Cultural diversity needs to be addressed in the higher education classrooms for the development of practical business and education skills. Co-emergent multicultural awareness on the University of Oklahoma campus provides a necessary justification for curriculum adaptations and the implementation of a communication campaign of multicultural information. Storytelling brings a higher level of understanding and transcendence while it promotes a rightness and belonging critical to psychological well-being. It remembers cultural archetypes and forgets stereotypes. One avenue for promoting cultural diversity awareness is for college instructors to incorporate storytelling into the basic required communication course. The overall goal of the program is to have every graduate of an Oklahoma school of higher education exposed to cultures other than their own. The six-month time frame incorporates one semester of exposure, modeling, and content evaluation. Class sessions become an activity requiring both storyteller and audience interaction. Summative evaluation of the project should be professional and occur at the onset and close of the semester. (Contains 44 references and a table of data. Interview questions, a projected budget for the campaign, a participant observation poster, promotional materials, clippings from the university newspaper, and two syllabi are attached.) (RS)
Communication and Change Campaign Paper

STORYTELLING IN THE BASIC COURSE
FOR THE PROMOTION OF CULTURAL DIVERSITY

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Presented at the Speech Communication Association annual meeting in New Orleans, 1994
COMMUNICATION AND SOCIAL CHANGE CAMPAIGN PAPER

STORYTELLING IN THE BASIC COURSE
FOR THE PROMOTION OF CULTURAL DIVERSITY

Phase I: Introduction

Cultural diversity needs to be addressed in the higher education classroom for the development of practical business and education skills (November 1993 professional interviews, See Appendix A). Co-emergent multicultural awareness on the University of Oklahoma campus, Oklahoma, and higher education provide a necessary justification for curriculum adaptations and the implementation of a communication campaign of multicultural information. Realistic classroom learning procedures for OK student populations can be easily assessed after one 6-months semester trial. See Appendix B for overview covered in campaign budget.

Practicality and Pervasiveness

United States ethnic groups are not losing their identity. They are emphasizing and valuing their distinctness (Baldwin & Hecht, 1993, p. 2). Diversity is inevitable in the workplace, healthcare, education, and day to day life. Communication has a role in creating and sustaining a genuinely multicultural society. All citizens must find ways to celebrate diversity as the cornerstone of unity. People should discover and articulate the underlying values shared by different cultural groups. Multivocality has become a necessity (Zarefsky, 1993). People must reinvent community, a highly desireable social change.
The rapid changes in world systems demand multicultural awareness, states E. Sims, advocate from Irving, TX. A colleague, A. Gooch, believes that America's richness lies in its multicultural makeup. Expanding and nurturing that world is an effort to restore America's wholeness. The four-year institution has to be prepared to accept students who come from different economic and cultural backgrounds, and be prepared to adapt to that as well (R. Wilson, American Council on Education and CRME National Advisory Council). All OK ethnic enrollment figures for higher education have increased in the last decade.

Insert Table 1 about here

The multicultural classroom, workplace, and neighborhood have become a reality for the average Oklahoman. Multiculturalism has become a reality in American education: Each year more international and language minority students enter United States educational systems to learn, study, compete and grow alongside traditional students. The classroom is a microcosm of cultural encounters. Multiculturalism is an evolving process, not a product (Yep, 1993, p. 5). Intercultural training produces appreciation, contemplation, perception, willingness, and change. Cultural diversity is the singularly most important issue facing Americans today (Yep, p. 3).
The Center for Research on Minority Education (CRME) at the University of Oklahoma seeks to shape higher education policy and practice in order to increase minority participation in education and the workforce.

Co-emergent Multicultural Awareness

Ronald Schleifer and Robert Con Davis co-father the OK Project for Discourse and Theory, a meeting ground for the study of culture. They seek to identify the forces that radically reshape the way we think about culture by publishing an interdisciplinary research book series. Another nearby publishing venture, Steck-Vaughn Company of Austin, TX, produces captivating folktales of the world and fairytale packages for classroom multicultural instruction. This interactive reading and writing tool fosters self-esteem and cultural awareness by combining oral delivery with magnetic storyboards, reading texts, assessment forms, and activities. Cross-curricular methodologies and original languages produce 21st century skills in today’s student.

The 11th Annual Multicultural Educational Institute will be held at the University of Central Oklahoma, Edmond, this year. Its sponsors include the Bilingual Education Multifunctional Resource Center SAB, OU, the Desegregation Assistance Center, the OK State Department of Education, UCO, IDRA, IKWAI Foundation, Langston U., OK City Public Schools, Native American Language Issues Institute, and the Indian Educational Technical Assistance Center 5: All past and present promoters of multiculturalism in Oklahoma.
On November 10th, the OK Center for Continuing Education (OCCE) at Oklahoma University hosted a live teleconference promoted by Provost Kempel. The format "We can get along," and subsequent discussion underscored community-building and interracial unity for the campus (McNabney, The Oklahoma Daily). A survey of campus sentiment can also be seen by course offerings such as Participant Observation as a Cross-Cultural Tool (See Anthropology poster, Appendix C).

A well-attended student minority leader forum, "Is there racism on campus?" (Pope, The OK Daily), supplements various other culturally diverse and concurrent events (Regent Melvin Hall speaking to classes, Bird Runningwater articles, A Shayna Maidel performance and discussion). Ironically, rejection of minority studies majors by the OK State Regents for Higher Education does not extend this current sense of multiculturality in the student, faculty, and administrative population at OU.

In order to achieve a change in Oklahoma's future, these social impacts must be more direct (implemented majors, faculty hiring, course additions, etc.), desireable to all responsible educators, and anticipated by student, faculty, administrator and citizen alike (Rogers, 1986, p. 192). Professional campaigns for change must be aware of cultural consequences such as intrusiveness and reinforcement of stereotyping, cynicism, distrust, and anxiety (Pollay, 1993, p. 186). The potential influence of one culture upon another lies at the root of the educational system. Practical, innocuous
means must be implemented not only for multicultural awareness, but also for a mature understanding of the reality of multiculturalism that exists in the state.

**Self-awareness and Preservation**

The preservation of self in everyday life requires feedback, expectation, context, and inherent self-esteem (Northcraft, 1990). Interactive study produces individuals that are sensitive to communication norms of self-preservation within cultural frameworks (Cooper, 1992). Sometimes to preserve ourselves, we seek to know less (Linden, 1989). The masking of identity is made possible by metawitness, or the listening to more and less than what is said. Understanding with a "storyteller" produces a change in both communicators, however. Competing communication campaigns introduce information within qualitative bounds. Lange (1993) found that both camps mirror each other's rhetoric and communicative strategies to co-create information necessary for both.

Information theories are at the core of communication and learning. Relationships exist no matter what form communication takes, but they can be altered by the transference of information (Serverin & Tankhur, 1992, p. 40). Four elements are necessary within Rogers' Diffusion of Innovation Theory: (1) at least one innovation, (2) one or more channels, (3) time, and (4) one or more social systems. The knowledge stage comes first. It is followed by the stages of persuasion, decision, implementation and confirmation. This theory, also described as a multi-step flow approach, utilizes
both systems theory (social environment element) and social marketing (learning and persuasion stages).

The behavioral systems approach acccents the implementation stage. One of its two main tenets operationalizes behavior and environment as reciprocal. They must always be studied in tandem. The second tenet sees bidirectional reciprocity as a dynamic force. This places the theory well within human science studies. Social marketing, learning theories, and systems theory combine in an interactive experiential field study of diverse content in real settings where no one is immune to change.

**Storytelling as the Channel**

The logical outgrowth of these theories and their approaches is the storytelling mode of peer instruction. This can be justified by current practice (N. L. Flores, L. K. Wells, and V. E. Matoz-Ortiz, storytellers celebrating La Raza, Speech Communication Association 1993 Annual Meeting, Miami) and extensive literature grounding. Irving (1990) lists storytelling programs for classrooms and libraries by theme. Livo and Rietz (1990) exalt the story-voice for its research value and cultural hero portrayal. Pellowski (1990) catalogues storytelling festivals and NAPPS, and Wolf and Marsnik (1993) recommend the elementary education practice for higher education and adulthood communication.

Storytelling is not new to American culture. Its use in current news reporting capitalizes on sensationalism, myth repair, and oral restructuring of factual occurrence (Bird & Dardenne, 1990).
No single objective viewpoint is sought as an ideal, yet the act codifies all viewpoints to reflect culture. Storytelling becomes a way of keeping alive the cultural heritage of a people. It is akin to the folk dance and song in preserving the traditions of a country for the foreign-born, or of building appreciation of another culture for the native-born (Baker & Greene, 1987). By storytelling we learn respect for other cultures.

Folklore is living proof of the kinship of human beings and the oneness of peoples. Similar stories in a variety of forms produce kinship across all nationalities. The dramatic joy of being alive is communicated to all partakers (Baker & Greene, pp. 24–25). Heroism and empowerment in fairytales comes from anonymity (Panttaja, 1988). This produces balance and restoration which is both physical and psychical survival for the hearer of the tale. Storytelling employs symbol to transcend social class for liberation, collective unity, and utopian power (Menzies, 1990).

In comfortable surroundings, all participants have power. One myth core evolves as empathy and roletaking produce commonality. The effects of storytelling are also those of interpersonal relationship enhancement and oral proficiency. Storytelling is an English as a Second Language tool and a solid word of mouth credibility source. A Pittsburg, California study (Farrell & Nessel, 1981) called "Word Weaving" released the power of this folk art. A sense of story and aliveness was found to aid adaption to any environment.
Storytelling promotes environmental power and accuracy. It breaks down national and cultural barriers within the imagination (Merla, 1972). Oral skills are gained in storytelling, as well as the skills of analysis, adaptation, fluency, spontaneity, characterization, sensual understanding, bodily action and control, unity, polish, and self-evaluation (Breneman & Breneman, 1983, p. 21). Small group storytelling was originally confined to adult interchange (Bauer, 1977). Public moral argument through storytelling utilized persuasion and aesthetic form (Fisher, 1984).

Storytelling is a folk art that sophistication can destroy. Authentic rare tales from any country are a springboard for multicultural research and understanding. Partakers in the storytelling experience get to their hearts with imagination; mental and behavioral processes follow that stimulation (Sawyer, 1976, p. 16). A storyteller must know the right time for the right story. Each communicator better the narrative, the community, and the universe. Personal experience is highlighted, technique is subdued.

All of the goodness, the lift of the heart, one gets out of storytelling should go into the communicant's life and work (Sawyer). Nothing is lost when something great and beautiful is experienced. All storytellers must have an intense urge to share something that has moved them deeply. Aliveness, heart and spirit can be communicated by the professionally unsophisticated. The gift of storytelling is part of an individual's inheritance of life.

Storytelling has lost favor as an accepted mode of
entertainment, education and information in this mass communication age, yet it has the ability to supercede illiterate areas of knowledge, reluctance, and prejudice (DeVos, 1991). Listening skills, identity, value, belonging, thought, emotion, imagination, and bonding are byproducts of storytelling. Although storytelling reflects the popular culture, no national differences are found in French and German folktales of the same century of origin (Dragotsits, 1992). It is a curious communicative form that both reflects and erases culture.

Story becomes its own reality. It brings a higher level of understanding and transcendence while it promotes a rightness and belonging critical to psychological well-being (Livo & Rietz, 1986, pp. 5-6). It remembers cultural archetypes and forgets stereotypes. As an art protective of oral patterns and interpersonal interaction, it preserves identity and solves common problems. Storytelling is a game, an entertainment, and an immediate negotiation without penalty.

Phase II: Define the Problem

My topic for applied social change is obviously concerned with intercultural communication. Raising multicultural awareness means circumventing or eliminating racism, stereotyping and discrimination by education. A genuine need for multicultural awareness is evident from the panel discussion of University of Oklahoma student minority leaders and over 200 interested questioners (Racism, Interracial Relations, & Multiculturalism, 211 Dale Hall, October 12, 1993; coverage
by Tiffany Pape, The Oklahoma Daily, October 12 & 13). The general consensus was that it should be mandatory to learn about other cultures (taped proceedings).

The target population of students most receptive to this learning process would be degree-seeking, gender heterogeneous Americans of all ethnic origins. The more diverse a formal class enrollment as to income strata, age and cultural background, the more these characteristics would benefit the interactive learning process in a non-threatening environment. Cultural diversity needs to be addressed by all Americans and foreign students in a state reserved for one of the greatest cultural mixes of the United States; i.e., Oklahoma.

Vehicle to Promote Cultural Diversity Awareness: Storytelling in Higher Education

A 1984 survey of 235 four-year colleges and universities was conducted to ascertain the status of storytelling coursework in the United States. Class sizes varied from 10-450 individuals and were primarily taught in library science, education, speech, and English departments. Storytelling was most often restricted to elementary education or incorporated into other coursework. It was overwhelmingly seen as an art needing more research, revival, and respect in the higher education of adults.

One avenue would be for college and university instructors to incorporate storytelling, an innocuous method of the communication of culture, into the basic required communication course. This would
achieve multicultural awareness and other necessary goals required for peaceful communication. The entertainment and therapy functions of storytelling should be taught as an historical overview of oral tradition, one emphasis of speech communication. Creativity, spontaneity, communication competence, and cultural awareness would be highlighted. Theories of learning, rhetor credibility, cathartic release, myth similarity, and linguistic tradition connect to other communication tenets in the course's coverage of communication basics.

Multi-cultural Endeavors in Oklahoma

Nothing is available in the library or government documents because of the newness of this topic. Librarian referrals were to Dr. G. Friedrich of the Provost Office and to Dr. P. Lujan of Communication for educational-based efforts at the University of Oklahoma and Oklahoman Higher Education proper. Additional interviewing and material surfaced by means of the snowball research technique.

Higher Education Efforts

An enclosed lesson plan entailing an entire course highlights specific cultural benefits and pedagogical implementation (Madsen, "Intergroup Storytelling RCLED 467, Pennsylvania State University). An overview of library and grammar school use of the technique provides constructive guidelines toward implementation of change. Administrative acceptance and instructor inclusion depend upon budget constraints and individual expertise.
The tremendous need for cultural diversity appreciation has been provided for by the World of Difference programs on the east coast. The Anti-Defamation League introduces public school teachers to K-8 storytelling and discussion formats (1988 Study Guide). This is more logically implemented at the adult level in higher education where communication courses exist and intercultural opportunities abound. Professional and business necessity mandates the acquisition of basic intercultural skills (Thompson Olasiji, Human Relations Department, OU "Racial Diversity" and "Strategies for Social Change" classes). This begins with an awareness and appreciation of difference.

Projected Needs Assessment

The minority student population and both traditional and non-traditional majority student populations decry the need for a total education. Teaching by way of a folk-art form is one subtle way to erase stereotyping, racism and discrimination. It reaches the spirit and mind of an adult in a non-threatening manner, allowing true education and common respect for all peoples to develop naturally (Baker & Greene, 1987; Sawyer, 1976; Farrell & Nessel, 1984; Livo & Rietz, 1986).

Specific data of Oklahoma schools employing storytelling for cultural diversity awareness could be gathered by mailing questionnaires to National Directory listed school departments. This is time-consuming and expensive, and may not be feasible for the projects' remaining two months. The results would probably reflect
a growing need, lack of funding, and scarce expertise in intercultural facilitation or storytelling. The allotted monies could be spent adding intercultural and interethnic faculty members for required cultural awareness courses or course segments.

Statistics are available on Hispanic/Native American/African-American/Asian minority drop-out rates at the University of Oklahoma (Multicultural Office, Dale Hall Tower-B). Courses and instructors available for the curriculum thrust must also be ascertained on a department by department, school by school basis.

A state-wide campaign by an Oklahoma education association may be in order.

Phase III: Formative Evaluation

In order to verify the goals and objectives of the campaign, it will be beneficial to use in-depth interviewing of University of Oklahoma personnel most interested in implementing the change. As mentioned in the Problem Definition (Phase II), Dr. Gustav Friedrich of the Provost's office and Dr. Phil Lujan of the Intercultural Communication faculty were recommended by library staff at the University of Oklahoma. Kathy Cardott of the Center for English as a Second Language (CESL), and a representative of the Multicultural Education office are additional professional contacts for this. Frequent conversations with CESL students of all nationalities and 1993 OKTESOL conference sessions serve as a checkpoint of informal information.
The information previously related is accurate, proven and timely for 1990s curriculum alteration. It is applicable to a higher education thrust toward multicultural awareness and does not introduce any radical teaching methodologies or content. It is research-driven and orally disclosed in a protected environment so as to avoid conflict. A sample interview outline of open-ended questions influential for this decision has been included. The CESL students in casual conversations are both male and female and 20-35 years of age. The OKTESOL contributors vary in their experiences with other-culture examination. Most are dual-national, bilingual, and promote experiential learning in all aspects.

Phase IV: Program Design

OVERALL GOAL:

Every graduate of an Oklahoma school of higher education will be exposed to cultures other than their own.

OBJECTIVES:

#1 That appreciation of cultural diversity will be promoted in an atmosphere free from conflict.

#2 That a combination of recollection, research and oral skill will enhance multicultural awareness.

APPROACH EXAMINATION:

To approach a lack of multicultural awareness, mandatory education segments in the basic speech course have been chosen. These combine a law approach of forced awareness with a free-style, individual-driven education approach. The model will eliminate
restrictive barriers of assigned cultures, mass produced data, and the evaluation of personal reaction. Grading of the course performance will be on speech delivery and factual recall only. The cultures available are Native American, European, Asian, South and Central American, African, and Island nations, past and present.

Two approaches, the Diffusion of Innovation (Rogers & Adhikarya, 1979) and the Behavioral Systems (Bandura, 1977), employ a Social Learning Theory of Modeling and Social Engineering for curriculum content. The six months time frame incorporates one semester of exposure, modeling, and content evaluation. The new message of multicultural awareness of diversity contains an apt measure of efficacy (self- and peer-evaluations of heterogeneous cultures represented in the class), normativeness (instructor and school mandates), pertinence (disclosed incidents of related value), and susceptibility (student evaluations of the course and instructor guidance as well as future enrollment, drop-out rate, graduate school decisions, etc.).

EDUCATION PROGRAM:

Mass communication serves as a secondary reinforcement of the actual life viewing of introduced cultures. The class session becomes an activity requiring both storyteller and audience interaction (workshop setting). Free-style learning spreads throughout a campus and influences policy changes of hiring multicultural staff and administration. There is found (on Oklahoma University campus) a turning toward curriculum incorporation of
cultural-slanted incentives. See ANTHROPOLOGY FLYER and interview results.

Phase V: Summative Evaluation

The formative evaluation was extensive in both literature, interviewing results, and program parallels. A feasible outgrowth is the proposed communication campaign centered on a six-month educational project. Evaluation should be professional and occur at the onset and close of the semester. Course content and instructional liaisons should also be evaluated by all concerned in order to determine whether the process of multicultural awareness has been forwarded. Interactive classroom research and the telling of stories would be graded by the normal standards of participation and oral presentation, but be entirely self-report for the evaluation of multicultural skills/awareness gained.

Openness to all cultures and their oral methods of storytelling, the production of an anthology of the researched and presented work, and the festival of diversity with song, dance, custom, and food will be a celebration and a learning experience that all university affiliates desire. The Oklahoman storyteller extraordinaire, Will Rogers, would begin by asking, "What is an American? ... an Italian? ... a Thai? ... a plains Indian? ... etc." The validation of skill in being a world communicator is necessary and valuable in the modern mass communication society. Each student of human life needs to know what it is to be and to communicate. This can be achieved by interactive learning experiences such as storytelling.
Table 1

Enrollment by Ethnic Groups in Oklahoma Public Higher Education

Fall Semesters 1979-80 and 1989-90
ENROLLMENT BY ETHNIC GROUPS
IN OKLAHOMA PUBLIC HIGHER EDUCATION
FALL SEMESTERS 1979-80 AND 1989-90

TABLE 1

<table>
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<tr>
<th></th>
<th>'79-80</th>
<th>'89-90</th>
<th>Increase</th>
<th>Percent</th>
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<tr>
<td>Black</td>
<td>8,572</td>
<td>9,552</td>
<td>980</td>
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<tr>
<td>Native American</td>
<td>5,166</td>
<td>7,886</td>
<td>2,720</td>
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<tr>
<td>Asian</td>
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<td>2,341</td>
<td>1,103</td>
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<td>White</td>
<td>111,368</td>
<td>123,987</td>
<td>12,619</td>
<td>11.3</td>
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</table>

Source: Oklahoma State Regents for Higher Education
References


coursework, Eastern Illinois University.


Merla, P. (1972). "What is real?" asked the rabbit one day. Pedagogical tool, Eastern Illinois University.


Running Water, N. B. (1993). You shouldn't have to sit Indian-style anymore (10/20). The Oklahoma Daily, University of Oklahoma Campus and City distribution.


TV's 'Dances With Wolves' film adds 50 minutes of new scenes.
Storytelling


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Appendix A

In-depth Interviewing Outline of University Professionals

Interview Composite of University Professionals
IN-DEPTH INTERVIEWING OUTLINE

UNIVERSITY PROFESSIONALS

1. Can you tell me anything about the climate for cultural diversity at this university? in this state? in higher education?

2. What are some feasible ways to teach cultural diversity?

3. Do you think it is a bad idea to talk about cultural differences in the classroom? Why or why not?

4. Why do you think a well-educated person should be aware of culture?

5. What is the worst thing that could happen on Oklahoma campuses along cultural awareness lines? Would education alone prevent this?

6. Is it ever too late to learn about other cultures? to change prejudices or stereotyping?

7. Who are some individuals in Oklahoma who are promoting cultural diversity?

8. What form of communication constitutes a good example of any culture?

9. Are there any workshops, conferences or special courses at OU designed primarily for cultural awareness?

10. Are you aware of any instructor or administrator who employs folklore or storytelling for the promotion of culture?
### Interview Composite of University Professionals

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<tr>
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<th>CESL coordinator</th>
<th>Multicult Ed</th>
<th>Intercult Prof</th>
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<td>verbal &amp; $</td>
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<td>host families</td>
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<td></td>
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<td>cause &amp; prevent</td>
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<tr>
<td>Spanish class</td>
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<tr>
<td>4 individuals</td>
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<td></td>
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<td>State Arts Council &amp; Tourism Board</td>
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<tr>
<td>Instructor</td>
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Appendix B

Projected Budget for Campaign
### Projected Budget for Campaign

**Preliminaries**
- Professional Interview Hours: $250.00
- Ad Sheets in Course Listing: $50.00
- Posters on 3 OK Campuses: $50.00
- Syllabus Printing: $50.00

**Campaign Semester**
- (2) Instructor/Facilitators: $45,000.00
- Pre-testing: $1,000.00
- Anthology Publishing:
  - Editing: $150.00
  - Proofing: $100.00
  - Typing: $150.00
  - Translation: $1,000.00
  - Graphics: $500.00
- Post-testing: $1,500.00
- Festival of Diversity:
  - Food: $500.00
  - Beverages: $250.00
  - Photography: $500.00
  - Decorations: $50.00
  - Facility: $100.00
  - Music: $650.00
  - Folkdance coordinator: $250.00
  - Promotion: $250.00

**Contingency Reserve**: $1,500.00

**Total**: $54,750.00
Appendix C

Participant Observation poster

Achieving Unity through Multicultural Education
UCO Institute

The Oklahoma Daily clippings

A Shayna Maidel handbill
PARTICIPANT OBSERVATION
A CROSS-CULTURAL TOOL

Learn how to understand and interact in any new cultural or ethnic setting.

Who should take this course?

Business majors, law students, educators, medical students, anthropology majors, social science students, and any one who wants to understand other humans.

Intercession: Anthro 3953
12/20 - 1/6 8:30 - 11:45AM
The Eleventh Annual Multicultural Education Institute

**ACHIEVING UNITY THROUGH MULTICULTURAL EDUCATION**

March 4-5, 1994

University of Central Oklahoma
Edmond, Oklahoma

Sponsored by: Bilingual Education Multifunctional Resource Center—SAS, University of Oklahoma, Desegregation Assistance Center, I.D.R.A., IKWAI Foundation, Indian Education Technical Assistance Center 5, Langston University, Native American Language Issues Institute, Oklahoma City Public Schools, Oklahoma State Department of Education, University of Central Oklahoma

**CALL FOR PRESENTATIONS DUE NOVEMBER 30, 1993**

The eleventh annual Multicultural Education Institute will be held on March 4-5, 1994, at the University Center, University of Central Oklahoma in Edmond, Oklahoma. Participants and attendees will include teachers/professors, graduate and undergraduate students, teacher assistants, school administrators and other interested persons.

In addition to invited speakers, the Planning Committee seeks proposals for presentations in the strands/topics listed below:

**COMMUNICATION**
- Conflict Resolution
- Cooperative Learning
- Counseling
- Cross Cultural Communication
- Human Relations
- Language Development
- Learning Styles
- Nonverbal Communications

**CULTURE**
- Awareness
- Behaviors
- Child Rearing Practices
- Contrast of Global & Individual Perspectives
- Contrast of Multiculturalism & Ethnocentrism
- History and Traditions
- Values

**COMMUNITY**
- Child Rearing Practices
- Community Needs Assessment
- Development and Utilizing Community Resources
- Facilitating Involvement of Business and Industry
- Outreach to Parents, Community
- Parent Involvement and Participation

**CURRICULUM**
- Anti Bias Curriculum
- Assessment, Placement and Evaluation
- Cooperative Learning
- Culturally Embedded Curriculum
- Instructional Strategies
- Screening Materials for Cultural Bias

**CURRENT POLICIES AND TRENDS IN MULTICULTURAL EDUCATION**
- Classroom Management and Discipline
- Curriculum Policy
- Research
- Teacher Competencies
- Teacher Preparation

Submit the completed forms on the reverse side as indicated. Notification of acceptance will be mailed in January 1994. Registration and other fees will be the responsibility of the presenters.

For additional information, contact Dr. April Haukness, University of Central Oklahoma, (405) 541-2988, Ext. 3139, Dr. Judith LeBlanc Flores, Langston University, (405) 466-2231, Ext. 2379, or Dr. Lyn Lin, Langston University, (405) 466-2231, Ext. 3446, or Judith Black, Oklahoma State Department of Education, (405) 521-3196.
Regent addresses classes

Speech — OU Regent Melvin Hall addresses two Human Relations classes Monday night and talks about some changes he wants at OU.

By Tiffany Pape
The Oklahoma Daily

Taking time out from his duties as attorney and OU Regent, Melvin Hall took some time out Monday night to speak to students in Professor Thompson Olasiti’s Human Relations classes “Racial Diversity” and “Strategies for Social Change.”

Hall has been a regent since April 1992 and is committed to the board until 1996. He said that he would like to see a few changes made at the university before then.

“I would like to see the university become more sensitive to the issues we talked about today,” he said.

“The percentage of minority faculty and of minority staff is not enough to be a diverse university,” he said. “The leadership of the university is almost all white males... that is not a reflection of society.”

Hall, the only African-American on the Board of Regents, spoke on topics ranging from his educational and career background to legislation he has helped pass to lawsuits he has been involved in.

Hall attended Langston University on a football scholarship and received his law degree from the OU Law Center. He has been the director of the Oklahoma Human Rights Commission, Cleveland County’s assistant district attorney and is currently a lawyer with an Oklahoma City law firm.

It was largely because of Hall that a fair housing law was passed in Oklahoma a few years ago. Hall said that, during his work as the Cleveland County assistant D.A., he found that Oklahoma did not have any laws prohibiting housing discrimination.

“I saw how housing segregation has a negative effect on your life. It determines what kind of life you’ll have. Certain (ethnic and religious) groups can’t live where they want to live.”

Hall said, for that reason, he decided to pursue legislation to change the housing laws.

He and then-Oklahoma State Representative David Riggs worked together to write the bill which would prohibit housing discrimination on the bases of race or gender. The bill would eventually include age and disability.

“The bill was introduced on the first day of the session, killed several times, and finally passed on the last day of the session,” Hall said.

Today, Hall’s duties have transferred from the legislative branch to the judicial. He said a large portion of his cases involve sexual harassment. “I have a file cabinet drawer just full of sexist jokes, posters and graffiti I’ve collected (from the cases),” Hall said.

He acknowledged the difficulty in pursuing a harassment case.

“I know, having tried so many cases, that in a traditional sexual harassment case, the judge and jury tend to say ‘boys will be boys,’” he said. Hall added that the judge and jury sometimes even blame the defendant for wearing too short of a skirt.

Hall also works on cases dealing with AIDS discrimination, racial discrimination and retaliation, as well as civil rights cases.

Student panel discusses racism

Racism — Student leaders agree: Racism does exist on the OU campus.

By Tiffany Pape
The Oklahoma Daily

Representatives from several campus organizations met Wednesday night to participate in a panel discussion on racism.

"Is There Racism on Campus?" was sponsored by OU’s Know Thyself Society.

The panelists included UOSA President David Kendrick and Vice-President Terri Cater, as well as presidents from the Black Student Association, the Americans’ Indian Student Association and the Hispanic Student Association.

All of the panelists agreed racism exists on the OU campus.

"I think there's racism (on campus)," Cater said. "As an Asian-American, I've felt racism."

AISA President Robert Whitebird said that employers can use involvement in minority organizations against certain job applicants. "Being involved in BSA, being involved in AISA, can hurt you," Whitebird said. "They (employers) can put your application aside and you won't even know it."

BSA President Tamiko Griffin said racism at OU is inevitable because the United States is a racist nation. "This country was built on racism," she said. "If the Constitution of the United States is built on racism, the nation will stay racist."

Other panel members identified an evolution of racism over the past century.

"The problem we have now about racism is it's not as outward as it used to be," said panel member Don Bradley. "Institutionalized racism hinders all minorities. How do we overcome this undercover, institutionalized racism?"

Hispanic Student Association President Deana Ortiz agreed.

"I think it's time we stopped avoiding the issue and being politically correct," she said. "Ignoring (racism) is a form of subtle racism.

"One topic the panel addressed was that of minority scholarships. "I think the minority scholarship is a very vital part of America," Kendrick said. "That's something that will move us forward to eliminate racism."

Ortiz said the scholarships are well-deserved.

"I think too many people put too much emphasis on minority scholarships," she said. "They are our scholarships. We are getting them and we should continue to get them."

Members of the audience were given an opportunity to ask questions and to give their opinions about the topics discussed. One audience member gave his philosophy of how to deal with racism.

"It's not easy being black; it's not easy being Hispanic; it's not easy being Asian-American," he said. "(But) if racism knocks you down, get back up."
You shouldn't have to sit Indian-style anymore

Sitting Indian-style in grade school isn't sufficient culture students need to know about American Indians.

In my first column I stated that I was born and raised on the Mescalero Apache Reservation in New Mexico, and I was. But, as a young beautiful child, I lived in Oklahoma for about three years while my parents attended college. I attended Ranchwood Elementary School in Yukon for kindergarten and first grade. I remember once in my first grade class the teacher wanted everyone to gather around while she read us a story. She told us to sit down and get comfortable. She told us to sit "Indian-style."

I was confused, I began to look around to see how one is supposed to sit "Indian-style." I knew I was an Indian, but I didn't know that there was a certain way that I was supposed to sit — I usually just sat in a chair. After observing everyone sitting with their legs crossed, I did the same. That was the first time I ever sat "Indian-style."

There are many myths and stereotypes that plague American Indian people. For many, I am probably the only exposure you will ever have to a Native American — now, isn't that sad. At an institution of higher learning it only seems logical that there be areas of study concentrating on different ethnic groups. Such programs may help dispel the myths and stereotypes of different ethnic groups.

Here at OU, President Richard Van Horn has constantly pushed for multiculturalism. We have had the sculptures of Allan Houser grace our campus, and the university has been the site of numerous American Indian cultural events. What more could be done to educate non-Indians about the Native Americans? A Native American Studies major.

Last spring the College of Arts and Sciences, the Office of the Provost, Van Horn and the OU Regents all approved a proposal that would establish a Native American Studies major at OU. The proposal is now sitting at the office of the Oklahoma State Regents for Higher Education, waiting to be approved. It has been there since May 11.

The state of Oklahoma has the highest population of American Indians in the United States, numbering more than 252,000.

There are 37 federally recognized tribes in the state, more than any other state in the nation. OU currently has 992 American Indian students.

There are eight American Indian student organizations registered with OU. There is an American Indian Employee Council as well as the American Indian Alumni Society. The OU College of Law's American Indian Law Review is the only publication of its kind in the nation. The OU Library has an extensive Native American collection, in addition to the specialized Western History Collection.

Are there any other reasons why we should have a Native American Studies major? What about the fact that there is no comparable degree of study offered in the state of Oklahoma. There is also no Native American Studies degree offered in the Big Eight or the region.

The Student Congress and the Graduate Student Senate have both passed a resolution in support of the Native American studies major. The American Indian Community of OU has formed a roundtable organization comprised of representatives from student organizations, faculty, staff and alumni. They have voted to support the proposal.

The American Indian community of OU supports the proposal.

There are classes offered at OU that offer insight into the world of Native Americans. If implemented, it will not require any additional funding. There may not be any immediate need for hiring new faculty.

The proposal could be first step in creating a Native American Studies Department.

It is only appropriate that Oklahoma be the first to do all of these things. Let OU show the nation how fortunate we are to have such history and cultures by establishing an American Indian studies major.

There is one catch, for those non-Indians who will major in Native American studies, you may be surprised that American Indians sit in chairs just like everyone else, and you will look funny if you attempt to sit "Indian-style."

"Oklahoma is a state rich in American Indian history, cultures and traditions."

N. Bird Runningwater is born of the Cheyenne and Mescalero Apache peoples. He is a Mescalero, N.M., senior majoring in public relations and maybe Native American studies. For fellow Native Donna GoingSnake, our thoughts and prayers are with you as you go to Somalia, we will await your return in goodness, beauty, balance and harmony. Until we meet again...
Regents show their true colors

The new minority studies majors, which the Oklahoma State Regents rejected, would not have caused an academic ghetto in this state.

Well, the State Regents for Higher Education (their wallets) and Chancellor Hans Brisch are sending the same old message to students again: to hell with what you're concerned about, we make the decisions.

Last week they decided to reject the new, minority studies majors on the grounds that they were not broad based enough and would not be conducive to critical thinking.

I believe the term academic "ghettos" was also used in describing the likely make up of students who would participate in such degree programs. Not only have the regents overlooked a valuable educational opportunity here, but their ethnocentric comments and previous actions point to a larger overall flaw in Oklahoma's educational system.

We, the students are not important. What we think doesn't matter and we are so young and ignorant we certainly wouldn't know what is best concerning our education.

An overwhelming majority of students on the OU campus support the implementation of the three new programs, African-American studies, Women's studies and Native American studies. These degree programs could be just what this university needs to propel itself into the 20th century and be recognized as a progressive academic environment. More importantly, these programs could help create a sense of harmony on this campus not currently enjoyed by those who have been traditionally excluded from the history books.

As far as the regents' comments are concerned, perhaps these programs would create their prejudiced view of ghettos but many students would prefer this to the Billionaire Boys' Club of capitalist economics or the Klan meeting of European history (so, I don't believe all Europeans are Klanmen, I was simply pointing out the bigotry in the regents' arguments).

Are these programs less likely to foster cognitive reasoning than other programs already in place? Everyone must have the same core base of general education requirements. The programs themselves are certainly no more limited than European history, vertebrate paleontology or sports medicine.

I also feel really bad for the people who have been pursuing these degrees for the last few years and are now left in the cold. I don't think I could be quite as calm as they have been if my prospective major was suddenly yanked out from under me.

I'm afraid the programs are being shut down more tradition.

The regents don't like departments which don't bring in huge amounts of research grants from industry or the Department of Defense (for proof of this look at the distribution of faculty salary increases). I wish our administrators could see that these programs would attract the best and brightest from around the country. Think about it, a Native American studies program in Oklahoma would be like a computer degree in Silicon Valley or Marine Biology on the Alaskan coast.

If we offer it, they will come. The OU Board of Regents has also shown their true colors with the new entertainment and speakers fee which weights in at exactly the same amount as the union fee the students rejected. The message the regents are giving is that they will do as we please with no regard to student opinion.

I wonder if the university regents will continue this same "we know what's best for you" attitude when they go to pick a new president.

Fortunately they have been so gracious as to allow the student body to cast an entire vote in the decision. Wow, the Three/Fifth's compromise is alive and well in Norman.

Fear not brave citizens, I have a plan. UOSA could attempt to pass legislation giving the student body power to veto a decision by the regents, chancellor, president or whoever by, say, a three/fifth's majority.

Included in this would be an allowance that the same type of referendum would allow the student body to elect a president or regent.

Unfortunately this would not scare the regents as they could simply refuse to pass the legislation which would threaten their ivory tower.

Perhaps a wise court would then find their action unconstitutional.

What other way could we be better prepared for the real world than to take charge of our own lives and our own educational destinies?

I've given up on the administrators and regents in this state. I hope UOSA won't let me down here.

Forget about parking problems for the rest of this week and concentrate on something that could truly improve the quality of education at this university.

If anyone from UOSA (or anyone else for that matter) is interested in discussing or pursuing this important matter, you can get in touch with me through The Oklahoma Daily newsroom in Copeland Hall.

David Hyde is a political science senior who likes to burn stuff. Fire, Fire! Huh.

Erik Copenhaver contributed to this column.
BARBARA LEBOW is best known for her play, *A Shayna Maidel*, Yiddish for 'A Pretty Girl' which played off-Broadway in 1987 to sold-out houses for over a year. It continues to be performed in regional theaters throughout the United States, where it first started. This haunting play, about the reunion between a concentration-camp survivor and her sister who came to America before World War II, won accolades from critics and audiences alike. The play explores the guilt of those who were spared the horror of the Holocaust. The play includes dream sequences and memory scenes, although the action takes place in the present.

Lebow wants to reflect the way the mind works in all its complexity. She often uses *memory scenes*, subjective retellings of the past, as opposed to *flashbacks* which she sees as objective narration. Similarly, her fantasy scenes project what her characters wish to happen. Her play *The Keepers* uses these devices to reveal the blend of present and fantasy in the mind of the mother, Olivia. LeBow is playwright-in-residence at Atlanta's Academy Theatre where she directs, teaches playwriting and is director of human service programs. She has also written and directed several plays with homeless people, addicts, prisoners and the elderly.

Born in 1936 and a native New Yorker, Lebow has been the recipient of a Mayor's Fellowship (in Atlanta) and of the State of Georgia Governor's Award in the Arts.

**POSTSCRIPT FOR A SHAYNA MAIDEL**

The POSTSCRIPT program (after performance panel and discussion) for *A Shayna Maidel* will be held following the Wednesday, October 20, performance in the Studio Theatre. All those attending the performance are invited to stay and those interested but not attending are invited to come at approximately 10:15 p.m. You will be allowed in at the end of the performance.

Coordinated by Dr. Kae Koger, OU Assistant Professor of Drama, the POSTSCRIPT for *A Shayna Maidel* will feature members of Oklahoma City's Jewish community who will comment upon the production from their own unique perspectives. Helene Harpman, OU Instructor of Hebrew, will shed light on the Jewish traditions and customs in the play. Cheryl Herling, a daughter of Holocaust survivors and active member of the Temple B'nai Israel, will discuss her personal reactions to the play and its reflection of the experience of Polish Holocaust survivors. Ruth Charnay, adjunct of Speech and Theatre at Oklahoma City University, will address the author's dramatization of the experience of American Jews. Dr. Koger will moderate. The discussion is open to the public.
Appendix D

Madsen syllabus

Callas syllabus
Course Summary

RCLEd 467 deals specifically with authentic traditional literature (folktales, fairy tales, myths, legends) of six U.S. racial minority groups: African Americans, Alaskan Natives, Asian Americans, Native Americans, and Puerto Ricans. Each student will be responsible for knowing only eight stories (seven self-researched stories and one from the instructor). Every student, however, will receive several different stories (seven times the number of students in the class; e.g., if there are 10 students in the class, each student will receive 70 different stories). Concurrent with learning these stories, and how stories reflect culture, storytelling techniques will also be learned. They are: feltboard, draw talk, puppetry, rhythm, character imagery, origami, shadow, pantomime, and traditional storytelling. Competence in these storytelling techniques will be demonstrated to children, to your peers in class and to the instructor on an individual basis. Representative guest storytellers and storytelling experiences with children are integral parts of RCLEd 467.

A minimum of 10 pieces of onion skin paper cut in 1/2 inch squares for original work.

1. Smooth crayon print, 1/2 x 1/2 inch (PSU Campus Bookstore or Uncle Eil's).

2. At least one wide felt tip pen or magic marker (color(s) to be determined).

3. Simple puppet material (cardboard, leg bend, etc.).

4. Wire coat hanger and strong masking tape.

5. Manila folder.

6. Cut in inch uncreased, a minimum of 10 pieces of onion skin paper cut in 1/2 inch squares for original work.

7. Smooth oat/serif pad. IS a 2 1/2 feet wide felt tip pen or magic marker (color(s) to be determined).

8. Simple puppet material (cardboard, leg bend, etc.).

9. Wire coat hanger and strong masking tape.

10. Manila folder.

11. A minimum of 10 pieces of onion skin paper cut in 1/2 inch squares for original work.

12. Simple puppet material (cardboard, leg bend, etc.).

13. Wire coat hanger and strong masking tape.


15. A minimum of 10 pieces of onion skin paper cut in 1/2 inch squares for original work.

16. Simple puppet material (cardboard, leg bend, etc.).

17. Wire coat hanger and strong masking tape.

18. Manila folder.

19. A minimum of 10 pieces of onion skin paper cut in 1/2 inch squares for original work.

20. Simple puppet material (cardboard, leg bend, etc.).

21. Wire coat hanger and strong masking tape.

22. Manila folder.

23. A minimum of 10 pieces of onion skin paper cut in 1/2 inch squares for original work.

24. Simple puppet material (cardboard, leg bend, etc.).

25. Wire coat hanger and strong masking tape.


27. A minimum of 10 pieces of onion skin paper cut in 1/2 inch squares for original work.

28. Simple puppet material (cardboard, leg bend, etc.).

29. Wire coat hanger and strong masking tape.

30. Manila folder.

31. A minimum of 10 pieces of onion skin paper cut in 1/2 inch squares for original work.

32. Simple puppet material (cardboard, leg bend, etc.).

33. Wire coat hanger and strong masking tape.

34. Manila folder.

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42. Manila folder.

43. A minimum of 10 pieces of onion skin paper cut in 1/2 inch squares for original work.

44. Simple puppet material (cardboard, leg bend, etc.).

45. Wire coat hanger and strong masking tape.

46. Manila folder.

47. A minimum of 10 pieces of onion skin paper cut in 1/2 inch squares for original work.

48. Simple puppet material (cardboard, leg bend, etc.).

49. Wire coat hanger and strong masking tape.

50. Manila folder.
Copy each underlined entry given below: Double-space between bracketed entries, but single space within each set. The books in the self-access area in the Curriculum Materials Center are your best possible sources for these stories. If you are an SLP student, you may take any book from this area on a one week loan. You must check using name on the class list before it can be removed from the self-access area. If you do not have the necessary expense of required textbooks, it is suggested that you make a copy of your notes when you find it. Most of these stories are very short.

- Ethnic Group
- Anthology Title:
- Legend Title:
- Possible Theme: A word or phrase such as "courage" or "how to make friends"
- Character Descriptions: Give at least two in detail. You will need to research this information.
- Setting/Time Period: Give at least two in detail. You will need to research these.
- Ties: Give enough detail of the story so a person who has not read it from a text, as you have done, can also tell the story. The plot must reflect the three and the three identified cultural elements. Do not copy it from the book but rewrite it in your own words, if necessary, to include the cultural elements.

SYLLABUS 2

EDU 402 Workshop in Education: Storytelling

Instructor: Dr. Karen Callas

Objectives:

This workshop is designed for students who wish to develop their own techniques and styles of storytelling with children and/or adult audiences.

The emphasis will be on the process of storytelling itself, and each student will be regularly involved in learning, and telling, stories. Time will be spent on improvisational storytelling, tandem and group storytelling, and the use of acoustical accompaniment. Storytelling as a form of oral history and its role in the transmission of culture will be considered, as well as its function within educational settings. It is expected that each student will necessarily improve his/her oral and nonverbal communication.

Recommended for teachers, education majors, English majors, and any individuals wishing to enhance their communication skills or expand their expertise in the creative arts.

Enrollment limited to ten students.

Methodology:

Demonstrations, individual and group storytelling sessions, film and discussion.

Evaluation:

1. Attendance
2. Learning, telling and refinement of at least three stories.
3. Compilation of a minimum of four storytelling sessions with an outside group of children and/or adults. This can be done as an individual, or in tandem. Students are encouraged to explore different options for delivery.

Texts:


Reprinted with the permission of Dr. Karen Callas, University of Maine at Machias.

Best Copy Available