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# Combating social differences within institutions: The need for a curriculum based on social awareness in our schools

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COMBATING SOCIAL DIFFERENCES WITHIN INSTITUTIONS:

THE NEED FOR A CURRICULUM BASED ON SOCIAL

AWARENESS IN OUR SCHOOLS

A Project

Presented to the

Faculty of

California State University,

San Bernardino

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

in

Education:

Reading/Language Arts

by

Robert Abrams

December 2005

COMBATING SOCIAL DIFFERENCES WITHIN INSTITUTIONS:

THE NEED FOR A CURRICULUM BASED ON SOCIAL

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Presented to the

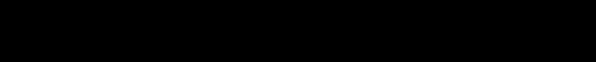Faculty of

California State University,

San Bernardino

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by

Robert Abrams

December 2005

Approved by:

_____     <u>11-10-05</u>
Dr. Diane Brantley, First Reader     Date

_____
Dr. Adayne Sullivan, Second Reader

# ABSTRACT

We are in the midst of dire sociological growing pains as we attempt to adapt to the pluralistic divergence of a new America. The influence is not only felt within the confines of our public and private schools, it is becoming ever so apparent in industry, secular bureaucracies, institutions, and even in many of the prevailing population enclaves such as the eclectic 'Chinatown'. We are making small strides so as to be able compensate for the multicultural makeup though regulatory practices in our school. But are they enough? If we view some of the prevailing research on some of the social concerns prompted by this pluralistic divergence, it would certainly surprise most of us. We need to be trained on how to deal with and thereby connect to each and every element of the divergence.

# TABLE OF CONTENTS

CHAPTER ONE

INTRODUCTION TO THE STUDY

Background

Historically speaking, albeit we are at the outset of
new century and our magnificently clad country whose
population has reveled in the ardor of hard work, the
passion of patriotism, and the convention of equality for
centuries, the predominant amount of Americans are still
victims of a cast system that never fails to socially
stratify them according to gender, socio-economic status,
race, ethnicity, age, cultural confines, and religious
beliefs. Why with all of the capital resources at our
disposal and an economic infrastructure that literally
allows for America to provide goods, services, and food
for the entire planet, are we still in a societal quandary
that restricts a person because of their physical
appearance or their yearly income?

Social Reproduction Theory, which many scholars such
as Maxine Greene, Peter McLaren, Henry Giroux, Richard
Quantz, Francine Fowler, Paulo Freiere, Dennis Carlson,
Joel Spring, and Michael Applegate look upon collectively,
can be defined as the "Sociological Implementation that
explains how social institutions perpetuate the social

1

relationships and attitudes needed to sustain the existing relations of production in a capitalist society. It also seeks to understand how and why individuals from modest social origins are at a disadvantage in the struggle for high job status" (Schramm, 2000, p. 146). And although these theorists share a common interest in recognizing how class or status positions are accomplished, they follow somewhat different approaches to the assessment of their common views.

It has been long argued by many informed individuals, including some of the aforementioned scholars, that teachers classically have had a somewhat credulous perception of student populations in general. This traditionally egregious attitude has prompted schools to, according to some sociology professors:

teach different knowledge to different levels of students. For example, they point out that the schools for the children of the socially elite tend to teach higher order thinking skills, including independent critical thinking aptitudes, while schools for the children of the working class and poor tend to teach the most rote, basic learning including how to follow directions and do what you are told. They further suggest that children of the

socially elite accumulate 'cultural capital',
knowledge of the culture of the power structure
(e.g., how to talk, walk, and carry oneself, dress,
etc.) which can ultimately be used by them to be
accepted into the top schools and top jobs. (Schramm,
2000, p. 147)

There are also many other hierarchical consequences
that contribute to societal disruption or conflict. We, as
human beings, have a staunch tendency to cultivate and
foster behavior that alludes to or focuses on differences
rather than similarities. And it seems that this human
frailty could be looked upon as acceptable behavior, but
it contributes to such circumscribed behavior as
exclusionary practices, cast systems based on an
individual's physical appearance, and even socio-economic
distinctions that may be derived from what kind of
automobile a person uses to drive back and forth to work.
Friedrich Engles put it succinctly when he stated in *Marx
and Engles' Basic Writings On Political and Philosophy*
(1959), chapter III, entitled 'Historical Materialism'...
"This book defends what we call 'historical materialism,'
and the word 'materialism' grates upon the ears of the
immense majority of British readers. Agnosticism might be
tolerated, but materialism is utterly inadmissible"

(Feuer, 1959, p. 50). Simply stated, looking upon an individual's socio-economic status is one more way, one more excuse, one more so-called plausible contrivance to look upon that person as less than or not worthy of.

Why do we revel so intently in mannerisms, morals, and manipulative tendencies that make societal disruptions inevitable? Is it because of ignorance and fear? If so, fear of what? During the first week of the 2003-2004 school year there was a 'race riot' at Hemet High situated in Hemet Unified School District! Now this predilection to anarchy actually occurred in the year 2003...The 21$^{st}$ Century (Racial Violence At Hemet High School, 2003).

With all of the media services, technology, and informational implementations that avails themselves to us today, I concertedly believe that social malevolence such as this is totally, and completely avoidable at this point in our historical development, specifically as Americans. The key to curbing this type of hate behavior is education. Here is a portion of a manifesto published by the Napa Valley College Police Academy's Criminal Justice Training Center, Napa, California:

> The Criminal Justice Training Center is committed to combating intolerance and hate in our community. We believe that the best way of preventing hate crimes

4

is through education and awareness. Hatred originates

from fear, which is a manifestation of ignorance. Our

mission includes taking a leadership role in creating

and providing opportunities for members of our

community to become informed and aware. To become

less fearful, more educated, and to gain a greater

awareness of what makes up a diverse community.

(Scarpo, 2001, p. 1)

Many times when a conflict arises between two or more

factions it is because of racial or economic disparities

that prevail between the two factions. The racial

disparities, even though seemingly not being rooted in an

economic content, usually lead to or result in the

dedication of a social cast system whereby the minorities,

or those who physically differ from the individuals who

compose the power structure, are at the lower end of the

socio-economic scale because of exclusionary practices.

Let's look at an exclusionary practice that to this day

still helps to help restrict African-American males from

total assimilation into mainstream American culture: Here

is excerpt taken from a September, 2003, *Human Rights

Watch* report...

Racially disaggregated incarceration rates that

measure the number of confined blacks and whites per

100,000 residents of each racial group yield another perspective on the extent of racial disparities in imprisonment. Nationwide, blacks are incarcerated at 8.2 times the rate of whites. That is, a black person is 8.2 times more likely to be in prison than a white person. Among individual states, there are even more extraordinary racial disparities in incarceration rates. In seven states -- Connecticut, Illinois, Iowa, Minnesota, New Jersey, Pennsylvania, and Wisconsin - blacks are incarcerated at more than 13 times the rate of whites. Minnesota has by far the highest disparity -- blacks in that state are incarcerated at 23 times the rate of whites. In the District of Columbia, blacks are incarcerated at 34 times the rate of whites. Even in Hawaii and Vermont, the states with the smallest racial disparities in incarceration rates, blacks are still incarcerated at more than twice the rate of whites.

Blacks are incarcerated nationally at a rate of 1,547 per 100,000 black residents. In some states, the black rate of incarceration reaches extraordinary levels. In Alaska, Arizona, Connecticut, Delaware, Iowa, Oklahoma, Rhode Island, Texas, Wisconsin and the District of Columbia, blacks are incarcerated at

rates that exceed 2,000 per 100,000. The lowest
incarceration rate for blacks, 570 in North Dakota,
exceeds the highest rate for whites, 440 in Arizona.
These rates of incarceration reflect a marked
increase since the late 1980s. Although rates
increased for both whites and blacks in most states
between 1988 and 1996, the black rate in most states
increased more than the white rate. The national
black rate of incarceration increased 67 percent,
from 922 per 100,000 black residents to 1547, while
the white rate increased 28 percent, from 134 to 188
per 100,000 white residents. In nine states --Iowa,
Kentucky, Montana, New Hampshire, North Dakota,
Tennessee, Texas, West Virginia, and Wisconsin -- the
black rate of incarceration doubled. In another
twenty-six states, the rate increased by fifty
percent or more. In contrast, the white rate
increased by fifty percent in fifteen states; in only
two states (South Dakota and Washington) did the
white rate double. As a result, the ratio of the
rates of black to white incarceration increased from
6.8 to 8.2. (Fellner, 2000)

We ever so subtly perpetuate racism in our country by
our particular bias and our view of our distinct reality,

be it learned or contrived. What can we do to stop this socially destructive behavior?

There is such a vast pool of talent, knowledge, and skills based in our minority communities. I think it, racism, needs to be attacked from one of the core sections of our institutional content in this country...our schools. I am advocating a 'Social Awareness' classroom function as a basic instructive portion of our public school system. We are far beyond the need for such a function, especially when we have race riots occurring in a Southern California High School in the year 2003 and because of many other social inequities that are too innumerable to mention in this paper.

The function of a 'Social Awareness' class would be best served by actually creating a sociology credentialing utility as a basic part of every states teacher credential policies. Sociology is the study of human social behavior, especially the study of the origins, organization, institutions, and development of human society. It is obvious why our children need such core classes as math or language arts. Math contributes to their critical and analytical thinking skills while without language arts, they would never be able to communicate in an articulate and proper fashion. But what of their people skills? What

do we do in the classroom environment to actually develop

a child's people skills in a dedicated fashion? We leave

that to chance. We literally toss all of our children in

the air and hope that they land in the correct realm of

social compliance and eventually become good, productive

citizens. We need a structured classroom environment that

not only creates analytical, communicative individuals but

individuals who are capable of being non-judgmental and

willing to accept a person for their positive attributes

regardless of their minority status.

## Research Questions

This study will directly examine the problems

presented by contrived or perceived social differences

within many of the substructures, specifically our

schools, in our rapidly evolving, in terms of diversity,

American culture. The problem will be approached from the

historical development of the constrictive, and many times

incognizant, behavior practiced by all of the individuals

affected by or connected to the dilemma... including the

elite and all the way through to the poorer, subsisting

classes, those held in subjection, purportedly, by their

hegemonistic outlook on sociological derivations, to the

proposed resolve...the advent of a social awareness

curriculum as an integral and aggregate part of our school systems.

This study will also answer five pertinent questions:

1.) Why is our adjustment to the relegations of a pluralistic society in America such a monumentally arduous undertaking?

2.) Why do social disparities not only exist, but also prevail in our society and what are some of the contributory factors therein?

3.) How can the resolve of a universally instituted social awareness curriculum, in our schools, not only delineate many of our socially constructed malfeasants but also how it, the curriculum, can help to set the tone, ultimately, for a 'socially enlightened' American cultural alliance for all?

4.) What will the benefits be of a 'socially enlightened' America?

5.) Finally, is this, the curriculum reform of a social awareness program, a viable course of action?

Purpose of The Study

A social awareness curriculum advent into our school systems could have eventual far reaching effects. We have so many socially contrived complications, subtle and otherwise obvious, in our country that many groups and factions seem to perch themselves on a long looping roller coaster of fragmentation and feed on bias, prejudice, and ethnocentricism as their justification. We all have the responsibility of recognizing it is our inalienable objective to knock down these seemingly impenetrable barriers.

Many other studies have been developed under the guise of a social awareness curriculum based approach to instruction to get a better understanding of the psychology of social norms. As far back as the 1930's researchers such as Lewin' interests in 'group climates' led him to develop and adhere to certain experimental methodologies (Lewin, Lippitt, & White, 1930).

Renshaw (1981) elaborated on this developmental period in his article, *The Roots of Peer Interaction Research: A Historical Analysis of the 1930's*.

Later after the *Equality of Educational Opportunity Report* (1996), historically referred to as the *Coleman Report* was released, many court rulings prompted the

forced integration of the predominant amount of American public schools. Many ·researchers began to focus on intergroup relations in public schools and the resultant sociological effects thereof. Later so-called "Mainstreaming Laws," (Public Law 94-142) which affected the integration of 'physically challenged' children into standard classroom environments, also became a subject of prime interest for researchers. Throughout the 1960's, the 1970's, and well into the 2000's, research activities continue to be manifested in improving the social environment in the classroom, with anticipations the results therein will carry over to creating a better national social environment.

The term 'socially at risk' children was coined as a result of much of the research Dr. Lawrence W. Sherman, Professor of Educational Psychology, Miami University states,

> Past research is indicating that healthy classroom climates also appear to be related and likely to enhance overall classroom academic achievement (Schmuck &; Schmuck, 1996). There are curriculums that have been developed which can improve classroom climates: for example Vacha, McDonald, Coburn & Black's (1979) book, *Improving Classroom Social*

*Climate*. Coie and Dodge (1983) have presented evidence that children's social status, developmentally across time, remains quite stable, especially children who are not accepted by their peers. This social rejection has been shown to be a strong predictor of classroom absences, later school dropouts, and a variety of other socio-emotional problems. Two recent "meta-analyses" (Newcomb, Bukowski & Pattee, 1993; Newcomb & Bagwell, 1995) bring together a rather large body of research that summarize past findings. These children have been described as being "socially at risk." Many of these findings have lead researchers towards developing a variety of intervention techniques, directed at both groups as well as individuals. The examination of basic social skills or competencies, which appear to be strongly related to peer social attraction, have lead to some vary promising intervention approaches. (Sherman, 2000, Introduction)

This study, "Combating Social Differences Within Institutions: The Need For a Curriculum Based On Social Awareness In Our Schools," not only identifies many of the sociological breaches in our classrooms, societal structures and substructures as literally hundreds of

13

research based studies do, its purpose is founded in the resolve of such problems, the solution to seemingly insurmountable complications.

## Theoretical Basis and Organization

There is a popular ethnographic study, written by Shirley Brice Heath, entitled *Ways With Words: Language, Life, and Work In Communities and Classrooms* (1999), whose specific content explores how the language of two contrasting cultures, in the southeastern United States, during the 1970's, African-Americans and lower-middle class Caucasians, define their relative life views, stratify them on a socio-economic basis, and explains the effects of culture, in relation to the culture of power, on a very lateral basis. Heath simply collects, then delineates the data in a textual context that reflects no opinion, vision, or persuasive argument for or against the historically prevailing sociological conditions in the previously know area of Piedmont situated in the Carolinas in the southeastern United States.

This study, "Combating Social Differences Within Institutions: The Need For a Curriculum Based On Social Awareness In Our Schools," in not an ethnographic study. A more partisan approach is taken in analyzing the

predominate portion of the data collected for the study. Although this research paper relies on somewhat of a qualitative discourse, or a formal extended expression of thought, I do not take a neutral stand on the causal or the resolution portion of the organizational and theoretical rhetoric that is contingent upon proving this theory. The data analysis has to be approached in such a manner...this paper is founded conclusively on a persuasive line of reasoning, not only to predicate the need for a social awareness curriculum into our school systems, but this dissertation is an attempt to get the program instituted.

A recently completed report entitled, "Brown at 50: King's Dream or Plessy's Nightmare" (Orfield & Lee, 2004), published in January of this year, is one of the more frightening papers that chronicles the state of segregation, or lack of integration, policies prevalent in this country today fifty years after the Brown vs. The Board of Education decision, that contributed immensely to the need for completion of this thesis project, "Combating Social Differences Within Institutions: The Need For a Curriculum Based On Social Awareness In Our Schools." Contingent upon much of the data published in "The Civil Rights Project," written by Gary Orfield and Chungmei Lee,

in the report we, in America, are in the midst of a

resurgence in segregation practices. In reference to

"Brown at 50: King's Dream or Plessy's Nightmare,"...

> This report examines a decade of resegregation from
>
> the time of the Supreme Court's 1991 *Dowell* decision,
>
> which authorized a return to neighborhood schools,
>
> even if that would create segregation, through the
>
> 2001-2002 school year. It goes beyond our previous
>
> reports to study the impact of resegregation in
>
> districts whose where court orders have been ended
>
> and includes new data on the present situation of the
>
> four communities involved in the first *Brown* decision
>
> a half century ago as well as of a number of
>
> districts whose subsequent cases produced decisive
>
> changes in the law of school desegregation. It also
>
> considers the very different desegregation levels in
>
> communities of differing sizes. Finally, it reviews
>
> the broad sweep of segregation changes nationally,
>
> regionally, and by state since the 1954 *Brown*
>
> decision. It shows that the movement that began with
>
> the Supreme Court decision has had an enduring impact
>
> but that we are experiencing the largest backward
>
> movement in the South where the court decisions and
>
> civil rights laws had produced the most integrated

schools in the nation for three decades. (Orfield &

Lee, 2004, p. 3)

This study, "Combating Social Differences Within

Institutions: The Need For a Curriculum Based On Social

Awareness In Our Schools," uses the same experimental

design as Orfield and Lee. In both studies inferences are

made about what produced, contributed to, caused or will

cause specific events. However, in both reports, not all

of the relevant information that was required was derived

from any given design. Part of the information was layered

into both studies by assumptions, some of which are

explicit. Other information was derived from a network of

knowledge surrounding the projects theoretical basis in

question. Both studies use that information to extract and

predicate specific theories therein.

The underlying theoretical basis, on which this

project is established, revolves around constructively

developing cross-cultural sociological tools in our

school-aged children so as to enhance their societal and

communal, viability. Granted, we are all held in

subjection to the policy-makers views, whims, and most

times their bias on issues that not only affect our well

being but also contribute eclectically to our thought

processes, and therein HOW WE VIEW EACH OTHER. Now, I am

17

not saying that the governmental bureaucracy, exclusively, either creates or denies a national undertone of cultural ignorance, poverty, or social dissonance. I am saying that through their policy-making tendencies, that seem to be more and more apportioned to our schools and the education process, they are ever so subtly creating systemic social and cultural barriers that not only fragment us as a nation, but waste a vast pool of talent, in our minority communities, that have the potential to make us a more collective, unitized, and efficiently functioning nation of people. Looking at the "Brown at 50: King's Dream or Plessy's Nightmare" report we see strong evidence in a resurgence of a dire, nefarious, and constricting societal contrivance... segregation.

> Two of the clearest lessons of *Brown* and the entire
> civil rights experience are that segregation does not
> work and achieving desegregation requires explicit
> and enduring commitment. Many of the complaints about
> the limited and sometimes unfair remedies provided by
> the courts are correct and no one who has seriously
> studied the record of the last half century would
> argue that even maximum levels of integration would
> be any kind of panacea for the ills of a society that
> is divided and polarized on many levels. The best

evidence, however, shows that segregation is worse and that there are much better possibilities, not only for minority but also for white students, in desegregated schools.

The immediate question is about the possibility of progress in a society with huge minority populations, massive segregation, a court system that has dismantled critically important policy tools, and a public that supports desegregation but has no consensus about how to get it. These are a formidable set of obstacles. But they pale in comparison with those faced and defeated by the leaders of the civil rights organizations and their supporters who challenged and defeated an entrenched system of absolute racial separation and subordination in the South in the 1940's, the 1950's and the 1960's. They had few resources of any kind, there was very little public support, even theoretically, when they began, they faced totally mobilized and virtually monolithic state and local official opposition and had to work through a legal system that had supported apartheid for two-thirds of a century. They were told it was impossible, but they did not stop. Eventually they

won in fundamental ways. (Orfield & Lee, 2004,

p. 39-40)

By virtue of these remarks in Orfield & Lee's report, evidence is admissible enough to support the inauguration of a social awareness curriculum into our schools.

Another dissertation entitled "Social Awareness and Responsibility," which is a part of the University of Santa Cruz's Division of Graduate Studies, explores the subject of social awareness from a teacher's perspective. The main title of the report has several subheadings such as Reversing "*Reverse Racism*" or "*Myths To Live By,*" Unlearning Racism In a Multicultural Classroom, and Overcoming Homophobia In the Classroom. Each one of the sub-headed topics serve to answer pertinent questions contingent upon the main topic, "Social Awareness and Responsibility," such as "To what extent does our role as TAs carry with it the social responsibility for educating our students in ways that extend beyond the scope of the classroom syllabus? What are these responsibilities and how do they complicate -- or enhance -- our position as teachers, as role models, and as fellow students also struggling to pursue an education? And, in "educating" the students in our classrooms, to what extent are we involved in educating ourselves" (Noguera, 2004, p. 9)?

20

This study, as does, "Combating Social Differences Within Institutions: The Need For a Curriculum Based On Social Awareness In Our Schools," uses a format of answering questions relevant to, and produced by the theoretical ramifications of the report itself. In answering said questions, both projects use documented supported evidence and transitional, analytical, and critical assessments to formulate hypotheses.

## Limitations of The Study

The study was limited predominately by the esoteric nature of the sociological content that can only derive substance through due process, or actually being able to institute the social awareness curriculum, use random sampling or type sampling to essentially document the before and after results, and not rely on a hypothetical approach as to the feasibility of such a methodology within the realm of the education process. Also there was no funding or time available to research and document actual interviews with authorities on the subject. I was limited to already an already documented information pool and unable to formulate data of a contrived or actual experimental design, so as to irrefutably support my hypothesis.

I was also limited by having to use a non-formulaic adaptation of much of the informational composition I retrieved. My compliance with all aspects of this thesis project, aside form the "Thesis Project Policies and Procedures," were subject to a personally devised prescription formulated by the documented expertise of other professionals, there was not specific format available for me to follow. Due to the contemporary nature of the advent of a social awareness curriculum within our schools, I had to take an eclectic or collective approach to the construction of an experimental design (I literally had to use several models of similar research projects to comprehensively construct this one). Many of the anomalies I encountered, in trying to inaugurate a paradigmatic function can be attributed to lack of specific information on the subject matter. And finally, most of my conclusions relied on conditional affirmations as opposed to concrete analytical tools and design.

CHAPTER TWO

REVIEW OF THE LITERATURE

## Introduction

A young native American girl, of an Alaskan Eskimo
heritage, walks into a lavatory with approximately seven
other young women all seemingly of a Caucasian descent.
Most of the young women pay no attention to the sixteen
year old but her physical appearance is so strikingly
different that a part of the conglomeration becomes silent
and all their focus is shifted toward our young
situational subject. She is wearing what is socially
deemed as 'normal attire', except she has a ceremonial
eagle feather with an attached silver emblem of clouds in
an enclosed circle that is weaved into a braid in her long
flowing rich black hair. As she passes through the
assembly one girl snatches the emblem and feather and our
young far northerner's head is jerked along with the
decorative symbols in her hair. "What's this," a tall
portly brunette laughingly smatters as she roughly pulls
the Alaskan's, who resides in a suburb of Riverside, hair.

Our champion screams the shriek of werewolf victim
and yells, "Let go. Please let go," as the perpetrator
tightens her grip and begins to walk about the bathroom

23

giving several of her associates a close up gander at the Native American girl's hair ornaments...Of course with her head attached.

Finally, the larger girl holding the young Eskimo's hair and decorations releases the girl and clasps her own hands to her own waist in an extremely defiant fashion and demands, "You don't wear that shit in here bitch." The young Alaskan girl immediately flees the bathroom and hurriedly scurries down the hall toward the nearest exit.

This is an actual incident that I happened to be a party to while substitute teaching in the Banning Unified School District. The victim in this case was a member of the Cauhilla Tribe of American Indians. Events similar to the aforementioned occur literally thousands of times daily in many of our diversely populated school districts in Southern California. Circumstances such as this emphasizes the staunch need for cultural education, rather than increased security, to quell some of the disdainful social atrocities that plainly destroy many the young person's opportunities for a legitimate education.

## Theoretical Framework

Ever since the first successful public school in California was opened in October, 1849 by John C. Pelton

in an old Baptist church in San Francisco, the educational

vision for our children hasn't changed very much. A

delegate from Solano County, Robert Semple, in the first

Constitutional Convention of California, held in Monterey

in 1849, expressed his aspirations for our education

system in these words... "I think that here, above all

places in the Union, we should have, and we possess the

resources to have, a well regulated system of education.

Education, sir, is the foundation of republican

institutions; the school system suits the genius and the

spirit of our form of government. If the people are to

govern themselves, they should be qualified to do it. They

must be educated; they must educate their children; they

must provide means for the diffusion of knowledge and the

progress of enlightened principles" (Wood, 1925). Our

vision hasn't changed, but it should evolve to meet the

needs of an ever expanding, technological based,

pluralistic society.

The progression of diversity was of little concern

back in the early days of education here in California,

and yet the curriculum content has not kept up with social

and technological advancements. During the days of the

early schools, children were taught the three 'R's',

reading, writing, and arithmetic and that's the curricular

limit of what the times called for. Today we need a more

segmented curriculum that teaches not only the basic

educational functions, but one that expands upon the

social interactivity necessary for a diverse number of

cultures to do more than subsist...one that allows for

integral growth. We need the addition of a 'social

awareness' component inaugurated into our education system

to better contend with the growing pangs and woes of an

ever increasing pluralistic society...thereby the

foundation for this thesis.

The Need for a Social Awareness Curriculum

Recently Larsen Professor, Robert Selman, founder of

HGSE Risk and Prevention Program (Bucuvalas, 2003), in a

published interview was asked, "How do you recommend that

teachers incorporate the development of 'core social

competencies' (such as the capacity to truly understand

another person's perspective) directly into their academic

curriculum" (p. 2)?

> Answer: "This depends a bit on the grade level we're
>
> considering. For teachers in kindergarten and
>
> elementary grades, this should be a 'cultural
>
> requirement' of the classroom. Indeed, I think it
>
> should be a strong cultural value of the entire

school. One thing I explicitly recommend is that,
when young children are blind to the effects of their
own actions on others, teachers invest heavily in
students to help them develop the skill of seeing how
others are viewing them. This sounds easy to do, but
it often is relatively hard to accomplish. For
example, if a student is cursing in class, it's not
unusual for teachers to respond, "we don't do that in
our class," or "cut it out," or to assign a punitive
measure. I'm not against consequences, but we need to
make it our second nature to help students understand
that the reason we don't condone behavior like that
is that it is inconsiderate, embarrasses others,
hurts feelings, and is unfair.

This is especially hard to do when students really
annoy or anger us as teachers. One way to make these
responses and reactions second nature is to use them
more proactively. We recommend using 'Classroom
Community Meetings' on a regular basis to give
students a chance to discuss how they are getting
along and allow teachers to intervene in any social
problems before they fester. While this is not a
simple cure for one of the most challenging issues
elementary grade teachers face—classroom management—

it's a good type of prevention. The other major

challenge teachers face is the promotion of literacy,

and here core social competence can be directly

aligned with this enormous pressure. In fact, it must

be so if we are not going to leave children behind"

(Bucuvalas, 2003, p. 2).

Thomas Sewell, editor of the 'Opinion' section of the

*Naples Daily News* in an article entitled, School

Performance: When Priorities Are Right, Learning Occurs,

states that, "One of the many misleading statistics on

education are test scores comparing the results from

affluent suburban schools and poorer schools in the inner

city. The results may well be valid in the sense that

there really is a huge difference in educational

achievement. But they may be misleading as to why.

Schools in both places may be wasting vast amounts of

time on nonacademic fads and activities. But the children

from home with well-educated and affluent parents will

learn a lot before going to school and outside of school.

That will show up on the tests" (Sewell, 2003, pp. B-10).

Acculturation is a necessary elementation of any

society in a growth pattern. How do we, as Americans,

begin to deal with the diverse nature of our pluralistic

civilization? Another question...Where and how do we

become educated, aware, of cultural confines other than our own: television, by going to street fairs, dining in ethnic restaurants, reading about other cultures, or maybe visiting the country of a representative cultural agent? The concept of incorporating into our public and private school curriculums a subject content area that deals with social distinctness is not a new idea. Many theorist and proponents of social reform support classroom instruction in pluralism so as to enhance our potential as a functioning unitized society.

Multicultural education has always been and exercise of punitive reforms, laws, and ideologies prompted by the proliferating experience of the influx of diverse communities, racial, and ethnic groups into our country. Recently, within the past fifty years, this societal augmentation has taken on the characteristics of exponential expansion. We, as Americans, seem to be the preeminent purveyors of this collective transitional social heterogeneity, which, internationally and historically speaking, gives us no valid model by which to competently advance to civil concordance. We have strived to deal with the growing pangs of multiculturalism in our school systems by attending to the policies of law givers

29

whom I believe really don't understand the concepts
therein.

## Multicultural Education

'Multicultural Education', as defined by Paul Gorski,
and assistant professor at Hamline University in St. Paul,
Minnesota who refers to himself as 'an activist for equity
and social justice' has a wonderful grasp of exactly what
multicultural education entails. He defines multicultural
education as:

> Multicultural education is a progressive approach for
> transforming education that holistically critiques
> and addresses current shortcomings, failings, and
> discriminatory practices in education. It is grounded
> in ideals of social justice, education equity, and a
> dedication to facilitating educational experiences in
> which all students reach their full potential as
> learners and as socially aware and active beings,
> locally, nationally, and globally. Multicultural
> education acknowledges that schools are essential to
> laying the foundation for the transformation of
> society and the elimination of oppression and
> injustice. (Gorski, 2000, p. 2)

Where do we begin...How do we face what seems to be
ongoing social issues that sometime embarrass us,
Americans, on a global level? The problem of social
dissonance and exclusionary practices has to begin to be
dealt with and many educators are ready to confront this
dilemma with an aggressive approach to societal
enlightenment.

## The Social Awareness Curriculum

Lisa Delpit, an African-American female educator
turned award winning author, relating to some of the
problems and controversies that prevail in *all* of our
racially integrated institutions writes of a black male
graduate student, who is a special education teacher in a
predominately black community. The student is talking
about his experiences in a primarily white university
class:

> There comes a moment in every class where we have to
>
> discuss, 'The Black Issue' and what's appropriate
>
> education for black children. I tell you, I'm tired
>
> of arguing with those white people, because they
>
> won't listen. Well, I don't know if they don't listen
>
> or they just don't believe you. It seems like if you
>
> can't quote Vygotsky or something, then you don't

31

have any validity to speak about your *own* kids. Anyway, I'm not going to bother anymore, now I'm just in it for the grade. (Delpit, 1995, p. 21)

Lisa Delpit, also writes about a black female teacher in a multicultural urban elementary school who is talking about her experiences in discussions with her largely white fellow teachers about how they should organize reading instruction to best serve students of color:

When you are talking to white people, they still want it to be their way. You can try to talk to them and give them examples, but they're so headstrong, they think they know what's best for *everybody* and *everybody's* children. They won't listen; white folks are going to do what they want to do *anyway*.

It's really hard. They just don't listen well. No, they don't listen, but they don't *hear*—You know how your mama used to say you listen to the radio, but you hear your mother? Well they don't hear me.

So I just try to shut them out so I can hold my temper. You can only beat your head against a brick wall so long before you draw blood. If you try to stop arguing with them I can't help myself from getting angry. Then I end up walking around all day, "Please Lord, remove the bile I feel for these people

so I can sleep tonight." Its funny but it can become a cancer sore.

So, I shut them out. I go back to my own little cubby, my classroom, and I try to teach the way I know ill work, no matter what those folks say. And when I get black kids, I just try to undo the damage they did.

I'm not going to let any man woman or child drive me crazy—White folks will try to do that if you let them. You just have to stop talking to them, that's what I do. I just keep smiling, but I won't talk to them. (Delpit, 1995, p. 21-22)

Ms. Delpit, once again, drives home the point of social/cultural ignorance and how it permeates every aspect of out existence, regardless of socio-economic status, age, gender, culture, or even levels of perception...intelligence. We need a 'Social Awareness' class built directly into our public school system to help educate the masses on issues that they usually learn about through some media implementation, especially television. And the problem with this instrument is that the producers and directors of television media have very limited sociological experience themselves.

Another pressing issue in the education arena arises
with the presentation of how we are educating our children
along seemingly corporate inflicted 'sociological' lines!
Peter McLaren in his publication, Life In Schools, in one
of his subsections, *The Corporate Assault On Education*
(2003) writes:

> We have entered the age of corporatization and the
> businessification of education. As capital insinuates
> itself over vast terrain of the globe, it is not
> surprising that standardized testing is being pushed,
> that publishers are scrambling to boost their
> revenues, and that educational publishers in the
> testing business are experiencing economic windfalls.
> George W. Bush's administration has strong links with
> the publishing giant McGraw-Hill. In fact the
> friendship between the McGraws and the Bushs date
> back to the 1930s (Metcalf, 2002). Harold McGraw Jr.,
> sits on the national grant advisory and founding
> board of the Barbara Bush Foundation for Family
> Literacy. When G. W. Bush was governor of Texas, he
> used many of McGraw-Hill's authors to develop the
> reading curriculum for Texas school children
> (Metcalf, 2002). McGraw-Hill touted a phonics based
> reading program that was supported by the Bush

Administration (Metcalf, 2002). Not surprisingly, McGraw-Hill gained a dominant share of Texas' profitable textbook marketplace. But between fiscal years 1995 and 2001, spending for adult education was cut in half and there was a two-thirds decline in spending for professional development (Gluckman, 2002). Yet, in that same time period spending on tests more than tripled. (McLaren, 2003, p. 103)

Where are we taking our children? It seems as if our priorities have somehow gotten shuffled in the mix. Is standardized testing really the magic elixir to bring about the necessary atonement of the education process in this country? Or do we need more causal implementations?

Capitalization is a wonderful portion of this American system, but does its pangs of twisting truths in favor of the dollar bill belong at the core of productivity in our education system? And yet, this is a growing trend that not only permeates our cultural sophistication, it threatens to assume global purveyance because of the latitude this country demands as an exporter of not only durable and perishable goods, but of knowledge and the benefits of being a capital giant in the worldwide scheme of things...the way of extending a better way of life. We are socialized to believe, even on a

global scale, that money should be our primary pursuit in life rather than a staunch sense of people and the sociological balancing, equalizing, effects therein. Creating social types, cast systems, socio-economic distinctions, and basic ideological differences can have far reaching effects. Oz Almog clarifies this dogmatic belief succinctly in a review he wrote for the *Electronic Journal of Sociology*. He states, "Occasionally we may observe a stranger in the street or an actor on the screen, and find ourselves thinking, perhaps with a grin, "he's surely a type" (Almog 1998, p. 30)! The concept of 'type' in such a context usually conveys two alternative meanings. The first meaning implies that this is a unique person, one of a kind, a colorful individual whose special traits arouse curiosity. The second meaning suggests that this person can be recognized as a typical example of a familiar group or social category and reminds us of other individuals with similar values, behavior, style, and habits. We see this person as a mold of sorts and tend to catalogue him. Since my concern here is sociology, I will deal with the second meaning of 'type'.

What actually happens when we perceive a person as a mold is a common intuitive process? The brain simultaneously absorbs a conglomerate of hairstyle,

attire, mannerism, and accent projected by the image and then relates them to known symbols typical of certain people that have already been catalogued by the brain. Alfred Schutz defines this process as typification: "In the typifying synthesis of recognition I perform an act of anaonymization in which I abstract the lived experience from it's setting within the stream, of consciousness and thereby render it impersonal" (Scultz, 1980, p. 55). This process may take place when we encounter familiar types such as the New York yuppie or the London cockney. We usually spontaneously identify social types such as the yuppie without troubling ourselves with the question of what in fact makes the yuppie a yuppie. Were we to dwell on this question, we would soon realize that the answer is not as simple as it might at first seem to be. Indeed, the more we ponder the puzzle of why the yuppie behaves and thinks in his or her special way, the more complex the issue becomes, composed as it is of cultural parts, for social types are products of a socialization process.

Yet surprisingly, only a very small number of social scientists have taken up the intellectual challenge of attempting to solve such puzzles by investigating the essence and origin of the phenomenon of social types as reflections of different cultures. "Those who have

enthusiastically taken up the challenge," as Eugene and
Anita Weiner pointed out, "have been historians,
philosophers and literary critics, but their perspective
does not generally include sociological concerns" (Weiner
& Weiner, 1990, p. 4). Furthermore, "few sociologists and
anthropologists have made any effort to define the concept
of social type or to develop empirical and theoretical
tools with which to analyze it" (Almog, 1998, p. 12).

Furthermore, if we really take a logical approach to
the sociological effects of allowing differences,
cultural, racial, socio-economic, age, gender, and obvious
physical impairments, fragment us as a society we always
run the risk of distancing ourselves from obvious truths.
Truths that enable us to approach such questions as: What
role does ethical, character, and civic education play in
schools? Why are cultural and developmental theories so
important in the pedagogical design of these practices?
Where is empirical research best located in this
enterprise? How can research cement the connection between
good theory and good pedagogy? Robert L. Selman and Dennis
Barr, professors on the staff of Harvard School of
Education, approach these and other questions: What is the
role of moral or character education in schools? Is it
only to teach our children "values," or "social skills,"

or "good behavior," or awareness of inter-group relations? What is the role of theories of developmental psychology and methods of social science research in the design of school based character education programs. Is it just to inform the design or to evaluate the outcome of these practices? Are there better things for research and practice to do together (Barr & Selman, 2003)?

According to Marsha Howard, developmental psychologist and author, when the critical issue of 'Social Awareness' is approached and introduced into a classroom setting in proper format, the results can be quite notable along the lines of behavioral adjustments...in a positive context that is. Here is an abstract from a report authored by Ms. Howard entitled, "Character Education and Student Behavior: Addressing Expressive Communication and Social Behavior in 2nd Grade Students":

ABSTRACT: Schools throughout New Jersey are embracing character education programs. A study conducted in the fall and winter of 2001-2002 at a school in Hillsborough Township, New Jersey, assessed student behavior over a 20-week period, focusing on four classes of second graders (n=75) during their recess period. Surveys addressing student communication and

social awareness were given to students, their teachers, and lunch aides at the beginning of the study in the fall of 2001. After 20 weeks of daily mini-lessons dealing with the character traits of respect, responsibility, kindness, and integrity, the surveys were taken again in February 2002. Analysis of the results indicated a modest increase in positive student behaviors (Howard, 2002).

Delicate questionnaires have been developed with topics such as, 'Cultural Awareness Inventory', 'How Do You Feel About Gay People', 'Opinionnaire On Womanhood' or 'Racial Awareness Questionnaire'. These questionnaires are developed to actually measure people's social attitudes and used by marketing and corporate functions to discern how people would react to sociological differences in a work or business climate. Usually at the beginning of the instructional texts of these questionnaires there is a comment that reads, "There are no right or wrong answers. Use the scale below to respond to each statement. Please write; Strongly Disagree, Disagree, Uncertain, Agree, or Strongly Agree next to the corresponding statement." Usually, in spite of the preemptive assurances, the results of these questionnaires are used to typify, classify, individuals in corporate and institutional

40

cohesive American society, one free, as possible, of

dissentive or separatist thinking and actions.

Social awareness programs usually are constructed

along the lines of instructing, or informing, individuals

of multicultural concerns on a marginal basis. What I mean

by this is that many of the programs in place target

either adult or adolescence audiences and are taught in

contingency with or in support of a more comprehensive

program. Also most of the social awareness programs in

place are given on a brief temporal basis such as over the

period of a semester or in a seminar format. Few have the

durable, inclusive, or widespread effect that this

proposed model, "Combating Social Differences Within

Institutions: The Need For a Curriculum Based On Social

Awareness In Our Schools," would have on the American

public.

An example being, are some instructional programs

developed by Robert Selman, Harvard professor and an

authority on social development, as described in his *The

Promotion of Social Awareness: Powerful Lessons from the

Partnership of Developmental Theory and Classroom Practice*

book, (May, 2003). Selman literally summarizes thirty

years of research on social development, and its affect on

the learning process, of children in elementary and middle

school. His work has led to a series of programs that promotes social adeptness in school aged children, but has yet to indoctrinate a program that is offered as an integral part of the everyday school function in spite of the validity of his purpose or his influence.

Here is a program taught in contingency with or in support of a more comprehensive program, a public school system situated in New York City, entitled "ESR Metro." ESR Metro is actually a conglomeration of community service programs with a social awareness component that serves as a substructure of its makeup—ESR Metro in their charter states that they work in public schools and community organizations throughout New York City to help teachers, young people, and parents build skills knowledge, and community (McClure, 2004). Also that they help people learn how to solve conflicts nonviolently, challenge bias, communicate better, think critically, and work together to build a more peaceful, and democratic society. And as noble as their precedence is, they have to still be classified as a support program rather than an integral portion of the public school system in a singular local in our country.

CHAPTER THREE

METHODOLOGY

Design of the Investigation;
Population and Sample

During the course of the natural stream of events of

this investigation, I've concluded that the design, the

inference therein, the concluding elements (the newly

established hypothesis), and making aware of the anomalies

that prevail in the current system so as to contribute to

the newly established paradigmatic function, are best

served by the use of the RANDOM ASSIGNMENT pretext of the

prescribed data so as to establish a RANDOMIZED or TRUE

EXPERIMENAL function. Let's keep in mind that random

assignment is not the same control as RANDOM SELECTION.

Random selection of a sample from a population that

contributes essentially to a PROBABILITY SAMPLING

experimental methodology, which can be defined as an

experimental process that utilizes a data selection format

chosen from a random, or unsystematic, treatment group, is

not a viable course to use to predicate many of the

conclusions of the "Combating Social Differences Within

Institutions: The need For a Curriculum Based on Social

Awareness in Our Schools" project. This is simply because

the SAMPLING FRAME for this project targets each and every

K-12 school, and the populations therein, situated in the United States of America. This project considers the universal or the total population as opposed to a selected treatment group.

One of the more significant purveyors of the random assignment experimental structure was the basis for the "No Child Left Behind" legislation. A central principle of No Child Left Behind is that states, districts, schools, and teachers are to choose educational activities that are backed by evidence of effectiveness from SCIENTIFICALLY BASED RESEARCH. This has created a demand for rigorous evaluation evidence that is very sparse in almost all education program and instruction areas. The National Center for Education Evaluation (NCEE) is responsible for conducting evaluations of the impact of federal education programs using scientifically rigorous RANDOM ASSIGNMENT METHODOLOGY to produce definitive evidence on what works and what does not work (U.S. Dept. of Education, 2004).

I have also decided to use the randomized experiment model because of its strength when establishing a cause-effect relationship. I am attempting to establish the INTERNAL VALIDITY or CAUSAL ASSESSMENT of questions number one through five as predicated in the "Introduction" of this thesis project:

1.) Why is our adjustment to the relegations of a pluralistic society in America such a monumentally arduous undertaking?

2.) Why do social disparities not only exist, but also prevail in our society and what are some of the contributory factors therein?

3.) How can the resolve of a universally instituted social awareness curriculum, in our schools, not only delineate many of our socially constructed malfeasants but also how it, the curriculum, can help to set the tone, ultimately, for a 'socially enlightened' American cultural alliance for all?

4.) What will the benefits be of a 'socially enlightened' America?

5.) Finally, is this, the curriculum reform of a social awareness program, a viable course of action?

A pre-treatment measurement is reflected by all of the non-enigmatic social circumstances reflected in the "Introduction" and the "Review of the Literature" and all of the substantiation therein. A post-treatment analysis, which will encompass all ex-post facto variances, will be

regarded conclusively in the "Results and Discussion" section of this project.

## Treatment

The imposed treatment, the administration of the data in relation to the predicted experimental outcome, the hypothesis, of the "Combating Social Differences Within Institutions: The need For a Curriculum Based on Social Awareness in Our Schools" project uses the random assignment experimental design model with a means of PROBABILISTIC EQUIVALENCE as its analytical basis. Although the two groups of the experimental design, the United States K-12, or school aged population, BEFORE the introduction of a 'social awareness' component (the TREATMENT GROUP) into our basic curricular format and the United States K-12 population AFTER the introduction of a 'social awareness' component (the COMPARISON GROUP) into our basic curricular format, are of magnanimous proportions, numerically speaking, they still serve as one of the two components essential for a probabilistic equivalence archetype.

Here we have to take into consideration certain sociological factors...for one, when we deal with human beings it is impossible to ever say that any two

individuals, or groups for that matter, are equivalent or
equal. Also we must remember that the term 'probability',
by virtue of its definition, relates random or only
slightly predictable outcomes, especially when dealing
with human beings of such wide and extensive ethnic
variations as those based here in the United States of
America. Being as such, the type of equivalence I will
measure, will be based on the notion of probabilities.
This means that we know relatively conclusively, that
there will be some differences, preferably in levels of
cultural awareness, which will translate to significantly
less socio-economic stratification, prompted by
differences in race, gender, age, and already prevailing
distinctions of yearly income figures, between the two
groups considered.

The validity of the investigational instrument used
in this experiment can be amplified by such researchers as
Eugene W. Stark, Department of Computer Science Department
at New York State University in his article entitled, "On
Behavior Equivalence for Probabilistic I/O Automata and
Its Relationship to Probabilistic Bisimulation." Mr. Stark
delineates use of this experimental methodology in detail:

ABSTRACT: Previous work of the author has developed
*probabilistic input/output automata (PIOA) as a*

48

formalism for modeling systems that exhibit concurrent and probabilistic behavior. Central to that work was the notion of the "behavior map" associated with a state of a PIOA. The present paper presents a new, simpler definition for PIOA behavior maps, investigates the induced "same behavior map" equivalence relation, and compares it with the standard notion of probabilistic bisimulation equivalence. *Weighted finite automata* are used as a unifying formalism to facilitate the comparison. A general notion of congruence for weighted automata is defined, which relates *signed measures* on states, rather than just individual states. PIOA are defined as a class of weighted automata, as are the class of *probabilistic weighted automata* for which the standard definition of probabilistic bisimulation makes sense. A characterization is obtained of probabilistic bisimulation as the largest congruence that is in a sense generated by its restriction to a relation on states. This characterization is then used as the definition of *weighted bisimulation*, which generalizes probabilistic bisimulation to the full class of weighted automata. PIOA behavior equivalence is also shown to define a weighted

automata congruence, which is strictly refined by

weighted bisimulation equivalence. The relationship

between these congruencies and a notion of

*composition* for weighted automata is also examined.

(Stark, 2004, p. 362)

Along the same lines, experiments that have at least

two theoretical representations (as in the case of the

"Combating Social Differences Within Institutions: The

need For a Curriculum Based on Social Awareness in Our

Schools" project...R1-the American school system before

the advent of the social awareness curriculum and R2-the

the American school system after the advent of the social

awareness curriculum) two sample groups are usually

developed to analyze a scientific or mathematical function

as a contingency of a quantitative experimental design. I

have adapted the probabilistic equivalence faculty to a

qualitative experimental diagram.

Here is an experimental project that pits two

exploratory groups (samples) against each other, (similar

to the experimental design of the "Combating Social

Differences Within Institutions: The need For a Curriculum

Based on Social Awareness in Our Schools" project)

developed by Angelo Tronia, Alessandro Aldini, and Roberto

Gorrieri of the Department of Information, University of

Pisa, entitled, "A Probabilistic Formulation of Imperfect Cryptography (Tronio, Aldini, & Gorrieri, 2000)." The researchers take a (R1)- 'perfect cryptography', a fully functioning security system model, and a

(R2)- 'non-deterministic adversary', individuals, assumably a criminal element, attempting to disrupt the capability of the first system, or break the cipher coded cryptography. The researchers use a practical application of two variables, the R1 and R2 experimental groups, with a regulatory, or deterministic, variable, one that is either constant or affected by the random assignment of the two sample groups' conditions, that actually determines the degree of disproportionality of the equivalence, which can be referenced as the 'A' (i.e. alpha) variable—Comparably, the "Combating Social Differences Within Institutions: The need For a Curriculum Based on Social Awareness in Our Schools" project uses the same formulation to establish validity.

Data Analysis Procedures

Probabilistic equivalence is normally achieved through the apparatus of random assignment to groups. In this project, I will randomly assign specific and non-specific variables to the two experimental groups, the

51

treatment group and the comparison group, and then

calculate the chance that the two groups will differ

because of the random assignment (i.e. by chance alone)

precluding the introduction of the specific and

non-specific variables. Some of the specific variables for

both groups are race, ethnic identity, age determinants,

socio-economic delineations...ideally, any sociological

variant that would impact an individuals' levels of social

awareness. Some of the non-specific variables can be

identified as individual's willingness to adapt to new

cultural/social venues and influences, degrees or levels

of participation (in classroom presence, attendance, and

sociological accentuation functions), or external

mechanisms in the teaching process (parental influences,

community participation in the education process, or use

of prescribed conflict resolution strategies to resolve

disputes). Also, in light of the fact that these variables

are of a non-concrete, or esoteric, composition, their

consequential effects may be difficult to identify.

In order to assess the results of the introduction of

a social awareness component into our American school

systems using a random assignment design so as to generate

an indiscriminate based data bank, I will construct a

formulaic representation using the answers to the following questions:

- How many sets of numbers/experimental group do I want to generate? _____

- How many numbers per set? _____

- Numbers range from _____ to _____. (How many respondents in each group? [i.e. 1-50])

- Should each number in a set remain unique?

  _____

- Should the OUTPUT numbers be sorted? (i.e. least to greatest)

- How should the results (OUTPUT) be viewed? (Urbaniak & Plous, 2003)

My final output numbers will be generated using a simple algorithm contained in the 'Math Random' method. The major determinant variable, the 'A' (*alpha*) factor will be the Sociological Questionnaires (see Appendix, Item A & B). The questionnaires will be completed using the random assignment format by a group of high school freshmen, with no prior social awareness training. At the end of four consecutive years of specified social awareness instruction the Questionnaires, the determinant variable, will be resubmitted to the now high school

seniors and calculated to assess the valuation of a social awareness curriculum adjunct in our schools.

The Math Random methodology will probably consist of a computer based programming implementation, derived from a C++ computer based language, using a series of arrays to calculate the documented results of the Social Awareness Questionnaires.

To reinforce my resolution to use a random assignment experimental model, incorporating a probability equivalence configuration, I think it fitting that that I restate one of my primary experimental objectives—When using a random assignment experimental model, the goal is to give all of the participants (regardless of the content of their specific or non-specific variable representation levels) an equal chance to be a credible assignee of each experimental condition of the "Combating Social Differences Within Institutions: The need For a Curriculum Based on Social Awareness in Our Schools" project.

By using a random assignment model, I hope to be able to balance pre-existing individual differences across the experimental board. This should make it easier to conclude that documented group differences are a by-product of the independent variable, the Social Awareness Questionnaires. I therefore view the random assignment experimental model

as having the effect of increasing the INTERNAL VALIDITY
of the study.

It also merits mentioning that with a RANDOM SAMPLING
approach, the goal is usually to select a sample, or
representative, set of cases from the full population set
under experimental conditions. This approach, generally,
has the effect of increasing both the internal and
external validity of the experiment (Urbaniak & Plous,
2003).

# CHAPTER FOUR

## RESULTS AND DISCUSSION

### Presentation of the Findings

One of the several limitations of this project is
that to produce a viable empirical based system of
findings I will conclusively need an abundantly large test
group of the two sample groups, the United States K-12, or
school aged population, BEFORE the introduction of a
'social awareness' component (the TREATMENT GROUP) into
our basic curricular format and the United States K-12
population AFTER the introduction of a 'social awareness'
component (the COMPARISON GROUP) into our basic curricular
format, an expansive of time that covers a period of a
minimum of four years, preferably a twelve year length so
that the 'social awareness' component can be an adequate
portion of a child's background during the entire extent
of their developmental years, and of course the monies to
have the results, documented data, calculated and
published. Also the some of the monies for the research
project would be for consulting as many possible experts
in this field of study.

Keeping these predominant influences in mind, along
with the unconventionality of this project, many of the

researched findings are based in the projected hypothesis
or the developmental research of the need for the
introduction of a 'social awareness' component into the
core curriculum of our American educational system and
will be elaborated on in the "Discussion of the Findings"
subsection of the "Results and Discussion" section of this
study.

Discussion of the Findings

The function of a social awareness class would be
best served by actually creating a sociology credentialing
utility as a basic part of every states teacher credential
policies. Sociology is the study of human social behavior,
especially the study of the origins, organization,
institutions, and development of human society. It is
obvious why our children need such core classes as math or
language arts. Math contributes to their critical and
analytical thinking skills while without language arts,
they would never be able to communicate in an articulate
and proper fashion. But what of their people skills? What
do we do in the classroom environment to actually develop
a child's people skills in a dedicated fashion? We leave
that to chance. We literally toss all of our children in
the air and hope that they land in the correct realm of

social compliance and eventually become good, productive citizens. We need a structured classroom environment that not only creates analytical, communicative individuals but individuals who are capable of being non-judgmental and willing to accept a person for their positive attributes regardless of their minority status.

Social awareness is a societal function that has been ignored far beyond its need for relevance in our American culture. Robert L. Selman, who is actually Roy E. Larsen Professor of Human Development and Education, Harvard Graduate School of Education, and Professor of Psychology, Harvard Medical School, uses his pen name on his publication, *The Promotion of Social Awareness* (2003), to substantiate this comprehensive statement. In his book, he underlines how the science of social development has given rise to initiatives and programs that can be used in educational settings to help children get along with each other, and may in the long run help prevent violence, drug abuse, and prejudice (Selman, 2003). Also in his book, *Pedagogy of the Oppressed* (2000), Paulo Freire documents how the creation of an underclass, in most societies, begins in the education system, specifically the classroom, and balloons out from there (Freire, 2000). Freire references the fact that we are taught specifics,

as defined by teachers (oppressors), and in latter years many of the corporate and political fathers of sponsorship in our educational structure (mega-oppressors), so as to suppress individualistic thinking, as this is further evidenced by scripted teaching methodologies, helping to foster social ignorance.

We all experience situational social consequence that could be handled more astutely, with more empathy, more compassion...in ways that directly reflect the posturing of an acculturated society. Social awareness would not only pre-empt a cohesive structurally functioning precedence in our civilization, it would give tremendous social accentuation and ultimately social enlightenment. Social accentuation can be defined as actions that bring prominence to an already well-established composite social configuration. Can we realistically look upon social accentuation as a viable consequence? Yes, but in order to do so we first need to educate ourselves on social/cultural matters that are of an extraneous composition to each and everyone of us as individuals. One of the most basic, constructive, and approachable ways to do so would be to dedicate a portion of our curriculum based instruction, in our public and private schools, to the matter of social awareness.

Where do we begin--? First, and foremost, we need to
recognize the need for such a province as social
awareness. Lisa Delpit, in her book, *Other People's
Children: Cultural Conflicts In the Classroom* (1995),
states ever so perfunctory that, "I described the
estrangement that I and many teachers of color feel as a
result of the progressive movement when writing process
advocates dismiss us as too 'skills oriented'. I ended the
article suggesting that it was incumbent upon the
advocates, or indeed advocates of any progressive
movement, to enter into dialogue with teachers of color,
who may not share their same enthusiasm about so-called
new liberal, or progressive ideas" (Delpit, 1995, p. 23).
Ms. Delpit is saying that regardless of the problem, we
first must recognize that it exists and then subsequently
engage in dialogue, especially with some of the recipients
of the subjective treatment, so as to begin to root, or
establish, or recognize the impact of this dilemma on our
entire culture, as Americans.

So many times we are guilty of lacklusterly 'passing
the buck', or even more denigrating, denying that a
problem, social or otherwise exists. Many of the
ramifications herein, lie in the fact that if we
acknowledge that a crisis prevails, we then have to begin

to deal with it, and that, arguably takes effort, work, and sacrifice. Thereby, our first order of business in instituting a social awareness edifice into our educational curriculum is to convince the powers that be that a need prevails.

In an article entitled, "A Culture of Denial: The 'Asian Problem' In HIV Social Research," details this same denial philosophy. An excerpt from the article reads:

Culture, ethnographic assumptions and identity politics are decorative rituals that keep researchers from directly confronting racism. Between 1993 and 1999 there has been a documented pattern of avoidance in NAB. To make this clear, I will highlight the concepts used to stretch Asian MSM issues through continual *redefinitions* of the problem that do not question why Asian MSM have such low response rates in HIV research. This is despite the evidence suggesting their inability to negotiate safe sex practices with each other and with Caucasian men. To explain the past, current and present level of discourse on this subject, I review several articles in NAB that attempts to deal with NESB and Asian MSM. Many issues are raised, and there is no apparent structure to their development over time, but in many

ways they 'frame' the limitations of the discussions
around Asian MSM into distinctive areas. These areas
are interchangeable but briefly they encompass: 1)
issues of ethnocentricity; 2) definitions of culture;
3) definitions of 'diversity'; 4) gay-community
values; and 5) the culture of HIV organizations. This
review looks at the 'frame' belonging to *one*
*viewpoint* – that of the *denial* of racism as a key
issue in HIV research into Asian MSM. Keeping these
issues in mind while reviewing the NAB literature and
seeing them as reflections of *one* side of the
argument establishes a pattern of awareness that is
clearly not there among HIV researchers.
(Gopalkrishnan, 2000, p. 1)

Probably the largest portion of the problem is making
the politicians, the lawgivers, and the educational
administrators see, lies in simply getting them to look.
One way to accomplish this seemingly overwhelming task is
to convince them that a child's concept of other people,
with reference to their individual reality, begins at
primary developmental stages and then carries forth. Lev
Vygotsky in his theories of Spontaneous and Scientific
Concept Development, in contingency with his basic theme
of cognitive development, states that a child's thinking

develops through social interaction mediated by language (Dixon-Krauss, 1996). In the Spontaneous Concepts theoretical portion of his hypothesis, he relates that 'spontaneous concepts' develop informally. He conclusively states, "Spontaneous concepts develop informally, growing upward as the child accumulates everyday direct life experiences. They begin to emerge when the young child, guided through verbal interaction with the parents, starts labeling objects and the spoken word becomes the means of communication. The everyday social interaction within which spontaneous concepts evolve is a result of what is being communicated. The purpose of the interaction is communication of concrete things, experiences, or events" (Vygotsky, 1986, p. 44).

A large portion of this 'Spontaneous Concepts Development', which by virtue of its essence, distinctly inaugurates our children into social arenas that predicate, not only their life's course, but many times, people they come in contact with. A part of this accentuation or development must be apportioned to some knowledge of 'Social Awareness'. This inauguration into children's life's social configurations should begin at the outset of their formal education so as to be deeply entrenched into their psyche by the time they exit high

school. The same developmental edifice that is already collectively girded, in our schools, by such subjects as language arts, mathematics, history, and the social sciences should be cohesively coordinated by a 'Social Awareness' curriculum based course.

Many times some of the societal augmentations that need to be brought about by sociological training, are left to pure chance. For example, language arts instructors may avidly believe that a child's people skills may be affirmed by emulation of the behavior of one of the characters in a piece of literary work, a novel or a short story. Although there are websites, books, and innumerable writings on the contingency between social skills and language arts curriculum (i.e. "Teaching Social Skills In the Language Arts Curriculum: An Internet Guide For Middle School Educators [http://www.cccoe.net/social]," or The George Lucas Foundation, whose administrators recognize the relevancy of social skills developmental aspects in correlation to the language arts agenda and have published the website, "Technology Integration: Language Arts and Social Studies [http://www.glef.org/modules/LASS/index.php]"), some language arts instructors still fail to recognize and give instruction according to the aforementioned assertion. If

the need, for the sociological training in cooperation

with the language arts agenda, hadn't become formidable in

our education system, all these informational materials

referencing the subject would not be being developed. Yet,

I contend that this type of sociological training is

merely circumstantial. What if our character is of Latino

decent, living along the coastline of Belize in Central

America? Can the way this character deals with some type

of conflictual social circumstance truly be applied to the

life of a Central Los Angeles, middle classed young

woman's life?

Furthermore, does math truly teach critical or

analytical skills...Yes, it does! But the flaw herein lies

with the fact that math instructors rarely teach our

children how to apply these analytical or critical

thinking skills to real life's cultural or situational

nature. They seldom have the time with the recent increase

in classroom size legislation and a few other constricting

variables. Once again, a gap prevails between the subject

matter, the way it is presented, and the application of

curriculum based materials to our potential productive

citizen's lives.

According to Marsha Howard, developmental

psychologist and author, when the critical issue of

'Social Awareness' is approached and introduced into a classroom setting in proper format, the results can be quite notable along the lines of behavioral adjustments...in a positive context that is. Here is an abstract from a report authored by Ms. Howard entitled, "Character Education and Student Behavior: Addressing Expressive Communication and Social Behavior in 2nd Grade Students":

ABSTRACT: Schools throughout New Jersey are embracing character education programs. A study conducted in the fall and winter of 2001-2002 at a school in Hillsborough Township, New Jersey, assessed student behavior over a 20-week period, focusing on four classes of second graders (n=75) during their recess period. Surveys addressing student communication and social awareness were given to students, their teachers, and lunch aides at the beginning of the study in the fall of 2001. After 20 weeks of daily mini-lessons dealing with the character traits of respect, responsibility, kindness, and integrity, the surveys were taken again in February 2002. Analysis of the results indicated a modest increase in positive student behaviors. (Howard, 2002, p. 3)

The 'Social Awareness' course would have to be based

on a sociological precedence. If sociology is defined as

he study of human social behavior, especially the study of

the origins, organization, institutions, and development

of human society or the analysis of a social institution

or societal segment as a self-contained entity or in

relation to society as a whole (Dictionary.com, 2004)

...how can we define 'Social Awareness'? 'Social

Awareness' is simply being cognizant or having a

non-empirical or dogmatic view of these origins,

organizations, institutions, or human societal

development...let's also add the term culture to these

configurations. More times than not, we become aware of

cultures, people systems, and ethnicity, or other people's

way of life through indirect means. Means such as media

representations, reading books, believing and adapting

another's opinion about a cultural confine different than

our own to our own consciousness, or maybe even watching a

different ethnicity from a distance instead of direct

interaction contained in circumstances that could lead to

appropriate knowledge of their culture.

East Carolina University, Assistant Director of

Training and Advising, Dr. Joe Boheman design some test

questions that assesses our 'Social Awareness'. Here are some examples:

Directions: Attitudes affect behavior. In order to better understand how your present attitudes toward cultural differences affect your relationships with others, please respond yes or no to the questions, whichever most accurately describes your feelings.

1. Only schools with racial problems should be concerned about racial or multi-cultural issues.

2. You need to be a minority person to really understand minority issues.

3. Color is unimportant---nobody cares about race anymore.

4. White people cannot be trusted.

5. Blacks are always using race to gain an advantage.

6. Basically, there are people on this staff (who need training on multicultural issues) who would not attend this in service if given the choice.

7. Black males are more likely to challenge the authority of staff and administration.

8. White students have few discipline problems.

9.   If an Asian student is enrolled in my class I
     don't have a chance of making a high grade in
     this course. (see Appendix: Item A & B)

Many of these questions strike directly to the core
of relating to cultures other than our own. If we really
examine the essence of questions such as these, can we
truly answer them without reservations to the validity of
understanding of other's backgrounds? These questions are
certainly not inferential. They breach our understanding
of people different than ourselves.

Let us consider another reason for the necessity of
the advent of a 'Social Awareness' course based in the
K-12 curriculum in our public school system. Without such
a program we actually run the risk of direly contributing
to the ever pervasive 'hegemonistic' way of thinking that
contributes to our, Americans, societal demise (Case in
point, Marx & Engles', *Basic Writings On Politics and
Philosophy*, [Feuer, 1959], which includes portions of
their, "Communist Manifesto," [Marx, 1848], although the
property of the 'modern bourgeois/aristocrats' was never
dissolved, and probably never will be). Hegemony can be
defined technically as willingly accepting the predominant
influence, a state or government has over others. But it
has been classically thought as a society, Americans

contribute eclectically to our government's influence by accepting prevailing circumstances that we have the inert power to control. Many times the lack of control is a by-product of our culturally and ethnically fragmented society. Being aware of each other's factional portion in our roles as American citizens would certainly serve to bond us together as a unitized voice, which would in essence at least limit our government's power over us.

At this juncture, we can safely assume that poverty, which has taken on the modern-day label of 'lower socio-economic distinctions', is somewhat of a causal precedence in a country so full of abundance such as ours. Let's create a scenario that is re-lived thousands of times daily in our society: Three males, thirty-five years of age, are attempting to apply for a job as a manager in a textile plant located somewhere in America. One is Caucasian, of Irish descent, another is Caucasian of Spanish and Italian descent. The third gentleman is of African-American descent. The assistant director of human resources is doing the hiring...he is also Caucasian. After interviewing and testing, the African-American has accumulated the highest number of points. But due to media representations of African-American males, being represented as violent, quick to anger, purveyors of 'rap

music', and womanizers in general, our assistant director

opts to hire the Irish gentleman...actually the one who

closest resembles his physical and sociological traits.

Even though the aforementioned can be viewed as a

scenario, these are some of the very reasons why certain

racially distinct groups, different from the power

structure, has not been able to totally assimilate into

American culture after four hundred years. Let's examine

the chart below: (Appendix: Item C)

Let's also exam how poverty trends have only slightly

improved over the last fifty years: (Appendix: Item D)

Note how in the Per Capita Income Chart that racially

underrepresented group's income is nearly fifty percent

less than that of whites. Also in the Historic Poverty

Trends Chart that the number of people living below

poverty level hasn't significantly decreased over the past

fifty years. One of the main factors for these disparities

is the fact that the United States has become more or less

a service culture for those of us with less than a

bachelor's degree of education. Before automation,

robotics, and other varied forms of technology came to

bear, a person with a high school education could earn a

substantial enough wage to support a family by working on

an assembly line or on the production unit in a steel

mill. Now, with the globally accentuated world market, many of these jobs are farmed out to different countries without labor unions and whose workers are acceptant of a significantly less prevailing wage than had been previously demanded in this country.

This is just one variable as to the imbalance of some of the socio-economic distinctions that reign here in America. And if we exam it closely, all of the rudimentary social concerns in any culture, as much as I hate to condone it, revolve around income or money.

Would a 'Social Awareness' curriculum based on educational discipline serve as a balancing factor? The answer is an unequivocal yes. Too many times many of the shortcomings of our educational system have been blamed on some of the methodologies used to present the instructive materials. The methodologies need to vary according to the particular sociological content of the children being educated...That is to say, their socio-economic status, which has a tremendous impact on the amount of prior knowledge some group of children bring to the classroom environment. At this present time in our educational system we are attempting to institute, instead of teaching methodologies targeted to different groups, a systematized or universal curriculum, open-court, scripted teaching

systems, whatever we may want to refer to them as. Is this truly the answer? At the risk of sounding presumptuous...I think not.

In the introduction of their presentation, "Teaching Social Skills In the Language Arts Curriculum: An Internet Guide For Middle School Educators," Claudia Jimenez and Karen Falchetta, long time educators, state:

> Teaching students how to get along with their peers, school staff and family members is becoming an increasingly important role of the educator. Contemporary research has shown again and again that developing social skills is critical to students' academic and personal successes. This web site (http://www.cccoe.net/social/directory3.htm) provides teachers with resources to incorporate social skills training into their instruction of the language arts California Frameworks and to reinforce those lessons within the school community. (Jimenez & Falchetta, 2003, Introduction)

Even Jurgen Habermas, a noted sociologist who criticized Karl Marx, although remaining the most preeminent modern day advocate of Marxian Theory, for basing the majority of his theoretical presumptions on man's pursuit of his material objectives, would agree that there is not enough

emphasis on the human elements, sociological content, of
our educational system. Habermas, in his compelling
'communicative action' theoretical approach to social
order wrote:

> Communicative Action, in terms of (1) domains of
> reality, (2) functions of speech, and (3) attitude of
> speakers, can be understood as a circular process in
> which the actor (individual) is two things in one: an
> *initiator,* who masters situations through actions for
> which he is accountable, and a *product* of the
> transitions surrounding him, of groups whose cohesion
> is based on solidarity to which he belongs, and of
> processes of socialization in which he is reared.
> (Habermas, 1992, p. 18)

Habermas, a brilliant modern day sociologist, is an
extreme proponent of resolving many of our social ills
through discourse and the oppressed being able to
communicate their needs through communicative skills,
which include all facets therein; verbalization,
writing/reading, and all cognitive forms of expression
(naturally, these skills are developed and enhanced by
virtue of education). He also feels that these forms of
expression have to be based on an individual's sense of
freedom in a democratic environment having some sense of

connection to any diverse population facets he/she manages to come in contact with...some sense of solidarity is formulaic in his theoretical approach to social reform. Once again I ask, in light of a culturally fragmented society, America, whose dimensional social pluralism is expanding exponentially, predictably in more recent years, are we being taught enough about each other to survive, and hopefully thrive, this somewhat unconditional onslaught of cultural divergence?

And let's look at the problem from a plausible context...If our children are able to pass the exit exams, move on to college, get a descent job, and raise their children in a perceptibly fashionable manner, are they still contributing to the sociological disparities that prevail in our society? If they reach management, are they going to hire the best, the preeminent person for the job regardless of their sex, race, ethnicity, or innumerable other sociological factors?

A 'Social Awareness' course throughout our children's educational years would serve to bring us together as a society, it would begin to tear down many of the barriers that separate us as a organized functioning society, many of the socio-economic discrepancies would eventually become a thing of the past, we would finally be able to

selectively choose from the vast diverse labor and talent pool that prevails in this country of abundance...the color and gender barriers would be non-existent, and mostly, fear of the unknown would translate into curiosity and a sense of enlightenment about factions other than ourselves.

CHAPTER FIVE

SUMMARY, CONCLUSIONS, and RECOMMENDATIONS

## Summary and Conclusions

I selected a reform that approaches not only a
classroom itinerary, but also more an understanding of the
functionality of human nature. And as esoteric as it
sounds I concertedly believe that many, if not all, of our
curriculum-based problems begin with a staunch propensity
for us, as instructors to communicate our agendas to our
students along with the students lack of ability to
communicate to, and understand each other. In other words,
some semblance of cultural detriment, in many cases, has a
tremendous impact on the communicative interaction
necessary for learning to occur.

The problem of curriculum reform has been
recognizable since such proponents of a free public school
system, such as Ralph Waldo Emerson attempted
curriculum-based reform in late nineteenth century at the
outset of the Industrial Revolution in the United States.
John Herbert Roth put it succinctly when he stated,

> During the birth of the United States, when the many
>
> notable proponents of a system of free public
>
> education in this nation envisioned the benefits of

an educated multitude, it is doubtful that they could have conceived of the free public school system that has become today's reality. Although it is manifest that an educated citizenry is an objective of the utmost importance in any organized and civilized society, the debate concerning how to provide for and fund a system of free public education has continued with little repose an objective of the utmost importance in any organized and civilized society. (Roth, 2002, p. 10)

In any bureaucracy, problems will prevail. The systematic resolve of these problems depends on distinctions that elicit, relieve, the control of the solution to the rank and file of any establishment. Even as we take a non-partisan view of the National Reading Panel, established by the Bush Administration, we see the ever-pervasive flaws of the power structure being composed of the privileged class who, more than likely, have never been espoused to the true essence of the problem itself. Yet, by virtue of their capital or political control, they are predicating so-called partisan solutions to the problem. Is this a truly relevant answer to the sociological based consequence of a failing education system?

By researching the explicit content of a theoretical 'Social Awareness' class based as a part of the curriculum in our public school system, I have discovered, predominately, that the problematic consequence generated by diverse cultures on our public education system are solvable. We first need to approach the problems from a sociological standpoint of view, rather than an eclectic resolve composed of ruling class individuals. Karl Marx, in his Class Theory Analysis, stated, "The State is the form in which the individuals of a ruling class assert their common interests. The ideas of the ruling class are...the ruling ideas" (Mclellan, 2000, p. 223). To Marx, the economic sphere was always the final decisive realm within which the bourgeoisie was always the victim of the competitiveness inherent in its mode of economic existence. He also stated as a result of the power struggles set forth by the power structure that, "It (the power structure and its ideologies) can evolve a consciousness, but it is always a 'false consciousness,' that is, a consciousness that does not transcend its being rooted in an economically competitive mode of production. Hence neither the bourgeoisie as a class, nor the bourgeois state, nor the bourgeois ideology can serve truly to transcend the self-interest enjoined by the

bourgeoisie. The bourgeois reign is doomed when economic conditions are ripe and when a working class united by solidarity, aware of its common interests and energized by an appropriate system of ideas, confronts its disunited antagonists. Once workers became aware that they are alienated from the process of production, the dusk of the capitalist era has set in" (Coser, 1977, p. 48-50).

According to Marx, eventually the class struggle that is contingent upon any capitalist based system would lead to a working class revolution. But this has yet to happen because of a hegemonistic attitude held by working class individuals. I am not saying that 'revolution' is the answer to school reform, or capitalist reform for that matter. I am simply stating that our curriculum standards, in our public school system, needs to be set by teachers, school administrators, parents, and students <u>who are aware of prevailing educational standards</u> and not afraid to voice and support their opinions rather than such individuals as those who compose the National Reading Panel or (indirectly) the publishing companies in a form of political, capitalist insurrection.

When and if the 'Social Awareness' classroom reform is implemented, the whole entire structure of education in this country would change for the better. Many of the

social barriers, that have a devastating effect on learning, would be dismantled. Also many of the 'collective consciousness' theories would come to bear and would have an effect of solidifying us as Americans rather than the old and the young, the blacks and the whites, males and females, and even hopefully, the rich and the poor. The 'Social Awareness' class would be all about positive change through exactly what it states...Awareness.

At the outset of the initiation of such a crucial reform structure from the top, government, down would be absolutely necessary. Rooting or filtering the reform through each state's credentialing process would be essential. This brings to bear the development of a sociology credential that would be the qualifying edifice for teaching the 'Social Awareness' class. Although the initiating costs would be magnanimous, once in place the benefits derived from such a reform would be well worth the costs of restructuring.

We need a 'Social Awareness' class as a part of our children's everyday curriculum structure. Right now, at this point in time, it is just a dream...a personal dream. I realize what it would take to bring it to fruition and the due process would be extremely extensive. One quick,

direct way of implementing such a program would be to open

our own school and develop a curriculum based on 'Social

Awareness.' The results could be viewed by the entire

nation ultimately and the reform would have taken root.

But that also would be a delicate process.

### How to Institute the Social Awareness Course Into the Public School Curriculum

Any reform, be it curriculum based, some autonomous

function, such as attaching to something as esoteric as

self awareness, or even updating a new GM model line, such

as the Grand Prix, begins with a plan, a blueprint, a

draft. As perplexing as it may sound, we would have to

convince our planners, the powers that be, of our proposal

And even before we attempt this seemingly insurmountable

undertaking, we would first have to show them the

necessity for such a dramatic reform in our public school

system as a 'Social Awareness' course prevalent for all

school aged children.

A major arrangement in the sequence of persuading the

politicians to adopt our reform would be to set up a

research function, involving qualitative and quantitative

data based on an empirical analysis along with some tried

and proven methodologies. And where would we get the

monies to impart this functionality...why federal and

state grants, of course. The consequence herein would be having a collective of qualified personnel, especially some noted experts in the fields of education, sociology, and psychology to even attempt to acquire the grants for the project. As mediating and arbitrary as this portion of the process would seem, I myself, personally, don't think it would be that difficult to accomplish. There are innumerable experts in the aforementioned fields who know conclusively that it is time for some serious reforms within the realm of our education system. We would merely need to approach them in an organized, professional fashion. In an article published by Sathya Sai Baba, an educator and public official in the country of India, he stresses the need for global reform of the education process along sociological lines:

> Sathya Sai Baba emphasizes that Education should be for life, not just for a living. He says that, "Education should serve not only to develop one's intelligence and skills, but also help broaden one's outlook and make a person useful to society and the world at large. this is possible only when cultivation of the spirit is promoted along with education in the physical sciences. Moral and spiritual education will train a person to lead a

disciplined life. Education without self-control is no education at all. True education should make a person compassionate and humane. It should not make him self-centered and narrow-minded." He points out that "Science without humanity and commerce without morality are both useless and dangerous."

Already, Baba is in the process of effecting a total transformation of the educational system in India -- a task to which the Government is now giving its full support. He has, Himself, opened several universities, both for men and for women, as well as very many colleges and schools. In all of these, emphasis is laid on the need to develop character, spiritual awareness and moral responsibility, while at the same time giving the students access to the most advanced scientific and technological knowledge. Baba constantly reminds us that it is the youth of today who will be the ones to shape tomorrow's world. If we want our world to be a better, safer and a more ecologically viable place in which to live, then we need to develop in our children a sense of social responsibility and a strong spiritual awareness. (Baba, 2003, p. 1)

The portion he mentions about science and commerce are particularly striking to me.

After bringing the professionals on board, our role would change to that of facilitator or organizer. We would in essence have to become political lobbyists for our particular sociological education reform...the 'Social Awareness' class in the public school system. Lobbying, knocking on doors, speaking with TV producers and marketers to truly attempt to persuade public opinion along our lines would probably be the most difficult, time- consuming aspect of the Reform Project.

Currently, the Multicultural Specialist requirement, the CLAD (Cross-cultural Learning and Academic Development), and the BCLAD programs in place in most states credentialing processes leaves a bit to be desired as to a consummate education program contributing to students' social awareness acclimation. First of all they are a product of the lawgiver's way to deal with the growing pangs of a pluralistic society...they are a superficial compliment of how to give instruction to ESL students. These programs teach teachers how to give a specific type of instruction, they do not compel the teachers, and thereby the students, to become systematically aware of other cultures in the deliberate

sense of the phrase 'social awareness'. These programs can be described as:

Multicultural Specialist:

The Multicultural Specialist Certificate prepares educators to take on leadership roles for social change. Areas of focus include: multicultural curriculum development; differentiated instruction for English learners, culturally and linguistically diverse students and students with special needs; and working collaboratively with families and communities

CLAD:

The CLAD Certificate authorizes a credentialed teacher to deliver instruction for English language development (ELD). This means instruction designed specifically to develop their listening, speaking, reading and writing skills in English. This type of instruction is also known as "English as a second language" (ESL) or "teaching English to speakers of others languages" (TESOL).

The CLAD Certificate also authorizes a credentialed teacher to deliver specifically designed academic instruction in English (SDAIE). This means instruction in a subject area, delivered in English that is specially designed to provide

limited-English-proficient students with access to
the curriculum. Sometimes this type of instruction is
called "sheltered instruction."

Bilingual Certificate:

*Bilingual Emphasis and Certificate of Advanced Study
in Biliteracy Education: Spanish*

The Certificate in Advanced Study in Biliteracy
Education is a program offered in conjunction with
the Multiple Subject, Middle Level, Intern, Single
Subject Credential and Integrated Credential Program
options. The advanced certification is for those
individuals wishing to provide primary language
instruction to second language learners. This program
is designed to provide credential candidates with
primary and second language theory, curricula,
instructional strategies and methodology and is
specially designed to instruct students in both their
native language and in English language development
across the content core curricula. The College of
Education offers coursework and field experiences
which will qualify candidates with the requisite
skills, knowledge and disposition to design,
implement, and teach in biliteracy and other primary
language programs (College of Ed., CSUSM, 2004, p. 2)

Once again, the function of a social awareness class would

be best served by actually creating a sociology

credentialing utility as a basic part of every states

teacher credential policies.

The organizational structure of the social awareness

edifice would exist as an actual course offer as a primary

portion of each year, K-12, of a child's education. It

would be offered not as a contingency, or elective based,

course...the course would taught as an educational

requirement, just as math or language arts. In

kindergarten and first grade, the children would be taught

how to recognize and distinguish between different

cultures and ethnicities, not just to realize that

African-American's skin is various shades of brown, or

that they have facial features that are apportioned to

their culture, some Samoan, or predictable Indian tribes

throughout southeastern United States.

In second through sixth grade, interactive based

instruction, specified resources, and group oriented

teaching methodologies, allowing the students to review

and reassert their own individual cultural confines as a

comparative apparatus allowing them to develop a datum or

reference contingent in the associate environment, would

propel the instruction. Using research-based

implementations should direct the focus of this division of the social awareness curriculum.

The instructional years between seventh and eighth grade will begin to delve into the basic aspects of sociological theory and practical applications therein, followed by the ninth through twelfth grades where the instruction will become more specific and refined dealing with some of the theorists, their theories, the culturalists, and some of the historical ramifications that may systematically define today's social and cultural dynamics. Of course, all of these educational implementations would have to be predicated, just as a math or language arts structured program, in the format of the teaching standards that govern most states K-12 schooling processes.

Another major undertaking of the project would be to show each specific state's Teaching Credentialing Committee how to institute the 'Social Awareness' credential into the already complex credentialing processes. The function of a 'Social Awareness' class would be best served by actually creating a sociology credentialing utility as a basic part of every states teacher credential policies. As I stated before, sociology is the study of human social behavior, especially the

study of the origins, organization, institutions, and development of human society. It is obvious why our children need such core classes as math or language arts. Math contributes to their critical and analytical thinking skills while without language arts, they would never be able to communicate in an articulate and proper fashion. But what of their people skills? What do we do in the classroom environment to actually develop a child's people skills in a dedicated fashion? We leave that to chance. We literally toss all of our children in the air and hope that they land in the correct realm of social compliance and eventually become good, productive citizens. We need a structured classroom environment that not only creates analytical, communicative individuals but individuals who are capable of being non-judgmental and willing to accept a person for their positive attributes regardless of their minority status.

Once these tasks are accomplished, our function would translate to getting voters to accept our 'Social Awareness Proposal'. It would probably be presented in each statewide official election as a proposal, for example Prop 888. At this juncture, we would have to simply sit back and wait. And if the Initiative doesn't

pass the first time, we could certainly try to pass it

every two years until it did succeed.

APPENDIX

QUESTIONNAIRES AND RESULTS

Item: A

**CULTURAL AWARENESS INVENTORY**
Submitted by: Joe Boehman
Assistant Director Training and Advising
East Carolina University
(919) 328-4264          rlboehma@ecuvm.cis.ecu.edu
Reference: ASCA Human Rights Committee (1987).

Directions: Attitudes affect behavior. In order to better understand how your present attitudes toward cultural differences affect your relationships with others, please respond yes or no to the questions, whichever most accurately describes your feelings.

1. Only schools with racial problems should be concerned about racial or multi-cultural issues.

2. You need to be a minority person to really understand minority issues.

3. Color is unimportant---nobody cares about race anymore.

4. White people cannot be trusted.

5. Blacks are always using race to gain an advantage.

6. Basically, there are people on this staff (who need training on multicultural issues) who would not attend this in service if given the choice.

7. Black males are more likely to challenge the authority of staff and administration.

8. White students have few discipline problems.

9. If an Asian student is enrolled in my class I don't have a chance of making a high grade in this course.

10. Asian students are taking away the privileges White students should have.

11. When I see a White man with a Black lady I get angry.

12. When I see a Black man with a White lady I feel mad. Who does he think he is anyway?

13. My friends would put me down if I started hanging out with Black people.

14. White people are always changing the rules to their advantage.

15. If given a choice, I would refuse to be roommates with a person who was not of my culture.

Item: B

**RACIAL AWARENESS QUESTIONNAIRE**
Submitted by: Joe Boehman
Assistant Director Training and Advising
East Carolina University
(919) 328-4264            rlboehma@ecuvm.cis.ecu.edu

This questionnaire is designed to measure people's social attitudes. There are no right or wrong answers. Use the scale below to respond to each statement. Please write Strongly Disagree, Disagree, Uncertain, Agree or Strongly Agree next to the questions below based upon which most accurately describes how you feel.

1. I hardly think about what race I am.

2. I do not understand what Blacks want from Whites.

3. I get angry when I think about how Whites have been treated by Blacks.

4. I feel as comfortable around Blacks as I do Whites.

5. I involve myself in causes regardless of the race of people involved in them.

6. I find myself watching Black people to see what they are like.

7. I feel depressed after I have been around Black people.

8. There is nothing that I want to learn from Blacks.

9. I seek out new experiences even if I know a large number of Blacks will be involved in them.

10. I enjoy watching the different ways that Blacks and Whites approach life.

11. I wish I had a Black friend.

12. I do not feel that I have the social skills to interact with Black people effectively.

13. A Black person who tries to get close to you is usually after something.

14. When a Black person holds an opinion with which I disagree, I am not afraid to express my viewpoint.

15. Sometimes jokes based on Black people's experiences are funny.

16. I think it is exciting to discover the little ways in which Black people and White people are different.

17. I used to believe in racial integration, but now I have my doubts.

18. I would rather socialize with Whites only.

19. In many ways Blacks and Whites are similar, but they are also different in some important ways.

20. Blacks and Whites have much to learn from each other.

21. For most of my life, I did not think about racial issues.

22. I have come to believe that Black people and White people are very different.

23. White people have bent over backwards trying to make up for their ancestor's mistreatment of Blacks, now it is time to stop.

24. It is possible for Blacks and Whites to have meaningful social relationships with each other.

25. There are some valuable things that White people can learn from Blacks that they cannot learn from other Whites.

26. I am curious to learn in what ways Black people and White people differ from each other.

27. I limit myself to White activities.

28. Society may have been unjust to Blacks, but it has also been unjust to Whites.

29. I am knowledgeable about which values Blacks and Whites share.

30. I am comfortable wherever I am.

31. In my family, we never talked about racial issues.

32. When I must interact with a Black person, I usually let him or her make the first move.

33. I feel hostile when I am around Blacks.

34. I think I understand Black people's values.

35. Blacks and Whites can have successful intimate relationships.

36. I was raised to believe that people are people regardless of their race.

37. Nowadays, I go out of my way to avoid associating with Blacks.

38. I believe that Blacks are inferior to Whites.

39. I believe I know a lot about Black people's customs.

40. There are some valuable things that White people can learn from Blacks that they cannot learn from other Whites.

41. I think that it is okay for Black people and White people to date each other as long as they do not marry each other.

42. Sometimes I am not sure what I think or feel about Black people.

43. When I am the only White in a group of Blacks, I feel anxious.

44. Blacks and Whites differ from each other in some ways, but neither race is superior.

45. I am not embarrassed to admit that I am White.

46. I think White people should become more involved in socializing with Blacks.

47. I do not understand why Black people blame all White people for their social misfortunes.

48. I believe that White people look and express themselves better than Black people.

49. I feel comfortable talking to Blacks.

50. I value the relationships I have with my Black friends.

**Please answer the following questions by circling the letter of the response you agree with most.**

51. Do you feel Blacks in this country have tried to move:
    (a) too fast.
    (b) too slow.
    (c) at about the right pace.

52. Would it upset you personally if Blacks moved into your neighborhood:
    (a) a lot.
    (b) some, but not a lot.
    (c) only a little.
    (d) not at all.

53. It has been said that if Black children all went to school with White children, the education of White children would suffer. The reason given is that the Black children would hold back the White children. Do you believe that or not?
    (a) I do not believe it.
    (b) I am not sure.
    (c) I do believe the statement.

54. Blacks are more likely to make progress in the future by being patient and not pushing so hard for change.
    (a) I do not agree with this statement.
    (b) I am not sure.
    (c) I agree with this statement.

55. If a fully qualified Black whose views were acceptable to you were nominated to run for president, how likely do you think you would be to vote for that candidate?

    (a) I would be very likely to vote for the candidate.

    (b) I would be likely to vote for the candidate.

    (c) I would be likely not to vote for the candidate.

    (d) I would be not at all likely to vote for the candidate.

56. Whether you agree or not with the idea of affirmative action, do you think Blacks are given special consideration and hired before Whites for jobs:

    (a) frequently.

    (b) occasionally.

    (c) hardly ever.

    (d) never at all.

57. How about in higher education institutions-that is, colleges and universities? Do you think Blacks are given special consideration and admitted before Whites in higher education institutions:

    (a) frequently.

    (b) occasionally.

    (c) hardly ever.

    (d) never at all.

# Historic Poverty Trends:
## Poverty Rates & Number of Persons Living Below The Poverty Line for All Persons

## United States

## Year = 1959 -- 1999



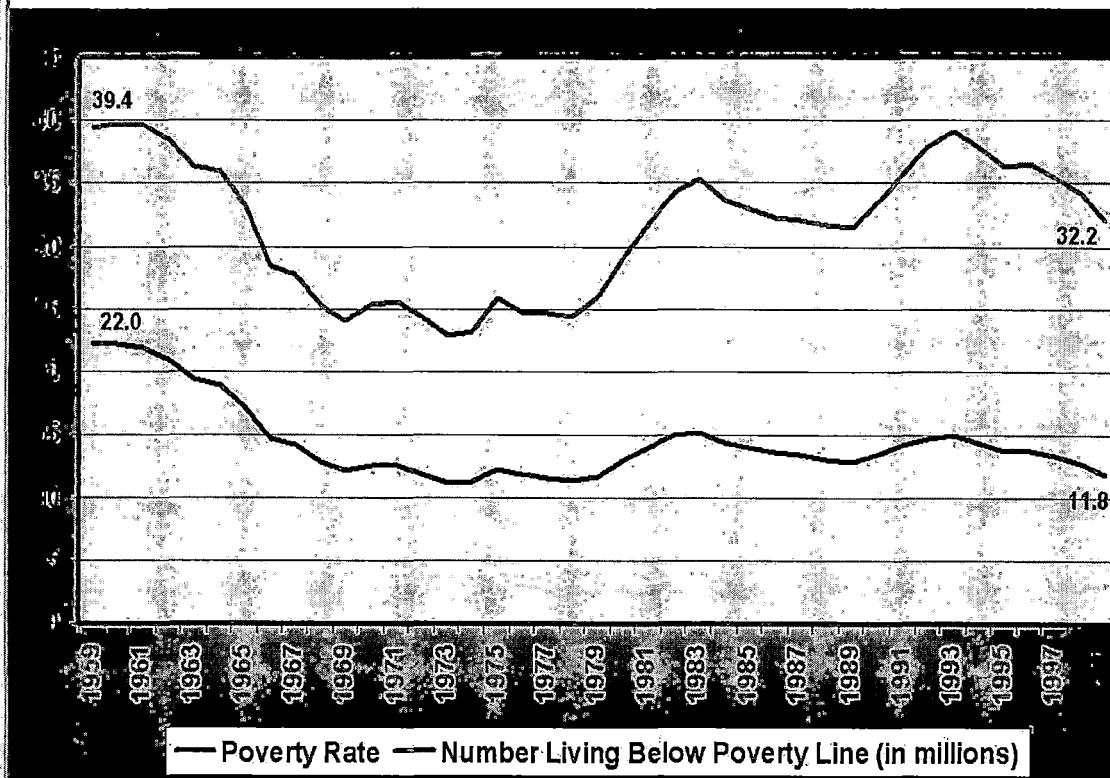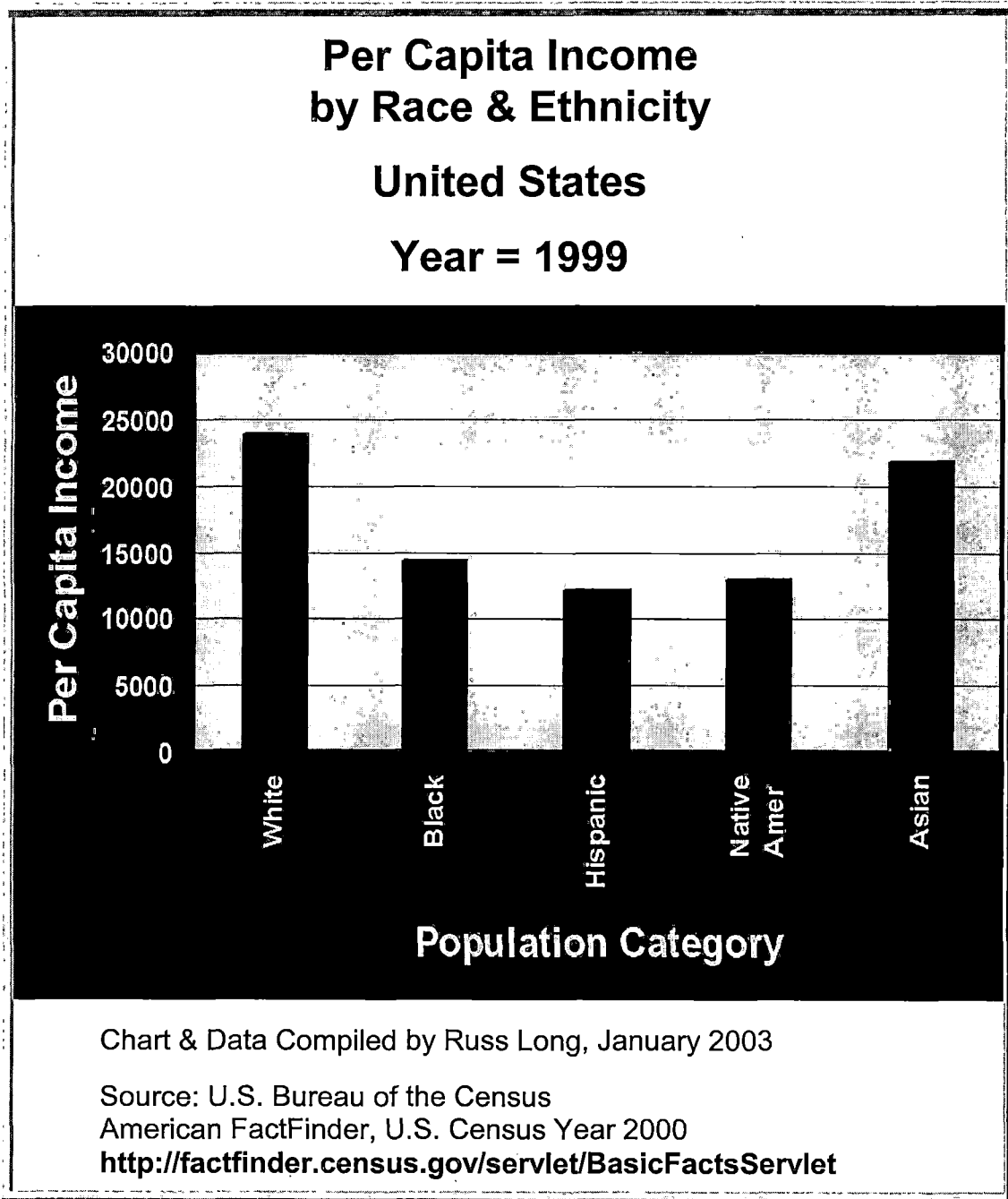**— Poverty Rate  — Number Living Below Poverty Line (in millions)**

Chart & Data Compiled by Russ Long (January 2003)

Source: U.S. Bureau of the Census, Current Population Survey.
Poverty and Health Statistics Branch/HHES Division
U. S. Bureau of the Census, U. S. Department of Commerce
September 20, 2000

Item: D

# Per Capita Income
# by Race & Ethnicity

# United States

# Year = 1999



Chart & Data Compiled by Russ Long, January 2003

Source: U.S. Bureau of the Census
American FactFinder, U.S. Census Year 2000
**http://factfinder.census.gov/servlet/BasicFactsServlet**

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