on race, ethnic and class prejudices — are still ingrained in important sectors of American society. Such attitudes are in no way limited to the Latino population: they are projected onto other racial/ethnic minorities as well — Blacks, Native Americans and Asians.

Before entering into a discussion of the issues of adequate and accurate portrayal of Latinos in the curricular materials, it is important to warn about the current tendency to group all Latinos (Puerto Ricans, Dominicans, Mexican-Americans, Cubans, Central Americans and South Americans) into a descriptive classification of "Hispanics," an ethnic category which presumes a homogeneity for all Spanish-surnamed individuals. Such an approach tends to distort or mute significant differences — historical, social, political, and economic — among the different groups. To have one Puerto Rican resource guide and nothing comparable for other Latinos, as is the present case, already distorts the complexity of the Latino experience in the United States.

The general statement in the report on the Asian Americans focused on their strategic importance in New York State:

Asian American communities, historically and presently, are concentrated in three states of the United States - California, Hawaii, and New York. Moreover, as a consequence of the 1965 Immigration and Reform Act and refugee legislation after 1975, the Asian American population has become the fastest growing ethnic community in the country. New York State remains the entry point for Asian Americans on the East Coast. While nationally Asian Americans may be viewed as a relatively small population, their presence in these three states cannot be ignored. It is here that they reside, work, and attend school.

In the report relating to Native Americans in the United States, their unique status was highlighted in the general statement about their experiences:

The 1980 Census reports a population of 1,418,195 American Indians, Eskimos, and Aleuts in the U.S. There are over 300 tribes/Indian Nations plus over 200 Alaska Native Villages. This matrix of native people represents a highly diversified group. There are many areas of commonality and many specific differences among them such as languages and other cultural aspects... All of the federally recognized American Indian tribes have a special legal/political relationship with the United States. There are approximately 371 treaties that have been negotiated between the tribes and the United States. In addition there are vast accumulations of federal statutes, executive orders, and judicial decisions that validate the existence of this relationship. In addition, the Six Nation tribes and the Shinnecocks and Poospatucks have special legal/political relations with New York State. The American Indians are recognized by the U.S. Constitution, Article 1, Section 8, which gives Congress

power “to regulate Commerce with foreign nations, and among the several States, and with the Indian Tribes.”

The 1980 Census of Population, Bureau of Census, Washington, D.C., reports 38,732 Native Americans/American Indians in New York State. The tribal groups comprising the major portion of this population are the Six Iroquois Nations — Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora — and the Poospatuck (Unkechaug) and the Shinnecock Tribes. The federally recognized Iroquois tribes have eight reservations and the Poospatucks and Shinnecocks each have one. Current census figures show approximately 17,000 Native Americans on the 10 reservations with the remainder in the State’s urban and off-reservation areas. The cities with the largest Indian populations are New York City, Buffalo, Rochester, Syracuse and Albany. Many of these Native Americans are members of other U.S. tribes such as Sioux, Navajo, and Cherokee, plus large numbers of Iroquois people.

The report referred to the diversity among Native Americans in New York State and noted that these complexities reflect a national phenomenon among these indigenous peoples:

There are significant cultural differences, individually and collectively, between the indigenous Native Americans in the State. Priorities must be placed on providing adequate and accurate courses of study on the Six Nations tribes, the Shinnecocks and the Poospatucks first, but this should not de-emphasize the need for the State’s K-12 students to learn about the total matrix of Indian tribes throughout the U.S.

B. Endemic Omissions from the Current Curriculum

It is clear from the materials presented for review and analysis that a considerable effort has been made over the past few years by the State Education Department to revise curricula to reflect the multicultural nature of American society. Some of these revisions represent substantial progress, particularly in the Social Studies area. Unfortunately, many of the recent curricular revisions represent change in form and not in substance. In view of the need to prepare young people for the challenges of the 21st Century, which will center, in part, around the reality of changing demographics, more substantive revision must be done. People from cultures now largely omitted from the curriculum already comprise a majority of the world’s population and will in the not-so-distant future constitute a majority of New York’s population.

Although individually several syllabi do represent substantial progress in portraying the multicultural nature of American society, in general the curricular materials do not adequately and accurately reflect cultural experience in America. This is because revisions to date cannot counteract deeply rooted racist traditions in American culture. Merely adding marginal examples of “other” cultures to an assumed dominant culture cannot reverse long-established and entrenched policies and practices of that dominant culture. Much more extensive corrective action beyond recent revisions is needed to create the dynamics of positive change and to encourage attitudes toward differences as being “equal to” rather than “less than.”

Statements supporting the above position were made by all of the consultants. The reviewer evaluating the Latino experience did not hesitate to respond negatively to questions about the adequacy and accuracy of the materials. He noted that to have only a Puerto Rican research guide created a distortion for other Latinos:

Therefore, the answer to the question as to whether the curricular materials as a whole adequately reflect the Latino experience in this country is already no. There are, however, other major reasons to support this argument. Although there are very few instances of stereotypes, historical distortions or language bias, the problems of contextual invisibility and historical omissions are prevalent. There are too few cases, outside the Puerto Rican resource guide, where Latino issues are presented as a theme for discussion. For example, at the elementary level, the Social Studies Program syllabi avoid specifically naming or discussing the ethnic/racial minority groups: Blacks, Asians, Latinos. Instead, these groups are included under the broader category of “ethnic” and “cultural” groups.

The Puerto Rican Studies Resources Units (1976). This resource unit is not only outdated, but also inadequate as a tool to assist in the process of developing and understanding of the Puerto Rican reality among students and teachers. And, indeed, it could not be any other way, since the guide was not written for that purpose. As stated in the introduction, this guide was originally written for use in migrant education courses. Its target audience was the bilingual teacher and migrant Puerto Rican students. The statement included in the “Foreword,” which maintains that it is an “excellent guide for use in social studies and cross-cultural programs” is highly questionable.

This guide is not appropriate for educating the general student population about Puerto Rico and Puerto Ricans in the United States. Its goal is to educate first generation Puerto Rican students. It takes for granted that teachers and students alike have a good command of the Spanish language. For example, about one-third of its bibliographical resources are in Spanish (not including translations); and in some instances it suggests using and/or learning songs in Spanish as classroom activities (the use of records depicting the music of Puerto Rico, e.g., *Canciones Infantiles* [p. 3.]; that students sing a popular Puerto Rican song that uses maracas [p. 11.]; that students sing and dance in a plena or la bomba [p. 30]; and that students sing the national anthem of Puerto Rico [p. 38.].

This leads us to the main shortcoming of this guide. It stresses the island’s culture and history, while downplaying the study of the Puerto Rican community in the United States. Of its six units, five are dedicated to the island (“The Island of Puerto Rico,” “Taino Indians,” “The Spaniards,” “The Africans” and “The Twentieth Century”), and one to the Puerto Rican reality in this nation (“Migration”).

The fact that this is the only guide dealing with Latinos further demonstrates the little importance that has traditionally been given to the study of the Latino reality in this state by policy makers in the New York State Education Department. We should keep in mind that since the mid-1970s the non-Puerto Rican Latino population has grown tremendously in the state. It is therefore necessary to incorporate the study of this reality in the school curriculum, and to develop a corresponding guide. Such a guide must deal with the experience of other Latino groups in the U.S., focusing on New York City.

The reviewer evaluating the materials for the Asian American experience was disturbed by the lack of representation of Asian American history and culture and felt that it resulted in an overall distortion of United States history and culture. The Report included the following assessment:

It is, therefore, appalling that Asian Americans are (1) so *under-represented* in the state-wide curricula - even visually, i.e. photos and drawings, and (2) that their presence, history, and contributions within the U.S. continues to be *neglected and misrepresented*. So little of their 150 year history in the U.S. and their economic, political, social, and cultural contributions to the growth and development of this state and nation are incorporated or reflected in the curricula that the overall result is a *distortion of U.S. history, society and culture*.

Consequently, Asian Americans for the most part are inadequately and often times inaccurately portrayed in the state-wide curricula. Hence, the curricula does not wholly incorporate the presence and participation of Asian Americans as part of a pluralistic America.

The reviewer evaluating the Native American experience also recognized the limitations of the current state-wide syllabi, stating that they were inadequate and inaccurate because they failed to consider seriously the complexities of Native American life. He called for greater understanding and appreciation of Indigenous Americans:

Individual Tribes are separate and distinct entities, each with its own cultural identity and political philosophy. A resource guide on Native Americans in New York State must acknowledge that there are followers of the Haudenosaunee (Longhouse) People and there are other tribal people who have other spiritual and political views and differing historical experiences. These cannot be relegated to the category of "other indigenous people." Their cultures must be acknowledged in separate or expanded units of a published resource guide. Additionally, as stated in specific recommendations, attention must be paid to a variety of currents in recent Native American history.

C. Weaknesses in the Social Studies and Ethnic Studies Curriculum

1. General Shortcomings

One of the major goals outlined by the Board of Regents for elementary and secondary education in New York State is that "Each student will develop the ability to understand, respect and accept people of different races; sex; cultural heritage; national origin; religion; and political, economic and social background, and their values, beliefs and attitudes." It also states that "Each student will learn knowledge, skills and attitudes which enable development of self-esteem, as well as the ability to maintain physical, mental and emotional health," while "understanding the ill effects of alcohol, tobacco and other drugs." These statements and others represent a laudable attempt by the Board of Regents to include multicultural goals and objectives in their overall plan of action for New York elementary and secondary education. This framework provides the basis for development of revised curricular material, particularly in the area of social studies.

While various curricular materials reflect the new directions, there remains a fundamental problem of implementation. In fact, this dilemma is highlighted by the introductory statement in the social studies guides which clearly shows the limitations of the material. It reads:

This syllabus is meant to be used by school district administrators and teachers in developing their local social studies curriculum. The syllabus is a guide to curriculum development. It is a statement of the goals and objectives of the state social studies program. It is not meant to offer day-to-day lesson plans. Rather, it should be used by administrators and teachers as a guide to the selection of strategies and materials to achieve these goals and objectives. Local and regional curriculum development efforts should be directed toward those ends while making adaptations which meet local needs and goals.

The crucial factor of implementation at the local level and in the classroom calls into question the efficacy even those syllabi that seriously attempt to include multi-cultural perspectives. Another major weakness (which has already been mentioned in this report) is that much of curricular material which has been produced presents the *form* of multiculturalism but not the *substance*.

An example of multicultural form but lack of substance can be found in the *Social Studies 1 (1987) Syllabus*. On the cover is a multicultural collection of families, which is appropriate because the focus in the initial education level is on social interaction and family relations. The images presented are a European American family, an Asian American family, and an African American family. This is multiculturalism, at least in form. Upon a closer look, it is clear that multicultural substance has been omitted. First, the European American family is represented by three generations, the Asian American family by two generations, and the African American family includes just a single parent. A subtle message is thereby conveyed about differences in family structure in different cultures. Second, since every illustration should not and cannot include representatives of all cultural groups, the fact that neither a Latino family nor a Native American family is included is not in and of itself a weakness. However, nowhere in the syllabus is there another illustration featuring a Latino or Native American. When some people in a society become invisible, the excluded people de-value their self-worth and the included people over-value their self-worth.

These two weaknesses are cited as examples of Eurocentric multiculturalism. It reflects a larger problem found in most of the materials, namely, that multiculturalism developed in the syllabi is additive and not at the center of the endeavors. It involves form and not substance and projects dominant European American values.

The overall impression of the Task Force is that there has been an attempt to broaden content to reflect the pluralism of American society without changing the traditional approach. The European American monocultural perspective prevails. Its value system and norms dominate, while the contributions of African Americans, Asian Americans, Native Americans, and Puerto Ricans/Latinos and their experiences are extremely ambiguous and marginalized. Very few individuals other than European Americans emerge from the outlines and assume a meaningful place in history. Rarely is one of the basic themes truly related to the multicultural American experience. Even the suggested activities for learners and teachers omit or limit those projects that would make the understanding of pluralism more realistic.

An example of this Eurocentric perspective in the curricula relative to African Americans was identified by the reviewer:

Unit III-A Nation is Created is designed to enable students to describe and analyze major historical factors

in the early development of the United States; demonstrate an understanding of the historic, economic, social and political roots of American Culture; and discuss the nature and effects of change on societies and individuals. The first section of this unit focuses on the "Background Causes of the American Revolution," citing economic factors, political factors and new social relationships. Although a number of crucial factors are a part of the content outline, the pivotal role of slavery and the transatlantic slave trade system is not highlighted. In spite of the fact that economic factors involving the growth of mercantilism and the rise of an influential business community in the colonies are enumerated, these factors are not related to slavery. Ignored are the foundations of a commercial system linking land, labor, and resources while tying together Europe, Africa and the Americas in an unholy alliance of exploitation and dehumanization.

In the section on *The Shift from Protest to Separation*, the student is supposed to understand how colonists' concerns regarding political and economic issues resulted in the movement for independence. It is pointed out that British taxation and legislative policy acted to widen the rift between the Mother Country and its colonies, and opened the way to independence. At no point in the material covered in the *Content Outline*, or the issues raised under *Major Ideas* or the projects suggested under *Model Activities*, is the question of the mutual profits from the slavery trade system raised. It is again treated as a non-issue. Under *Model Activities*, the use of the autobiography of Benjamin Franklin is mentioned as a means to examine issues. Similarly, the biography of Benjamin Banneker would provoke an interesting discussion of the ideas of Thomas Jefferson on race and a free African American.

Shortcomings such as those cited above are found throughout the curricular materials. Major problems are evident in terms of the presentation of multicultural images, the frequency of appearances, and their strategic place. As a result, when the materials were viewed from the point of view of contextual relevancy and visibility, most were found to reflect pluralism inadequately and inaccurately.

2. The Social Studies Program, K-6

All six curricular outlines provide a standard discussion of the need for self-development and basic skills for citizenship with an emphasis on self-management skills. These skill goals for individual growth were designed to "decrease egocentric and stereotypical perceptions" and "increase the ability to empathize." Ironically, while these objectives apply broadly to all young people, African American, Asian American, Puerto Rican/Latino, and Native American children (because of ego starvation and negative socialization) have special needs that can be more meaningfully met by positive images and cultural experiences.

The reviewer for the Latino experience pointed out several contradictions found in the context of the syllabi:

All six curricular materials include a standard discussion of the need to develop self-management skills...and develop constructive attitudes towards diversity. Also, all of them recommend that "districts should reflect the rich diversity of New York State's population in the activities and instructional materials they chose to develop for their particular children." Unfortunately, the Social Studies

syllabi do not attempt to reflect that diversity in their content. Rather they present some general recommendations regarding cultural understanding. In fact, there are very few instances where the different racial/ethnic groups found in the United States are mentioned by name.

Latin America, as an area of study, is introduced in *Social Studies Program*, 5. However, the Latino people in the United States is not an area of study—an anomaly that should be corrected in order to effectively accomplish the goals of the Board of Regents.

This analysis was supported by the reviewer for the Asian American experience, who made the following comments in evaluating the adequacy and accuracy of the social studies curricula:

The goals and concepts are highly commendable. But there are some serious shortcomings and even some contradictions.

For example, the curricula do not demonstrate how their materials carry out a key question in the Foreword: "How can we educate the *multicultural* understanding and cooperation in an increasingly interdependent world?"

Contradictions in the materials reflect the Eurocentric bias and assumptions with regard to Anglo-Saxon cultural conformity as the valued and significant behavioral norm.

The reviewer presented some examples of these shortcomings and raised the central issue of monoculture vs. multicultural and value transmission:

It is said that the "U.S. has a cultural history." What is this cultural history? Western Civilization? This is not described anywhere. Of course, it has a cultural history, but why not a multicultural history? How can one teach about multiculturalism if all cultures are not equally valued? The curricula emphasize as a goal having children respect differences. But how can one value other cultures, if it is implicit that Anglo-conformity is what is valued and other cultures are tolerated and celebrated only when they do not interfere with the social order? How can students *empathize* as required in the self-management skills?

Other revealing examples of inadequate reflection on pluralism in American society are readily found in the syllabi, as described by the reviewer for the African American perspective:

The Social Studies Program 1 (1987) projects a multicultural image on its cover and appears to set a tone for pluralism in its content. The cover image of three family groups is repeated on the opening page introducing the Forward. On page 1 of the section entitled Teacher Notebook is a multicultural image in an illustration depicting five students at work, including one Afro-American male. Over the next 65 pages, there are 12 student images that do not include African Americans, Asian Americans or Latino Americans. At the end of the volume there are three integrated images that include African Americans. There are obvious inconsistencies in the presentation of the multicultural image.

Social Studies Program 3 does not include a multicultural illustration on the cover as is done in volumes one and two; it depicts two European-American youths in school activity. This missed opportunity to project a multicultural image reflects much more profound

problems and shortcomings of the K-6 syllabi. Besides the two standard illustrations that include an African American father and child, and an African American male among five students this volume is virtually lily white or monocultural. After the ten images of European American students and families, there is on p. 44, the first and only image of an African American female. This failure is compounded by the fact that in the syllabus: Grade Three Overview, it clearly states that:

In the Grade Three social studies program, students explore communities around the world. Communities are studied using five perspectives: social/cultural, political, economic, geographic, and historic. Selected communities that represent the diversity of the world's cultures include Western and non-Western examples from a variety of geographic areas. Grade Two studies of communities in the United States can provide a base for understanding world communities. Continued emphasis is placed on self-awareness and social interaction.

It is ironic that the syllabus calls upon teachers to select communities that represent the diversity of the world's cultures, yet the selection of image illustrations for this volume holds fast to the monocultural perspective of European American exclusiveness.

3. The Social Studies Program 7-12

A considerable effort has been made to provide a multicultural framework for these syllabi, but several significant omissions are evident. Instead of the usual content stereotyping, the African American, Asian American, Latino, and Native American experiences have been omitted or marginalized. In the study guides on the United States History, *Social Studies 7 and 8: United States and New York State History (1987)*, for example, the role of African Americans in the Revolutionary War is absent. It could have been included because it is an extraordinary story of people struggling against the odds and fighting for freedom on both British and American sides. Thus was missed a unique opportunity to include a truly significant historical experience that would improve the self-esteem of African Americans and enhance the understanding of European Americans or youth of all cultures. This type of shortcoming can be pointed to throughout the syllabi.

The evaluation of these guides from the Latino and Asian perspective has produced similar results:

Social Studies 7 & 8: United States and New York State History (Tentative syllabus, 1987) — The problem of contextual invisibilities is very clear in this syllabus. In the introduction, for example, the authors speak about the advantages of a social history approach and demand the inclusion of the history of all Americans: women, Blacks, Native American Indians and the ethnic minorities. It is highly questionable why Latinos and Asians are not included as distinct groups, especially since the concept "ethnic minority" is extremely ambiguous [pp. 22, 61].

An ethnocentric approach is also prevalent in this syllabus. The section "Territorial Expansion and Slavery" reflects this attitude. One of the examples proposed for discussing the theme — "One country's good intentions are not always perceived as good by other countries" — is the "Mexican War" [p. 68]. The "good intentions" are clearly those of the Americans; the Mexicans simply failed to understand that goodness. The use of the term "Mexican War" instead of the War with Mexico or

American-Mexican War represents another example of this ethnocentric approach.

Similarly, the syllabus on Global History, *Social Studies 9 & 10: Global Studies (1987)* represents progress, but contains major flaws. The unit on Africa is decidedly disappointing because it fails to outline clearly the significance of that continent to the world. The latest scientific evidence has established Africa as the birthplace of humanity and the earliest cradle of civilization. The history of the Africans of the Nile Valley is an essential ingredient needed to understand early civilizations and culture. The African factor is crucial in world history and the Nile Valley is fundamental to appreciating its significance. As a result, the fact that the Nile Valley was made invisible and removed from Africa in the social studies syllabus shows how strongly Eurocentric tradition is still held. The removal of Egypt and the Nile Valley from Africa is a perfect example of the unwillingness or inability to move away from Eurocentric conceptualization and modality.

D. Multiculturalism in Other Curricula

The following is a list of curriculum materials that lack any serious inclusion of pluralism; they should be revised to reflect the goals of the Regents.

ARTS, MUSIC AND HUMANITIES

Art for Elementary Schools: Syllabus, PreKindergarten - Grade 6

Art 7/8: Syllabus and Guide

Design & Drawing for Production, Field Test II Syllabus

MARA - Math/Architecture Related Activities

Music K-6 Music in the Middle/Junior High School:

Volume I - Syllabus

Volume II - Handbook Music in the Modern American Society

Music in the High School: A Syllabus for Grades 9-12

Studio in Art Foundations Course

A Teacher's Guide to Folksinging

The Arts and Learning: Guides 1, 2, 3, 4, 6

ENGLISH LANGUAGE ARTS

Helping Student Writers, K-6

Comprehension Through Active Processing

Composition in the English Language Arts Curriculum K-12

Listening & Speaking in the English Language Arts Curriculum

Reading & Literature in the English Language Arts Curriculum

English Language Arts Syllabus, K-12

Developing Keyboarding Skills to Support the ELA

ENVIRONMENTAL EDUCATION

Environmental Education Syllabus: Grades 10, 11, 12

SCIENCE

Elementary Science Syllabus

Elementary Science Supplement to the Syllabus, Level I and Level II

The Humane Treatment of Animals: A Guide for Elementary Teachers

Biology Regents Syllabus

General Biology Syllabus

General Chemistry

General Physics Syllabus

Regents Chemistry Syllabus

Regents Physics Syllabus

Science Syllabus for Middle and Junior High Schools:

Block A - Living Systems: Organisms

Block B - Living Systems: Human Systems (Science Syllabus, Cont.)

Block C - Living Systems: Microorganisms
Block D - The Earth's Changing Surface
Block E - Weather and Climate
Block F - Astronomy & Aerospace Education
Block G - Energy and Motion
Block H - The Chemistry of Matter
Block I - Sources and Issues
Block J - Science, Technology, and Society

LIBRARY AND MEDIA INFORMATION SKILLS

Elementary Library Media Skills Curriculum
Library Media Information Skills, Grades 7-12: Scope and Sequence

MATHEMATICS

Mathematics K-6: A Recommended Program
Developing Mathematical Awareness in PreKindergarten Children
Improving Reading-Study Skills in Mathematics K-6
Operating With Fractions
Probability in the Elementary Schools: A Guide for Teachers
Problem Solving
Suggestions for Teaching Mathematics Using Laboratory Approaches:
One - Number and Numeration

Two - Operations
Three - Geometry
Four - Measurement
Five - Number and Numeration, Operations, Geometry and Measurement
Six - Probability
Seven - Metrics

Mathematics: Grade 7 Syllabus

General High School Mathematics

Graphs and Statistics: A Resource Handbook for Teachers of Basic Mathematics

Three-Year Sequence for High School Mathematics:

Course I

Course II

Course III

Creative Problem Solving

Ideas for Strengthening Mathematics Skills

Teaching Mathematics With Computers, K-8

Teaching Mathematics With Computers, 9-12

PHYSICAL EDUCATION

Physical Education, Grades K-12; Syllabus and Guide IV.

IV. EFFORTS TO INCLUDE SEVERAL CULTURES IN THE CURRICULUM

Several important changes have been made in recent years. The 1987 edition of the New York State Social Studies Syllabi reflects certain changes from the 1982 program. These changes represent a significant attempt to improve the multicultural components of the curricula. The four changes are:

1. The addition of a graphic symbol accompanied by notes to teachers recommending attention to multicultural content.
2. The addition of appropriate content examples which will help districts to make decisions about which data to use to illustrate the content objective for the unit.
3. The updating of the resource column to reflect current materials available to teach the program's content, concepts, and skills.
4. The removal of group stereotyping.

A strong statement accompanies these changes and reinforces their significance for innovation in the education system. The statement reads:

"In our diverse society, it is critical that Multicultural Content be used to build the self-esteem and identity of all students. All curriculum documents should build toward constructive attitudes toward diversity for all students."

The reviewers were charged by the Task Force to identify those curricular materials that were particularly strong in reflecting pluralism and explaining how they accomplished inclusiveness. The reviewer for the Native American experience singled out one particular item for special note and suggested it could be used as a model:

The publication and use of the "Native American Language Syllabus" will serve as an exemplary model for recognizing pluralism within the matrix of Native American languages in New York State—Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora.

Publications of this nature demonstrate that each tribe has its own specific language, thus adding to the complexity of understanding the Native American. Conversely, it destroys the myth of there being a single Indian language.

Other positive aspects of the curriculum included the following from the African American report:

In *Social Studies 7 & 8: United States and New York State History (1987)*, Unit I *The Global Heritage of the American People Prior to 1500* introduces knowledge of the social scientific method and techniques used by social scientists to study human cultures and demonstrates how they can be applied to a variety of situations and problems. This unit gives the student an excellent foundation for the understanding of people and their history by providing a framework and methodology for a systematic study of human culture in the hemisphere and elsewhere.

The Pre-Columbian presence of the indigenous peoples of the Western Hemisphere is firmly established by social science techniques. These Native American peoples, erroneously called Indians, are the foundation of the

multicultural civilizations that would later emerge in North and South America.

In *Unit II Geographical Factors Influence Culture*, there is an attempt to explain the geography of settlement of the indigenous peoples and the development of different cultural patterns. The three divisions of activities in each unit, the *Content Outline*; the *Major Ideas*; and the *Model Activities*, are successfully coordinated to complement each other and establish the emergence of Native American civilizations. Under the *Content Outline*, the various theories of migration from Asia across the land bridge at the Bering Straits are studied along with various geographic factors affecting settlement patterns and living conditions. Under *Major Ideas*, the students learned about the concepts of migration, settlement patterns, and diverse cultural responses influencing life styles that produced Native American civilization.

Several major Native American (indigenous) civilizations were cited for further detailed study. They included the Aztecs, the Mayas, the Incas and the Pueblo Civilizations, each one of which developed a marvelous adaptation to its environment and ecology. The unit concludes that "the Native American Indian civilization had developed levels of technology that surpassed those of their European contemporaries in a number of ways." It also noted under *Major Ideas* that "the use of technology by the Native American Indian civilizations was often less destructive to the environment." This information on Native Americans was reinforced under the division of *Model Activities* with student projects, such as comparing the Iroquois account of creation with the archeological findings currently available or using maps and drawings to trace migratory patterns and locate civilizations.

The diversity and richness of Native American civilizations is further developed in Unit III which focused on Iroquoian and Algonquian civilization on the Atlantic Coast of North America.

This innovative and refreshing approach is further enriched by excellent resource materials on selected Native American Nations, clarifying many of their values, traditions and worldviews. Some of these traditions, such as the Iroquois system of governance have had an impact on the development of institutions and practices of the State of New York and the United States.

Several publications were cited by the reviewer of the Latino experience as worthy of special attention because of their potential for inclusion of pluralism. They included the following syllabi:

SOCIAL STUDIES 9 & 10: Global Studies 1987 (Tentative Syllabus)

Although Latin America has already been introduced as an area of study in a previous syllabus, it is in Grade 9 & 10 where it becomes a study unit (Unit 4). The outline proposed here is a good one. However, there is a need for a more comprehensive presentation of the cases of Cuba and the Dominican Republic. We must not forget that the Cubans and the Dominicans are the

main Latino groups in the U.S. after the Chicanos and the Puerto Ricans. Their inclusion would provide students with a better understanding of the Latino experience in this country and state. The case of Puerto Rico, needless to say, should receive more attention, not only because of its unique relation with U.S., but also because of its relationship to the rest of Latin America. Indeed, the island is an excellent case study of U.S.-Latin American relations.

SOCIAL STUDIES II: United States History and Government (1987) (Tentative Syllabus)

This is an excellent place to stress the Latino experience. It could deal with the Mexican-American and Puerto Rican experiences. For example, the section "Territorial Expansion Creating Safe Boundaries" could be used to discuss U.S.-Puerto Rico (1898) and U.S.-Mexico relations (1848), and to establish the foundations for a discussion of the emergence of two Latino national minorities — Chicanos and Puerto Ricans.

Music in the Middle/Junior High School: Syllabus Vol. I (Fieldtest Edition, 1987)

This syllabus offers the best attempt to integrate the Latino experience in music courses. It has a section specifically geared at increasing cultural awareness towards Latin American music: "Experience the Music of Latin America." Among the activities proposed are teaching and playing several Latin music instruments "including the guiro and the claves." It also has several bibliographical resources on Puerto Rican, Caribbean and Latin American music.

The language area was also recognized as a potential source of pluralism, although it was noted that the majority of these curricular materials (especially those for developing English skills) are very technical in nature. The reviewer presented the following assessment:

The teaching of language offers an excellent opportunity for introducing a multi-cultural perspective in the classroom. Yet, few of the guides and syllabi reviewed take advantage of this opportunity. The best syllabus in this regard is *Modern Language for Everyone* (1984 reprint). It stresses the importance of learning other languages, especially Spanish, and of including a cultural dimension to language courses. The major drawback of this excellent guide is the lack of a good curricular guide.

Among the materials for teaching English as a Second Language, we should mention *The New York State Curriculum for English as a Second Language in Secondary Schools* (1983). This is an excellent attempt to integrate a Latino component into the curricular materials. Many of the fictional characters presented have Spanish names. It also mentions and presents in a positive way the celebration of Puerto Rican Heritage Week in New York. Among the books mentioned is Miguel de Cervantes' *Don Quixote*.

The special volume, United States History: The Black Perspective (1970), is one example of a more in-depth and innovative treatment of African American history. These types of monographs help improve the self-esteem of neglected and defamed groups such as African Americans and instill multiculturalism in others. This is a great improvement over the traditional treatment of the African experience on the African continent and in the Americas, which is not only a question of omission or neglect but also of defamation and negation. The widespread policy of destroying the positive aspects and attitudes of African Americans runs deep in the intellectual and academic tradition of America. It is essential that this practice be reversed so that the heroic struggles for equality waged by African Americans can be an inspiration to all.

An example of an enlightened approach to the American Revolution would be a (hypothetical) dialogue between Thomas Jefferson and the African American inventor and hero, Benjamin Banneker. This discussion, based on the question of equality, could create a lasting impression that could enhance understanding of the multicultural roots of the nation for students of all backgrounds. Another example of multicultural dynamics could be centered around a discussion involving Puerto Rican Nationalist leader Pedro Albizu Campos, Esq., as he explains why he rejected United States jurisdiction over Puerto Rico. This type of discussion would help clarify issues concerning the island's unique colonial status and related constitutional questions. These types of activities would make the learning process much more relevant and meaningful to all students.

V. AN ALTERNATIVE CONCEPTUAL APPROACH

A. The Rationale

Although the reviewed curricular materials reflect a serious attempt to enlighten the population and even include pluralism, there appears to be a reluctance to include content and key issues concerning African American, Asian American, Latino, and Native American peoples in an integrated, substantive fashion. This is very unfortunate in view of the recently developed evidence documenting the significant role that Africa, Asia, and Latin America have played in world history. We expect the school experience to expand the scope of knowledge of our youth and to develop their natural reflective and critical capacities. Instead, the monocultural perspective of traditional American education restricts the scope of knowledge. It acts as a constraint on the critical thinking of African American, Asian American, Native American, and Puerto Rican/Latino youth because of its hidden assumptions of "white supremacy" and "white nationalism."

The learning processes in our schools should stimulate and expand the intellectual quest for knowledge; all too often the current approach "turns off" the child who is not European American. In the mind, this child only sees a negative reflection of self, family, community, and heritage because in the contemporary education experience "different" has generally been taught to mean "not as good as." As a result, instead of the learning process "turning students on," it produces the opposite effect, fostering low self-esteem and negative expectations. Many young people leave the school system out of frustration and feelings of inadequacy or they are pushed out as non-achievers. On the other hand, the near exclusion of other cultures in the curriculum gives European American children the seriously distorted notion that their culture is the only one to have contributed to the growth of our society. Such distortion gives European American children an inappropriate encouragement to disparage children of other cultures.

The failure of the educational system to meet the needs of African American, Asian American, Latino, and Native American youth, its limited ability to foster positive socialization processes for children of these cultures, and its fostering an inappropriately elitist attitude in European American children, make it imperative to re-examine and re-evaluate the total educational experience. The educational system of New York State has a unique opportunity to reduce ignorance and to reverse the negative experiences of youth by re-examining the specific ways in which its mission is carried out and how it has been affected by both hidden and intentional cultural bias. This review of the K-12 curricula of the Board of Regents of New York State confirms the need for major curricular revision. All four consultants agree: It is time for a change.

B. A Multicultural Model of History

A new frame of reference is needed, through which students and teachers both can effectively analyze the major events and issues concerning human development. An educational system centered around the Eurocentric world view is limited and narrow and fails to provide a global perspective. Inevitably, it projects the Anglo-Saxon value system and prevents European American youth, as well as youth of other cultures, from the benefit of a broad-based learning experience.

Simultaneously, the Eurocentric world view perpetuates processes of negative socialization for African Americans,

Asian Americans, Latinos, and Native Americans.

Consequently, the education systems in New York State and throughout the United States of America have produced processes of "miseducation" that must be challenged and changed. These processes have helped institutionalize systems of mediocrity and failure, particularly in the urban areas and among the rural poor. Recent reports prepared for the Governor of the State of New York and the Commissioner of Education have confirmed these shortcomings and failures of the education system.

The educational review of the curriculum revealed that even well prepared syllabi continue to promote and maintain this European American value system. As a result, the story of the United States of America and the State of New York has been centered around the Anglo-Saxon elite while the "Other America" has been rendered invisible or at best, marginal. Information about African Americans, Asian Americans, Latinos, and Native Americans is generally perceived as additive or supplemental even by many teachers who genuinely believe it is needed in the curriculum. Too few education professionals, however, are committed to make this information a focal point of teaching content, major ideas, and student activities.

The multicultural model poses a fundamental and enduring alternative to the existing academic curriculum and its exclusive, elitist ideological foundations. It challenges the education establishment and its various components to deal with previously ignored important areas of knowledge and human experience. These areas of knowledge, old and new, are either relegated to the periphery of what might be called the Eurocentric "elitist" traditional curriculum or they are completely omitted from the learning process. In the traditional Eurocentric educational program, we are presented with "white nationalism" that makes marginal all other peoples. An innovative and creative multicultural model moves experiences previously consigned to the margins to a large, central area. Here all cultural experiences can be the catalyst for a truly exciting, intellectually stimulating, and culturally invigorating learning process.

In the real world, we are confronted with the universal reality of cultural pluralism within New York State, the nation, and the world. Our educational curriculum must prepare all of our youth to operate in this reality.

C. A New Approach

Perhaps surprisingly, we can find an analogy to a new model of education in a revered legend of the very group that has largely been responsible for maintaining the monocultural model. King Arthur, in a brilliant and effective move to prevent an inappropriate hierarchy from developing amongst his nobles, created his Round Table. When all gathered, they sat in relative equality of opportunity to serve and show respect for each other. The multicultural model seats all cultures at a round table, each offering something to the collective good, each knowing and respecting others, and each gaining from the contribution of others. In contrast, the monocultural model has placed European culture at the head of a long, narrow table; at best, some other cultures are treated as invited guests sitting some distance from the head of the table; at worst, some cultures are not even invited to the table.

There are major problems with our current “head of the table, plus others” approach to education. The group taking the head of the table status comes to believe in its inherent superiority and that others are at the table through its beneficence. The others come to believe they are indeed inferior to the head group and act out an inferior role, glad to be invited to sit at table with the head and make some minor contribution to the meal.

People of all cultures are thus currently given a distorted view of reality. European culture has no inherent claim to superiority, yet our educational system teaches European American children that their culture is the standard against which all other cultures are found wanting. African American, Asian American, Latino, Native American culture or any other culture has no inherent weakness. Our educational system, however, teaches children of these cultures that they are marginal, have contributed little of substance to the nation of their birth, and are fortunate that European Americans are so noble as to grant them limited access to the conditions of the dominant culture. From this distortion of reality grow racism, arrogance, and self-doubt.

The old curriculum is essentially based on the premise that America has one cultural heritage augmented by minor contributions from other peoples who by and large have presented “problems” to the primary culture. To combat

teaching and learning based on this premise, a radical, new approach to building a curriculum is needed.

The search for truth and the pursuit of knowledge must be broad-based and not limited to one culture’s experiences. It must be global and include the various cultures that come to us out of Africa, Asia, the Caribbean, and Latin America as well as out of Europe. Non-European peoples make up ninety percent of the world’s population and have had an enormous impact on the development of the United States of America. Education should be designed to provide a truer picture of the growth of America and correct as many as possible of the false images, mis-information, and errors about the history and present reality of Americans.

A truly multicultural curriculum represents a body of knowledge about the African, Asian, Latin American/Caribbean, Native American, and European experience and presents an alternate approach to the education system. To the extent that this alternative curriculum with its equitable treatment of all cultures eliminates omissions, corrects erroneous material, provides new analyses, contradicts fallacious assumptions, and challenges ethnocentric traditions of all kinds—it improves existing educational endeavors and becomes the basis for innovative, creative models of learning for all students and staff.

VI. RECOMMENDATIONS

The Task Force believes that a curriculum which accurately and effectively incorporates African American, Asian American, Latino, and Native American cultures as well as European American culture must be developed and can be developed in the near future. The importance of the task to millions of New York State school children, who will provide the leadership and labor force for the state in the Twenty-first Century, is too great even to hesitate before moving swiftly toward revisions. To accomplish the critical work, the Task Force recommends:

1. That the Commissioner of Education give continuing vitality to his initiative for multicultural educational development by creating the position of Special Assistant to the Commissioner for Cultural Equity. This should be a staff position reporting directly to the Commissioner. Among the duties of the Special Assistant should be:

1.1 informing the Commissioner on a regular and continuing basis about the degree of implementation of, and problems preventing full conformity with, policies and directives intended to ensure that all cultures receive equitable and accurate attention in the educational curriculum and members of all cultures experience excellence in the schools of New York State;

1.2 assisting Education Department staff in finding and utilizing the resources that are available to aid them in executing the Commissioner's policies and directives;

1.3 working with the office of the State Education Department charged by the Commissioner with identifying, analyzing, and resolving problems that arise anywhere in the educational system affecting the implementation of the multicultural program; and

1.4 serving as an ombudsman to whom minority pupils, parents, the public-at-large, and Education Department personnel can seek assistance for the satisfactory resolution of concerns regarding equity and excellence.

2. That the Commissioner direct appropriate staff to undertake without delay a revision of all curricula and curricular materials so as to ensure that they are compatible with goals of equity and excellence for all cultures within our society. A restructuring of the entire curriculum must be done not in a piecemeal fashion but rather in a fundamental manner to ensure that the pluralistic nature of our society is clearly represented and that students from African American, Asian American, Latino, and Native American cultures, and indeed all cultures, are properly educated. While all children should learn of the violence that is part of our nation's past and present, nevertheless the curriculum should stress the possibility of cooperation and amicability among all cultures.

3. That the Commissioner direct that all groups involved in the development, dissemination, and evaluation of curricula and curricular materials reflect in their own composition the multicultural diversity found in New York's schools.

4. That the Commissioner lead his staff to understand that the adequate, accurate presentation of multicultural diversity within

curricular materials requires that the history, achievements, aspirations, and concerns of people of all cultures be equitably and accurately infused into and made an integral part of all curricula. Curricular materials must no longer be presented to teachers and to their pupils in a hierarchical form with some cultures as appendages to an assumed primary culture.

5. That the State Education Department begin intensive discussions with textbook publishers to encourage them to publish texts that are multicultural in substance. All changes made to reflect multicultural concerns in New York will also be valid throughout the rest of the nation.

6. That the Regents mandate new conditions of teacher and school administrator certification in the State of New York, to include appropriate competence and thorough knowledge of African American, Asian American, Latino, and Native American contributions to the society as well as European American contributions to it. To accomplish this, personnel from the State Education Department should work with teacher education and education administration faculties to develop new curricula with a multicultural foundation in college and university education programs. It must be recognized that liberal arts courses will also face revision since currently many of them contain serious and damaging cultural distortions. Upon implementation of new standards in teacher and administrator programs, all state certifications of teachers, administrators, and college or university education programs must include multicultural competencies.

7. That the State Education Department find ways to encourage school districts to provide immediate, effective opportunities for current staffs to gain competence in multicultural education. The goal should be to improve staff performance and enhance staff understanding of the contributions made by African American, Asian American, Latino, and Native American cultures to the American society. School district effectiveness in achieving the goals of multicultural education should be assessed routinely through the existing Comprehensive Assessment Report.

8. That the State Education Department work with all school districts and colleges and universities to develop and implement effective recruitment programs to increase the number of cultures represented in their faculties and staffs. The increased cultural diversity of the faculties and staffs will impact positively on all students, lending overt support to the multicultural basis of the classroom instruction. Members of under-represented cultures can serve as role models for some students and examples for others and are likely to bring increased sensitivity to culturally diverse issues.

9. That the Commissioner of Education give this curriculum report the greatest possible attention and the widest possible circulation to key individuals in the State of New York, making the subject of planning "A Curriculum of Inclusion" a central one in the entire education community of the State.

This report is concluded. July 1989.

APPENDICES

APPENDIX 1

CONSULTANTS TO THE TASK FORCE ON MINORITIES: EQUITY AND EXCELLENCE

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APPENDIX 2

DEFINITIONS

In this report, the following terms carry the indicated meaning.

African American refers to all people who acknowledge ancestors whose home was in Africa. It includes life-long residents of the USA, who sometimes use the label Black, Negro, or Afro-American; the dark-skinned peoples of the Caribbean; and recent immigrants to the USA from Europe, South America, or Africa.

Asian American refers to all people who acknowledge ancestors whose home was in China, Japan, Korea, Southeast Asia, the Philippine Islands, or other Pacific Ocean islands.

Eurocentric refers to a world view which considers that most knowledge, art, culture, inventions, and other contributions to civilization as it is known today originated with people born in Europe.

European American refers to persons who acknowledge ancestors who lived in any of the European countries, including Russia.

Latino refers to persons who acknowledge ancestors whose home was Puerto Rico, Dominican Republic, Mexico, Caribbean countries, or any of the Central or South American countries. The term Latino is preferred to Hispanic because the

former is more inclusive of the African, Indigenous, and Spanish heritages of this group.

Native American refers to persons who acknowledge ancestors who lived in the Western Hemisphere prior to the immigration of Europeans.

Puerto Rican/Latino is sometimes used in place of Latino to emphasize the fact that in New York State the largest Latino population is of Puerto Rican descent.

It is recognized that within each of these categories there are many subgroups, each with characteristics with the potential to make the members different from members of other subgroups. While it is important in the education process to recognize the contributions and value of persons of these various subgroups, it would not serve the purpose of this report to make distinctions.

It is also recognized that there are many people who do not identify with any of the five named groups. Again, it is important that the education process prepare children to understand, respect, and accept all peoples, but it did not serve the purposes of this report to analyze the impact of the curriculum on all identifiable groups.

APPENDIX 3

INSTRUCTIONS TO THE CONSULTANTS

Each of the four curriculum reviewers was given the following task:

1. All curricular materials supplied by SED to the Task Force members are to be reviewed to determine whether individually or collectively the materials adequately and accurately reflect the pluralistic natures of our society, here defined as focusing on the following groups: Latinos, African Americans, Asian Americans, and Native Americans.

2. Any materials that do not adequately and accurately reflect pluralism are to be identified and explanations given as to how they are lacking.

3. Materials that are particularly strong in reflecting pluralism are to be identified and explanations given as to how they accomplish their inclusiveness.

4. In addition to a general consideration of inclusiveness of the presence and contributions by various minority groups, the

curricular materials are to be reviewed for presentation of appropriate balance of different points of view within a minority culture (e.g., separatism and integration, confronting the system and working with the system, etc.). Further, attention should be paid to whether prominent figures from the various minority groups are presented in full dimension as opposed to being presented in such a way that only those aspects of their lives more or less readily acceptable to the dominant culture are apparent.

5. An explicit statement should clarify the basis for recommendations on inappropriate exclusiveness, desired inclusiveness, or distortions of fact.

6. Where materials for use at the various grade levels are scant or non-existent, recommendations should be made for inclusion along with resources available.

APPENDIX 4
REVIEW OF THE NEW YORK STATE
CURRICULAR MATERIALS K-12
FOCUS: AFRICAN AMERICAN CULTURE

by
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Note: The operational method of approach for this review involved dividing the curricular materials into four major categories: humanities, sciences, special education, and social sciences. In order to more thoroughly analyze the materials, several primary aspects were delineated: Contextual relevancy and invisibility; Content stereotyping and marginality; Historical distortion and omission; Multicultural form and substance; Eurocentric conceptualization and modality; and Systems capability and development.

GENERAL STATEMENT

African Americans have historically played a crucial role in the development of the United States. This reality has been true from the first settlements of British colonists to Virginia through the American Revolution and the Civil War, down to the present. Even when the African Americans have not been present in large numbers, the nation has been preoccupied with issues that have concerned them or their circumstances. The vital presence of the African American population has always posed a special challenge for the United States. More often than not, the unique place of African Americans has been misunderstood and this ignorance has inevitably produced hatred and fear.

African Americans represent a critical mass in the United States even though they are only 12 percent of the national population. They occupy strategic space and place. Although they have historically been concentrated in the South, the Great Migration since WWII has accelerated the Africanization of many Northern urban areas. As a result, this growing African American and Latin American population movement has not only changed the political, social and economic dynamics of the urban areas, it has had an enormous impact on the metropolitan school systems.

Because education plays such a vital role in the formation of our youth, the impact on African, Asian, Latin and Native Americans can not be ignored. It must be thoroughly understood and integrated into the learning processes so that the multi-cultural character of American society can be appreciated as a strength of the United States and not viewed as a weakness. The need for this type of understanding was graphically illustrated not too long ago by the racist statements of the Japanese Prime Minister. Fortunately, the Board of Regents of the New York State Education Department recognizes this need and has mandated it as an education goal.

It is clear from the materials presented for review and analysis that a considerable effort has been made over the past few years to revise curricula to reflect the multicultural nature of American society. These revisions represent substantial progress, particularly in the Social Studies area, but they are clearly not enough in view of the need to prepare young people for the challenges of the Twenty-First century. These challenges will center, in part, around the twin reality of the "Browning of America and the World." Unfortunately, many of the curricular revisions present change in form and not substance. In general, the curricular materials do not adequately and accurately reflect the African American experience.

Individually, several syllabi represent substantial progress in portraying the multicultural nature of American society. These efforts in the education system, however, are not enough to counteract deeply rooted racist traditions in American culture. The spillover of racism into the American education system has been so profound that it has produced the "Miseducation of America." The curricula in the education systems reflect these deep-seated pathologies of racial hatred. Any action to root out

this illness must be proactive and substantial in view of the generations of indoctrination and the strength of the processes of institutionalization. It is too little too late to believe that inclusion of multicultural perspectives on the pluralism of American society can reverse long-established and entrenched policies and practices. Much more severe corrective action is needed to create the dynamics of positive change.

GOALS, OBJECTIVES AND IMPLEMENTATION

One of the major goals outlined by the Board of Regents for elementary and secondary education in New York State states clearly that "Each student will develop the ability to understand, respect and accept people of different races; sex; cultural heritage; national origin; religion; and political, economic and social background, and their values, beliefs and attitudes." It also states that "Each student will learn knowledge, skills and attitudes which enable development of self-esteem", as well as "the ability to maintain physical, mental and emotional health", while "understanding the ill effects of alcohol, tobacco, and other drugs".

These statements and others represent a laudable attempt by the Board of Regents to include multicultural goals and objectives in their overall plan of action for NY elementary and secondary education. This framework provides the basis for development of revised curricular materials, particularly in the Social Studies area. Various education materials reviewed reflect the new directions, but there remains a fundamental problem of implementation. In fact, this dilemma is highlighted by the introductory statement which clearly shows the limitations of the syllabi. It reads:

This syllabus is meant to be used by school district administrators and teachers in developing their social studies curriculum. The syllabus is a guide to curriculum development. It is a statement of the goals and objectives of the state social studies program. It is not meant to offer day-to-day lesson plans. Rather, it should be used by administrators and teachers as a guide to the selection of strategies and materials to achieve these goals and objectives. Local and regional curriculum development efforts should be directed toward those ends while making adaptations which meet local needs and goals.

The crucial factor of implementation at the local level and in the classroom calls into question even those syllabi that seriously attempt to include multi-cultural perspectives. As a result of this problematic area and others, it is clear that what has often been produced is curricular materials which present the form of multiculturalism but not the substance. An example of multicultural form and not substance can be found in the Social Studies syllabus. On the cover is a multicultural collection of families which is appropriate because the focus in the initial educational level is on social interaction and family relations. The images presented are a White family, an Asian family and an African American family. This is multiculturalism, at least in form. Upon more detailed analysis, particularly utilizing an Afrocentric perspective, it is clear that multicultural substance has been sacrificed. The white family is represented by three generations, the Asian family by two generations, and the African American family includes just a single parent. This example could be referred to as Eurocentric Multiculturalism. It reflects a larger problem found in most of the materials; namely, the multiculturalism developed in the syllabi is additive and not at the center of the endeavors.

OVERVIEW OF CURRICULAR DEVELOPMENT

In general, the curriculum guides present clear, well thought out outlines, inventories of skills expectancies, and evaluations of competencies or proficiencies. A great deal of the material is technical and as a result, more difficult to enhance with multicultural perspectives. Consequently, the overall impression is that there has been a serious attempt to broaden the content to reflect the pluralism of American society, yet maintain the traditional approach. The Eurocentric perspective prevails and the White Anglo-Saxon Protestant (WASP) value system and norms dominate. The in-depth feeling for African Americans and their experience is extremely ambiguous and marginalized. Very few African American individuals emerge from the outlines and assume a meaningful place in history. Rarely is one of the basic themes truly related to the African American experience. Even the suggested activities for learners and teachers omit or limit those projects that would make the understanding of pluralism more realistic. For example, during the discussion about the American Revolutionary struggle, a dialogue between Thomas Jefferson and Benjamin Banneker on the question of equality could create a lasting impression on the youth of all backgrounds.

SELECTED SPECIFIC EVALUATIONS

The shortcomings cited above are found throughout the curricular materials. Major problems are evident in terms of presentation of African American images, the frequency of appearances and their strategic place. As a result, the materials were viewed from the point of view of contextual relevancy and invisibility - there is discussion about slavery and the enslaved, but you can neither taste it or feel it. The moral outrage over the "peculiar institution" is successfully covered over by the flow of historical events.

SOCIAL SCIENCES AND ETHNIC STUDIES

The Social Studies Program, K-6.

All six curricular outlines provide a standard discussion of the need for self-development and basic skills for citizenship with an emphasis on self-management skills. These skills goals for individual growth were designed to "decrease egocentric and stereotypic perceptions" and "increase the ability to empathize." While these objectives apply broadly to all young people, African American youth, because of ego starvation and negative socialization processing, have special needs that can be met by positive images and cultural experiences.

The Social Studies Program 7-12

A considerable effort has been made to provide a multicultural framework for these syllabi, but several significant omissions are evident. Instead of the usual content stereotyping, the African American experience has been marginalized. In the study guides on the United States history, for example, the role of African Americans in the Revolutionary War could have been included because it is an extraordinary story of struggle against the odds and fighting for freedom on both British and American sides. This unique opportunity to include a truly significant historical experience that would improve the self-esteem of African Americans and enhance the understanding of all people was missed. This type of shortcoming can be pointed to throughout the syllabi.

Similarly, the syllabus on Global History represents progress, but contains major flaws. The unit on Africa is decidedly disappointing because it fails to clearly outline the significance of the continent to the world. The latest scientific evidence has

established Africa as the birthplace of humanity and its earliest cradle of civilization. The history of the Africans of the Nile Valley is an essential ingredient needed to understand early civilizations and culture. The African factor is crucial in world history and the Nile Valley is fundamental to appreciating its significance. As a result, the fact that the Nile Valley was made invisible and removed from Africa shows how strongly Eurocentric tradition is still held. The removal of Egypt and the Nile Valley from Africa is a perfect example of the unwillingness or inability to move away from Eurocentric Conceptualization and Modality.

The special volume, *United States History: The Black Perspective* (1970), is an excellent example of a more in-depth and innovative treatment of African American History. These types of monographs help to improve self-esteem of neglected and defamed groups such as African Americans and instill multiculturalism in others. Traditionally the treatment of the African experience in the African continent and in the Americas is not only a question of omission or neglect, but defamation and negation. The wholesale policy of destroying the positive aspects and attributes of African Americans runs deep in the intellectual and academic tradition of America. This practice must be reversed so that the heroic struggle for equality waged by African Americans can be an inspiration to all.

The Social Studies Program 1 (1987) projects a multicultural image on its cover and appears to set a tone for pluralism in its content. The cover image of three family groups is repeated on the opening page introducing the Foreword. On page 1 of the section entitled *Teacher Notebook* is a multicultural image in an illustration depicting five students at work, including one Afro American male. Over the next 65 pages there are 12 student images that do not include African Americans, Asian Americans or Latin Americans. At the end of the volume, there are three integrated images that include African Americans. There are obvious inconsistencies in the presentation of the multicultural image.

Social Studies Program 3 does not include a multicultural illustration on the cover like the volumes one and two; it depicts two European-American youths in school activity. This missed opportunity to project a multicultural image reflects much more profound problems and shortcomings of the K-6 syllabi. Besides the two standard illustrations that include an African American father and child, and an African American male among five students, this volume is virtually lily white or monocultural. After the ten images of European American students and families, there is on p.44 the first and only image of an African American female. This failure is compounded by the fact that in the syllabus Grade Three Overview, it clearly states that:

In the grade three social studies program, students explore communities around the world. Communities are studied using five perspectives: social/cultural, political, economic, geographic, and historic. Select communities that represent the diversity of the world's cultures. Include Western and non-Western examples from a variety of geographic areas. Grade Two studies of communities in the United States can provide a base for understanding world communities. Continued emphasis is placed on self-awareness and social interaction.

It is ironic that the syllabus calls upon teachers to select communities that represent the diversity of the world's cultures and yet the selection of image illustrations for this volume

holds fast to the monocultural perspective of European American exclusiveness.

The last of the ten goals of the Board of Regents for Elementary and Secondary Education in New York State reads:

Each student will develop a commitment to lifetime learning with the capacity for undertaking new studies, synthesizing new knowledge and experience with the known, refining the ability to judge.

While this goal focuses on the achievement objectives of students in the school systems, it has tremendous significance for many of the decisive individuals involved in the education of the youth of New York. It is certainly hoped that the teachers and administrators have also inculcated this very significant goal. This will be a major step toward achieving meaningful multiculturalism.

Too often the growth factor for teachers and administrators becomes arrested and the "commitment to lifetime learning with the capacity for undertaking new studies" suffers. As a result, there is a limited capability or at least an unwillingness to synthesize new knowledge and experience with what has traditionally been taught and accepted as "gospel." Instead of refining the ability to judge, educators and scholars often turn away from the controversial new dimensions of truth or broader vision and retreat to outdated information, erroneous conclusions, and often false and Eurocentric racist theories and judgments. For too many years education rested on a foundation based on European American misinformation, misconceptions and myths. It could be characterized as monocultural European Americanism or just plain "white Nationalism."

Skills objectives are the next major area noted and they should be integrated with the knowledge objectives. These new skills will expose students to the latest technology which will assist them in handling and absorbing the "explosion of new knowledge and ideas that characterize contemporary society."

Finally, *Attitude objectives* complete the three major areas. These objectives are crucial to the development of an open-minded student who has an appreciation and personalization of the flow of human history and is able to listen to, and read about, widely divergent points of view without making snap judgments. As a result, the student will be able to recognize and understand racial, religious, ethnic, cultural, regional and national differences without prejudice, bigotry or malice.

Attitude objectives are crucial in preparing students to accept the challenges of the 21st Century and full participation in an ever-shrinking global community that has an African, Asian, and Latin majority.

Unit I The Global Heritage of the American People Prior to 1500 introduces knowledges of the social scientific method and techniques used by social scientists to study human cultures and demonstrates how they can be applied to a variety of situations and problems. This unit gives the student an excellent foundation for the understanding of people and their history by providing a framework and methodology for a systematic study of human culture in this hemisphere and elsewhere.

The Pre-Columbian presence of the indigenous peoples of the Western Hemisphere is firmly established by social science techniques. These Native American peoples, erroneously called Indians, are the foundation of the multicultural civilizations that would later emerge in North and South America.

In *Unit II Geographical Factors Influence Culture*, there is an attempt to explain the geography of settlement of the indigenous peoples and the development of different cultural

patterns. The three divisions of activities in each unit, the *Content Outline*, the *Major Ideas*, and the *Model Activities*, are successfully coordinated to complement each other and establish the emergence of Native American civilizations. Under the *Content Outline*, the various theories of migration from Asia across the land bridge at the Bering Straits are studied along with various geographic factors affecting settlement patterns and living conditions. Under *Major Ideas*, the students learn about the concepts of migration, settlement patterns, and diverse cultural responses influencing lifestyles that produced Native American civilization.

Several major Native American (indigenous) civilizations are cited for further detailed study. They include the Aztecs, the Mayas, the Incas and the Pueblo civilizations, each one of which developed a marvelous adaptation to its environment and ecology. The unit concludes that "the native American Indian civilization had developed levels of technology that surpassed those of their European contemporaries in a number of ways." It also notes under *Major Ideas* that "the use of technology by the Native American Indian civilizations was often less destructive to the environment." This information on Native Americans is reinforced under the division of *Model Activities* with student projects, such as comparing the Iroquois account of creation with the archaeological findings currently available or using maps and drawings to trace migratory patterns and locate civilizations.

The syllabus for Grade 7 and 8 represents an important transitional period in educational development. The course of study for these grades should respect the diversity of the people who have been and continue to be the population of the Nation and the State of New York. If this mandate is followed, the information presented should include all Americans, not just European Americans.

In planning for instruction, teachers must be diligent in selecting information and materials which promote self-esteem, as well as a sense of national pride in all students. In order to achieve these objectives, teachers must abandon the exclusive emphasis on European Americans which is characteristic of the traditional, Anglo-Saxon Model of education. They are compelled by the objective of inclusiveness to use their creativity to produce an effective Multicultural Model.

The objectives of the Social Studies Program Grade 7-8 have been organized around three major areas. First of all there are *Knowledge Objectives*, which will help the student develop an understanding of the broad, chronological sweep of United States and New York State history, as well as their linkages to Canada and Mexico. They will clarify the causes and results of the major events that have shaped the nation and the State today and impacted on the hemisphere. These knowledge objectives are designed to provide information about the origins, philosophy, structure and functioning of the governments of the United States and New York State, as well as the structure and function of the family at particular points in national history and changes that have taken place, along with the ways in which people make decisions and transmit values.

The diversity and richness of Native American civilizations is further developed in Unit III, which focuses on Iroquoian and Algonquian civilization on the Atlantic Coast of North America.

This innovative and refreshing approach is further enriched by excellent resource materials on selected Native American Nations, clarifying many of their values, traditions and world views. Some of these traditions, such as the Iroquois system of governance, have had an impact on the development of

institutions and practices of the State of New York and the United States.

Although the first three sections of Unit I are generally well thought out and innovative, and provide a multicultural framework to help understand Pre-Columbian Native American civilization, Section IV, European Conceptions of the World in 1500, is not satisfactory. It fails to reflect the conflict, chaos, and war which characterized Europe after the Crusades and corruption of the Roman Catholic Church. This situation in Europe contributed directly to the development of negative values and policies that produced aggressive individuals and nations that were ready to “discover, invade and conquer” foreign land because of greed, racism and national egotism.

It is imperative that the education system take the lead in searching for and presenting accurate information and truth about the much-maligned Native American population. The image of the “Noble Savage,” a revered Tarzan in the wilds of America, reinforced by the tragic myth of the Lone Ranger and faithful Tonto, must be destroyed if an accurate portrayal and serious understanding of native American civilization are to become reality. Similarly, the erroneous and racist attribution of Christopher Columbus as so-called “discoverer” and “civilizer” of Native Americans can be exposed as an essential part of the ideology of “White nationalism” designed to justify the exploitation and eventual genocide of indigenous Americans.

This unit has effectively projected the history and development of Native Americans and exposed the truth about their civilizations, value systems, and world views. As a result, it has helped destroy the historical distortions and deliberate falsifications about the indigenous peoples of the Americas. This unit is an essential first step in understanding the true multicultural nature of American society in general and in particular, New York State.

Unit III - A Nation is Created is designed to enable students to describe and analyze major historical factors in the early development of the United States; demonstrate an understanding of the historic, economic, social and political roots of American culture; and discuss the nature and effects of change on societies and individuals. The first section of this unit focuses on the “Background Causes of the American Revolution,” citing economic factors, political factors and new social relationships. Although a number of crucial factors are a part of the content outline, the pivotal role of slavery and the transatlantic slave trade system is not highlighted. In spite of the fact that economic factors involving the growth of mercantilism and the rise of an influential business community in the colonies are enumerated, the factors are not related to slavery. Ignored are the foundations of a commercial system, linking land, labor and resources while tying together Europe, Africa and the Americas in an unholy alliance of exploitation and dehumanization.

In the section on *The Shift from Protest to Separation*, the student is supposed to understand how colonists’ concerns regarding political and economic issues resulted in the movement for independence. It is pointed out that British taxation and legislative policy acted to widen the rift between the Mother Country and its colonies, and opened the way to independence. At no point in the material covered in the *Content Outline*, or the issues raised under *Major Ideas* or the projects suggested under *Model Activities*, is the question of the mutual profits from the slavery trade system raised. It is again treated as a non-issue. Under *Model Activities*, the use of the autobiography of Benjamin Franklin is mentioned as a means to

examine issues. Similarly, the biography of Benjamin Banneker would provoke an interesting discussion of the ideas of Thomas Jefferson on race and a free African American.

The third section of this unit deals with the *Early Attempts to Govern the Newly Independent States* and how the colonists attempted to establish new forms of self-government. It focuses on the Declaration of Independence as the Revolution begins and deals with its origins, content, impact and ideals. It is suggested that students rewrite all or part of the Declaration of Independence in their own words and consider such issues as to whether the document is a statement of ideals or a list of grievances, and to what extent these ideals have been achieved. Once again, we look for the pivotal issue of slavery and we do not find it mentioned in the Declaration of Independence in 1776. However, if we study the first draft of the Declaration that Thomas Jefferson presented to the Continental Congress in 1775, we find the major indictment against King George V of England was his imposition of the odious slave system on the freedom-loving colonists. Jefferson was persuaded to drop this key indictment when he presented his final draft in 1776. As a result, the leaders of the Revolutionary Movement compromised on higher ideals regarding the status of African Americans. This compromising posture at the birth of the Nation would set the tone and pattern that would be followed throughout the history of the Republic. Deeply rooted in the development of the United States of America is the policy of sacrificing higher ideals on the altar of materialism and profit-making, particularly when African American interests are involved. This process of conflict, compromise and contradiction has also been the reality for Native Americans, Asian Americans and Latino Americans.

Section IV, Military and Political Aspects of the Revolution presents an excellent opportunity to include multicultural involvement in the war, but the authors of the Syllabus did not take advantage of the unique role played by African Americans and Native Americans. They are mentioned as one of the factors influencing the outcome of the war. However, the particular role of African Americans presents a special story of courage and valor as they fought on both sides of the war, first for the British who promised them freedom and later for the Americans who were forced to promise the same things. They were not fighting to preserve an Empire like the British or protect their economic interests like the colonists; they were fighting strictly for freedom.

In *Unit IV, Experiments in Government* are highlighted in order to enable the student to appreciate the principles and ideals of a democratic system based on the premises of human dignity, liberty, justice and equality. The first section concentrates on the Articles of Confederation and provides an effective framework for understanding political participation, and the strengths and weaknesses of the initial plans for a formal plan of government. The first item under the historical precedents is the Iroquois Confederacy and its impact. Another important historical model was the New York State constitution of 1777 which established a bicameral legislature, state courts, and various rights and liberties. It was a model for later United States Constitutional development in 1787. The process of writing, structuring and adopting the United States Constitution and recognizing its historical significance is effectively presented in the following section. A wide variety of issues are covered, such as the limits of power, national versus state level, representation, slaves and apportionment. The various compromises are covered, including the three-fifths compromise over southern representation.

In spite of the unique democratic processes established during the period of the United States Constitutional development, it should be made clear that the constitution of 1789 was a seriously flawed document. While it provided a flexible, pragmatic framework for growth and development, it locked out the majority of the population in the United States of America. In essence, it was a limited democracy for a restricted citizenry. It was the embodiment of the White Male with Property Model. Out of the constitutional process of compromise and pragmatism “a republican form of government emerged to place the *citizens* at the focal point of a new and unique *democracy*.” The new government established by the United States Constitution combines strength and limitations. And even though it has often been described as a “bundle of compromises,” this quality is part of the document’s strength. Under *Major Ideas*, the syllabus states that “The United States Constitution was an advanced revolutionary plan of government in its time and remains so today.” It further notes that “the Constitution represents the embodiment of the belief in human dignity, liberty, justice, and equality in theory, but not always in practice.” Unfortunately, this type of “White Nationalism” or egocentrism blinds us to the flawed nature of the processes and the document, and the subsequent political system that emerged and evolved through the years.

In *Unit V, The Constitution of the United States* is presented as a living document with an elastic clause and delegated power, along with an amendment procedure as a mechanism for change. The written document has endured, with relatively few modifications, because of built-in procedures which accommodate changes in American society. This process is described as a series of practices and procedures which evolved into an “unwritten constitution.” Some of the institutions that emerged out of the “unwritten constitution” were political parties, the President’s cabinet and committee system in Congress. These institutions were effective vehicles for articulating and aggregating the interests of the rich and powerful, the true benefactors of The New Anglo-Saxon Model.

From the birth of the United States of America between 1776 and 1789, the dynamics of The Other America began to manifest itself. The Whiskey Rebellion was a signal of the reaction of various groups that believed that they were locked out of the decision-making in the New Nation. The African American Community began to lay the foundations of its institutional base from which it would wage a continual struggle to make The Other America an integral part of The United States. This institutional base was built around the church, the fraternal orders and the schools. All of these institutions can trace their roots back to the Revolutionary Era and especially to events occurring in 1787. This was the year that Prince Hall, who fought in the American Revolution, is credited with having established the Masonic movement among African Americans. Interestingly, he had to obtain a Free Masonry Charter from the British because America’s

Anglo-Saxon elite refused his request even though he was a comrade-in-arms and had fought for the independence of the colonists. Similarly, in 1787, racist exclusionary action by another segment of the victorious Anglo-Saxon elite in Philadelphia helped to initiate the separate African American church system. Richard Allen and Absalom Jones were interrupted while worshipping at a European American church by racist officials. They left the church and later established the African Society, which eventually became the seed of the African Methodist church movement. The third institutional building block of the African American communities was symbolized by the establishments of the African Free Schools in New York also in 1787. From this institutional foundation of churches, fraternal orders and schools, the African American community has been able to mount its two hundred year old struggle to expand the Anglo-Saxon Model and make it truly the multicultural Democratic Model that encompasses all of the people.

Life in the New Nation is the subject of Unit 5 and is designed to provide an understanding of how the United States of America established itself and began to operate. One of the *Major Ideas* of this unit was summarized as follows:

Victory in the Revolution helped ensure the idea that this was a republic wherein each Citizen had obligations and a duty to participate in the Political System.

This global sentiment of political participation became a reality throughout the New Republic for groups that were chartered members of the Anglo-Saxon Model, as well as those who were part of the Outsider Model and were legally excluded from full citizenship rights because of racial, religious, sexual or property qualifications.

Some scholars have suggested that it would serve our people better to view the Constitution period and its documents and policies as the “Unfinished Revolution.” Others have stated that the Constitution addresses the propertied classes and their rights and privileges, but is silent with reference to the majority of the population, “The Other America.” It has been the struggle of “The Other America” that has made the constitutional promise and potential a reality for the majority. They have been engaged in a constant struggle for civil rights for the past two hundred years. In some instances, the struggle intensified and involved war and destruction. In particular cases, the struggle sank to the level of dehumanization and genocide.

Somehow or other, there is something vulgar and revolting in glorifying a process that heaped undeserved rewards on a segment of the population while oppressing the majority. Perhaps the insensitivity to the plight of the unfortunate is rooted in this concept of “White Nationalism” that has allowed countless individuals to escape reality and not focus on some critical issues and problems.

Too often “The Other America” is rendered invisible or marginal so that the true multicultural character of American society is denied substance and value.

APPENDIX 5
REVIEW OF THE NEW YORK STATE
CURRICULUM MATERIALS K-12
FOCUS: ASIAN AMERICAN CULTURE

by
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GENERAL STATEMENT

Asian American communities, historically and presently, are concentrated in three states of the United States - California, Hawaii, and New York. Moreover, as a consequence of the 1965 Immigration and Reform Act and refugee legislation after 1975, the Asian American population has become the fastest-growing ethnic community in the country.

New York State remains the entry point for Asian Americans on the East Coast. While nationally Asian Americans may be viewed as a relatively small population, their presence in these three states cannot be ignored. It is here that they reside, work, and attend school.

It is, therefore, appalling that Asian Americans are (1) so *underrepresented* in the state-wide curricula - even visually, i.e. photos and drawings, and (2) that their presence, history, and contributions within the U.S. continues to be *neglected and misrepresented*. So little of their 150-year history in the U.S. and their economic, political, social, and cultural contributions to the growth and development of this state and nation is incorporated or reflected in the curricula that the overall result is a *distortion of U.S. history, society, and culture*.

Consequently, Asian Americans for the most part are inadequately and oftentimes inaccurately portrayed in the state-wide curricula. Hence, the curricula do not wholly incorporate the presence and participation of Asian Americans as part of a pluralistic America.

The following report corresponds to the charge given to curriculum reviewers. I have tried to be specific and to give details and examples from the curricula where possible. The bulk of my report will make reference to the Social Studies curricula, where the history and contributions of Asian Americans are most vital for an accurate portrayal of a pluralistic U.S. society.

1. Inadequate/Inaccurate Reflections of Pluralism:

Note: Details on the Social Studies Curricula are discussed in #3 and #4. Here reference is made to other parts of the curricula.

a. *Lack of Asian American representation* as scholars, academicians, and experts serving as resource persons, curriculum writers, and committee members in all areas of the curricula.

b. *Lack of Asian American presence in photos and drawings* throughout the entire curricula. In addition, when and where they are present can contribute to distortions and reinforce the wrong kind of stereotype.

E.g. *Social Studies: K-6*

Including Asian Americans in the family portrait is not enough. Take a closer look at the size and scope of the white, black and Asian families. Why is the white family three generations? Why the single parent black family? etc.

E.g. *Drug Education and Sign Language Curriculum*

There are no Asians in the figure drawings. This reinforces a stereotype that Asian Americans are a "model minority" and do not have such needs or concerns. Consequently, teachers may neglect to pay attention to this issue with regard to the Asian American population. Asian American students faced with these concerns will also find a lack of support.

E.g. *Suggestions for Teaching Mathematics Using Laboratory Approaches Curriculum*

When Asian Americans are well represented and making remarkable achievements in math and the sciences, how can their presence be so blatantly omitted from the one

figure drawing (drawing of one black male child and one white male child) that is utilized on the cover of this series? Moreover, why are only boys represented and not girls!?

E.g. *Science Series*

The same could be said here. Only the General Physics Syllabus cover has a photo of an Asian American student. This concern is repeated throughout the curricula. Once again this contributes to exclusion from pluralism.

c. *Lack of Resource Materials*: There is a serious lack of resource materials in the *Bilingual Education* series. One applauds the *Bilingual Dictionary of Mathematical Terms* in English and Vietnamese, but one cannot understand, given the size and scope of the Chinese and Korean population, why more materials are not available in these languages.

d. *Eurocentricism as a Form of Exclusion* :

Throughout the curricula where there are attempts to demonstrate pluralism, European examples predominate and Asians and/or Asian Americans and Asian and/or Asian American culture are omitted.

E.g. *Art 7/8 Syllabus* - Why only mention Italy, France, Germany, Peru? or *The Arts and Learning Guides* -

where is the universality of folk music? Asians and Asian Americans and folk music are not represented. See also *Physical Education Guide K-12*, p. 26.

e. *Missed Opportunities in the Curricula*: There are occasions in the curricula outside of social studies when the pluralistic nature of U.S. society could be integrated. These are, in my view, missed opportunities.

E.g. *Environmental Education Syllabus Unit 6* dealing with Land Use and Management and similar topics elsewhere could discuss urbanization and zoning and explore the development of ethnic neighborhoods.

Unit 7 on Transportation in its discussion questions on the role of the railroad could include the issue of the immigrant labor force that was recruited from Ireland to the East Coast and China to the West Coast to build the transcontinental railroad linking the nation from coast to coast.

f. *The Underlying Assumption: Conforming to White*

Anglo-Saxon Culture as Normality: There is an underlying assumption that relations within U.S. society only take place with Euro-Americans. This is not a true reflection of American society and culture and certainly not of New York State. This assumption also diminishes the value of interaction with other racial and ethnic minority groups. While fully cognizant of the fact that Euro-Americans make up the dominant group, the curricula reinforce an ideology of Americanization which values Euro-American norms and does not give the same attention and regard to African American, Latino, and Asian American culture and communities.

E.g. In the English for Living Series - "*Dinner at an American Friend's House*" - Why is the American friend white? Where is the multicultural aspect of American society?

g. *Terminology: Another Form of Exclusion*:

Asians and Asian Americans are further excluded or marginalized by use of such terms as "non-Western" and "Oriental." Please remove these from the syllabi.

E.g. *Music in Mid/Jr. HS and Design and Sewing for Production*.

If it is non-Western, identify whether Asian, African, Caribbean, South American, etc. If Asia, is it Japan, Korea, India, etc.? "Oriental" is not a substitute for Asia. If we dignify the Occident with Europe, and specifically differentiate Germany from Spain, then the syllabi can treat Africans, Asians, etc. in a similar fashion.

2. Inclusive Materials on Asian Americans:

There is very little that I would consider truly inclusive of Asian Americans and the Asian American experience. The *Global Studies* Tentative Syllabus, however, is to be commended for the quality and perspective of the materials related to Asia. However, it is in the integration of the lives and participation of Americans of Asian descent that the curricula are extremely weak. See #3 and #4 below.

3. Appropriate Balance and Representation of Asian Americans:

I shall address my comments to the Social Studies Curricula here.

Social Studies: K-12

The Goals and Concepts are highly commendable. But there are some serious shortcomings and even some contradictions.

For example, the curricula do not demonstrate how materials carry out a key question in the Foreword: "How can we educate for *multicultural* understanding and *cooperation* in an increasingly interdependent world?" (emphasis mine)

Contradictions in the materials reflect the Eurocentric bias and assumptions with regard to Anglo-Saxon cultural conformity as the valued and significant behavioral norm (see above).

Some examples of this are as follows:

Issue: monoculture vs. multicultural

It is said that the "U.S. has a cultural history." What is this cultural history? Western Civilization? This is not described anywhere. Of course, it has a cultural history, but why not a multicultural history? How can one teach about multiculturalism if all cultures are not equally valued? The curricula emphasize as a goal having children respect differences. But how can one value other cultures, if it is implicit that Anglo-conformity is what is valued and other cultures are tolerated and celebrated only when they do not interfere with the social order?

How can students *empathize* as required in the self-management skills?

Issue: conflict vs. cooperation

Throughout this series, conflict is emphasized over cooperation. See self-management skill of "Develop Constructive Attitudes toward Conflict." Conflict is seen here as "inevitable and natural" and students are expected to develop conflict management skills. This emphasis on conflict throughout is overwhelming! Of course, there is conflict as there is war. But there are also times of peace and mutual cooperation. Where is the discussion on how human beings have cooperated throughout history to create cultures and societies? How have peoples of different backgrounds throughout American history cooperated to build the U.S.? This is a negation of human history. How can one expect students to think in cooperative terms in an interdependent world if we only present a framework of conflict and difference?

Relating this to the *Concept of Change* in this series, again the curricula emphasize change through conflict.

While this is apparent, there is an imbalance in not appreciating change through cooperation. Hence cultural diffusion provides us with scientific advancement to improve our daily lives. Change through cooperation brings us new knowledge in medicine, etc.

Recommendations

A. Advisory

- Identify and involve Asian American specialists at all levels and in all curricula fields in the curriculum development process and integrate their recommendations.
- Consult with national organizations directly concerned with Asian American educational issues such as: The Association for Asian American Studies (AAAS) and the National Association for Asian and Pacific American Education (NAAPAE). I am the current President of the Association for Asian American Studies and a member of NAAPAE and would be pleased to work with you in identifying individuals and curricula resources. There are also state and local Asian American bodies who can provide insight and expertise. A list can be provided.

B. Recommended Approaches and Concepts in Asian American History and Culture

As a guide towards infusing materials on Asian Americans into the U.S. history and government curriculum, I would strongly suggest that the following general concepts be incorporated. These are concepts that I also recommend to the New York City Board of Education's Grade 11 Social Studies Syllabus.

(1) Asian Immigration is an integral part of the U.S. Immigration Experience.

- Asian immigrants *share a similar experience* with all other immigrant groups, including European immigrants, in the reasons for emigrating, raising a family, participating in community and national life, contributing to the economic and cultural development of the U.S.
- Too often in the historical and sociological literature the concept of "sojourner" is developed and specifically applied to the "old" Asian immigrant groups as if to imply that Asian immigrants were "different" and "exceptional." Revisionist literature refutes this treatment of Asian immigration as a separate and distinct phenomenon.
- Asian Americans are Americans; some are new immigrants, but many have been born and raised here (up to six generations) and are not "foreigners."

(2) Asian Immigrants - past and present - have been and are continuing to make a major contribution to the economic growth and development of the U.S., as well as to the social, cultural, and political life.

- The argument that immigrants take from the society and do not contribute has been refuted; the Asian contribution is often neglected.
- During the 19th Century the Asian contribution to the development of the U.S. Far West was as significant to that region as the contribution of African Americans was to the development of the Antebellum South.
- Economic contribution also varied: from light industry, to heavy construction such as railroads, to agriculture and ethnic small family businesses. In the contemporary period, that economic contribution is more varied with increased ethnic businesses and professional and

technical contributions, particularly in the applied sciences, engineering, and scientific research.

(3) Demographic Particularities.

- Asian Americans are found throughout the 50 states of the U.S., but are heavily concentrated in three: California, Hawaii, and New York.
- This phenomenon contributes to a misunderstanding of the size and scope of the Asian American population, depending on where one is.
- Asian Americans are seen either as highly visible or almost invisible. Historically, they have also been a largely urban population; therefore, Asian Americans are an aspect of ethnic politics in the major urban centers of the U.S.

(4) Asian Americans and Institutionalized Racism.

- One cannot fully appreciate and understand the adaptation that Asian Americans have had to make and the kinds of community structures that have been formed unless one considers the role that racism and discrimination have played in their lives - past and present.

- Any omission of the multifaceted dimensions of institutionalized racism towards Asian Americans is a distortion of their reality.

- Materials should include:

- history of restrictive and exclusionary immigration legislation
- economic, social, and political laws - both local and national, limiting their ability to become full and equal participants in U.S. society
- violations of civil rights - in U.S. courts
- segregated schools, housing
- anti-miscegenation laws
- acts of violence - from the lynchings and race riots of the 19th Century to the Vincent Chin case, the "dot-busting" of Asian Indians, police brutality, school and college campus incidents in the 1980s.

Note: This review has been edited for technical style, but not for content.

APPENDIX 6
REVIEW OF THE NEW YORK STATE
CURRICULAR MATERIALS K-12
FOCUS: LATINO CULTURE

by
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Note: Materials were reviewed focusing on four main areas: contextual invisibility, stereotyping, historical distortions and omissions, and language bias. For organizational purposes, materials were divided into six major areas: Social Science, Area/Ethnic Studies, Language, Mathematics, Arts, and Health/Physical Education.

GENERAL STATEMENT

According to the latest official statistics, there are 19.4 million Latinos in the United States, which represents about 8.1 percent of the total population. In New York State, the Latino population is 2.5 million (11 percent) (U.S. Department of Commerce. Bureau of the Census. *Current Population Report: The Hispanic Population of the United States, March 1988*, pp. 1-2). The Latino population is the fastest-growing group in the nation. Latinos are also a predominantly young population. In New York State, 14 percent of the student enrollment is Latino. In some major urban centers the number is much higher. In New York City, for example, the figure is 34 percent — over one-third of the school population. In spite of their growing numerical importance and their vital contribution to the socioeconomic, cultural and political evolution of this nation, misconceptions and stereotypes about Latinos — based on race, ethnic and class prejudices — are still ingrained in important sectors of American society. Such attitudes are in no way limited towards the Latino population; they are projected onto other racial/ethnic minorities as well — Blacks, Native Americans and Asians.

Recognizing, among other things, (a) the key role schooling plays in the formation of responsible and educated citizens; (b) the multi-cultural character of American society; and (c) the need to promote greater understanding and tolerance among the different groups that form this society, the Board of Regents of the New York State Department of Education has included among its goals for Elementary and Secondary Education in New York State that “each student will develop the ability to understand, respect and accept people of different race; sex; cultural heritage; national origin; religion; and political and social background, and their values, beliefs and attitudes” (*Social Studies*, 7 & 8, p. 4).

The Goals of the Board of Regents appear in the *Social Studies Syllabus 7-12*. Inexplicably, they are not included in the *Social Studies Program Syllabus K-6* nor in the remaining social studies curricular materials issued by the New York State Education Department. In the case of the *Social Studies Programs K-6*, there is only a paragraph in the “Foreword” noting

...the addition of a graphic symbol accompanied by notes to the teachers recommending attention to multi-cultural content. In our diverse society, it is critical that multi-cultural content be used to build the self-esteem and identity of all students. All curriculum documents should build toward constructive attitudes toward diversity for all students (*Social Studies Program K-6*, p. v).

The inclusion of this statement, as well as the symbols, although important, is by no means an acceptable substitute for the Goals of the Board of Regents for elementary and secondary education.

Outside the social science curricular materials, the Goals of the Board of Regents are only incorporated in a handful of syllabi [i.e., *Elementary Science Syllabus* (1988 reprint); *Safety Education Syllabus* (1988 reprint); *Safety Education Syllabus* (1988 reprint); *Mathematics Grades 7 & 8 Syllabus* (1988

reprint); *Music in the Middle/Junior High School: I* (Field test edition, 1988); *Composition in the English Language Arts Curriculum, K-12* (1980)]. In these few cases, however, the goals are placed at the end of the syllabi, always in the Appendix Section.

Since they present the official position of the New York State Education Department, the Goals of the Board of Regents should be included, without exception, in all curricular materials produced by the New York State Education Department. Equally important, the statement should be placed in the first pages of all documents.

Before entering into a discussion of the issue of adequate and accurate portrayal of Latinos in the curricular materials, it is important to warn about the current tendency to group all Latinos (Puerto Ricans, Dominicans, Mexican-Americans, Cubans, Central Americans and South Americans) into a descriptive classification of “Hispanics” — an ethnic category which presumes a homogeneity for all Spanish-surnamed individuals. Such an approach tends to distort or mute significant differences — historical, social, political and economic — among the different groups. To have one Puerto Rican resource guide and nothing comparable for other Latinos, as is the present case, already distorts the complexity of the Latino experience in the United States.

Therefore, the answer to the question as to whether the curricular materials as a whole adequately and accurately reflect the Latino experience in this country is already no. There are, however, other major reasons to support this argument. Although there are very few instances of stereotypes, historical distortions or language bias, the problems of contextual invisibility and historical omissions are prevalent. There are too few cases, outside the Puerto Rican resource guide, where Latino issues are presented as a theme for discussion. For example, at the elementary level, the Social Studies Program syllabi avoid specifically naming or discussing the ethnic/racial minority groups: Blacks, Asians, Latinos. Instead these groups are included under the broader category of “ethnic” and “cultural” groups.

In the Social Studies Program syllabi (7-12), in the few instances where Latinos are referred to, the established policy is to group them under the category “ethnic minorities,” lumping together Latinos, Asians, and American Indians. By contrast, the categories “women” and “blacks” are consistently used. The question of invisibility is a major problem that has to be dealt with in order to present an adequate and accurate portrayal of Latinos.

SOCIAL STUDIES

The Social Studies Program, K-6: All six curricular materials include a standard discussion of the need to develop self-management skills, which include decreasing ethnocentric and stereotypical perceptions and developing constructive attitudes towards diversity. Also, all of them recommend that “districts should reflect the rich diversity of New York State’s population in the activities and instructional materials they choose to develop for their particular children.” Unfortunately, the Social Studies syllabi do not attempt to reflect that diversity in their content. Rather, they present some general recommendations regarding cultural understanding. In fact, there are very few instances where the different racial/ethnic groups found in the United States are mentioned by name. Latin America, as an area of study, is introduced in Social Studies Program, 5. However, the Latino people in the United States is not an area of study — an anomaly that should be corrected in

order to effectively accomplish the goals of the Board of Regents. It should be noted, however, that 11 of the elementary social studies syllabi offer a good number of bibliographical references about Latinos and Latin America. These materials are recommended as the basis for discussing the issue of cultural diversity [i.e., *Social Studies Program. K: L.A. Cardona, An Annotated Bibliography of Puerto Rican Materials* (1983); I. Rosario, *Idalia's Project ABC: An Urban Alphabet Book in English and Spanish* (1981); *Social Studies Program, 3: Pura Belpre, Once in Puerto Rico* (1973); Bill Binzen, *Miguel's Mountain* (1968); *Children of South America* (audio-visual)].

Social Studies 7 & 8: United States and New York State History (Tentative syllabus, 1987) — The problem of contextual invisibility is very clear in this syllabus. In the introduction, for example, the authors speak about the advantages of a social history approach and demand the inclusion of the history of all Americans: women, blacks, Native American Indians and the *ethnic minorities*. It is highly questionable why Latinos and Asians are not included as distinct groups, especially since the concept “ethnic minority” is extremely ambiguous [p. 22, 61].

An ethnocentric approach is also prevalent in this syllabus. The section “Territorial Expansion and Slavery” reflects this attitude. One of the examples proposed for discussing the theme that “One country’s good intentions are not always perceived as good by other countries” is the “Mexican War” [p. 68]. The “good intentions” are clearly those of the Americans; the Mexicans simply failed to understand that goodness. The use of the term “Mexican War” instead of the War with Mexico or American-Mexican War represents another example of this ethnocentric approach. The same applies to the use of the concept “Spanish-American War.” As the historian Philip S. Foner has correctly argued, this war was not exclusively a conflict between the United States and Spain: Cuban revolutionaries were the third key component in the equation. The correct designation should be the Spanish-Cuban-American War (Philip S. Foner, *The Spanish-Cuban-American War and the Birth of U.S. Imperialism*).

In Section 3, “Victory in the Spanish-American War Created a Need for a New Foreign Policy,” there is an important historical omission [p. 90]. It only talks about acquisition of land “far from American shores” — a reference to the Philippines. But, what about Puerto Rico? The island also became a U.S. possession as a result of the war.

An important historical distortion is found in “Content Outline D: United States Policies in Latin America.” One of the “major ideas” presented is that “The United States’ policy was actually resisted by some people in Latin America” [p. 91]. This is an understatement which reflects the ethnocentric bias of the writers. It appears as if only a handful of people opposed American interventionist policies.

In the section “The Changing Nature of the American People from World War II to the Present,” [p. 115] there is no mention of the mass migration of Puerto Ricans to the United States that took place during the 1940s and 1950s, and of its causes. Once again Latinos, as well as Asians, become “invisible people” in the discussion of the theme “Prosperity Resulted in Rising Expectations for Black Americans and Other Minorities.” Finally, in “Unit 12: Citizenship in Today’s World: Section I: Citizenship in the United States” [pp. 126-128] there is no mention of the singular case of Puerto Rico. The anomalous situation of Puerto Rico would definitely be an interesting case study to be presented to the students.

One major problem with this syllabus as well as all the others in secondary education is the lack of bibliographical sections.

SOCIAL STUDIES 9 & 10: Global Studies (1987) (Tentative Syllabus)

Although Latin America has already been introduced as an area of study in a previous syllabus, it is in Grades 9 & 10 where it becomes a study unit (Unit 4). The outline proposed here is a good one. However, there is a need for a more comprehensive presentation of the cases of Cuba and the Dominican Republic. We must not forget that the Cubans and the Dominicans are the main Latino groups in the U.S. after the Chicanos and the Puerto Ricans. Their inclusion would provide students with a better understanding of the Latino experience in this country and state. The case of Puerto Rico, needless to say, should receive more attention, not only because of its unique relation with the U.S., but also because of its relationship to the rest of Latin America. Indeed, the island is an excellent case study of U.S.-Latin American relations.

There is a problem of omission and distortion in Section III. B — “Obstacles to Change that Persist in the Independent Nations.” According to the outline presented, the main obstacles have been the native aristocracy, the military, the Roman Catholic Church, and regional disparities [p. 107]. The United States’ role in the process is totally omitted. To include a discussion of the case of Puerto Rico under Section III, “Political Evolution since Independence” is also a historical distortion. Puerto Rico is not an independent country. According to the United Nations, it is still a dependent territory.

SOCIAL STUDIES 11: United States History and Government (1987) (Tentative Syllabus)

This is an excellent place to stress the Latino experience. It could deal with the Mexican-American and Puerto Rican experiences. For example, the section “Territorial Expansion Creating Safe Boundaries” could be used to discuss U.S.-Puerto Rico (1898) and U.S.-Mexico relations (1848), and to establish the foundations for a discussion of the emergence of two Latino national minorities — Chicanos and Puerto Ricans. *Towards Civic Responsibility* (1978): If there is a curricular guide where the Goals of the Board of Regents should be incorporated, it is here. The absence of the “Statement,” along with the way this guide deals with Latinos, calls for a revision of this publication. The only part in which a Latino group is presented is Section D: “Values and Reaction” [p. 70]. This section presents reactions to dominant values from two individuals — a White and a Puerto Rican. The White voice is that of Susan B. Anthony explaining why, acting in accordance with her political convictions, she refused to pay taxes to the federal government. The Puerto Rican voice is that of an unidentified youth, who tries to explain his/her negative attitude towards school. The image projected of the Puerto Rican is one of a confused, immature young person with no goals in life. The fact that this is the only Puerto Rican representation simply tends to reinforce a stereotypical and damaging view of Puerto Ricans in the minds of both teachers and children. Using, for example, a statement from the Puerto Rican Nationalist leader Pedro Albizu Campos, Esq., where he presents why he rejected United States’ jurisdiction over Puerto Rico, would definitely be a better example of the issues discussed. Indeed, the presentation of the case of Puerto Rico — its unique colonial condition — could serve as an excellent vehicle to provoke a critical discussion of political issues with important constitutional implications.

AREA/ETHNIC MATERIALS

1. *The Puerto Rican Studies Resource Unit* (1976). This resource unit is not only outdated, but also inadequate as a tool to assist in the process of developing an understanding of the Puerto Rican reality among students and teachers. And, indeed, it could not be any other way, since the guide was not written for that purpose. As stated in the introduction, this guide was originally written for use in migrant education courses. Its target audience was the bilingual teacher and migrant Puerto Rican students. The statement included in the "Foreword," which sustains that it is an "excellent guide for use in social students and cross cultural programs," is highly questionable.

This guide is not appropriate for educating the general student population about Puerto Rico and Puerto Ricans in the United States. Its goal is to educate first-generation Puerto Rican students. It takes for granted that teachers and students alike have a good command of the Spanish language. For example, about one-third of its bibliographical resources are in Spanish (not including translations); and in some instances, it suggests using and/or learning songs in Spanish as classroom activities (the use of records depicting the music of Puerto Rico, e.g., *Canciones Infantiles* [p. 3]; that students sing a popular Puerto Rican song that uses *maracas* [p. 11]; that students bring in Puerto Rican traditional musical instruments and sing and play a plena or la bomba [p. 30]; and that students sing the national anthem of Puerto Rico [p. 38]).

This leads us to the main shortcoming of this guide. It stresses the island's culture and history, while downplaying the study of the Puerto Rican community in the United States. Of its six units, five are dedicated to the island ("The Island of Puerto Rico," "Taino Indians," "The Spaniards," "The Africans," and "The Twentieth Century"), and one to the Puerto Rican reality in this nation ("Migration"). Moreover, like most of the existing literature about Puerto Ricans in the United States, it sees the Puerto Rican community fundamentally as a "migrant community" and not as a firmly established one, with its own history and distinctive cultural forms. Finally, the image of Puerto Rico projected here is that of the Puerto Rico of the 1950s and 1960s. The continued use of this guide in schools, especially outside the realm of bilingual classes, simply helps perpetuate an extremely simplistic and, therefore, distorted view of the Puerto Rican experience in this country and on the island among teachers and students alike. A new guide must be developed to respond in an effective way to the Goals of the Board of Regents for Elementary and Secondary Education in New York State.

Besides these shortcomings, there are other major problems with the guide. First, the content of the "Overviews" in each unit is extremely short (one to two pages long) and, more importantly, extremely superficial. Secondly, the bibliographical resources are outdated. Since the mid-1970s, the literature on Puerto Ricans has been enriched with the publication of important books, many of which revise the traditional tenets presented in some of the old standard books and reflected in this guide. [See, for example, Aida Negron de Montilla, *Americanization in Puerto Rico and the Public School System* (1975), and James Dietz, *An Economic History of Puerto Rico* (1986).] Furthermore, most of the literature about the Puerto Rican community in the United States has been written during the post mid-1970 period (i.e., Bernardo Vega, *Memoirs* (1984); Virginia Sanchez-Korrol, *From "Colonia" to Community: The History of the Puerto Rican Community in New York* (1985); Juan Flores, John Attinasi, and Pedro Pedraza, "La Carreta Made A U-Turn: Puerto Rican

Language and Culture in the United States" (1981) and the works published by the Centro de Estudios Puertorriquenos. A more comprehensive and updated bibliographical guide to Puerto Ricans in the United States is Nelida Perez' and Amilcar Tirado's *Boricuas en el Norte* (Centro de Estudios Puertorriquenos, 1986).

2. The fact that this is the only guide dealing with Latinos further demonstrates the little importance that has traditionally been given to the study of the Latino reality in this state by policy makers in the New York State Education Department. We should keep in mind that since the mid-1970s, the non-Puerto Rican Latino population has grown tremendously in the state. It is, therefore, necessary to incorporate the study of this reality in the school curriculum, and to develop a corresponding guide. Such a guide must deal with the experience of other Latino groups in the U.S., focusing on New York City. A Puerto Rican Resource Guide, however, should remain a separate unit. The Puerto Rican experience is different from that of other Latino groups. The political relation between Puerto Rico and the United States is unique. Unlike the rest of the Latin American nations, Puerto Rico is part of the United States, and Puerto Ricans are American citizens since 1917. Furthermore, Puerto Ricans remain the largest Latino group in New York State and the second largest one in the nation.

3. It should also be noted that while there are two guides for Canada, there is nothing similar for Latin America, even though this is one of the study units in the Social Studies Program. One should be developed as soon as possible.

ARTS

The curricular materials in this section are mostly technical guides and syllabi, in which the question of multi-cultural representation is not considered. There are, however, several materials which merit some comments.

1. *Arts 7 & 8* (1986) — This guide contains over 40 photos of work of arts, mostly paintings and some sculptures. None, however, are of works of Latino artists.

2. *Music in Modern American Society: A Guide* (1983 reprint) — This guide is an attempt to "bridge the gap between traditional teacher-supplied content and the needs of the rock era student." Although it concentrates on different kinds of rock music and jazz, it also covers national dances from several countries. In terms of Latin America, this guide is outdated. As examples of Latin American national music it includes rhumba, mambo, and cha-cha-cha. Besides, this guide does not respond at all to the needs of the Latino students in New York State, who are mainly from a Caribbean cultural background. An inclusion of "salsa" music, which is the most popular Latin music in the United States, is a must.

3. *Music in the Middle/Junior High School: Syllabus Vol 1* (Field Test Edition, 1987) — This syllabus offers the best attempt to integrate the Latino experience in music courses. It has a section specifically geared at increasing cultural awareness towards Latin American music: "Experience the Music of Latin America." Among the activities proposed are teaching and playing several Latin music instruments "including the guiro and the claves." It also has several bibliographical resources on Puerto Rican, Caribbean, and Latin American music.

SCIENCE

The guides and syllabi in this section are very technical in nature. A few of them [(i.e., *Elementary Science Syllabus* (1988 reprint) *MARA—Mathematics/Architecture/Related Activities* (1982))] have photos of students. In all of these, an attempt is made to provide representation from several racial/ethnic groups. The most effective in this regard are *MARA* and the *Elementary Science Syllabus*. The latter contains also the Goals of the Board of Regents.

HEALTH/PHYSICAL EDUCATION

There is no attempt in any of the curriculum materials to incorporate a multi-cultural perspective. It should be noted, however, that the *Safety Education Syllabus, K-12* (1988) includes the Goals of the Board of Regents.

LANGUAGE

The majority of these curricular materials, especially those on developing English skills, are very technical in nature. The teaching of language offers an excellent opportunity for introducing a multi-cultural perspective in the classroom. Yet, few of the guides and syllabi reviewed take advantage of this opportunity. The best syllabus in this regard is *Modern*

Language for Everyone (1984 reprint). It stresses the importance of learning other languages, especially Spanish, and of including a cultural dimension to language courses. The major drawback of this excellent guide is the lack of a good curricular guide. Among the materials for teaching English as a Second Language, we should mention *The New York State Curriculum for English as a Second Language in Secondary Schools* (1983). This is an excellent attempt to integrate a Latino component into the curricular materials. Many of the fictional characters presented have Spanish names. It also mentions and presents in a positive way the celebration of Puerto Rican Heritage Week in New York. Among the books mentioned is Miguel de Cervantes' *Don Quixote*. This is definitely a model to follow.

The *English for Living* series is especially geared to the Spanish-speaking student. The majority of its characters are Latinos. It should be noted that it carefully avoids the stereotypical representation of Latinos. This series represents modest, but good curricular materials to teach practical English to the foreign student.

Note: This review has been edited for technical style, but not content.

APPENDIX 7
REVIEW OF THE NEW YORK STATE
CURRICULAR MATERIAL K-12
FOCUS: NATIVE AMERICAN CULTURE

by
Lincoln C. White

NATIVE AMERICANS IN NEW YORK STATE:

The 1980 Census of Population, Bureau of Census, Washington, D.C., reports 38,732 Native Americans/American Indians in New York State. The tribal groups comprising the major portion of this population are the Six Iroquois Nations - Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora - and the Poospatuck (Unkechaug) and the Shinnecock Tribes. The federally recognized Iroquois tribes have eight reservations and the Poospatucks and Shinnecoeks each have one. Current census figures show approximately 17,000 on the 10 reservations with the remainder in the State's urban and off-reservation areas. The cities with the largest Indian populations are New York City, Buffalo, Rochester, Syracuse and Albany. Many of these Native Americans are members of other U.S. tribes such as Sioux, Navajo and Cherokee, plus large numbers of Iroquois people.

NATIVE AMERICANS IN THE UNITED STATES:

The 1980 Census reports a population of 1,418,195 American Indians, Eskimos and Aleuts in the U.S. There are over 300 tribes/Indian Nations plus over 200 Alaska Native Villages. This matrix of native people represents a highly diversified group. There are many areas of communality and many specific differences among them such as languages and other cultural aspects.

SPECIAL RELATIONSHIPS:

All of the federally recognized American Indian tribes have a special legal/political relationship with the United States. There are approximately 371 treaties that have been negotiated between the tribes and the United States. In addition, there are vast accumulations of federal statutes, executive orders and judicial decisions that validate the existence of this relationship. In addition, the Six Nation tribes and the Shinnecoeks and Poospatucks have special legal/political relations with New York State. The American Indians are the only minority group in the United States that are specifically recognized in the United States Constitution....Article 1, Section 8, gives Congress power "to regulate Commerce with foreign nations, and among the several States, and with the Indian Tribes."

PLURALISM: NATIVE AMERICANS IN NEW YORK STATE:

There are significant cultural differences, individually and collectively, among the indigenous Native Americans in the State. Priorities must first be placed on providing adequate and accurate courses of study on the Six Nations tribes, the Shinnecoeks and the Poospatucks; but this should not de-emphasize the need for the State's K-12 students to learn about the total matrix of Indian tribes throughout the U.S.

CRITIQUE AND RECOMMENDATIONS OF THE K-12 CURRICULUM:

1. **ARTS, MUSIC, AND HUMANITIES:** In general, the course study for this area provides opportunities for Native Americans to learn. Local school teachers and curriculum leaders can design and implement specific instruction experiences that meet the needs of Native American students. These efforts can be coordinated with appropriate people from the tribe or tribes.

RECOMMENDATIONS:

- a. A comprehensive, accurate Native American resource guide is needed so that teachers and students can function satisfactorily within the varied cultural environments represented by the Native American students. Obviously, it will practically meet the needs of the Native American students.
- b. Local school districts should coordinate their tribal teachings with the local tribal leaders and officials.

2. **ENGLISH LANGUAGE ARTS:** The seven curriculum publications in this section constitute excellent learning opportunities for Native Americans to acquire competence in the use of the English language.

RECOMMENDATIONS:

- a. Teachers should utilize the teaching methods of teaching English as a Second Language whenever it is feasible. There are Native American students that live in homes and tribal communities where the native language (Mohawk, Onondaga, Seneca, etc.) is used frequently.
- b. Teachers and curriculum leaders should work cooperatively with the state and federal supplementary programs where the tribal cultures and languages are taught. For example, the New York State Education Department has a close liaison with the Federal Title - IV Indian Education Act of 1972 programs and with the Federal Title VII - Bilingual Education programs that serve Native Americans.

3. **ENVIRONMENTAL EDUCATION:** The Environmental Education Syllabus: Grades 10, 11, 12 publication provides excellent learning opportunities to learn to appreciate and to improve our environment. It is well-known that Native Americans place the condition of the total environment as a top priority. Many of the tribes within the State and throughout the nation have established their own environmental agencies in the effort to maintain satisfactory conditions. Not only is this a local tribal concern, but it is that of the rest of society.

RECOMMENDATIONS:

- a. Schools that serve Native Americans should consult with and cooperate with local tribal governance so that adequate and accurate curricular offerings are being taught.
- b. The Haudenosaunee Indian Resource Guide accurately reflects many of the Native American values pertaining to the care and nurture of the environment (pages 1-70). This general view toward the earth is held by many of 300-plus tribes throughout the U.S. It is recommended that teachers use this information in conjunction with the overall study of the environment.

4. **FOREIGN LANGUAGE:** It is rather confusing for some Native American students when they realize that their specific native languages are classified as foreign. Nevertheless it is hoped that with growth of the teaching of the various native languages in many of the schools, the successful completion of courses in native languages will be given credit like that given for French, Spanish, etc.

RECOMMENDATION:

The "Native American Language Syllabus" should be published and distributed so that it can serve as a course of study for the teaching of—Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora. A review by

an experienced Mohawk Language teacher commends this Syllabus for its completeness, accuracy and adaptability for the teaching of Mohawk in the schools.

5. **HEALTH AND DRUG EDUCATION:** The scope and content of the Health and Drug Education curriculum provide an excellent guide for instructing all students including Native Americans - both on and off reservations. Learning in this area is of vital importance for Native Americans as it is for the rest of society.

RECOMMENDATION:

Teachers in this area can be greatly assisted by working closely with the local, state and federal agencies that serve the tribe. Tribal officials are most encouraged by this kind of cooperation. The Indian Health Service, Washington, D.C., and the U.S. Bureau of Indian Affairs, Washington, D.C., have a comprehensive network of services that extend to the local tribes. In addition, like agencies in New York State provide valuable special services.

6. **LIBRARY AND MEDIA INFORMATION SKILLS:** These publications directly support the acquisition of skills that can help Native American students to maximize their learning opportunities. Many of the tribal communities have their own libraries that are supported partially by the state and federal governments.

7. **MATHEMATICS:** The K-12 Mathematics courses of study are comprehensive and definitive to a degree that all students including Native Americans can develop mathematical skills in the precise field of mathematics. It is noteworthy that many Native American students are preparing for careers where the skills of mathematics are essential. In the last two decades many have prepared for careers in engineering and the varied careers related to the computer sciences.

8. **PHYSICAL EDUCATION:** The K-12 Physical Education Syllabus allows Native American students to receive instruction that is adaptable to their cultural interests. For example, the Indian game of lacrosse is a popular recreational activity in many high schools. Most of the Six Nations tribes have active lacrosse programs. The Haudenosaunee Indian guide provides additional information on Indian games that can be adapted by the local schools.

9. **SAFETY EDUCATION:** This K-12 Syllabus is certainly adaptable for the safety education of all students including Native Americans.

10. **SCIENCE:** This excellent collection of science syllabi serves as a complete outline for science education for grades K-12. The strength of this curricular area is in its comprehensiveness, accuracy and adaptability to the rapidly emerging field of science. It is very similar to the Mathematics curriculum. Native Americans have the opportunity for maximum learning in this area.

RECOMMENDATION:

Science teachers should be aware that there are a significant number of Native Americans who have the talents and aspirations to make a career-wise use of varied levels of study in science.

11. **SIGN LANGUAGE:** This reviewer is not qualified to make an analysis of this area, but it is assumed that the Syllabus meets the needs of all hearing-impaired students.

12. **SOCIAL STUDIES:** The publications in this area of social studies present a wide range of learning experiences from the local level to the global studies syllabus. There is no doubt that there is dire need for adequate and accurate studies about Native Americans (American Indians). After reviewing many courses of study and resource guides, this reviewer is convinced that an Indian resource guide must be prepared to provide an appropriate balance in the presentations of the past and current status of Native Americans in New York State. Specifically, the Iroquois/Six Nations people - Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora - and the Shinnecock and Poospatuck tribes must be the subjects of study in the New York State History curriculum.

It is commendable that one group of Iroquois/Six Nations people, the Haudenosaunee, have undertaken the difficult task of developing a curricular resource guide to portray their past, present, and future. The next step is obvious: curricular materials must be developed so that there is equity in the coverage of the Iroquois/Six Nations people - Mohawks, Oneidas, Cayugas, Onondagas, Senecas and Tuscaroras — who are not followers of the Haudenosaunee/Longhouse social, spiritual and political way of life. The resource guide must also include the Shinnecock and Poospatuck tribes.

These recommendations are predicated on findings that the draft document - "HAUDENOSAUNEE - Past, Present, Future" does not adequately and accurately reflect the pluralism that exists in the Native American population in New York State.

RECOMMENDATIONS:

- a. It must be determined how many Native American resource guides are needed to adequately and accurately represent the New York State Native Americans.
- b. One publication would demand that the current Haudenosaunee guide be incorporated into a resource guide developed to represent all of the Native Americans in New York State.
- c. The current draft, "Haudenosaunee - Past, Present, Future," needs many modifications and corrections before it is published. One glaring omission is in the use of the term "other Indigenous people" without clarifying the fact that many Native Americans - Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora - are not followers of the Haudenosaunee/Longhouse spiritual and political way of life. There are many who are Christians, and there are at least two of the Six Nation tribes who have had elective governance councils for many years.
- d. There is much of the current draft resource guide that should be retained. There are some excellent illustrations of the rich oral traditions of the Iroquois. There is valuable information on Iroquois creative expression and music. The listing of museums with Indian collections is helpful. It is certain that the pertinent criticisms of the draft will be given to the writers and developers in a manner that will encourage them to undertake a revision.
- e. The State Education Department should continue to consult with a broad representation of scholars, historians, ethno-historians, curriculum experts, tribal leaders, teachers and others who are well-versed in Native American affairs. There should be a good balance of Indians and non-Indians involved.

f. The Native American resource guide should include an accurate description of the legal/political relations between the Iroquois/Six Nations and New York State and the United States in the past up to the current status. The guide should be reinforced with a bibliography that refers to books, articles and publications that provide accurate information on the relations of Native Americans with New York State and the United States. It is suggested that as a starter, the Center For the History of the American Indian, The Newberry Library, Chicago, Illinois, be asked to provide a bibliography to meet these specific needs.

g. The guide should present a thorough coverage of Native American education in New York State. This should be from the early beginnings up to the current status. The relations between the tribes and New York State are unique and positive. The 1975 Native American Position Paper can serve as a benchmark to assess progress. The State Education Department's Native American Education Unit can give pertinent information. The story of the strong partnerships between the Tribes and the State and Federal Governments should be described.

h. The guide should include references to factual information on the involvement of Native Americans in the military activities of the United States. The Veterans Administration in Washington, D.C., has statistics on a current basis. Many tribal communities have their own American Legion and like organizations.

i. The guide should refer to the periodic findings of the U.S. Department of Commerce - Bureau of the Census special reports on Indians throughout the U.S. There are supplementary reports that give tribal populations, occupational status and trends, educational levels, etc.

j. The section on education should give a description of the financial aid provided by the state for Pre-Kindergarten through Grade 12 Native American students in several public schools on and near the reservations. There are three elementary schools operated by the State on the reservations - Onondaga, St. Regis Mohawk and Tuscarora. In addition, there is a broad-based higher education scholarship grant program administered by the State Education Department. The details on Native American educational opportunities will be helpful to the students, teachers and counselors.

k. The guide should provide a fair assessment of the pros and cons of the Indian Boarding School system as it has functioned in the state and throughout the U.S. in the past and present. There are some alumni of the boarding schools that have appreciated the experience and felt that their Indian rights were not violated. There are others who felt otherwise. It is important to know that the Bureau of Indian Affairs operates some reputable boarding schools in the western U.S. These offer good education in the arts, technology and general education. New York State Native Americans are eligible to attend.

l. One section of the guide should be devoted to the past and present occupations of Native Americans. This is an exciting story that needs to be told to students and teachers. A special study in this area should be conducted.

m. The economic trends within the infrastructures of the various tribes and Indian nations should be addressed.

n. Every effort should be made to eliminate the strong words of bias that are directed toward Whites and Christians. This is in effect racism directed toward many Christian Iroquois people. The guide should be objective to the degree that the students and teachers can develop their views based on accurate information. No culture has a monopoly on perfection.

p. The guide should contain a brief description of the governance systems on each of the New York State Reservations.

q. One section of the guide should give a brief description of state-wide, national and international agencies and organizations where New York Native Americans are involved with other tribes. For example, the National Congress of American Indians, Washington, D.C., is a national organization composed of tribal officials and leaders from practically all of the tribes in the U.S. Native Americans receive many benefits from active involvement in these kind of organizations.

13. BILINGUAL EDUCATION:

This curricular section has a comprehensive and adequate collection of valuable instructional guides designed to meet bilingual education needs. As mentioned elsewhere in this review, the New York State Core Curriculum for English as a Second Language in the Secondary Schools publication can be of help to teachers who instruct Native American students.

RECOMMENDATION:

The State Education Department should be encouraged to incorporate Native American Bilingual Education program materials into this section. There are some good programs that are now serving Native Americans.

MATERIALS THAT DO NOT ADEQUATELY REFLECT PLURALISM

A. The "Social Studies Program" publications for grades 1, 2, 3, 4, 5, 6, - 1987 Updated Edition. They offer many "Multicultural Awareness" study opportunities that include Native Americans. Adequate and accurate Indian resource materials are needed to enrich these studies in the social, political, economic, geographic, and historic content areas. For example, the studies of Indian Reservations in New York State would be strengthened by the availability of a New York State Native American resource guide to represent all of the Six Nations/Iroquois, the Poospatucks and Shinnecocks. Further, the guide should describe the status of off-reservation Indians in the State.

B. The "Social Studies, Grades 7 & 8, Tentative Syllabus - United States and New York History" identifies the Iroquois and Algonquian peoples for study and recognition. The weakness is that there is little or no reference to adequate and accurate resource guides or materials. The grade 7 curriculum has a useful reference for an in-depth case study of the society and culture of the Iroquois and Algonquian Native Americans in the 1975 S.E.D. publication "Teaching a Pre-Columbian Culture: the Iroquois," by Dr. Hazel Hertzburg. This publication should be republished and should also be used as a guide for other resource publications on the American Indian.

C. The "11 Social Studies - United States History and Government, Tentative Syllabus, 1987" provides broad coverage for the study of Native Americans in New York State and the rest of the country.

D. It is noted that reference is made to Dee Brown's *Bury My Heart at Wounded Knee* (page 51). However, there is no reference to publications such as Felix S. Cohen's *Handbook of Federal Indian Law* (1982 Edition), nor to another similar publication, *Federal Indian Law - Cases and Materials*, Getches, Rosenfeld and Wilkinson, 1979. Publications such as these would provide accurate information on the treaties and legal status of Native Americans.

E. Individual Tribes are separate and distinct entities, each with their own cultural identity and political philosophy. A resource guide on Native Americans in New York State must acknowledge that there are followers of the Haudenosaunee (Longhouse) People and there are other tribal people who have other spiritual and political views and differing historical experiences. These cannot be relegated to the category of "other indigenous people." Their cultures must be acknowledged in separate or expanded units of a published resource guide. Additionally, as stated in specific recommendations, attention must be paid to a variety of currents in recent Native American history.

This reviewer is firmly convinced that once adequate and accurate information is provided on Native Americans, negative stereotypical views and acts of racism will diminish among both Indians and non-Indians. Many of the intertribal and intratribal differences in the political area can then be seen for what they are; part of the tremendous and rich diversity of experiences and culture among the Native American peoples of this state and country.

F. The reviewer feels that the draft "Haudenosaunee; Past, Present, Future" does not meet the equity and excellence standards set forth by the Task Force on Minorities: Equity and Excellence. Therefore, it is recommended that it not be published in its present state.

Note: This review has been edited for technical style, but not content.

APPENDIX 8

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