

# PART IV

## Teaching Others

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One of the most interesting things about teaching is that it forces individuals to work across different cultures and traditions. This is what the educational theorist Henry Giroux (1992) means when he talks about the “teacher as border crosser.” Teachers cross many different borders in their work. They may cross from one neighborhood to another in the town where they live. They may teach children who are racially different than themselves, who speak a language other than English in their homes, who practice a different religion, or who come from a very different social and economic class.

Think about almost any classroom that you have ever been in. How many different religions were represented by the students? What races were represented? Difference defines the United States and its people and so, in turn, its classrooms.

Teachers, however, are to a large degree a relatively homogeneous group. They are overwhelmingly White and middle class. In terms of race, only 16% of teachers are people of color, yet 42% of public K–12 students are non-White (U.S. Department of Education, 2005). In terms of social class, the fact that teachers by definition of their salary and status are middle class means that a large number of their students come from different social strata than they do. This is what Lisa Delpit (1988), the author of the first selection in this section, refers to as teaching other people’s children.

Research shows that White teachers consider White and Asian students to be more teachable than Black or Latino students. They often assume that the parents of these children do not value education as much as other groups do. White teachers refer children of color to special education more often than children who come from the same background as themselves.

White teachers often do not see themselves as privileged because of their race or “Whiteness.” Included in this chapter is an essay by Peggy McIntosh (1988) about the concept of White privilege and male privilege in which she points to the ways in which privilege operates for certain groups versus others (whose holidays are celebrated in school, whose cultural traditions are recognized, whose poets and novelists are read, etc.). In terms of teachers teaching others, obviously this is a critical question.

The last selection included in this section, by Nel Noddings (1995), addresses the question of care. At first it may not seem to fit this section. It questions what we should care about in schools, what we should teach, and what we should value. In this context, understanding “other people’s children” and the cultures and the values they find important is essential.

**Further Readings:** William Gibson’s 1957 play *The Miracle Worker* provides an outstanding example of the teacher crossing borders—both cultural and personal. In the story, which is based on the life of Helen Keller, Annie Sullivan saves the main character, who is both deaf and blind, from a life of isolation and loneliness. The play was made into an Academy Award-winning movie starring Anne Bancroft and Patty Duke in 1962.

**Linking to Popular Culture:** There are many movies that focus on the theme of the teacher as teaching others and of the teacher as border crosser. Among the most well known is the 1967 film *To Sir, With Love* starring Sidney Poitier as a first-time Black teacher working with lower-class White students in the East End of London. The earlier mentioned 1974 film *Conrack*, based on Pat Conroy’s autobiographical novel *The Water Is Wide*, is outstanding in describing what it is like to reach across cultural barriers and traditions while trying to teach. The 1986 film *Children of a Lesser God* tells the story of a speech teacher, played by William

Hurt, who falls in love with a deaf former student at the school where he teaches. Marlee Matlin, who plays opposite Hurt, won the Academy Award for her performance—the first deaf actor to win the award.

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# 9

## The Silenced Dialogue

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### Power and Pedagogy in Educating Other People's Children

*Lisa D. Delpit*

In the following article, Lisa Delpit (1988) looks at the “culture of power” that operates within schools and the significance of teachers often coming from different social and cultural backgrounds than those of the students with whom they work.

Reading Delpit's piece raises the following questions:

1. What is the significance of Delpit's title, “The Silenced Dialogue,” for this article?
2. Who has power in American society and in its classrooms? How is this power manifested?
3. How are power and its codes transmitted across a culture? Who gets included and who gets excluded?
4. Why do those in power not always realize that they have power?
5. Is there an advantage for those in power in not recognizing or knowing that they have power?

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NOTE: Lisa D. Delpit, “The Silences Dialogue: Power and Pedagogy in Educating other People's Children,” *Harvard Educational Review*, Col. 58, No. 3, August 1988, pp. 280–298. Copyright © by the President and Fellows of Harvard College. All rights reserved. For more information, please visit [www.harvardeducationalreview.org](http://www.harvardeducationalreview.org).

A Black male graduate student who is also a special education teacher in a predominantly Black community is talking about his experiences in predominantly White university classes:

There comes a moment in every class where we have to discuss “The Black Issue” and what’s appropriate education for Black children. I tell you, I’m tired of arguing with those White people, because they won’t listen. Well, I don’t know if they really don’t listen or if they just don’t believe you. It seems like if you can’t quote Vygotsky or something, then you don’t have any validity to speak about your *own* kids. Anyway, I’m not bothering with it anymore, now I’m just in it for a grade.

A Black woman teacher in a multicultural urban elementary school is talking about her experiences in discussions with her predominantly White fellow teachers about how they should organize reading instruction to best serve students of color:

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

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

So I just try to shut them out so I can hold my temper. You can only beat your head against a brick wall for so long before you draw blood. If I try to stop arguing with them I can’t help myself from getting angry. Then I end up walking around praying all day “Please Lord, remove the bile I feel for these people so I can sleep tonight.” It’s funny, but it can become a cancer, a sore.

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

I’m not going to let any man, woman, or child drive me crazy—White folks will try to do that to you if you let them. You just have to stop talking to them, that’s what I do. I just keep smiling, but I won’t talk to them.

A soft-spoken Native Alaskan woman in her forties is a student in the Education Department of the University of Alaska. One day she storms into a Black professor’s office and very uncharacteristically slams the door. She plops down in a chair and, still fuming, says, “Please tell those people, just don’t help us anymore! I give up. I won’t talk to them again!”

And finally, a Black woman principal who is also a doctoral student at a well-known university on the West Coast is talking about her university experiences, particularly about when a professor lectures on issues concerning educating Black children:

If you try to suggest that that's not quite the way it is, they get defensive, then you get defensive, then they'll start reciting research.

I try to give them my experiences, to explain. They just look and nod. The more I try to explain, they just look and nod, just keep looking and nodding. They don't really hear me.

Then, when it's time for class to be over, the professor tells me to come to his office to talk more. So I go. He asks for more examples of what I'm talking about, and he looks and nods while I give them. Then he says that that's just my experiences. It doesn't really apply to most Black people.

It becomes futile because they think they know everything about everybody. What you have to say about your life, your children, doesn't mean anything. They don't really want to hear what you have to say. They wear blinders and earplugs. They only want to go on research they've read that other White people have written.

It just doesn't make any sense to keep talking to them.

Thus was the first half of the title of this text born—"The Silenced Dialogue." One of the tragedies in the field of education is that scenarios such as these are enacted daily around the country. The saddest element is that the individuals that the Black and Native American educators speak of in these statements are seldom aware that the dialogue has been silenced. Most likely the White educators believe that their colleagues of color did, in the end, agree with their logic. After all, they stopped disagreeing, didn't they?

I have collected these statements since completing a recently published article (Delpit, 1986). In this somewhat autobiographical account, entitled "Skills and Other Dilemmas of a Progressive Black Educator," I discussed my perspective as a product of a skills-oriented approach to writing and as a teacher of process-oriented approaches. I described the estrangement that I and many teachers of color feel from the progressive movement when writing-process advocates dismiss us as too "skills oriented." I ended the article suggesting that it was incumbent upon writing-process advocates—or indeed, advocates of any progressive movement—to enter into dialogue with teachers of color, who may not share their enthusiasm about so-called new, liberal, or progressive ideas.

In response to this article, which presented no research data and did not even cite a reference, I received numerous calls and letters from teachers,

professors, and even state school personnel from around the country, both Black and White. All of the White respondents, except one, have wished to talk more about the question of skills versus process approaches—to support or reject what they perceive to be my position. On the other hand, *all* of the non-White respondents have spoken passionately on being left out of the dialogue about how best to educate children of color.

How can such complete communication blocks exist when both parties truly believe they have the same aims? How can the bitterness and resentment expressed by the educators of color be drained so that the sores can heal? What can be done?

I believe the answer to these questions lies in ethnographic analysis, that is, in identifying and giving voice to alternative world views. Thus, I will attempt to address the concerns raised by White and Black respondents to my article “Skills and Other Dilemmas” (Delpit, 1986). My charge here is not to determine the best instructional methodology; I believe that the actual practice of good teachers of all colors typically incorporates a range of pedagogical orientations. Rather, I suggest that the differing perspectives on the debate over “skills” versus “process” approaches can lead to an understanding of the alienation and miscommunication, and thereby to an understanding of the “silenced dialogue.”

In thinking through these issues, I have found what I believe to be a connecting and complex theme: what I have come to call “the culture of power.” There are five aspects of power I would like to propose as given for this presentation:

1. Issues of power are enacted in classrooms.
2. There are codes or rules for participating in power; that is, there is a “culture of power.”
3. The rules of the culture of power are a reflection of the rules of the culture of those who have power.
4. If you are not already a participant in the culture of power, being told explicitly the rules of that culture makes acquiring power easier.
5. Those with power are frequently least aware of—or least willing to acknowledge—its existence. Those with less power are often most aware of its existence.

The first three are by now basic tenets in the literature of the sociology of education, but the last two have seldom been addressed. The following discussion will explicate these aspects of power and their relevance to the



schism between liberal educational movements and that of non-White, non-middle-class teachers and communities.<sup>1</sup>

1. *Issues of power are enacted in classrooms.*

These issues include: the power of the teacher over the students; the power of the publishers of textbooks and of the developers of the curriculum to determine the view of the world presented; the power of the state in enforcing compulsory schooling; and the power of an individual or group to determine another's intelligence or "normalcy." Finally, if schooling prepares people for jobs, and the kind of job a person has determines her or his economic status and, therefore, power, then schooling is intimately related to that power.

2. *There are codes or rules for participating in power; that is, there is a "culture of power."*

The codes or rules I'm speaking of relate to linguistic forms, communicative strategies, and presentation of self; that is, ways of talking, ways of writing, ways of dressing, and ways of interacting.

3. *The rules of the culture of power are a reflection of the rules of the culture of those who have power.*

This means that success in institutions—schools, workplaces, and so on—is predicated upon acquisition of the culture of those who are in power. Children from middle-class homes tend to do better in school than those from non-middle-class homes because the culture of the school is based on the culture of the upper and middle classes—of those in power. The upper and middle classes send their children to school with all the accoutrements of the culture of power; children from other kinds of families operate within perfectly wonderful and viable cultures but not cultures that carry the codes or rules of power.

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<sup>1</sup>Such a discussion, limited as it is by space constraints, must treat the intersection of class and race somewhat simplistically. For the sake of clarity, however, let me define a few terms: "Black" is used herein to refer to those who share some or all aspects of "core black culture" (Gwaltney, 1980, p. xxiii), that is, the mainstream of Black America—neither those who have entered the ranks of the bourgeoisie nor those who are participants in the disenfranchised underworld. "Middle-class" is used broadly to refer to the predominantly White American "mainstream." There are, of course, non-White people who also fit into this category; at issue is their cultural identification, not necessarily the color of their skin. (I must add that there are other non-White people, as well as poor White people, who have indicated to me that their perspectives are similar to those attributed herein to Black people.)

4. *If you are not already a participant in the culture of power, being told explicitly the rules of that culture makes acquiring power easier.*

In my work within and between diverse cultures, I have come to conclude that members of any culture transmit information implicitly to co-members. However, when implicit codes are attempted across cultures, communication frequently breaks down. Each cultural group is left saying, “Why don’t those people say what they mean?” as well as, “What’s wrong with them, why don’t they understand?”

Anyone who has had to enter new cultures, especially to accomplish a specific task, will know of what I speak. When I lived in several Papua New Guinea villages for extended periods to collect data, and when I go to Alaskan villages for work with Alaskan Native communities, I have found it unquestionably easier—psychologically and pragmatically—when some kind soul has directly informed me about such matters as appropriate dress, interactional styles, embedded meanings, and taboo words or actions. I contend that it is much the same for anyone seeking to learn the rules of the culture of power. Unless one has the leisure of a lifetime of “immersion” to learn them, explicit presentation makes learning immeasurably easier.

And now, to the fifth and last premise:

5. *Those with power are frequently least aware of—or least willing to acknowledge—its existence. Those with less power are often most aware of its existence.*

For many who consider themselves members of liberal or radical camps, acknowledging personal power and admitting participation in the culture of power is distinctly uncomfortable. On the other hand, those who are less powerful in any situation are most likely to recognize the power variable most acutely. My guess is that the White colleagues and instructors of those previously quoted did not perceive themselves to have power over the non-White speakers. However, either by virtue of their position, their numbers, or their access to that particular code of power of calling upon research to validate one’s position, the White educators had the authority to establish what was to be considered “truth” regardless of the opinions of the people of color, and the latter were well aware of that fact.

A related phenomenon is that liberals (and here I am using the term “liberal” to refer to those whose beliefs include striving for a society based upon maximum individual freedom and autonomy) seem to act under the assumption that to make any rules or expectations explicit is to act against liberal principles, to limit the freedom and autonomy of those subjected to the explicitness.

I thank Fred Erickson for a comment that led me to look again at a tape by John Gurnperz on cultural dissonance in cross-cultural interactions.<sup>2</sup> One of the episodes showed an East Indian interviewing for a job with an all White committee. The interview was a complete failure, even though several of the interviewers appeared to really want to help the applicant. As the interview rolled steadily downhill, these “helpers” became more and more indirect in their questioning, which exacerbated the problems the applicant had in performing appropriately. Operating from a different cultural perspective, he got fewer and fewer clear clues as to what was expected of him, which ultimately resulted in his failure to secure the position.

I contend that as the applicant showed less and less aptitude for handling the interview, the power differential became ever more evident to the interviewers. The “helpful” interviewers, unwilling to acknowledge themselves as having power over the applicant, became more and more uncomfortable. Their indirectness was an attempt to lessen the power differential and their discomfort by lessening the power-revealing explicitness of their questions and comments.

When acknowledging and expressing power, one tends towards explicitness (as in yelling to your 10-year-old, “Turn that radio down!”). When de-emphasizing power, there is a move toward indirect communication. Therefore, in the interview setting, those who sought to help, to express their egalitarianism with the East Indian applicant, became more and more indirect—and less and less helpful—in their questions and comments.

In literacy instruction, explicitness might be equated with direct instruction. Perhaps the ultimate expression of explicitness and direct instruction in the primary classroom is Distar. This reading program is based on a behaviorist model in which reading is taught through the direct instruction of phonics generalizations and blending. The teacher’s role is to maintain the full attention of the group by continuous questioning, eye contact, finger snaps, hand claps, and other gestures, and by eliciting choral responses and initiating some sort of award system.

When the program was introduced, it arrived with a flurry of research data that “proved” that all children—even those who were “culturally deprived”—could learn to read using this method. Soon there was a strong response, first from academics and later from many classroom teachers, stating that the program was terrible.

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<sup>2</sup>“*Multicultural Britain: Crosstalk*,” National Centre of Industrial Language Training, Commission for Racial Equality, London, England, John Twitchin, Producer.

What I find particularly interesting, however, is that the primary issue of the conflict over Distar has not been over its instructional efficacy—usually the students did learn to read—but the expression of explicit power in the classroom. The liberal educators opposed the methods—the direct instruction, the explicit control exhibited by the teacher. As a matter of fact, it was not unusual (even now) to hear of the program spoken of as “fascist.”

I am not an advocate of Distar, but I will return to some of the issues that the program—and direct instruction in general—raises in understanding the differences between progressive White educators and educators of color.

To explore those differences, I would like to present several statements typical of those made with the best of intentions by middle-class liberal educators. To the surprise of the speakers, it is not unusual for such content to be met by vocal opposition or stony silence from people of color. My attempt here is to examine the underlying assumptions of both camps.

“I want the same thing for everyone else’s children as I want for mine.”

To provide schooling for everyone’s children that reflects liberal, middle-class values and aspirations is to ensure the maintenance of the status quo, to ensure that power, the culture of power, remains in the hands of those who already have it. Some children come to school with more accoutrements of the culture of power already in place—“cultural capital,” as some critical theorists refer to it (for example, Apple, 1979)—some with less. Many liberal educators hold that the primary goal for education is for children to become autonomous, to develop fully who they are in the classroom setting without having arbitrary, outside standards forced upon them. This is a very reasonable goal for people whose children are already participants in the culture of power and who have already internalized its codes.

But parents who don’t function within that culture often want something else. It’s not that they disagree with the former aim, it’s just that they want something more. They want to ensure that the school provides their children with discourse patterns, interactional styles, and spoken and written language codes that will allow them success in the larger society.

It was the lack of attention to this concern that created such a negative outcry in the Black community when well-intentioned White liberal educators introduced “dialect readers.” These were seen as a plot to prevent the schools from teaching the linguistic aspects of the culture of power, thus dooming Black children to a permanent outsider caste. As one parent demanded, “My kids know how to be Black—you all teach them how to be successful in the White man’s world.”

Several Black teachers have said to me recently that as much as they'd like to believe otherwise, they cannot help but conclude that many of the "progressive" educational strategies imposed by liberals upon Black and poor children could only be based on a desire to ensure that the liberals' children get sole access to the dwindling pool of American jobs. Some have added that the liberal educators believe themselves to be operating with good intentions, but that these good intentions are only conscious delusions about their unconscious true motives. One of Black anthropologist John Gwaltney's (1980) informants reflects this perspective with her tongue-in-cheek observation that the biggest difference between Black folks and White folks is that Black folks *know* when they're lying!

Let me try to clarify how this might work in literacy instruction. A few years ago I worked on an analysis of two popular reading programs, Distar and a progressive program that focused on higher-level critical thinking skills. In one of the first lessons of the progressive program, the children are introduced to the names of the letter *m* and *e*. In the same lesson they are then taught the sound made by each of the letters, how to write each of the letters, and that when the two are blended together they produce the word *me*.

As an experienced first-grade teacher, I am convinced that a child needs to be familiar with a significant number of these concepts to be able to assimilate so much new knowledge in one sitting. By contrast, Distar presents the same information in about forty lessons.

I would not argue for the pace of the Distar lessons; such a slow pace would only bore most kids—but what happened in the other lesson is that it merely provided an opportunity for those who already knew the content to exhibit that they knew it, or at most perhaps to build one new concept onto what was already known. This meant that the child who did not come to school already primed with what was to be presented would be labeled as needing "remedial" instruction from day one; indeed, this determination would be made before he or she was ever taught. In fact, Distar was "successful" because it actually *taught* new information to children who had not already acquired it at home. Although the more progressive system was ideal for some children, for others it was a disaster.

I do not advocate a simplistic "basic skills" approach for children outside of the culture of power. It would be (and has been) tragic to operate as if these children were incapable of critical and higher-order thinking and reasoning. Rather, I suggest that schools must provide these children the content that other families from a different cultural orientation provide at home. This does not mean separating children according to family background, but instead, ensuring that each classroom incorporate strategies appropriate for all the children in its confines.

And I do not advocate that it is the school's job to attempt to change the homes of poor and non-White children to match the homes of those in the culture of power. That may indeed be a form of cultural genocide. I have frequently heard schools call poor parents "uncaring" when parents respond to the school's urging, that they change their home life in order to facilitate their children's learning, by saying, "But that's the school's job." What the school personnel fail to understand is that if the parents were members of the culture of power and lived by its rules and codes, then they would transmit those codes to their children. In fact, they transmit another culture that children must learn at home in order to survive in their communities.

"Child-centered, whole language, and process approaches are needed in order to allow a democratic state of free, autonomous, empowered adults, and because research has shown that children learn best through these methods."

People of color are, in general, skeptical of research as a determiner of our fates. Academic research has, after all, found us genetically inferior, culturally deprived, and verbally deficient. But beyond that general caveat, and despite my or others' personal preferences, there is little research data supporting the major tenets of process approaches over other forms of literacy instruction, and virtually no evidence that such approaches are more efficacious for children of color (Siddle, 1986).

Although the problem is not necessarily inherent in the method, in some instances adherents of process approaches to writing create situations in which students ultimately find themselves held accountable for knowing a set of rules about which no one has ever directly informed them. Teachers do students no service to suggest, even implicitly, that "product" is not important. In this country, students will be judged on their product regardless of the process they utilized to achieve it. And that product, based as it is on the specific codes of a particular culture, is more readily produced when the directives of how to produce it are made explicit.

If such explicitness is not provided to students, what it feels like to people who are old enough to judge is that there are secrets being kept, that time is being wasted, that the teacher is abdicating his or her duty to teach. A doctoral student in my acquaintance was assigned to a writing class to hone his writing skills. The student was placed in the section led by a White professor who utilized a process approach, consisting primarily of having the students write essays and then assemble into groups to edit each others' papers. That procedure infuriated this particular

student. He had many angry encounters with the teacher about what she was doing. In his words:

I didn't feel she was teaching us anything. She wanted us to correct each others' papers and we were there to learn from her. She didn't teach anything, absolutely nothing.

Maybe they're trying to learn what Black folks knew all the time. We understand how to improvise, how to express ourselves creatively. When I'm in a classroom, I'm not looking for that, I'm looking for structure, the more formal language.

Now my buddy was in [a] Black teacher's class. And that lady was very good. She went through and explained and defined each part of the structure. This [White] teacher didn't get along with that Black teacher. She said that she didn't agree with her methods. But *I* don't think that White teacher *had* any methods.

When I told this gentleman that what the teacher was doing was called a process method of teaching writing, his response was, "Well, at least now I know that she *thought* she was doing *something*. I thought she was just a fool who couldn't teach and didn't want to try."

This sense of being cheated can be so strong that the student may be completely turned off to the educational system. Amanda Branscombe, an accomplished White teacher, recently wrote a letter discussing her work with working-class Black and White students at a community college in Alabama. She had given these students my "Skills and Other Dilemmas" article (Delpit, 1986) to read and discuss, and wrote that her students really understood and identified with what I was saying. To quote her letter:

One young man said that he had dropped out of high school because he failed the exit exam. He noted that he had then passed the GED without a problem after three weeks of prep. He said that his high school English teacher claimed to use a process approach, but what she really did was hide behind fancy words to give herself permission to do nothing in the classroom.

The students I have spoken of seem to be saying that the teacher has denied them access to herself as the source of knowledge necessary to learn the forms they need to succeed. Again, I tentatively attribute the problem to teachers' resistance to exhibiting power in the classroom. Somehow, to exhibit one's personal power as expert source is viewed as disempowering one's students.

Two qualifiers are necessary, however. The teacher cannot be the only expert in the classroom. To deny students their own expert knowledge is to

disempower them. Amanda Branscombe, when she was working with Black high school students classified as “slow learners,” had the students analyze RAP songs to discover their underlying patterns. The students became the experts in explaining to the teacher the rules for creating a new RAP song. The teacher then used the patterns the students identified as a base to begin an explanation of the structure of grammar, and then of Shakespeare’s plays. Both student and teacher are expert at what they know best.

The second qualifier is that merely adopting direct instruction is not the answer. Actual writing for real audiences and real purposes is a vital element in helping students to understand that they have an important voice in their own learning processes. Siddle (1988) examines the results of various kinds of interventions in a primarily process-oriented writing class for Black students. Based on readers’ blind assessments, she found that the intervention that produced the most positive changes in the students’ writing was a “mini-lesson” consisting of direct instruction about some standard writing convention. But what produced the *second* highest number of positive changes was a subsequent student-centered conference with the teacher. (Peer conferencing in this group of Black students who were not members of the culture of power produced the least number of changes in students’ writing. However, the classroom teacher maintained—and I concur—that such activities are necessary to introduce the elements of “real audience” into the task, along with more teacher-directed strategies.)

“It’s really a shame but she (that Black teacher upstairs) seems to be so authoritarian, so focused on skills and so teacher directed. Those poor kids never seem to be allowed to really express their creativity. (And she even yells at them.)”

This statement directly concerns the display of power and authority in the classroom. One way to understand the difference in perspective between Black teachers and their progressive colleagues on this issue is to explore culturally influenced oral interactions.

In *Ways With Words*, Shirley Brice Heath (1983) quotes the verbal directives given by the middle-class “townspeople” teachers (p. 280):

- “Is this where the scissors belong?”
- “You want to do your best work today.”

By contrast, many Black teachers are more likely to say:

- “Put those scissors on that shelf.”
- “Put your name on the papers and make sure to get the right answer for each question.”



Is one oral style more authoritarian than another?

Other researchers have identified differences in middle-class and working-class speech to children.

Snow et al. (1976), for example, report that working-class mothers use more directives to their children than do middle- and upper-class parents. Middle-class parents are likely to give the directive to a child to take his bath as, "Isn't it time for your bath?" Even though the utterance is couched as a question, both child and adult understand it as a directive. The child may respond with "Aw Mom, can't I wait until . . ." but whether or not negotiation is attempted, both conversants understand the intent of the utterance.

By contrast, a Black mother, in whose house I was recently a guest, said to her eight-year-old son, "Boy, get your rusty behind in that bathtub." Now I happen to know that this woman loves her son as much as any mother, but she would never have posed the directive to her son to take a bath in the form of a question. Were she to ask, "Would you like to take your bath now?" she would not have been issuing a directive but offering a true alternative. Consequently, as Heath suggests, upon entering school the child from such a family may not understand the indirect statement of the teacher as a direct command. Both White and Black working-class children in the communities Heath studied "had difficulty interpreting these indirect requests for adherence to an unstated set of rules" (p. 280).

But those veiled commands are commands nonetheless, representing true power, and with true consequences for disobedience. If veiled commands are ignored, the child will be labeled a behavior problem and possibly officially classified as behavior disordered. In other words, the attempt by the teacher to reduce an exhibition of power by expressing herself in indirect terms may remove the very explicitness that the child needs to understand the rules of the new classroom culture.

A Black elementary school principal in Fairbanks, Alaska, reported to me that she has a lot of difficulty with Black children who are placed in some White teachers' classrooms. The teachers often send the children to the office for disobeying teacher directives. Their parents are frequently called in for conferences. The parents' response to the teacher is usually the same: "They do what I say; if you just *tell* them what to do, they'll do it. I tell them at home that they have to listen to what you say." And so, does not the power still exist? Its veiled nature only makes it more difficult for some children to respond appropriately, but that in no way mitigates its existence.

I don't mean to imply, however, that the only time the Black child disobeys the teacher is when he or she misunderstands the request for certain

behavior. There are other factors that may produce such behavior. Black children expect an authority figure to act with authority. When the teacher instead acts as a “chum,” the message sent is that this adult has no authority, and the children react accordingly. One reason this is so is that Black people often view issues of power and authority differently than people from mainstream middle-class backgrounds.<sup>3</sup> Many people of color expect authority to be earned by personal efforts and exhibited by personal characteristics. In other words, “the authoritative person gets to be a teacher because she is authoritative.” Some members of middle-class cultures, by contrast, expect one to achieve authority by the acquisition of an authoritative role. That is, “the teacher is the authority because she is the teacher.”

In the first instance, because authority is earned, the teacher must consistently prove the characteristics that give her authority. These characteristics may vary across cultures, but in the Black community they tend to cluster around several abilities. The authoritative teacher can control the class through exhibition of personal power; establishes meaningful interpersonal relationships that garner student respect; exhibits a strong belief that all students can learn; establishes a standard of achievement and “pushes” the students to achieve that standard; and holds the attention of the students by incorporating interactional features of Black communicative style in his or her teaching.

By contrast, the teacher whose authority is vested in the role has *many* more options of behavior at her disposal. For instance, she does not need to express any sense of personal power because her authority does not come from anything she herself does or says. Hence, the power she actually holds may be veiled in such questions/commands as “Would you like to sit down now?” If the children in her class understand authority as she does, it is mutually agreed upon that they are to obey her no matter how indirect, soft-spoken, or unassuming she may be. Her indirectness and soft-spokenness may indeed be, as I suggested earlier, an attempt to reduce the implication of overt power in order to establish a more egalitarian and non-authoritarian classroom atmosphere.

If the children operate under another notion of authority, however, then there is trouble. The Black child may perceive the middle-class teacher as weak, ineffectual, and incapable of taking on the role of being the teacher; therefore, there is no need to follow her directives. In her dissertation, Michelle Foster (1987) quotes one young Black man describing such a teacher:

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<sup>3</sup>I would like to thank Michelle Foster, who is presently planning a more in-depth treatment of the subject, for her astute clarification of the idea.

She is boring, bo::ing. She could do something creative. Instead she just stands there. She can't control the class, doesn't know how to control the class. She asked me what she was doing wrong. I told her she just stands there like she's meditating. I told her she could be meditating for all I know. She says that we're supposed to know what to do. I told her I don't know nothing unless she tells me. She just can't control the class. I hope we don't have her next semester. (pp. 67–68)\*

\*Editor's Note: The colons [::] refer to elongated vowels.

But of course the teacher may not view the problem as residing in herself but in the student, and the child may once again become the behavior-disordered Black boy in special education.

What characteristics do Black students attribute to the good teacher? Again, Foster's dissertation provides a quotation that supports my experience with Black students. A young Black man is discussing a former teacher with a group of friends:

We had fu::n in her class, but she was mean. I can remember she used to say, "Tell me what's in the story, Wayne." She pushed, she used to get on me and push me to know. She made us learn. We had to get in the books. There was this tall guy and he tried to take her on, but she was in charge of that class and she didn't let anyone run her. I still have this book we used in her class. It's a bunch of stories in it. I just read one on Coca-Cola again the other day (p. 68).\*

\*Editor's Note: The colons [::] refer to elongated vowels.

To clarify, this student was *proud* of the teacher's "meanness," an attribute he seemed to describe as the ability to run the class and pushing and expecting students to learn. Now, does the liberal perspective of the negatively authoritarian Black teacher really hold up? I suggest that although all "explicit" Black teachers are not also good teachers, there are different attitudes in different cultural groups about which characteristics make for a good teacher. Thus, it is impossible to create a model for the good teacher without taking issues of culture and community context into account.

And now to the final comment I present for examination:

Children have the right to their own language, their own culture. We must fight cultural hegemony and fight the system by insisting that children be allowed to express themselves in their own language style. It is not they, the children, who must change, but the schools. To push children to do anything else is repressive and reactionary.

A statement such as this originally inspired me to write the "Skills and Other Dilemmas" article. It was first written as a letter to a colleague in

response to a situation that had developed in our department. I was teaching a senior-level teacher education course. Students were asked to prepare a written autobiographical document for the class that would also be shared with their placement school prior to their student teaching.

One student, a talented young Native American woman, submitted a paper in which the ideas were lost because of technical problems—from spelling to sentence structure to paragraph structure. Removing her name, I duplicated the paper for a discussion with some faculty members. I had hoped to initiate a discussion about what we could do to ensure that our students did not reach the senior level without getting assistance in technical writing skills when they needed them.

I was amazed at the response. Some faculty implied that the student should never have been allowed into the teacher education program. Others, some of the more progressive minded, suggested that I was attempting to function as gate-keeper by raising the issue and had internalized repressive and disempowering forces of the power elite to suggest that something was wrong with a Native American student just because she had another style of writing. With few exceptions, I found myself alone in arguing against both camps.

No, this student should not have been denied entry to the program. To deny her entry under the notion of upholding standards is to blame the victim for the crime. We cannot justifiably enlist exclusionary standards when the reason this student lacked the skills demanded was poor teaching at best and institutionalized racism at worst.

However, to bring this student into the program and pass her through without attending to obvious deficits in the codes needed for her to function effectively as a teacher is equally criminal—for though we may assuage our own consciences for not participating in victim blaming, she will surely be accused and convicted as soon as she leaves the university. As Native Alaskans were quick to tell me, and as I understood through my own experience in the Black community, not only would she not be hired as a teacher, but those who did not hire her would make the (false) assumption that the university was putting out only incompetent Natives and that they should stop looking seriously at any Native applicants. A White applicant who exhibits problems is an individual with problems. A person of color who exhibits problems immediately becomes a representative of her cultural group.

No, either stance is criminal. The answer is to *accept* students but also to take responsibility to *teach* them. I decided to talk to the student and found out she had recognized that she needed some assistance in the technical aspects of writing soon after she entered the university as a freshman. She had gone to various members of the education faculty and received the same two kinds of responses I met with four years later: faculty

members told her either that she should not even attempt to be a teacher, or that it didn't matter and that she shouldn't worry about such trivial issues. In her desperation, she had found a helpful professor in the English Department, but he left the university when she was in her sophomore year.

We sat down together, worked out a plan for attending to specific areas of writing competence, and set up regular meetings. I stressed to her the need to use her own learning process as insight into how best to teach her future students those "skills" that her own schooling had failed to teach her. I gave her some explicit rules to follow in some areas; for others, we devised various kinds of journals that, along with readings about the structure of the language, allowed her to find her own insights into how the language worked. All that happened two years ago, and the young woman is now successfully teaching. What the experience led me to understand is that pretending that gatekeeping points don't exist is to ensure that many students will not pass through them.

Now you may have inferred that I believe that because there is a culture of power, everyone should learn the codes to participate in it, and that is how the world should be. Actually, nothing could be further from the truth. I believe in a diversity of style, and I believe the world will be diminished if cultural diversity is ever obliterated. Further, I believe strongly, as do my liberal colleagues, that each cultural group should have the right to maintain its own language style. When I speak, therefore, of the culture of power, I don't speak of how I wish things to be but of how they are.

I further believe that to act as if power does not exist is to ensure that the power status quo remains the same. To imply to children or adults (but of course the adults won't believe you anyway) that it doesn't matter how you talk or how you write is to ensure their ultimate failure. I prefer to be honest with my students. Tell them that their language and cultural style is unique and wonderful but that there is a political power game that is also being played, and if they want to be in on that game there are certain games that they too must play.

But don't think that I let the onus of change rest entirely with the students. I am also involved in political work both inside and outside of the educational system, and that political work demands that I place myself to influence as many gate-keeping points as possible. And it is there that I agitate for change—pushing gate-keepers to open their doors to a variety of styles and codes. What I'm saying, however, is that I do not believe that political change toward diversity can be effected from the bottom up, as do some of my colleagues. They seem to believe that if we accept and encourage diversity within classrooms of children, then diversity will automatically be accepted at gatekeeping points.

I believe that will never happen. What will happen is that the students who reach the gatekeeping points—like Amanda Branscombe’s student who dropped out of high school because he failed his exit exam—will understand that they have been lied to and will react accordingly. No, I am certain that if we are truly to effect societal change, we cannot do so from the bottom up, but we must push and agitate from the top down. And in the meantime, we must take the responsibility to *teach*, to provide for students who do not already possess them, the additional codes of power.<sup>4</sup>

But I also do not believe that we should teach students to passively adopt an alternate code. They must be encouraged to understand the value of the code they already possess as well as to understand the power realities in this country. Otherwise they will be unable to work to change these realities. And how does one do that?

Martha Demientieff, a masterly Native Alaskan teacher of Athabaskan Indian students, tells me that her students, who live in a small, isolated, rural village of less than two hundred people, are not aware that there are different codes of English. She takes their writing and analyzes it for features of what has been referred to by Alaskan linguists as “Village English,” and then covers half a bulletin board with words or phrases from the students’ writing, which she labels “Our Heritage Language.” On the other half of the bulletin board she puts the equivalent statements in “standard” English, which she labels “Formal English.”

She and the students spend a long time on the “Heritage English” section, savoring the words, discussing the nuances. She tells the students, “That’s the way we say things. Doesn’t it feel good? Isn’t it the absolute best way of getting that idea across?” Then she turns to the other side of the board. She tells the students that there are people, not like those in their village, who judge others by the way they talk or write.

We listen to the way people talk, not to judge them, but to tell what part of the river they come from. These other people are not like that. They think everybody needs to talk like them. Unlike us, they have a hard time hearing what people say if they don’t talk exactly like them. Their way of talking and writing is called “Formal English.”

We have to feel a little sorry for them because they have only one way to talk. We’re going to learn two ways to say things. Isn’t that better? One way will be our Heritage way. The other will be Formal English. Then, when we go

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<sup>4</sup>Bernstein (1975) makes a similar point when he proposes that different educational frames cannot be successfully institutionalized in the lower levels of education until there are fundamental changes at the post-secondary levels.

to get jobs, we'll be able to talk like those people who only know and can only really listen to one way. Maybe after we get the jobs we can help them to learn how it feels to have another language, like ours, that feels so good. We'll talk like them when we have to, but we'll always know our way is best.

Martha then does all sorts of activities with the notions of Formal and Heritage or informal English. She tells the students,

In the village, everyone speaks informally most of the time unless there's a potlatch or something. You don't think about it, you don't worry about following any rules—it's sort of like how you eat food at a picnic—nobody pays attention to whether you use your fingers or a fork, and it feels so good. Now, Formal English is more like a formal dinner. There are rules to follow about where the knife and fork belong, about where people sit, about how you eat. That can be really nice, too, because it's nice to dress up sometimes.

The students then prepare a formal dinner in the class, for which they dress up and set a big table with fancy tablecloths, china, and silverware. They speak only Formal English at this meal. Then they prepare a picnic where only informal English is allowed.

She also contrasts the “wordy” academic way of saying things with the metaphoric style of Athabaskan. The students discuss how book language always uses more words, but in Heritage language, the shorter way of saying something is always better. Students then write papers in the academic way, discussing with Martha and with each other whether they believe they've said enough to sound like a book. Next, they take those papers and try to reduce the meaning to a few sentences. Finally, students further reduce the message to a “saying” brief enough to go on the front of a T-shirt, and the sayings are put on little paper T-shirts that the students cut out and hang throughout the room. Sometimes the students reduce other authors' wordy texts to their essential meanings as well.

The following transcript provides another example. It is from a conversation between a Black teacher and a Southern Black high school student named Joey, who is a speaker of Black English. The teacher believes it very important to discuss openly and honestly the issues of language diversity and power. She has begun the discussion by giving the student a children's book written in Black English to read.

*Teacher:* What do you think about that book?

*Joey:* I think it's nice.

*Teacher:* Why?

*Joey:* I don't know. It just told about a Black family, that's all.

*Teacher:* Was it difficult to read?

*Joey:* No.

*Teacher:* Was the text different from what you have seen in other books?

*Joey:* Yeah. The writing was.

*Teacher:* How?

*Joey:* It use more of a southern-like accent in this book.

*Teacher:* Uhm-hmm. Do you think that's good or bad?

*Joey:* Well, uh, I don't think it's good for people down this a way, cause that's the way they grow up talking anyway. They ought to get the right way to talk.

*Teacher:* Oh. So you think it's wrong to talk like that?

*Joey:* Well . . . [Laughs]

*Teacher:* Hard question, huh?

*Joey:* Uhm-hmm, that's a hard question. But I think they shouldn't make books like that.

*Teacher:* *Why?*

*Joey:* Because they not using the right way to talk and in school they take off for that and li'l chirren grow up talking like that and reading like that so they might think that's right and all the time they getting bad grades in school, talking like that and writing like that.

*Teacher:* Do you think they should be getting bad grades for talking like that?

*Joey:* [Pauses, answers very slowly] No . . . No.

*Teacher:* So you don't think that it matters whether you talk one way or another?

*Joey:* No, not long as you understood.

*Teacher:* Uhm-hmm. Well, that's a hard question for me to answer, too. It's, ah, that's a question that's come up in a lot of schools now as to whether they should correct children who speak the way we speak all the time. Cause when we're talking to each other we



talk like that even though we might not talk like that when we get into other situations, and who's to say whether it's—

Joey: *[Interrupting]* Right or wrong.

Teacher: Yeah.

Joey: Maybe they ought to come *up* with another kind of . . . maybe Black English or something. A course in Black English. Maybe Black folks would be good in that cause people talk, I mean Black people talk like that, so . . . but I guess there's a right way and wrong way to talk, you know, not regarding what race. I don't know.

Teacher: But who decided what's right or wrong?

Joey: Well that's true . . . I guess White people did.

*[Laughter. End of tape.]*

Notice how throughout the conversation Joey's consciousness has been raised by thinking about codes of language. This teacher further advocates having students interview various personnel officers in actual workplaces about their attitudes toward divergent styles in oral and written language. Students begin to understand how arbitrary language standards are, but also how politically charged they are. They compare various pieces written in different styles, discuss the impact of different styles on the message by making translations and back translations across styles, and discuss the history, apparent purpose, and contextual appropriateness of each of the technical writing rules presented by their teacher. *And* they practice writing different forms to different audiences based on rules appropriate for each audience. Such a program not only "teaches" standard linguistic forms, but also explores aspects of power as exhibited through linguistic forms.

Tony Burgess, in a study of secondary writing in England by Britton, Burgess, Martin, McLeod, and Rosen (1975/1977), suggests that we should not teach "iron conventions . . . imposed without rationale or grounding in communicative intent," . . . but "critical and ultimately cultural awarenesses" (p. 54). Courtney Cazden (1987) calls for a two-pronged approach:

1. Continuous opportunities for writers to participate in some authentic bit of the unending conversation . . . thereby becoming part of a vital community of talkers and writers in a particular domain, and
2. Periodic, temporary focus on conventions of form, taught as cultural conventions expected in a particular community. (p. 20)

Just so that there is no confusion about what Cazden means by a focus on conventions of form, or about what I mean by “skills,” let me stress that neither of us is speaking of page after page of “skill sheets” creating compound words or identifying nouns and adverbs, but rather about helping students gain a useful knowledge of the conventions of print while engaging in real and useful communicative activities. Kay Rowe Grubis, a junior high school teacher in a multicultural school, makes lists of certain technical rules for her eighth graders’ review and then gives them papers from a third grade to “correct.” The students not only have to correct other students’ work, but also tell them why they have changed or questioned aspects of the writing.

A village teacher, Howard Cloud, teaches his high school students the conventions of formal letter writing and the formulation of careful questions in the context of issues surrounding the amendment of the Alaska Land Claims Settlement Act. Native Alaskan leaders hold differing views on this issue, critical to the future of local sovereignty and land rights. The students compose letters to leaders who reside in different areas of the state seeking their perspectives, set up audioconference calls for interview/debate sessions, and, finally, develop a videotape to present the differing views.

To summarize, I suggest that students must be *taught* the codes needed to participate fully in the mainstream of American life, not by being forced to attend to hollow, inane, decontextualized subskills, but rather within the context of meaningful communicative endeavors; that they must be allowed the resource of the teacher’s expert knowledge, while being helped to acknowledge their own “expertness” as well; and that even while students are assisted in learning the culture of power, they must also be helped to learn about the arbitrariness of those codes and about the power relationships they represent.

I am also suggesting that appropriate education for poor children and children of color can only be devised in consultation with adults who share their culture. Black parents, teachers of color, and members of poor communities must be allowed to participate fully in the discussion of what kind of instruction is in their children’s best interest. Good liberal intentions are not enough. In an insightful study entitled “Racism without Racists: Institutional Racism in Urban Schools,” Massey, Scott, and Dornbusch (1975) found that under the pressures of teaching, and with all intentions of “being nice,” teachers had essentially stopped attempting to teach Black children. In their words: “We have shown that oppression can arise out of warmth, friendliness, and concern. Paternalism and a lack of challenging standards are creating a distorted system of evaluation in the schools” (p. 10). Educators must open themselves to, and allow themselves to be affected by, these alternative voices.

In conclusion, I am proposing a resolution for the skills/process debate. In short, the debate is fallacious; the dichotomy is false. The issue is really an illusion created initially not by teachers but by academics whose world view demands the creation of categorical divisions—not for the purpose of better teaching, but for the goal of easier analysis. As I have been reminded by many teachers since the publication of my article, those who are most skillful at educating Black and poor children do not allow themselves to be placed in “skills” or “process” boxes. They understand the need for both approaches, the need to help students to establish their own voices, but to coach those voices to produce notes that will be heard clearly in the larger society.

The dilemma is not really in the debate over instructional methodology, but rather in communicating across cultures and in addressing the more fundamental issue of power, of whose voice gets to be heard in determining what is best for poor children and children of color. Will Black teachers and parents continue to be silenced by the very forces that claim to “give voice” to our children? Such an outcome would be tragic, for both groups truly have something to say to one another. As a result of careful listening to alternative points of view, I have myself come to a viable synthesis of perspectives. But both sides do need to be able to listen, and I contend that it is those with the most power, those in the majority, who must take the greater responsibility for initiating the process.

To do so takes a very special kind of listening, listening that requires not only open eyes and ears, but open hearts and minds. We do not really see through our eyes or hear through our ears, but through our beliefs. To put our beliefs on hold is to cease to exist as ourselves for a moment—and that is not easy. It is painful as well, because it means turning yourself inside out, giving up your own sense of who you are, and being willing to see yourself in the unflattering light of another’s angry gaze. It is not easy, but it is the only way to learn what it might feel like to be someone else and the only way to start the dialogue.

There are several guidelines. We must keep the perspective that people are experts on their own lives. There are certainly aspects of the outside world of which they may not be aware, but they can be the only authentic chroniclers of their own experience. We must not be too quick to deny their interpretations, or accuse them of “false consciousness.” We must believe that people are rational beings, and therefore always act rationally. We may not understand their rationales, but that in no way militates against the existence of these rationales or reduces our responsibility to attempt to apprehend them. And finally, we must learn to be vulnerable enough to allow our world to turn upside down in order to allow the realities of others to edge themselves into our consciousness. In other words, we must become ethnographers in the true sense.

Teachers are in an ideal position to play this role, to attempt to get all of the issues on the table in order to initiate true dialogue. This can only be done, however, by seeking out those whose perspectives may differ most, by learning to give their words complete attention, by understanding one's own power, even if that power stems merely from being in the majority, by being unafraid to raise questions about discrimination and voicelessness with people of color, and to listen, no, to *hear* what they say. I suggest that the results of such interactions may be the most powerful and empowering coalescence yet seen in the educational realm—for *all* teachers and for *all* the students they teach.

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