California State University, Northridge

PROPOSED MULTICULTURAL PROGRAM:
   GROUPS IN HIGH SCHOOL

A graduate project submitted in partial satisfaction of the requirements for the Degree of Master of Arts in Education

Educational Psychology, Counseling and Guidance

by

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DEDICATION

This is for my family.
For my mother and dad, Agnes and Clarence Wilkerson, whose love and
guidance compose the eternal synonyms for wonderful parents;

For my brother, Haines, (my primary source of creativity and
inspiration), whose consistency of love has defined that
phenomenon for me;

For Glenann, for the struggle for the pure spirit;

For Clarence and Glenna Wilkerson (I love you) and Robert (I never
knew you) and Callie (I miss you) — my grandparents, for the
beginnings.
I would like to thank the following people for their energy and inspiration: my committee people, Dr. Jack Byrom and Dr. Stan Charnofsky; Dr. Ezra Wyeth, my chairman, (bless his perspective); Dr.'s Anne Heath and Don Sudlow for their early encouragement; Peggy McDermott, my co-worker and best friend, for her shared aspirations and her irreplaceable companionship; Lou Gonlag for his Promethean-and loving character, and his invariable belief in me; and the United Students, for the spirit of idealism and hopefulness that they rekindled.
Abstract

PROPOSED MULTICULTURAL PROGRAM:
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by

Donna Lynn Wilkerson
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This project described the pilot program conducted during the Spring semester of 1978, at Birmingham High School in Van Nuys, California, called United Students.

United Students was a student organization originally necessitated by the existence of identified racial isolation on campus. It was funded by a grant from the Los Angeles City School's General Fund and was conducted by graduate students of California State University, Northridge, Department of Educational Psychology, Counseling and Guidance. Participants included students and teachers of various backgrounds and ethnicities at Birmingham High School.

The program included bi-weekly group conversation sessions, retreats, field trips and training in group dynamics and facilitation.

This project cited the necessity for the development and implementation of such an organization in schools throughout the Los Angeles area which are presently, or will eventually be integrated. It proposed program execution to the Los Angeles Unified School District and included a complete program description.
The conclusions drawn from this project are that 1) the need exists for similar programs in integrated high schools; 2) the proposed program is feasible and available for implementation; and 3) such programs are successful on both local and national levels.
Chapter I

The Case for Need and Implementation

Presentation of the Problem

A need currently exists for the development and implementation of an environment within the high school setting that provides a safe and supportive opportunity for students to ventilate feelings and share experiences of self-growth, including coping cross-culturally which, in contemporary society, is imperative preparation for full intergroup living. There is no adequate forum for such a program in the arrangement of the Los Angeles school system as it presently exists. Thus, the project that is herein being proposed will be unique as well as necessary.

Description of the Project

This project will be based on a pilot program that was conducted at Birmingham High School from February to June, 1978. It will be a multi-faceted program which has, as its main components, weekly group conversation sessions, monthly field trips, monthly retreats, and training time and dynamics. A core group of student members will be chosen based on their leadership potential and their interest in promoting quality communication among diverse peoples. These "core" students will eventually facilitate other groups on campus, in an effort to help meet the ever-growing needs of their peers.

It is important to look at the facts surrounding these needs. The populations of the Los Angeles city schools are now composed of students of multiple and varied backgrounds and ethnicities. It is an
established reality that the existence of diversity in any form among people creates and maintains isolationism when there is no established dais for sharing community concerns. Within a maintained separation of peoples, unfamiliarity runs rampant, breeding stereotypes, stigmas, assumptions, myths and associations that develop into powerful barriers, contrary to authentic communication and cooperation. The provision for a neutral ground, a place of mutuality, would constantly combat and alleviate these destructive developments. Within the school setting, this provision would not only be educationally enriching but, also, an excellent example of personal and social modelling for students.

Hypothetically, if there existed a totally homogeneous group of students within a school, there would still remain a universal need, intrinsic and unique to young people in general: to have a place to go for help with situations encountered daily, ranging from minor coping difficulties to major life disturbances. Some of the problems commonly faced by students are (1) getting along with parents, (with difficulties ranging from curfew to child abuse, from home chores to alcoholism and incest); (2) getting along with peers (with difficulties ranging from making friends to group pressure, from primary-relationship incidents to involvement in drugs); (3) getting along in school, (with difficulties ranging from vocational goals to non-attendance, from homework to resentment of teachers); (4) getting along with society, (with difficulties ranging from the problem of being under eighteen years old and trying to find a job, to problems of pregnancy and sexuality). Furnishing a forum for learning these life situations is surely an intrinsic aspect of a school's function and purpose.
Argument for Group Oriented Structure

Within the given necessity for the program's provisions, it is my contention that the environment should have a group-oriented structure. There are many reasons to support the group approach: first, a school is a microcosm of society and it is there, in the student's first exposure to group living in other than a nuclear family, that learning to coexist with others and retaining one's autonomy become primary experiences and, eventually, tools of socialization and should be utilized in this capacity to the fullest possible extent. Second, a group approach would parallel and compliment the structure of the institution within which it would exist, namely, the school itself. Third, there is the existing advantage of immediacy and accessibility. Physically, students and staff have access to each other on a regular and convenient basis while in school. Fourth, a person's position on the socioeconomic scale, and his/her rank, generally, in social stratas are two powerful barriers to inter-personal communication. Because of accessibility, the school and the group process naturally combat these and, thus, defy the obstacles of social perimeters. Fifth, a group is the most economically feasible method for meeting the forementioned needs of students. It is a free service, which immediately provides an equal opportunity for offering the program to all persons. Sixth, individual needs are met continuously without the time and expense involved in a one-to-one approach. Thus, a maximum number of students can be served during the course of a semester.

Even if funds were available for supporting student needs on an individual basis, there is still much benefit intrinsic to the group
There is the sense of belonging that transpires when a person feels like a significant component in a functioning and purposeful group. There is, also, a sense of universality derived from group participation (1). An ideal opportunity is offered to participants to recognize that individuals are not alone in their personal struggles, that all people share in the jobs and difficulties that occur in daily living. A group becomes a source of connection for an individual: he not only shares his life-encounters with the group but, he also finds a source of insight and support for his struggles from them. This occurs whether the topic is a personal incident such as an interpersonal relationship or a social issue, such as recognizing one's own prejudice and understanding how it manifests itself in social interactions. Sharing these life processes with other people contributes to the development of attitudes of both trust and comradeship among group members, thus serving to strengthen the self-image of each individual participant. Also, the development of social techniques is an accompanying benefit that occurs within the context of such sharing (1).

There is a theory currently being ascribed to by many sociologists, psychologists, and educators which asserts that, within a group structure, be it a school or a rap group, individual members are provided with two things: one is a microcosmic version of society within which an individual will establish his "role"; (1) he will participate as he usually does in the larger society and his image and effect will be reflected back to him continually. Second, the group will provide corrective emotional and social experiences for those members who had poor or inadequate backgrounds of socialization. Those members with
well-rounded socialization skills and attitudes will provide role models for less adroit members and find that, for themselves, the group will serve as a retinue of reinforcement for their already adept functioning. In brief, no matter what the background of the individual, he may find great benefit, insight, support and personal strength as he participates in a group setting.

According to the study done for this project by Marguerite McDermott, and her survey of the literature on group experience, it was found that the group experience has been a valuable tool for use in reducing racial tension, facilitating growth, and promoting genuinely positive relationships among members of ethnically-diverse groups (2).
Chapter II
The Pilot Program

Initial and Eventual Needs and Goals: Transition

During the early weeks of the Spring, 1978 semester at Birmingham High School, I and my co-workers facilitated bi-weekly group sessions which constituted the nucleus of an on-campus student organization called United Students, or "US", which was supported by a grant from the Los Angeles City Schools' General Fund.

Our experience was originally necessitated by the existence of racial isolation on the Birmingham High School campus which, in its early stages, was conductive to incidents of angry and sometimes violent altercations between students. Subsequently, the perpetration of myths, the prolongation of misunderstanding, and the general separation of students of diverse ethnicities were maintained.

At first, our goals appeared clear-cut: we were to provide a setting wherein students of various ethnic groups could meet and ventilate their opinions and feelings about prejudice and coexistence openly and safely; we were to assist in the facilitation of honest and, hopefully, constructive conversation among the participants, in order to bridge cultural gaps and, eventually, establish mutual respect, understanding and interaction among them. We immediately attracted between thirty and sixty students of multiple backgrounds for weekly group sessions. Of these, a core group of students was selected, based on interest and leadership ability, for eventual training in the facilitation of other student groups on campus. The thematic emphasis
of our discussion was, at first, ethnically-related and we remained singularly focused for the first few weeks of the experience.

It was with unexpected rapidity that the needs of the students appeared to expand. Having been brought into close physical and verbal proximity, their once-narrow racial orientation quickly increased to include universal concerns. They wanted a place to go to express feelings in general; they wanted a safe, supportive environment where they could freely share their frustrations and their joys, acquire coping skills, work through their feelings and jointly confront their growing up, in addition to taking a scrutinizing look at their own and each other's ethnic attitudes. It was at this stage that we recognized the blatant absence of attendance to their needs, and fully comprehended the subsequent and unnecessary consequences of the school system's failure to provide for these fundamental and vital requirements.

We proceeded, then, to conduct the semester's program and activities in a manner most optimally suited to meeting these unmet needs. Our process differed in concept from that of the more traditional "rap room". While students actively shared their personal perspectives and dealt with current and sometimes heated campus-related issues, they also participated, on a volunteer-basis, in the facilitation of student groups. In this way, they actively shared their "US" experiences and their developing group-guidance skills with other students. Subsequently, leadership potential and social skills were sharpened and encouraged in all participants.

Group Conversation Sessions

Our program was multi-faceted. The in-school meeting, which was held once or twice weekly in an empty classroom, was the unifying
connection of the organization. Participants met during lunch and/or activity periods for group conversation sessions. At first, these sessions were thematic, and structured by the adult facilitators; however, their themes soon became self-generated by student participants as the group's needs and interests changed and grew. (For example, as the students themselves began to facilitate groups elsewhere on campus, they needed a group session for themselves which was didactic in nature, to provide them with information and feedback that pertained to group dynamics).

We began conversation sessions by conducting a quick relaxation exercise, especially if energy levels were high, to focus the students' attention on the group. To provide optimal auditory and visual communication conditions, seating was always arranged in a circle. We then asked if anyone had anything to bring up. Usually someone volunteered a story about an experience that had been pleasant or unpleasant, often having to do with a race-related confrontation or experience. Participants were encouraged to talk about how the experience affected them, how it made them feel, rather than spotlighting the occurrence alone. Other students and facilitators shared analogous feelings and experiences and then discussed ways of dealing with similar situations. Coping skills were inevitably shared, support was offered, and the totality of what had happened was clarified. Very often, staff or student facilitators led the group in one of a variety of communication and/or awareness exercises, such as the Feedback Circle (see Chapter III, page 20) or Act a Feeling (see Chapter III, 24). Subsequent to this, the group discussed their feelings and reactions
and shared their opinions about the purpose, benefits and effects of the exercise(s). The last few minutes of the meeting was devoted to group business as needed, i.e. establishing dates for field trips or delegating responsibilities for retreat participants.

Retreats

A second facet of the organization was the retreat component. In theory and in actuality, the retreat was a very intense and prolonged experience of considerable value to everyone involved. On designated Fridays, after school, the group was transported by bus to a facility that would house them for one to three days. The retreats always began with the entire group meeting in a large circle for centering and orientation. Succeeding this meeting, we followed a schedule of activities and experiences which had been carefully planned (See Sample Weekend Retreat Schedule, Appendix A). The large group was divided into smaller units that were composed of approximately 8:1 ratios of students to facilitators. In these smaller groups, a variety of activities occurred (See Chapter III, page 20). Generally, in both the large and small groups, guided experiences ranged from awareness and communication exercises to trust walks; from thematic discussion to community meal-preparation; from quiet centering to free time for films, music and poetry.

Because students were literally living together for one to three days, the sense of community-cooperation, sensitivity, trust and belonging was greatly strengthened and augmented. In most cases, ethnic considerations were virtually forgotten as the business of harmonious co-existence was assumed.
Field Trips

Another facet of our experience was the field trip component. With monies provided by the grant, we took field trips to three different parts of the city, viewing areas which were representative of four major cultural groups; Mexican-, Asian-, Black- and Anglo-American.

The major purpose of the field trips was enrichment. Many students had never had the opportunity to view areas inhabited by persons of cultures other than their own; many students had never heard of the areas they were taken to and, were incredulous at the number of cultures living within such a small radius of area. Many participants became acutely aware of their own cultural protection and isolation and stated that, in viewing these diverse locales, they really experienced culture shock. Thus, the trips provided them with indoctrination to other styles of living and to the heritage intrinsic in them. The fact that they toured as a multi-ethnic group, with representatives from each culture present on the journeys, enabled them to become familiar with and experience these cultures, though briefly, on both emotional and didactic levels; for many students, it was the first time they had shared something that was totally indigenous to one group.

Besides ethnic considerations, field trips provided an opportunity for the group to do something as a unit, reinforcing the feeling of esprit de corps.

On the first trip, we journeyed to the La Strada Courts Housing Project in East Los Angeles to view the murals, as well as to see, first-hand, this barrio community. A guide was provided for us by the
La Strada Center. We then drove through Chinatown and Little Korea and through the residential areas nearby, composed primarily of Asian-Americans. Lunch was provided by a Mexican restaurant at the end of the day.

The second trip took the group on a Black-American experience. We visited the art community of St. Elmo's Village, the Watts Towers, the Watts Arts Foundation, and viewed the upper-class residential areas of Crenshaw and Baldwin Hills. We lunched at a local "soul food" restaurant in a poorer section of the Los Angeles area. Students became aware of the vast socio-economic range that exists in what, for many, was expected to be a stereotypically "poor-culture community".

The third trip took students to various neighborhoods in the primarily Anglo-populated San Fernando Valley. They viewed the elite areas of the southeast valley, as well as the poorer sections of the mid- and north-valley. The pockets of Mexican- and Black-American populations were noted during the trip. Minority students became aware of the cultural differences between Anglos, as well as the existence of socioeconomic variance. They began to see and to take delight in the similarities among the cultures, which had previously gone unrecognized amid the quantity of contrasts that they had been accustomed to focusing on.

Group Dynamics Training

Yet another component of our experience was the training of teacher-facilitators in the process/conduction of group activities. This facet was less structured than other aspects of the experience. Group gatherings were observed by future teacher-facilitators at both
the in-school meetings and during retreats. Didactic information was provided them continuously as they requested it and as the regular group leaders deemed it appropriate. Midway through the semester, two teachers began to successfully conduct in-school sessions and, at the final retreat, three teachers assumed the facilitation responsibilities for fully half of the program. These teachers all expressed similar opinions about the program as a whole, and their individual parts in it. Generally, they agreed that the experience had been worthwhile and very enriching. They stated that they became much more in touch with themselves and more sensitive to their students.

The first teacher, Mrs. Sharon Massengale, noted that this was the first time she had had an opportunity to talk with her students intimately, on a person-to-person basis.

The second teacher, Mrs. Margaret Zumwinkle, reported that she received much-needed support from students regarding personal concerns dealing with her own self-image as an Asian-American. She said that she received support, also, in issue-areas that were very delicate, such as how students saw her (and the other teachers) as people, versus the perceptions and assumptions that she had held in the role of "teacher."

In summary, the program tended to be a powerful, multi-leveled learning and feeling experience for all participants.
Chapter III

The Proposal to the Los Angeles Unified School District

Evidence of the need to provide an open forum for students and, the subsequent success of such implemented programs has been found in studies and experiments done in school districts throughout the country, as well as in the local school where our pilot program was conducted (2).

I, therefore, propose the following program be approved, adopted and implemented by the Los Angeles Unified School District for use in the secondary grade levels.

I. Program Title

The title is optional, and may be determined by participants at individual schools.

II. Needs Assessment

According to the guidelines for Student Integration, designed by the Los Angeles Unified School District, secondary schools in Los Angeles are now composed of students of various racial and ethnic backgrounds.

In school, racial isolation occurs primarily during periods of free time, such as nutrition, lunch and activity periods. It is common on a high school campus to find students associating with their friends, or with people they know. This situation continues but, the makeup of the circle of friends can change to include persons of different ethnic backgrounds.
This proposal intends to deal with the periods when racial isolation occurs, to provide areas of common interest as an aid in the reduction of racial isolation, as well as to provide students, in general, with a place to go for ventilation of feelings and concerns as they occur naturally in adolescents and, also, to provide tutorial services to end classroom-isolation, where it occurs.

III. Program Goals

1. To facilitate interaction and communication among students.

2. To promote familiarity with the safe ventilation of feelings, attitudes, and opinions of both personal and social natures.

3. To increase self-awareness and sensitivity to individual and group affect and effect, on both verbal and non-verbal levels.

4. To promote, among students of all backgrounds, a sense of friendship, belonging and trust.

5. To lead participants in exercises to reduce personal and transpersonal barriers of an irrational or an unconscious nature.

6. To increase the participants' involvement in here-and-now feelings, with less emphasis on the intellectualization of feelings and attitudes.
7. To encourage and cultivate communication, coping, and other skills necessary for contemporary, humanistic, social living.

8. To alleviate tension and increase meaningful personal communication among students of disparate racial or cultural backgrounds.

9. To provide accessibility for students of disparate backgrounds, which socio-status usually blocks.

10. To provide and promote a setting for authentic communication which will counteract stereotyped attitudes.

11. To inform and involve participants in the awareness of prejudice as it manifests itself in various facets and stratas of society: racial, cultural, age level, gender, disability (mental and physical), socio-economic and educational level.

12. To provide a training opportunity for students in the participation and facilitation of group conversations.

13. To encourage leadership potential and provide an experiential setting for practicing skills learned during participation in group sessions.

14. To provide didactic and experiential information and techniques to be used by participants as they, in turn, become facilitators within the school setting.
15. To encourage the participation of staff and the full use of the school facility in promoting both personal and cultural awareness.

IV. Program Description

A. On-Campus Group Sessions

1. Limited faculty, and the possibility of voluntary participation by some parents. Each school shall select persons to act as facilitators for the program and group sessions based on interest and his/her training and experience with group interactions. These participants will meet once a month to receive feedback from emergent student leaders, and stimulate other faculty members' involvement in multicultural and communication experiences within the classroom.

2. "Emergent Student Leaders" (nucleus of the program, and potential student-group facilitators). Emergent student leaders are those students who exert visible social influence on many other peers. These students are not necessarily in student council nor hold student body offices. Selection will be by administration, community, faculty, and student recommendation and interview.

   a. Two two-period sessions will be planned initially. The first session will be for orientation, and the second session will be for public relations training with faculty facilitators.
b. A series of meetings of adult facilitators and emergent student leaders will be held to establish rapport, communication and a facilitative atmosphere, as well as discuss group goals and initial didactic training, as necessary.

c. Following the forementioned initial meetings, weekly or bi-weekly group sessions will be held at predesignated times which have been determined to be the most advantageous for campus needs; they will be conducted in an empty classroom, or other available locations as determined by school personnel. These sessions shall be open to any and all students who are interested in the organization itself, and group interaction.

d. Group conversation sessions will, at first, be led by adult facilitators (limited faculty and/or volunteer graduate students) and conducted with the forestated objectives in mind. Groups will be held to a maximum ratio of one facilitator to ten participants, with the entire population meeting at the beginning and end of each session. The initial procedure shall be determined by the group leader. Although it is recognized that each leader will conduct groups
from a personal place that is congruent with his or her own process, a continuous consideration of participants' needs and multi-cultural concerns shall be encouraged.

e. Three all-day field trips will be planned which shall be illustrative of the multi-cultured aspects of the surrounding vicinity whose populations feed into the high school campus that this program is being conducted in.

f. Two to three weekend retreats, which will be described in the next component, will take place at some time during the course of this semester.

g. Culmination may include a campus carnival, multicultural fair, picnic or barbecue at the end of the semester.

B. Weekend Retreats

The weekend will begin Friday afternoon and will last until Sunday afternoon. Transportation will be under the direction of selected faculty members and other group facilitators. Participants will consist of the emergent student leaders and other interested students as space permits. Six meals will be provided by this component during the 48-hour period for all participants. The purpose of this component is to provide an opportunity for participants to relate intellectually and emotionally in a multiethnic setting for an extended period of time and to promote understanding
of and appreciation for the cultures represented at the retreat (Black, Asian, Hispanic, White). An additional purpose is to encourage multiethnic cooperation, communication and education and thereby, reduce racial/ethnic isolation as experienced by participants.

Workshop leaders and participants will encounter and discuss the following topics:

(Thematic)

a. Cultural similarities and differences.
b. Origins of prejudice.
c. Racial stereotyping.
d. Role models.
e. Encountering and coping with hostility, rejection, and acceptance as they relate to both personal and multiethnic experiences.
f. Causative factors of isolation.
g. The explanation of new ideas for multicultural participation (in the school and in community activities).
h. Creative communication in multiethnic settings.

(Group Dynamics) - especially for students and adult facilitators

a. Getting started (acquaintance exercises).
b. Role of the leader (non-judgemental place).
c. Elements of trust and aggression.
d. Tolerance, patience, safety, honesty.
e. Taking turns/policing the group (timing).
f. Positive/negative feedback.
g. Transference: sensitivity to it/recognition of it.
h. Owning.
i. Recognizing emotions/nature of emotions.
j. Words as fuses.
k. Intuition/sense developments.
l. Mid/Body, Emotion/Intellect.
m. Body language/intonation.
n. Receiving feedback: Intellect (content) vs. Emotion (process).
o. Your place as an individual.
p. Your place as a member of a group.
q. Maintaining individuality/being part of a collective.
r. Coping with change in a group.
s. Coping with life and death of a group.
r. Boredom and frustration as natural occurrences in a group.

Specific exercises which may be conducted, including procedures and objectives, are as follows:

FEEDBACK CIRCLE:

Objective - experiencing criticism or other input without being permitted to respond.

Offer here-and-now feelings and attitudes without verbal reciprocation.
Process - Two concentric circles of participants. Inner circle members face out towards outer circle members who face in. Members of each circle are shoulder to shoulder with one foot of space between each circle. Inner circle members are not allowed to talk, while outer circle members are given one half minute to verbalize immediate feelings about their inner-circle partners. After one half minute, outer circle members rotate clockwise to new inner circle partners. This format continues until all outer circle members have spoken to all inner circle members. At this point, the process is reversed with inner circle members becoming the outer circle and vice versa. Each circle consists of approximately eight to ten members.

TRUST CIRCLE:

Objective - To promote and encourage feelings of trust on a physical level.
To foster feelings of group unity and support on a physical level.

Process - One circle of approximately eight to ten participants standing shoulder to shoulder. In the center of the circle a volunteer stands with eyes closed, and allows himself to "fall" when he trusts that the group will catch his fall and gently guide him back.
to the center where this process will continue until the volunteer is satisfied with this level of trust. All volunteers may be accommodated.

**TRUST WALK:**

**Objective** - To promote and encourage feelings of trust on a physical level.

**Process** - Members are paired off. One member of each pair acts as guide for partner whose eyes remain closed during exercise. Sole contact is holding hands. Safety and responsibility of follower is focused on the guide. Ten minutes per walk. Guide becomes follower and process continues.

**CAVE SHEET:**

**Objective** - Promote discussion (emphasis on feelings) on thematic topic of prejudice.

**Process** - Each student is given a paper containing eight descriptions of stereotypic people. They must choose only six of these people to survive in a shelter following a nuclear holocaust. The remaining two people will die. Included in the eight people is the participant himself. Each student gives reasons for his choices.
CENTERING:

Objective - To facilitate individual and group transition from unfocused energy to "grounding" of that energy into united self and group calmness.

Process - Members of group stand or sit in relaxed position. Each participant holds the hand of each neighbor participant.

Leader directs participants to close their eyes and slowly focus their attention on breathing and energy level.

The experience lasts approximately five minutes.

DOVE/CHICANO IQ TESTS:

Objective - To give students modified IQ tests designed specifically for average blacks and average Chicanos.

Middle-class, urban whites will sample what it is like to take an IQ test designed for minorities.

Process - Dove Test (blacks) is in 30-question, multiple choice format.

Chicano Test is in a 20-question, multiple choice format. Participants are given blank answer sheets. They are read questions and choices.

AGING QUESTIONNAIRE:

Objective - To inform and test students concerning their pre-conceived attitudes and misconceptions concerning "old people."
**BAG OF SECRETS:**

**Objective** - Exercise is designed to put participants in touch with their undisclosed feelings. In a safe atmosphere, previously undisclosed feelings will often naturally surface.

**Process** - Participants are each given a small paper bag and a piece of notepaper.

They are instructed to list three subjects/feelings which they do not wish to share with the group.

Notepaper is inserted into bags. Bags are sealed.

On outside of bag, they list three subject/feelings which they do feel comfortable sharing.

Exercise is done anonymously with participants retaining the bags.

---

**ACT A FEELING:**

**Objective** - Exercise is designed to put participants in touch with non-verbal (body) language and percipient identification of acted-out feelings.

**Process** - Each participant is called upon to choose and then act out a feeling before observers.
Observers then give feedback to actor, thereby allowing actor to see whether or not his acting accurately portrayed/communicated his feelings.

**POETRY:**

**Objective** - To stimulate thematic group awareness and subsequent discussion.

**Process** - Selected poetry by renowned poets (ie., Langston Hughes) is read to the group by one of the members.

**FILMS:**

**Objective** - Same objective as in poetry.

**Process** - Selected films from campus and university film libraries are shown to participants (ie., "Black History: Lost, Stolen or Hidden?"; "Ishii"; "Black and White Uptight"; "How's School, Enrique?"; "Return to Manzanar").

**MIRRORING:**

**Objective** - This exercise is designed to facilitate surface-level transference on a three-dimensional plane. Exercise is non-verbal.

**Process** - Participants pair off and one participant in each pair mimicks bodily movements, expressions and feelings exhibited by partner.

Roles are then reversed.
GUIDED IMAGERY:

Objective - This exercise utilizes free-association techniques that are subsequently interpreted to the participants. Illustration of attitudes, as portrayed in the language of personal symbols.

Process - Leader describes a fantasy journey of setting to participant(s). Listeners write down descriptions of stops on the journey, imagined obstacles, and experienced feelings. "Significance" of the stops and objects are then described to listeners, who in turn share their responses with the group.

GUIDED DRAWING:

Objective - To stimulate and sharpen verbal communication skills and to illustrate the importance of clear and precise communication in human relationships.

Process - The participants pair off. One person in the pair is given a set of symbols drawn on a card. The second person is given paper and pencil. The former describes each symbol to the writer, who must recreate the symbols based solely on verbal instruction. The process is then repeated, with the speaker now viewing the drawing being done by his partner. The process is then repeated with participants in reversed roles.
C. Tour Components

1. Ethnic Neighborhoods Tours - The purpose of this component is to acquaint members of the student body and faculty with the major ethnic neighborhoods of the city. The tours will be open to the entire student body and faculty. Each bus will have a "tour guide" acquainted with the area(s). This person will offer historical background of the area, and explain its physical and socioeconomic structure. Transportation will be by school bus. The tours may be conducted on several Saturdays. There will be no cost to the school other than the provision for a school bus. Each person will bring a lunch from home unless other arrangements have been made, such as the provision to have lunch in a local restaurant indigenous to the community. This procedure can be incorporated into an ongoing cultural awareness program.

2. Multicultural Food Experience Tours - The purpose of this component is to acquaint members of the student body with other cultures through the socially-cohesive medium of food. Involved persons will be members of the student emergent leaders group plus other interested students as space permits. The itinerary will include restaurants serving soul food,
Mexican food, Asian food, Kosher food, and others consistent with the ethnic group(s) involved. The tours may be conducted on several Saturdays and/or Sundays and may be planned in connection with the ethnic neighborhood tours. Transportation will be by school bus. A knowledgeable person will explain the food, cooking, and cultural eating and cooking habits of the group represented. This procedure can be incorporated into an ongoing cultural awareness program.

D. Ongoing Multicultural Festivals

It is proposed that one week each month be designated Cultural Awareness Week for expansion of multicultural, multiethnic awareness and appreciation through the use of performing arts, fine arts, home economics, and journalism. A coordination between departments in the school will be necessary so that emphasis on the same cultural group will be consistent.

Cultural Awareness Week may be observed in the following ways:

1. Multicultural, Multiethnic Film Festival - Showing of classic films with cultural or ethnic themes, such as "Roots", "Diary of Anne Frank", "Return to Manzanar", and "Ishii". These films may be shown free of charge to the student body.
2. Multicultural, Multietnic Music Festival - The school orchestral and choral groups may be encouraged to prepare a monthly program featuring various types of ethnic music, such as soul, blues, mariachi, Israeli. In addition, guest artists will be invited to perform. These musical programs will be presented free of charge to the student body.

3. Multicultural, Multietnic Dance Festival - The school dance classes may be encouraged to prepare a monthly program featuring various types of ethnic dances to be staged in conjunction with the orchestral and choral performances, free of charge, for the student body. In addition, guest performers will be invited to participate in these presentations.

4. Multicultural, Multietnic Art Festival - Art classes may be encouraged to prepare displays of varied cultural art forms. These will be on display throughout the campus.

5. Multicultural, Multietnic Foods Festival - The Home Economics Department and the school cafeteria will be encouraged to feature ethnic foods during this week.

6. Multicultural, Multietnic Publicity - The Journalism Department will be encouraged to feature articles in the school newspaper related to the ethnic group being featured each month. In
addition, all in-school publicity during Cultural Awareness Week may be used to promote enthusiasm for the various presentations. It is also possible to include the English and Social Studies Departments in this facet of the program, by encouraging their members to present contributions made by ethnic groups as part of their curricula.

E. Tutoring Component

Diagnosis of reading problems can be done in a room designated by campus Administration. Tutors can be obtained from the college campuses, from DOVES, and from the Los Angeles Unified School District Volunteer and Tutorial Programs under the direction of Sarah Davis. Approximately one to twenty-five students can be serviced during activity periods, and drop-in tutoring shall be available if it is needed.

V. Potential for Continuation of Program

There is no part of this program which cannot be continued, at the discretion of the student body and the school Administration. Each component was written with the express purpose of long-range continuation, although specific selections of suggested activities remains subject to the choices of the individual campuses.

VI. Evaluation Procedures

Any one or all six of the Social Tolerances Scales published by the Instructional Objectives Exchange, James Popham,
Ph.D., (University of California, Los Angeles, 90024), might be used at the beginning of the program as a diagnostic device, and the same test might be administered to program participants at the end of the program. Another method of evaluation might be application of the "Checklist for Identification of Racial Isolation" at the end of the semester. Further evaluational methods would include visible attitudinal changes in all participants in the campus situation, including integrated social groups such as clubs, seating choices in the classrooms, and in eating groups. (Reduction in racial isolation on campus should be visibly evident). Interviews with student and faculty participants could also be conducted at the end of the program for use in evaluation.
Chapter IV
CONCLUSIONS

It has been established and supported that a need exists for a program that will meet student needs, as have herein been delineated and described.

It has been determined that such a program is feasible, and available for immediate implementation.

It has been substantiated experimentally and statistically that, on both local and national levels, this type of program is successful (2).

Thus, this proposal is hereby submitted for the consideration of the Los Angeles City School Board. It is my hope that the vital and expansive nature of its objectives will be recognized and acted upon.
SELECTED REFERENCES


(2) McDermott, M. Analysis: multiethnic program for high
    school students. Master's Project, California
    State University, Northridge. June, 1979
APPENDIX A
SAMPLE WEEKEND RETREAT SCHEDULE

FRIDAY

3:30-4:30  Arrival/ Settle/ A few words of information regarding the house/ Exploration of house

4:30  Large circle meets
  - Introduction by facilitators
  - Centering exercises
  - Expectations/feelings you have
  - Bag of secrets exercise
  - Divide into small groups (count-off 1,2,3)

5:30  Small circles (one facilitator each)
  - Centering exercise
  - Cave sheet
  - Discussion about cave sheet
  - Feedback circle
  - Discussion about feedback circle

7:00  Dinner - free time til 8:30

8:30  Small circles
  - Quick centering
  - Feeling cards
  - Discussion about non-verbal communication
  - Feedback circle (at natural end of discussion)
SATURDAY

8:00-9:00  Breakfast

9:15  Large circle

- Centering exercises
- Yesterday's experiences
- Today's program
- Changes? Feelings you have?

10:30-12:00  Free time

- For outdoors
- Generating concepts (poems, dove tests, fantasy, lifelines)

12:00-1:00  Lunch

1:00  Trust walks - Creek walks

2:00  Small circles

- Centering (image change)
- Feedback circle
- Trust circle

4:00-5:00  Free time

5:30-6:30  Dinner preparation

6:00-7:00  Dinner

7:15  Large circle

- General topics as surface via experiences
- Feeling cards exercise
8:00 Small circles
- Centering
- Act a Feeling exercise (non-verbal feeling portrayal)
- Discussion (as generated naturally by participants)
- Feedback circle

SUNDAY

8:00-9:00 Breakfast

9:00-11:00 Large circle
- Centering
- Day's program
Small circles
- Centering
- Triads
- Feedback circle
- Walk until lunch

12:00-1:00 Lunch

1:00-3:30 Full circle
- Feedback
- Feedback
- Bag of secrets
- Finishing business
- Centering
- Clean up