Building Bridges and Empowerment: Anthropological Contributions to Diversity and Educational Practices

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Anthropologists live and breathe diversity as they study culture, a major concept inherent to our discipline. If anthropology is what anthropologists do, then using some of our work involving diversity could be helpful to new students of anthropology as well as to educators struggling with the challenges of teaching and learning about diversity.

This introductory chapter, which consists of four segments, presents material on the anthropological contributions to futuristic classroom practices, and explores significant elements of culture and other ideas related to diversity and educational futures. The first segment presents an introduction on social issues and definition of terms; the second offers a historical overview of anthropological contributions to education; the third describes conceptual and methodological contributions to diversity efforts in education by providing some specific examples of the use of life history and other ethnographic fieldwork techniques; and the fourth discusses cross-cultural leadership, the creation of special projects, and the operationalizing of pluralism in educational settings.

Anthropology and Social Issues

There are some obvious examples of anthropologists’ involvement in major issues in our society, worth mentioning as an introduction to the idea of our contributing to consideration of diversity and change. Early discussions of evolution and debates on race and intelligence benefited from empirical anthropological research illustrating the principle of within-group differences in intellectual capacity being greater than differences between groups. Early studies of indigenous populations described their language and cultural behavior based on fieldwork and insider (emic) forms of analysis, providing a basic literature
for protection of endangered communities and legal advocacy for their land, water, and natural resource rights. Qualitative ethnographic research on educational challenges such as desegregation, bilingual education, new-arrival immigrant integration and gender inequities has enriched the educational discourse for improving pedagogy, updating teacher education and educational practice, building congruence between schools and communities, and understanding different learning and motivational styles among diverse learners. Anthropological studies of delivery systems for health and human services among diverse client populations have been used to minimize conflicts and to improve relevance and effectiveness in the cross-cultural delivery of services. In more recent decades American anthropologists have used anthropology to "study up," to understand and explain power hierarchies, elites and corporate structures and their impact on those with less power. In addition, as minority group members in our society have become anthropologists, we have seen an interesting development of "insider" research where the "studied" have become the "students" challenging previous assumptions, methodologies, and content generated from an outsider's perspective. Similarly, recent critical models of cultural analysis have attempted to deconstruct realities influenced by the background and biases of the researcher and writer. As our society has struggled with diversity, anthropologists have been in the midst of these challenging changes, testing our conceptual tools and methods by applying them to better understand the nature and dynamics of diversity among human beings.

Definitions

For the purposes of this chapter it is important to define such key terms as culture, diversity, anthropology, ethnography, cross-cultural literacy, cross-cultural leadership, and pluralism. They are either so common that they have multiple meanings, or are so specific to an anthropological perspective that they may not be used in traditional educational literature.

Culture is what guides people in their thinking, feeling, and acting, and serves as an emotional road map or plan of action in their struggle for survival. Culture is a state of being—a process rather than a person, place, or thing; a verb rather than a noun. Because of the culture-creating capacity of people through the exercise of free will, and because of the complicated influences of cultural transmission and transformation across generations, cultural change is an ever-present reality for all groups, whether through or without contact with other groups. Culture gives meaning to people's lives and is symbolically represented through language and interaction. Diversity is a term whose meaning varies with the background, concerns, theoretical framework, and context in which it is discussed. For example, in a political and public policy sense, diversity has been interpreted by former Secretary of Education Lamar Alexander as relating to quotas and affirmative action in the accreditation controversy involving the Middle Atlantic States Accreditation Association (Chronicle of Higher Education 1991). An anthropological approach to diversity focuses upon culture and includes a cross-cultural perspective. For the purposes of this chapter, it means recognition of variation among people related to their cultural heritages, racial and ethnic identities, and gender and class experiences. The concept communicates the need to understand universals and differences in the human species, as well as the translation of understanding into behavior respectful of people and their many forms of interaction. Diversity is relevant to a cultural approach to learning in that learning and motivational styles and cross-cultural pedagogical strategies assume attention to diversity in learner populations and pluralistic learning outcomes.

Anthropology, the scientific study of peoples and cultures, is a discipline that explores human diversity on a worldwide basis in historical, contemporary, and futuristic contexts through its major branches, which include archaeology, linguistics, physical anthropology, and cultural anthropology. As anthropology has been applied to the discovery of alternative sources of knowledge and to the exploration of commonalities and differences among cultural groups, such subfields as medical, psychological, political, and educational anthropology have developed. An anthropological approach encompasses attention to culture, a comparative perspective that enables the understanding of particular groups in the context of all human groups, a holistic orientation, the use of cultural relativism to avoid prejudgment of groups, and the use of fieldwork and ethnography methodologies that require long-term contact and cultural description and analysis.

Ethnography is the process of systematic inquiry to discover, describe, and analyze a culture or group of cultures, and is the major method used by anthropologists in conducting fieldwork. Ethnography involves gaining access to and having long-term, continuous contact with people, and using such techniques as participant observation, interviewing, event and network analysis, life history, and projective and other qualitative means for collecting and analyzing data. Ethnography, done through an anthropological approach, centers on the human and interactive element in research with attention to culture, comparative perspective, insider views, and the balance between the independent pursuit of truth and accountability to those studied. Ethnography is a method that distinguishes anthropologists from other behavioral scientists and from most educational researchers (Wolcott 1976).

Cross-cultural literacy (Saravia-Shore and Arvizu 1992) is the use of an anthropological approach to develop diversity and pluralism and to improve our ability to adapt, survive, and relate to one another in a respectful and fulfilling manner. It includes understanding critical issues that involve diverse cultural groups in a holistic context, and encompasses the recognition of cultural differences in learning populations, the integration of new arrivals into our schools and society, and the teaching of American cultural heritage(s). It embraces the development of a cross-cultural perspective among teachers, students, and adults in the home environment, and it enables people to connect and transcend cultures in study and action.

Cross-cultural leadership is leadership characterized by skill, art, and influence in cross-cultural problem solving and pluralistic community building. Pluralism is the consideration of more than one way of life in the conceptualization and operation of curricula, programs, policies, and institutions of
society such as schools, religious, political, and governmental entities. Pluralism is also a concept that organizes reform efforts in education to integrate equity with quality in learning environments (Saravia-Shore and Arvizu 1992).

Historical Overview

From its inception, anthropology has dealt with the description and explanation of cultural similarities and differences through theoretical schools of inquiry. The historical particularities, under the leadership of Franz Boas, developed the notion of cultural relativity and were meticulous in advocating fieldwork, the learning and describing of each language and culture in the context of its own history and sense of continuity. Many of these investigations involved the study of socialization (teaching/learning of societal knowledge and proficiency) and acculturation (teaching/learning of knowledge and proficiency of a particular cultural community) at work informally within these societies, and some described the various means by which teaching occurred between generations in unschooling contexts. For example, Whiting and Child (1953) investigated the cultural influences of socialization in cross-cultural child-rearing studies, and Margaret Mead (1928, 1935) studied cultural differences in enculturation in American Samoa and other non-Western societies. The culture area and culture and personality theorists studied cultural transmission, borrowing, and diffusion as means of understanding acculturation (culture change) and as typical or modal developmental processes for people within cultural communities and cultural contact situations in the development of personality and identity. Many life histories and auto-biographies of American Indian leaders are survivors typifying an era (1920-50) commonly referred to as salvage anthropology, where endangered and disappearing cultures were reconstructed and measured through qualitative presentation of the lives of key informants. These later anthropological studies gave great emphasis to understanding the role of schooling as a means of modernizing indigenous populations, as well as a means of understanding missionary and trade influences on the shifts in values and behavior of people. Functional and structural theorists attempted to study small portions of daily life and behaviors to infer the nature of culture and the meaningful relationships among people, for example, the role and function of schools in integrating new arrivals into the United States mainstream. Symbolic anthropology studied people's interactions in ceremonies and activities analyzing symbols, worlds of objects, and the interpretation of perceptions and meanings.

Educational anthropology is a field of specialization that has evolved over the past 50 years, even though attention to acquisition of language and culture through formal and informal learning has historically been a part of traditional anthropological studies. Educational anthropology grew in popularity and gained attention in academia in the mid-1950s through conferences organized and chaired by Dr. George Spindler of Stanford University. These resulted in several major books explaining the relationship between anthropology and education. Over the next several decades the series Case Studies in Anthropology and Education was published by Holt, Rinehart, and Winston, providing simple ethnographies that addressed cultural transmission and formal and informal learning in different cultures. Several key universities (Stanford, Columbia, Pittsburgh, Florida) concurrently developed doctoral programs in educational anthropology and many others integrated educational anthropology into graduate programs in education.

The development of the Council on Anthropology and Education (CAE), an affiliate organization of the American Anthropology Association (AAA) since the early 1960s, serves as a milestone in the organization of anthropological efforts in education. Anthropologists and educators aggressively created an active committee structure within this organization to apply anthropology to education.

The following summary gives some key examples of development and applications of anthropology to education over several decades and demonstrates the variety of activity among educational anthropologists in the CAE.

The Kametchahe Project in Hawaii serves as a classic example of several decades of applied research being used to impact educational reform. Hawaiian children were studied out of school in home settings to discover learning styles and to engineer culturally relevant classroom lessons. Educational practices derived from this research resulted in improved attendance, engagement in learning, and academic achievement (Gallimore et al. 1974). The Mexican American Education Project (MAEP) and the Cross-Cultural Resource Center (CCRC) at California State University (CSU), Sacramento, similarly integrated anthropology into teacher training and technical assistance efforts in the western United States and Micronesia. MAEP was a large multiple-year fellowship program that trained approximately 200 educators on how to use anthropology to improve linkages between schools and the Mexican American community, how to design culturally relevant curricula and programs, and how to change the culture of schools (Arvizu 1974). Jules Henry's (1960) "Cross-Cultural Outline of Education" provides a listing of learning modalities in different cultures around the world, illustrating by comparison how learning approaches in the United States are limited. John Gunners and Dell Hyres (1964) brought the use of ethnographic methods for the study of languages and communication processes to the attention of sociolinguists and education researchers with their article on "The Ethnography of Communication." Henry Wellman did several studies on teachers and administrators, including a classic ethnography entitled The Man in the Principal's Office (1973). To illustrate the power of ethnographic tools in qualitative cultural studies of schools and communities, John Ogbu's (1974) very influential case study, The Next Generation, analyzed the structural problems between schools and minority communities suggesting a social and structural framework for explaining differential achievement among minority students. Douglas Foley's (1977) From Peones to Politicos is an ethnography of educational and political change in South Texas that uses qualitative interviews, participant observation, and historical reconstruction to explain insider and outsider views of cultural and power shifts in schools, city government, and regional political structures.
Methodological Contributions to Educational Practice

To understand the future potential of anthropology to impact educational practice, it is important to state briefly in historical role in educational research methodology and its contributions to pedagogy and training.

The contributions of anthropology to educational reform efforts have dealt with language and communication, socialization and social interaction, and cooperation and conflict between and among cultural groups. These contributions have come from a wide variety of theoretical orientations over the 20th century, primarily through the use of the ethnoanalytic method. One particular technique in traditional anthropological studies — history technique — is just beginning to be used as a research and training tool in education. While anthropology has been used to study schooling, there are also several areas where contributions from anthropological literature have been applied to impact the quality and nature of educational practice. Anthropological literature, for example, has impacted the content of the curriculum in history and the social sciences, and also has influenced the development of ethnopedagogical practices in learning contexts. Moreover, it has been used in staff development and training efforts to improve educational practices among diverse learner populations and to improve parental involvement in education.

Life history in educational anthropology research

In this segment, ethnography is discussed as a method of discovery, as well as in terms of its fieldwork techniques, particularly life history, for didactic and pedagogical application in the development of classroom practices and educational programs. Life history technique is an important tool for understanding educational problems. Even though life history was not used as a research or pedagogical technique in major early works in educational anthropology, it is beginning to be used more frequently in the movement to strengthen qualitative research and evaluation, and in applied education anthropology. In this context, some examples are presented of strategic use of life history technique in school-related areas such as research and evaluation, teacher training, curriculum, staff development, parent participation, and community involvement in schools, together with the development of cross-cultural competencies among counselors and special educators, and in the preparation of mentors from the private sector who work with dropouts.

Strategic uses of life history

For this author, life history has been the most concrete technique for enabling educators to learn about themselves and others culturally. During the past 18 years, he has had many occasions to use life history technique in the conduct of his work as an educational anthropologist. The examples that follow illustrate the value and, in some instances, the strategic use of this particular technique where it is almost uniquely suited for application. Life history also has been used in research and evaluation, in teacher training, in curriculum development, and in the development of cross-cultural understanding and competencies in conflict situations. Life history has proved invaluable in the process both of teaching anthropology and of applying anthropological tools to problem solving in educational settings.

It is common for educational anthropologists to parallel the training of anthropologists in the training of educators. One reason for this is the similarity in the processes of learning a language and a culture different from one's own. Another is the knowledge that learning about others and learning about self are interrelated. In fact, becoming conscious of culture in one's self is important to becoming conscious of culture at work in others. Thus, overcoming ethnocentrism (the belief that one's own culture is superior to others') and the development of a culturally relative perspective are complicated processes that involve self-discovery and the study of others, the use of an insider and an outsider frame of analysis, and an appreciation of multiple cultural realities in the world.

Life history can be used as a starting point to get people to begin introspection and presentation of self in cultural terms, and as a means of getting a diverse group of educators to get to know one another's values and way of life. This author has used life history to show teachers how they can model disclosure of cultural information about self with students. Life history also has been used to show teachers how they can use students, adults, and themselves as relatively low-cost learning resources in the classroom.

At CSU Sacramento, life history was used as a technique in the Mexican-American Education Project (MAEP), in the Cross-Cultural Resource Center, and in a variety of training and educational projects. The MAEP trained approximately 200 educators at the B.A. and M.A. levels in cross-cultural education and the use of anthropological theory and methods to solve educational problems involving minority learners. Life history and fieldwork experience were invaluable to individual development of participants and in the development of cross-cultural competencies. In fact, the live-in experiment was cited repeatedly over a five-year period as one of the most significant learning experiences of the students (Valencia 1972). The MAEP fieldwork experience often used life history and ethnographic journal techniques to develop cultural self-analysis, as well as a cross-cultural perspective among trainees. Many of the graduates of this project became leaders in bilingual/cross-cultural education contexts as project directors, principals and superintendents, teacher trainers, and curriculum developers.

Ethnographic films were also developed to facilitate cross-cultural teacher training. Demystifying Culture is a film that introduces conceptual tools for studying culture to non-anthropology audiences. Dia de los Muertos, Estilo Chino: gives an insider (emic) view of how and why Chicanos in the Sacramento community celebrate a Mexican holiday, modifying the celebration for their own purposes as a means of community building among different age groups. The film Kamalipou: Panamanian Feasting reconstructs and preserves community feasts in Micronesian islands where a community struggles to protect itself from outside influences while also borrowing from the outside to modernize. Alejandro's Story: Life History Technique shows how Hispanic parents can be a powerful hidden resource in the education of their children.
Alejandra’s life history is collected and told on film in her own words through the simple use of strategic interview and life history technique. All of these films are available through the Cross-Cultural Resource Center in Sacramento or through the author at Oxnard College.

In a workshop in Palau (now the Nation of Belau), 75 elders, parents, and educators went through two weeks of training in cross-cultural problem solving. The traditional leaders were very excited about the use of life history technique, about the telling of their stories of the past, about struggles involving competing values, and about developing a relevant curriculum for Palauan students consistent with the goals of their nation and schools. They collected group life histories and, with translation and assistance, developed interesting learning units subsequently integrated into learning materials.

Similar experiences occurred in summer institutes at the University of Guam, in Ponape, the Marshall Islands, and other places when a variety of cultural communities were interested in cultural relevance in their schools. Workshops presented anthropological theory, ethnographic method, and fieldwork techniques in direct application to program development, staff training, curriculum, and evaluation efforts, and to build stronger parental involvement and home-school linkages. In fact, in Hawaii, at the Pacific Leadership Institute at Kamehameha School, life history technique was used as a means of conducting program evaluations, analyzing economic and educational development, increasing parent participation and community involvement, and coordinating staff development among leadership teams from throughout the American Flag Territories among Samoans, Chamoros, Marshallese, Trustee, Poneans, Yapese, and Palauan, and Southeast Asian reference groups.

Through the Cross-Cultural Resource Center, Micronesian, Polynesian, and Native American personnel were trained to develop, direct, and evaluate their own educational programs. Over a ten-year period, between 1975 and 1985, students obtained master’s degrees in applied educational anthropology, to mount major efforts in cross-cultural education resulting in the creation of multiple-year projects and in a shift in administrative leadership from outside to inside control. These indigenous graduates became leaders and CEOs for their nation states’ educational systems.

More recently, in Bakersfield, California, life history has been used in multiple ways: first, in the training of special-education graduate students to discover sociolinguistic and cultural contexts for working with exceptional learners; second, in preparing graduate students in counseling for the Marriage and Family Counseling Certificate sequence by teaching them cross-cultural values and norms; and third, in the use of life history technique with potential high-school dropouts and private-sector mentors to enable them to learn about one another in cross-cultural mentoring situations. In addition, it has been used to prepare students in service-based learning to work in cross-cultural settings. This program, the Career Beginnings Project, funded by the MacArthur Foundation, also uses Arnold Van Gennep’s framework of rites of passage to help students to transcend conceptually the world of family, school, and work in graduating from high school and going on to college. The service-based learning course at CSU Monterey Bay was part of a required learning experience for all students.

The American Humanities project at Oxnard College also uses anthropological techniques.

In this author’s research on educational change, comparative life histories of activists are used as a means of explaining the process and cultural dynamics of innovation and problem solving in educational and community settings (Arvizu 1992). The psychocultural adaptation strategies of these individuals and, in particular, their explanation of how they overcame discrimination and became committed to working for educational change would not have been possible without the use of life history technique. Life history was also useful in related research on exemplary bilingual educational programs in Parlier, California, and Milwaukee, Wisconsin, in a comparative study of schools and communities (Arvizu 1992).

Cross-Cultural Leadership

For the purposes of this chapter, cross-cultural leadership is defined as action influencing others to spread cross-cultural understanding, behavior respectful of cultural diversity, and relevant cultural change in environments and organizations. A cross-cultural leader is defined as one who is knowledgeable and comfortable with self, who clearly identifies with a particular cultural community, and who relates well with others from the same and other cultural communities. A cross-cultural leader is also conscious of cultural, sociopolitical, and structural variables and relationships, as well as being proficient in processes of change.

Cross-cultural leadership is a valuable asset to our future because it provides an understanding of cultural change from within and across cultural communities. It also assists in the development of better means of communicating in a world complicated by miscommunication due to people’s relative inability to cope with multilingualism, multiculturalism and multiple identity.

Effective cross-cultural leaders seem to evade the courage to disagree with their own ethnic groups, as well as with powerful decision makers within universities and schools, in support of a greater principle. Cross-cultural leaders also work at earning the respect of others by dealing with complex, controversial situations day after day. They exhibit special sensitivities, abilities, and strengths in critical conflict situations and special events. Reputations and past achievement are not enough to sustain long-term leadership. Rather, working through others and continuing to perform effectively seem necessary for sustained leadership. Cross-cultural leaders strategically use support systems that ensure continuity of their efforts, and build “communities-of-interest.”

Implications for Future Theory and Classroom Practice

Anthropological concepts can contribute to an important framework for diversity, for understanding the dynamics of the classroom and especially for reform of classroom practices to accommodate diverse learners. Other theories also will develop from the study of practice settings, which means that anthropologists and educational anthropologists, as well as educational researchers, by using
Anthropological approaches are in a strategic position to explore the qualitative explanation of the "schooling" experience. Ethnography and ethnographic method, particularly life history technique, can contribute to a better understanding of what occurs in schools and communities, and what works and why. Cross-cultural leadership that evolves from ethnography of successful attempts to deal with communication, integration, and cooperation across cultures probably will become a more visible tool and a competency to impact classroom practices in the future.

Ethnography and ethnographic techniques such as life history technique serve as a major available alternative for researchers and practitioners in studying schools and attempting reforms. As a qualitative method in the science of the study of people, ethnography has already contributed an invaluable understanding both of the social structure of United States society and United States schools, and of the many varied educational contexts at work in a multiple and heterogeneous society. Ogib’s (1974) work in Stockton contributed greatly to the understanding of school failure among minority students in settings where the world outside of school communicates a powerful message of stratification on issues of diversity. In Ogib’s world the smart students figure it out early and drop out of a system that they perceive is not working in their immediate and long-term interests. But he discovered these realities through ethnography, long-term fieldwork, and continuous contact with the people central to the problem. If he had used life history technique with successful and non-successful students, even in an environment structured by lack of opportunity, he might also have uncovered the key to educational reform, a problem with which he and his protagonists struggle even today. They can say what is wrong from their theoretical perspective, but they cannot guide the rest of us through the process of how to fix it. A power struggle is implied, underlying Ogib’s structural world of stratification, but he does not deal with identity or power in this power struggle nor in the resolution of related problems.

Ethnography plays an absolutely essential role in the work of the social-context-learning theorists; it also helps them discover experimental designs for the improvement of schools. Witness the Kanaihaka Project in Hawaii, now past its third decade in experimenting with the study of Hawaiian children at home to create more harmonious learning and pedagogical practices in the non-Hawaiian classroom. The project has gathered a monumental body of data which show that schools can transmit and transform culture if they are smarter about how they communicate, integrate, and cooperate. Life history technique could enhance the evaluation of the project by giving in-depth insider information on the impact of such approaches as those used in the project. In addition, it could have given great insight into the quality of cross-cultural leadership needed to build bridges between the home and school. But here again, these theorists have neglected the role of identity in the behavior of students, teachers, and parents and the power dynamics of educational decision making with regard to language, culture, and school organization.

Ethnography of innovative pedagogy will probably be our most effective means of understanding successful experimentation, and an essential step in the diffusion of innovation to broader audiences, especially through qualitative study of experiments and strategic life histories. New practices have probably already been developed, created by decades of experimentation in Headstart, compensatory education, migrant education, and bilingual education that have not been carefully documented by qualitative methodology or by individually based technologies. Perhaps in the future?

Future practices in education will be greatly impacted by either the presence or absence of cross-cultural leadership, especially in areas of empowerment of historically underrepresented and disenfranchised groups. Without cross-cultural leadership factionalism, separation, and inter-ethnic conflict will increase. With cross-cultural leadership, within-group and between-group cooperation will increase. However, cross-cultural leadership will not develop efficiently without clear sustained support from diverse constituencies, especially from power elites who through enlightened self-interest will see the necessity of cross-cultural leadership for long-term stability of established world systems. In some instances, the empowerment of the underclass will threaten those in power or those motivated by upward mobility, and those threatened will resist such empowerment efforts.

Education and Empowerment

Education is one ideal mechanism for opening opportunity to the "have-nots" in United States society. However, opportunities for low-income and powerless groups are currently affected by such conditions as: fewer resources; personnel quality; overcrowdedness; inadequate curricula, facilities, and equipment; insufficient financial assistance; and the lack of cross-cultural leadership in our educational institutions. In the continued absence of cross-cultural leadership, education will continue to function as a socializing agency for the undereducated, even though it may have a value-added character for some.

Cross-cultural leadership and empowerment are interconnected concepts affecting the quality of life of many communities in our world. Where there is increasing contact, conflict, and change between groups there will inevitably be creative tension and struggle among individuals and groups around vested self-interest. In such situations, sensitive mediators, innovators, and leaders are in high demand and (at least currently) in short supply. Identity and power will be key concepts that impact communication, cooperation, and integration.

The role of educational anthropology and cross-cultural education in the dialogue on diversity will depend upon several important factors. The ability to demonstrate conceptual and programmatic utility to educational problem solving will likely determine the relevance of conceptual and methodological contributions. However, in the training and development of personnel that field the field will be mostly tested. Successful development of the field will require development of cross-cultural leadership. This will require recruitment and training of the best and brightest from powerless communities, enabling them to work within their own and others’ communities. It will also mandate the development of cross-cultural competencies among more of our educators and community leaders. It will require the provision of support to existing
professionals at risk for conducting unpopular research and developing new ideas for creative action. Becoming more proactive about cross-cultural leadership among ourselves and among various segments of the educational world will also be needed.

We all face together an uncertain future with constant change and surprise coming from new discoveries, political power shifts, natural disasters, and creative developments. One of our biggest challenges will be our ability to understand one another and to learn to behave in understanding ways. Perhaps anthropology can offer us some of its conceptual tools, and methods and techniques for the study of diversity among people.

Our ability to overcome factionalism and build unity requires greater cross-cultural competence among our educators and leaders. For us to treat those who are culturally different from ourselves with respect we must enable everyone to develop a healthy and wholesome sense of identity. Our effective problem solving for a common future requires us to have a better comparative perspective on our diverse communities, and an increased number of cross-cultural leaders capable of understanding and managing diversity.

Our future in education will require more bridge builders and more tools for bridge building than in the past. Anthropology offers added concepts and methods for understanding and action to create pluralistic learning environments.

NOTES

1 A more detailed explanation of culture as applied to education is provided in a Monograph Series by Arvizu et al. (1972-81) entitled Demystifying the Concept of Culture, which includes: no. 1, Conceptual Tools; no. 2, Methodological Tools; no. 3, Cultura Chicanas; no. 4, Anthropological Study of Play and Games; and no. 5, Home School Linkages, available through the Cross-Cultural Resource Center, California State University, Sacramento. In educational anthropology, early research described cultural influences on childrearing and in formal and informal schooling. Later research described the culture of schools in contrast to the cultures of service populations and analyzed sociocultural influences on learning, particularly within diverse linguistic and cultural learner populations. In business contexts, the concept of organizational culture has been used to describe differences in values and in management approaches in order to study productivity and change.

2 Diversity: An accreditation-based definition of diversity is included in the Western Association of Schools and Colleges (WASC) Handbook, under Standard 1B, as integrity and respect for persons that fosters educational diversity (1988). A draft Commission Policy on Diversity also provides multiple meanings for diversity in overlapping institutional efforts that go beyond mere constructs of group representation to consider goals, attitudes, and practices; curricular adoption; pedagogical improvements; giving voice to new arrivals; expansion of scholarship in women's and ethnic studies; and assessment of diversity efforts (Caughrin 1991). Diversity applied to learner populations is also explained in cultural contexts in Cross-Cultural Literacy: Ethnographies of Communication in Multilingual Classrooms (Saraiva-Scott and Arvizu 1992) and in Cultural Diversity in Schools (DeVillar et al. 1994). Diversity is also related to multiculturalism and activism as exemplified by Christine Sleeter in her book Multicultural Education as Social Activism (Sleeter 1996).

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Teaching Ethnicity and Place in the United States

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Ethnicity and place as anthropological and geographical concepts are really intertwined. In studies of ethnicity, we find that race, language, religion, cultural habits, social boundaries, and a number of other factors figure prominently. When place or environment is the focus, human migration, rural to urban transition, size-density-heterogeneity, and various demographic features are examined. While a case can be made for the conceptual distinctiveness of ethnicity and place, invariably one must consider both of them in any analysis. Particularly is this the case if a course is developed to teach students about the ethnic identification process, theirs and others', which requires that they carefully unravel the time, place, and people dimensions (Vigil 1998a, 1998b). As such, the authors propose to summarize how students can learn about themselves and others by combining the tools and techniques of anthropology and geography. This chapter outlines how a "geoethic family history" (Roseman and Vigil 1997) is constructed by tracing ethnic identification developments with the aid of ethnographic and mapping methods.

The principal aims of the course are: (1) to reflect upon and assess the different meanings and interpretations of ethnicity, comparing and contrasting the interplay between public knowledge (e.g. literature) and private (socially constructed) practice; (2) to examine the nature of ethnic groups and ethnic identity processes, including other related facets such as race, language, religion, class, and gender; (3) to review and integrate geographical perspectives on ethnicity, charting how individuals and families experience place and migration, particularly in the context of the emergence of ethnic neighborhoods and "EthniCities" of diversity; (4) to combine documented, demographic trends with geographical information, to help gauge the shifting tides that American ethnicity has taken in various times and places, with a focus on Los Angeles as a global city; (5) to highlight issues of ethnicity and place with visual aids and methods (ethnographic films and documentaries and mapping exercises) to aid students' appreciation and understanding of other groups; and (6) to involve students in the examination of their own ethnic backgrounds and ethnic identity trajectories by having them chart and develop their own geoethic family histories and in so doing learn about other students' lives and personal trajectories.