

SABBATICAL LEAVE PROPOSAL

NAME CHARLES R. NEWMAN
DEPARTMENT FINE & APPLIED ARTS (SPEECH)

Description of current job responsibilities:

I am a Professor of Speech responsible for teaching Introductory Speech Communication, Business & Professional Speaking, Discussion, and Persuasion. I serve as the Chair of the college Curriculum Committee.

Length of time proposed one semester

Semester Fall _____ Spring 1996 Summer _____

Dates of leave 1995-1996 Academic Year (2nd Semester)

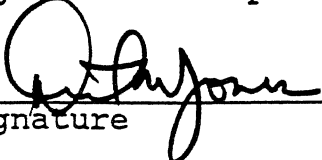
Alternate plans NONE

Proposal summary:

My plan is to pursue the following course of study in order to gain professional enrichment:

- 1) I will identify, read and listen to a broad range of public speeches that have been presented during the past ten years and that are from culturally diverse speakers and focus on significant issues.
- 2) I will attend public forums at the UofI, ISU, EIU and community events (civic and church) throughout Champaign-Urbana which include speakers and topics of cultural diversity.
- 3) I will study political, sociological, and rhetorical criticism and commentary of culturally diverse speakers and issues in order to renew my awareness and grasp of the communication factors that shape our lives, our times, and our futures.

Signature of Department Chairperson



Signature

11-23-94

Date

RATIONALE/PURPOSE:

After twenty-three years of teaching at Parkland College I feel the need to renew my intellectual and creative energies and professional growth. Most of my undergraduate and graduate education was completed over twenty-five years ago. I believe that my education was considered a quality speech communication education, but it was mostly void of culturally diverse speakers. **I am under-prepared in current culturally diverse speakers and issues.** I want to become more knowledgeable and energized to contemporary speakers, issues, and students.

A significant dynamic of contemporary society and the classroom is cultural diversity. In my classroom, I utilize a collage of historical and current speakers, issues, and criticism to illustrate the lesson to the students. Sometimes I call my approach "teaching by heroes".

Most of us select heroes or role models that are culturally and experientially compatible. My examples are predominately of white America prior to 1975. I wish to read, explore, listen, audit, interview and create a collection of materials (speeches, texts, authors, theorists) that will enable me to be current, credible, and culturally diverse in my thinking, illustrations, and relations. My goal is that when I teach, every profile of learner will be offered examples of effective speaking. I seek rhetorical role models or "heroes" for all. My list of current culturally diverse "heroes" is too short for a speech educator in the 1990s.

I am alarmed at the high rate of attrition for African-Americans in our speech classes. (see Appendix A) Though I studied Black Rhetoric, I am not current. Also, I have not formally or informally been a student of rhetoric of and/or by Hispanics, Asian-Americans, African-American women, feminists, lesbian and gay activists, the physically challenged, the elderly and other culturally diverse groups. I want to find speeches and speakers that can positively affect students who are demographically diverse or nontraditional, and I want to discover ways to connect myself, my students, and the speakers/issues so that the student has models, techniques, and social awareness of how a free speech society is in a constant state of change and that change is powered by speech.

Helping students, through speech communication, to see more clearly the factors that affect their lives is very important to me. The sabbatical's course of study is intended to prepare me more thoroughly for my task. Freed for a semester of my teaching duties, I could renew my energies and broaden my knowledge and become a more effective teacher. I would also be a resource for the speech communication faculty by sharing with them the materials that I discovered and generated.

2. (a) Describe the activities which will accomplish the objectives of your sabbatical while on leave.
- * Design and conduct a survey on students enrolled in SPE 101 to determine their perceptions and preferences towards the cultural diversification of the instructor's materials and examples. Spring 1995 and Fall 1995.
 - * Study (reading, viewing, or listening) selected culturally diverse speeches and assessing their suitability for Parkland students.
 - * Study various books and journals of commentary and criticism in the fields of rhetoric, politics, psychology, sociology, and business that address culturally diverse speakers and issues. (See Appendix B)
 - * Attend public forums where the speakers are culturally diverse and the agenda of the forum is responsive to a perspective that is culturally diverse. I will contact our neighboring universities to learn of those events.
 - * Survey speech communication colleagues at two and four year institutions in order to develop a study itinerary for culturally diverse speakers and issues.
 - * Interview spokespersons who are culturally diverse so that I can compose a reading list of materials that will introduce and enlighten me to their history, philosophy, perspective, culture and social agenda.
2. (b) Describe your plans for sharing the results or impact of sabbatical activities.
- * I will share my materials with my colleagues in conversations and in department meetings.
 - * I will offer a staff development seminar for those interested in sharing my new insights and materials.
 - * I will be available to the Center For Excellence in Teaching and Learning for frequent collegial dialogues.
 - * I will use my new insights, new materials, and renewed energy to revitalize my teaching of speech communication and hopefully better reach culturally diverse students and sensitize traditional students.

- * I will investigate the feasibility of a communication course that is culturally diverse in focus. The precedent is already enforce regarding the ICCB Generic Course List INTERCULTURAL COMMUNICATIONS (3 credits) 11 231001 09 "Examination of communication barriers, dialects, structural, and phonetic differences among ethnic groups and standard English speaking groups. Includes both verbal and nonverbal communication."

3. (a) In what ways will your sabbatical leave benefit you.

I have taught twenty-seven years, the last twenty-three at Parkland. While at PC, I have typically taught overloads, intersession, summer school and outside of the classroom I have been active in the PCA, Curriculum Committee, speech forensics, Coordinator, and other various activities. As a novice teacher I was quick to criticize the senior faculty as burned out, deadwood, coasting towards retirement and not current in their discipline. I have looked into the mirror. I love knowledge, teaching, and empowering students with speech communication proficiency. **With this sabbatical I seek to learn, reflect, discover, create, and invigorate myself and my teaching in order to better meet my professional obligations and student expectations. I will be renewed and I will reduce the attrition of my culturally diverse students.**

3. (b) In what ways will your sabbatical leave benefit Parkland?

Parkland's Mission and Purposes statement on page 17 of the 1994-95 college catalog states that (we, the faculty) are "To engage students actively in the process of developing a perspective on and an appreciation for cultural diversity. My sabbatical proposal should help me and my speech colleagues to better accomplish that mission.

Simply, if I am current in my field, if I better relate to my students - especially culturally diverse students, and if I feel rested, renewed, and reinvigorated then I should be a credit to the speech area of Fine & Applied Arts. My students will have reduced attrition, feel better about education in general and Parkland College specifically.

4. Additional consideration:

- a. Length of full-time service to Parkland College.

Twenty-three years

- b. Date of last sabbatical.

Never received one. I have applied twice previously.

- c. Budget. None, I will assume all related expenses to travel, phone calls, photocopying, and purchases of books, journals, and tapes.

APPENDIX A

A SUMMARY OF ENROLLMENT OUTCOMES BY ETHNIC CLASSIFICATION OF ENROLLEES IN SPE 101, INTRODUCTORY SPEECH COMMUNICATION, 1991-94

ETHNIC GROUP	# ENROLLED IN SPE 101	# COMPLETED SATISFACTORILY	PERCENT
African-American	580	275	47%
International	106	81	76%
Asian-American	102	64	63%
Hispanic-American	75	43	57%
Native-American	8	5	63%
European-American	3159	2419	77%

A SUMMARY OF ENROLLMENT OUTCOMES BY ETHNIC CLASSIFICATION OF ENROLLEES IN SPE 205, BUSINESS & PROFESSIONAL SPEAKING, 1991-94

ETHNIC GROUP	# ENROLLED IN SPE 205	# COMPLETED SATISFACTORILY	PERCENT
African-American	83	53	64%
International	5	5	100%
Asian-American	13	10	77%
Hispanic-American	6	5	83%
Native-American	4	3	75%
European-American	520	422	81%

Source: Ben W. Shelton, Director
Systems and Programming
Parkland College
11/07/94

APPENDIX B

READING LIST (in progress) FOR THE STUDY OF POLITICAL, SOCIOLOGICAL, AND RHETORICAL CRITICISM AND COMMENTARY OF CULTURALLY DIVERSE SPEAKERS AND ISSUES.

The Lesbian and Gay Studies Reader by Abelove, Barale & Halperin

Cultural Diversity in Organizations: Theory, Research, & Practice by Taylor Cox

Notable Black American Women by Jessie Carney Smith

Interesting People: Black American History Makers by George L Lee

Great Black Americans by Richardson & Fahey

We Be Word Sorcerers; 25 Stories by Black Americans by S. Sanchez

What Country Have I? Political Writings by Black Americans by Herbert J. Storing

Intercultural Communication: A Reader by Samovar & Porter

"Looking Forward: Moving Beyond Student Retention" by Vincent Tinto

"Two Steps to Generate Classroom Retention" by Lee Noel

"The School as a Mechanism of Social Differentiation" by Cicourel and Kitsuse

"Black-White Differences in the Educational Attainment Process" by Alan Kerckhoff and Richard Campbell

"The Western Concept of Self," in Culture and Self: Asian and Western Perspectives, by Marsella, De Vos, & Hsu

Cows, Pigs, Wars, and Witches: The Riddles of Culture by Marvin Harris

Communicating with the Arabs by Almaney and Alwan

The Cultural Environment of International Business by Vern Terpstra

Communication and the Sexes by Barbara Bate

"Understanding Culture: Don't Stare at a Navajo," *Psychology Today* 6/74.

"Six Suggestions for Learning about People and Culture," in Learning about Peoples and Cultures by Yu-kuang Chu

Vital Speeches from 1975 through 1994

SABBATICAL LEAVE REPORT

Submitted by: Charles R. Newman, Professor of Speech

Leave Period: January through May, 1996

Date Submitted: October 1, 1996

Report Prologue:

The Dictionary defines "sabbatical Leave" as: "A leave of absence with pay, usually granted every seventh year, as to a college professor for travel, research, or rest." Just prior to, during, and just after my leave I traveled to Tampa, Florida; the Carolinas, and Albuquerque and Santa Fe, New Mexico for interviews, research, and reflection. I learned a great deal about multiculturalism, culturally diverse speakers, employer expectations for newly hired employees, and teaching methodologies for students that are non EuroAmerican males.

My sabbatical project was both professionally and personally satisfying, and I am very pleased with the results of the changes I have made in the content and teaching of SPE 101, Introductory Speech Communication. The sabbatical leave also gave me a chance to miss classroom teaching, and I was delighted to discover how very much I enjoy involvement with students. I was anxious to return to teaching in June for the 1996 summer session.

I am grateful to several people for their advice, help, and encouragement. Dr. David Jones's counsel was vital to the success of my sabbatical proposal's design and approval by the sabbatical review committee. Pauline Keyes's and Lorena Johnson's multicultural workshops and Pauline's guidance and assistance contributed to my ability to access resources. The process of adding multicultural materials and new teaching approaches to existing speech communication education pedagogy and methodology was quite frustrating. This never ending angst was tempered by the patient critiques and valuable feedback of two very special colleagues; Associate Professor Kent Redmon, speech communication;

and Assistant Professor Marilyn Nemwan, Humanities.

Needless to say, I am grateful to Parkland College's Sabbatical Review Committee, President Harris, Vice-President Ewen, and the Board of Trustees for the opportunity to recharge and update my professional enthusiasm and competencies.

SABBATICAL REPORT

"The initial experience was very frustrating... and then it came together and I understood the litany of cultural diversity...and I cared and I changed." Chuck Newman, 9/25/96

My sabbatical leave has greatly benefitted me and should benefit Parkland College. On a personal and professional level, I have come to accept and respect multiculturalism and its relevance to speech communication. I see that the experience has become a permanent professional commitment to keep learning about ethnicity and cultural diversity, to keep growing in society as a person and as an educator. The college will benefit in several ways. Institutionally, I will be available through the Center for Excellence in Teaching & Learning to share my findings and insights. Departmentally, I will encourage my speech communication colleagues to consider and adopt my suggested revisions for course content and teaching methodology pertaining to multiculturalism. Specifically, I have significantly altered my course content and teaching method in response to the growing diversification of the American people and specifically Parkland's student population, the learning styles of non EuroAmerican males, and the communication proficiencies desired by employers. I feel that as a person, and as a teacher I have gained invaluable insights. In this report will be found the most significant results from my sabbatical leave as they pertain to the classroom.

During the 1996 Summer Session I first taught three classes of Spe 101 with the multicultural revisions. The student evaluations for my revised Spe 101 and for my teaching scored the highest rating average for my teaching since the college began student evaluation. Currently, I am continuing the "re"revision process in preparation of the Fall term.

I am in the process of "re"revising the Introductory Speech Communication course to be even more responsive to multiculturalism. This multicultural course enrichment effort includes the students' study and appreciation of communication styles, perceptions, noted speakers and their speeches, and quotes that are noteworthy of cultural pride and perceptions; group-based student research and performance; and written and oral assignments focused on multicultural issues.

There are several purposes for my attempts to change this speech communication course. Hopefully, these course improvements will achieve four significant benefits. First, I hope to encourage EuroAmerican student appreciation and respect for all of the peoples and their cultures in the American mosaic. Second, I wish to help students to be more successful relating to one another in multicultural group settings at school, in the work place, within their communities, and more generally, throughout our society and the rapidly shrinking world. Third, I hope the higher rate of attrition by non EuroAmerican students will be reduced. Lastly, I desire that those students who belong to these "invisible" or systematically overlooked threads in the American fabric will experience educational fairness and be encouraged to feel proud.

Since 1973, the genesis of Parkland's Introductory Speech Communication, the course has traditionally focused on being a lecture-taught, public address concentration on organization and research, requiring individual students to complete four to five stand up informative and persuasive performances.

My multicultural and employer responsive changes for SPE 101 are as follows:

1. Group/team focused teaching and performing.

Rationale: The American society and especially the community college student population is diversifying. Now, and in the future our students will be less white (European American), less male, and less young. Or, another way to see the growing student change is to see more African American, Hispanic American, Native American, Asian American, female, older, recent immigrants who speak English as a second language who have less minimum competencies necessary to succeed in college and who will have higher rates of attrition.

- A. Lecture is the least desirable teaching method for all

demographics of students. (Euro males tolerate it best)

- B. All students learn best in teacher directed class discussion with small peer group student directed projects that include the practical application of theory (especially students that are African American, Hispanic American, and Native American.
- C. Employers desire employees who can function effectively in team/group work settings.

2. Addition of unit on multiculturalism.

Rationale: The American population is diversifying.

- A. Due to their ignorance and fear many citizens (especially European Americans) are becoming more intolerant, segregated, and violent towards racial, ethnic, and cultural minorities.
 - B. Historically, America has praised, prized, pushed and taught that the European (white) cultural foundations were superior. Thus, the non white foundations were treated as inferior. This societal practice encouraged white students to be ethnocentric and egocentric intolerant and the non white students to have lower self esteem and lack of knowledge for their origin, history, practices, and themselves. Hopefully, this unit will contribute to white awareness, acceptance and respect for nonwhite cultures and minority awareness and pride.
3. Multicultural quote of the day followed by a five minute student directed class discussion of the quote's relevance to them, their community, and the American society.
- A. see 2.B.
 - B. This daily ritual will remind the professor to discuss and not lecture while establishing a group/team classroom atmosphere that is respectful of all those citizens who have, are, or will be social critics of the dynamic mosaic called the USA.
 - C. This exercise will improve the student's knowledge and awareness of important events, the speaker-leaders and their

inspirational rhetoric, and its effects on the speaker's times and on today.

4. Addition of extra credit opportunity for the student(s) to complete research on an historical or current multicultural spokesperson and present the research to the class.

A. see 3.C.

5. The students, not as individuals, but in groups of two or more, will be required to complete a problem solution research paper focusing on two demographic groups (of their choice) who are in social or communicational conflict.

Question: What steps can be taken to improve or encourage acceptance and respect between two of the following demographic groups?

- A. Straights and Gays
- B. Females and Males
- C. US Citizens and Aliens
- D. African Americans and European Americans
- E. Hispanic/Chicano/Latino and Anglo
- F. Native Americans and European Americans
- G. Generational gaps
- H. or another focus approved by the professor

At the completion of SPE 101's multicultural revisions I hope to make the time to develop a new elective speech course that explores the cultural differences in our society that contribute to miscommunication or failed communication between culturally diverse people.

This sabbatical has been a monumental undertaking. I realize that my multicultural renewal will never be totally completed. As I discover and develop additional materials, units, and possibly a course I will make the materials available to my colleagues in speech communication and to the College via the Center For Excellence.

Illinois Community College Board

RESPONDING TO PA 87-581: PROPOSED GUIDELINES ON MULTICULTURAL GENERAL EDUCATION OBJECTIVE AND MODULES

With the increasing enrollment of community college students from diverse backgrounds and the socioeconomic and political influences emerging in the United States, college faculty and administrators are conscious of the necessity to prepare students for a culturally pluralistic society. National projects on curriculum transformation are encouraging faculty and academic administrators to question narrowly focused, traditionalist general education core curricula to which nearly all students are exposed. Members of academic communities ask "what students should know, what they should know how to do, and what kinds of values and habits they need to develop to be effective citizens in a multicultural society." Such an inquiry leads many colleges and universities to redefine general education requirements to include topics on the diversity of cultures within the United States and the world.

In Illinois, this new multicultural awareness has been heightened through legislation passed in September 1991. Public Act 87-581 requires that public institutions include topics of race, ethnicity, gender, and other topics designed to improve human relations in their general education requirements for students seeking a degree. Additionally, public institutions are requested to report monthly to the Department of Human Rights and the Attorney General cases where findings of racial, ethnic, or religious intimidation or sexual harassment are indicated. The intent of Public Act 87-581 is to encourage better race and human relations among Illinois students. It is believed that by exposing students to topics related to race and gender, they will become better informed about and more tolerant of differences in American society.

In September 1992, the Illinois Community College Trustees Association surveyed community colleges to determine how each institution was complying with the legislative intent and to identify multicultural courses being offered at the colleges. The 28 college responses were varied. Many colleges have determined that multicultural courses meet the requirement of the legislation. Twenty colleges reported that most of their existing courses in social sciences and humanities required of all transfer students included the appropriate topics. Since transfer students must take selected general education courses to graduate, they would likely be exposed to topics prescribed in the legislation. To ensure that students were taught about matters related to race, ethnicity, and gender, four colleges (Parkland, Sauk Valley, Rend Lake, and College of Lake County) have incorporated writing assignments on human relations into their first-year composition and/or speech courses. An assignment might require students to read essays giving different viewpoints about racial and ethnic assimilation, then write their own essays in response to the readings. Other colleges have opted to develop a new, interdisciplinary course covering a variety of topics. Highland Community College has developed a required two credit hour course on human relations covering topics on sexual harassment and racial and ethnic differences.

Concerns about non-responses and the variability of college responses prompted the Trustees Association to ask Illinois Community College Board staff to develop a model course that could be used by colleges to satisfy the legislative requirement. The question of a model course was discussed at the Illinois Community College Board Program Advisory Committee meeting in March 1993. Several members were concerned that developing a model course suggested that colleges needed an additional course, while PA 87-581 makes it clear that a college can use existing courses with race, gender, or ethnicity content. It was recommended that a sample general education objective and sample course modules for the selected topics be developed.

The attached guidelines present the suggested general education objective statement and course modules designed to meet the intent of PA 87-581. Institutions are not required to adopt the objective and modules, but adoption of a similar statement and list of possible courses would be a clear indication of the college's response to Public Act 87-581. The modules are designed so that they can be used as a unit--combined to make one course or as separate topics that can be individually incorporated into selected courses. These modules were developed in consultation with selected faculty in community colleges and universities. Members of the group met several times to discuss content and implementation. A listing of the members of the task group is attached.

Instituting a new course on human relations or race and gender will require faculty to teach with an orientation that facilitates all students' understanding of the topics. For a student to truly understand other cultures, incorporating topics on diversity, differences and similarities, gender, social class, etc. throughout an existing course might be one approach. In addition to content, it would be necessary to include activities that require students to think about conflicts that exist between their own culture's traditions and lifestyles and those of others. These activities would go beyond reading or passively listening to lecture.

Examples of this effort would be:

- * Interactive exercises or simulation games
- * Reviewing case studies that show situations which cause conflicts or identifying which cultural values or behaviors are in conflict
- * Role-playing situations
- * Videos on culture groups and conflict as a basis for discussion
- * Pre-test, post-test evaluation of attitudes and behaviors for studied culture groups. Students might be asked, "What was your personal view of X culture group at the beginning of this course? How do you feel about this group now that you have learned more about them?"

INSTRUCTIONAL STRATEGIES EFFECTIVE WITH CULTURALLY AND LINGUISTICALLY DIVERSE STUDENTS

* Use of The Connected Teaching Model:

- "teacher as midwife" rather than "teacher as banker"; midwives draw out knowledge from student heads while bankers deposit knowledge in student heads.
- more problem posing and less knowledge imparting
- emphasis on dialogue rather than lecture
- "disciplined subjectivity" replaces traditional teaching's heavy emphasis on objectivity (teacher sees subject matter through the student's eyes, on the student's terms)
- classroom environment fosters a sense of collaboration and community, rather than one of competition and individualism

* Teaching Communication Style:

- attention - attraction - adaptation
- * "sell" speech course and education's linkage to success
- * practice and repetition of material and behaviors (repeat/repeat)
- * oral and visual cues to cite most important information
- * individualized instruction
- * class participation
- * cooperative learning activities (groups/teams) on projects
- * writing, organizing scaffolds
- * direct instruction, peer tutoring
- * student conferences to develop contracts & agreements
- * modified classroom arrangements (circle chairs)
- * reward systems
- * daily review of rules and expectations
- * culturally appropriate materials
- * active learning activities
- * communicate with feeling, conviction, energy
- * each class period write on the chalk board and then read aloud the goals for that period, the assignment for the next meeting
- * learn (ASAP) each student's name and correctly call the student by name and avoid anglicizing the name
- * learn about student's job, major, hobbies, goals and before, during, and after class make reference to personal information while conversing.
- * find and cite a positive performance trait of the student when correcting the student on a substandard performance aspect.
- * challenge and encourage the student
- * daily classroom assessment (at the end of class period survey the students for the "muddiest" point, collect the papers and next class give feedback/review of the most cited muddiest point)
- * Fifth week of class review the syllabus in detail
- * reward for attendance
- * encourage student questions (BE PATIENT)
- * pull confused faces off to the side and talk to them after class
- * CARE & SMILE

QUOTES FOR THE DAY

1. "There is nothing like a dream to create the future."
Victor Hugo -
2. "The greatest problem of communication is the illusion that it has been accomplished."
George Bernard Shaw -
3. "I am certain that after the dust of centuries has passed over our cities, we too will be remembered not for victories or defeats in battle or politics, but for our contribution to the human spirit."
Pres. John F. Kennedy -
4. "E Pluribus Unum" (Of the many - one)
Motto of the USA
5. "Education is learning what you didn't even know you didn't know."
Ralph Waldo Emerson -
6. "Self esteem is having the confidence to believe in oneself."
H.S. Student -
7. "No democracy can long survive which does not accept as fundamental to its very existence the recognition of the rights of minorities."
Pres. Franklin D. Roosevelt - (1938)
8. "Ten persons who speak make more noise than ten thousand who are silent."
Napoleon .I - (1804)
9. "No one can make you feel inferior without your consent."
Eleanor Roosevelt - (1947)
10. "There is no end to what you can accomplish if you don't care who gets the credit."
Florence Luscomb - (1980)
11. "Justice cannot be for one side alone, but must be for both."
Eleanor Roosevelt - (1947)

12. "...the country is celebrating one hundred years of freedom one hundred years too soon."
James Baldwin - (1963) (100th anniv. of Emancipation Proc.)
13. "You know what's a Black man with a Phd? A Nigger."
Malcolm X -
14. "Only she who attempts the absurd can achieve the impossible."
Robin Morgan (feminist anthropologist) -
15. "I do not know why, but whatever the white people say, that is the way it has to be. I guess it must be that way."
Mountain Wolf Woman - (1961)
16. "Segregation is on its deathbed - the question now is, how costly will the segregationists make the funeral."
Rev. Dr. Martin Luther King Jr.-
17. "The Negro is an American, we know nothing of Africa."
Rev. Dr. Martin Luther King Jr -
18. "There is nothing so indigenous, so completely made in America as we (Blacks)."
W.E.B. DuBois -
19. "Those kids (Black youth) on the street - they are angry. They are inarticulate and nobody can talk to them, but do you realize they are saying no less than what Patrick Henry said?" (Give me liberty or give me death)
Black Army Officer during the Vietnam War -
20. "Our nettlesome task is to discover how to organize our strength into compelling power so that government cannot elude our demands."
Rev. Dr. Martin Luther King Jr.
21. "If there is no struggle, there is no progress. Those who profess to favor freedom, and yet deprecate agitation, are men who want crops without plowing up the ground. They want the ocean with out the awful roar of its many waters."
Frederick Douglas - (1857)
22. "A woman who has no way of expressing herself and of realizing herself as a full human has nothing else to turn to, but the owning of material things."

- Enriqueta Longauey y Vasquey - (1970)
23. "The Anglo woman is always there with her superiority complex."
Enriqueta Longauey y Vasquey - (1970)
24. "I don't think being an athlete is unfeminine. I think of it as
a kind of grace"
Jackie Joyner-Kersey, Afr. Amer. Woman Gold Medalist (1988)
25. "We feel that there can't be liberation for less than half a
race. We want all Black people in this country to be free."
Margaret Sloan, Afr. Amer. Feminist - (1975)
26. "It has been hard for black women to emerge from the myriad of
distorted images that have portrayed us as grinning Beulahs,
castrating Sapphires, and pancake box Jemimahs."
Margaret Sloan, Afr. Amer. Feminist - (1975)
27. "We, the black women of today, must accept the full weight of
a legacy wrought in blood by our mothers in chains. As heirs
to a tradition of perseverance and heroic resistance, we must
hasten to take our place wherever our people are forging toward
freedom.
Angela Davis - Afr. Amer. revolutionary, U. of Cal. Professor
(1971)
28. "We will be ourselves and free, or die in the attempt. Harriet
Tubman was not our grandmother for nothing.
Alice Walker - (Afr. Amer. author)
29. "Cherokees have stated that they are ready for female
leadership...We all knew this was coming...The issues are our
programs, the breaking of the circle of poverty, not me."
Wilma Pearl Mankiller, Chief of the Cherokee Nation (1985)
30. "You can't kill the spirit
it's like a mountain
old and strong, it lives on and on."
Naomi Littlebear - (1977)
31. "The key to security is public information."
Sen. Margaret Chase Smith - (1972)
32. "Those that perished in Hitler's gas chambers were the last Jews

to die without stranding up to defend themselves."
Golda Meir, Israeli Prime Minister (1967)

33. "I had no reason to doubt that brains were suitable for a woman. And as I had my father's kind of mind - which was also his mother's - I learned that the mind is not sex-typed."
Margaret Mead, Anthropologist (1972)
34. "Learning and sex until rigor mortis"
Maggie Kuhn, founder of the Gray Panthers (senior citizen activist) (1979)
35. "The control of nature is a phrase conceived in arrogance, born of the Neanderthal age of biology and convenience of man."
Rachel Carson, environmentalism author of Silent Spring (1962)
36. "A man would never get the notion of writing a book on the peculiar situation of the human male."
Simone de Beauvoir, feminist (1953)
37. "Between women, love is contemplative...there is no struggle, no victory, no defeat, in exact reciprocity each is at one subject and object, sovereign and slave; duality become mutuality."
Simone de Beauvoir, feminist (1953)
38. "Society, being codified by man, decrees that woman is inferior, she can do away with this inferiority only by destroying the male's superiority."
Simone de Beauvoir, feminist (1953)
39. "If you have never been hated by your child, you have never been a parent."
Bette Davis, oscar winning actress (1962)
40. "We cannot continue to deny American women the full rights and responsibilities of citizenship."
Millicent Fenwick, US Rep. (1981)
41. "Loneliness and the feeling of being unwanted is the most terrible poverty."
Mother Teresa (1975)

42. "You can be up to your boobies in white satin, with gardenias in your hair and no sugar cane for miles, but you can still be working on a plantation."
Billie Holiday, Afr.Amer. singer (1956)
43. "He (Malcolm X) opened us - who was a key, who was a man."
Gwendolyn Brooks, Afr. Amer. writer
44. "You cannot shake hands with a clinched fist."
Indira Gandhi, Indian Prime Minister (1966)
45. "Don't be a marshmallow. Walk the street with us into history, Get off the sidewalk. Stop being vegetables. Work for justice. Viva the boycott."
Dolores Huerta, United Farm Workers (migrant workers) organizer (1975)
46. "The fact that white people readily and proudly call themselves "white", glorify all that is white, and whitewash all that is glorified, becomes unnatural and bigoted in its intent only when these same whites deny persons of African heritage who are Black the natural and inalienable right to readily - proudly-call themselves "black", glorify all that is black, and blackwash all that is glorified."
Abbey Lincoln, Afr. Amer. civil rights activist (1966)
47. "The more education a woman has, the wider the gap between men's and women's earnings for the same work."
Sandra Day O'Connor, US Supreme Court Justice (1971)
48. "I got more children that I can rightly take care of, but I ain't got more than I can love."
Ossie Guffy, Afr. Amer. writer
49. "The first problem for all of us, men and women, is not to learn, but to unlearn."
Gloria Steinem, Feminist (1971)
50. "In commercial law, the person duped was too often a woman. In a section on land tenure, one 1968 textbook explains the "land, like women, was meant to be possessed."
Ruth Bader Ginsberg, US Supreme Court Justice (1974)
51. "I look at an ant and I see myself: a native South African, endowed by nature with a strength much greater than my size so

I might cope with the weight of a racism that crushes my spirit. I look at a bird and I see myself: a native South African, soaring above the injustices of apartheid on wings of pride, the pride of a beautiful people. I look at a stream and I see myself: a native South African flowing irresistibly over hard obstacles until they become smooth and one day, disappear - flowing from an origin that has been forgotten toward an end that will never be."
Miriam Makeba, Black South African writer (1987)

52. "Here the melting pot stands open - if you're willing to get bleached first."
Buffy Sainte-Marie, Native American songwriter (1975)
53. "If you're going to play the game properly you'd better know every rule."
Barbara Jordan, US Congresswoman and Professor
54. "For fifty years, children in the country have been raised to kill Indians mentally, subconsciously through the visual media, until it is an automatic reflex. That shocks you? Then I have made my point...the cheap western is still rolling out of Hollywood, the old shoot'em-up westerns playing on afternoon kid shows, late night T.V.. Would you allow your children to play Nazis and Jews? Blacks and KKKs?
Carol Lee Sanchez, Native American Activist (1984)
55. "We have been displaced, relocated, removed, terminated, educated, acculturated and in our hearts and minds we will always "go back to the blanket" as long as we are still connected to our families our tribes and our land."
Carol Lee Sanchez, Native American activist (1984)
56. "Sometimes, it's (racial prejudice) like a hair across your cheek. You can't see it, you can't find it with your fingers, but you keep brushing at it because the feel of it is irritating."
Marian Anderson, Afr.Amer. Opera Contralto (1960)
57. "Race prejudice is not only a shadow over the colored - it is a shadow over all of us, and the shadow is darkest over those who feel it least and allow its evil effects to go on."
Pearl S. Buck, European American author (1943)

58. "I am not one who speaks my thoughts in whispers nor who do things in corners."
Francis Wright, Scottish immigrant school reformer, makes first recorded public speech by a woman in the USA on July 4, 1828
59. "I should feel exceedingly diffident to appear before you at this time, having never before spoken in public, were I not nerved by a sense of right and duty, did I not feel that the time had come for the question of women's wrong to be laid before the public, did I not believe that woman herself must do this work; for woman alone can understand the height, the depth, the length and the breadth of her degradation."
Elizabeth Cady Stanton, The speech that began the women's movement (1848)
60. "Look at my arm! I have ploughed and planted and gathered into barns, and no man could head me - and ain't I a woman?.... I have born thirteen children, and seen most of'em sold into slavery, and when I cried out with my mother's grief, none but Jesus heard me - and ain't I woman? (1851)
Isabella, a freed New York slave (N.Y. abolished slavery in 1827) later took the name of Sojourner Truth
61. "Lifting woman into her proper place in the scale of being is the mightiest revolution the world has yet known, and it may be that more than half a century is needed to accomplish this."
Elizabeth Cady Stanton, in honor of the 19th Amendment ratification on August 26, 1920. Women's right to vote.
62. "Racism requires the ignorance of the other race."
Robert Franklin, poet, essayist & attorney.

QUOTES FOR THE DAY

1. "There is nothing like a dream to create the future."
Victor Hugo -
2. "The greatest problem of communication is the illusion that it has been accomplished."
George Bernard Shaw -

INDEX FOR MULTI-CULTURAL COMMUNICATION EXERCISES/GAMES

1. CULTURAL PURSUIT (multipurpose)
 - a. networking icebreaker
 - b. teaches multicultural facts
 - c. instills pride in minorities
2. ASSESSING ETHNIC IDENTITY STRENGTH
3. ASSESSING SELF-ESTEEM
4. ASSESSING SEX ROLE IDENTITY
5. ASSESSING CULTURAL IDENTITY STRENGTH
6. ASSESSING INDIVIDUALISTIC & COLLECTIVISTIC TENDENCIES
7. ASSESSING YOUR ETHNOCENTRISM
8. ASSESSING YOUR STEREOTYPES
9. ASSESSING YOUR PREJUDICE
10. ASSESSING YOUR SEXISM
11. ASSESSING YOUR AGEISM

Parkland College Fine + Applied Arts Cultural Pursuit

Instructions:

1. Read your pursuit card and note mentally which ones you can answer.
2. Be prepared to sign your name and share what you know or feel with others.
3. Each person may sign only one square on a card. Plan to circulate.

FINE SOMEONE WHO...

Is from a mixed heritage background	Can speak more than one language	Has been misunderstood by a person from a different culture	Has had to overcome physical barriers in life	Has experienced being stereotyped
Knows what an upside down pink triangle symbolizes	Can explain who "non-traditional" students are	Knows the significance of Roe vs. Wade	Knows how to "sign"	Knows why the Irish immigrated to the U.S. in the 1880's
Is a first generation American	One of the major colleges first instituted to educate Native Americans	Knows when Hanukkah is celebrated	Has experienced being stereotyped	Knows what Rosa Parks did
Knows the Religion that permits women to be religious leaders	Knows who Caesar Chavez was	When Black History Month is celebrated	Can name the first woman to be appointed to the U.S. Supreme Court	Has traced their family lineage or heritage
Knows what Yom Kippur is	Knows who Jim Thorpe was	Knows the significance if Cinco de Mayo	Knows what "Homophobia" is	Knows when Women's History and Awareness Month is celebrated

Assessment 2.4 *Assessing the Strength of Your Ethnic Identity*

The purpose of this questionnaire is to help you think about the degree to which you identify with your ethnic group. Respond to each statement by indicating the degree to which the statement is true regarding the way you typically think about yourself. When you think about yourself is the statement "Always False" (answer 1), "Mostly False" (answer 2), "Sometimes True and Sometimes False" (answer 3), "Mostly True" (answer 4), or "Always True" (answer 5)?

- _____ 1. If I were born again, I would want to be born as a member of a different ethnic group.
- _____ 2. Being a member of my ethnic group is important to me.
- _____ 3. I rarely think about being a member of my ethnic group.
- _____ 4. Being a member of my ethnic group plays a large role in my life.
- _____ 5. Thinking about myself as a member of my ethnic group is not central to how I define myself.
- _____ 6. I like the things that make me a member of my ethnic group and different from people in other ethnic groups.
- _____ 7. I rarely choose to express my ethnicity in the way I communicate.
- _____ 8. I have a positive view of my ethnic group.
- _____ 9. I do not enjoy being a member of my ethnic group.
- _____ 10. If others do not recognize me as a member of my ethnic group, it upsets me.

To find your score, first reverse the responses for the *odd-numbered* items (if you wrote 1, make it 5; if you wrote 2, make it 4; if you wrote 3, leave it as 3; if you wrote 4, make it 2; if you wrote 5, make it 1). Next, add the numbers next to each of the statements. Scores range from 10 to 50. The higher your score, the more you identify with your ethnic group.

Gudykunst, William, *Bridging Differences*, Second Edition, Copyright © 1994 by Sage Publications. Reprinted by permission of Sage Publications, Inc.

hearing his father speak English to a European American gas station attendant:

I cannot forget the sounds my father made as he spoke. At one point his

words slid together to form one word—sounds as confused as the threads of blue and green oil in the puddle next to my shoes. His voice rushed through what he had left to say. And, toward the

Assessment 2.1 *Assessing Your Self-Esteem*

The purpose of this questionnaire is to assess your self-esteem. Respond to each statement by indicating the degree to which you agree or disagree with each of the items: Strongly Disagree (1), Disagree (2), Agree (3), and (4) Strongly Agree (5).

- _____ 1. On the whole, I am satisfied with myself.
- _____ 2. At times, I think I am no good at all.
- _____ 3. I feel that I have a number of good qualities.
- _____ 4. I am able to do things as well as most other people.
- _____ 5. I feel I do not have much to be proud of.
- _____ 6. I feel useless at times.
- _____ 7. I feel that I am a person of worth.
- _____ 8. I wish I could have more respect for myself.
- _____ 9. All in all, I'm inclined to feel that I am a failure.
- _____ 10. I take a positive attitude toward myself.

To find your score, first reverse your answers to items 2, 5, 6, 8, and 9 (if you wrote 4 make it 1; if you wrote 3, make it 2; if you wrote 2, make it 3; if you wrote 1, make it 4). Next, add the numbers next to each statement. Scores range from 10 to 50. The higher your score, the greater your self-esteem.

Rosenberg, Morris, *Conceiving the Self*. Copyright © 1979. Used by permission of the author.

If you want to get an idea of your collective self-esteem regarding a particular social identity, you can complete Assessment 2.1 again, thinking of a particular group membership. To illustrate, if you want to know your collective self-esteem regarding your occupational social identity, answer the questions in Assessment 2.1 thinking of your occupational identity instead of your personal identity. In answering item 1, for example, you would read the statement as if it said, "On the whole, I am satisfied with myself *in my occupation*." You could calculate a collective self-esteem score for each of your social identities.

As indicated earlier, our self-esteem is culturally based. Our culture defines what a worthwhile person is and does. All other aspects of our self-concepts are affected by our culture. To better understand our self-concepts, we need to understand the nature of culture and our cultural identities.

CULTURAL IDENTITY

One of the important social identities that influences our communication behavior is our

cultural i
ciated wi
We all ha
cultures.
raised in
an "Ame:
moment
to be a m
a memb
"Americ:
your eth
African .

Wh
a n

Ho
inf

Ar
in
th

Your
vide s
tity fi
comm
quest
of thi

Cult

Cult
play

Assessment 2.5 *Assessing Your Sex Role Identity*

The purpose of this questionnaire is to assess your sex role identity. Rate the degree to which the 20 adjectives listed apply to you. If the adjective is never true of you, answer 1; if it is almost never true of you, answer 2; if it is true of you a little of the time, answer 3; if it is true of you about half the time, answer 4; if it is true of you most of the time, answer 5; if it is true of you almost all of the time, answer 6; if it is true of you all of the time, answer 7.

- | | | | |
|-------|---------------------------------|-------|-----------------------------------|
| _____ | 1. Helpful | _____ | 11. Eager to soothe hurt feelings |
| _____ | 2. Independent | _____ | 12. Dominant |
| _____ | 3. Assertive | _____ | 13. Warm |
| _____ | 4. Has a strong personality | _____ | 14. Willing to take a stand |
| _____ | 5. Forceful | _____ | 15. Tender |
| _____ | 6. Has leadership abilities | _____ | 16. Friendly |
| _____ | 7. Sensitive to needs of others | _____ | 17. Aggressive |
| _____ | 8. Understanding | _____ | 18. Acts as a leader |
| _____ | 9. Compassionate | _____ | 19. Competitive |
| _____ | 10. Sincere | _____ | 20. Gentle |

To find your femininity score (F), add the numbers you wrote next to items 1, 7, 8, 9, 10, 11, 13, 15, 16, and 20; $F =$ _____ (your score should range between 10 and 70). To find your masculinity score (M), add the numbers you wrote next to items 2, 3, 4, 5, 6, 12, 14, 17, 18, and 19; $M =$ _____ (your score should range between 10 and 70). To find your androgyny score, use the following formula: $2(M + F) + (F - M)$. The higher each of your scores is, the more you have this quality.

Used with permission of Gorsuch Scarisbrick, Wheelless, V.E., and Dixko-Stewart, K. (1981). The Psychometric Properties of the Bem Sex-Role Inventory: Questions Concerning Reliability and Validity. *Communication Quarterly*, 29, 173-186. Used with Permission. Modified and reproduced by special permission of the publishers, Consulting Psychologists Press, Inc., and distributed by Mind Gardens, Palo Alto, CA. From *Bem Sex-Role Inventory* by Sandra L. Bem. Copyright © 1978 by Consulting Psychologists Press, Inc. All rights reserved. Further reproduction is prohibited without the publisher's consent. *Bem Sex-Role Inventory* is available from Mind Gardens.

that fits their sex role stereotypes, such as those described in Table 2.3. Traditionally sex role oriented individuals also tend to follow the cultural definitions of culturally

appropriate behavior. To illustrate, "conventionally masculine men [are] independent but not nurturant, and conventionally feminine women [are] nurturant but not independent"

Assessment 2.2 *Assessing the Strength of Your Cultural Identity*

The purpose of this questionnaire is to help you think about the degree to which you identify with your national culture. Respond to each statement by indicating the degree to which the statement is true regarding the way you typically think about yourself. When you think about yourself is the statement “Always False” (answer 1), “Mostly False” (answer 2), “Sometimes True and Sometimes False” (answer 3), “Mostly True” (answer 4), or “Always True” (answer 5)?

- _____ 1. Being a member of my culture is important to me.
- _____ 2. Thinking about myself as a member of my culture is not central to how I define myself.
- _____ 3. I have a positive view of my culture.
- _____ 4. I rarely think about being a member of my culture.
- _____ 5. Being a member of my culture plays a large role in my life.
- _____ 6. It does not bother me if others do not recognize me as a member of my culture.
- _____ 7. I enjoy being a member of my culture.
- _____ 8. I rarely choose to express my culture in the way I communicate.
- _____ 9. I like the things that make me a member of my culture and different from people in other cultures.
- _____ 10. If I were born again, I would want to be born as a member of a different culture.

To find your score, first reverse the responses for all the *even-numbered* items (if you wrote 1, make it 5; if you wrote 2, make it 4; if you wrote 3, leave it as 3; if you wrote 4, make it 2; if you wrote 5, make it 1). Next, add the numbers next to each of the statements. Scores range from 10 to 50. The higher your score, the more you identify with your group.

Gudykunst, William, *Bridging Differences*, Second Edition, Copyright © 1994 by Sage Publications. Reprinted by permission of Sage Publications, Inc.

There is one additional thing to keep in mind about your scores on Assessment 2.2. When you travel to another culture or interact with a person from a different culture, the degree to which you identify with your own culture will increase when you are on automatic pilot. Even if your score here is relatively

low, it will be higher when you are in another culture or interacting with a person from a different culture. You may not, however, be highly aware of the influence of your cultural identity on your behavior when you communicate on automatic pilot. When you are mindful of your communication, on the other hand,

Assessment 2.3 *Assessing Your Individualistic and Collectivistic Tendencies*

The purpose of this questionnaire is to help you assess your individualistic and collectivistic tendencies. Respond by indicating the degree to which the values reflected in each phrase are important to you: "Opposed to my Values" (answer 1), "Not Important to Me" (answer 2), "Somewhat Important to Me" (answer 3), "Important to Me" (answer 4), or "Very Important to Me" (answer 5).

- _____ 1. Obtaining pleasure or sensuous gratification
- _____ 2. Preserving the welfare of others
- _____ 3. Being successful by demonstrating my individual competency
- _____ 4. Restraining my behavior if it is going to harm others
- _____ 5. Being independent in thought and action
- _____ 6. Having safety and stability of people with whom I identify
- _____ 7. Obtaining status and prestige
- _____ 8. Having harmony in my relations with others
- _____ 9. Having an exciting and challenging life
- _____ 10. Accepting cultural and religious traditions
- _____ 11. Being recognized for my individual work
- _____ 12. Avoiding the violation of social norms
- _____ 13. Leading a comfortable life
- _____ 14. Living in a stable society
- _____ 15. Being logical in my approach to work
- _____ 16. Being polite to others
- _____ 17. Being ambitious
- _____ 18. Being self-controlled
- _____ 19. Being able to choose what I do
- _____ 20. Enhancing the welfare of others

To find your individualism score, add your responses to the *odd-numbered* items. To find your collectivism score, add your responses to the *even-numbered* items. Both scores will range from 10 to 50. The higher your scores, the more individualistic and/or collectivistic you are.

Gudykunst, William, *Bridging Differences*, Second Edition, Copyright © 1994 by Sage Publications. Reprinted by permission of Sage Publications, Inc.

Assessment 7.2 Assessing Your Ethnocentrism

The purpose of this questionnaire is to assess your ethnocentrism. Respond to each statement by indicating the degree to which the statement is true regarding the way you typically think about yourself. When you think about yourself, is the statement "Always False" (answer 1), "Mostly False" (answer 2), "Sometimes True and Sometimes False" (answer 3), "Mostly True" (answer 4), or "Always True" (answer 5)? Answer honestly, not how you think you should be.

- _____ 1. I do not apply my values when judging people who are different.
- _____ 2. I see people who are similar to me as virtuous.
- _____ 3. I cooperate with people who are different.
- _____ 4. I prefer to associate with people who are like me.
- _____ 5. I trust people who are different.
- _____ 6. I am obedient to authorities.
- _____ 7. I do not fear members of other groups.
- _____ 8. I try to maintain distance from members of other groups.
- _____ 9. I blame other groups for troubles I have.
- _____ 10. I believe that my values are universal values.

To find your score, first reverse the responses for the *odd numbered* items (i.e., if you wrote 1, make it 5; if you wrote 2, make it 4; if you wrote 3, leave it as 3; if you wrote 4, make it 2; if you wrote 5, make it 1). Next, add the numbers next to each of the statements. Scores range from 10 to 50. The higher the score, the more ethnocentric you are.

Gudykunst, William, *Bridging Differences*, Second Edition, copyright © 1994 by Sage Publications. Reprinted by permission of Sage Publications, Inc.

petition for the same resources. It is characterized by the use of pejorative (negative) expressions about the outgroup and the use of ethnophaulisms (name calling). The important thing to keep in mind about pejorative expressions is that it is how other people perceive the expression that makes it pejorative, not our intent. At the distance of disparagement, imitation and mockery of speech styles are used (Lukens, 1978). The use of "baby talk" with elderly people is one example of

language that is perceived as mockery. Communicating at the distance of disparagement is a form of aggressive communication (see Chapter 3) because it involves attacking other people's self-concepts (specifically their social identities).

The *distance of avoidance* is established in order to avoid or minimize contact with members of an outgroup (Lukens, 1978). One technique commonly used to accomplish this is the use of an ingroup dialect. Using the

misunderstandings will occur. Simple stereotypes of other groups also can lead to misunderstandings. Simple stereotypes are stereotypes involving only a few traits associated with the group. In order to increase our effectiveness in communicating with members of other groups, we need to increase the complexity of our stereotypes. Increasing the complexity of our stereotypes involves associating more traits with the group being stereo-

typed and creating subcategories within the group. We also need to question our unconscious assumption that most or all members of a group fit a single stereotype (Stephan & Rosenfield, 1982). In other words, we need to be willing to modify the content of our stereotypes and hold them flexibly.

Assessing your Stereotypes. Assessment 7.1 is designed to help you understand

Assessment 7.1 *Assessing Your Stereotypes*

The purpose of this questionnaire is to help you understand what your stereotypes of your own and other groups are. Several adjectives are listed below and there is space for you to add adjectives if the one you want to use is not listed. Since stereotypes are specific to particular groups, you will have to think of specific groups. Think of one group of which you are a member (e.g., your cultural or ethnic group) and an outgroup (e.g., another culture or ethnic group). Put a check mark in the column "My Group" next to the adjectives that apply to your group. Put a check mark in the column marked "Other Group" next to the adjectives that apply to the outgroup you have selected. After you put your check marks down, go back through the list and rate each adjective you checked in terms of how favorable a quality the adjective is: 1 = very unfavorable, 2 = moderately unfavorable, 3 = neither favorable nor unfavorable, 4 = moderately favorable, and 5 = very favorable. Put these ratings in the column to the right of the adjectives.

My Group	Other Group		Favorableness
_____	_____	Intelligent	_____
_____	_____	Materialistic	_____
_____	_____	Ambitious	_____
_____	_____	Industrious	_____
_____	_____	Compassionate	_____
_____	_____	Deceitful	_____
_____	_____	Conservative	_____
_____	_____	Practical	_____
_____	_____	Shrewd	_____
_____	_____	Arrogant	_____
_____	_____	Aggressive	_____
_____	_____	Warm	_____
_____	_____	Sophisticated	_____
_____	_____	Conceited	_____
_____	_____	Neat	_____
_____	_____	Alert	_____

Assessment 7.1 *Continued*

My Group	Other Group		Favorableness
_____	_____	Friendly	_____
_____	_____	Cooperative	_____
_____	_____	Impulsive	_____
_____	_____	Stubborn	_____
_____	_____	Conventional	_____
_____	_____	Progressive	_____
_____	_____	Sly	_____
_____	_____	Tradition-loving	_____
_____	_____	Pleasure-loving	_____
_____	_____	Competitive	_____
_____	_____	Honest	_____
_____	_____	Modern	_____
_____	_____	Emotional	_____
_____	_____	Logical	_____
_____	_____	Sincere	_____
_____	_____	_____	_____
_____	_____	_____	_____

The adjectives you checked constitute the content of your stereotypes. To find out how favorable the stereotypes are add the numbers next to the adjectives you checked and divide by the number of adjectives you checked for that group. Compute separate favorableness scores for the stereotype of your group and the other group. Scores range from 1 to 5. The higher the score, the more favorable your stereotype.

Gudykunst, William, *Bridging Differences*, Second Edition. copyright © 1994 by Sage Publications. Reprinted by permission of Sage Publications, Inc.

your stereotypes. To complete this assessment, you need to think of one of your in-groups (such as your ethnicity or sex) and an outgroup (such as another ethnic group or the opposite sex). You can fill this assessment out for several different groups if you use different marks or ink colors. (*Note:* Do not erase your original marks; you will want to be able to compare the content of your different stereotypes.) Take a few minutes to complete the assessment now.

You completed Assessment 7.1 for two groups. In order to understand how stereotypes fit into your implicit theory of communi-

cation, it would be a good idea to complete this assessment for several different groups (including age groups, disabilities, and so forth). This will tell you the content of the categories you use to communicate with members of other groups. You can then use this information in your communication with members of other groups. When we have negative stereotypes, for example, it creates negative expectations for our interactions with members of other groups.

The important thing to keep in mind about your stereotypes is that the content of your stereotypes and the favorability you as-

sig
exp
bel
alth
ity
trai
mo

hov
exp
tov
at
ou

Et

Eth
gro
ers
it.
cer
sify
is J

Assessment 7.3 *Assessing Your Prejudice*

The purpose of this questionnaire is to assess your prejudice. Respond to each statement by indicating the degree to which the statement is true regarding the way you typically think about other groups. When you think about other groups, is the statement "Always False" (answer 1), "Mostly False" (answer 2), "Sometimes True and Sometimes False" (answer 3), "Mostly True" (answer 4), or "Always True" (answer 5)? Answer honestly, not how you think you should be.

- _____ 1. Affirmative action programs discriminate against whites.
- _____ 2. Members of other groups have not received as much support as they deserve, to make up for past discrimination.
- _____ 3. Members of other groups have received more attention in the media than they deserve.
- _____ 4. I understand why members of other groups are angry at my group.
- _____ 5. Members of other groups should not push themselves where they are not wanted.
- _____ 6. Members of other groups are cooperative.
- _____ 7. Members of other groups are too demanding in their push for equal rights.
- _____ 8. Discrimination against members of other groups is a problem today.
- _____ 9. Members of other groups are receiving unfair privileges in society today.
- _____ 10. I have positive feelings about members of other groups.

To find your score, first reverse the responses for the *even numbered* items (i.e., if you wrote 1, make it 5; if you wrote 2, make it 4; if you wrote 3, leave it as 3; if you wrote 4, make it 2; if you wrote 5, make it 1). Next, add the numbers next to each statement. Scores range from 10 to 50. The higher your score, the greater your prejudice.

Gudykunst, William, *Bridging Differences*, Second Edition, copyright © 1994 by Sage Publications. Reprinted by permission of Sage Publications, Inc.

gression is scaring. We are no longer free here. You have to be careful. (van Dijk, 1984, p. 65)

"they do not adapt themselves"; (3) "they are involved in negative acts (nuisance, crime)"; and (4) "they threaten our (social, economic) interests" (van Dijk, 1984, p. 70).

Prejudiced talk falls into four categories: (1) "they are different (culture, mentality)"; (2)

The way we talk about people who are different from us is, in large part, a function of how we want to be seen by our ingroup (van Dijk, 1984). We try to be seen in a positive

Assessment 7.4 *Assessing Your Sexism*

The purpose of this questionnaire is to assess your sexism. Respond to each statement by indicating the degree to which the statement is true regarding the way you typically think about men and women. When you think about women and men, is the statement "Always False" (answer 1), "Mostly False" (answer 2), "Sometimes True and Sometimes False" (answer 3), "Mostly True" (answer 4), or "Always True" (answer 5)? Answer honestly, not how you think you should be.

- _____ 1. Husbands should make decisions in the family.
- _____ 2. Women and men are equal in all respects.
- _____ 3. Men are more courageous than women.
- _____ 4. Men and women can handle pressure equally well.
- _____ 5. Women are more emotional than men.
- _____ 6. Women can lead as effectively as men.
- _____ 7. Men should be the dominant sex.
- _____ 8. Women and men are equal in intelligence.
- _____ 9. Women are influenced by others more than men.
- _____ 10. Men and women should have the same rights.

To find your score, first reverse the responses for the *even numbered* items (i.e., if you wrote 1, make it 5; if you wrote 2, make it 4; if you wrote 3, leave it as 3; if you wrote 4, make it 2; if you wrote 5, make it 1). Next, add the numbers next to each statement. Scores range from 10 to 50. The higher your score, the greater your sexism.

Gudykunst, William, *Bridging Differences*, Second Edition, copyright © 1994 by Sage Publications. Reprinted by permission of Sage Publications, Inc.

linked and third-person singular, masculine generic pronouns (Todd-Mancillas, 1981). Existing language options can be used instead of "man"-linked words and masculine pronouns. Sentences can be pluralized ("Students are expected to type their papers" instead of "A student is expected to type his paper"), or words like people or human beings can be substituted for "man" or "mankind." Grammatical constructions that call specific attention to both males and females also can be used, such

as he or she, women and men, or his or her. In addition, neutral words, such as server (instead of waiter and waitress) or worker (instead of "workman"), or mail carrier (instead of "mailman"), can be used.

Most of us learned sexist language as children, and modifying our language requires that we mindfully decide to change. There are several guidelines we can use to avoid sexist language when we mindfully try to modify our language usage:

often are seen as “doddering,” “vague,” and “rambling.” How older people act with younger people is partly a function of younger people’s stereotypes of older people. Young people’s negative stereotypes of older people may effectively frustrate many older people’s positive adaptive attempts, “creating and reinforcing communication barriers to successful aging” (Giles et al., 1992, p. 281).

Assessing your Ageism. Assessment 7.5 is designed to help you assess your ageism. Take a few minutes to complete it now.

Scores on Assessment 7.5 range from 10 to 50. The higher your score, the greater your ageism. The higher your score, the greater the possibility of misunderstandings when you are communicating with someone older or younger than you. If you have a high score,

Assessment 7.5 *Assessing Your Ageism*

The purpose of this questionnaire is to assess your ageism. Respond to each statement by indicating the degree to which the statement is true regarding the way you typically think about others’ age. When you think about someone’s age, is the statement “Always False” (answer 1), “Mostly False” (answer 2), “Sometimes True and Sometimes False” (answer 3), “Mostly True” (answer 4), or “Always True” (answer 5)? Answer honestly, not how you think you should be.

- _____ 1. I find it more difficult to communicate with an old person than with a young person.
- _____ 2. I am not afraid of growing old.
- _____ 3. I see old people as cantankerous.
- _____ 4. I learn a lot when I communicate with elderly people.
- _____ 5. I prefer to interact with people my own age.
- _____ 6. I do not see all old people as alike.
- _____ 7. I see old people as a group.
- _____ 8. My communication with people older than me is as effective as my communication with people my own age.
- _____ 9. I have to speak loudly and slowly for old people to understand me.
- _____ 10. I look forward to growing old.

To find your score, first reverse the responses for the *even numbered* items (i.e., if you wrote 1, make it 5; if you wrote 2, make it 4; if you wrote 3, leave it as 3; if you wrote 4, make it 2; if you wrote 5, make it 1). Next, add the numbers next to each statement. Scores range from 10 to 50. The higher your score, the greater your ageism.

Gudykunst, William, *Bridging Differences*, Second Edition, copyright © 1994 by Sage Publications. Reprinted by permission of Sage Publications, Inc.

DIRECTORY OF PHOTOCOPIED SPEECHES

Directory Sections are: African American
Hispanic American
Native American
Seniors
Women

AFRICAN AMERICAN

Baldwin, James. "My Dungeon Shook" (Slavery after Emancipation
Proclamation)

Blackwell, Kenneth J. "The African American Community"
Treasurer of Ohio Columbus Ohio 6/20/94

Carmichael, Stokely. "Black Power"

Frazer, George. "Ten Trends That Are Changing Black America"
Boxing Champ, Pres. of Successsource/ Cleveland 2/25/94

Glazer, Nathan. "The Peoples of the USA" (assimilation)

Hayden, Tom. "The Occupation of Newark" (White man's view
of Black riots due to police brutality)

Jackson, Jesse. "Letter from Jail on Black Economic
Opportunity" (equal pay for black employees)

Jordan, Vernon E. Jr. "Intolerance and Extremism" Washington DC
10/26/95

Jordan, Vernon E. Jr. "Sustaining America's Prosperity & World
Leadership" "Indianapolis 2/9/95

King, Dr. Martin Luther Jr. "I Have a Dream" Wash. DC 8/28/63

King, Dr. M.L.Jr. "Letter From Birmingham Jail" (standing up to
injustice)

Mandella, Nelson. "Glory and Hope" Pretoria, S.Africa 5/10/94

Patrick, Deval L. "Struggling for Civil Rights Now" LA 11/22/94
US Attorney General for Civil Rights

Price, Hugh B. "Public Discourse" LA 11/22/94
Pres. of National Urban League

Rolland, Ian M. "Inheriting the Earth; Louis Farrakan and the
Nation of Islam" Fort Wayne, IN 2/3/95

Thomas, Clarence "The Rights Revolution and America's Urban Poor"
US Supreme Court Justice Washington DC 51694

HISPANIC AMERICAN

Chavez, Cesar "Proclamation of the Delano Grape Workers"
Founder and Leader of the National Farm Workers Union

Cisneros, Henry G. "Rights and Responsibilities" Chicago 4/15/94
US Sec. of Housing & Urban Development

Laviera, Tato "AmeRican"
Poet

NATIVE AMERICAN

Brando, Marlon "Unfinished Oscar Speech" (mistreatment of Native
Americans)

Deloria, Vine "A Native American View"
Sioux, Professor

SENIOR CITIZENS

Graham, Katharine "Aging: It's Like Going Down Steps" 6/8/95
CEO Washington Post

Kuhn, Maggie "A Declaration for Older Persons"

WOMEN

Clinton, Hillary Rodham "Womens' Rights are Human Rights"
Beijing, China 9/5/95

Cooper, Kathleen B. "What Do I Recommend For Young Women"
Chief Economist Exxon Dallas, TX 6/2/94

Ferraro, Geraldine "Who Will Fight For The Worth of Women's
Democratic VP candidate Work?"

Godfrey, Joline "What's Good for Women is Good for the Country"
author Albuquerque, NM 4/7/95

Maltby, Sandra "Banks And The Women Business Owner"
Senior V.P. Key Corp. Chicago 10/11/95

SELECTED BIBLIOGRAPHY

(The following books will serve as resources in my speech classes)

The multicultural and educational sections for this resource are:

- I African American
- II Education (multicultural)
- III Native American
- IV Latinos/Chicano/Hispanic
- V Speech communication
- VI Students (contemporary)
- VII Women

I AFRICAN AMERICAN

Bracey, John H. Jr.; Meier, August; Rudwick, Elliot; (Editors)
Black Nationalism in America; Bobbs-Merrill Co.,
(Indianapolis) 1970.

David, Jay; (Ed), Growing Up Black; William Morrow & Co. (N.Y.)
1968.

Hacker, Andrew; Two Nations: Black & White, Separate, Hostile,
Unequal, Ballantine Books; (New York), 1995.

Kochman, Thomas; Black and White Styles in Conflict, The Univ. of
Chicago Press, (Chicago), 1981.

National Urban League, "The State of Black America", 1994.

II EDUCATION (multicultural)

Delpit, Lisa; Other People's Children: Cultural Conflict in the
Classroom, The New Press, (New York) 1995.

Lefkowitz, Mary; Not Out of Africa, HarperCollins, 1996.

Takaki, Ronald; A Different Mirror: A History of Multicultural
America, Little, Brown Co., (New York) 1993.

III NATIVE AMERICAN

Bordewich, Fergus M.; Killing the White Man's Indian, Doubleday, (New York) 1996.

Deloria, Vine, Jr.; Red Earth White Lies; Scribner, (New York) 1995.

IV LATINO/CHICANO/HISPANIC

Shorris, Earl. Latinos A Biography of the People, Avon Books (NY) 1992.

Stavans, Ilan. The Hispanic Condition, HarperCollins, 1995.

V SPEECH COMMUNICATION

Lederer, Laura and Delgado, Richard. (Eds), The Case Against Racist Speech, Hate Propaganda & Pornography, Hill & Wang, (N.Y.) 1995.

Walker, Samuel, Hate Speech, Univ. of Nebraska Press, (Lincoln Neb.) 1994.

VI STUDENTS (contemporary)

AASA (American Assoc. of School Admin.) Conflict Resolution: Learning To Get Along. 1995.

Reep, Beverly B., "Lessons From The Gang", The School Administrator, Feb. 1996, p. 26-9.

Stratton, Julia. How Students Have Changed, Amer. Assoc. Sch. Adm., 1995.

Uchida, Donna., Getron, Marvin., & McKenzie, Floretta. Preparing Students For The 21st Century, Amer. Assoc. Sch. Adm., 1996.

White, Merry. The Material Child, Coming of Age in Japan and America, Univ. of California Press, 1993.

VII WOMEN .

Cyrus, Virginia. Experiencing Race, Class, & Gender in the United States, Mayfield Pub. Co. (Mt View, CA) 1993.

Freeman, Jo. (Ed) Women, A Feminist Perspective, Mayfield Pub. Co. (Mt View, Cal.) 1995.

Jagger, Allison M., Rothenberg, Paula S., Feminist Frameworks, 3rd Ed., McGraw-Hill, Inc. (N.Y.) 1993.

Partnew, Elaine. (Ed) The New Quotable Woman, Meridian-Penguin, (NY) 1993.

Richardson, Laurel. & Taylor, Verta., Feminist FrontiersII, Random House, (NY) 1989.

PARKLAND COLLEGE
SPEECH 101 1997 COURSE SYLLABUS & POLICIES

"Newmanisms": Success is 10% inspiration and 90% perspiration.
Altitude is determined more by attitude than aptitude.
The sun will rise tomorrow.
If you get a lemon, make a lemonade.

PROFESSOR: Chuck Newman

OFFICE: C-128 OFFICE PHONE: 351-2510 (voice mail)
OFFICE HOURS: 11:00 - 11:50 am MTWF
6:00 - 6:25 pm T or by appointment during hours TBA

No Text: Reading materials will be provided

Speech 101: Introductory Speech Communication (with a multicultural approach)

Rationale and Objectives:

Communication is so much a part of your own life and society at large that, as a college student, you undoubtedly have some knowledge of the communication process even as you enter this course. However, perhaps you have not yet achieved a personally satisfactory way of formalizing your own ideas about communication, of expressing yourself effectively in communication settings or of integrating new information about communication.

For these reasons, this course has been designed to meet the following objectives:

1. To create an awareness of the role of communication in a free society;
2. To provide an understanding of the principles of speech communication;
3. To improve proficiency in those skills necessary for effective speech communication. (delivering, researching, organizing, analyzing, reasoning, etc.)
4. To accept, respect, and adapt your communication to the unique traits of diverse audiences (race, gender, ethnic, religion, nationality, sexual preference, physical limitations, age, educational level, and geography).

I am sure that you seek knowledge and practical skills that are different in amount and kind than those sought by others in class. Moreover, what is learned from class discussion and course-related communication exercises will differ from person to person. By the end of the term, however, I hope you will have acquired a more precise and useful framework for thinking about the communication process, a better ability to orally express those thoughts and others, and a more critical ability to listen to people with which you interact.

ATTENDANCE:

Attendance is required. In some courses, you are the only person hurt if you do not attend. This is not the case in Speech. Since the course is designed to give all members of the class experience in informal and formal group discussion and public speaking, it is essential that class members attend and be responsive to the speaking of others. Since all of the instruction concerning preparation of each assignment occurs in class rather than from reading a text, the quality of your performances will be adversely affected by absences. Therefore, there are no excused or unexcused absences. There are only absences. Your final course grade will be lowered for excessive absences. More than the equivalent of two weeks of absences based on a traditional 15 week semester schedule for a three semester hour course will result in failure for the course.

Two weeks of absences is defined to mean:

SPE 101 MWF 6 absences allowed, 7th results in failure.

SPE 101 T&R 4 absences allowed, 5th results in failure.

SPE 101-051: 2 absences allowed, 3rd results in failure.

You must speak on your assigned day. When your work is late in other courses, you cause problems only for yourself and perhaps the instructor. When your work is not ready in this course, you cause problems for your classmates as well. Therefore, failure to speak on the assigned day will result in a lower grade for that speech assignment by two full letter grades and no credit/failure for a discussion assignment. IF the speech is rescheduled, and the student misses the new performance date, the student will be assessed either an additional full letter reduction or an F for that performance.

Roll will be taken at the start of each class. If a student arrives to class after the roll has been taken **that student will be marked absent.** It is the student's responsibility to see the professor at the end of the class to inform him that the student was not absent, but tardy. Please note, every two tardy marks will equal one absence.

TARDINESS:

For everyone's benefit, you are expected to be in class on time. If you are late, observe the following protocol:

- a. do not enter the room during a student performance.
- b. wait at the door and listen for breaks between speakers/groups.
- c. if you arrive late for a lecture-discussion enter as unobtrusively as possible .

LECTURES/DISCUSSION:

100% of this professor's course material **is not** found in a textbook. **The bulk of the exam material comes from the professor's discussion/lectures and handouts.** In addition, all of the instruction for the preparation of speeches comes from the lectures/discussions not the textbook material.

CONCLUSION TO BE DRAWN:

GETTING NOTES FROM CLASS LECTURES IS FUNDAMENTAL TO PASSING THIS COURSE. If you should happen to miss class lectures you should observe the following;

1. this professor does not repeat lectures.

2. this professor does not use offices hours to give lectures.
3. this professor does not give lectures over the telephone.

THERE ARE THREE (3) WAYS TO GET LECTURE NOTES IN MY CLASS:

1. come to class and get the material yourself.
2. get to know someone in class and ask to borrow their notes. This should be done on your own initiative. The professor will not give out the names, phone numbers, and addresses of other students.
3. attend another one of my sections of speech 101. If you select this option you will need to **let me know at least an half hour in advance.** A phone call will be acceptable. In addition;
 - a. you will receive credit for attendance (not marked absent)
 - b. you will be able to complete whatever exercises are given
 - c. you will get important material
 - d. **YOU WILL NOT BE ALLOWED TO PERFORM MAJOR SPEECHES IN A SECTION OTHER THAN YOUR OWN.**
 - e. attending other sections is a short term solution

SUPPORT SERVICES FOR STUDENTS WITH DISABILITIES: If you feel you have a disability for which you may need an academic accommodation (including special testing, auxiliary aids, nontraditional instructional formats), please inform me as soon as possible and/or contact one of the following for assistance: Learning Disabilities - Evelyn Brown, Rm R-239, Ext. 2587
Other Disabilities - Norm Lambert, Rm A-249, Ext. 2620

This professor will not make any special accommodations for disability until the student has registered with, and I have received notification from the Disability Services Staff.

STUDENT CONDUCT: I fully expect that each student in my classes will make an honest effort to learn, interact with others, and have fun while doing so. One of my goals in this course is to show you that you can have the satisfaction of accomplishing many tasks in a short period of time while still managing to have a good time in the process. This is considered to be good conduct. However, conduct that is disruptive to the teaching and learning process will simply not be tolerated.

Parents, Spouses, Siblings, and Friends: This professor will not discuss assignments, grades, or grading policies with members of your family. You are the person enrolled in this course. It is your responsibility to consult with me if you have questions or concerns. This professor will not talk to you through a third party.

PERFORMANCES, TESTING, GRADING PERCENTAGES

- | | |
|----|---|
| 0% | Daily Quote discussion (participation expected) |
| 0% | Icebreaker - "I am somebody" 3 pt. listing (required) |

	Round Table
10%	Group Discussion (consciousness raising) 10% Individual grade, 0% Group Grade
10%	"Hero" Multicultural Oral Report 10% Individual grade
	Symposium/Panel/Forum
30%	Group Discussion (problem solving) 10% Symposium informative speech from role play expertise 10% Individual grade on the panel discussion 5% Group shared grade on panel 5% Research evidence and organizational flow
20%	Group Advocacy/Argumentation 10% Individual Persuasive speech 5% Individual Rebuttal 5% Shared Team Group Grade
20%	Small group written exam and/or research paper (groups will be composed of two to three students)
??%	Quizzing (will be determined and announced before quiz) If there are quizzes then the %s will be adjusted
10%	Sincere, thoughtful, positive-spirited class discussion
Extra credit	The opportunity for extra credit will be available throughout the semester.

I sincerely hope that you become aware of the importance and power of effective oral communication. This class is to enhance your critical thinking skills/competencies by way of speech communication. The course also seeks to expose ourselves to the diverse variety of peoples, cultures, lifestyles, ideas, and contributions that makeup that land named America. And, no less importantly each of us should seek to know of ourselves.

Most people perceive other people who are effective public speakers as being intelligent and possessing leadership attributes. Along with these extrinsic behaviors this course and this professor hope you also develop the intrinsic competencies of effective critical listening, respect towards those people who profess differing or foreign ideas, and a disposition that seeks knowledge, formulates questions, explores options, delays making snap judgements about people, dares to be creative and is of the courage to publicly express those views to friend and/or critic.

In this particular section of SPE 101 we all are students.

SABBATICAL LEAVE PROPOSAL

NAME CHARLES R. NEWMAN

DEPARTMENT FINE & APPLIED ARTS (SPEECH)

Description of current job responsibilities:

I am a Professor of Speech responsible for teaching Introductory Speech Communication, Business & Professional Speaking, Discussion, and Persuasion. I serve as the Chair of the college Curriculum Committee.

Length of time proposed one semester

Semester Fall _____ Spring 1996 Summer _____

Dates of leave 1995-1996 Academic Year (2nd Semester)

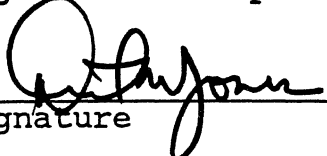
Alternate plans NONE

Proposal summary:

My plan is to pursue the following course of study in order to gain professional enrichment:

- 1) I will identify, read and listen to a broad range of public speeches that have been presented during the past ten years and that are from culturally diverse speakers and focus on significant issues.
- 2) I will attend public forums at the UofI, ISU, EIU and community events (civic and church) throughout Champaign-Urbana which include speakers and topics of cultural diversity.
- 3) I will study political, sociological, and rhetorical criticism and commentary of culturally diverse speakers and issues in order to renew my awareness and grasp of the communication factors that shape our lives, our times, and our futures.

Signature of Department Chairperson



Signature

11-23-94

Date

RATIONALE/PURPOSE:

After twenty-three years of teaching at Parkland College I feel the need to renew my intellectual and creative energies and professional growth. Most of my undergraduate and graduate education was completed over twenty-five years ago. I believe that my education was considered a quality speech communication education, but it was mostly void of culturally diverse speakers. **I am under-prepared in current culturally diverse speakers and issues.** I want to become more knowledgeable and energized to contemporary speakers, issues, and students.

A significant dynamic of contemporary society and the classroom is cultural diversity. In my classroom, I utilize a collage of historical and current speakers, issues, and criticism to illustrate the lesson to the students. Sometimes I call my approach "teaching by heroes".

Most of us select heroes or role models that are culturally and experientially compatible. My examples are predominately of white America prior to 1975. I wish to read, explore, listen, audit, interview and create a collection of materials (speeches, texts, authors, theorists) that will enable me to be current, credible, and culturally diverse in my thinking, illustrations, and relations. My goal is that when I teach, every profile of learner will be offered examples of effective speaking. I seek rhetorical role models or "heroes" for all. My list of current culturally diverse "heroes" is too short for a speech educator in the 1990s.

I am alarmed at the high rate of attrition for African-Americans in our speech classes. (see Appendix A) Though I studied Black Rhetoric, I am not current. Also, I have not formally or informally been a student of rhetoric of and/or by Hispanics, Asian-Americans, African-American women, feminists, lesbian and gay activists, the physically challenged, the elderly and other culturally diverse groups. I want to find speeches and speakers that can positively affect students who are demographically diverse or nontraditional, and I want to discover ways to connect myself, my students, and the speakers/issues so that the student has models, techniques, and social awareness of how a free speech society is in a constant state of change and that change is powered by speech.

Helping students, through speech communication, to see more clearly the factors that affect their lives is very important to me. The sabbatical's course of study is intended to prepare me more thoroughly for my task. Freed for a semester of my teaching duties, I could renew my energies and broaden my knowledge and become a more effective teacher. I would also be a resource for the speech communication faculty by sharing with them the materials that I discovered and generated.

2. (a) Describe the activities which will accomplish the objectives of your sabbatical while on leave.
- * Design and conduct a survey on students enrolled in SPE 101 to determine their perceptions and preferences towards the cultural diversification of the instructor's materials and examples. Spring 1995 and Fall 1995.
 - * Study (reading, viewing, or listening) selected culturally diverse speeches and assessing their suitability for Parkland students.
 - * Study various books and journals of commentary and criticism in the fields of rhetoric, politics, psychology, sociology, and business that address culturally diverse speakers and issues. (See Appendix B)
 - * Attend public forums where the speakers are culturally diverse and the agenda of the forum is responsive to a perspective that is culturally diverse. I will contact our neighboring universities to learn of those events.
 - * Survey speech communication colleagues at two and four year institutions in order to develop a study itinerary for culturally diverse speakers and issues.
 - * Interview spokespersons who are culturally diverse so that I can compose a reading list of materials that will introduce and enlighten me to their history, philosophy, perspective, culture and social agenda.
2. (b) Describe your plans for sharing the results or impact of sabbatical activities.
- * I will share my materials with my colleagues in conversations and in department meetings.
 - * I will offer a staff development seminar for those interested in sharing my new insights and materials.
 - * I will be available to the Center For Excellence in Teaching and Learning for frequent collegial dialogues.
 - * I will use my new insights, new materials, and renewed energy to revitalize my teaching of speech communication and hopefully better reach culturally diverse students and sensitize traditional students.

- * I will investigate the feasibility of a communication course that is culturally diverse in focus. The precedent is already enforce regarding the ICCB Generic Course List INTERCULTURAL COMMUNICATIONS (3 credits) 11 231001 09 "Examination of communication barriers, dialects, structural, and phonetic differences among ethnic groups and standard English speaking groups. Includes both verbal and nonverbal communication."

3. (a) In what ways will your sabbatical leave benefit you.

I have taught twenty-seven years, the last twenty-three at Parkland. While at PC, I have typically taught overloads, intersession, summer school and outside of the classroom I have been active in the PCA, Curriculum Committee, speech forensics, Coordinator, and other various activities. As a novice teacher I was quick to criticize the senior faculty as burned out, deadwood, coasting towards retirement and not current in their discipline. I have looked into the mirror. I love knowledge, teaching, and empowering students with speech communication proficiency. With this sabbatical I seek to learn, reflect, discover, create, and invigorate myself and my teaching in order to better meet my professional obligations and student expectations. I will be renewed and I will reduce the attrition of my culturally diverse students.

3. (b) In what ways will your sabbatical leave benefit Parkland?

Parkland's Mission and Purposes statement on page 17 of the 1994-95 college catalog states that (we, the faculty) are "To engage students actively in the process of developing a perspective on and an appreciation for cultural diversity. My sabbatical proposal should help me and my speech colleagues to better accomplish that mission.

Simply, if I am current in my field, if I better relate to my students - especially culturally diverse students, and if I feel rested, renewed, and reinvigorated then I should be a credit to the speech area of Fine & Applied Arts. My students will have reduced attrition, feel better about education in general and Parkland College specifically.

4. Additional consideration:

- a. Length of full-time service to Parkland College.

Twenty-three years

- b. Date of last sabbatical.

Never received one. I have applied twice previously.

- c. Budget. None, I will assume all related expenses to travel, phone calls, photocopying, and purchases of books, journals, and tapes.

APPENDIX A

A SUMMARY OF ENROLLMENT OUTCOMES BY ETHNIC CLASSIFICATION OF ENROLLEES IN SPE 101, INTRODUCTORY SPEECH COMMUNICATION, 1991-94

ETHNIC GROUP	# ENROLLED IN SPE 101	# COMPLETED SATISFACTORILY	PERCENT
African-American	580	275	47%
International	106	81	76%
Asian-American	102	64	63%
Hispanic-American	75	43	57%
Native-American	8	5	63%
European-American	3159	2419	77%

A SUMMARY OF ENROLLMENT OUTCOMES BY ETHNIC CLASSIFICATION OF ENROLLEES IN SPE 205, BUSINESS & PROFESSIONAL SPEAKING, 1991-94

ETHNIC GROUP	# ENROLLED IN SPE 205	# COMPLETED SATISFACTORILY	PERCENT
African-American	83	53	64%
International	5	5	100%
Asian-American	13	10	77%
Hispanic-American	6	5	83%
Native-American	4	3	75%
European-American	520	422	81%

Source: Ben W. Shelton, Director
Systems and Programming
Parkland College
11/07/94

APPENDIX B

READING LIST (in progress) FOR THE STUDY OF POLITICAL, SOCIOLOGICAL, AND RHETORICAL CRITICISM AND COMMENTARY OF CULTURALLY DIVERSE SPEAKERS AND ISSUES.

The Lesbian and Gay Studies Reader by Abelove, Barale & Halperin

Cultural Diversity in Organizations: Theory, Research, & Practice by Taylor Cox

Notable Black American Women by Jessie Carney Smith

Interesting People: Black American History Makers by George L Lee

Great Black Americans by Richardson & Fahey

We Be Word Sorcerers; 25 Stories by Black Americans by S. Sanchez

What Country Have I? Political Writings by Black Americans by Herbert J. Storing

Intercultural Communication: A Reader by Samovar & Porter

"Looking Forward: Moving Beyond Student Retention" by Vincent Tinto

"Two Steps to Generate Classroom Retention" by Lee Noel

"The School as a Mechanism of Social Differentiation" by Cicourel and Kitsuse

"Black-White Differences in the Educational Attainment Process" by Alan Kerckhoff and Richard Campbell

"The Western Concept of Self," in Culture and Self: Asian and Western Perspectives, by Marsella, De Vos, & Hsu

Cows, Pigs, Wars, and Witches: The Riddles of Culture by Marvin Harris

Communicating with the Arabs by Almaney and Alwan

The Cultural Environment of International Business by Vern Terpstra

Communication and the Sexes by Barbara Bate

"Understanding Culture: Don't Stare at a Navajo," Psychology Today 6/74.

"Six Suggestions for Learning about People and Culture," in Learning about Peoples and Cultures by Yu-kuang Chu

Vital Speeches from 1975 through 1994