Notes
SECOND FOLLOW-UP MEETING OF DERALD SUE WORKSHOP PARTICIPANTS
(held May 14, 1993)

Present: Tom Mercado, Lucinda Over, Jerry Price, Beth Hartmann and
Shannon Ellis

A review of goals from our last meeting led us to add:

Become a central committee responsible for monitoring and
recommending improvements to the campus climate as it pertains to
multicultural organizational development.

This group should be charged by the President's office to give it
credibility, access to resources, and an administrative endorsement
of a grassroots action. The Provost and the Faculty Agenda Committee
should give faculty DTF credit for serving on this committee.   The
Executive Vice President of FAD and the Student Affairs Vice
President should allow staff to use part of their work day/week to be
working members of this committee. This should be viewed as staff
development (Human Resources), faculty development (academics) and
student development (Student Affairs).

We also added:

Inclusion of the role of elitism and classism in our work furthering
multiculturalism   What role do these things play in fostering a
multicultural environment?

We decided that a good early fall quarter program would revolve around the
topic of "The Elitism of Higher Education and the Goals of a Multicultural
Campus: A Collision Course?" Everyone was interested in asking President
Jane Jervis to give a brief talk on this topic. A panel of four campus,
government and community people could deal with this topic in addition to
the President's talk. We'd like more input, and a questionnaire is being
sent with the next meeting notice.

cf

THE EVERGREEN STATE COLLEGE
MEMORANDUM

DATE: May 18, 1993
TO: Derald Sue Workshop Participants
FROM: Shannon Ellis, Tom Mercado, Jerry Price, Beth Hartmann
and Lucinda Over
RE: Our Continuing Work

The next meeting of any interested Derald Sue workshop attendees (and anyone else interested in joining our work) will be:

**Tuesday, May 25 at noon
at the L-4300 conference table
(or out on the L-4300 patio if it's warm)**

You are welcome to bring your lunch, since food fuels the brain!

The enclosed minutes from the last meeting should get your thoughts flowing <u>and</u> will serve as background to respond on this questionnaire. Please mail your feedback (to Shannon, L-4300) or bring it to the meeting on May 25.

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Q U E S T I O N N A I R E

1. We're planning a workshop for fall quarter on the role of educational elitism in promoting/hindering (?) a multicultural campus. Does this sound like a good idea to you?   **YES** _____   **NO** _____

2. If you answered "yes" to question #1, do you have speakers, panel members and facilitators to suggest?

3. We think that Governor Mike Lowry could have valuable insights to share on this topic. Does anyone have connections to him?

4. Do you have additional multicultural workshop topics and/or facilitators to suggest for 1993-94?

Your name and extension number _____

***Mail your completed questionnaire to Shannon Ellis, L-4300 <u>or</u>
bring it to the May 25 meeting***

cf
enc.

THE EVERGREEN STATE COLLEGE
MEMORANDUM

DATE: May 6, 1993

TO: Derald Sue Workshop Attendees

FROM: Shannon Ellis, Tom Mercado and Brian Price

RE: Our Next Meeting

On Friday, May 14 from 3 to 5 PM will be the next gathering of students, faculty and staff who are interested in working together to form a multicultural college. We will convene in the Greenery cafeteria near the "new" coffee cart.

Thank you to those who were able to attend and participate in our first follow-up meeting on May 5. Excellent dialogue and ideas were generated. Please review the following notes from that meeting. If you have any questions, feel free to call either Tom, Brian or myself. If you cannot attend, send along your written thoughts through one of us. As always, everyone is welcome, whether or not they attended Dr. Sue's program. See you on Friday, May 14.

Notes From the First Follow-up Meeting (held on 5/5/93):

I.   Where we left off with Derald Sue

    A.   Distributed Brian Price's notes from the last hour of Sue's program, where <u>we</u> identified barriers to multiculturalism and ways to overcome them.

    B.   According to Sue, a multicultural organization is:
        1.   **Genuinely committed** (action as well as words) to diverse representation throughout its organization and at **all** levels.
        2.   Sensitive to **maintaining** an **open, supportive and responsive** environment.
        3.   Working toward and **purposefully** including elements of diverse cultures in its ongoing operations (organization policies and practices are carefully monitored to the goals of multiculturalism).
        4.   **Authentic** in responding to issues confronting it (commitment to changing policies and practices that block cultural diversity).

    C.   Distributed Art Costantino's multicultural climate checklist.

II.   Brainstorm on goals to achieve a multicultural organization. The group
      arrived at the following goals, with some thoughts and ideas to consider
      listed below each goal:

   A.   Let's continue to educate ourselves in defining multiculturalism.
        Sue is one piece; what are other views (other and different)?
        1.   Student Activities will keep a resource file cabinet that we
             will all contribute to (books, articles, videos) on various
             multicultural issues. Brian will keep a current
             bibliography of the contents, which he will periodically
             sent out.
        2.   Workshops.

   B.   Keep the multicultural work broad, across campus, and inclusive
        (faculty, staff and students).
        1.   Ongoing workshops include faculty, staff and students
             (address those staff members who aren't given the okay or
             encouragement to attend).
        2.   Find ways to better our communication network. It's hard to
             reach students. The best way may be announcements made in
             programs.
        3.   Orientation--a listing of what offices offer in support of
             multiculturalism (not just First Peoples' Advising Services,
             but Career Development, etc.). Incorporate this information
             into model seminar. Need to be more welcoming and balanced.
             Interactive multicultural workshop at the University of
             Wisconsin at Madison. Fear of white male bashing. Set a
             climate that might alleviate fear of bashing. We all
             contribute to this in some way. Physical setting (long
             house, workshop setting).
        4.   Avoid admissions of guilt/racism as necessity; address
             issues of "wannabe's."
        5.   Avoid generalizations and emphasize hetero- vs. homogeneity,
             without ignoring realities that exist surrounding various
             differences (culture and race).
        6.   Unpacking where people are and where they need to move to;
             various workshops for various people. White or white male
             orientation to this; what about for students of color?
        7.   Expect/deserve "businesslike" operation of seminar; will
             eliminate the oppression, etc.
        8.   Difference of how you program effectively for students of
             color as opposed to the majority.
        9.   Why are we even driven to discuss multiculturalism?
             Discussion of raw subject matter:
             a.   Foundations of racism.
             b.   Dynamics of power.
             c.   How to achieve a consensus of groups to dominate.
             d.   You can move into generic topic matter when discussing
                  raw subjects.

C. To ensure we are offering students--both continuing and new--
    services and support for/of multiculturalism:
    1. Campus climate assessment on multiculturalism.
    2. Do other functions on campus offer support to students of
        color? Support can include how to educate ("allow for")
        risks and learning from mistakes, while also not allowing
        for abuse, harassment, insensitivity or oppression.
    3. Emulate models that work, e.g., Eugene's Leadership and
        Empowerment class (taught by Maxine Mimms and Les Wong).

D. Continue to work on a definition of multiculturalism (look at
    culturalism).
    1. Get input from student group "of" these various cultures.
    2. Examine definition of multicentricism ("multi" = many,
        "centric" = the point at which anything evolves, e.g.,
        ideas, thoughts, influences to which many people are
        attracted). Multicentricism means "a many centered system."
        A multicentric is someone who has many frames of reference.

E. Don't keep multiculturalism (activities, programs, training, etc.)
    an "add-on," but make it an integral part of each job and academic
    program (additive to inclusive):
    1. Message from President, Vice President, supervisor.
    2. Two hours a week on multiculturalism.
    3. Part of job description.
    4. Include in evaluations.
    5. Give DTF credit for it.
    6. Students need and want to sit with faculty and share what
        they want to learn in the program with regard to
        multiculturalism.
    7. Gay, lesbian, bisexual, disabilities.
    8. "Businesslike" approach is best, most fair and equal.
    9. Racism is not as overt as saying "You teach us about your
        culture," but students of color still feel this expectation
        and get tired of teaching. Put it into the system.
        Institutionalize the absence of racism (in class, on
        campus).

F. Recruitment of diverse population and retention and refuge.
    1. Reassurance on job front (Career Development calls from
        parents, pressure to take classes and get a job, can you get
        a good job at this "fringe school"?).
    2. Truth:
        a. Do people of color really get the same ability to have
            a progressive academic experience?
        b. Career Placement Report skewed in terms of job
            categories.
        c. In timing of the placement survey which produces low
            percentage.
        d. Reorganize our information in clear and accurate way.
        e. Link with Paul Mott/Steve Hunter research.
    3. Discuss with students the reality of two to three career
        shifts in a lifetime; ten year placement report.
    4. Faculty get DTF credit for recruiting (and students).

5. The Evergreen catalog paints a picture of TESC utopia, that we're open and accepting, but it's not that way.
6. <u>Fit with faculty</u> can, in fact, make the catalog more of a reality. How do we make this easier to achieve?

III. Our next meeting is set for <u>Friday, May 14 from 3 to 5 PM in the Greenery's eating area</u>. Do you have any other goals to share with the group? Think about small group discussions around each goal.

cf

THE EVERGREEN STATE COLLEGE
MEMORANDUM

DATE: April 27, 1993

TO: Derald Sue Workshop Participants

FROM: Shannon Ellis, Tom Mercado and Brian Price

RE: Follow-up

Thank you for participating in Dr. Derald Sue's presentation last
Wednesday.

In an effort to build upon his lessons, those of us attending Dr.
Sue's workshop will be gathering on Wednesday, May 5 from 9:00 to
11:00 AM in CAB-315 to work on achieving his third category:
becoming "a multicultural college/synergetic." The agenda we
suggest is to begin work on where Dr. Sue left off: devising a
multicultural implementation plan. As he advised, this will have
us examining and developing policy, mission statements,
objectives and timelines. Faculty, staff and students coming
together as a working group to pursue this vision are sure to
produce valuable statements, initiatives and actions. The
attached article will get you thinking! If you are brave enough,
come with your first attempt at defining multiculturalism. This
is a critical step.

Please join us on Wednesday, May 5. If you have questions,
contact Tom (extension 6220) or Shannon (extension 6034).

cf
cc: Jane Jervis
     Russ Lidman
     Art Costantino
     Les Purce

Student Affairs Initiatives Toward a Multicultural University

Kathleen Manning   Higher Education and Student Affairs Program, University of Vermont

Patrice Coleman-Boatwright   Office of Student Life, Trenton State College

This article presents the Cultural Environment Transitions Model elucidating a monoculturalism to multiculturalism continuum. The model assists one to understand institutional progress toward a multicultural environment.

Diversity, a buzz word for the 1980s, promises to be a goal as well as a rallying cry for student affairs educators into the next century. By the year 2000, there will be more African American and Latino students, learning-disabled persons, and individuals from diverse backgrounds constituting college and university populations than ever in the history of higher education (Hodgkinson, 1983, 1984; Smith, 1989). To date student affairs educators have used this information in an effort to change practices so that students and professionals of color are being actively recruited into higher education, represented in campus programs, and encouraged to use campus services.

Although colleges and universities have generated some successes from a strong recruitment effort, retention of multicultural students, staff, and administrators continues to elude solutions. Education and awareness training programs, particularly within student affairs divisions, have been initiated in an effort to increase respect for and encourage the valuing of cultural differences. Years of such activity on some campuses have helped but have not completed the task of moving those colleges and universities from monocultural to multicultural environments.

Student affairs departments shape, manage, and influence significant aspects of the university environment: residence life, student unions, campus activities, career planning, and athletics. Student affairs staff can directly influence the formation of a multicultural environment, build an inclusive campus environment, and transform institutional structures. As such, their impact on the process of multiculturalism is particularly important to all participants in the institution.

GOALS OF MULTICULTURALISM

The definition of multiculturalism (Strong, 1986, as quoted in Barr & Strong, 1988) is proposed as a goal toward which higher education institutions can grow.

The multicultural organization is one which is genuinely committed to diverse representation of its membership; is sensitive to maintaining an open, supportive and responsive environment; is working toward and purposefully including elements of diverse cultures in its ongoing operations; and . . . is authentic in its response to issues confronting it. (p. 85)

This definition is useful in its emphasis on communication, knowledge of different cultures, and appreciation and celebration of differences. An organization that is multicultural, understood as a dynamic interplay between and among cultures, can be productive, effective, and inclusive. Such an organization values the achievements and talents of all community members as part of its ethical and moral purpose.

CAMPUS CULTURES AND WHITE CULTURE

A discussion of multiculturalism is incomplete without an explication of the ambiguous term

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culture. The word "culture" is susceptible to many definitions that are seriously contested and open to multiple meanings, disagreements, and interpretations (Clifford & Marcus, 1986). Cultures are formed from a confluence of history, past experience, human action, and tradition (Bourdieu, 1977; Giddens, 1979, 1984).

The crux of the dilemma concerning the descriptions and definitions of culture is that the following question is rarely asked: Whose past, traditions, actions, and experience are embraced within our institutional structures, described in the study of history, transmitted through the curricula of schools, and represented in the art and architecture of campus environments? The culture that has come to predominate through a variety of historical circumstances permeates organizations and institutions such that many campus community members accept its monocultural characteristics as a given or as the way things are done. This rarely questioned acceptance conceals the fact that many cultures are possible and, in fact, do exist within institutions.

In an attempt to make visible the less visible, Katz (1989) created a framework describing the characteristics and processes of the predominant American (United States) culture. She referred to the predominant culture as "White culture" because of its Eurocentric origins (see Table 1).

White culture characterizes the majority of American organizations and institutions (Katz, 1989). It is expressed in the symbols, religion, language, rituals, and organizational structures of colleges and universities. This representation includes the presence of male symbolism in art and architecture, predominance of Christian or Christian-like ceremonies, use of standard English and academically sanctioned writing styles, and existence of bureaucracy. Institutional policy reflects predominant culture values of power (i.e., held by elites, expert authority, and upper-management decision making). Rigid time schedule of classes, meetings, and appointments, a parental style of club and organization advising, and housing assignment procedures that assume heterosexuality are additional examples of the predominant culture as it is expressed on campus.

The assumptions and characteristics of White culture form the basis for ways of behaving and operating in educational institutions. These ways of operating become the *norm* or standard

TABLE 1
Components of White Culture: Values and Beliefs
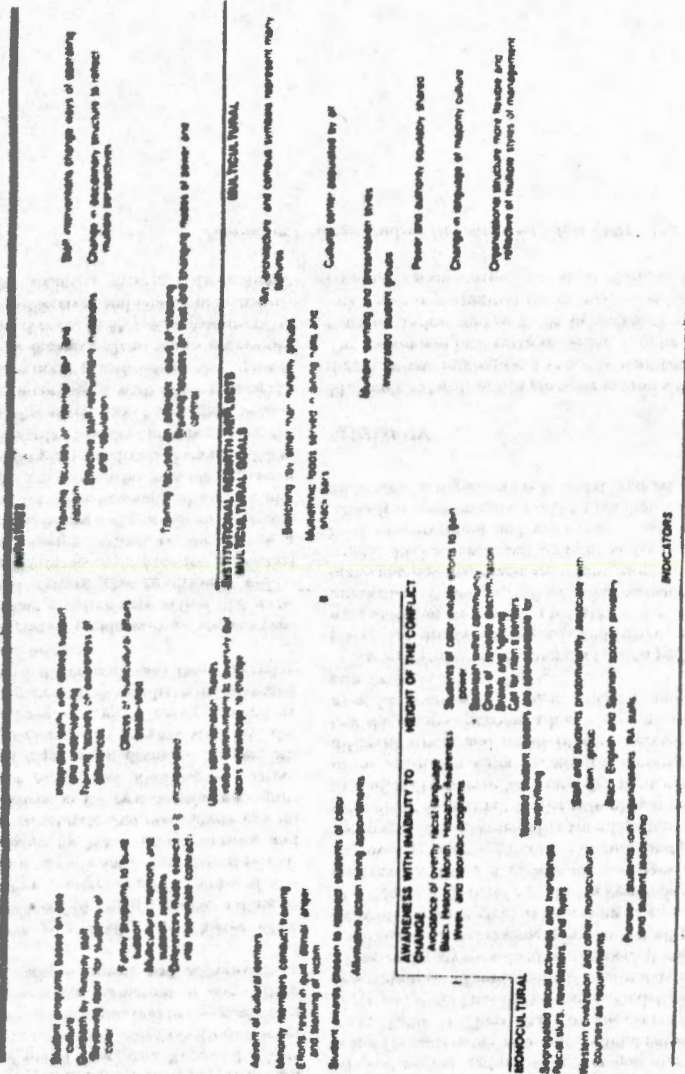
Rugged Individualism	Protestant Work Ethic
Individual is primary unit	Working hard brings success
Individual has primary responsibility	Progress and Future Orientation
Independence and autonomy highly valued and rewarded	Plan for the future
Competition	Delayed gratification
Winning is everything	Value continual improvement and progress
Win lose dichotomy	Emphasis on Scientific Method
Action Orientation	Objective, rational, linear thinking
Master and control nature	Cause and effect relationships
Pragmatic utilitarian view of life	Quantitative analysis
Decision Making	Dualistic thinking
Hierarchical	Status and Power
Pyramid structure	Measured by economic possessions
Majority rule when Whites have power	Credentials, titles, and positions
Communication	Believe "own" system is best
Standard English	Family Structure
Written tradition	Nuclear family is the ideal social unit
Direct eye contact	Man is the breadwinner and head of household
Control of emotions	Woman is primary caretaker of children
Time	Patriarchal structure
Adherence to rigid time schedule	Aesthetics
Time viewed as a commodity	Women's beauty based on blonde, blue-eyed, thin, and young
History	Music and art based on European cultures
Based on European immigrants' experiences	
War emphasized	

Reprinted and adapted from "The Sociopolitical Nature of Counseling" by J. Katz, 1985, The Counseling Psychologist 13(4), p. 618

against which behavior is shaped and judged. Traits, characteristics, and actions that differ from these accepted or sanctioned ways are considered deviant, abnormal, and are, in general, rejected as appropriate ways of being (Schaef, 1985). A great deal of time and effort during the educational process is devoted to teaching adherence to these cultural norms (Giroux, 1988; Willis, 1977).

People of color, women, international students, physically challenged students, homosexuals, lesbians, and others who represent diverse perspectives may feel disenfranchised and alienated from an environment in which their way of operating, life-style, or cultural characteristics are not the norm reflected in institutional symbols, language, and behaviors (Heath, 1983). The norms around which the college was organized (e.g., admissions standards, sanctioned behavior, disciplinary procedures, and financial expectations) are at odds with what feels "normal" for students of diverse perspectives. For example, Latino students may have learned to *switch* (i.e., be proficient with the use of cultural patterns, behaviors, and language from their own and other cultures), but this balancing act is achieved with varying degrees of success.

People from diverse cultures may believe that there is no one with whom they can identify. Feelings of isolation, alienation, invisibility, and attitudes that they are not welcomed are probable reactions for these students. Students of color often comment that there is no place on campus where they can feel psychologically or physically safe (Fleming, 1984). The reality of a predominant culture on campus can create a hostile and potentially dangerous environment. The moral imperative of remedying this situation takes on an increased urgency as the number of diverse students increases. Student affairs educators frustrated with the slow pace of change toward multiculturalism are facing the realization that racism, sexism, and other forms of oppression are cyclical and recurrent unless approached through ethical, developmental, and educational initiatives.

BEYOND INDIVIDUAL AWARENESS

The current educational and awareness training sessions conducted on campuses take advantage of individual awareness models. Examples of these models can be seen in Jefferson's (1986)

work and that of Atkinson, Morten, and Sue (1989). These models promote individual development from monoculturalism or ethnocentrism through awareness, understanding, and appreciation to multiculturalism.

One could postulate that institutions go through a parallel process so that through education, awareness, and sensitivity, institutions can become multicultural. Such models can assist student affairs educators to understand the dynamics and complexities of institutional change.

CULTURAL ENVIRONMENT TRANSITIONS MODEL

The following Cultural Environment Transitions Model (see Table 2) depicts institutional struggle with issues of diversity. The model, a chronological though not necessarily contiguous process, is not a definitive way of explaining, predicting, and controlling environments but is a means to assist institutional members to define and work toward the goals of multiculturalism.

At each step and plateau of the model, community participants can recognize initiatives (upper half of the model) and indicators (lower half of the model) that characterize their institution's receptivity to the goals of multiculturalism. An organization in which racial slurs and violent attacks are tolerated with little recourse available can be located at the monocultural end of the continuum. When switching by predominant and nondominant culture administrators is encouraged, role modeling is readily available for students of color, and power is distributed equitably throughout the institution; the organization is closer to the multicultural end of the continuum.

The Cultural Environment Transitions Model assumes that organizational growth occurs as members of the community acquire knowledge about other cultures, gain experience with people different from themselves, and are challenged with structural and systemic change through this effort. Essentially, the status quo changes. Changes in policies, administrative procedures, and language are indicators of organizational growth toward multiculturalism. Representative numbers of multicultural staff, judicious use of symbols, and inclusion of diverse cultural styles indicate an increased level of expression of diverse cultures. The model

TABLE 2

Cultural Environment Transitions Model

shows organizational progression from monoculturalism, through a period in which some college members are aware but unable to effect change in the institution, into a time of openly expressed conflict, through organizational rebirth reflective of multicultural goals, and, finally, into a state of multiculturalism that is systemic and institutional. These stages do not necessarily follow one another in an orderly fashion. Rather, commitment or retreat by institutional participants, particularly university leaders, can influence a university so that stages are skipped, a period of regression can occur, or a renewal of multiculturalism is established symbolically through personnel changes.

A true state of multiculturalism is hard won through efforts, dramatic change, and compromises. Past practices, institutionalized to become "the way things are done here," serve to promote oppression. Organizational structures built on monocultural norms are difficult to penetrate by anyone outside the predominant culture; new groups receive limited resources because of previously established allocation procedures. Selection procedures rarely formally recognize the contributions of people who possess a perspective different from the institutional norm. The institutional structure and exclusionary practices inherent in that structure are formidable.

The process of increasing communication to intensely honest and effective levels as well as acquiring skills not formally valued in the institution is a long one. This process is fraught with false starts, pitfalls, and blind alleys. The Cultural Environment Transitions Model depicts this dynamic process, which requires constant educational processes and vigilance to reward nondominant cultural styles, structure, and behaviors.

The steps (see Table 2, I and II) in the model can be perceived as steep 90° angles that community members must scale. The plateaus are not flat but can be viewed metaphorically like the rolling deck of a ship; slippery, difficult to traverse, and often treacherous. Hard-won movement along the continuum is difficult to sustain. The all-pervasive presence of the dominant culture in the organizational structure works against progress toward multiculturalism. These realities are not causes for discouragement but, rather, sources of understanding about the need for empowerment, policy making, and goal advancement. These processes must be rooted in long-term organizational development to achieve multiculturalism.

The second 90° step (see Table 2, II) in the model is a towering one up which few institutions have ventured. It is a turning point or quantum leap of sorts after which the organizational structures are transformed. A critical mass of understanding and awareness precludes participants from settling for anything less than fully inclusive practices. Social justice and egalitarianism are institutionalized and systemic.

The period leading up to this second step is one from which student affairs educators and college administrators regularly retreat. The cusp through which institutions must travel is characterized by conflict, abandonment of past well-practiced ways of operating, and acknowledgment of the discrepancies between intentions and reality.

THE INEVITABILITY OF CONFLICT

Institutions must confront the conflict present at the second step of the model to progress toward multiculturalism. Power relationships, role definitions, and priorities shift, both in a revolutionary and evolutionary sense, as multiple cultural perspectives become prevalent, recognized, and valued. Conflict, viewed from a multicultural perspective, is not a negative process to be avoided but is positive, growth producing, and essential to achieving the goals of multiculturalism.

Little in history would lead a person to believe that the transformation from one culture to many cultures occurs through a voluntary relinquishment of the privileges and prestige of being the dominant culture. Change is resisted on many levels. Individually, practices that base performance rewards on mastery of a dominant culture management style recreate a dominant culture structure. Institutionally, practices that perpetuate university sagas and fail to recount the accomplishments of women and people of color further reinforce a dominant culture perspective. This resistance to multiculturalism can be violent and traumatic, such as the hiring and firing of people who do not conform. The maintenance of the dominant culture structure can also occur less overtly by development of a reputation for exclusionary practices that discourage diverse applicants.

The reality of conflict during cultural transformation raises substantial issues for student affairs

practice. Conflict management such as traumatic changes emphasize diffusion. The unfulfilled promises of student protests follow a practice of avoidance. These conflict management practices of diffusion and avoidance must be abandoned in lieu of opportune confrontation and true conflict resolution. These include the use of social contracts and interventions that build community and interaction among cultures.

Student affairs educators have a significant role in prompting the institution beyond the reactive responses and conflict diffusion approaches that are currently the modus operandi. This reactive approach has been useful in spurring institutions toward a new form of efficacious intervention. Unfortunately, these interventions fall short of empowering people toward the goals of multiculturalism. Renewed efforts must propel community members from a level of complacency and status quo to dissatisfaction with the current representation of one culture within the campus power and administrative structures.

The system as a whole must change when there is a presence of enough people willing to and demanding change. A critical mass of students of color, significant accumulation of cultural knowledge by White administrators, and adoption of an attitude that one culture can no longer be viewed as the best or only one represented in the power and administrative structures are all triggers for dramatic change. An intolerable incident that triggers students' demands for change cannot be easily ignored by student affairs educators who have incorporated celebration of differences into their everyday language and behavior.

Although certain incidents (e.g., student protest) precipitate revolutionary action, the institution works toward change through multiculturalism that exists in pockets and individual offices. For example, efforts on the part of a particular administrator can result in a department or program that has staff (dominant and nondominant cultures) who provide inclusive services and programs. Individual student affairs educators, regardless of the campus climate toward multiculturalism, can change their behaviors that are incongruent with diverse perspectives. Changes occur as individuals share power and engage in dialogue about topics previously not discussed (Freire, 1970, 1985). Additionally, the college's objectives and goals can be rewritten to reflect inclusive practices. Institutional

language can change from a dominant perspective (e.g., military and violent metaphors) to more empowering language (e.g., emphasizing talent development of all rather than using superlatives to describe a few). Expectations of staff and student employees can include the goals of multiculturalism. Advocacy work would be distributed throughout the campus rather than focused on work by culturally diverse people.

COMPONENTS OF A MULTICULTURAL INSTITUTION: VALUES AND BELIEFS

In an effort to visualize and clarify what a multicultural environment might look like, Katz's (1989) model of White culture (Table 1) was adapted by the authors to reflect and identify major characteristics of a multicultural environment (Table 3). These characteristics serve as a guide and should not be construed as a definitive description of all multicultural institutions.

The many styles valued and respected within a multicultural environment enjoin that all participants become adept at switching (e.g., communicating with people of all backgrounds and experiences, using a variety of languages and expressions, adopting multiple cultures and perspectives). The responsibility for adaptation and adjustment should not be the sole obligation of the culturally diverse but shared by all members of the institution. Concurrently, the presence of different voices and points of view necessitate that the campus become a less hostile environment for nonmajority students, faculty, and administrators.

The multicultural environment is not a perfect place. The diverse preferences and perspectives represented in its cultures characterize the environment as chaotic and difficult to administer. In homogeneous organizations where people have similar backgrounds and cultural styles, some level of agreement and consensus is ensured. Already a long process, building consensus in a multicultural organization is a practiced art.

SUMMARY

Multicultural institutions are more complex than organizations relying on a majority worldview. The expression of diverse opinions, varieties of learning styles, and multiple perspectives provide more opportunities for misunderstandings, communication errors, and style clashes. The

TABLE 3
Components of Multicultural Institution

Individual and Community	Work Ethic
Win/win situations	Stopping out, flextime, maternity/paternity leaves
Consensus	Productivity among elderly
Autonomy and interrelatedness valued	Decision-Making Approach
Acceptance of coexistence with environment	Collaborative efforts valued
Communication	Nonbureaucratic organizational structure (e.g., project groups, flat structure)
Ability to communicate with more than one culture	Time
Variety of communication modes and styles utilized (i.e., oral traditions, storytelling, use of symbols, silence)	Flexibility in time schedules (e.g., staggered work day, job sharing)
Multilingual	Holidays
Language reflecting fewer military and competitive metaphors	Diversity of religions/activities recognized and celebrated (e.g., Kwanzaa)
Status and Power	Thinking Styles
Power distributed equitably throughout system	Metaphoric
Belief that shared power enhances everyone's power	Overlapping boundaries recognized
Advancement and recognition based on diverse perspectives one brings to situation	Global
Belief that differing styles and modes of operating can obtain same or better results	Qualitative and quantitative research methods
Blurring of gender role boundaries	Religion
Profit motive not sole measure of success	Life viewed in many ways (e.g., generative, cyclical) other than linear and finite
Less emphasis on aggressiveness	Aesthetics
History	Value in life transitions
All American cultures represented	Diversity represented in art and architecture
Family Structures	Cooperation
Single parent families	Win/win situations
Extended family involved in child rearing	Consensus
Lesbian parenting	Action Orientation
Same-sex life partners	Coexistence with nature
	Lateral changes viewed positively
	Small is valued

awareness training currently conducted at many colleges and universities that focuses on individual awareness and education must proceed to more advanced stages of intercultural communication, group awareness, and systemic change.

Implications

In addition to the human rights and moral purposes inherent in the multicultural movement, student affairs initiatives toward awareness and change in the structure of the university serve a practical purpose. As universities become more multicultural, they also become more effective, highly productive institutions where all members are affirmed and fulfilled (Katz, 1989). Heterogeneous institutions with varied perspectives encourage more creativity, effectiveness, and problem solving. Such institutions are more interesting places to live, learn, and work. The personal expression and achievement possible when all people feel valued within the institution is currently unimaginable. As all members of the college are free to express their individuality,

personal styles, and culture, all involved can reach a level of success and achievement for themselves as well as the institution.

Student affairs educators have the capacity to profoundly influence the initiation and fulfillment of multiculturalism within their areas of responsibility as well as throughout the campus as a whole. Through management of major programs on campus (e.g., residence life, financial aid, campus activities), profound influence on the choices of university symbols (e.g., major speakers, leadership awards), and input, if not decision making, about cultural representation in everyday campus life (e.g., staff hiring, dining hall food, student union decor), student affairs staff have significant windows of opportunity to influence and shape a multicultural campus environment.

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On th

The Impact of
Program on t
Freshmen and

Robert B. Young
Department of Ed
    Leadership
Kent State Univer
Kent, Ohio

Gregory Rogers
Student Affairs R
Kent State Univer
Kent, Ohio

This report upda
of the Early Ad
(EASS) on the a
Kent State Univ
that the program
academic succ
Backer, & Rog
not explore its i

EASS was c
freshman attriti
spring, it offers
registration to
been admitted t

METHOD

Procedure

Data were coll
rolled at the uni
3,110 freshmen
Black (4.9%). T
(8.9%) and 894
program.

The predictor
American Colle
EASS participa
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grades and on s
low academic p

Journal of Coll

DERALD WING SUE, Ph.D.

MULTICULTURAL ORGANIZATIONAL DEVELOPMENT
Moving The College Toward Multiculturalism

"Impressively, Derald Wing Sue is without doubt the most influential multicultural scholar in the United States" (Ponterotto & Sabnani, 1989 Journal of Multicultural Counseling and Development).

WEDNESDAY, APRIL 21, 1993

10:00AM - 5:00PM

LOCATION: CAB 110

PREREGISTRATION is required for this intensive, day-long workshop. TO REGISTER for this free workshop, contact Student Activities Office, CAB 320, extension 6220.

SPACE IS LIMITED

Hearing impaired services available upon request.

Co-sponsored by: Student Activities Office, Dean of Students Office, and Office of The President.

Weds   Charen Blankenship

Derald wing Sue

① what is our world view

② admire
    is there such a thing as an
    African American W.V.

    does culture affect the way
    we perceive the world

    if we assume others share our
    W V, we may be guilty of
    oppression

③ Develop cross cultural comm.
    strategies.
    Different styles
    relate to affect - feeling style
    "   to

    non verbal-
        e.g. eye contact - note listening
   n. am. - avoid eye contact
   asian - "   out of respect to speaker

    awareness of my w.v.
        others "
    Develop interact skills w/ others

Sue - born Portland, Or

internalized oppression
education system
language is the carrier of ones culture

Evaluation

Name_____   ext._____

Strengths of Presentation:

Weaknesses of Presentation:

Other Comments:

felt ashamed because told not to
speak Chinese

~~blabla~~ has lead to identity problems
in non-white cultural groups.

1947   Afro american couple research
Kint Mamie   w/ black + dolls.   white
Clark   good / bad
              which is more like you
   A.A. made to feel ashamed, a barrier

   1969 Hrabat Grant
        what went on
his daughter:
① differences linked to race are considered
   deviant
② forces manifested in educ. system
   reflect larger society — powerful impact.

   well intentioned
        But.....   Bausht lomb Science
Counselor you can win award
   Your people are good at math — felt trapped
        Stereotypes — took math, science
he avoided liberal arts, humanities
he believed he couldn't handle them.
But he took psychology —got an A

well ~~antifot~~ intentioned doesn't make us
   immune from biases

① Become aware of ourselves
     then we can work on
   biases

   curriculum ^{Oregon} — some degree of alienation
       was present.
   some courses: never anything about
       contributions from Asians. When
       they did study Asians, it was
       Asians in Asia. He felt alien —
   not a part of campus.
   invalidated
       foreigner in own land — communicated
   in many ways.

   Clustering —
       what bothers you that racial groups
       cluster? Fear, paranoia, separating,
       why do you expect them to come to you?
       why do we find cultural groups clustering

       All humans have a need to practice
         & validate culture.
fac mtg:
     World view is not understood
       Be so careful. vigilant. misinterpret
   non-verbal
       many Wh students don't realize
         they are constantly validated

   Campus provide cultural nutrients

① Become aware of ourselves —
than we can work on
biases

multiculturalism — some ideas of education
are present.

some issues: Know anything about
contributions from Asians, when
they did study Asia, it was
Asians in Asia. He claims —
not a part of America.

invalidated
foreign in own land — communicated
in meaning group.

Clustering —
what 'bother you that racial groups
cluster? financial support,
why do you expect them to come to you?
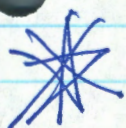why do we send cultural groups clustering

all humans have a need to practice
& validate culture.

(cont.)
world view is not understood
Be so careful — vigilant — misalignment
non-verbal
⚡ Many UN students don't realize
they are constantly validated

campus provide cultural substructure

(4)

demographics

(a) current immigration
   70% are people of color
(b) differential birthrate
   people of color have higher
      number of births per
   mother
   Caucasian 1.7 per mom
   Af am   2.4
   Mex am   2.9
   Viet   3.4
   Hmong   11.9

World view - his parents believe he is
   selfish.

Educ System — based on individualism
               pscho-social unit)
   Culturally ──────────────────────
      unit.   family is psycho social

White "How are you"
Asian "How is your family"

Dissertation done individ measure of
         individ —— this is a world view.
   cooperative education

What are implications
   by year 2000   45% of students racial
      minorities
   By 2010 whites will be numerical minority

Demographic

(a) cultural immigrants.

(b) differential birthrate.

World view - this private beliefs he is seeking.

Educ. system - based on individualism
                socio-social unit
culturally -

Asian   "How is your family?"

Dissertation done individual measure of
individ.   Ind. is a world view.
         acquisitive education

What are expectations?

There has never been a truly
multicultural society.

By the time baby-boomers (1946-1961)
~~retire~~ retire majority contributing
to S.S. will be racial minorities

75% of those now entering workforce
are minorities & women.

business has changed moreso than
education - e.g. asian yellow pages

reason 2 | need to become concerned ab men

Socio-political reality need
no one is immune from inheriting ~~#~~ bias
educ. represents 1 means we can
socialize
are these inst. culturally ~~&~~ biased
do they reflect social reality.

even tho
TESC mostly because most of us who leave here
white   will go into ~~not~~ multicultural ww.

how can we prepare to be global citizens
larger society reflects biases - Vincent Chin
Jimmy the Greek Snyder

Alters nature of race relations
color approach for - wh makes you different
from . A lot of racial interactions

inability to understand world view.

his wife —
    reading teacher
    portrayal of asians in books
    very few books
    when they did — extreme stereotypes
    racial min can go through educat
    system and not see themselves
    represented.

When they are — pattern is deficient
    lack right genes — lack abstract
    reasoning

Book — The culturally Deprived Child
instead of blaming genes blame the
culture.
    Portrayed in negative fashion
    ~ Ted Koppel — Al Cappanis) both were ~~fired~~
                                   · fired

study 1920's — tested reflexes w/
(N.A), Wh, Black. Reflexes of B are faster
    faster

Blacks are intellectually inferior but excell
    Powerful stereotype   at sports, music

counselor * should not treat minority
clients unless they have specialized
training

J. D

C. compliant university
    allow min.
        however, don't change
            culture, goals policies

administrators, fac.
            admission of min. may reflect
at lower ⟍ % of population but graduation
levels   ⟋ poor.

            Reactive

D. The A. A. Univ.   students, staff
        active recruit of minorities
            attempt to eliminate attitudes
        must conform • to norms of campus
            strong AA statement
        pro active

11:30 a.m.

Why can't we as human beings
be concerned about diversity
because it is the right thing
to do.

race, culture + ethnicity is a
part of each + everyone of us.
important to infuse multiculturalism
in every course.

11:40 am. counseling psychologist — article in
journal
role of wh researcher in multicultural
counseling

"oriental" is a white definition
he is asian
Derald
tries to be as non defensive as possible
"h.z cover as opposed to cover up." ?

"Do you allow others to define what
your whiteness is all about?"

Prentice Hall — wont publish
educ. system
left brain — linnear, analytical
right brain   many other cultures.
Native American

3rd grade — curric. changes to right
brain

Dissonance
    forced to deal with whiteness

Rodney King — many wh moved to
dissonance stage.
Reconize bias — ~~tsc~~ of being ostracised
from own group.

Fear of raising voice in dissent — Others
may ~~criticize~~   fam
mobilize don't want to   members
~~use support system~~

"dm note like oth whits
dm an enlight male
my f°
    I don't have anything
against inter-racial relationships
but what about the children.

Non discrimin~~ato~~ary/ units /Transition
① Sincere desire ~~my~~ majority unfair
adv. w/o changing univ. culture
symbolic, not integrated, gesture

② Focus on AA prog EEO
numbers ~~s~~stressed

③ make env — ess hostile

assimilate into culture _____ is that native americans
who has po

○ Organization Application

pm assumption

① racism permeates life

② whites, non are socialize society
  inherit attitu attitudes, beliefs, biases

③ org perceive themselves,

④ org define self in multic manner,
  define wholeness in non defensive
  manner

Levels stages of Whites are as much victims
conceptual ① Conformance org as people of color. No one
tool for ② Dissonance wants to be born this way.
understanding ③ Resistance We are as much victims
  Immersion
④ introspection
⑤ integrative

[conformance]

① wh persons bel, euro centric
  minimal awareness of themselves/
  cultural. hold stereotypes w/o seeing
  wh superiority/ min inferiority
  one culture is superior

Reagan - Native american - perhaps we should
  not have "civilized" them
  We take interpreters
  Japanese come here & can speak English
physical features - wh are desirable
min promiscuous, wh race polluted
  ⊗ child black/wh considered black

.25 Native American - legal N.A.

Maintain separation

blame the victim
because blame on internal attributes
~~on~~ when external factors are
not acknowledged
be aware~~,~~
  it's a minority problem
min inability to assimilate
~~Lost~~ Min.
"when I relate to you I don't see
  you as asian american"
"some of my best friends are"
"how come min cluster together."
deny inconsistencies
Organizational

Monocultural / Ethnocentric
① explicit exclusion of ~~women~~ min.
② policies, practices, etc.

a. <u>Exclusionary</u>   b. ~~exclusive~~ "the club"
will not admit   over+
                              stops short of discrim.
because of ~~race~~,
gender.

Multicultural Education

Promotes the recognition, understanding
+ acceptance of uniqueness,
interdependence, + cul. dev.
w/in a pluralistic society

Gives all students opp to "see
themselves" in the curriculum
in both realistic + positive ways
or on continuing basis

refers brodly to the many
cultural groups

change comes from conflict + resolution

Liticia — retoric at one stage
reality

Multicultural Education

Promotes the recognition, understanding
+ acceptance of convergence +
interdependence + our div.
Begin a pluralistic society

Gives all students opp to "see
themselves" in the curriculum
in both realistic + positive ways
or an enriching lived

range broadly to the curr.
cultural group

change comes from conflict + resolution

latino — interior at one stage
reality

Develop an Action Plan

1. ID major barriers to incorporating diversity into university

2. ID major areas where intervention should take place

    recruit
    retention
    curric
    structure
    climate

3. assess the stage of multicultural development

4. Determine changes that can be realistically received.

5. Develop short & long term action plan to implement diversity. (include personal, unit goals, as well as outlining specific

Major barriers

(1) Barriers

money
unavail of approp textbooks
racism, sexism
misconceptions of what Evergreen
  is about
People are defensive to.
not comfortable ident w/ min.
  group — fear being ~~being~~ singled
  out again.
fear of not being politically
  correct.
communication is not clear
suppress because of fear

Unwillingness to be uncomfortable

mistrust

fear { hold back for safety + acceptance
       when racist remark

(2) major areas intervention ~~take place~~

recruitment
X [retention
    communication
X [community awareness
    sense of community
X [way displayed in catalog is
    not congruent w/ way it is
    also community is negative

Provide programs that support multiculturalism
most programs are targeted $ at one
group + not multic.

How much do groups encourage
that integrates) eg woman partic
in mens group

(2)   Do we set ourselves up
      for segregation

      Share cultural info w/ others

      multicultural center where
      we could learn about other
                Share
      Cultures

            stage
(3)   What does m.c. mean?
How is ~~Does~~ it ~~#~~ validated

      Exclusionary — — — — — A.A. level

changes (4) X   [Respect Differences
             \ Social Contract
               \ more culturally sensitive
      Training
      Faculty / Staff

      Show + Tell

      Food

    X [Orientation
           students / fac / staff

More Academic Prog | Diverse cultures

Implementing M. C.

1. Must come from the top

2. contributions must be included in curriculum and instructional materials (not add on)

   do massive planning

3. Knowledge base must be developed which is multi-cultural in scope.

4. empower staff to implement diversity goals through inservice and staff development programs.

   - should tr sessions be required?
   - new faculty - hook when new. inservice before

5. provide access to support staff, couns., personnel so who are sensitive to the "minority experience"

6. Recognition of difference as they relate to learning styles and teaching styles.

7. creativity art

8. improve campus climate

Dev & implement

⑨ plan
  oversight team
  policy statement
  objectives
  time lines

⑩ Develop personal goals
  to confront own biases
  & prejudices (between all
  non whites ≠ vs nonwhites

⑪ acct & reward system
  which recognize &
  value diversity
  eg. perf. eval.

  reward dept head for # of new
  faculty of color.

Mono cultural | Nondiscrim | multi cultural
Ethnocentric | Transitional | Synergetic
Conformance
Dissonance
Resistance dmmersion
Introspection
integrative

Exclusionary - Exclusive - Compliant -
affirmative Action - Redefining

CRITICAL INCIDENTS IN CROSS-CULTURAL
INTERACTIONS: TRAINING MANUAL[1]

by

Derald Wing Sue, Ph.D.
A Psychological Corporation

Critical incidents have been shown to be effective means of highlighting and illustrating crucial issues/concerns likely to arise in certain characteristic situations. Such incidents are useful for training and evaluation purposes because they require people (a) to accurately identify the factors operating in the situation, and (b) to suggest possible solutions that may be taken. In the following pages you will be exposed to a number of cross-cultural situations that involve people from different cultural/racial background. Each case is briefly described in some counseling, educational, or mental health framework. Your task is to do three things.

1. First, identify as many cross-cultural issues in the case vignettes as possible. Do not stop with one or two! We are interested in your ability to see the situation from as many perspectives as possible. In most cases listing your answers with brief elaborations is all that is needed.

2. Second, identify as many possible value differences between the interaction and the characters, or the values of the characters and institutions. For example, restraint of strong feelings may be highly valued by certain Asian groups, but not by many Anglo Americans. A possible value conflict may arise between individuals from each group. Conflicts can also arise between an individual and institution, or another society. In this case, institutional and societal values need to be identified. Again, listing these conflicts with some elaboration to clarify your analysis is all you need do.

3. Third, we are asking you to commit yourself to a course of action in each case vignette. Address yourself to what you would do, how you would do it, and why?. In other words, we are interested in your goals, approach, and rationale.

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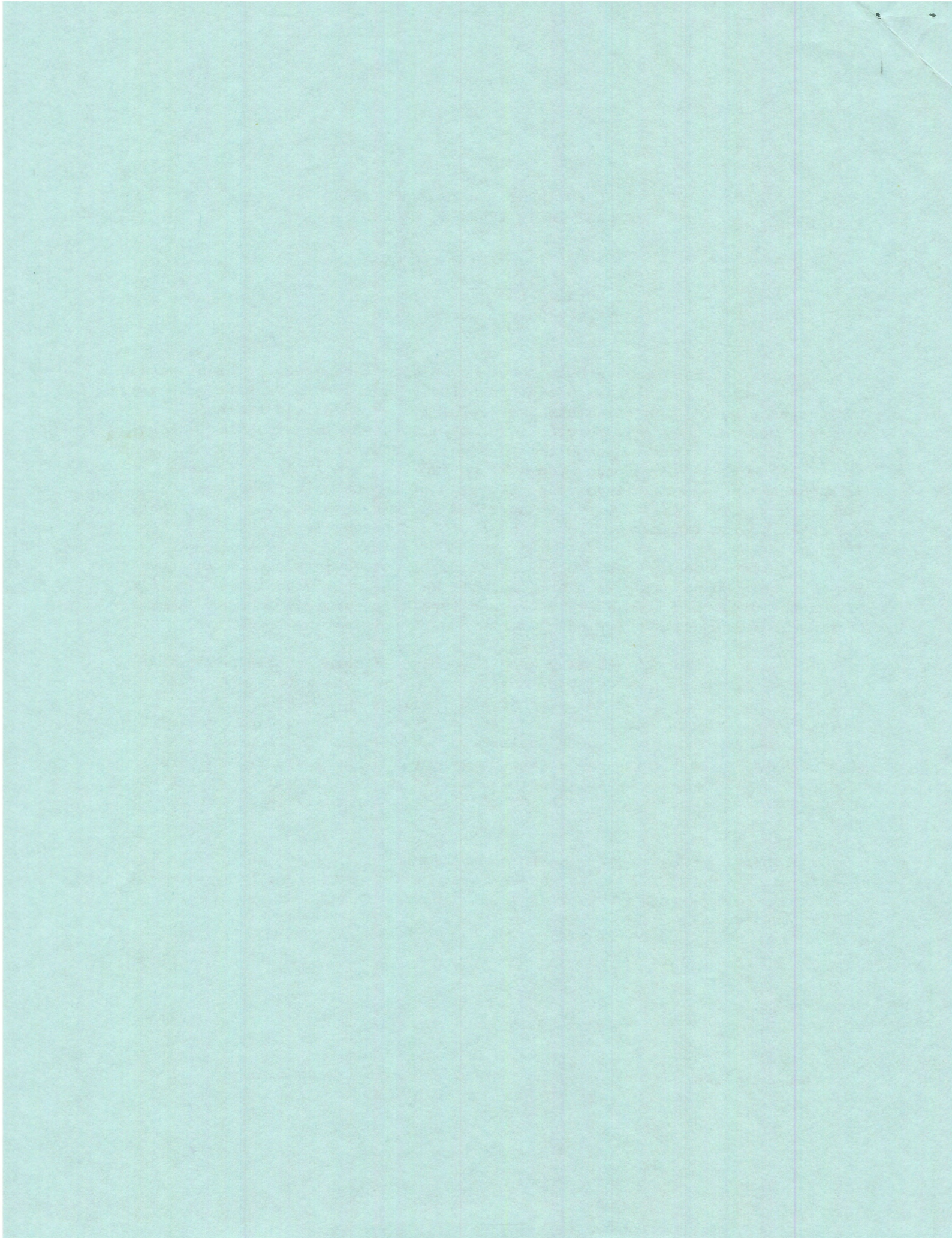
1. THE LANGUAGE "PROBLEM"

Mr. Bill Smith, a teacher of English, was having difficulty with many of the minority students in his section. Several of the Black and Hispanic students had done poorly in an essay test, and he was concerned about it. Mr. Smith had always emphasized to his students that learning proper English was vital to success in this society. Part of the minority students' problem was the constant emphasis on bilingual programs. It prevented them from acquiring the necessary language tools to succeed. Unless Hispanic students were able to overcome their Spanish-speaking background and Blacks get off their ridiculous "Black language" trip, they would always occupy the lower rungs of the ladder.

An especially poignant example of the "minority problem" occurred in his classroom one day. A Black student was having a casual conversation with another when the teacher overheard the student say, "What it is, man?" Mr. Smith immediately corrected the student by saying that the proper form was, "What is it, man?" Both students appeared offended and stated that they (a) knew what they meant, (b) were speaking Black language, and (c) were not interested in "White man's" talk. The teacher became angry and lectured the two on how their perverted form of English would doom them to failure. "You're not in Africa! You are in America, and in America we speak English. No wonder you people always do poorly in school."

Questions

1. Shouldn't minorities in the United States learn to speak "good" English if they want to succeed in this society?

2. What effect does the teacher's beliefs have upon minority students (self-image and self-esteem)?

3. Did Mr. Smith misunderstand the phrase, "What it is, man?" Is there such a thing as Black language?

4. If minority students are at a disadvantage in high school English courses, what can be done to rectify this inequity?

5. Where does responsibility for change lie? With the teacher? With the minority students? What needs to be done in this case?

8. FAIR GRADING

Many minority students are at a disadvantage when competing with White students for higher grades. Most White students are accustomed to the grading system, objective and essay exams, and are more fluent in standard English. In addition, minority students must often contend with the cultural adjustments inherent in a predominantly White university.

While these factors are not directly related to the student's academic performance, they certainly have an effect. Some well-meaning faculty, who are aware of this inequity, attempt to compensate for it by giving minority students higher grades than their work would ordinarily merit; other minority students sometimes use this argument in trying to have their grades changed. Other faculty feel they have no choice but to hold *all* their students accountable for the same level of academic achievement.

An example of this situation occurred recently with a Hispanic student who received a failing grade in her course. She was a freshman student already on academic probation. An "F" would result in having the student dropped from the university.

The student went to her professor asking to receive a "C" or "D" in the course. The student believed that she knew the material even though she did badly on both exams. The professor refused to change the grade unless the student had a legitimate excuse.

As a result of the impasse, the Hispanic student's EOP advisor interceded on her behalf. The male counselor explained that the new student was having extreme difficulties adjusting to the university, that she had come through the university's affirmative action program, and that she needed more time to work out these adjustment difficulties. Although reluctant at first, the professor offered the student the option of (a) withdrawing retroactively even though the deadline had passed, or (b) doing extra work to elevate her grade.

Questions

1. Did this minority student get more help than a White student might have received under similar circumstances? If yes, how can it be justified?

2. Should minority students receive "special treatment" in helping them adjust to university requirements?

3. What were the other alternatives that could have been followed by the minority student, EOP advisor, faculty member, or faculty adviser?

4. Why do you suppose the student didn't seek out help earlier than she did, and how would you encourage minority students to seek help?

5. If you had the power to determine the course of action, what would you have done? Why?

9. WINNING ISN'T EVERYTHING—IT'S THE ONLY THING

Janet Myers was having problems with Johnny Lonetree and Peter Echohawk, two American-Indian students in her class. They did not appear unintelligent, but were quite withdrawn, sullen, and passive. What irked her most was their tendency to always appear late, thereby interrupting her lectures. They seldom participated in class and when called upon would make irrelevant and tangential contributions.

Because Ms. Myers graded on contributions and discussions from students, both Johnny and Peter did poorly in point accumulations. Even her attempts to explain the "bell"-shaped curve to them for grading failed to change their lack of involvement in the course. The point totals and grades were always posted in a notebook open to student inspection.

Ms. Myers knew the two students would fail unless a miraculous change occurred. The next half of the course consisted of a series of debates among "hypothetical philosophers" role-played by groups of students. For example, the class would be divided into teams representing philosophers like Aristotle, Socrates, Plato, and so forth, who would debate each other over issues of life. Scores obtained by teams were dependent upon an individual student's being able to win a point over his/her classmate counterpart. Perhaps Johnny and Peter will be able to do better in this method of learning.

Questions

1. What American-Indian cultural values may be in direct conflict with educational values?

2. How would you characterize the teaching method by Ms. Myers? Is it representative of our education system?

3. What form of teaching might the teacher consider that would be more consistent with American-Indian values?

4. What responsibilities should professors and our education institutions exercise to provide alternative methods of learning in our pluralistic society?

5. If you could devise a culturally sensitive educational approach for American Indians, what would it consist of?

11. WHO'S TO BLAME

Felix Sanchez is a second-generation, 19-year-old freshman attending a major university in northern California. He is the oldest of five siblings, all currently residing in Colorado. Felix's father works as a delivery driver for a brewery, and his mother is employed part-time as a housekeeper. Both parents have worked long and hard to make ends meet and have been instrumental in sending their eldest son to college.

Felix is the first in his entire family (including relatives) to have ever attended an institution of higher education. It is generally understood that the parents do not have the financial resources to send Felix's other brothers and sisters to college. If they are to make it, they would need to do it on their own or obtain help elsewhere. As a result, Felix found a part-time job without the knowledge of his parents in order to secretly save money for his siblings' future education.

During the last two quarters, Felix has been having extreme difficulties in his classes. Felix's inability to obtain grades better than C's or D's greatly discouraged him. Last quarter, he was placed on academic probation and the thought of failing evoked a great sense of guilt and shame in him. While he had originally intended to become a social worker and had looked forward to his coursework, he now felt depressed, lonely, alienated, and guilt-ridden. It was not so much his inability to do the work, but the meaninglessness of his courses, the materials in the texts, and the manner in which his courses were taught. Worse yet, he just could not relate to the students in his dormitory and all the rules and regulations.

At the beginning of his last quarter, Felix was referred by his EOP adviser to the university counseling center. Felix's counselor, Mr. Blackburne, seemed sincere enough but only made him feel worse. After several sessions, the counselor suggested possible reasons for Felix's inability to do well in school. First, it was possible that he was "not college material" and had to face that fact. Second, his constant "sacrificing" of his time (part-time work) to help his siblings contributed to his poor grades. Third, Felix's depression and alienation was symptomatic of deeper more serious intrapsychic conflicts.

Questions

1. In what ways may the counselor be blaming Felix (as an individual) rather than external forces as the cause of his problems?

2. How may teaching styles, material and text used, and so forth, be the source of Felix's feeling of loneliness, isolation, depression, and meaninglessness?

3. How may institutional rules and regulations clash with concepts of "personalismo?"

4. Is the counselor perceiving traditional Hispanic family obligation as a source of deficit? What evidence do we have of this, and what effect might it have on Felix?

5. If you were the counselor, what course of action would you take? Why?

14. DORMITORY LIVING

In many ways the dorm provides an ideal atmosphere for maximizing the nonformal educational experiences for White students through conversation and contact with international and minority students. In many cases, however, dorm living presents its own serious problems for the student's adjustment. The setting may be too radically different from back home for the student to make the adjustment. The dorm food may be unacceptable, either for religious reasons or because it is simply too different from the food back home. Sometimes students cook in their rooms, which is usually not encouraged by the dorm. Some students make other adjustments to improve dorm living for themselves, but in some cases the student becomes even more intensely lonely in the midst of bustling dorm activity around him/her. Often the minority or international student responds not by seeking counseling, advice, or help, but by withdrawing and seeing few persons. The student will sometimes almost drop out of sight and not even be noticed in his or her absence by the very busy students around him/her.

A White U.S. male student rooming with a Laotian immigrant in a university residence hall went to the resident advisor requesting a room change. The Laotian student had already had two previous roommates who had moved out, so the advisor was very concerned. The Laotian student was always having persons from his home country come in to eat strange-smelling food. They would cook in the room and then talk for hours each evening in their own language. The U.S. student didn't want to hurt his roommate's feelings, but it was impossible to live or study in that setting. He couldn't get used to the weird-smelling food and did not understand the Laotian language. The White student felt that the Laotian students were occasionally talking about him, and he became irritated and angry. Every time he tried to get a conversation going with his roommate, there would be awkward and embarrassing pauses since the roommate was normally very quiet. The U.S. student was ready to give up and wanted to move in with another White student where he would feel more at home. The resident advisor had tried talking with the Laotian student previously, but he insisted that everything was fine.

Questions

1. Why might the Laotian student hang onto fellow country persons as friends rather than go out and meet more White students? Likewise, why would the student cook in his room when the cafeteria provided all meals?

2. What possible cultural factors would account for the Laotian student's denial that anything was wrong between him and his roommate?

3. When you see a group of minorities clustered together, how do you react when they are speaking another language? How did the White student react?

4. Is it sufficient for an institution to accept minority students without adequate preparation for the possible impact of this?

5. What educational changes need to be made in order to sensitize students, staff, faculty, and administrators to the impact of cultural diversity?

6. If you were the resident advisor, what course of action would you take? Why?

15. WHO AM I: ASIAN OR WHITE?

Janet T. is a 21-year-old senior majoring in sociology. She was born and raised in Portland, Oregon, where she had limited contact with members of her own race. Her father, a second-generation Chinese American, is a 53-year-old doctor. Her mother, age 44, is a housewife. Janet is the second oldest of three children and has an older brother (currently in medical school) and a younger brother, age 17.

Janet came for counseling suffering from a severe depressive reaction manifested by feelings of worthlessness, suicidal ideation, and an inability to concentrate. She was unable to recognize the cause of her depression throughout the initial interviews. However, much light was shed on the problem when the counselor noticed an inordinate amount of hostility directed toward him. When inquiries were made about the hostility, it became apparent that Janet greatly resented being seen by a Chinese psychologist. Janet suspected that she had been assigned a Chinese counselor because of her own race. When confronted with this fact, Janet openly expressed scorn for "anything which reminds me of Chinese." Apparently, she felt very hostile toward Chinese customs and especially the Chinese male, whom she described as introverted, passive, and sexually unattractive.

Further exploration revealed a long-standing history of attempts to deny her Chinese ancestry by associating only with Caucasians. When in high school, Janet would frequently bring home White boyfriends, which greatly upset her parents. It was as though she blamed her parents for being born a Chinese, and she used this method to hurt them.

During her college career, Janet became involved in two affairs with Caucasians, both ending unsatisfactorily and abruptly. The last breakup occurred four months before, when the boy's parents threatened to cut off financial support for their son unless he ended the relationship. Apparently, objections arose because of Janet's race.

Although not completely conscious of it, Janet was having increased difficulty denying her racial heritage. The breakup of her last affair made her realize that she was Chinese and not fully accepted by all segments of society. At first, she vehemently and bitterly denounced the Chinese for her present dilemma. Later, much of her hostility was turned inward against herself. Feeling alienated from her own subculture and not fully accepted by American society, she experienced an identity crisis. This resulted in feelings of worthlessness and depression. It was at this point that Janet came for counseling.

Questions

1. What negative attitudes and/or assumptions did Janet make concerning her own race? Where do you think they came from?

2. Is there any connection between Janet's hostility toward the Chinese counselor and her associating mainly with Caucasians? Would she prefer a White counselor? Why?

3. Can you apply minority identity development theory in explaining Janet's behavior?

4. What is the cause of Janet's dilemma? Does it reside in her or in the sociopolitical environment?

5. If you were the counselor, what course of action would you take? Why?

18. WHAT THEY WANT IS NOT WHAT THEY NEED!

Supposing that you are a newly hired White counseling psychologist at a large public university working in their counseling center. It is nationally known as a fertile training ground for interns doing work in the area of socioemotional problems. The orientation of the center is heavily clinical (personal/emotional counseling) and uses the traditional one-to-one counselor-client model. Indeed, you quickly sense that a status hierarchy exists among the staff. At the top of the pecking order are those who do predominantly clinical work and at the bottom are the educational/vocational counselors. While the university is comprised of 10% Asians, 7% Blacks, and 2% others, very few Third World students are ever seen at the service.

One day, a Black student is given an appointment with you. He appears guarded, mistrustful, and frustrated when talking about his reasons for coming. He talks about his failing grades and the need to get some help in learning study skills or some advice about changing majors. Being trained in a nondirective approach, you feel both uncomfortable and resentful that he is demanding advice and information from you. You do not feel that your role is as an information-giver or a teacher. You see his attempts and requests as avoiding responsibility for making decisions. Instead, you decide to focus on his feelings and help him clarify them.

As taught by your professor, you begin to adroitly reflect his thoughts and feelings. As the hour progresses, you can sense an increasing tension between the two of you. When you decide to reflect his apparent tension and feelings of antagonism, the Black student angrily retorts, "Forget it, man! I don't have time to play your silly games." He then abruptly gets up and leaves the office.

Questions

1. What differential impact might the center's traditional one-to-one and clinical orientation have on minority students?

2. Why are minority students not coming to the center? Are the services appropriate or inappropriate?

3. What sociopolitical forces might be affecting the Black student's and White counselor's interaction?

4. What generic characteristics of counseling may be interfering with the session?

5. If you were the counselor, what institutional and counseling changes would you recommend? Why?

A Model for Cultural Diversity Training

DERALD WING SUE

We are fast becoming a multicultural, multiracial, and multilingual society. Such demographic changes are having a major impact on economic, social, legal, political, educational, and cultural systems. For businesses and industries to survive, they will need to meet the inevitable challenge of cultural diversity. A model for incorporating cultural diversity in organizations is presented. The model is based on a 3 × 3 × 3 matrix, which analyzes an organization's functional focus (recruitment, retention, and promotion), barriers (differences, discrimination, and systemic factors), and cross-cultural competencies (beliefs/attitudes, knowledge, and skills). Although it was originally developed for business and industry, the model seems to have usefulness in application to education and mental health organizations as well.

Estamos llegando a ser rápidamente una sociedad multicultural, multiracial, y multilingue. Estos cambios demográficos han tenido un gran impacto en los sistemas económico, social, legal, político, educativo, y cultural. Para que los negocios e industrias sobrevivan, necesitarán enfrentarse al desafío inevitable de la diversidad cultural. Se presenta un modelo para incorporar la diversidad cultural en organizaciones. El modelo se basa en una metriz 3 × 3 × 3 que analiza el foco funcional de una organizacion (reclutamiento, retención, y promoción), bloques (diferencias, discriminación, y factores sistémicos), y competencias inter-culturales (creencias/actitudes, conocimientos, y habilidades). A la vez que se desarrolló el modelo originalmente para negocios e industria, se vio que el modelo también tiene utilidad para aplicarse en organizaciones educativas y de salud mental.

Recently, renewed interest in the role that counselors and psychologists may play in the world of work (business and industry) has surfaced in several major publications. *The Counseling Psychologist* (Vol. 10, No. 3, 1982) devoted an entire special issue ("Counseling Psychology in Business & Industry") to the topic discussing how counselors may apply their unique skills to this target population. In addition to discussing the roles and relationships that counselors may develop in organizations, Osipow (1982) and Toomer (1982) analyzed barriers that have impeded the counselor's involvement in business and industry. Likewise, two issues of the *American Psychologist* (February, 1990—"Organizational Psychology," and October, 1990—"Stress in the Workplace") made a strong case for psychologists to become involved in occupational health and aid organizations to cope with the enormous changes occurring in the nature of work and the work force (Keita & Jones, 1990; Millar, 1990).

Perhaps no area is experiencing more rapid changes than in the area involving characteristics of our workers. Our work sites are fast reflecting the fact that we are becoming a multicultural, multiracial, and multilingual society (Johnston & Packer, 1987; Offermann & Gowing, 1990; Sue & Sue, 1990). Already, 75% of those entering the United States (U.S.) work force are minorities and women. By the time the so-called "baby boomers" retire (those born between 1946 and 1961), racial-ethnic minorities will be the major contributors to social security and pension plans. With the declining birthrates of White Americans and the relatively higher rates for racial minorities, we are not only becoming an older population, but one in which the complexion of the country is truly changing (Johnston & Packer, 1987). Couple this fact with the number of immigrants from Pacific Rim and Latin American countries, and it becomes clear that White Americans will become the numerical minority within the next 20 or so years.

These demographic changes will have major impact upon our economic, social, legal, political, educational, and cultural systems. As counselors involved in organizational change, we will need to face and convince others about the inevitable challenge of cultural diversity. Although the tasks for counselors in educational and mental health settings are slightly different than those for their business and industry counterparts, there are enough similarities and overlap for each to learn from one another.

For example, the diversification trend means that professional counselors and other mental health service providers need to (a) increase their cultural sensitivity, (b) obtain greater knowledge and understanding of various racial-ethnic groups, and (c) develop culturally relevant counseling strategies (Sue, 1990). To accomplish these goals, several things need to happen. First, counselor education programs need to do a better job of recruiting, admitting, and supporting minority counselor trainees (Atkinson, Morten, & Sue, 1989). Yet, surveys of graduate programs continue to reveal that ethnic minorities are underrepresented (Atkinson, 1983; Parham & Morland, 1981; Russo, Olmedo, Stapp, & Fulcher, 1981). Second, it has become quite clear that nonminority mental health providers also need to be trained to work with culturally diverse clients. Both the American Psychological Association (APA) and the Association for Counseling and Development (AACD) have developed training standards that incorporate cultural diversity. Yet, these standards are only slowly being implemented in programs. Last, traditional counseling practice that uses the one-to-one therapy role has been seriously criticized by minority individuals as being culture and class bound. It assumes that the problem resides in the individual (Sue & Sue, 1990). Counselors need to get out of the office to meet clients in their own home environment (outreach) and to learn that many problems encountered by the culturally different individual reside in institutions. Thus, counselors must learn to intervene in the system (institutions) and act as change agents.

The task of this article is to present a model for diversity assessment and training. It looks at the levels of organizational intervention, the barriers to multicultural change, and the ways of incorporating multicultural competencies in organizations. Although developed primarily in application to business and

industry, it seems to have equal validity for organizational change in other settings as well.

THE CHALLENGE OF CULTURAL DIVERSITY

Industry exists for different reasons (products or services) but always for profit . . . . Counseling psychologists have tended to shy away from profit statements. Yet, in order to be accepted and have a function in industry, such a perspective must be at least acceptable and, to some extent, promoted. We must be willing to accept the view that profits, humanely obtained, are an integral part of our society. (Osipow, 1982, p. 19)

No statement better summarizes the issues facing the counselor or psychologists working in business and industry. Although the values and ethics of industry may not be shared by those of the counselor, profits drives a business; and profits may provide the fuel for change in the workplace (Beer & Walton, 1990; Foster, Jackson, Cross, Jackson, & Hardiman, 1988). Businesses and industries need to be convinced that their survival depends on how they manage cultural diversity. Likewise, schools, mental health institutions, and our professional societies cannot continue to ignore the diversification trend. Will we compete with only a dwindling portion of our traditional human resources, or will we face the challenge and learn to deal with a diverse population? To be successful and competitive, organizations need to address the following issues.

1. The labor pool in the USA (United States of America) is shrinking. To attract and retain new workers, businesses will have to reach out to employ people of different cultures and color. As a result, old definitions of "fit" in the workplace will have to be drastically altered (Goldstein & Gilliam, 1990).

2. At this time, the USA minority marketplace equals the GNP (gross national product) of Canada. The minority market now purchases more goods and consumes more services than does any USA trading partner (Adler, 1986; Foster et al., 1988). By the year 2000, it will represent 25% of the market. To tap into such a vast market means a culturally sensitive approach on the part of companies. A company that values diversity and employs a diverse work force retains a competitive edge.

3. The majority of large corporations is no longer bound by national boundaries. Many corporations derive increasing profits from outside their home country in the international marketplace (Adler, 1986; Beer & Walton, 1990). Yet, American businesses seem ill-equipped to deal with the diversity and complexity of a global economic world. Organizational behavior differs from country to country, and such lack of understanding can lead to major blunders and losses. The manager or worker in a multicultural world and society will need special skills and sensitivities to conduct appropriate transactions.

4. Companies will need to value diversity. This goes beyond hiring minority employees at the lower levels of employment. A "glass ceiling" often exists for women and minorities preventing advancement and promotion to higher levels (Morrison & Von Glinow, 1990; Sue, Sue, Zane & Wong, 1985). Unfortunately, we have the greatest diversity at the lower levels, and need it most at the higher ones. A successful organization will need to review its policies, practices, and organizational structure to remove potential barriers. It will need to create new policies, practices, and internal structures that will support and advance cultural diversity. This means that organizations must be willing to in-clude minorities in decision-making positions and share power with them (Jackson & Holvino, 1988).

5. Valuing diversity is a long-term, ongoing commitment on the part of organizations. United States companies, our schools, and mental health services are often seeking either quick profits or easy solutions. There are no "quick fixes," "magic wands," or simple solutions. Success is directly proportional to the investment of time, energy, and financial resources devoted to the development of a truly multicultural organization. It begins at the top levels of government, business, and industry. Without such support and commitment, organizations may be doomed to failure.

6. It seems that education will be significantly affected. More and more minority students are entering the public school systems. In California, for example, the number of White students dropped below 50% in 1988, and in 1990, statistics reveal that one in four of the students lives in a home in which English is not spoken. Furthermore, one in every six students was born outside the United States. Some of the greatest challenges to our educational system will be how to (a) make the curriculum more relevant to the needs of minority students, (b) deal with differences in learning styles/teaching styles that may affect minority student performance, and (c) clarify communication style differences that may be misunderstood by teachers and counselors.

7. We can no longer rely on ethnocentric orientation in the delivery of mental health services. This bias has been highly destructive to the natural help-giving networks of minority communities. We need to expand our perception of what constitutes appropriate counseling/therapy practice by becoming acquainted with equally legitimate methods of treatment delivered by minority groups like nonformal or natural support systems (Brammer, 1985; Pearson, 1985) (family, friends, community self-help programs, and occupation networks), folk-healing methods (Padilla & DeSnyder, 1985), and indigenous formal systems of therapy (Draguns, 1981).

INCORPORATING DIVERSITY IN ORGANIZATIONS: FUNCTIONS

Training programs on cultural diversity need to be tailored to institutional and individual needs. Organizations possess their own corporate, work, or extracurricular cultures (Schein, 1990). They are also at various stages in their receptivity and implementation of cultural diversity goals (Jackson & Holvino, 1988). Some institutions are primarily exclusionary and monocultural in their focus. Others vary in the degree to which they have moved to multiculturalism. No one universal training package can meet the complexity of multiculturalism in the workplace. Extensive work in this area points to three functions and three barriers in an organization where diversity training, intervention, or both would most likely be helpful.

Recruitment (Labor Pool)

Organizations must reach out to attract minority applicants and expand the pool of workers from which they recruit. How often have we heard the statement, "We can't find enough qualified minorities?" Oftentimes, such a statement reflects bias on the part of the selection process. The implication is that most minorities are not qualified or must fit a White definition fostered by the organization to be considered qualified (Sue & Sue, 1990). Such

attitudes and beliefs on the part of those in positions of power automatically restrict the labor pool and may eliminate many potentially excellent minority workers.

Likewise, repeated criticisms have been launched at mental health institutions for being disproportionately composed of White counselors. The underrepresentation is often used to suggest why minority clients terminate counseling at such a high rate or fail to use traditional services (Atkinson, Morten, & Sue, 1989; Sue & Sue, 1990). Graduate programs have been unsuccessful in recruiting significant numbers of minority applicants because the pool they drew from may have few minority individuals. Counselor education programs with successful affirmative action recruitment efforts need to identify and solicit applications not only from those minority individuals who already have plans to enter but also from potential students who may have ruled out graduate education for less than valid reasons (Atkinson, 1983). We must begin to reach out to those who may settle for a less appealing vocation because of their experiences with an oppressive environment that restricts their outlook on life. Recruitment must be active and well intentioned.

Factors that impede recruitment of minority candidates (e.g., image of the company or school, low representation in the work force or graduate programs, biased recruitment admission and selection criteria) need to be analyzed, and steps need to be taken to eradicate obstacles. This may also mean that companies and universities need to become more involved in the community to change their image and to help develop the pool of workers or students.

Retention (Corporate Culture)

To keep qualified minority workers and students means that a company or university needs to accommodate cultural diversity and make minority individuals feel comfortable at their work sites or educational environment. Minorities must perceive themselves as part of a team whose contributions are valued. Racism, sexism, stereotyping, and discrimination must be minimized. Managers, workers, school administrators, counselors, and teachers need to understand the "minority experience" and feel comfortable in dealing with unpleasant racial-cultural issues arising from a culturally diverse population. To simply recruit more minority individuals without consequent changes in the internal operation of the company or university and its "culture" would result in only misunderstandings, frustrations, and loss of valuable minority employees and students. Ultimately, the competitive edge of the company will be lost resulting in economic failure.

Counselor education programs seem to suffer from their inability to retain minority students once admitted into graduate school. Retention is not only a function of major curricular changes (relevance to the minority experience) but extracurricular as well. Oftentimes, minorities who are the victims of discrimination and oppression may need economic, social, and emotional support not needed by nonminorities. Graduate institutions need to carefully and systematically provide culturally relevant support services.

Promotion (Career Path)

One of the greatest impediments to valuing diversity is the perception by racial-ethnic minorities that for them promotion

and advancement in an organization are limited. Equal access and opportunity must be open to everyone regardless of race, culture, ethnicity, sex, sexual orientation, and religion. We can no longer equate equality with sameness. For companies and universities to be successful, they must challenge the "myth of color blindness" and the belief that equal treatment is desirable. Oftentimes, equal treatment can be discriminatory, whereas differential treatment that recognizes differences is not necessarily preferential. Organizations often have great difficulty comprehending this statement. Indeed, the blind application of a single standard to all populations may be unfair. For example, because Asian Americans may be less vocal in unit meetings, they are often denied promotion to management positions (Sue et al., 1985). In U.S. businesses, leadership is often equated with how vocal and articulate a person is in an interpersonal encounter. A verbal individual is perceived as assertive and a leader. To evaluate an Asian American worker's management or executive potential on this criteria may be totally invalid. Promotion of minority workers, then, may dictate a differential approach or standard that is truly nondiscriminatory! Equal access and opportunities may mean treatment that recognizes differential experiences, values, and behaviors of minority populations.

In education, this may translate into a recognition that different styles of learning may dictate different styles of teaching. Although the term "promotion" is used by the business sector, the equivalent term "graduation" is used in education. Admitting increased numbers of minorities may not be productive unless subsequent changes occur in the educational process, which also increases the rates of retention and graduation.

INCORPORATING DIVERSITY IN ORGANIZATIONS: BARRIERS

In addition to the three levels of organizational intervention (recruitment, retention, and promotion), three major barriers to incorporating diversity may be identified: (a) differences in communication styles, characteristics, or both; (b) interpersonal-attitudinal discrimination and prejudice; and (c) systemic barriers.

1. *Differences in communication styles and differences in characteristics of racial-ethnic minorities* are often postulated for their lack of success in the business and educational sectors (Sue, 1990). For example, it is often believed that Asians lack the assertive leadership skills needed to become effective leaders or managers in an organization (Sue et al., 1985); or, that women and minorities have certain traits, attitudes, behaviors, and values that clash with those that achieve success in business and education (Morrison & Von Glinow, 1990). Although studies offer some limited support for this belief, care must be exercised not to "blame the victims." In most cases, it is institutional policies and practices that are at the heart of the problem. Nevertheless, there are times when it seems that minority workers or managers may profit from becoming aware of their social impact on others and/or developing multicultural communication skills. In addition, minority students may benefit from study-skills training, job-interviewing training, and the like. Effectiveness training for minorities (developing communication and leadership skills, helping immigrant workers adapt to the U.S. workplace, understanding merit review, learning stress management, and understanding organization values) may be of immense value in reten-

tion and promotion. Workshops for racial-ethnic minority and female employees or students may include lectures, role-playing, small-group exercises, videotaped interactions, and team building.

2. *Interpersonal discrimination and prejudice* also serve to seriously impair cultural diversity goals. In this respect, White workers and management may believe that minorities and women are less suitable for management roles or positions in the company than are nonminorities and men. Stereotypes that Blacks make "good athletes but poor scholars" are a convenient way to justify not promoting Blacks to decision-making positions (Sue & Sue, 1990). Likewise, teachers and counselors may have preconceived notions (stereotypes) that place minority students or clients in an unenviable position. Discrimination may occur from a conscious or unconscious basis. The latter is especially challenging because the person discriminating may believe he or she is acting in a rational and good-faith manner. Such is the case when a White worker, teacher, or fellow student may tell an ethnic joke in "good humor" and not realize its impact on his or her minority counterpart. Or, during a merit review, a White manager may rate a Hispanic worker as low in leadership qualities because he or she speaks with an accent. Training at this level focuses on interpersonal interaction and attitude and behavior change of White teachers, support staff, counselors, and workers and management. Workshops aimed at consciousness raising, increased knowledge, increased sensitivity, and development of cross-cultural communication and management skills are indicated. Such training needs to be implemented at all levels of the organization from the top to the bottom.

3. *Systemic barriers* may also exist in an organization that mirrors the nature of race relations in the United States. For example, high-status positions are usually White dominated, whereas low-status positions are occupied by minority groups (Foster et al., 1988; Morrison & Von Glinow, 1990). The dominance of White men in management and academic positions poses a structural problem for underrepresented groups because evaluation of minority members is likely to be distorted. The corporate or academic culture may create culture conflicts for the minority person (leading to alienation). Formal institutional policies and practices may maintain exclusion of minorities, and powerful informal liaisons ("old boy's network") may be equally discriminatory. To truly value diversity means altering the power relations in an organization to minimize structural discrimination (Foster et al., 1988). The strategy involves changing structural relations in an organization and constructing programs and practices with the same economic and maintenance priorities as other valued aspects of the company. Multicultural policy statements supporting cultural diversity; formation of pluralism councils to oversee progress in a company; accountability programs that reward diversity; use of role models, mentors, and networks for minority employees; and elimination of racist or sexist language and jokes are only a few of the approaches that companies have begun to explore. Many of these strategies may prove useful for counselor education programs as well. Strong affirmative action statements in "recruiting" literature, hiring minority tenure track faculty, funding educational support services, changing biased admission criteria, and using selection procedures that use cross-cultural experiences as one criteria may prove fruitful.

Figure 1 attempts to illustrate a 3 × 3 design (Functional Levels × Barriers) to ascertain the types of training or intervention that may be most appropriate for the organization. For example, if our goal is to aid minorities in *promotion* and our analysis is that *leadership skills* are needed, then effectiveness training may be called for. If *interpersonal discrimination* in the work force is preventing *promotion*, then consciousness raising or cross-cultural management training for White workers may be dictated. If *retention* of minorities is difficult because of *systemic barriers*, working on the corporate culture (e.g., organizational development, systems intervention) seems indicated.

INCORPORATING DIVERSITY IN ORGANIZATIONS: COMPETENCIES

In addition to the 3 × 3 design used to get a clearer picture of organizational needs, numerous cross-cultural specialists have stressed the importance of training from a competency-based approach (Carney & Kahn, 1984; Corvin & Wiggins, 1989; Sue et al., 1982). Although originally developed for counselors undergoing cross-cultural training, a competency-based approach seems to have equal validity in application to managers, workers, employers, or employees. These multicultural competencies have been adequately described elsewhere (Carney & Kahn, 1984; Sabnani, Ponterotto, & Borodovsky, 1991; Sue et al., 1982) so only a very brief presentation is given here. The competencies are organized along three dimensions: beliefs and attitudes, knowledge, and skills.

1. *Beliefs and attitudes* that workers or counselors have about racial or ethnic minorities may be totally inaccurate and may lead to stereotyping or negativism toward certain minority groups. For example, beliefs that Blacks and Hispanics are intellectually inferior and will not do well in school, or that Asians make good technical workers but poor managers, are good examples of widespread stereotyping that may hinder recruitment, retention, and promotion. Likewise, there is widespread belief among White workers that recent immigrants have taken jobs away from Whites and that they are draining economic resources (welfare programs) from our society. Contrary to this belief are studies indicating that recent immigrants actually create more jobs and contribute more financial resources into our economy than they take away (Johnston & Parker, 1987). It is also important for White employers, workers, teachers, and counselors to realize that they have directly or indirectly benefitted from individual, institutional, and cultural racism. Although no one was ever born wanting to be a racist, Whites have been socialized in a racist society and need to accept responsibility for their own racism and to deal with it in a nondefensive, guilt-free manner.

If a training program is directed toward this domain, then an expansion of awareness regarding one's own culture and the cultures of other ethnic groups is needed. Movement toward valuing and respecting differences, becoming aware of one's own values and biases, becoming comfortable with differences that exist in terms of race and culture, among other characteristics, are built into the training.

2. *Knowledge* encompasses the acquisition of information regarding one's own and the other cultures' values, worldviews, and social norms. Being knowledgeable about the history, experiences, cultural values, and life-styles of various racial-ethnic groups is very important. How do these factors affect Asian American, African American, American Indian, and Hispanic education, achievement, career, vocational choice, and work?

FUNCTIONAL LEVELS	BARRIERS		
	Differences	Interpersonal Discrim.	Systemic Barriers
Promotion/ Advancement (Career Path)	Effectiveness training for minorities & majority individuals	− Consciousness raising − Sensitivity training − Increased knowledge − Cross-cultural counseling, teaching, and management skills	− Organizational development − Systems intervention − Creating new programs & practices
Retention (Corporate Culture)	Effectiveness training for minorities & majority individuals	− Consciousness raising − Sensitivity training − Increased knowledge − Cross-cultural counseling, teaching, and management skills	− Organizational development − Systems intervention − Creating new programs & practices
Recruitment (Labor Pool)	Effectiveness training for minorities & majority individuals	− Consciousness raising − Sensitivity training − Increased knowledge − Cross-cultural counseling, teaching, and management skills	− Organizational development − Systems intervention − Creating new programs & practices

FIGURE 1

Cultural Diversity Training: A Systemic Approach

The greater the depth of knowledge an employer or counselor has about various minority groups, the more likely the company or program will be successful in incorporating diversity. Furthermore, it is important that workers and counselors understand the concepts of prejudice and racism, and the organizational barriers that impede cultural diversity in the workplace.

3. *Skills* involve building the foundation for effective multicultural counseling management and communication. The effective multicultural counselor-manager and worker is able to send and receive both verbal and nonverbal messages accurately and appropriately. What we are dealing with here is communication styles (Sue, 1990). The key words "send," "receive," "nonverbal," "verbal," "accurately," and "appropriately" are important. These words recognize several things about the effective cross-cultural counselor or manager.

First, communication is a two-way process. The skilled counselor and manager must not only be able to communicate (send) his or her thoughts to the client or employee, but he or she must also be able to read (receive) messages from the client or employee.

Second, cross-cultural effectiveness may be highly correlated with the counselor's and manager's ability to recognize and respond not only to verbal but also to nonverbal messages.

Third, sending and receiving a message accurately means the ability to consider cultural cues operative in the setting.

Fourth, accuracy of communication must be tempered by its appropriateness. In many cultures, subtlety and indirectness of communication is a highly prized art (Sue, 1990; Sue & Sue, 1990).

Perhaps equally important is the multicultural counselor's and manager's ability to exercise institutional intervention skills and strategies on behalf of cultural diversity goals. Although being able to intervene at the individual classroom, small-group,

or unit level is important, such activity may be more remedial than preventive. The entire organization needs to develop a human resource management strategy that ultimately affects its culture and organizational structure (Foster et al., 1988). A strong multicultural policy statement, when genuinely implemented, can help in this regard. One that seems beneficial and effective is the following definition distilled from those given by Jackson and Holvino (1988) and Strong (1986).

> A multicultural organization is genuinely committed (action as well as words) to diverse representation throughout its organization and at all levels. It is sensitive to maintaining an open, supportive, and responsive environment. It is working toward and purposefully including elements of diverse cultures in its ongoing operations (organization policies and practices are carefully monitored to the goals of multiculturalism). It is authentic in responding to issues confronting it (commitment to changing policies and practices that block cultural diversity).

Depending on the specific goal or goals chosen, a training package may use different strategies. If the focus is attitudes and beliefs, then exercises aimed at revealing stereotypes or racial-cultural images are addressed. If the focus is on knowledge, then guided self-study, lectures, audiovisual presentations, and interviews with experts or consultants may be indicated. If the focus is on skills, role-playing, communication training, watching cross-cultural interactions, behavioral rehearsal, and analyzing organizational development and goals may be more appropriate. Again, it is important to note that no one method or approach is likely to be effective unless it is systematically geared to the needs of the organization and workers.

The cultural diversity training model shown in Figure 2 is based on a careful assessment of the corporate culture, organiza-
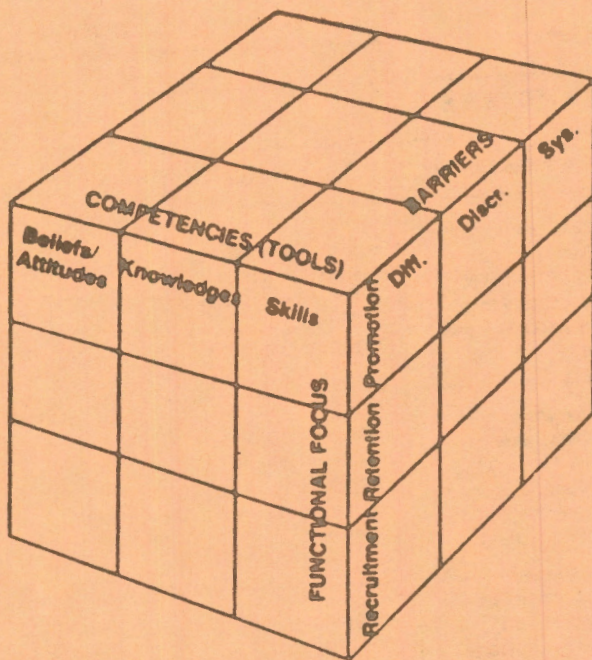
FIGURE 2

A MODEL FOR CULTURAL DIVERSITY TRAINING*
Functional Focus, Barriers, and Competencies

FUNCTIONAL FOCUS	BARRIERS	COMPETENCIES (TOOLS)
1. Promotion	1. Differences	1. Beliefs/Attitudes
2. Retention	2. Discrimination	2. Knowledges
3. Recruitment	3. Systemic	3. Skills

*Developed by Derald Wing Sue, PhD. A Psychological Corporation. (Not to be reproduced without written consent.)

tional structure, and employees using the 3 × 3 × 3 matrix outlined earlier: Functional Focus—promotion, retention, and recruitment; Barriers—differences, discrimination, and systemic; Competencies—beliefs/attitudes, knowledge, and skills. A total of 27 cells can be identified for training intervention. Each cell allows us to develop the appropriate training programs and strategies that will lead to movement toward a multicultural organization.

CONCLUSION

Cultural diversity training, when applied to organizations, is a complex and long-term process. The model being proposed here, though originally developed for business and industry, seems equally applicable to institutions of higher education, mental health organizations, and professional organizations (AACD and APA) as well. There are, however, some major cautions and limitations that need to be considered in using this model for change. First, the cube model presented should be used as a conceptual framework for assessment and suggestions of possible intervention strategies. It should be used in a "wholistic" fashion that integrates the overall goals of multiculturalism. To focus on only a few cells (i.e., Discrimination × Attitudes × Retention) without seeing the global picture may ultimately de-

feat multicultural objectives. Individual consciousness raising without consequent economic-structural-behavioral change may have limited success in the workplace and may actually thwart multiculturalism (Jackson & Holvino, 1988; Sue & Sue, 1990). Second, recent work on White identity development (Hardiman 1982; Helms, 1990; Sabnani, Ponterotto, & Borodovsky, 1991; Sue & Sue, 1990) suggests the importance of incorporating the degree of White racial awareness of the worker, student, or counselor. The trainer is likely to encounter different challenges or resistances depending upon the developmental level of the target population. Last, it is important to realize that any multicultural training program must ultimately contain a strong antiracism component (Corvin & Wiggins, 1989). Moving toward multiculturalism is more than the acquisition of knowledge and skills. If that were not the case, we would have eradicated racism years ago. Our biases, prejudices, and stereotypes run deep and die hard! If we are to truly become a multicultural society, we canno continue to avoid this battleground.

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MULTICUL

The Road
Less Traveled

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TURALISM

A RENOWNED SCHOLAR OF MULTICULTURALISM PROPOSES PICTURING THE UNITED STATES AS A CULTURAL MOSAIC RATHER THAN A MELTING POT ✎ HE CALLS ON COUNSELORS OF MINORITY CLIENTS TO TAKE THE ROAD LESS TRAVELED: TO RISE ABOVE RACISM, EMBRACE ETHNIC DIVERSITY, AND EMPLOY VARIED INTERVENTION STRATEGIES SO THE NEEDS OF CULTURALLY DIFFERENT CLIENTS CAN BE MET

BY DERALD WING SUE > > > > > > > > > > >

Several years ago I heard an interesting tale from a Nigerian counselor who was attending one of my multicultural counseling workshops. The tale, often told to Nigerian children, goes something like this.

A white female elementary school teacher in the United States posed a math problem to her class one day. "Suppose there are four blackbirds sitting in a tree. You take a slingshot and shoot one of them. How many are left?" A white student answered quickly, "That's easy. One subtracted from four is three." An African immigrant youth then answered with equal confidence, "Zero." The teacher chuckled at the latter response and stated that the first student was right and that, perhaps, the second student should study more math. From that day forth, the African student seemed to

withdraw from class activities and seldom spoke to other students or the teacher.

This story gets to the heart of

relationship with one another with known behavior that could be expected to occur when one is shot. Solutions to the problem are based

is the road that traditionally has emphasized the "melting pot" concept and the belief that Western European cultures are superior to all oth-

Ethnocentrism is a road that many white majority people have followed successfully because the rules have been based primarily on their own homogeneous culture ❧ It is a road that has served many well and continues to make them feel most comfortable and secure

some fundamental issues confronting the multicultural movement in the United States. If the teacher had pursued the African student's reasons for arriving at the answer zero, she might have heard the following: "If you shoot one bird, the others will fly away." Nigerian educators often use this story to illustrate differences in world views between United States and African cultures. The Nigerians contend that the group is more important than the individual, that survival of all depends on interrelationships among the parts, and that individualism should be de-emphasized for the good of the whole. The fact that the white child arrived at a different answer may suggest a world view or belief that the psychosocial unit of operation is the individual, that rugged individualism should be valued, and that autonomy of the parts and independence of action are more significant than group conformance.

From the perspective of most teachers in this country, the white student was correct and the African student was wrong. The problem posed by the teacher represents a hypothetical (abstract) situation that requires a literal (task) answer. Our educational system reflects a world view that values linear, analytical, empirical, and task solutions. The African child, however, may have a totally different cultural perspective. To the African student, birds have a

on understanding holistic relationships in the real (not hypothetical) world; and experiential reality is given equal, if not greater, weight than the empirical task being posed.

The multicultural movement in the United States is forcing each and every one of us to consider the cultural perspectives of the many diverse groups in our society. The Nigerian story illustrates several important lessons about multiculturalism. First, there may be no right or wrong answer. Indeed, both students are correct depending on the cultural perspective of each. Second, there is often more than one answer to a problem and, perhaps, more than one way to arrive at the solution. Last, it is clear from this example that a failure to understand or to accept another world view can have detrimental consequences. In this case, the culturally different child may have been made to feel invalidated, to feel inferior, and to feel that being different is unacceptable. When operating in this manner, education and counseling may represent forms of cultural oppression.

COUNSELING
AT THE CROSSROADS

I believe that our society, in general, and the counseling profession, in particular, stand at the crossroads of a major choice. One road, monoculturalism/ethnocentrism, is the road we have always traveled. It

er cultures. It also is the road that gave birth to our traditional theories of counseling and psychotherapy, to white definitions of normality and abnormality, and to the belief that differences are unacceptable.

Monoculturalism and ethnocentrism have sparked the structures, policies, and practices of our present institutions. Many monocultural norms are strongly embedded in our organizations and dictate a narrow band of acceptable values and behaviors that have been detrimental to minority constituents. Ethnocentrism is a road that many white majority people have followed successfully because the rules have been based primarily on their own homogeneous culture. It is a road that has served many well and continues to make them feel most comfortable and secure.

The other path, multiculturalism, is the road less traveled. It recognizes and values diversity. It values cultural pluralism and acknowledges our nation as a cultural mosaic rather than a melting pot. It is the road that challenges us to study multiple cultures, to develop multiple perspectives, and to teach our children how to integrate broad and conflicting bodies of information to arrive at sound judgments.

Multiculturalism challenges us to shed our ethnocentric perspective. It is through this route that we begin the process of developing new structures, policies, and practices

that are more responsive to al
groups, regardless of race, creed, col
or, national origin, sexual orienta
tion, and gender.

For counseling professionals
the road less traveled is not an easy
one to choose. It is filled with many
difficulties, uncertainties, and de-
mands for change on our part and
on the part of our institutions. Yet,
demographic realities do not allow
us to delay our decision. The ever-
richer cast of visible racial and eth-
nic minorities is a major influence
transforming the makeup of our
country. The complexion of the
United States is changing at a rate
unmatched in our history. The
1990 census revealed that, within
the next 20 years, racial and ethnic
minorities will become a numerical
majority, while white Americans
will constitute only about 48 per-
cent of the population.

INCREASING
U.S. DIVERSIFICATION

The diversification of the Unit-
ed States is due primarily to two
trends. First, the current immigra-
tion rates (immigrants, undocu-
mented immigrants, and refugees)
are the largest in this country's his-
tory. Approximately 34 percent of
the entire immigration group is
Asian; another 34 percent is Latino.
Unlike their early European coun-
terparts, these two groups are not
necessarily oriented toward assimila-
tion (the melting pot process); they
may often prefer to retain their cul-
tural heritage. They are bicultural.
This does not mean that they are ad-
verse to incorporating the values of
the larger society.

The second trend prompting
diversification is the aging of the
white American population and the
declining fertility and birth rate (1.7
children per mother). This is in
marked contrast to the much higher
rates of birth for minority groups.

For African Americans the rate is 2.4 children per mother, for Mexican Americans it's 2.9, for the Vietnamese it's 3.4, and it's 11.9 for the Hmongs.

The implications associated with the dramatic increase of the nonwhite population are immense. For example, we know that 75 percent of the entering labor force is now composed of racial and ethnic minorities and women; that by the time the so-called baby boomers retire, the majority of contributors to social security and pension plans will be minorities; and that our educational and mental health systems will be the first to feel the impact of these population changes. Already in many states, such as California, the number of white students has dropped below 50 percent. Many students live in a home where English is not spoken, and a high percentage are born outside of this country.

Business and industry must value and learn to manage a diverse work force to remain competitive and survive. Likewise, if the counseling and teaching professions are to survive, we will need to deliver culturally appropriate services to a diverse population.

As a society, we can no longer deny equal access and opportunities to our minority citizens. We can no longer maintain a large undereducated, undertrained, and underprivileged group in the United States. Since minorities and women represent a disproportionate share of this group, the implications are frightening. Today's undertrained minority youth may be the worker contributing to our retirement fund. Today's undereducated youth may be the future teacher of our children.

Many of us are beginning to realize the importance of infusing multicultural concepts into our classrooms. Many of us are also recognizing that traditional forms of counseling and psychotherapy may be inappropriate in application to minority groups. We see that the multicultural counseling movement represents a healthy, viable future for our profession. To join this movement, however, we must surmount several difficulties.

As counselors, we must become more culturally aware of our values, biases, stereotypes, and assumptions about human behavior. What are the world views we bring to the counseling encounter? Without this awareness and understanding, we may inadvertently assume that everyone shares our world view. When this happens, we may become guilty of cultural oppression, imposing values on the culturally different client.

It is also important for us to acquire knowledge and understanding of the world view of minority clients. What are their values, biases, and assumptions about human behavior? How are they similar or dissimilar to that of the helping professional?

Finally, we need to begin using culturally appropriate intervention strategies. This involves developing individual counseling and communication skills and systems intervention skills. It also involves using intrinsic helping approaches of culturally diverse groups.

RAISING OUR AWARENESS

I have been criticized occasionally for emphasizing the sociopolitical aspects of counseling "too much" and for seeming to put an inordinate amount of emphasis

may be equally effective with all groups. When I went through graduate training, there were many covert and overt pressures from professors and fellow students to adopt a particular orientation. The pressure still exists today. Even licensing committees that administer oral ex-

late, for instance, that economically and educationally disadvantaged clients may not be oriented toward "talk therapies," that self-disclosure in counseling may be incompatible with cultural values of Asian Americans, Latinos and American Indians, that the sociopolitical atmosphere

ing goals and processes espoused by the theory may be antagonistic to those held by culturally different groups.

Do the Right Thing

A colleague of mine who recently passed away once shared with

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In counseling, equal treatment may be discriminatory treatment ❧ *And differential treatment is not necessarily preferential* ❧ *Minority groups want and need equal access and opportunities, which may dictate differential treatment*

---

ams look with suspicion on candidates who claim to be eclectic.

Being involved in the multicultural field has expanded my awareness of the multiplicity of ways in which helping or counseling is conducted. When I was younger I would proudly announce that I was "behavioral in orientation." I no longer view statements by students or counselors that "I'm Rogerian," "I'm Gestalt," or "I'm RET" as necessarily positive. Statements like that make me wonder whether the person believes that Rogerian, Gestalt, and RET methods and ways of conceptualizing can be applied to all groups with equal effectiveness.

If that is what they believe, then they are certainly mistaken. Cross-cultural training recognizes that we are not only thinking, feeling, behaving, and social beings but cultural and political ones as well. The problem with traditional theories is that they are culture-bound and often recognize and treat only one aspect of the human condition: the thinking self, the feeling self, the behaving self, or the social self. Few include the realm of the human experience, and few include the cultural and political self.

Thus, what I am advocating is cultural flexibility in the helping process. Evidence continues to accumu-

may dictate against working openly with the counselor, and that some minority clients may benefit more from the counselor's active intervention in the system.

It is ironic that, in counseling, equal treatment may be discriminatory treatment. And differential treatment is not necessarily preferential. Minority groups want and need equal access and opportunities, which may dictate differential treatment. For instance, using SAT or GRE cutoff scores for all groups might discriminate against certain ones, even though all are treated equally. Using insight-oriented approaches in counseling might mean treating everyone the same, but such approaches deny equal access to relevant help.

Counselors must be able to shift their counseling styles to meet not just the developmental needs of their clients but also the cultural dimensions. There has to be a recognition that no one style of counseling—theory or school—is appropriate for all populations and situations. A training program that is oriented primarily toward a single theoretical approach may be doing a great disservice to its trainees. The counsel-

me his thoughts and feelings about multiculturalism. "I get so tired and depressed about constantly justifying the need for a multicultural perspective in psychology," he said. "I warn counselors about the changing demographics, about the monocultural nature of therapy, about the psychological harm imposed on minority groups, and about the loss of economic competitiveness in our society. Why can't people value diversity because it is the right thing to do?!"

Doing the right thing—embracing multiculturalism—is not easy. Yet it is the only viable option we have. Increasingly, working with minority constituents will become the norm rather than the exception. We can no longer afford to treat multiculturalism as an ancillary, rather than an integral, part of counseling. If we truly believe that multiculturalism is intrinsic and crucial for our nation, then monoculturalism and ethnocentrism should be seen as forms of maladjustment in a pluralistic society.

Are we up to the challenge of multiculturalism? Will we choose the road less traveled? Or will we one day look back and echo the words of poet John Greenleaf Whittier, who wrote, "For of all sad words of tongue or pen, the saddest are these: It might have been!" ◗

My Son Wind-Wolf: One Child and Two Cultures

Professor Robert G. (Medicine Grizzlybear) Lake

I would like to introduce you to my son Wind-Wolf. He is what you would probably consider a typical Indian kid. He was born and raised on the reservation, he has black hair, dark brown eyes, and an olive complexion. And like so many Indian children his age, he is shy and quiet in the classroom. He is five years old, in kindergarten, and I can't understand why you have already labeled him as a "slow learner."

At the age of five he has been through quite an education compared to his peers in Western society. As an infant he was bonded very closely to his mother in a traditional Native childbirth ceremony, and he was bonded with Mother Earth as his first introduction into this world. And he has been continuously cared for by his mother, father, sisters, cousins, aunts, uncles, grandparents, and extended tribal family since this childbirth ceremony. (Refer to the works of Joseph Chilton Pearce, in the *Magical Child*, 1978 for elaboration, or *The Bond Of Power*, 1980 for a more detailed explanation on the concept; Erickson, 1943 documents Native examples).

From his mother's warm and loving arms he was placed in a secure and specially designed Indian baby basket, or what you would call a cradle board. His father and the Medicine Elders did another bonding ceremony with him which served to bond him with the essence of his genetic father, the Great Spirit, the Grandfather Sun, and the Grandmother Moon. This was all done in order to introduce him properly into the new and natural world, not the world of artificiality; and to protect his sensitive and delicate soul. It is our peoples' way of showing the newborn respect, insuring that he starts his life out on the path of spirituality, and to expose him to a whole system of natural "symbols" or "archetypes" as Jung (1933, 1966) would call it.

The traditional Indian baby basket became his "turtle's shell" and served as the first seat for his classroom. He was strapped in for safety, whereby the willow roots and hazel wood construction could protect him from injury. The basket was made by a tribal elder who had gathered her materials with prayer and in a ceremonial way, and it is the same kind of basket which our people have used for thousands of years. In other words, it has been thoroughly tested, and proven to be a highly effective teaching tool. It is specially designed to provide the child with the kind of knowledge and experience he will need in order to survive in his culture and environment: it is symbolic, intuitive oriented, and practical (Refer to the studies of Erik Erickson, 1943 and Piaget, 1963).

Wind-Wolf's primary education in the baby basket has been slow but also diverse and culturally specific. He was strapped in snugly with a deliberate restriction upon his arms and legs, and although you in Western society may argue that such a method serves to hinder the motor skill development and abstract reasoning of the child, we believe it forces the child to first develop his intuitive faculties, rational intellect, symbolic thinking, and five senses. For example, he was with his mother constantly, closely bonded physically as she carried him on her back, or held him in front while breast feeding, and carried him everywhere she went. At night, and every night he slept with parents; he will sleep with us until he is ready to move out into his own space and bed. Hence his educational setting is a "secure" environment that has been very colorful, complicated, sensitive, and diverse. It has also been multicultural-cultural, bilingual, and interdisciplinary. He has been with his mother at the Ocean at daybreak when she made her prayers and gathered fresh seaweed from the rocks, he has sat with his uncles in a rowboat on the river while they fished with gilnets, he has watched and listened to elders as they told creation stories, animal legends, and sang songs around the campfires.

He has attended the sacred and ancient White Deerskin Dance of his people and neighboring tribes thus affording him an opportunity to listen how people from different cultures and language backgrounds work cooperatively toward a common goal for the whole of the community. He has been with his mother when she gathered herbs for healing, watched his tribal aunts and grandmothers gather and prepare traditional foods such as acorns, smoked salmon, eels, and deer meat. He played with abalone shells, pine nuts, iris grass string, and leather while watching the women make beaded jewelry and traditional native regalia; and he had a lot of opportunity to watch his father, uncles, and ceremonial leaders use many different kinds of colorful feathers and sing many different kinds of songs while preparing for the sacred dances and rituals. As he grew older he began to crawl out of the baby basket, develop his motor skills, and explore the world around him. When frightened or sleepy he could always return to the basket, as a turtle withdraws into the shell. Such an inward journey allows one to reflect upon what they have learned in privacy, and with an opportunity to carry the new knowledge deeply into the unconscious and soul. The shapes, sizes, colors, texture, sound, smell, feeling, taste, and learning process was therefore functionally integrated; the physical and spiritual, matter and energy, conscious and unconscious, individual and social.

And this kind of learning has gone beyond the basics of distinguishing the difference between rough and smooth, square and round, hard and soft, black and white, similarities and dissimilarities.

For example, he was with his mother in South Dakota while she danced for seven days straight in the hot sun, fasting, and piercing herself in the sacred Sun Dance Ceremony of a distant tribe. He has been doctored in a number of different healing ceremonies by Medicine Men and Women from diverse places ranging from Alaska to Arizona, New York to California. He has been in over twenty different sacred sweatlodge rituals

since he was three years old, and he has already been exposed to the many different religions of his racial brothers; protestant and catholic, Asian Buddhist and Tibetan Llamas.

It takes a long time to absorb and reflect on these kinds of experiences, so maybe that is why you think my Indian child is a slow learner. His aunts and grandmothers taught him how to count and learn his numbers while they sorted out the complex materials used to make the abstract designs in the Native baskets. He listened to his mother count each and every bead, sorted out numerically according to color while she painstakingly made complex beaded belts and necklaces. He learned his basic numbers one through ten by helping his father with the rocks in the sweatlodge, and he was taught to learn mathematics by counting the sticks we use in our traditional Native hand game. So I realize he may be slow in grasping the methods and tools that you are now using in your classroom, ones which his White peers have already been trained on, but I hope you will be patient with him. It takes time to adjust to a new cultural system and learn new things. He is not culturally "disadvantaged" but he is culturally "different." He is not slow mentally, he is not dumb, he is not retarded, just culturally different. If you ask him, for example, how many months there are in a year he will probably tell you thirteen. He will respond this way not because he doesn't know how to count properly or up to par with his grade level; he will give the answer 13 because he has been taught by our traditional people that there are thirteen full moons in a year according to the Native tribal calendar, and there are really 13 planets in our solar system, and there are 13 tail feathers on a perfectly balanced eagle which is the most powerful kind to use in ceremony and healing.

But he also know that some eagles may only have 12 tail feathers or seven, that they do not all have the same number. He also knows that the flickerbird has exactly ten tail feathers, that they are red and black representing the directions of east and west, life and death, and that this bird is considered a "fire" bird, and a power used in Native doctoring and healing. He can probably count up to

over forty different kinds of birds, tell you and his peers what kind of bird it is, and where it lives, what seasons it appears in, and how each bird is used in a sacred ceremony; or what its appearance means symbolically in terms of an omen, as in the case whereby an owl comes to warn of sickness and death, or the raven

Indian Children are Culturally Different, Not Culturally Disadvantaged.

in good sign. He may have trouble in writing his name on a piece of paper but he does understand how to say his name and many other things in several different Indian languages. He is not fluent yet because he is only five years old and he is required by law to attend your educational system, learn your language, your values, your ways of thinking, and your methods of teaching and learning (Cornell, 1979).

So you see, all of the aforementioned has made his character somewhat shy and his behavior on the quest side, and perhaps "slow" according to your standards. But I believe there are other variables at work here which need to be brought to your attention. On the first day of class you had difficulty pronouncing his name, the students in the class laughed at him, and his first introduction into your system of education was one of severance from his family, extended family, and nature oriented environment; plus the embarrassment. This is the third school in one year he has been forced to adapt and adjust to because our family went through employment difficulty and financial hardship; which was a carry over of watching his mother almost bleed to death and die in the hospital. Such a change in one's life takes time to absorb, reflect upon, and adjust to. And our elders teach us at an early age not to rush into things but to take it slow and flow with the current of life, the seasons, and the cycles.

While you are trying to teach him your new methods, help him to learn new tools for self discovery, and to adapt to

his new learning environment, he may be looking out the window as if daydreaming and not paying attention. Why? Because he has been taught to watch and study the changes in Nature. It is hard for him to make the appropriate psychic switch from the right to the left hemisphere of the brain when he sees the leaves turning bright colors, the geese heading south, and the squirrels scurrying around for nuts in an effort to get ready for a harsh winter. In his heart, in his young mind, and almost by instinct he knows that this is the time of year he is supposed to be with his people gathering and preparing the fish, deer meat, native plants and herbs, and learning his assigned tasks in this role. He is, therefore, dealing with conflict in his little and young mind, being torn between two worlds, two distinct cultural systems.

Yesterday he came home crying and said he wanted to have his hair cut. This is the third time in two weeks. So I sat down and asked him what was bothering him. He said he doesn't have any friend at school because they make fun of his long hair, they call him a girl, and they make fun of his name. I tried to explain to him that in our culture long hair is a sign of masculinity, balance, and a source of power. I reminded him of the Indian movies we saw on television such as Winter Hawk, Chief Joseph, and Little Big Man; and I told him I was proud that my hair was long. But he remained adamant in his position. He had been ridiculed and humiliated, in order to fit in with his peers. But to make matters worse, he had also encountered his first, harsh case of racism and discrimination. According to his explanation, he had managed to adopt at least one good school friend. On the way home he asked his new pal if he could come home to play with him until supper, and he asked his mother who was walking him home. She said sure, and went to his friend's house. The little boy's mother opened the door, the two kids went rushing in while my wife stood at the front door to speak with the other child's mother, when suddenly she responded: "It is okay if you have to play with him at school but we don't allow those kind of people in our house!" "What do you mean," reacted my wife, while Wind-

Wolf and his new friend looked at the situation sadly confused. "Because you are Indians and we are White," said the woman, "and I don't want my kids growing up with your kind of people."

So now my young Indian child does not want to go to school anymore, (even though we cut his hair). He feels that he does not belong. He is the only Indian

Indian Children Have A Constitutional Right To Equal Education While Preserving Their Culture.

child in your class and he is well aware of this fact. Instead of being proud of his race, heritage, and culture he feels ashamed. He asks when he watches television why do the White people hate us so much and always kill our people in movies and take everything away from us. He asks why the other kids in school are not taught the powers, beauty, and essence of Nature, or provided with an opportunity to experience the world around them first hand. He says he hates living in the city, he misses his Indian cousins and friends. He asks why one young White girl at school who is his friend and likes him always tells him, "I like you, Wind-Wolf, because you are a good Indian." And now he refuses to sing his Native songs, play with his Indian artifacts, learn his language, or participate in his sacred ceremonies. When I ask him to go to an urban pow-wow or participate in and help me with a sacred sweatlodge ritual he refuses, he says no, because "that's weird," and he doesn't want his friends at school to think he is weird, or that he "doesn't believe in God."

So dear teacher, I want to introduce you to my son Wind-Wolf who is not really a "typical" little Indian kid, after all. He stems from a long line of hereditary chiefs, medicine men/women, and ceremonial leaders who have all been documented in the classic anthropological research, and whose accomplishments and unique forms of knowledge are still

being studied and recorded in contemporary books. He has seven different tribal systems flowing through his blood, and he is even part White. I want my child to succeed in school and succeed in life, I don't want him to be a dropout, juvenile delinquent, or end up on drugs and alcohol because of an ingrained inferiority complex, or because of discrimination. I want him to be proud of his rich heritage and culture and I would like him to develop the necessary capabilities to adapt to and succeed in both cultures but I need your help (Fraiberg, 1968).

What you say and what you do in the classroom, what you teach and how you teach it, and what you don't' say and don't teach in the classroom will have a significant effect upon the potential success of failure of my child. Please remember that this is the primary year of his education and development. Not only are you influencing and shaping his mind so he can deal with the following years of his education but you are also influencing the basic foundation of his unconscious mind. All I ask is that you work with me, not against me in the best way to help educate my child. If you don't have the knowledge, preparation, experience, or training to effectively deal with culturally different children then I am willing to help you with the few resources I do have available, or I can direct you to such resources. Millions of dollars have been appropriated by Congress and are being spend each year for "Indian Education," all you have to do is take advantage of it and encourage your school to make an effort to use it in the name of "equality education." My Indian child has a constitutional right to learn, retain, and maintain his heritage and culture. By the same token, I strongly believe that the non-Indian children also have a constitutional right to learn about out Native American heritage and culture because we, as Indians, are a significant part in the historical foundation of Western society's heritage. Until this reality is equally understood and applied in education as a whole, there will be a lot more children becoming identified in the schools from K-12, as "slow learners." Why?

Without cultural diversity in the curriculum and classroom all children will be-

come "culturally disadvantaged," one sided in thinking, and hence "slow to learn." My son Wind-Wolf is not an empty glass coming into your lass to be filled, he is a full basket coming into a different environment and society with something special to "share." Let him share his knowledge, heritage, and culture with you and his peers. The "sharing/learning" kind of approach to education has always been a part of our Native American culture, but for you it may be considered a new method, something you can call "cooperative learning" (Rubin, 1985).

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