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A SURVEY OF ART FACULTY AND CHAIRPERSONS AT HISTORICALLY BLACK PUBLIC COLLEGES AND UNIVERSITIES IN NORTH CAROLINA CONCERNING MULTICULTURALISM AND PRESERVICE ART TEACHER EDUCATION

DISSERTATION

Presented in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy in the Graduate School of the Ohio State University

By
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* * * * * *

The Ohio State University
1995

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1995
To William and Ruth
I would like to express my gratitude to Dr. Vesta Daniel for her guidance and support throughout my graduate studies. I want to thank my dissertation committee, Dr. Jacqueline Chanda and Dr. Arthur Efland for their guidance in this endeavor. A special thanks is extended to Dr. Lana Henderson, Dr. Susan Witten and Dr. Anthony Scott for their time and helpful suggestions. To my family, and friends, I want to say thank you for your encouragement, and confidence in me.
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CHAPTER I

THE STUDY: AN OVERVIEW

Introduction

This is a study concerned with the perspectives of art education chairpersons and faculty at four of North Carolina's historically Black public colleges and universities (commonly abbreviated as HBPCUs). The purpose of this study is four fold: 1. to find out if HBPCUs profess to be teaching multiculturally in their preservice art education programs, and in their guiding philosophical base; 2. to examine social, political, and legal forces that have shaped the mission of these institutions; 3. to find out what is being done to accommodate the non-Black preservice art teacher; and 4. to make recommendations, based on this study.

Background information on historically black colleges and universities (HBCUs) will be presented. The statement of the problem, significance of the problem, and limitations of the study will also be presented in this chapter.
Background of the Problem

The primary mission of historically Black public colleges and universities has been and still is the training of teachers. While HBPCUs continue to educate a large number of Blacks and represent less than eight percent of the nation's teacher education programs, they supply between two thirds and three fourths of the nation's Black teachers (Anderson, 1989; Garibaldi, 1989). Since the desegregation ("a neutralizing process that occurs when laws, edicts, and customs that restrict the fullest participation of groups, races, ages, religions, sexes or classes in societal activities are rescinded" (Brown, 1980, p. 5) of public higher education in the South, there has been small but increasing presence of Whites on HBPCU campuses (Brown, 1980). The enrollment of most Whites who have chosen to attend HBPCUs has resulted from federal mandates that link eligibility for federal funds to the desegregation of these institutions. The increase in magnitude of the White presence at these institutions results as advantage is taken of reverse integration, which is the situation and the process that breaks down the barriers of laws, edicts, and customs while moving toward the full acceptance of all people without reference to their racial, religious, or ethnic differences in institutions established as a result of a segregated society (Brown, October 1980); just as Blacks
take advantage of the options offered them by traditionally White colleges. The desegregation of HBPCUs, represented by the ever increasing presence of Whites, has increased the diversity of students enrolled in these teacher education programs and signals a need to accommodate cultural differences, just as White institutions have made efforts to accommodate the cultural differences of Blacks on their campuses (Mills & Buckley, 1992).

The issue of cultural diversity is widely discussed in dominant culture literature expressing the need to restructure programs to educate and better prepare teachers for the vast diversity of students in today's schools (Anderson, 1988; Backus, 1984; Fleming, 1981; Mills & Buckley, 1992; Mungo, 1989; Scollon, 1981). If one were to look at the population of K-12 students in 23 of the nations 25 largest school districts one would find that an overwhelming number of students are children of color (Fuller, 1992; Gay, 1989; National Center for Educational Statistics; 1987). However, if one were to look at the population of students in a typical teacher education class one would see a distinct difference; almost all students are White and female (Fuller, 1992). This situation coupled with the minority teacher shortage is one of the nation's most critical educational problems. While more Whites are going into the teaching profession,
there has been a decrease in the number of African Americans choosing teaching as a career.

Since the 1965 Immigration Reform Act became effective in 1968, the increase in immigration into the United States has contributed markedly to diversity in the classroom. Between 1981 and 1986, 89% of the legal immigrants to the U.S. rather than coming from Europe, the continent from which most American immigrants came in the past, most new immigrants came from Latin American nations (38%) and from Asia (47%). Only 11% came from Europe (U.S. Census, 1989). The facts that the United States is probably the most multiethnic nation in the world, made up of at least 106 different ethnic groups, and that by the year 2020 students of color will make up 46% of the nation's student population are contributing factors for the initiation and growth of multicultural education (Banks, 1991). For the purpose of this study I will define multicultural education as an idea or concept; an approach or process to education for the purpose of cross-cultural understanding.

Multicultural education has been a reform movement aimed at changing the content and processes within school, and designed to support and extend the concepts of culture, cultural pluralism and equity in the formal school setting. According to J. Banks & C. Banks (1993), multicultural education is a broad concept with several
different and important dimensions. They describe three dimensions related to instruction that teachers need to examine when trying to respond to issues in multicultural education: (1) content integration - the infusion of examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in a subject area or discipline; (2) the knowledge construction process - helping students understand, investigate, and determine how the implicit cultural assumptions, frames of references, perspectives, and biases within a discipline influence the ways in which knowledge is constructed within it; and (3) an equity pedagogy - the extent to which teachers modify their teaching in ways that will facilitate the academic achievement of all students.

Throughout its short history, the United States of America has pushed the concept of e pluribus unum; "out of many one" or what is commonly referred to as the melting pot myth. According to Daly and O'Dowd (1992), "public schools were established to be the vehicles of this national cohesion" (p. 179). Teachers were expected to teach academic subjects as well as act as facilitators of change and emancipation. Although various ethnic groups have benefited from this system, our society continues to arbitrarily deny rights and privileges to vast numbers of
Americans based on race, ethnicity, gender, age, and social class.

Multicultural education grew out of the Civil Rights Movement of the 1960s and early 1970s. This movement spawned several related reform movements to make education more equitable for a range of cultural and ethnic groups. The desegregation of schools across the nation resulted from the Civil Rights Act, passed by congress in 1964, which declared that discrimination based on race, color, national origin, or sex was prohibited. Congress soon extended its concern with civil rights in education to other groups. This included: the passage of the Bilingual Education Act of 1967 for students whose first language was not English; legislation to support sex equity in schools; the Ethnic Heritage Act, passed in 1972, which supported the development of ethnic specific curriculum materials; and the Education for All Handicapped Children Act of 1975. By 1990 much of the federal support for the extension of civil rights in education had waned. "Support for ethnic heritage studies was withdrawn in the early 1980s and legislation related to race, sex, and language equity has been revised so that it is no longer as proactive" (Gollnick, 1992, p. 218).

Holmes (1934) points out, that at the beginning of the Civil War, education for Blacks generally began at zero when compared to institutions such as Harvard,
William and Mary, and American colleges in Colonial time. Holmes (1934) further points out that the zero mark is not meant to be taken literally, for from 1619 to the beginning of the 19th century, for the purpose of increased efficiency it was general practice for slaves owners to have their slaves instructed in trades appropriate to plantation life. Many slaves received academic instruction in varying degrees, ranging from the rudiments of reading and writing to skills in subjects such as foreign languages and mathematics. A large number of free Blacks in the South, as well as the North acquired considerable learning. Some of them held slaves and often shared this knowledge with their slaves (Holmes, 1934). According to Watkins (1990), as of 1850, 28 Blacks could be identified as having graduated from White colleges.

After the invention of the cotton gin in 1798 the situation changed dramatically. Demand for slave labor rose sharply and traffic in slaves was renewed. The plantation system became a social situation of cruelty not known before. Blacks grew increasingly resentful, and this attitude brought about insurrections in 1822 and 1831. As leadership in these outbreaks was traced to persons who could read and write, harsh laws were passed forbidding the instruction of Blacks as a defensive measure throughout the South. It is estimated that by the date of the Emancipation Proclamation not more than ten
percent of the Black population in the South could read or write (Monroe, 1913).

Though Black colleges were developed primarily in the South where the Black population was concentrated, agencies responsible for the development and historic growth of higher education for Blacks were the federal government, the Christian church, the 17 Southern and Border states (Alabama, Arkansas, Delaware, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, West Virginia and the District of Columbia), and organized philanthropy. The first two private colleges for Blacks, Lincoln University of Pennsylvania (1854) and Wilberforce University of Ohio (1856), were founded in areas where Abolitionist and church activities were intense (Watkins, 1990). The remaining HBPCUs were founded as a direct result of the Morrill Act of 1890 or the second land-grant act.

Prior to the Civil War, 21 states, which were mostly Southern, and the District of Columbia had passed statutes either mandating or allowing systems of racially segregated public schools and colleges; and in some states even private instruction was forbidden by law (AL, 1831; FL, 1846-47; MO, 1846; NC, 1830 and 1837; SC, 1834; VA, 1819 and 1830-31). The federal government, however, took no action at all in regard to higher education segregation
in the way of Congressional action and, following the war, made only a token effort to become involved until 1954 (Webb, 1980).

Also before the war, the 1862 Morrill Act failed to pass congress and did not pass until the Southern states, whose representatives were strong advocates of states rights to regulate, license, and control higher education, withdrew from the United States. This Act offered each state, which accepted its provision, 30,000 acres of land for each member of congress from that state to be sold to provide a permanent endowment for at least one college. Unfortunately, the first Morrill Act did not provide for division of federal funds on racial lines. In most cases, funds were used for the development of those colleges from which Blacks were excluded. This offered federal support without federal control.

Southern and Border states were unable to take immediate advantage of the 1862 Act because of the War and Reconstruction. However, during Reconstruction Virginia, Kentucky, South Carolina, and Mississippi did make attempts to establish land-grant colleges for Blacks, which in many instances, provided the only means of access to a public higher education for Blacks living in those areas (Haynes, 1975).

The May 17, 1954 U. S. Supreme Court decision in Brown v. Board of Education of Topeka, the U. S.
Constitution and the Fourteenth Amendment to the Constitution, as applied to both education and discrimination in education, were interpreted by the U. S. Supreme Court and hence the lower courts on both the federal and state levels in an entirely different manner than is true today (Webb, 1980). Under this amendment, ratified on July 28, 1868, former slaves were given full citizenship and equal protection under the law. This amendment in part states:

Section 1. All persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property without due process by law; nor deny any person within its jurisdiction the equal protection of the laws.

The Fourteenth Amendment clearly states that no state can enact any law that abridges the privileges of a citizen, or denies any person equal protection of the law. "Yet, after this amendment was ratified, state after state passed laws concerning higher education which effectively denied Blacks both the privileges and equal protection which Whites enjoyed" (Webb, 1980, p. 7).

The 1890 Morrill Act, though similar to the original Act was extremely important in the establishment of public Black colleges. It distinguished itself from the first Act by requiring all states to either admit Blacks to
their land-grant colleges or establish separate institutions, if they wanted to qualify for Federal money from the Act. Because of the prevailing sociocultural atmosphere governing race at that time, in Southern and Border states, Black land-grant colleges were established to avoid integration. Once established, public Black colleges (both land-grant and non-land-grant) ran into immediate difficulties that centered around their image as bonafide institutions of higher learning (Haynes, 1975). During their formative years, these institutions were little more than secondary schools and very few could be classified as colleges as one knows them today.

The key case that treated the issue of desegregation in public higher education was *Plessy v. Ferguson* (163 U.S.; 587; 1896), in which the Supreme Court ruled that racially separate but equal public facilities were not in violation of the Constitution. This decision, coupled with the reference by the 1890 Morrill Act that it was proper for states to establish Black land-grant colleges, legitimized segregated educational institutions. Shortly thereafter, the doctrine of "separate but equal" primary and secondary schools for Blacks and Whites was made mandatory through legislation enacted by 17 states (Alabama, Arkansas, Delaware, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas,
Virginia, West Virginia, and the District of Columbia) and optional by state constitutional provision in Arizona, Kansas, New Mexico, and Wyoming. None of these four states required separate systems for higher education based on race. However, separate systems came into being by choice in most Southern states; and three states (Tennessee, 1901; Kentucky, 1904; and Oklahoma 1907-1908), between 1901 and 1908, made such systems mandatory for higher education. Basically, political pressures from Southern voters made desegregation of higher education an unpopular issue for Congress (Webb. 1980). States were able to carry out these actions without legal or political action on the part of the federal government under the Tenth Amendment (ratified before blacks were given citizenship), which reserved certain powers for the various states. Because of this and because education was not one of the constitutionally defined functions of the United States government, public education in general, and higher education in particular, were regarded as a state's right.

The 1954 ruling that school segregation violated the Fourteenth Amendment, set a precedent for equality in public education in the United States. A segregated society, according to Brown (1980), "is typified by separate schools for races and peoples, denial of equal access to places of public accommodation, laws preventing
free occupational choice, interracial housing or neighborhoods, interracial marriage and on and on and on ad infinitum" (p. 5). Although the impact of the Brown decision was felt immediately by public elementary and secondary schools, the effect on segregation cases in higher education was felt more severely. Webb (1980) states:

Although requirements of the Constitution as interpreted by the Courts, and legislated in the forthcoming Civil Rights Act of 1957, were essentially the same for public elementary and secondary schools as for public higher education in regard to desegregation, higher education differed in several important respects from public schools; differences which made their compliance with the law much more difficult. ... unlike public school education, higher education was neither compulsory nor universal, but was based on the premise that not all youth need nor can benefit from post secondary study, and was selective in nature. .... And while public school was free, (or virtually free) in every state, public higher education required tuition and other fees for admission. (pp. 2-3)

These traits, coupled with the traditional freedom of higher education from government regulation and control proved to be incompatible with the laws and regulation concerning desegregation and made the desegregation of public colleges a complex task.

**Statement of the Problem**

While existing literature addresses multicultural education, art education, and African American students in
preservice teacher education on White campuses, and White students on Black campuses, the phenomenon of White students in art education on HBPCU campuses has been neglected. According to Mills and Buckley (1992), "this benign neglect has led to missed opportunities in promoting cross-cultural understanding, not only on campuses and in classrooms but also in society as a whole" (p. 156). The question then is: Do HBPCUs profess to be teaching multiculturally in their preservice art education programs? If so, how are they accommodating the non-Black student?

The overarching questions I wish to answer in this study are as follows:

**Historical**

1. What are the social, political, and legal forces that have shaped the mission of HBPCUs and, their preservice teacher education programs?

**Curriculum**

2. Do HBPCUs profess to be teaching multiculturally in their preservice art education programs, and in their guiding philosophical base?

3. How is multicultural education defined at HBPCUs?

4. What provisions are made for multicultural education in the art education unit (e.g. infusion, component in methodology, separate courses)?
5. Given the student and faculty characteristics at HBPCUs, do these institutions perceive that it is necessary to teach multic culturally?

6. What is being done to accommodate the White preservice art teacher, who represents a growing minority on HBPCU campuses?

7. What is being done to prepare White prospective art teachers to be informed and sensitive to diverse cultural perspectives?

**Significance of the Problem**

The issue of a multicultural orientation to curriculum content in preservice art teacher education at HBPCUs is significant at this time as there is currently a movement to reform art education curricula to accommodate the diverse student population in the classroom. Additionally, there has been a decrease in the number of African Americans going into the teaching profession, while at the same time, more Whites are going into teaching. These issues: multiculturalism and the African American teacher shortage, as they relate to one another and the recruitment and retention of White preservice art teachers by HBPCUs have been neglected in the literature.

Multicultural education has important research implications for all of the nation's colleges and universities, especially those that prepare prospective
teachers for the profession. With the influx of White prospective art teachers to HBPCUs these institutions must restructure their preservice art education programs in order to meet the needs of the different kinds of people who will be served by them. Additionally, with the shortage of African American teachers, there is a need to prepare White prospective Art teachers to be informed and sensitive to diverse cultural perspectives.

**Limitations of the Study**

This study recognizes the following limitations:

1. The study is limited by the confinement to a narrowly defined population.
2. The study is not generalizable in the scientific sense. Although a portion of the data was gathered through census methodology, data generated from this population may not be used to make generalizations about the larger group of HBPCUs across the country although the population of the census group is similar in characteristics to HBPCUs in other areas of the United States. Characteristics include: enrollment by race, history and mission, origin, administrative authority, type and source of funding, minimum degree granted, and status as a publicly supported institution. Further, generalizations cannot be made about the field of art
education in general since the population is narrowly defined.

3. The study is limited to the perceptions of only one side of the problem. The study looks mainly at the institutional response to the demands of multicultural preservice art teacher preparation via the perceptions of the art education chairpersons and faculty of the institutions. Thus the response projected may not be representative of other university constituents. This suggests that the views of students, and alumni may not be represented, though they very well could have been.

4. The study is further limited by the use of case study methodology since there is little indication of the degree to which the case is representative of other cases.

To summarize thus far, in this chapter, the purpose of the study, background information on historically Black public colleges and universities, statement of the problem, the significance of the problem, and limitations of the study were presented.

The literature review in Chapter II is focused on multicultural education as it relates to preservice art teacher education and HBPCUs. In Chapter III, methodology for the study is presented. Chapter IV, is concerned with the presentation of data. Finally, in Chapter V, the study is summarized, and implications and recommendations are presented as a result of this study.
CHAPTER II

REVIEW OF THE LITERATURE

Introduction

There can be little doubt that the hopes and aspirations of Black people have been tied to education. "In that context, teacher training has been a fundamental, if not dominant component of historically Black colleges" (Watkins, 1990, p. 23).

This chapter contains the review of literature. It will focus on the historical development of the public Black college, the philosophical base for the education of African Americans in the United States, desegregation of higher education, multicultural education, teacher preparation, the minority teacher shortage, and education and teacher preparation at HBPCUs.

The Public Black College: A Historical Perspective

The Black college is the outcome of the Civil War and emancipation (Holmes, 1934; Atwood, 1962). Several factors contributed to the development of public higher education institutions for Blacks. They owe existence to the exclusionary practices of White institutions as well
as to the failure of states to provide primary and secondary institutions to prepare Blacks for admission to a small number of white colleges of higher learning (Harris, 1971). The foundation for the development of public higher education among Blacks was laid by the private Negro college supported by the Christian church, and organized philanthropy (Harris, 1948; Person, 1984). Special funds which have done much for the advancement of teacher education for Blacks are the Peabody Fund, created in 1867; the John F. Slater Fund created in 1882; and the General Education Board, created in 1902 (Bowles & DeCosta, 1971; Monroe, 1913). The Freedmen's Bureau (1865-1972) provided the key organization, protection and financial support to philanthropic efforts. Another key factor was ratification of the 13th, 14th and 15th amendments, which gave citizenship to former slaves and other Black persons.

Following the reconstruction period it became necessary to train Black teachers in the South, and the churches and private organizations took up the task of establishing and developing schools for this purpose. A little later the states established the land-grant Colleges and, in a few instances, separate Normal schools. As of 1934 there existed four types of state-supported institutions for higher education in which Negro teachers were trained, namely: the land-grant college (with which was usually
combined the state college, state university, state industrial school, state teachers college or state normal school), the state teachers college, the state normal school, and the liberal arts college (Clark, 1934).

Land-grant colleges came into existence as a result of an effort by early Americans to democratize higher education. The idea was first crystallized in the Northwest land ordinance of 1785, which popularized the doctrine of higher education for the masses. The ordinance is the oldest federal grant for educational purposes which set aside certain public lands for the maintenance of public schools for seminaries of higher learning. Atwood (1962), states: "Despite the fact that nearly all American leaders were committed to the "democratic spirit in education," the term "democratic" did not impose on them the necessity of including education for the Negro in their scheme of things" (p. 240). This ordinance brought into existence America's first state universities, and laid ground for the now famous Morrill Acts, but none were for Blacks at that time.

The objective for Black land-grant colleges were the same as those for the white land-grant colleges. A Survey of Land-Grant Colleges and Universities (1930) states:

"Their primary purpose is to furnish theoretical and practical higher education including agriculture,
mechanical arts, home economics, English, mathematics, physical, natural and economic sciences to Negro youth in order to train them to engage in the pursuit and vocations of life. (p. 300)

According to Bowles and DeCosta (1971), the most sizable enrollment of these institutions has been ultimately directed toward teaching, even where agriculture, home economics, engineering, or science and mathematics has been the principal study. In 1966, 46 percent of their graduates majored in elementary education, physical education, agricultural education, art education, business education, home economics education, industrial education, music education and trade and industrial education (Bowles & DeCosta, 1971). The inclusion of the latter would reveal that approximately 70 percent of the graduates prepare for teaching.

The leaders of the land grant movement were Jonathan Baldwin Turner and Justin Smith Morrill. The Morrill Act of July 2, 1862 was the most significant federal legislation affecting public higher education in the nineteenth century. This act provided federal aid to education by granting land for states to create and maintain colleges of agriculture and mechanical arts without excluding instruction in classical, scientific, and military realms. States were to sell land granted by the 1862 act and use proceeds to establish A & M Colleges. Before the Civil War the Act failed to pass Congress and
did not pass until the Southern states, whose representatives were strong advocates of states rights to regulate, licence, and control higher education, withdrew from the United States. This Act offered each state, which accepted its provision, 30,000 acres of land for each member of congress from that state to be sold to provide a permanent endowment for at least one college. Unfortunately, the first Morrill Act did not provide for division of federal funds on racial lines. In most cases, funds were used for the development of those colleges from which Blacks were excluded. Further, Black people were unable to take advantage of the Act since they were still in slavery.

North Carolina is foremost of the pioneers in higher education for Blacks. Of its five state supported Black higher education institutions, three were established by 1891. The State supported colleges are Elizabeth City State University, Elizabeth City; Fayetteville State University, Fayetteville; Winston-Salem State University, Winston-Salem; North Carolina Agricultural and Technical University, Greensboro; and North Carolina Central University, Durham.

**Fayetteville State University**

Fayetteville State University, founded in 1867 through the philanthropy of seven Black citizens and General O. O.
Howard of the Freedmen's Bureau was originally known as the Howard School. It was established by the State Board of education under an act of the State general assembly, 1876-77, for the purpose of training teachers for the public schools of North Carolina. The 1877 Report of the Commissioner of Education (1876) reads:

It is pleasant to be able to announce that, recognizing the need of fuller training for the teachers of the public schools, the general assembly has authorized the State board of education to establish a State normal school at Fayetteville for the instruction of colored teachers, ... to have $2,000 a year for 2 years. (p. 300)

The prevailing purpose of this institution has been and is the offering of a course of study primarily designed for persons interested in becoming public elementary school teachers. During its early years the school had no permanent quarters of its own, and the State appropriations for its support were meager. The school, however, developed to such an extent that in 1907 the principal of the institution purchased 50 acres for a permanent home for the school and deeded it to the State. In 1916, by vote of the North Carolina General Assembly, its name was changed to the State Colored Normal and Industrial School at Fayetteville. It offered its first instruction at the post-secondary level and changed its name to State Normal School for the Negro Race in 1921. The normal school was accredited by the State board of
education in 1923. In 1939 the General Assembly changed the name of the institution to the Fayetteville State Teachers College with the authorization to prepare elementary school teachers and principals. It awarded its first baccalaureate degree in 1943, and adopted its present name in 1969. It has been a part of the University of North Carolina System since 1972. Fayetteville State is the second oldest state-supported institution in North Carolina, one of the oldest teacher education institutions in the South, and the first institution for the training of Black teachers (Lefler & Newsome, 1954).

Elizabeth City State

On March 3, 1891, fifteen years after the establishment of Fayetteville Normal School, North Carolina established at Elizabeth City an additional normal school to serve Blacks in the eastern section of the state when House Bill 383 introduced by Hugh Cale, a Black legislator, was ratified. It was founded as Elizabeth Colored Normal School, for the specific purpose of teaching and training teachers of the colored race to teach in the common schools of NC. It began its operation on January 3, 1892. The school moved to its present location on September 9, 1912. By 1928 the curriculum expanded from elementary and secondary school level courses to two year normal courses.
The Secondary school Department was discontinued in 1931. The school offered its first instruction at the post-secondary level in 1937. On March 30, 1939 its name was changed to Elizabeth City State Teachers College and awarded its first baccalaureate degree on May 19, 1939 to 26 graduates. That same year, the institution was accredited by the State Department of Public Instruction and received an "A" rating which enabled its graduates to qualify for the North Carolina Primary A or Grammar Grade A certificate. It adopted its present name in 1969. This four year public institution has been a unit of the NC System since 1972.

**Winston-Salem State University**

Winston-Salem State University was founded September 28, 1892 as a private institution known as the Slater Industrial Academy. It was recognized by the State of North Carolina in 1895, and was chartered in 1897 as the Slater Industrial and State Normal School. The emphasis of the institution has constantly been placed upon the training of teachers. In 1925, by vote of the General Assembly of North Carolina, the institution was granted a new charter which extended its curriculum from a two to a four year college program, changed its name to Winston-Salem Teachers College, and empowered it to confer appropriate undergraduate degrees. Winston-Salem Teachers
College was the first Black institution in the nation to grant degrees for teaching in the elementary grades. The school awarded its first baccalaureate degree in 1927. In 1957, the NC General Assembly revised the charter of the college and authorized the expansion of the curriculum to include secondary education and any other specific types of training as directed and determined by the State Board of Higher Education. In 1963, the name was changed to Winston-Salem State College, and in 1969, through legislative approval, the name was changed to Winston-Salem State University.

**N. Carolina A & T University**

The continued failure of North Carolina to establish an institution of higher learning for Blacks of the state led a Black state teacher's association in 1886 to demand that members of their race be admitted to the University at Chapel Hill (Logan, 1958). Henry Eppes, a Black state senator representing the Fourth District in the 1887 North Carolina Legislature, attempted to explain this line of thinking urging the Senate to support his bill to establish an industrial college for the Blacks of North Carolina. This measure was soundly rejected thirty-seven to one, Eppes vote being the only affirmative one (Senate Journal, 1887). According to Logan (1958), not only was there solid opposition to Eppe's bill in the Senate, but
the editor of the *Chatham Record* (1887) described it as "one of the cheekiest propositions yet introduced on the Senate floor" (p. 168). It was not until January 9, 1891, that Governor Fowle in his message to the North Carolina Legislature, recommended the establishment of an agricultural and mechanical college for Blacks. This recommendation resulted from funds being withheld from the state since there was no agricultural and mechanical college established by the state or aided by its revenues for Blacks, and Blacks were denied admission to the state supported institution for Whites. Without the provision of the second Morrill Act which declared that in order to qualify for federal appropriations a separate college must be established for Blacks, it is difficult to say just how long North Carolina would have denied Black citizens the right to a state supported college education (Logan 1958).

North Carolina Agricultural and Technical State University was established as the Agricultural and Mechanical College for the Colored Race by an act of the General Assembly of North Carolina ratified March 9, 1891. The land-grant College began operation during the school years of 1890-91, as an annex to Shaw University in Raleigh before the passage of the state law creating it. It continued to operate there through the school years of 1891-1892, and 1892-1893. This circumstance arose out of the fact that the Morrill Act passed by Congress in 1890
earmarked the proportionate funds to be allocated by race to states with segregated school systems. The A&M College for the White Race was established by the State Legislature in 1889 and was ready to receive its share of funds provided by the Morrill Act in the Fall of 1890. Legally, the college could not receive these funds, until similar provisions for Black students were made. Accordingly, the Board of Trustees of the A&M College in Raleigh was empowered to make temporary arrangements for these students. A plan was worked out with Shaw University in Raleigh where the college operated as an annex to the Shaw University during the years 1890-1893. The General Assembly of NC also provided that the college could be located in the city or town that would offer a satisfactory financial inducement. In response, interested citizens of Greensboro donated fourteen acres of land for a site and $11,000 to aid in the construction of buildings. The General Assembly of NC appropriated $25,000 as a supplement to the funds donated by citizens of Greensboro. In 1893, the first building was completed and the College began operation in Greensboro during the fall of that year. It awarded its first baccalaureate degree in 1896. In 1915 the General Assembly changed the name of the institution to Agricultural and Technical College of North Carolina. The college was accredited by the State Department of Public Instruction in 1927, and
was recognized as a four year standard college, making it possible for graduates to qualify for the NC A teaching certificate and to meet requirements leading to advanced study. The General Assembly authorized the institution to grant the Master of Science degree in education and certain other fields in 1939. The first Master's degree was awarded in 1941. It adopted its present name in 1967. On October 30, 1971 the General Assembly ratified an Act to consolidate the Institutions of Higher Learning in North Carolina. Under the Provisions of this Act, NC Agricultural and Technical State University became a constituent institution of the University of North Carolina effective July 1, 1972.

**North Carolina Central University**

North Carolina Central University, a liberal arts institution, was charted in 1909 as a private school, and opened its doors to students on July 10, 1910. It was founded by its late President, Dr. James E. Shepard, and known as the National Religious Training School and Chautauqua. In 1915 the school was sold and reorganized, and its name was changed to the National Training School. However, during the years of private control the institution experienced many financial difficulties since student fees and private donations were its only source of support (NCCU Annual Catalogue, 1993-1994). The board of
trustees opted to turn the school over to the State of North Carolina. With the condition that the State should take care of the accumulated deficit of $40,000 and other obligations contracted for land purchases, the State was given 25 acres of land, eight buildings, and equipment amounting to about $135,000. In 1923 the General Assembly of NC, recognizing the need for this institution, appropriated funds for its purchase and maintenance thereby making it a publicly supported college. It was named the Durham State Normal School, and in 1925 the NC General Assembly converted it into the North Carolina College for Negroes and labelled it as a liberal arts college for the preparation of teachers and principals for secondary schools. It awarded its first baccalaureate in 1929. In 1939, by vote of the General Assembly, the institution was authorized to offer graduate work in the liberal arts and the professions. Graduate programs in the arts and sciences began in 1939, the School of Law was opened in 1940, and the School of Library Science in 1941. In 1947 the General Assembly changed the name of the institution to the North Carolina College at Durham. The College was admitted to membership in the Southern Association of Colleges and Secondary Schools with an "A" rating in 1957. It has likewise been approved by the Association of American Universities, and holds an "A" rating with the American Medical Association and the NC
State Department of Public Instruction. The State legislature in 1969 designated the institution North Carolina Central University. On July 1, 1972 it became a constituent institution of the University of North Carolina.

Once established, public Black colleges (both land-grant and non-land-grant) ran into immediate difficulties that centered around their image as bonafide institutions of higher learning (Haynes, 1975). During their formative years, these institutions were little more than secondary schools and very few could be classified as colleges as one knows them today. Though usually under funded, these institutions have embraced the notion of popular education and community service, which is highly valued by a majority of African Americans.

**Philosophical Base for the Education of African Americans in the US**

According to Dunn (1993), the education of African Americans in the United States dates back to 1619 when the first 20 African indentured servants landed in Jamestown. Taught by church missionaries, their education was interwoven with the history of the church (Dunn, 1993; Holmes, 1934; Smith, 1981).

Several issues concerning the aims of African American education complicated its development and precipitated
debate from Whites as well as African Americans.
According to Dunn (1993), this debate addressed the following questions:

What would be the main emphasis of education for African Americans? Would it include the full range of training from elementary to graduate and professional education? Or would it consist of a smattering of basic elementary education and vocational/technical/agricultural training for a people who were mostly farmers and unskilled workers and who, in the opinion of most southern Whites, were not capable of higher education? (p. 25)

The progression of African American educational philosophy for the development and aims of HBPCUs can be found in the philosophies of African American philosophers of education such as, Booker T. Washington, W. E. B. DuBois, and Charles Hamilton Houston, of which Dunn (1993) gives a critical account which I found to be useful in understanding this progression.

Booker T. Washington (1856-1915), the accommodationist or technical skills writer/philosopher focused on appeasing Whites by promoting the illusion of a nonaspiring, African American populace (Dunn, 1983). After Emancipation, the education of African Americans was limited within the framework of the "Jim Crow" laws, of segregation and racism, which served to keep African Americans in the status of second-class citizens. They were given an education thought to be befitting of their status and mental ability by Whites. Although
Washington's philosophy is significant to the evolution of education of African Americans, it also served to champion the concept of White supremacy and catered to the needs of Whites by producing domestics and farmers who were polite and submissive (Dunn, 1993). Dunn adds that much to Washington's credit, thousands of trained teachers, craftsmen, and businessmen were sent out to rural villages. Admittedly, there was certainly a need for skilled laborers, but this philosophy was nonpolitical in character and does not support the multicultural thrusts prominent in African American education today.

W. E. B. DuBois (1868-1963), the radical or liberationist and intellectual oriented philosopher, was concerned with the development of African American's intellectual and critical competencies. Like Washington, DuBois believed that education for the masses of African Americans must be related to their daily and social realities; but that is where the similarity ended. He stressed the importance of the liberal arts and sciences and viewed these academic areas as the critical focus of African American education. According to Dunn (1993), he wanted education to lead to the achievement of high levels of intellectual and conceptual competence. He contended that a people with such achievement could never be enslaved again. Due to his long life DuBois had a great deal of influence on African American education. His
philosophy may be viewed as essentially *multicultural/Afrocentric*, which today, describes a
curriculum that attempts to meet the needs of
disadvantaged African American youths by placing an
emphasis on the accomplishments and importance of Africans
and African Americans throughout history.

Charles Hamilton Houston's (1895-1950) integrationist/desegregationist or reformist philosophy
was concerned with the attainment of high-quality
education through the reduction of racial isolation and
speaks directly to the emerging purposes of multicultural
education (Dunn, 1993). Like DuBois, his views were
highly political. He believed in understanding and
exploring the Constitution for solutions to the problems
of local communities to improve the conditions under which
African American and poor citizens lived. He advocated
integration as a means of equality.

Traditionally HBPCUs have taken on the task of
educating the talented and untalented (Dunn, 1993; Holmes,
1934; Smith, 1981). It is agreed that in some respects
that exclusion of African Americans from White
institutions provided a cohesion to the African American
community and is one of the primary reasons HBPCUs have
experienced the current growth and the expansion of their
student body today (Smith, 1981). Smith states, "Through
commitment and creativity of these institutions, they
developed a capacity to provide a broad range of academic experiences to challenge each category of student, to facilitate their growth and to satisfy their educational needs" (p. 5). This commitment I believe is compatible with the goals of multicultural education.

**Desegregation of Higher Education**

Chief among the demands from minorities to desegregate higher education was equal education opportunity. Funding has always been the root problem of HBPCUs. It was thought that because of shrinking state budgets and the maintenance of separate institutions, that funding given to HBPCUs would increase in proportion with White presence (Brown, October 1980). However, it has not, and equal funding is still a much sought after goal. Due to the fact that increasing numbers of young Blacks are taking advantage of opportunities offered by White institutions, HBPCUs must take steps necessary to meet this growing competition. Brown (1980) suggests that "one of the most obvious ways to meet this challenge is to recruit more White students" (p. 15). This suggestion can be seen as problematic. It is problematic as Black institutions question whether or not increased White presence could eventually lead to White administrative takeover. Incursion of the White presence was much talked about
during my years as an undergraduate at NC Central University.

Whether covert or overt, there has always been the presence of Whites on HBPCU campuses (Brown, 1980). This presence has taken a number of forms: from White founders, philanthropists, administrative officers, faculty members, agencies, organizations, and institutions. This presence has run the gamut from contributing to the nourishment and uplift of these institutions, to influence that has had contravening effects on their growth and well-being (Brown, 1980). Although much research has been done concerning the presence of Black students on traditionally White Campuses, published research regarding the presence of White students on Black campuses is only 22 years old, and only eight years old at the time of Brown's (1980) publication. NC Central University is at the forefront of this research, which can be attributed to the number of law suits by the NAACP brought against the Board of Trustees of the University of North Carolina, and the fact that the Institute on Desegregation is located on the campus of NC Central University, which is a traditionally Black institution.

**Multicultural Education**

Although many educators address additional forms of diversity, the term multicultural education is usually
associated with race and ethnicity (Sleeter, 1991).

Defining multicultural education strictly in terms of race or ethnicity artificially limits our perceptions of cultural diversity (Mungo, 1992). We have to begin thinking in broader terms. Mungo (1992) states:

> Once we begin opening our minds to the idea that cultural diversity is a broad concept including many groups within our society, not just racial and ethnic individuals, we see multicultural education as a process that includes these groups. If this diversity is seen as positive, we can adopt more meaningful approaches to students. We need, therefore, to define multicultural education in terms that will allow educators to acknowledge their role in it and to develop the skills needed to work more successfully with students. (p. 73)

The concept of multicultural education has expanded to address sexism, classism, ethnicity, age, exceptionality and many other factors in the educational process. Multicultural education has been a reform movement aimed at changing the content and processes within school, and designed to support and extend the concepts of culture, cultural pluralism, and equity in the formal school setting. Through a review of the literature it becomes clear that multicultural education means different things to different people. Tomhave (1992) has identified six approaches to multicultural education, derived from analyses by Gibson (1976), and Sleeter and Grant (1987): Acculturation/Assimilation, Bi-cultural Education/Cross-Cultural Research, Cultural Separatism, Multicultural
Education Theory, Social Reconstruction, and Cultural Understanding. Acculturation/Assimilation, is described as the first approach to multicultural education in the United States generated by mainstream society educators who targeted immigrants for enculturation or assimilation into mainstream society. It is an approach used to assimilate students of color into a school's existing cultural and social structure (Sleeter, & Grant, 1987). Cross (1993), and Haberman (1991), for example, designate multicultural education to urban settings rather than view it as a means of educating all students.

Bicultural Education/Cross-Cultural Research, is "commonly a local response to population demographics" (Tomhaye, 1992, p. 51). It places emphasis on fostering a positive self-image, enabling students to see themselves positively reflected in the curriculum. This approach attracts researchers who pursue comparisons between cultures in order to inform our understanding of human development in relation to art education.

Cultural Separatism, "fosters cultural pluralism by teaching courses about the experiences, contributions, and concerns of distinct ethnic, gender, and social class groups" (Sleeter & Grant, 1987, p. 421). Multicultural/Afrocentric education for example, is a curriculum that teaches African American culture and history to meet the needs of disadvantaged urban African
American youth and is of benefit to white students as well. This approach places emphasis on the accomplishments and importance of Africans and African Americans throughout history. Proponents of Afrocentric multicultural curriculum, Vann and Kunjufu (1993) state:

Such curriculum would embrace the perspectives of many cultures. When historical contemporary issues are examined, the viewpoints of African Americans, Native Americans, and other ethnic groups would be considered equally. This form of education is not anti-American or anti-white; it seeks to provide balance in an unbalanced education system. An Afrocentric, multicultural curriculum is not exclusive; it is inclusive. (p. 490)

In its' extreme form, cultural separatism may be defined as monoculturalism.

Multicultural Education Theory, adopts a global perspective. This approach recognizes and values cultural diversity as a fact of life, seeks to affirm that schools should reject the notion that the objective of schools should be to lessen or eliminate cultural differences, reduce discrimination against stigmatized cultural groups, works against the formation of cultural stereotypes and supports the development of a world view (Chinn & Kamp, 1982; Daniel, 1987). It takes into consideration demographic projections, and places emphasis on the unique problems of some ethnic and racial groups in American society. Ecker (1986) defines multicultural education as "participation in the artistic activity of another culture
for the purpose of understanding it on its own terms" (p. 81). These goals are related to the important goal of global education which seeks to help students develop cross-cultural competency in cultures beyond our national boundaries and to acquire the insights needed to recognize that all people have highly interconnected fates. Citizens who have an understanding and empathy for the cultures within their own society are probably more likely to function effectively in cultures outside of their nation than citizens who do not have this knowledge. In practice, according to Tomhave (1992), this comprehensive approach is not practical since it does not provide teachers with the information they need in order to make curricular decisions.

Social reconstruction, is an approach used to promote cultural pluralism and social equality in education for all students by reforming school structure and content to reflect diversity. The approach includes school staffing patterns that reflect the diversity within the United States, and delivery of unbiased curricula that is appropriate and relevant for students, and is integrated rather than supplementary (Sleeter & Grant, 1987). It prepares students to challenge the status quo. "Education in art is subordinate to the goal of social change" (Tomhave, 1992, p. 53).
Cultural Understanding, according to Tomhave (1992) seems to be regarded by many as the most practical. This approach provides equality for all students and places emphasis on the contributions of women to society. It accommodates the concerns of various ethnic groups and fosters appreciation, respect, and acceptance of one's right to be different (Tomhave, 1992).

The movement toward multicultural education developed out of a need to meet the demands of a multicultural society. However, in many instances there is much confusion and disagreement among educators concerning the lack of clear goals, and strategies for its implementation (Bullard, 1992; P. Daniel & V. Daniel, 1979). More specifically, this confusion and disagreement is over what besides racial and ethnic groups should be included under the umbrella of multiculturalism. Who is it for, and what it is supposed to accomplish? James Banks (1991) who has done much to clarify this issue asserts: "An important goal of multicultural curriculum is to help students view events, concepts, issues, and problems from diverse cultural and ethnic perspectives" (p. 3). "A major goal of multicultural education is to transform the challenges of ethnic, cultural, and racial diversity into educational and societal opportunities (Banks, 1991, p. 5). Other goals are: to increase educational equality for both genders, students from diverse ethnic groups, and
exceptional students (J. Banks & C. Banks, 1989; Sleeter & Grant, 1988) and to help students, including white mainstream students, develop the knowledge, skills, and attitudes they will need to survive and function effectively in a culturally diverse society (Banks, 1992).

**Teacher Preparation**

There are several obstacles to obtaining the goals of multicultural education. The major obstacle is definitional. Teacher preparation programs are faced with a series of counter-inquiries seeking clarification of terms (Daly & O'Dowd, 1992). The attitude of the federal government of one national culture is reflected in many educational institutions. Although the majority of institutions accredited by the National Council for Accreditation of Teacher Education (NCATE) have plans for recruitment of a multicultural faculty and a student body, the plans are inadequate because the institutions have not been successful in recruiting or retaining the diversity that is desired (Daly & O'Dowd, 1992).

Educators struggle with the question of strategies. In many institutions one of the most prevalent approaches to the delivery of multicultural content still in use is an add-on approach, which is the use of the standard curriculum with multicultural issues tacked on somewhere along the line. It has to be kept in mind that teachers
generally teach in the way that they were taught. The solution lies in the delivery of knowledge. Daly and O'Dowd (1992) go on to say:

If real change were to occur in the nation's schools, it was obvious that teacher preparation institutions would have to assume a leadership role in developing programs that would enable prospective teachers to become sensitive to issues of multicultural, nonsexist education in the classroom. In addition, those same institutions would have to provide in-service training for teachers who were in multicultural environments in order to provide them with knowledge of techniques and attitudes necessary to ensure that the diversity represented in their classrooms was preserved and enhanced. (p. 184)

In order to eliminate obstacles, there needs to be a consensus concerning the definition of multiculturalism. Institutions that prepare prospective teachers need to address critical issues associated with the inclusion of minorities as faculty members within teacher preparation programs, and with the recruitment and retention of minority students as prospective teachers. Daly and O'Dowd (1992) further suggest that institutions need to ensure infusion of multicultural content throughout the teacher education curriculum and restructure the canon of knowledge and how it is presented.

The issue of multicultural education has significant implications for preservice art teacher education. It is important since "an increasing number of teacher educators support the belief that multicultural education should not
be a part of merely one or two courses, but must be infused throughout all courses and discipline areas” (Grant, 1992, p. 18). Also, there continues to be a movement toward *Discipline Based Art Education (DBAE)*. DBAE is a concept for teaching art that involves four parent disciplines: aesthetics, studio production, art history, and art criticism. As it is commonly practiced, this concept appears to be inconsistent with the goals of multicultural education as emphasis is placed on Western art and tradition. Grant (1992) contends that DBAE fails to directly confront multicultural education and that there is a need for multicultural education to be included in its conceptualization and practice. Note that all of the approaches to multicultural education would endorse the goals of DBAE (Grant, 1992). The restructuring of programs to educate and better prepare teachers for the vast diversity of students is a must for all schools, colleges, and departments of education (Anderson, 1988; Backus, 1984; Fleming, 1981; Mills & Buckley, 1992; Mungo, 1989; Scollon, 1981). Among those involved in the education of preservice teachers, it is commonly agreed that society is changing and that teachers need to be prepared to meet the demands of a changing society. Recommendations for reform have been embraced by university deans who are left with the task of restructuring preservice teacher education programs in
order to meet the demands and expectations of a changing society. Through a review of the literature it has become clear that multicultural education means different things to different people. How then do we prepare prospective teachers to teach a diverse population of students?

The literature does not address research concerning existing preservice multicultural art teacher education programs in Black colleges and universities. To the extent that existing preservice multicultural teacher education programs at Black colleges and universities are reported in general, reports concern cooperative arrangements between traditionally Black, and traditionally White colleges and universities. Further, literature addressing multicultural preservice teacher education is concerned with conceptions of, and recommendations for, multiculturalism.

Erb and Keesbury (1992) describe a cooperative exchange program between Marietta College, a historically White institution in Ohio, and Stillman College, a historically Black institution in Alabama. Due to the lack of cultural diversity in the student body at Marietta College and in the surrounding public school field sites, the education department at Marietta is concerned with providing an effective multicultural experience for preservice teachers. They coordinated a week long immersion program for faculty and preservice teachers at Stillman to provide
experiences in culturally, racially, and socioeconomically diverse classrooms. Marietta students were immersed in the daily campus life of the Stillman students, and spent the week observing and interacting with public school students and teachers in a local school district. Evening discussion sessions with students and faculty from both colleges and area public school personnel enabled students to discuss and reflect upon their daily experiences in the classroom. The goal was to foster acceptance and appreciation of diverse cultures and insure that their students possess the skills and attitudes to adapt their teaching to diverse learners. Long range goals are to lengthen the amount of time the groups are able to spend in this experience and explore the possibility for a faculty exchange between the two institutions.

Mills (1984) describes a cooperative arrangement between two public post secondary institutions in the same geographic area. Historically Black Grambling State, and historically White Louisiana Technical Universities entered into a cooperative arrangement for the training of prospective teachers during the student teaching experience. Seminars were taught by directors of student teaching from both institutions during the student teaching period for instruction and counseling. Multicultural education was selected as the content focus for the seminars. Students were able to act as resources
to one another in developing cross-cultural knowledge and skill and to interact with a culturally diverse group. This cooperative arrangement enabled the two institutions to combine and reorganize existing resources and achieve cross-cultural understanding among those involved in the effort.

Peek (1985) describes a successful field-based experience at Mercer University, Macon GA. In September of 1974, Mercer University began a program in which teacher education students were given the option of selecting a traditional program, which required only one nine-week quarter of full-time student teaching, or a field-based program requiring three quarters of experience in elementary classrooms with multicultural populations prior to their traditional student teaching quarter. The program resulted from an inner-city school's report that a recent Mercer graduate in elementary education had quit her position after only three weeks because she lacked the experience to cope with students whose background was different from her own. The program provides practical experience beginning in the junior year through observations in public school classrooms while the student is enrolled in a foundations of education course. Students work directly with children in the second quarter of the junior year. They work on creative methods of integrating and presenting subject matter in content
areas. During their final year's field experiences, seniors attend an intensive two-week workshop, and work with two different grade levels in two distinct school populations prior to their student teaching. This program is still in place.

In May 1977, the National Council for Accreditation of Teacher Education (NCATE) Standards for the Accreditation of Teacher Education were revised to include reference to multicultural education. One Standard reads: "The institution gives evidence of planning for multicultural education in its teacher education curricula including both the general and professional studies components" (p. 4). The new standards required that provisions for multicultural education be evident in undergraduate and graduate programs in order to receive full accreditation. These standards went into effect January 1, 1979. The February 1992 NCATE Standards, Procedures, and Policies for the Accreditation of Professional Education Units, make further references to multicultural education:

(21) The professional studies component(s) for the preparation of teachers provides knowledge about and appropriate skills in learning theory, educational goals and objectives, cultural influences on learning, curriculum planning and design, instructional techniques.... Courses and experiences ensure the development of classroom and time management, effective communication, knowledge of different learning styles, teaching strategies, and assessment techniques.
(22) The unit provides for study and experiences that help education students understand and apply
appropriate strategies for individual learning needs, especially for culturally diverse and exceptional populations.
(23) The curriculum for professional studies component(s) incorporates multicultural perspectives.
(27) Education students participate in field-based and/or clinical experiences with culturally diverse and exceptional populations. (pp. 50-51)

During the fall of 1977, the American Association of Colleges for Teacher Education (AACTE), Commission on Multicultural Education, conducted a "Survey of Multicultural Education in Teacher Education", which resulted in a Directory of Multicultural Education Programs in U.S. Teacher Education Institutions (1978). The survey collected and analyzed data on existing conditions in the areas of curricula, faculty, students, management, and research and development in order to help teacher education institutions plan for and implement NCATE standards. The information included in this directory was based on the responses of 387 institutions that returned the survey. A list of institutions with courses, a major, minor, or departments in multicultural education and/or bilingual education was compiled. As a result of this survey, the publication of three future documents relating to multicultural teacher education were planned.

One of the publications that resulted from the survey was, Multicultural Education in American Teacher Education: The State of the Scene; Issues of

This publication reported specific information gathered from the survey concerning the state of multicultural preservice teacher education. Of the responding institutions, 78.8 percent indicated that they had, as part of their education programs, activities that are supportive of the multicultural education concept as described in the NCATE Standards. 68 percent of the institutions indicated that they offer courses in women's studies and 43.9 percent indicated that they provide inservice programs in multicultural/bilingual education in cooperation with local education agencies or teacher centers. 76.4 percent offer courses with a component in multicultural education of a specific multicultural focus at the undergraduate level. Gollnick (1978) reported that institutions with provisions were more likely to:

1. "foster the concept of multicultural/bilingual education among faculty members through professional association meetings, seminars or symposiums and cross-cultural field experiences" (p. 135).

2. "provide inservice training for the faculty as a means of fostering the concept of multicultural education" (p. 135).

3. have a higher percentage of minority faculty members than institutions without provisions.

4. have a higher percentage of minority students (11.71 percent compared to 10.30 percent at institutions without provisions).

5. be public institutions, which were more likely to offer courses or have departments/divisions in both ethnic studies and women's studies; more likely to have resources for multicultural/bilingual education; and more likely to engage in research activities related to
multicultural/bilingual education as master thesis, doctoral dissertations, faculty projects and sponsored research.

6. be located in the western region of the United States, and offer courses in women's studies and inservice programs in multicultural/bilingual education. Institutions in the southeast were least likely to have such provisions.

7. be located in large urban areas of over 500,000.

There were no significant differences in the way the concept of multicultural or bilingual education was fostered among faculty members, or in the way programs were developed or controlled. Institutions in the small town and rural areas were least likely to have any provisions for activities and experiences related to multicultural education. Institutions in urban areas of 50,000 to 499,000 and small towns of 2,500 to 49,999 were more likely to address multicultural education as the major emphasis in courses than institutions in rural areas under 2,500; which were least likely to use this approach.

Gollnick, Osyande, and Levy (1980), surveyed 25 colleges and universities in an attempt to determine the manner in which the multicultural course work is presented. The results of the survey revealed that the course work is commonly structured in one of three ways. The subject matter is either organized and presented as a single course required of all certification candidates, structured as components of existing courses, or achieved through a list of approved courses from which candidates
must select one or two to satisfy the requirement. Almost one-fourth (23.8 percent) require that preservice teachers complete at least one course related to specific U.S. ethnic groups prior to the completion of their degree program. It was found that students often satisfy the requirement by taking courses dealing with their own particular ethnic or social group.

Preparing teacher candidates to work with culturally diverse student populations, is a multi-step endeavor (Mungo, 1992). Prospective teachers need to be knowledgeable about ethnic groups and aware of their own cultural and ethnic heritage, racial attitudes and behavior. Such knowledge would enable them to not only confront, but also be consistently aware of their own cultural and social biases. Approaches to multicultural preservice teacher preparation must be comprehensive and holistic and include much more than a single course on multicultural education (Garibaldi, 1992; Olstad, Foster, and Wyman, 1980), or a week long immersion program. Education departments need to provide on-campus instruction, significant and realistic pre-clinical experiences, and appropriate student teaching sites. "In addition we need a consensus on how to develop a coordinated program of teacher preparation" (Mungo, 1992, p. 73). In order for the objectives of multicultural education to be realized, there must be institutional
commitment from the top executive level to insure ethnic and cultural diversity (Harris, 1988).

**The Minority Teacher Shortage**

Black teachers are fast disappearing from the profession. At the same time, a growing number of White students are going into teaching from both predominantly White and Black teacher education programs (Mills & Buckley, 1992; Mungo, 1989; Burstein & Cabello, 1989). If demographics are an accurate indication of who will attend the nation's colleges and universities by the year 2000, barring a national catastrophe, post secondary institutions must be restructured in order to meet the needs of the different kinds of people who will work in and be served by them. Mills & Buckley (1992) state:

... the restructuring of teacher education programs in schools, colleges, and departments of teacher education, especially those at predominantly black institutions, must reflect a sensitivity to cross-cultural understanding, cultural pluralism in the treatment of white minorities, and the preparation of white teachers for a multicultural society. In order to achieve this sensitivity, white teacher candidates must be taught to learn in culturally different environments as preprofessionals and to teach in culturally diverse classrooms as professionals - issues seldom addressed by educators. (p. 135)

The common myth is that White culture, because of the groups dominance historically need not be analyzed. "The lack of cross-cultural knowledge and the presence of ethnocentric attitudes which lead to acts of prejudice
and racism when left unchallenged, can sabotage the academic accomplishments of all ethnic groups including Blacks" (Mills and Buckley, 1992, p. 136).

Savage (1990) addresses one of the most critical problems, one that is relevant to the multicultural movement. This problem is the minority teacher shortage. If current trends continue, "the nation's largely minority student population will be taught almost exclusively by non-minority teachers" (Savage, 1990, p. 26). Savage goes on to address factors that contribute to the decline of minority teachers, and what primary, secondary, college and university faculty, and particularly teacher educators, must do to reverse the impact of these factors that negatively impact the minority teacher shortage. He states:

They must not only learn about the negative impact which curricular decisions such as tracking have upon poor and minority students but they must truly understand the long term consequences of such practices on the pool of minority teachers. In addition to receiving classroom instruction, related field or clinical experiences should expose prospective teachers to the importance of minority role models. As education professors - most of whom are white - impart these facts and values, they must also send a message that being a minority is not a prerequisite to being concerned about this issue or bearing responsibility for addressing it. (p. 30)

One solution Savage (1990) suggests for addressing the minority teacher shortage outside the classroom is the recruitment of minority teachers. He follows this
suggestion with examples of strategies to enhance minority enrollment through implementation of minority recruitment activities. Suggested activities include keeping statistics on: minority student enrollment, the effectiveness of recruiting activities and programs, and the number and reasons for nonadmission. Finally, Savage suggests networking by faculty at predominantly White colleges with persons working in historically Black colleges or pursuing scholarship in minority related areas in order to enhance their own classroom teaching.

Suggestions made by Daly & O'Dowd (1992), and Savage (1990) pertaining to preservice teacher education do not address issues unique to HBPCUs, however they do have bearing on my research.

The decline in the number of African American teachers is the result of multiple occurrences over a relatively brief period of time (Michael-Bandele, 1993). Partly due to reactions by school boards to the Supreme Court's ruling in Brown v. Board of Education in 1954, increased career opportunities for people of color, the questionable attractiveness of teaching, tracking practices in elementary and secondary schools, minority enrollment in colleges and universities, declining financial aid, and the negative impact of screening practices used for teacher education reform, these factors have all contributed to the decreasing number of Blacks choosing
teaching as a career. While these critical factors are not exhaustive, they represent some of the most pervasive and pressing factors that continue to fuel the decline. Hawkins (1992) states:

Many observers, including educators and local and state government officials are quick to list reasons why Blacks are not going into teaching: The field does not offer enough jobs. But the reasons go far deeper. No one is communicating the importance of teaching as a career choice to Black students. Black students are not exposed to positive faculty role models. How can we expect Black students to have an interest in teaching if they are not exposed to the importance of the faculty role, if they have no concept of professional salaries and job responsibilities in teaching, if their educational experiences have been more negative than positive? (p. 80)

Blacks and other racial minority professionals in the schools serve as role models for minority children. They reinforce the viability of education as an accessible career path.

According to Rambert (1989), fewer students, Black or White, are choosing to major in education, but the decline in the number of teacher education graduates in historically Black colleges and universities (HBCUs), institutions founded for Black students (Rambert, 1989), is more notable. HBCUs have traditionally produced the majority of non-white teachers in this country. Although they represent less than eight percent of the nation's teacher education programs, they have been responsible for producing between two-thirds and three-fourths of all
Black teachers in the United States (Anderson, 1989). This shortage of minority teachers is occurring at a time when data show that the population of minority school-aged children is on a steady increase (Savage, 1990; Thompson, 1990). Further, this phenomenon means that many of these children will have less of an opportunity to interact with adults with whom they can identify, and has received considerable attention from educational researchers, foundations, and associations (Fuller, 1992; Thompson, 1990).

According to the American Association of Colleges for Teacher Education (AACTE) (1988), African American teachers make up about 6.9 percent of the total teacher population, whereas African American students represent about 16.2 percent of the total public school population (NEA, 1987). By the year 2000 Blacks will represent about 3 percent of the teaching force, a significant decline from a high of 12 percent achieved between 1975 and 1983 ("Future of Minority Teachers Threatened," 1985). Also by the year 2000, public school students traditionally identified as minority will be in the majority (Bell & Dudley, 1991; Hunter-Boykin, 1992). This reversal in student population is occurring because the percentage of White families with school-age children has decreased, while the percentage of Black and Hispanic families with school age children has increased (Carnegie Forum on
Education and the Economy, 1986). Additionally, Blacks are staying in school longer and graduating at higher rates than ever before (Thompson, 1990). In 1986, 93 percent of Black 16 and 17 year olds remained in school compared with 92 percent of their White counterparts (National Center for Educational Statistics, 1988, Table 7). Approximately 85 percent of Black students complete high school over an extended period of time (Stern & Chandler, 1988). "As the minority teacher work force decreases, role modeling that might encourage minority students to enter education and the perceived importance of academic achievement to minority children also decreases" (Savage, 1990, p. 27). Thompson (1990) states: Providing viable, positive role models in sufficient quantity is also a growing problem for the black family. In many black communities, particularly those in urban settings, the black professional has vanished -- replaced by drug pushers, addicts, pimps, prostitutes, and gang members. Because of this void, and out of desperation, the black community looks even more to the schools and black teachers to provide children positive direction and inspiration. (pp. 35-36)

Further understanding of the reasons for the decline in the supply of Black teachers can be facilitated by reviewing the effects of the 1954 Supreme Court decision, Brown v. Topeka Board of Education. The period following the Brown decision witnessed a deterioration of the status of teaching and, with it, Black participation in teaching careers. As Black public schools were closed for the
purpose of integration, Black teachers, regardless of their previous experience, were increasingly relieved of their teaching responsibilities and assigned to jobs for which they were not trained (Ethridge, 1979; Hunter-Boykin, 1992; Waters, 1989). In North Carolina, 128 out of 131 White school superintendents believed that it would be "impracticable to use Negro teachers" in schools under their jurisdiction (Rosenthal, 1957). Officials for the state of South Carolina threatened to abandon the public school system rather than integrate its schools, and made it known that they would not be partial to the idea of Black teachers working in White schools (Haney, 1978). Despite the prospect of losing their jobs with the enforcement of the Brown decision, many Black educators supported it, feeling it inconsistent with their obligations as good citizens to advocate voluntary segregation (Haney, 1978; Rosenthal, 1957).

During the first few years after the Brown decision, there was a proliferation of discriminatory practices to remove Black educators from the classroom and thus reduce or eliminate their role in the education of Black and White children (Futrell, 1986; Haney, 1978). According to Ethridge (1979), in the years between the 1954 decision and 1970, over 35,000 Black teachers were dismissed or displaced in the 17 southern and border states (Alabama, Arkansas, Delaware, Florida, Georgia, Kentucky, Louisiana,
Maryland, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, West Virginia) where segregation previously had been rampant. Closing Black schools for school consolidation became the national trend. Administrators took the position that Black teachers had been employed to teach in specific schools and that they had no employment rights elsewhere in the district. Some were demoted or given lower paying jobs, in lieu of their displacement. Principals of Black schools, for example, were usually reassigned as assistants to White principals or supervisors in the central office, or shifted to a job which required less experience, lower certification requirements and less responsibility than a principalship (Smith & Dziuban, 1977); Black classroom teachers were made librarians in White schools or, in some cases fired outright. Because the national focus was on student desegregation, the dismissals did not attract widespread attention (Haney 1978). Many Black teachers and principals took their cases to court, but in the absence of legal precedents for Black educators, the courts failed to take action (Bosma, 1980; Futrell, 1986).

After ten years of massive resistance, evasion, and other practices to avoid the enforcement of the 1954 decision, the Civil Rights Act of 1964 and the Elementary and Secondary Education Act of 1965 finally brought
desegregation to the South through the threat of withholding Federal educational funds from states which did not integrate. A decision had to be made by school officials as to whether these classrooms would be controlled by Black or White teachers (Haney, 1978). In 1965, attention was brought to Black teacher displacement in the seventeen states originally subject to the Brown decision when the National Education Association (NEA) convened a gathering of concerned agency and organization officials. Further attention was gained from the 1965 Report of the Task Force on Teacher Displacement in Seventeen States, coordinated by Sam Ethridge, which documented the unfair and discriminatory patterns of dismissals based on data collected by an NEA task force and the Southern Education Reporting Services, (Ethridge, 1979). Following the task force report, the NEA and the Virginia Teachers Association in 1966 won a favorable ruling in Franklin v. Giles County on behalf of several Black teachers who lost their jobs because of displacement (Futrell, 1986). In subsequent years other cases were filed across the South by the NEA, the Justice Department, and the NAACP Legal Defense Fund. After nearly two years of negotiations between the NEA and the Office for Civil Rights, a new policy on "Nondiscrimination in Elementary and Secondary School Staffing Practices" was distributed on January 14, 1971, as a memorandum from the director of
the HEW Office for Civil Rights. The policy provided the first effective tool for handling employment problems in desegregation under Title VI of the Civil Rights Act of 1964 (poverty aid), and marked the first time that federal policy referred directly to the maintenance of racial or ethnic composition of school faculties (Futrell, 1986). Following the passage of the Emergency School Aid Act (ESAA) in 1972, regulations went even further in requiring the retention of all minority teachers (Bosma, 1980). Additionally, the NEA documented the fact that the fear of not being able to secure employment in desegregated schools forced thousands of Black graduates of southern colleges and universities into professions other than teaching (Haney, 1978).

The primary reason cited for the decline in the number of African American teachers and teacher education students is the increased use of standardized tests for screening and evaluation purposes (Dilworth, 1986; Futrell, 1986; George, 1985; Hackley, 1985, 1986; Mercer, 1984; Morehead, 1986; J. Page & F. Page, 1991; Rambert, 1989; Witty, 1986). Although the ability of any test of cognitive knowledge to appraise teaching performance has not been determined, they continue to be used as the gatekeeper to the teaching profession throughout the nation (Michael-Bandele, 1993). For reasons that have not been well explored, differences in precollege educational
programs and opportunities, differences in teacher preparation programs, test bias, differences in test-taking skills, Black teacher candidates score consistently below White candidates on virtually all standardized tests (Kirby & Hudson, 1993). As a result, they are disproportionately excluded from teacher preparation programs and teacher licensure.

Prior to the Brown decision of 1954, the National Teacher Examination (NTE), dubbed the "Negro Teacher Eliminator" by some African American educators for its low pass rate among Black teacher candidates (Hawkins, 1993), had gained widespread acceptance in the south. Futrell, (1986) states:

The logic at the time, however, was not to utilize the NTE as a tool to dismiss black teachers; they were needed to teach in segregated schools. Instead, because black teachers were winning equal-salary cases, scores on the test were used to determine the type of teaching certificate awarded, salary level, and employment status. But in the post-Brown period, the logic of NTE usage changed dramatically. Cutoff scores for certification were set to levels that maximized differences between white and black performance and "objectively" justified widespread black dismissals. (p. 403)

According to Haney (1978), scores on the NTE were interpreted differently for Black and White teachers. The NEA established the standard that the NTE is inappropriate for use with in-service teachers by winning a number of cases on NTE use for Black teacher displacement. However,
favorable rulings in cases brought by the Justice Department and the NEA in North Carolina and South Carolina, were set aside in a ruling by a three judge court in 1971, a verdict that was upheld by the Supreme Court in 1978 (Futrell, 1986).

The teacher education reform movement which began in the late 1970s, called for changes in teacher selection and preparation. This movement has had a profoundly negative impact on minorities, causing disproportionate numbers of prospective teachers of color to be screened from the teaching profession through competency tests (Smith, 1987). The competency movement has evolved into an elaborate practice that includes testing for admission to teacher education programs, and in many states, teacher certification, and classroom effectiveness. Many states, particularly in the South, made testing an integral part of their educational reform movements (Anrig, et al., 1987). "By 1991, 28 states had instituted a general knowledge test in addition to the ACT/SAT as part of teacher education program admissions, and over 40 states were using or planned to use teacher certification tests" (Kirby & Hudson, 1993; p. 182). Walter Mercer (1980), considers this practice racially exclusionary and elitist since tests are not normed using test subjects in the south where the majority of Black teachers come from.
According to Hawkins (1993), the NTE is being replaced in many states by the *Praxis Series: Professional Assessments for Beginning Teachers*, which was scheduled to be phased in over the 1993–94 academic year. "The Praxis Series assessments provide measures of academic achievements and proficiencies for students entering or completing college or provisional teacher preparation programs and for individuals in professional areas" (Educational Testing Service, 1993, p. 4). It is a three part assessment, administered in the sophomore year and at the end of the college experience or in the last year of teaching, which focuses on portfolios and classroom style. Officials at the Educational Testing Service (ETS), which created the test, claim it to be more culturally sensitive than its predecessor (Hawkins, 1992).

According to the Southern Education Foundation (1986), fewer than one in four minorities qualify for certification based on their NTE scores. Documentation that reflects teacher testing activity in 19 states estimates that such examinations have eliminated some 37,717 prospective candidates and teachers of color (Michael-Bandele, 1993). This estimate includes 21,515 African Americans; 10,142 Hispanics; 1,626 Asians; and 716 Native Americans (Michael-Bandele, 1993). The passing rates for White graduates range from 62% to 90% and 10% to 70% for Black graduates (Smith, 1987). Given such
disparities between the passing rate of Whites and Blacks, it is reasonable to suspect that many African Americans interested in the profession are deterred as a result of the failure rate.

Another factor contributing to the dwindling supply of Blacks going into teaching is the practice of tracking which places students in ability groups by test scores. In high schools, tracking designates the curriculum according to several fixed areas or tracks, such as college preparatory, vocational, general, etc. (Tanner, 1965). The counselors' or teachers' judgment about the social character of the student and whether or not the student is college material, are a primary source of student evaluations leading to track assignment, and has a vital influence on the life career as well as later school career of a student. A 1989 study by Southeastern Educational Improvement Lab revealed that few parents clearly understand tracking and its effects on their children. Additionally, it was found that many of the parents did not appear to understand that the courses that are acceptable for high school credit were not necessarily adequate for college admission, or to prepare students to do college work (Savage, 1989).

As minorities enter junior high and high school, they are over represented in special education classes, and vocational or general tracks, and under represented in
college preparatory or advanced placement courses (Smith & Dziuban, 1977; Rosenbaum, 1976). According to Crain and Mahard (1978), the lower the proportion of Black teachers in secondary schools, the lower the grades of Black students and the lower their college attendance rates.

Holmes, (1988) writes:

Prior to 1954, the majority of Black children were taught by Black teachers. Since 1954, more Black children than ever before have been taught by White teachers. It is during this period that problems of self-esteem, decreasing aspirations, ability groupings and tracking, assignments to educable mentally retarded classes and other evidence of systemic victimization of Black youngsters has developed." (p. 17)

Black students are consistently dissuaded from attending four year colleges. Academic counselors participate in a form of institutional racism by systematically directing Black students into vocational curricular offerings, or subtly reducing these students' academic and vocational aspirations by limiting or denying access to stimulating and appropriate curriculum. Sorting students into tracks severely limits the educational and occupational futures of low-income, African American, and Latino students, perpetuates stereotypes of minority students as being less intelligent than White ones, constrains opportunities for meaningful interracial contact, and reduces self-concept, academic achievement and intellectual stimulation for those placed in lower ability groups (Smith and Dziuban, 1977; Wheelock, 1992).
Understanding the effects of tracking is critical to an understanding of the decline in the number of teachers, and brings up the issue of inequitable education. Michael-Bandele states:

In many instances inequity may be identified as a primary reason for the "clog" when it produces, over and over again, students of color who are not academically prepared and sufficiently motivated to attend 4-year colleges..... Fewer college bound students of color will inevitably yield fewer teachers of color. Any effective strategies designed to reverse the trend of the declining number of teachers of color will need to consider the far-reaching effects of substandard education on the academic preparation of students of color, and the probability of negative stereotyping - spoken and unspoken - which limits their access to higher education in general and to teacher education specifically. (p. 8).

Despite the increase in minority high school graduation rates, minorities consistently perform behind non-minorities on achievement tests throughout their schooling (Graham, 1987). In 1980, only 32% of Black high school students were enrolled in the college prep track of their high schools (Baratz, 1986)". Hackley (1985), states:

The ability to perform well on standardized academic achievement examinations, to make satisfactory progress in college, and to achieve a qualifying score on "follow-on" examinations such as the NTE is related for the most part to quality education in public schools in a core of courses that include the five "basics" - reading, mathematics, language arts, social studies, and science - as well as literature, history, philosophy, foreign language, and fine arts - the education on which we supposedly focus from kindergarten through the sophomore year in college. (p. 17-18)
Tracking practices exacerbate the minority teacher shortage by under preparing poor and minority youths to succeed in college, thereby eliminating potential minority teachers (Arnez, 1978; Kunjufu, 1985; Morgan, 1980; Savage, 1990).

The declining college enrollment of African American students also contributes to the dwindling pool of prospective minority teachers (Foster, 1989; Posey & Sullivan, 1990). This manifestation may be attributed to a lack of quality education offered to minority and poor children in primary and secondary school which effectively precludes the potential for college graduates, and therefore future teachers before students even graduate from high school, causing many to drop out of the education pipeline much faster than other children (Michael-Bandele, 1993; Task Force on Teaching as a Profession, 1986). There are simply not enough minority students graduating from college to meet the growing need for minority teachers. Between 1976 and 1985, the number of baccalaureate degrees awarded to Blacks declined by more than nine percent (Brown, 1987). In 1976, Blacks received nearly seven percent of the baccalaureate degrees, by 1985, the number declined to less than six percent (Brown, 1987).

Thompson (1990) urges that this country make an effort to strengthen historically Black public colleges and
universities (HBPCUs) effort to educate promising economically disadvantaged students. Research disclosed that Black students fare much better on HBPCU campuses than on White campuses. That is, relative to Black students on Black campuses, Black students on White campuses have lower persistence rates (more drop out the freshman and the senior years), lower academic achievement levels, less likelihood of enrolling in advanced degree programs, poorer overall psychological adjustment, and lower post-graduation attainments and earnings (Allen, Epp, and Haniff 1991). "Potential graduates in teacher education programs at White institutions have frequently been alienated, discouraged, and abandoned, leading to dropping out of college and delayed completion of college" (Posey & Sullivan, 1990, p. 13). In 1984-85, 37.3 percent of baccalaureate degrees received by Blacks in the United States were conferred by HBPCUs (American Council on Education, 1987). In 1980-81, Black degree granting institutions enrolled 28 percent of all Black undergraduates, but produced nearly 50 percent of the Black teaching candidates (Baratz, 1986). This makes HBPCUs a vital source and critical factor in the continued production of Black teachers.

Further, decreasing financial aid has discouraged many minorities from even applying to college because of the possibility of having a large debt. Students are
financially strained and find it difficult to obtain financial assistance. In a study conducted by J. Page and F. Page (1991), concerning the teaching profession as perceived by African Americans, teachers cited low socio-economic status of families and reduced financial aid as obstacles. African American students often go into professions which have programs that finance their education.

One of the most common reasons cited for the decline in the number of African Americans choosing teaching as a career is the increasing array of alternative white collar occupations available to minorities since the passage and enforcement of anti-discrimination laws (Foster, 1989; Michael-Bandele, 1993; Rambert, 1989). "During the 1960s and '70s, as the effects of the civil rights movement, the women's movement, affirmative action, and the prospect of equal rights took hold, people of color began to move into other occupations previously unavailable to them" (Michael-Bandele, 1993). Some HBCUs reacted by shifting their focus from teacher education to other areas, such as science and business. Black students at HBCUs began to earn degrees in other fields. This shift was underscored by modest teacher salaries and the declining status associated with the profession. Michael-Bandele (1993) states:
"The profession that had once been an important seat of power and influence in the African American community lost its appeal. Teaching as a higher education focus became stereotypically reserved for those college graduates who were less likely to meet the academic rigors of other more highly respected professions. (p.5)

Teachers and college graduates were encouraged to explore careers in other fields that garnered more prestige. According to a 1990 AACTE survey, low salaries are one of the leading reasons why people of color do not consider teaching as a career (Dilworth, 1990).

Teaching, has lost its appeal for many talented African Americans (Hunter-Boykin, 1992). Many no longer view teaching as a vehicle for advancing from low to middle class status. Moreover, teachers themselves consistently steer and advise their own children and their students away from teaching as a career choice (Hunter-Boykin, 1992). Surveys of African American parents, educators, high school, and college students reveal that a majority of those surveyed do not view the teaching profession as a good career opportunity for today's young people (J. Page & F. Page, 1991; Savage, 1989). Reasons cited were related to working conditions. The majority expressed distaste for the profession because of low pay, a lot of extra work, few rewards, and student behavioral problems. "In general, teachers are seen as being continually under siege by out-of control students who do not care about
school and give everyone a hard time" (Savage, 1989, p. 21). Additionally, there is concern about the consistent assignment of African American teachers to low level classes and/or classes with behavior problems (J. Page & F. Page, 1991).

The recruitment and retention of well qualified and academically able African American teachers is one of the critical educational issues of the 1990's. Haberman (1989), notes that in the past decade, several recruitment strategies have been developed to entice more minorities into teaching. Strategies include forgiveness loans or scholarships, mentoring programs, training in test taking, mass media advertising, and peer and professional contact with minority students while they are still in K-12 schools. These efforts, according to Haberman (1989), have yielded few returns. Minority recruitment has proved so unyielding in large part because people select themselves into teacher education programs. They make that choice primarily on the basis of their own school experiences, which have shaped their perceptions of what teachers are and what they do. Self-selection into teaching on the part of any group from the nation's urban schools is likely to be problematic since urban schools tend to under educate substantial numbers of Black and Hispanic youths, so that they never attend college (Haberman, 1989). Future Black teachers tend to come from
rural areas or small towns, often from the south, and attend historically Black colleges (Haberman, 1989; Hawkins, 1992).

According to Conciatore (1990), research conducted at Stanford University to study alternative ways to fill the Black teacher shortage, proposes to restructure teacher education programs to ensure that all teachers are trained effectively to teach minority students. Conciatore, (1990) quotes Dr. Earline Simms (1990), dean of education at South Carolina State College as stating the following:

I disagree with it altogether, that you train others to be equally effective. The experience of being a Black person in the U.S. is something you simply cannot provide for White teachers, or Chicano teachers. We have to do something to turn the tide and increase the number of Black teachers. At the same time, it is important to provide all teachers with training in diversity. (p. 9)

Training and retraining White teachers to teach minority students is an inappropriate solution since it does nothing to end the current and pressing problem of the shortage of minority teachers (Conciatore, 1990; Hawkins, 1992). Rambert (1989) states:

In the long term, the most desirable strategy would be to increase the size of the total pool of Black college students. Assuming that the proportion of students who elect an education major does not drop drastically, this would increase the number of Black teachers. (p. 4)

The following is a summary of strategies and recommendations from recent literature for encouraging
greater minority representation in teacher education programs.

1. Start early.
   - Recruitment efforts should start at least as early as the seventh grade.

2. Improve the quality of instruction at the K-12 level, in order to yield a greater pool of college bound students of color and hence, an increased number of potential teacher education students.
   - Assist students in selecting the appropriate courses to earn college preparatory credits.

3. Access computer data bases for student records.

4. Direct recruitment strategies to:
   - formerly enlisted military personnel. This group includes a large number of people of color who are often undecided about their career choice.
   - college graduates from folding businesses/downsizing corporations.
   - college students who have not declared their major course of study.
   - paraprofessionals and teacher aids who are college graduates.
   - the community college population.

5. Expand the pool of potential applicants to include high school graduates of several years past who did not go to college but who were identified as academically able
by teachers and peers. Also include housewives who want to enter the job market, and mid-career adults who want job changes.

6. Recruitment efforts tailored to the under prepared, high potential student should include explanations of available academic support, personalized instruction, and peer-buddy systems.

7. Students should be especially recruited for targeted fields where there are shortages and projected shortages of teachers.

8. Follow up on leads.
   - By telephone since academically able students receive far more recruitment letters than they care to read.
   - Face-to-face contact is the most effective way to attract an academically able student who have not expressed interest in teaching as a career.
   - Follow-up contacts, similar to those made by football and basketball coaches, are effective with students who express a slight interest in teaching, but who are considering other fields.

9. Recruitment efforts tailored to academically able students should include quick responses to inquiries and early involvement of alumni in making personal follow-up calls.

10. Involve parents.
    - Conduct workshops for parents to help them become more
knowledgeable about testing, tracking, high school graduation requirements, college entrance requirements, and financial aid.

- Provide parents with accurate information regarding the salaries, responsibilities, opportunities for advancement, and varied options in education careers.

11. Collect and distribute information regarding state, local, and school policies; requirements; and common practices affecting academic success and opportunities for college enrollment.

12. Use minority and mass media.

13. Provide generous financial assistance.

- College and universities should establish scholarship programs with local school districts, designed to attract Black students into teaching.
- The federal government should implement national scholarship programs and a loan forgiveness program for Black students entering and completing teacher education programs.
- States must start scholarship programs at the secondary and postsecondary levels, for outstanding Black students who are preparing for a career in teaching.

14. Offer experimental programs such as alternative certification.

15. Use alternative admission criteria.
16. Provide academic and psychological support.
   - Use peer-buddy systems.
   - Use enthusiastic mentors for new students involving faculty members and upper level Black students.
   - Discuss obstacles and how to cope with them.
   - Provide training on how to take tests.

17. Provide flexible scheduling.

18. Survey minority students.
   - Ask students specifically about their career goals in order to help them make direct connections between their interests, skills, and abilities, subsequent course selections, and school/community activities.

19. Create a consortia to reduce the costs of contacting students and developing materials.

20. Make increasing the number of teachers of color part of the National education agenda as a matter of policy.

In addition to the above recommendations Historically White institutions should:

1. Model the behaviors and procedures essential to reversing the decline in the number of teachers of color in their own practices and organizational make-up.
2. Provide training on how to teach diverse populations.
3. Involve minority faculty members in the processes of admissions and recruitment.

Hawkins (1992), suggests that HBCUs take a prominent role, by becoming immediately involved in the teacher
education reform movement, and any restructuring of education in order to ensure that Blacks are not shut out of the field of teaching. Further, HBCUs must take a greater stance to ensure all teacher competency tests are free of bias, and normed using a racially diverse group.

Witty (1986) states:

To ensure a continued viable presence of Black teachers for the nation's elementary and secondary schools, Black colleges and universities must refocus their curricula and methods such that their graduates can pass the teacher-competency tests as well as successfully complete the internship/assessment programs. Toward this end, they must understand and correct the factors that contribute to the high degree of unpreparedness that many Black high school graduates bring to college. Attention must also be given to ways to attract a larger pool of academically able students into teacher preparation programs. Efforts must be made to stem the tendency of high school counselors, teachers, parents, and community leaders to encourage all bright, Black high school students to pursue careers in the emerging fields in technology and business, or to seek entry into careers not formerly open to Blacks and women. (p. 346)

Witty goes on to express the need to improve the instructional approaches and recruitment procedures used in higher education. She asserts that the first challenge is to increase the number of academically able Black students for teacher preparation programs.

**Education and Teacher Preparation at HBCUs**

HBCUs are diverse institutions in terms of size, origination, affiliation, and approach to education
The diversity of the students and faculties, the dual academic role of including both Black and White heritage in the curriculum, and the resourcefulness of the administrators have assured Historically Black Colleges and Universities a continuing role in American higher education (Lee, 1983). HBCUs have always emphasized service to the community as evidenced by their stated goals, open admissions and minimum costs. "It was never their policy to have a student body and faculty of one race only and, where the law allowed, integrated faculties were the rule rather than the exception" (National Advisory Committee on Black Higher Education and Black Colleges and Universities, 1979, p. 11). According to Roebuck and Murty (1993), "in 1989, racially, 61 percent of the faculty members of the nations 109 historically Black colleges and universities were Black, 29 percent were White, and the remaining 10 percent were members of other racial categories" (p. 105).

Upon examination of Art Education programs at HBCUs, this diversity is evident in program requirements and course offerings. However, while existing literature addresses art teacher education, and preservice teacher education programs at historically Black colleges and universities (HBCUs) in general, no literature addresses the nature of preservice art education at HBCUs. To the extent that preservice art education is documented in
literature, the research is limited (Galbraith, 1990; Zimmerman, 1994). Moreover, African American art educators from HBCUs I spoke with had no knowledge of any research concerning preservice art education in HBCUs; however they all agreed that it was an area that has been neglected and worthy of study.

In order to understand what content would make a preservice teacher education program at a HBCU uniquely a Black college program, it is important to understand the characteristics of HBCUs and the students who matriculate there. In consideration of their clientele, HBCUs and their teacher education units, have had to be innovative in their approach to education. Lee (1983) states:

.... in spite of the fact that TBIs have been forced to imitate predominately white schools in order to be accredited and have not been encouraged to be innovative and independent by their funding sources, many have addressed educational needs from a Black perspective and been innovative leaders. (p. 10)

Innovative activities are evident in admissions practices, course work and practica, and post-graduation activities (Clark, 1987).

Frazier (1958) states:

.... the characteristics of the Negro institutions of higher education have been determined to a large extent by the type of students which they attract. The colleges suffer the initial handicap of having to draw the majority of their students from inferior schools. (p. 480)

Historically, the clientele of HBCUs has tended to be
female and from the lower socio-economic level (Carter-Williams, 1984). Many of the students may suffer from a lack of formal preparation. Few of the students are drawn from the top 10 percent of their high school graduating classes (Carter-Williams, 1984; Morris, 1979) and approximately 90 percent of them would not meet admissions standards to more selective predominantly White institutions based on their standardized test scores (Kumi & Carter-Williams, 1979). All too often, talented, committed Black students are unable to gain admission to teacher education programs because of inadequate entrance examination scores (Mercer, 1984). However, lack of choice, according to Lee (1983), seems to have little to do with the selection of HBCUs by African Americans for post-secondary study. In large part, Black students attend Black colleges and universities because these institutions offer a supportive environment. Part of this support comes from Black faculty who serve as role models, mentors, and counselors to Black students (Hawkins, 1992).

HBCUs illuminate all dimensions of the Black experience, emphasizing the development of Black consciousness and identity, Black history, racial pride, and ethnic traditions that many students find essential to their social functioning and mental health (Cobb, 1984; Lee, 1983; Roebuck & Murty, 1993). Roebuck & Murty (1993) State:
White colleges offer white ambiance and white values without the opportunity to achieve white identity. HBCUs, on the other hand, offer the chance to develop a healthy black identity; opportunities for the ordinary student; a place for the weak, the timid, and the militant; and a setting for black affirmation. (p. 11)

"Frequently, Whites and many middle-class Blacks either are unaware of this cultural necessity or ignore it" (Roebuck & Murty, 1993, p. 17). Moreover, Black institutions provide a sense of community and African American cultural awareness for the area they serve.

Black colleges do more than simply educate their students (Barthelemy, 1984). Unlike HWCU, HBCUs are united in a mission to meet the educational and emotional needs of Black Students (Roebuck & Murty, 1993). Mission statements in HBCU catalogs have always emphasized the education of Black students for service and leadership roles in the Black community, as well as success in the wider community (Barthelemy, 1984; Lee, 1983; Roebuck & Murty, 1993). This commitment is reflected in their liberal admissions practices (National Advisory Committee on Black Higher Education and Black Colleges and Universities, 1980).

HBCUs generally rely more on nontraditional measures of academic potential in evaluating prospective students. Although most require standardized achievement test scores, relatively few employ a cut-off score for student
admissions. High school grade point averages, extracurricular activities, involvement in community affairs and recommendations from high school faculty are emphasized over test scores in the admissions review process. Despite liberal admissions policies, HBCUs produce graduates who go on to excel in graduate and professional schools (National Advisory Committee on Black Higher Education and Black Colleges and Universities, 1980).

The impact of teacher education reform on HBCUs has received much attention. Teacher education curricula at HBCUs reflects a response to recommendations for this reform. This reform movement, which began in the late 1970s, called for changes in teacher selection and preparation (Hawkins, 1992). Institutions raised admission standards into teacher education programs, changed certification and grade point requirements, and began state teacher testing. According to Cruickshank (1985), between the years of 1963 and 1986, twenty-seven proposals for the reform of teacher education have been made public. These proposals lie within the following areas: (a) raising the quality of teacher recruits, (b) increasing the knowledge base of teachers, and (c) improving the stature of the teaching profession. These proposals have been brought about because of criticism of the Modal curriculum. The Modal curriculum,
as defined by the National Council for Accreditation in Teacher Education (NCATE), is made up of three main components: general education, specialty studies, and professional studies. The major criticism of the Modal curriculum in teacher education is that it fails to prepare teachers that are competent (Goodlad, 1985). Other criticisms are that the curriculum does not prepare teachers to work with impoverished youth, practicum experiences are not varied enough, teachers do not know their subjects well, and do not have the pedagogical skills required to teach subject matter (Silberman, 1970; Smith, 1969).

In 1979 the National Art Education Association (NAEA) published guidelines for teacher preparation in under the title, Standards for Art Teacher Preparation Program. The following recommendations are made by NAEA: (1) The studio component, studio art foundations - should consist of a minimum of 21 semester hours (while 30 semester hours are considered more acceptable). (2) The art history component: aesthetics, art history and criticism - should consist of a minimum of 9 semester hours in the art history component (12-15 hours are more acceptable). (3) The advanced (in-depth) work component - should consist of an additional 6-9 hours of advanced studio work and/or art appreciation. The total recommended semester hours in art foundations is 51 (39 hours in studio; 12 in history).
These standards have been adopted as the official National Council for Accreditation in Teacher Education (NCATE) standard for accreditation in teacher education.

In general, the preservice teacher education programs at HBCUs, consist of well articulated Black Studies programs within the framework of multiethnic concerns. They all have high academic standards, and a strong liberal arts core curriculum. Emphasis is placed on learning general teaching skills, and calls for the organization of preservice curriculum into the components of: general education, professional study in the disciplines undergirding pedagogy, and academic specialization. In addition to completing art department course requirements, preservice art teachers are either required to identify a studio minor, or minor in teacher education. There are also non-teaching options available grounded in educational foundations. Most HBCUs require a course, seminar, or some formal experience that sharpens the test-taking skills of students in order to pass state credentialing examinations (Clark, 1987). Course work and practica, activities include the monitoring of grade point averages; microteaching, which gives practice in the technical skills of teaching (Cruickshank, 1985); simulations, which provide opportunity to resolve significant problems associated with teaching practice through use of film media (Cruickshank, 1985); and
reflective teaching, which engages preservice students in the complete act of teaching and provides an opportunity to teach in one or more of the three domains of learning: cognitive, affective and psychomotor, and provides feedback about the learner (Cruickshank, 1985). HBCUs are diverse institutions in terms of size, origination, affiliation, and approach to education (Stent, 1984). Upon examination of the three programs to be described, this diversity is evident in program requirements and course offerings. The following is a description of preservice Art Education programs requirements for Elizabeth City State University, North Carolina Agricultural and Technical University, and Winston-Salem State University.

**Elizabeth City State University**

Students attending Elizabeth City State University (ECSU), desiring teacher certification in art will minor in education (K-12). A total of 129 to 131 semester hours are required for teacher certification in this program. The preservice art teacher education program includes:

A. General Education Core (Teaching) 44 Semester Hours

The General Education Core (GE), or liberal arts study, taken during the Freshman and Sophomore years, is a sequence of courses which builds a broad liberal arts
knowledge base in the humanities, the social and behavioral sciences, mathematics, the natural sciences, and physical education and health. There is no foreign language requirement. At this level, students take *Introduction to Teaching*, a 1 semester hour credit course, to examine their motives for teaching through early observation of teaching practices. Students are also required to take *Foundations of Education*, a 3 semester hour credit course, which surveys historical, philosophical, sociological, psychological, and curricular aspects of the foundations of American education.

All students are required to take *Learning Strategies*, a 1 semester hour credit course designed to give students both knowledge of and practice in the skills necessary for skill development in note-taking, textbook reading, study, time management, concentration, and listening.

During the Sophomore year, prospective teachers are required to take *Sophomore Seminar*, a 1 semester hour credit course designed for the prospective teaching major. Emphasis is placed on knowledge and skills which prepare students for interdisciplinary tests of communication skills and general knowledge. Experts in subject matter areas assist with class instruction. This prepares them for Core Battery I and II of the National Teachers Examination (NTE) which must be taken prior to the completion of the Sophomore year.
B. Specialty Studies 54 Semester Hours

Design I 3
Design II 3
Drawing I 3
Drawing II 3
Painting I 3
Sculpture I 3
Photography I 3
Ceramics I 3
Advanced Studio I 3
Advanced Studio II 3
Printmaking I 3

Restricted Art Electives required from the following courses: 12

Graphic Design I 3
Graphic Design II 3
Painting II 3
Sculpture II 3
Photography II 3
Ceramics II 3
Jewelry I 3
Jewelry II 3
Advanced Studio III 3
Advanced Studio IV 3
Filmmaking 3
Printmaking II 3
Interior Design 3
Fibers 3

Related Art History Courses required from the following:

9 Semester Hours

Emphasis is placed on multiculturalism through the study of world-wide art, and the contributions of African American artists in the United States.

Ancient Art 3
Medieval Art 3
Renaissance Art 3
African-American Art 3
Nineteenth Century Art 3
At the Professional Studies level, students begin their professional development which includes comprehension, observation, and reflection on theory and practice. Students are required to take Senior Seminar, a 1 semester credit hour course designed to prepare them for the Professional Knowledge Battery of the NTE. Emphasis is placed on specific professional competencies and test-taking skills. Additionally, students begin to examine many areas relevant to instruction and to analyze the planning needed to be effective in each area. Students learn to identify and demonstrate appropriate and inappropriate instructional practices through simulations and microteaching settings. The culmination is full application in the teaching practicum setting.
Admission to the program is based on criteria established by the Teacher Education Advisory Council. To be eligible for admission to the Teacher Education Program a student must:

A. Apply for admission to the Teacher Education Program (a student is not considered admitted to the Teacher Education program until written notification of admission is provided).

B. Have completed successfully four semesters of college work (60 semester hours).

C. Have taken and completed successfully:
   - GE122 - Learning Strategies
   - GE200 - Sophomore Seminar
   - EDUC 200 - Introduction to Teaching (including Early Field Experiences)
   - Aptitude Tests in Mathematics, Speech and Writing
   - Core Battery I and II tests of the NTE with acceptable scores as specified and mandated by the State Department of Public Instruction.

D. Have an overall cumulative grade-point average of 2.5 or better on a 4.0 scale.

E. Complete an Academic Profile Form.

F. Have three references on file.

G. Have completed a personal profile.

H. Complete appropriate interviews with advisor(s).

To remain in the Teacher Education Program the student must:

A. Maintain a cumulative grade-point of 2.5 or above.

B. Attend Teacher Education Majors' Seminar.

C. Meet with Advisor(s) a minimum of three times each semester.

D. Follow prescribed curriculum guides for (1) an education major and (2) the chosen second major.

E. Earn a minimum grade of "C" in each Professional Education course.

A student who fails to maintain the requirements stated above becomes inactive in the Teacher Education Program and may not continue as a Teacher Education Major until
he/she applies to and is accepted for reinstatement into the Program.

In order to qualify for student teaching a student must:

A. Be accepted in the Teacher Education Program.
B. Receive at least a "C" in all Professional Education courses.
C. Achieve senior classification.
D. Have a minimum overall cumulative grade point average of 2.50 on a scale of 4.0.
E. Complete both General Education and contributing education courses required by the curriculum of the major except student teaching and mini courses.
F. Submit Application for Student Teaching one semester prior to the student teaching semester on or before dates announced by the Office of Teacher Education.
G. Fulfill the Early Field Experience requirements.
H. Remove all deficiencies, if any, by the established deadline.
I. Complete teacher placement records.
J. If admitted to the University in the Fall of 1988 and thereafter make the North Carolina acceptable cut-off score on the Professional Knowledge test of the NTE prior to Student teaching. Students admitted before 1988 will be encouraged by advisors to successfully complete Professional Knowledge before Student Teaching. The Specialty area of the NTE should be taken during Student Teaching.
K. Complete Second Major requirements prior to Student Teaching.

The student must satisfy the following requirements to complete the Teacher Education program:

A. Complete remaining majors and professional courses, including student teaching. A grade-point average of 2.5 is required.
B. Apply for teacher certification.
C. Attend all student teaching seminars as scheduled.
D. Complete all required records.
E. Remove any academic deficiencies.
F. Interview with university supervisor(s), cooperating teacher and Director of Teacher Education.

North Carolina A&T State University

A teaching major in Art Education at North Carolina Agricultural and Technical State University, requires a minimum of 124 Semester hours. Included in the 124 hours are thirty semester hours of Art courses at the 200 level or above with grades of "C" or better.

A. General Education Core 51 Semester Hours

The General Education Core, consists of study in the liberal arts. The University offers an African American Studies Core that can be taken to satisfy General Education Core requirements. Included, is a 6 semester credit hour foreign language course requirement.

B. Specialty studies 48 Semester Hours

<table>
<thead>
<tr>
<th>Course</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basic Drawing and Composition</td>
<td>3</td>
</tr>
<tr>
<td>Lettering and Poster Design</td>
<td>3</td>
</tr>
<tr>
<td>Art Appreciation</td>
<td>2</td>
</tr>
<tr>
<td>Design I</td>
<td>3</td>
</tr>
<tr>
<td>Intro. to the History of Art</td>
<td>2</td>
</tr>
<tr>
<td>Design II</td>
<td>3</td>
</tr>
<tr>
<td>Renaissance Art</td>
<td>2</td>
</tr>
<tr>
<td>Materials and Techniques</td>
<td>3</td>
</tr>
<tr>
<td>Public School Art</td>
<td>3</td>
</tr>
<tr>
<td>Anatomy and Figure Drawing</td>
<td>3</td>
</tr>
<tr>
<td>Ceramics</td>
<td>3</td>
</tr>
<tr>
<td>General Crafts</td>
<td>3</td>
</tr>
<tr>
<td>Baroque and Rococo Art</td>
<td>3</td>
</tr>
<tr>
<td>Modern Art (European &amp; American Art 1875-present)</td>
<td>3</td>
</tr>
<tr>
<td>Introduction to Graphic Arts (printmaking processes)</td>
<td>3</td>
</tr>
</tbody>
</table>
Art Electives for Second Major Requirement 9 Semester Hours

Color Theory 3
Printing Techniques 3
Lithography and Serigraphy 3
Senior Project 3
Painting II 3

C. Professional Core 25 Semester Hours

Intro to Education 2
Philosophy and Socio Foundations of Education 3
Psychological Foundations of Edu Growth & Dev 3
Tests and Measurements 3
Principles & Curriculum of Secondary Schools 3
Methods of Teaching Art 3
Observation and Student Teaching 6
Teaching Reading in the Secondary School 3

Students are introduced to teaching as a profession during the Sophomore year through two, 2 semester credit hour courses, Intro to Education, and Philosophy and Sociological Foundations of Education. Students are given an overview of the school environment, role of the teacher, learner characteristics, and historical background of the American educational systems procedures, principles and practices, through classroom observation/participation experiences. Admission to the Teacher Education Program is based on criteria established by the Teacher Education Council. Formal admission to the program is normally at the end of the sophomore year and after the completion of general studies requirements, although teaching majors are identified at admission to
the University. To be eligible for admission the Student must have:

A. Completed application approved by academic departments of certification areas
B. Minimum cumulative 2.50 GPA (on a 4.00 scale)
C. Scores on file from the following standardized tests:
   - Scholastic Aptitude Test
   - 16 Personality Factors Interest Inventory
   - Reading Test
   - Minimum Score of 646 on NTE, Core Battery I: Communication Skills
   - Minimum Score of 646 on NTE, Core Battery II: General Knowledge Test
D. Interview by Teacher Education Panel
E. Writing Sample approved by English Department faculty

To remain in the Teacher Education Program the student must:

A. Maintain a cumulative grade-point of 2.5 or above in their subject area and in professional education.
B. Meet with Advisor(s) a minimum of two times each semester.

Students who fail to maintain academic requirements will be notified of their probationary status or dropped from the program by their respective academic departments, deans, and the Director of Teacher Education.

Admission to student teaching requires:

A. Formal admission to the Teacher Education Program.
B. An approved student teaching application form signed by the student's advisor and department chairperson.
C. Personnel data sheets which are needed for placement.

The student must satisfy the following requirements to complete the Teacher Education program:
A. Complete remaining majors and professional courses, including student teaching. A grade-point average of 2.5 is required.

B. Apply for teacher certification.

**Winston-Salem State University**

Teacher certification in Art Education at Winston-Salem State University requires a minimum of 127 semester hours. Art majors enroll in courses that place them in the *Art Education Track*. Students are required to complete a concentration in at least one studio area (9 semester hours beyond the survey or introductory studio course).

The *Art Education Track* program includes:

A. **General Education Core** 41 Semester Hours

   The General Education Core, involves liberal arts study in courses across the University curriculum, with no foreign language requirement. Included is a 1 semester hour credit *Freshman Seminar* designed to orientate freshmen and new students to the University and introduce them to various academic concentrations, requirements, extracurricular activities, etc.

B. **Major Core Requirements** 53 Semester Hours

<table>
<thead>
<tr>
<th>Course</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Painting I</td>
<td>3</td>
</tr>
<tr>
<td>Painting II</td>
<td>3</td>
</tr>
<tr>
<td>Photography I</td>
<td>3</td>
</tr>
<tr>
<td>Fiber Design</td>
<td>3</td>
</tr>
<tr>
<td>Ceramics I</td>
<td>3</td>
</tr>
<tr>
<td>Ceramics II</td>
<td>3</td>
</tr>
<tr>
<td>Graphics I</td>
<td>3</td>
</tr>
<tr>
<td>Graphics II</td>
<td>3</td>
</tr>
</tbody>
</table>
Sculpture I  
Sculpture II  
Studio Problems  

Special Problems (Concentration Area)  

C. Specialty Studies  

Early Involvement in Teacher Education  
Socio, Historical and Philosophical Foundations of Edu  
Developmental Psychology  
Psychological Foundations of Education  
Observation, Student Teaching and Practicum  
Reading in the Content Areas of Secondary Edu  
Exceptional Children in the Regular Classroom  
Educational Media  
Public School Art (Intermediate)  
Principles and Methods of Teaching Art (Secondary)  
Art in Early Childhood (Elementary)  

Teacher Education Curriculum Review Seminar, a 3 semester hour credit course, is suggested as an elective for Art education Track students. The course is designed to improve the student's competence in test-taking, more specifically, the course prepares students for the NTE. Application to the teacher education program for the Art Education Track is made through the Art Department. To be eligible for admission a student must:

A. Make formal application for admission to teacher education during the second semester of the sophomore year. 
B. Have completed General Education requirements. This implies that students are competent in the basic academic areas of English usage, literature, fine arts, mathematics, science and social sciences. 
C. Have a minimum cumulative academic average of 2.50 (on a 4.0 scale).
D. Must be free from any communication difficulties, which in the judgment of the Teacher Education Committee, may interfere with successful teaching.
E. Demonstrate adequate writing skills by writing a 300-word essay on a topic selected by the faculty.
F. Present a certificate of health from the University physician or family doctor.
G. Have earned the grade of "C" or better in Fundamentals of Speech.
H. Have acceptable ratings on personal and professional characteristics as determined by interviews in the respective department and in the Department of Education. Take and pass the NTE Communication Skills and General Knowledge tests prior to applying for admission. In cases where students fail either examination, the student may enroll in no more than 50 percent of the professional courses, excluding student teaching, until both examinations have been passed.

To remain in the Teacher Education Program the student must:

A. Maintain a minimum cumulative grade-point average of 2.5 or above and make a grade of "C" or better in all professional and required courses.
B. Pass the General Knowledge and the Communication Skills tests of the NTE with a score of 660 or better. Students who fail to achieve a score of 660 on either of the examinations are required to take Teacher Education Curriculum: Review Seminar, before sitting for the exam a second time.

In order to qualify for student teaching a student must have:

A. Been admitted to teacher education.
B. A minimum cumulative grade-point average of 2.50 and a minimum grade of "C" in all English, professional and major course including second course of study.
C. A satisfactory medical history in terms of the demands of the teaching profession.
D. Upper-division classification.
E. Been approved by the Art department and the Teacher Education Committee. Applications must be submitted by
the mid-term period of the semester prior to the anticipated student teaching semester.

The student must satisfy the following requirements to complete the Teacher Education program:

A. Complete a teaching major.
B. Meet the general and professional education requirements for teacher certification, including three semester hours in an appropriate reading course.
C. Complete exit criteria forms.
D. Have passing scores on the NTE Professional Knowledge and the appropriate Specialty Area test.

Many of the variables that determine the success of preservice art education teachers in Black college programs, are not unique to HBCUs. Since their establishment, HBCUs have been the subject of study and criticism (Wilkinson, 1982). More recently, the criticism has been aimed at the ability to prepare prospective teachers to pass teacher certification tests as more states adopt policies that use passing rates on teacher certification tests as a measure of a program's success, and for decisions regarding program approval, continuation, or funding of teacher programs (Witty, 1986). College faculty and deans involved in the education of preservice teachers must not only address mandates for reform, but address the implications of the minority teacher shortage, changing demographics, the movement toward multicultural education, and satisfy stakeholders that impact upon preservice teacher education. In an unpublished paper, Cruickshank (1984),
provides a description of these stakeholders. They include: (1) state government agencies that publish and enforce standards that education units must meet, provide program approval and financial support; (2) local education agencies (school districts), that are major employers of education majors and act as surrogate teacher educators, provide cooperating teachers, field placement settings, set standards for recruitment and selection of teachers, and choose which colleges and universities they will recruit from; (3) teacher organizations; the National Art Education Association (NAEA), the National Education Association (NEA), and the American Federation of Teachers (AFT), that have large voting blocks and establish professional standards; (4) teacher education associations: the American Associations of Colleges for Teacher Education (AACTE), and the Association of Teacher Educators (ATE), that include administrators of teacher education units whose support is critical for new programs approval and for getting a voice; (5) accrediting and extraordinary approval agencies, the National Council for Accreditation in Teacher Education (NCATE), and the National Association of State Directors of Teacher Education and Certification (NASDTEC), whose members include state directors of teacher education and certification that may or may not give their stamp of approval; (6) federal government, through legislation and
judicial review under the "General Welfare Clause" of the Fourteenth Amendment; (7) individual teacher educators who effect teacher education practice through competence, chance of luck, contacts; (8) naturalistic events, such as: social unrest, the sex equity movement, the technological revolution, changing demographics, national economic conditions, declining K-12 pupil performance; and (9) philanthropic foundations that provide financial support. College and university deans of educational units responsible for preservice teacher education must evaluate the strengths and weaknesses of their programs in order to ensure that their graduates meet with the approval of these stakeholders and are prepared to teach in a changing society. To the extent that college and university deans are aware of forces that influence preservice teacher preparation, they must be proactive in teacher education reform.

One criterion that students must achieve in order to complete the undergraduate teacher education curricula at HBCUs, is to obtain a score on the state's credentialing tests that meets or exceeds the state cutoff scores. The ability to perform well on standardized achievement examinations such as the NTE is related for the most part to the academic background of the students served by the programs, rather than the quality of the programs themselves (Cross, 1988; Hackley, 1985). Consequently,
when a student has obtained an acceptable score on the test NTE, and met all requirements for the undergraduate degree, that student has also satisfied the state's teacher certification requirements and is considered successful. However, the ultimate measure of success, according to Garibaldi (1989), is the teaching performance of the graduate.

At this point it is difficult to say what might be learned from Black preservice teachers since there is such a gap in the research. Gailbraith (1990) explains that "although there is a long and excellent tradition of research in art education, limited studies exist specifically on preservice art education" (p. 51). Further the research level in Black colleges is low (Thompson, 1984).

In an investigation of the place of research and scholarship in higher education, Thompson (1984) found that while research is generally regarded as the intellectual heart of the university, and the most prestigious avenue for professional recognition and advancement in "top quality" colleges, it tends to be deemphasized and regarded as more or less secondary in black colleges since the faculty tend to have large teaching loads. Black colleges have had to survive on uncommonly scarce funds since funding agencies have tended to overlook the scholarly potentials of Black colleges.
The bulk of their research grants have gone to a relatively few of the most productive, well established professors in major research universities (Branson, 1984; Thompson, 1984). HBCUs are not major research universities. This makes them "an untapped source of significant research and creative scholarship" (Thompson, 1984, p. 137).

Given that most HBCUs began as normal schools, the training of teachers has been a fundamental mission for the majority of these institutions. Thompson (1984), states:

Black college administrators usually insist that their colleges are essentially "teaching institutions." By this some apparently mean that teaching and related institutional routines should occupy the total professional time of the faculty, and that research activity should be confined to the teachers' spare time. (p. 141-142).

In many instances they are left very little spare time for research and writing.

According to Lovett (1993), there are lessons that might be useful to HWCUs. Lessons about how HBCUs mentor students; how they motivate students and make them successful, instead of setting up barriers. Although the general mission of the HBCU has paralleled that of institutions of higher education, the teaching function has been emphasized (Smith, 1984). Thompson (1984) states:
Teaching is emphasized a great deal more in black colleges than in U.S. colleges in general primarily because such a large proportion of their students require excellent classroom instruction and guidance if they are to overcome centuries of accumulated academic neglect. The truth is, if the graduates of these colleges are to be prepared to go on to graduate and professional schools to enter promising careers, their teachers must devote a great deal of time to out-of-class, face-to-face instruction. (p. 142)

Since a large majority of their students come from low-quality, often culturally isolated, segregated high schools, teaching must be a broadly defined, full-time activity if academic deficiencies are to be effectively met (Kannerstein, 1978). "In the final analysis it is the quality of the interactions of staff and students that determines, to a significant degree, the effectiveness of a program" (Miller, 1981, p. 214). A student will persist in a supportive environment compatible with the students' capabilities and the program pursued (Miller, 1981, 216). Faculties of HBCUs have been quite successful in this regard in the past.

The preceding pages have been concerned with the philosophical base for the education of African Americans in the United States, desegregation of higher education, multicultural education, teacher preparation, the minority teacher shortage, and education and teacher preparation at HBPCUs. The next chapter will present the methodology used for this study.
CHAPTER III
METHODOLOGY

Introduction

In this section, I will deal with research methodology. The research methods used in this study fall in the categories of descriptive and historical research. "Descriptive research studies are designed to obtain information concerning the current status of phenomena" (Ary, et al., 1985, p. 322), while historical studies provide a framework for understanding the present by looking at past events (Borg and Gall, 1989).

Methodology Framework

This study uses three methods of research: historical, census, and case study.

Historical research

The research methodology I have chosen to examine the social, political, and legal forces that have shaped the mission of HBPCUs, and their preservice teacher education programs, is primarily historical. Historical sketches of the evolution of public higher education for Blacks and
the five HBPCUs situated in North Carolina is considered in some detail in Chapter II. The selection of data was made from such sources as annual issues of university catalogs, federal and state statues and other records, reports of surveys and studies made by educational associations and other reliable studies. These original sources have been supplemented by journal articles from historical and contemporary sources, histories written by persons acquainted with the subject treated, and other such data of historical reliability and value.

"Historical methods are essentially concerned with the problems of selection and evaluation of evidence" (Duffy, 1993). An advantage of historical research is that it is unobtrusive (Ary et al., 1985). The researcher is not physically involved in the situation studied. Further, historical research may provide new perspectives to a situation. Literature dealing with historical research defines history as: events that have occurred in the past; a representation or account of events; a field of study (Shafer, 1980; Tosh, 1991). Historical investigation is considered qualitative in nature (Borg and Gall, 1979; Shafer, 1980; Tosh, 1991). Historical research in education, according to Borg & Gall (1989), "enables educators to learn from past discoveries and mistakes; to identify needs for educational reform; and, to a certain extent, to predict future trends" (p. 805).
It does not reveal the causes of past events but rather the conditions leading to their emergence (Barzun & Graff 1985). Thus by studying the past, the historian seeks to achieve a better understanding of present institutions, practices, and issues in education. Borg and Gall, (1989) outline four major steps and techniques in historical research: (1) identifying a problem or topic, (2) searching for and recording relevant sources of historical evidence, (3) evaluating the evidence for authenticity and validity, (Recorded events are subject to the writer's biases and interests, and attention should be paid to etymology of key terms.), and (4) synthesizing historical facts into meaningful chronological and thematic patterns.

Tosh (1991) discusses two approaches to historical research: the source-oriented model and the problem-oriented model. The source-oriented approach involves an examination of material that represents the area of interest, the content of the material determining the nature of the inquiry. The problem-oriented approach requires that a specific question be formulated, then answered by examining the appropriate resources. I have used both approaches. After examining the material in my area of interest, the problem oriented approach was used to formulate the research question: "What are the social, political, and legal forces that have shaped the mission of HBPCUs and, their preservice teacher education
Both approaches have problems in application. The source oriented model can leave one with a large volume of unrelated data. The problem-oriented model requires that appropriately defined resources are identified and available.

**Census research**

The research methodology I have chosen, to investigate preservice art education curriculum at HBPCUs in North Carolina, is census research by way of U.S. Mail. Census research, is survey research that involves collection of data from all members of a population regardless of the nature of the population (Borg, & Gall, 1979; Jaeger, 1988). According to Jaeger (1988), "the population can be composed of people, institutions, government, or animals, and the study is still called a census if data are collected from every member of the population" (p. 306). Census is employed in order to cover 100 percent of the population (Bell, 1993).

Survey research utilizes a variety of instruments and methods to study relationships, cause and effects, longitudinal changes, and comparisons between groups (Babbie, 1990; Borg & Gall, 1979). It typically employs questionnaire and interviews in order to determine the opinions, attitudes, preferences, and perceptions of persons of interest to the researchers. Questions may be
either closed-ended in which the question permits only certain responses (such as multiple choice question), or open-ended in which the subject responds in his/her own words (such as an essay question). The form used is determined by the objective of the particular question. Closed-ended questions are generally more desirable so that quantification and analysis of the results may be carried out efficiently (Borg & Gall, 1979).

The strength of census methodology is also its weakness (Ary et al., 1985). The strength of a census lies in its irrefutability (Ary et al., 1985) since it concentrates on a narrowly defined population. Its weakness lies in its confinement to a single limited population (Ary et al., 1985). The information provided may be of immediate importance to a limited group, but add little to the general body of knowledge in education.

Mail census have advantages and disadvantages. Census conducted through the mailing of questionnaires have the distinct advantage of economy (Jaeger, 1988; Nachmias, D., & Nachmias, C., 1981). However, this method has a very low return rate (Ary et al., 1985; Frankel & Wallen, 1990). It is impossible to tell who completed the questionnaires sent through the mail, and is not unusual for half of the population to fail to return useful questionnaires. This could be due to a number of reasons. In a Black institution it may be due to unusually large
teaching loads. In a questionnaire survey of 22 historically Black colleges and universities, conducted by Davis (1986) for the purpose of gathering information concerning actual practices employed in art teacher preparation programs for elementary art teachers, from 1984-1986, 11 institutions responded. According to Ary et al., (1985), "various follow-up procedures have proven effective in increasing returns from mailed questionnaires" (p. 338). Further, mailed questionnaires are subject to bias. The way a question is asked can influence the responses. Mail surveys have to be short, simple, jargon free, and self-explanatory. On the other hand, mail questionnaires reduce biasing errors that might result from personal interviewing due to the personal characteristics and variabilities in skills of the interviewers (Nachmias, D. & Nachmias, C. 1981).

**Case study**

Based upon response to the census questionnaire, case study methodology was used as a follow up in order to investigate how an individual institution is dealing with multiculturalism. Case study, according to Stake (1988), is a study that focuses attention on a case, not the whole population of cases. The investigator attempts to examine an individual or unit in depth. In this case, the emphasis is on understanding why the individual
institution does what it does. Case study is particularly appropriate for individual researchers because it gives an opportunity for one aspect of a problem to be studied in some depth within a limited time scale (Bell, 1993). Stake (1988) gives a textbook definition by Goode and Hatt (1952), which describes the case study not as a specific technique, but as a way of organizing social data in order to preserve the unitary character of the social object being studied. The most frequently used methods in case study are observation and interviews, but no method is excluded (Bell, 1993). Case study may take the form of carefully planned observations in natural settings and use interviews, qualitative analysis, and narrative reports or they may be highly impersonal statistical surveys or both (Stake, 1988). Methods of collecting information are selected which are appropriate for the task.

Case study methodology has both strengths and weaknesses. "The great strength of the case study method is that it allows the researcher to concentrate on a specific instance or situation and to identify, or attempt to identify, the various interactive processes at work" (Bell, 1993, p. 8). It allows the possibility of depth (Ary et al., 1985). When a single researcher is involved, it is difficult to cross-check information and so there is always the danger of distortion (Bell, 1993). Critics of the case study approach draw attention to the fact that
generalizations are not usually possible; there is little indication of the degree to which the case is representative of other cases (Ary, and others, 1985; Bell, 1993; Stake, 1988). Bassey (1981), points out that "the reliability of a case study is more important than its generalizability" (p. 85). That is to say, it is important that details are sufficient and appropriate for those working in a similar situation to be able to relate to the situation described in the case study. Whether or not the case is representative depends on the purpose of the study.

**Design of the Study**

This study consists of three phases: (1) Investigation of sources to present the circumstances surrounding the establishment of HBPCUs. This phase is influenced by Holmes' 1934 dissertation; *The American Negro: His History and Literature*. (2) The construction, validation, and mailing of a census questionnaire to art education department chairpersons and art education faculty who teach content and methods courses to preservice art teachers at North Carolina HBPCUs with programs in art education, for their completion and return. It is patterned after Mills' and Buckley's (1992), *Alpha Study* initiated in 1989 which sought information from predominantly Black schools, colleges,
and departments of education concerning the enrollment of Whites at historically Black institutions cited in *Accommodating the minority teacher candidate: Non-black students in predominantly Black colleges*. (3) Conducting the case study. This phase is influenced by Garibaldi's (1989) research cited in *The revitalization of teacher education programs at historically Black colleges: Four case studies*, which was conducted to illuminate initiatives taken by four historically Black colleges' teacher education programs.

**Selection of the Population**

The population is limited to all historically Black public colleges and universities in the State of North Carolina which offer programs for preservice art teacher preparation. Of North Carolina's five HBPCUs, four have preservice art teacher education programs. All four offer a minimum degree level of bachelors, and have a predominantly Black enrollment and administration.

Participants of the study include all art education faculty who teach content and methods courses to prospective art teachers, and art education department chairpersons at North Carolina HBPCUs with programs in art education. Locations are: Elizabeth City State University, Elizabeth City, NC; North Carolina A&T State University, Greensboro, NC; North Carolina Central University, Greensboro, NC; and others.
Lee (1983), identifies and defines terms associated with Black institutions: (1) Traditionally Black Institutions (TBI), (2) Historically Black Institutions (HBI), and (3) Predominately Black Institutions (PBI). According to Lee (1983):

**TBI** are mostly private, four-year colleges and universities that were founded by church-related groups prior to 1954. Most were established prior to 1900 specifically to educate black Americans. **HBI** are both private and public, four-year colleges and universities that are predominately black and were founded before 1954. Some HBIs are now predominately white, i.e., Bluefield State College in W. Va.; W. Va. State College; and Lincoln University in Missouri. **PBI** are colleges and universities that have been established since 1954 (most during or since the Civil Rights Movement of the 1960s) or were formally white institutions that are now mostly black. By far, most are two-year institutions that are integrated but have blacks as the majority student population. Almost without exception, these institutions are public. (pp. 1-2)

The historically Black institutions in this study are publicly supported. I elected to study historically Black institutions because they have produced the majority of Black teachers in this country. Although they represent less than eight percent of the nation's teacher education programs, they have been responsible for producing between two-thirds and three-fourths of all Black teachers in the United States (Anderson, 1989). Also, I was interested in collecting data about this population in order to find out
how they are dealing with: (1) the shortage of Black prospective art teachers; (2) the increase of White prospective art teachers attending Black institutions; and (3) multicultural education. I chose the state of North Carolina in particular because it is my home state and I have an interest in learning more about post secondary institutions for Blacks in that area.

In order to ascertain and describe systematically what if anything is being done to support the multicultural education concept as described in the NCATE Standards, all art education faculty who teach content and methods courses to prospective art teachers, and art education department chairpersons at North Carolina HBPCUs with programs in art education will be surveyed.

**Data Collection and Analysis**

The study proceeded as follows:

Primary and secondary sources were identified for the purpose of conducting historical research (Borg & Gall, 1989) concerning the historical evolution and desegregation of the four North Carolina HBPCUs with programs in art education. Program descriptions were collected. Historical records were analyzed using descriptive statistics. Historical data and interpretations were organized chronologically and thematically.
Goals were examined for formulation of specific research questions for the development of the census instrument which used both open-ended and closed-ended questions, and examined for relevance to goals. A pretest for the census questionnaire was conducted using population similar to population of the study. Adaptations to the census questionnaire were made based on results. The census instrument was mailed out to department chairpersons and art education faculty for completion and return. Data reduction criteria for coding of completed census questionnaires were developed. After one week a postcard reminder was sent to everyone to serve as both a thank you for those who had responded and as a friendly and courteous reminder for those who had not. After three weeks, a follow-up letter and census questionnaire was mailed to participants who had not yet returned the completed questionnaire, reminding them of the importance of the study. One college was selected for case study research based on convenience and accessibility. Appointments were set with the case study participants for interviews. A tape recorder was used to record any face-to-face interviews during the case study along with my interpretations. Collection of data concluded two weeks after the follow-up. All data were transcribed, coded, and reduced for analysis. The following was examined for the purpose of the case study
as they pertained to multicultural art education: program
descriptions and department philosophy, teacher
philosophy, course content, and how classes are actually
conducted, reading material and other resources used in
the classes. Results were summarized from the coding,
compared from college to college, and interpreted.
Finally, a visual representation of the results was made.
CHAPTER IV
RESULTS AND ANALYSIS OF DATA

Introduction

Chapter IV is divided into two sections. The first section describes the response rate for the mailed questionnaires. The second section presents the findings and analyses of the data gathered. In this regard, data are presented that relate to the research questions which are designed to describe preservice art teacher education programs, multicultural art education, and what is being done at HBPCUs in North Carolina to sensitize White prospective art teachers to diverse cultural perspectives.

In order to identify whether or not HBPCUs in North Carolina profess to be teaching multiculturally in their preservice art education programs, and if so, how they are accommodating the White prospective art teacher, I designed and mailed census questionnaires to art education chairpersons and faculty at the four HBPCUs in North Carolina with preservice art teacher education programs. I identified targeted recipients of the questionnaire by looking at the art education description information and the faculty directory section of each university's course
catalog. I also made telephone contact with the four art education departments to maximize the chances of questionnaires reaching the targeted recipients. The questionnaire items addressed these questions: Who teaches the preservice art teacher? What are the characteristics of the White prospective art teachers enrolled in these programs? Do the departments profess to be teaching multiculturally, and if so, how is multicultural education defined? Around what texts, and activities are curricula organized? What experiences do preservice art education programs at HBPCUs provide White prospective art teachers that HWPCUs do not?

In order to clarify and further investigate how an individual institution is dealing with multiculturalism, one institution was asked to participate in a case study. This phase consisted of follow-up interviews with 3 of the questionnaire respondents and the collection and analysis of course syllabi. I collected 10 syllabi. Information gathered from this process is integrated throughout this chapter as it is relevant to the report.

The four institutions chosen to participate in the study represent 100% of HBPCUs in North Carolina with preservice art teacher education programs. They are part of the 16 constituent institutions of the multi-campus university (The University of North Carolina). The University of North Carolina, chartered by the NC General
Assembly in 1789, was the first public university in the United States, and the only one to graduate students in the 18th century. In 1971, the NC General Assembly passed legislation bringing these 4 historically Black colleges along with 6 other historically Black colleges, which up to this time had been legally segregated, into the University of North Carolina system.

The institution visited in the case study is a liberal arts college located in a city of 140,000 people, within the Research Triangle area and part of a larger metropolitan area with 700,000 people. The size of the city affords students the advantages of contacts with urban institutions. The campus is located within a historically African American community.

The Response Rate

Although questionnaires were mailed to art education chairpersons and faculty at all four institutions with the purpose of collecting information from the entire population, the art chairperson and faculty at 1 institution did not respond, and the art chairperson and faculty at 2 of the institutions completed and returned all census instruments for an institutional response rate of 75%. On the second mailing of the questionnaire, 2 questionnaires were returned unopened and marked "Addressee unknown." As some respondents did not
complete all items on the questionnaire, results are reported as percentages, rounded to the nearest tenth of the n for each item.

Of the 16 total questionnaires mailed to art education chairpersons and faculty, 6 were completed and returned for a total response rate of 38%. This of course was less than desirable. However, it is similar to the return rate of 44% achieved by Boon and others (1988) when they sent 785 questionnaires to Black faculty at 22 Historically Black Colleges and Universities (63 of the HBCUs did not respond to the request to be surveyed), in order to determine the motivations of Black faculty with doctorates to teach in predominantly Black colleges and universities.

All 6 questionnaires were used in the computation of the results. A data reduction sheet was devised which corresponded to the questionnaire. Code categories were developed as questionnaires were returned. The data was collected, coded, and reduced by hand.

62 percent of questionnaire recipients did not respond to the census. This low response is referred to as nonresponse. Nonresponse occurs when a significant number of the population do not respond to the questionnaire and are likely to differ from the respondents with regard to how they answer the questionnaire (Frankel & Wallen, 1990; Salant & Dillman, 1994). In this case, any conclusions drawn on the basis of the respondent's replies are not a
true indication of the views of the population as a whole, but suggests how art education chair persons and faculty at 75% of the HBPCUs in North Carolina are responding to multicultural education. According to Frankel and Wallen (1990):

In almost all surveys, some members of the sample will not respond. ..... It may be due to a number of reasons (lack of interest in the topic being surveyed, forgetfulness, unwilling to be surveyed, and so on), but it is a major problem that seems to be increasing in recent years as more and more people seem (for whatever reason) to be unwilling to participate in surveys."(p. 344)

Further, people are more likely to respond when they identify with the group (Salant & Dillman, 1994). One nonrespondent returned the unanswered questionnaire and gave the following explanation: "I am not an Art Ed. person. The questionnaire is outside of my scope." Since this nonrespondent is listed in the university's course catalog as an art department faculty member and her focus is studio art, she is still responsible for the art education of prospective art teachers. I can speculate that other nonrespondents fit into this category since none of the HBPCUs in this census has separate Art, and Art Education Departments. Upon reflection, if I were to do this study again, I would personalize the questionnaire cover letter, letting the target population know that I had attended a similar college, which perhaps would have
made the target population more receptive, thereby increasing the response rate.

Findings and Analyses

Demographic profile of respondents

The demographic data were computed from the first six questions of the mailed questionnaires received from both the art education chairpersons and faculty (N = 6).

Of the respondents, 33% (n = 2) checked that the highest degree they had obtained is the Masters degree indicating the MFA as the terminal degree, and 67% (n = 4) checked Doctorate (Table 1).

<table>
<thead>
<tr>
<th>College Degree</th>
<th>Number of Respondents</th>
<th>% of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>MA</td>
<td>2</td>
<td>33.3</td>
</tr>
<tr>
<td>PH.D.</td>
<td>4</td>
<td>66.6</td>
</tr>
</tbody>
</table>

With respect to the number of years of college teaching experience, 50% of respondents have 16 to 20 years of college teaching experience, 17% (16.6) have more than 25
years experience, one-third of the respondents reported that they have 1 - 5 years of experience, and another 33% (33.3) reported having 6 - 10 years of college teaching experience. The average number of years of college teaching experience for the combined group was 15.3 years; respondents with Doctorate degrees averaged 13.5 years, and respondents with Master's degrees averaged 17.2 years (Table 2).

### TABLE 2

<table>
<thead>
<tr>
<th>College Degree</th>
<th>Number of Respondents</th>
<th>College HBC</th>
<th>Primary or Secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td>MA</td>
<td>2</td>
<td>17.2</td>
<td>13.7</td>
</tr>
<tr>
<td>PH.D.</td>
<td>4</td>
<td>13.5</td>
<td>12.2</td>
</tr>
</tbody>
</table>

One-third of respondents reported that they have taught at a historically Black college (HBC) for 1 - 5 years, another 33% (33.3) reported having taught at a HBC for 11 - 15 years. 17% (16.6) reported having taught at a HBC for 16 - 20 years, and another 17% (16.6) had taught at a HBC for more than 25 years. The average number of years of college teaching experience at a HBC for the combined
group was 13 years; respondents with Doctorate degrees averaged 12.2 years, and respondents with Master's degrees averaged 13.7 years (Table 2).

67% (66.6) of respondents reported having 1 - 5 years primary and or secondary school teaching experience, one-third (33.3) reported having 6 - 10 experience and 17% (16.6) reported having no primary and or secondary school teaching experience.

When asked to list their areas of specialization, 50% listed Art Education, and 33% (33.3) listed Graphic Design. 83% (83.3) listed more than one area of specialization. Other specializations listed were: Ancient Art History, Contemporary Art History, Jewelry, Printmaking, Reading and Language Arts, Multicultural Education, Social Foundations, Drawing, Painting, Studio Methods, Instructional Techniques. When asked to list courses taught, 33% (33.3) listed "Art Education Curriculum," and another 33% (33.3) listed "Graphic Design." Other courses taught were: "Methods in Art Education K-6," "Basic Design for Non Art Majors," "History of Art Education," "Philosophy of Art Education," "Basic Design," "Crafts," "Drawing," "Design I & II," "Letter & Type Design," "Graphic Design II," "Advanced Design," "Social Foundations," "Multicultural Education," "Ancient & Contemporary Art History," "Jewelry."

Analysis of the 10 syllabi indicated that courses
involved explorations of the contributions of various world cultures as well as one's own; major issues, concepts, theories, art media, educational developments, and the political, social and economic influences in art education in the United States; the role of art in the schools; the role of the artist, the critic, the historian, and the aesthetician; the role of the teacher in identifying, providing, and evaluating art instruction for the "typical" child as well as the "exceptional" child; and children's artistic, physiological, sociological, and psychological development. Syllabi also indicated that students were involved in a variety of course activities: visiting art museums or galleries; examining personal perceptions regarding racism, sexism, and classism; critiquing existing instructional resources and creating new ones; analyzing different approaches to implementing multicultural curriculum; developing multi-ethnic curriculum; creating and critiquing works of art; completing research assignments; reading and analyzing text, and journal articles; observing and teaching in the public schools; and evaluating children's progress.

**Student characteristics**

Information provided by survey questionnaire respondents indicates that White students make up the majority of preservice art teachers at HBPCUs and is
further evidence that those entering the teaching profession are overwhelmingly White. The information further reflected that programs face the challenges of cut-backs for programs with low enrollment, and failure to attract African American students who do not view teaching as an attractive job choice. Further, the low enrollment numbers reported by respondents indicate a trend among the institutions in this study.

50 percent of questionnaire respondents reported that the total number of students enrolled in their preservice art teacher education program during the 1994 - 1995 school year was 11 - 15 students, 25% of respondents reported an enrollment of 1 - 5 students and another 25% reported an enrollment of more than 25 preservice art teachers. 100 % of respondents reported that White prospective art teachers account for 75 - 80% of students enrolled in their preservice art teacher education programs.

The art educators involved in the case study reported that enrollment in preservice art teacher education at their institution has been fairly low since 1990/1991. One case study participant stated that overall enrollment in their art department was at around 100 students. The case study also revealed rumors of cutbacks of several programs with low enrollments. Questionnaire respondents and case study participants indicated that more of their
art students are interested in computer graphics and graphic design, and interest in art education among African American students is low. Parental support, or lack of parental support for majoring in art education is another factor art education certification programs contend with. One case study participant reported that parent perceptions of employability also impacts on enrollment. Case study participants reported a high placement rate among their graduates. One case study participant stated the following:

We have a pretty good placement rate. Over the last four years, I don't recall a case where a student was not placed either in the job market or graduate school. Right now, just to give you an example, last year I think we had four students to graduate. Two of the four are working in the job market, and the other two are in graduate school. So we have a pretty good success rate. (personal communication, April 19, 1995)

All case study participants attributed the high placement rate of their graduates to the personal relationships formed between student and faculty. The case study participant further stated:

We know that our students are interested in employment after their four years here, so we then psych them up early on to be employed and try to provide them with the right tools to find employment after graduating. So that's important. We began to inform them that this thing called art is serious. (personal communication, April 19, 1995)

Whites enrolled in these programs represent the non-traditional student. The students are older and include
those reentering the work force, or fine art majors seeking certification after finding they are unable to make a living simply as an artist. One case study participant stated:

In most cases the trend has been that you have a lot of people who come back for certification only. Initially most predominantly Black schools did not have B.F.A. programs. They had programs that were geared toward teaching. You majored in art education and maybe you minored in something like studio. But since schools have taken on B.F.A. programs, you find that a lot of students will get their B.F.A., but what will happen is that they will come back for art education certification. I think that is one of the major things that seems to be happening in terms of art education. Also, you will find that a number of students do come into art education and they may find that maybe it's not exactly what they thought it was; that it has too much to do with education I guess. It doesn't have enough to do with drawing and painting, and doing a lot of studio projects. They seem to not be aware that there is a body of knowledge that has to be mastered. In some cases they may not be willing to put the shoulder to the grind stone to do that. As a result, you may loose some kids that will go to the fine art B.F.A., or they will just go on without getting their certification. But then you find that later on, they come back for certification. (personal communication, April 19, 1995)

67% (66.6) of respondents reported that the average age of White preservice art teachers enrolled in the program is between 26 -33 years of age, and 33% (33.3) reported the average age as being between 34 - 41 years of age. When asked to list the most commonly stated reasons given by White preservice art teachers for choosing their program, one-third (33.3%) of the respondents listed program
quality, the availability of financial aid, and location. Location is important for non-traditional students who commute. Other commonly stated reasons for choosing the programs listed were: personal contact with faculty, job openings in North Carolina, the upgrade of present skills, preparation for teaching in a multicultural situation, and the fact that the institution was one of the few in the geographical area that offers teacher certification in art.

**Curriculum and instruction**

All respondents reported that their department perceived it necessary to teach multiculturally, given the historical mission of HBPCUs, which from their inception until the 1970s, was to train Blacks to become teachers in the segregated school systems of the United States. When asked how they define multicultural education, the following definitions were given:

1. "A curriculum which addresses the contributions of many cultures to a subject area in an equal percentage. Unlike some where western civilizations are given 80% of attention".
2. "Non-western."
3. "Education inclusive of various cultures."
4. "Students are taught from the white majority as well as the black minority point of view in all courses rather
than from a one sided perspective".
5. "Learning to appreciate cultural differences, to view issues from different perspectives, and to use knowledge to increase educational opportunities for all groups".
6. "Education with sensitivity and awareness of persons of various cultural, ethnic, religious, lifestyle groupings."

When asked how multicultural education is defined by their departments, 33% (33.3) did not respond, and 50% gave the same response as their personal definition. One respondent reported that multicultural education was defined by their department as "Awareness of and sensitivity to various cultures - logistically, of course, various cultures studied included those represented in the local population and in most potential student populations and those predominant in the world."

Definitions of multicultural education provided by respondents appear to be aligned with one of the six approaches to multicultural education identified by Tomhave (1992). Tomhave identifies this approach as Cultural Understanding. As addressed in Chapter II, this approach accommodates the concerns of various ethnic groups, provides equality for all students and places emphasis on the contributions of women to society. Further, it fosters appreciation, respect, and acceptance of ones right to be different.
When asked if their department professed to be teaching multiculturally, 1 respondent answered "no" but gave no explanation. 83% (83.3) reported that their department professed to be teaching multiculturally in its preservice art education program and its guiding philosophical base. Those that responded "yes" gave the following explanations:

1. "The knowledge based theme of our teacher education program is "Education for Diversity" all Teacher Ed programs are addressing this theme."

2. "In this day and age it is a natural occurrence for predominantly black universities."

3. "Graduates leaving our university and entering the job market are prepared for diverse situations."

4. "The school of education requires that all undergrad teacher education students complete EDU 4660 (Cultural Diversity)."

5. "Required course: EDUC 479 Multicultural Edu. Multicultural base in all courses (from general ed. requirements in World Lit. and World Civ. to a very multicultural awareness in all art ed and art history classes."

Case study participants reported that emphasis of Multicultural education in general, started 4 years ago. Faculty across the university have gotten on the "band wagon" to provide students with multicultural experiences.
A participant stated:

On our campus, being that it's a liberal arts university where traditionally we've graduated teachers in a number of different areas; oh, we've gotten on the band wagon because the others have in reference to multicultural education. In reference to providing our students with multicultural experiences so that then, when they leave here to go teach, they're better prepared. So therefore, we have to offer more courses. We have to do more research. We have to do more on the instructional level to prepare those people while they're here, about the multicultural experience; so that when they graduate they can then teach others. So, we've written grants. We've done workshops. We've brought in presenters and speakers. We've dealt with the new technology. ...... We're changing the general college program which all students take courses from. We're actually changing that up so that multicultural courses are involved in that GCP set of courses. So that no matter what your major, you'll get that exposure. (personal communication, April 19, 1995)

Another participant stated:

Having White students and students of other cultures at the college leads to multicultural education. It causes one to look at other cultures in a sense. At the same time, due to the fact that we have more Black students at White universities the White universities have had to look at other cultures such as the Black culture. They are providing programs where they have classes specifically concerned with African American art, etc. As a result, Black schools have to have the same thing. (personal communication, April 19, 1995)

Experiences are provided through collaboration with professors from teacher education and other professors across the university. Experiences are also provided through use of guest speakers, distance learning which uses new technology to sit in on presentations students would not normally be able to attend, the presence of
students of other cultures at the college, and textbooks reflecting multiculturalism. Further, system changes have been made throughout the University of North Carolina to reflect Black culture at White colleges, and course changes have been made at HBCs as well.

Respondents listed the titles of required and supplementary textbooks used to teach multicultural content. Of those 9, 1 title was listed by one third (33.3%) of respondents and another 33% (33.3) of respondents listed more than one text. 17% (16.6) reported that no text was required and indicated that they used self-generated materials or lists of readings in lieu of textbooks. None of the titles was listed more than once by more than one respondent. 17% (16.6) did not respond. The following is a list of texts respondents reported they used to teach multicultural content, as well as, texts listed on syllabi collected during case study.

**Listed Texts**


Survey respondents were asked about instructional materials they used to teach multicultural content. They were provided with a list of 11 teaching resources (presented in no particular order) and asked to check all resources they used to teach multicultural content. For those finding the list to be limited, respondents could also check "Other." One-third of respondents specified "Other" to mean instructor prepared resources such as, research and course packs. Multimedia material (video/audio tapes, slides, reproductions, etc.), field trips, and books are the most widely used resources among the respondents. All \( n = 6 \) reported use of multimedia material, field trips, and books. Commercially prepared curriculum material, and related workshops and courses were the least popular resource choices being used by 50 \( \% \) \( n = 3 \) of the respondents (Table 3).

Survey respondents were provided with a list of 3 recruitment and retention strategies, plus an "other" category. One-third of the respondents specified "other" to mean Minority Presence Grant which is available to NC residents taking at least three semester credit hours of degree-credit providing your race is in the minority at that particular university campus. They were asked to respond by checking all that applied to what is being done to accommodate the White preservice art teacher, who represents a growing minority on HBPCU campuses. 33\%
<table>
<thead>
<tr>
<th>Type of Material</th>
<th>(N = 6)</th>
<th>% Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Multimedia materials (video/audio tapes, slides, reproductions, etc.)</td>
<td>6</td>
<td>100</td>
</tr>
<tr>
<td>Field trips</td>
<td>6</td>
<td>100</td>
</tr>
<tr>
<td>Books</td>
<td>5</td>
<td>100</td>
</tr>
<tr>
<td>Professional magazine and journal articles</td>
<td>5</td>
<td>83.3</td>
</tr>
<tr>
<td>Textbooks</td>
<td>5</td>
<td>83.3</td>
</tr>
<tr>
<td>Newspaper articles concerning social/political events</td>
<td>5</td>
<td>83.3</td>
</tr>
<tr>
<td>Guest speakers/artists</td>
<td>5</td>
<td>83.3</td>
</tr>
<tr>
<td>Museum/gallery exhibits</td>
<td>5</td>
<td>83.3</td>
</tr>
<tr>
<td>Outlines and other hand-outs</td>
<td>4</td>
<td>66.6</td>
</tr>
<tr>
<td>Commercially prepared curriculum material</td>
<td>3</td>
<td>50.0</td>
</tr>
<tr>
<td>Related workshops and courses</td>
<td>3</td>
<td>50.0</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>33.3</td>
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</tbody>
</table>
checked "mentoring," 67% (66.6) checked "scholarships," 50% checked "recruitment and retention of non-Black faculty," and 33% checked "other" (Table 4). One census respondent wrote: "Actually - we have had a majority of art education students to be white since early 80's. We have to work extra hard to get and keep quality black students in art ed. Most become art (studio) majors."

According to case study respondents, strategies that have been employed by their university to increase the quality and numbers of students in their preservice art teacher education program include:

1. An articulation agreement with community colleges within the state to accept course credits. Courses are
pre-rated so there is less of a hassle for students to transfer credits.

2. Flyers placed around campus in order to make students aware of the program.

3. Summer camp for computers.

4. Involvement in the community (i.e. Boy scouts, participation in community art shows, participation as jurors at high school art exhibits).

5. Participation in Career Day on campus, and at the local high schools (booths are set up with information and handouts about the department.)

6. Reform of CFAS (Critical Foundations of Arts and Science); formally general education requirement.

Respondents were asked to specify what is being done to prepare White prospective art teachers to be informed and sensitive to diverse cultural perspectives. One-third (33.3%) of the respondents provided no reply, and another 33% of the respondents listed the inclusion of African American art history in the course offerings. Strategies were reported as follows:

1. Same information is given to all students.

2. Courses dealing with contributions by diverse cultures, museum exhibits, lecture series. A major problem however, is that most of the students work and 90% are on financial aid. This makes it next to impossible to take field trips that involve costs to the students.
3. Student orientation course, African American art history in the curriculum and the infusion of African American history in the general courses.

4. All art education students are strongly encouraged to take African American Art History. Also, there is emphasis on multicultural perspective in all classes and activities.

In addition to being asked what is being done to prepare White prospective art teachers to be informed and sensitive to diverse cultural perspectives, the respondents were asked to specify the types of on and off campus experiences provided to prepare White preservice art teachers to be informed and sensitive to diverse cultural perspectives. One-third (33.3%) of the respondents provided no reply. Other respondents specified the following:

1. Early field experiences in multiculturally populated classrooms.
2. Attendance of African American art exhibitions.
3. Organizational parties, and group meetings.

One respondent replied that, "So much of what we do is so intimately entwined with this concept it's difficult to isolate anything particular -- everything from the student organization, art exhibits, courses, etc. stress this concept."
Finally, respondents were asked to specify what experiences their program provided White preservice art teachers that a program at a historically White college does not provide. Although 1 respondent did not provide a reply, 100% of the statements provided by the other respondents to this question focused on White preservice art teachers being exposed to, and immersed in, African American culture. The following responses were given:

1. "Because HBCUs are 85% African American, White Students get their experiences from a very different perspective. There is the opportunity for discussion also."
2. "The Black perspective. In actuality they live in a Black world for the time they are on campus. For this time they are in the minority."
3. "Exposure to African-American art faculty and practicing artists."
4. "Opportunity to student teach at schools with a largely Black population. To learn about the Black experience from liberal arts based courses as well as major art areas."
5. "Increased sensitivity engendered by education where they are not part of the majority - the change in perspective is probably even more effective in engendering sensitivity than any specific educational activity."

Further, respondents reported that students work closely, formally and informally, in class and outside, with
persons of races and cultures other than their own. Students, especially art majors, do not tend to cling to groups 'of their own kind' as is often noted at other colleges.

The focus of this chapter has been the presentation of the findings of this study from the kinds of responses generated from the census questionnaire via the perceptions of art education chairpersons and faculty. This chapter described the response rate for the mailed questionnaires, the institutions chosen to participate in the study, additional description of the institution visited in the case study, and presented the findings and analyses of the data gathered. Data was presented that related to the research questions which were designed to describe preservice art teacher education programs, multicultural art education, and what is being done at HBPCUs in North Carolina to sensitize White prospective art teachers to diverse cultural perspectives.

The data call attention to the fact that most of the respondents have spent much of their academic lives in historically Black colleges. This suggests that the respondents may presume to have knowledge about their institutions and can effectively relate information concerning the art education curriculum, and the presence of White preservice art teachers.
This study resulted in a description of preservice art education at HBPCUs in North Carolina. The questionnaire was not intended to imply that African Americans, by virtue of being an ethnic minority are prepared to teach in multicultural environments. Although given our socialization, we are perhaps more aware of cultural differences, this heightened awareness does not always translate into effective teaching. Responses generated by the questionnaire suggest that the historically Black college and university environment supports the multicultural concept. While no special effort is made to sensitize White students to multiple perspectives, respondents report that many White students appear to be more culturally aware as a result of matriculating at a HBPCU.

Chapter V will summarize the study, and implications and recommendations for multicultural preservice art teacher education will be presented.
CHAPTER V
SUMMARY, IMPLICATIONS AND RECOMMENDATIONS

Introduction

The chapter is divided into two sections. The first section provides a summary of the findings. The second section presents the study's implications and makes recommendations for future studies.

Summary

The intent of this study was to seek information from art education chairpersons and faculty at all historically Black public colleges and universities in North Carolina with preservice art teacher education programs in order to: 1. find out if HBPCUs profess to be teaching multiculturally in their preservice art education programs, and in their guiding philosophical base; 2. examine social, political, and legal forces that have shaped the mission of these institutions; 3. find out what is being done to accommodate the non-Black preservice art teacher; and 4. make recommendations for multicultural infusion in the preservice art education curriculum. The impetus for this study came from my
experience as a preservice art teacher in one of the HBPCUs in this state, and experiences that followed as I noticed an increase in the number of White students enrolled in these teacher education programs. It is not the intent of the study to minimize the importance of continuing to recruit and retain African American and other minority teachers, rather, the intent is to acknowledge the reality that Whites make up the majority in teacher education programs on both Black and White Campuses (Mills & Buckley, 1992). Given this reality, it is necessary to train White prospective art teachers to be sensitive to diverse cultural perspectives.

Through a review of the literature, the lack of information on the subject of public Black colleges is apparent. Studies concerning multicultural preservice teacher education experiences at public Black colleges in general is often anecdotal and from the White perspective. Chapter I addressed the lack of existing literature concerning preservice art teacher education, and the phenomenon of White students in preservice art teacher education programs on HBPCU campuses. Chapter II focused on the historical development of the public Black college, the philosophical base for the education of African Americans in the United States, desegregation of higher education, multicultural education, teacher preparation,
The minority teacher shortage, and education and teacher preparation at HBPCUs.

The study was initiated by developing a census instrument designed to collect data that would assist in the review and explanation of the perceptions of art education chairpersons and faculty at the HBPCUs in North Carolina relative to multiculturalism and the presence of White prospective art teachers in these preservice art education programs. Space was available for respondent's additional comments at the end of each section. The census questionnaire was mailed to art education chairpersons and faculty (16) for their completion and return. In addition, selected follow-up interviews were conducted with 3 respondents at their institution, and 10 syllabi were collected as part of a case study. Six usable questionnaires were returned for a 38 percent response rate from the population. From the usable questionnaires, syllabi, and interviews, the data were coded, tabulated, and analyzed. The questionnaire sought to investigate the following questions:

1. Do HBPCUs profess to be teaching multiculturally in their preservice art education programs, and in their guiding philosophical base?

2. How is multicultural education defined at HBPCUs?
3. What provisions are made for multicultural education in the art education unit (e.g. infusion, component in methodology, separate courses)?

4. Given the student and faculty characteristics at HBPCUs, do these institutions perceive that it is necessary to teach multiculturally?

5. What is being done to accommodate the White preservice art teacher, who represents a growing minority on HBPCU campuses?

6. What is being done to prepare White prospective art teachers to be informed and sensitive to diverse cultural perspectives?

It also must be stated that due to the high nonresponse rate to the questionnaire portion of this study, and the use of case study methodology, the results of this study are tentative. However, having conducted the study, rather than having found the answers, I have a better idea of what other questions might be asked. Other questions for consideration might include:

1. In what camp do art chairpersons and faculty at HBPCUs in North Carolina view their approach to multicultural education. For example, Acculturation/Assimilation, Bi-cultural Education/Cross-Cultural Research, Cultural Separatism, Multicultural Education Theory, Social Reconstruction, or Cultural Understanding.
2. What do art chairpersons and faculty at HBPCUs in North Carolina see as the mission of multicultural education and how do they see their role in it?

The following is a summary of responses to the research questions:

**Question 1. Do HBPCUs profess to be teaching multiculturally in their preservice art education programs, and in their guiding philosophical base?**

Yes. The majority of respondents reported that their department professed to be teaching multiculturally. Respondents felt that teaching multiculturally was a natural occurrence at predominantly Black colleges. They reported that faculty across the university provide students with multicultural experiences through collaboration with other faculty, as well as, through taking on the dual role of including both dominant culture and African American culture in the curriculum. Multicultural courses are required for education majors, and some of the respondents in this study reported that the general education requirements that must be taken by all students at their institution are being restructured to reflect multiculturalism. Respondents also reported curriculum changes throughout the University of North Carolina system to reflect African American culture.
Historically Black colleges have had a multicultural faculty and have never been exclusionary in terms of student admissions. Involvement in the community is also stressed. Respondents expressed that the presence of students from other cultures at their institutions leads to multicultural experiences for all of their students. White students gain cross-cultural understanding through exposure to Black faculty, and non-White students. Respondents felt that their teacher candidates were prepared to work with culturally diverse student populations by virtue of having learned in a culturally diverse environment.

**Question 2. How is multicultural education defined at HBPCUs?**

It is commonly believed that a major obstacle to obtaining the goals of multicultural education is definitional. Respondents were asked how they define multicultural education, and how multicultural education is defined by their art education departments. In some cases, personal definitions of multicultural education provided by respondents were the same as their department's definition. Overall, definitions appear to be aligned with the Cultural Understanding approach to multiculturalism, one of the six approaches identified by Tomhave (1992), (chapter II). This approach accommodates
the concerns of various ethnic groups, provides equality for all students, places emphasis on the contributions of women to society, fosters appreciation, respect, and acceptance of ones right to be different. Using Banks' (1991) approaches to teaching multicultural content, the respondents descriptions of multicultural education might be placed under the Transformation approach. This approach infuses content from various groups and perspectives, which enables students to view concepts, issues, themes, and problems from multiple frames of reference. To summarize, respondents described multicultural education as an approach to curriculum which equally addresses the contributions of many cultures rather than from a one-sided western perspective. This curriculum is concerned with sensitivity to, awareness and appreciation of, multiple perspectives; including cultural, ethnic, religious, and lifestyle groupings. Knowledge is used to increase educational opportunities.

**Question 3. What provisions are made for multicultural education in the art education unit (e.g. infusion, component in methodology, separate courses)?**

Respondents were asked to answer questions pertaining to instructional resources and on and off campus experiences used to teach multicultural content in the art education unit. It is not uncommon for educators to
struggle with the question of strategies. In many institutions one of the most prevalent approaches to the delivery of multicultural content still in use is an add-on approach, which is the use of the standard curriculum with multicultural issues tacked on somewhere along the line. Respondents in this study indicated that students were required to take specific courses pertaining to multicultural education. Respondents also indicated that multicultural information was infused throughout all classes and activities. Overwhelmingly, respondents placed specific emphasis on the African American perspective when discussing multicultural education.

Question 4. Given the student and faculty characteristics at HBPCUs, do these institutions perceive that it is necessary to teach multiculturally?

All respondents answered yes. Respondents were not asked to elaborate on this particular question. It was the intent of this question to find out whether or not these institutions perceived it necessary to teach multiculturally, and if not, did they perceive it unnecessary by virtue of their institution being a historically Black institution serving a primarily homogeneous clientele. Based on responses to the other census questions, respondents perceive it necessary to teach multiculturally because it is a "natural
occurrence", based on the institution's history and characteristics, and the importance of staying abreast of current educational trends.

**Question 5. What is being done to accommodate the White preservice art teacher, who represents a growing minority on HBPCU campuses?**

If demographics are an accurate indication of who will attend the nation's colleges and universities by the year 2000, barring a national catastrophe, post secondary institutions must be restructured in order to meet the needs of the different kinds of people who will work in and be served by them. The majority of respondents reported that White preservice art teachers are accommodated primarily through some form of financial aid; such as, scholarships, and Minority Presence Grants. Some respondents also reported that mentoring and the recruitment and retention of non-Black faculty was also used to accommodate White preservice art teachers. Additional comments made by respondents indicate that since the majority of the students enrolled in these programs are White, their departments are more concerned with the more pressing problem of recruiting and retaining Black perspective art teachers.

Black teachers are fast disappearing from the profession. At the same time, a growing number of White
students are going into teaching from both predominantly White and Black teacher education programs. Case study participants emphasized that attracting Black students to their art education certification programs is of greater concern since White students make up the majority of preservice art teachers enrolled in these programs.

**Question 6. What is being done to prepare White prospective art teachers to be informed and sensitive to diverse cultural perspectives?**

Because historically Black institutions are primarily teaching institutions, faculty work closely with students both formally and informally. Students do not tend to segregate themselves into groups of "their own kind." According to one respondent, much of what is done is intertwined with the concept of multiculturalism. As another respondent explained, students learn about the Black experience from liberal arts based courses, as well as, their content area courses. This has also been my experience as a preservice art education student at a North Carolina HBPCU.

Respondents reported that basically, the same information and experiences are provided for all students. White students are exposed to African American: art, art faculty and practicing artists. They have an opportunity for field experiences in schools with predominantly
African American populations, as well as, multiculturally populated classrooms. White prospective art teachers enrolled in these HBPCUs gain a greater sensitivity to diverse perspectives; the Black perspective in particular; by virtue of learning and socializing in an environment where they are in the minority.

The results of this study make it appropriate to conclude that, art education chairpersons and faculty at HBPCUs in North Carolina profess to be teaching multiculturally. For example, in no instance did a respondent suggest, or lead this researcher to believe, that they, or their institution objected to the concept of teaching multiculturally. Further, these institutions seem to provide White prospective art teachers with experiences that historically White institutions do not. Among other experiences, they provide White prospective art teachers the experience of learning in an environment where they are in the minority.

Implications and Recommendations

Multicultural education has major implications for all of the nation's colleges and universities, especially those that prepare prospective teachers. These institutions must be restructured in order to meet the needs of the different kinds of people who will work in and be served by them. Because most educational settings
include students from varied cultural backgrounds, it is important that university professors prepare future art teachers to address a more diverse population. Art teachers need to be able to develop and practice an informed, sensitive approach to teaching. Multicultural education through selection from a list of approved courses fails to provide a broad multicultural perspective for preservice teachers. The integration of multicultural education into content and methods courses, and into clinical experiences of prospective teachers is endorsed as a standard for program design by NCATE and AACTE. An attempt to meet the standards solely through the addition of a single course is unsatisfactory. Multicultural education, should be an integral part of all preservice and inservice education programs. Further, a multicultural approach to teaching is not something which can simply be learned with new textbooks or curriculum guides. College and university professors are very important variables in transmitting the pedagogical skills necessary for teaching ethnic content. Those professors who train and educate prospective teachers should model the exemplary teaching practices they expect of beginning teachers by integrating content about ethnic groups into their curriculum so that prospective teachers can be more effectively prepared to teach such content in multiethnic environments. Additionally, prospective
teachers need to be knowledgeable about ethnic groups and aware of their own cultural and social biases.

The growing minority student enrollment in public schools has significantly increased the demand for minority teachers. The number of African American teachers in K-12 and higher education will continue to decrease as long as there is no definitive plan to remedy the shortage situation. Educators need to communicate the importance of teaching as a career to Black students. Efforts must be made to reverse the practice of under educating urban minority youth by helping teachers, school psychologists and counselors acquire the competencies necessary to teach students of color successfully. Teacher educators in HBCUs which prepare the overwhelming majority of Black teachers, should structure their programs to assure students that they will be prepared to pass standardized assessments whether or not the tests are biased. In order for any recruitment campaign, intended to increase the number of African American teacher education students, to be successful, it will require commitment from teachers, counselors, administrators, policy makers, top level public and college administrators, and faculty. Schools without positive African American role models send the message that a career in the educational arena is not attainable for African Americans.
The greatest impact of this study might be that the results could be used to expand and enrich knowledge about multicultural education at HBPCUs in general, and art education at HBPCUs in particular. Further, the study may help in the forming of questions for future studies.

In order to extend and maximize the findings of this study, the following recommendations for further study and consideration are made.

1. Research should be conducted to determine the perceptions of art teachers who graduated from HBPCUs concerning their educational experiences and whether or not they feel their experience prepared them to teach in culturally diverse environments; and if so, how?

2. Research should be conducted concerning education at historically Black colleges and universities and the process by which they educate the academically challenged.

3. Research should be conducted to determine dominant characteristics of art teacher educators at historically Black colleges and universities, and how they infuse multicultural content.

4. More research should be conducted concerning effective multicultural teaching practices for art teacher educators.

5. More research should be conducted concerning effective multicultural teaching practices for the K-12 art classroom.
APPENDIX A

Initial Letter
Dear:

While the literature addresses multicultural education, art education, and African American students in preservice teacher education in general, on White campuses, the phenomenon of White students in preservice art teacher education programs on historically Black college and university (HBPCU) campuses has been neglected. The issue of multicultural orientation to curriculum content in preservice art education at HBPCUs is significant at this time since there is a movement to reform art education curricula to accommodate the diverse student population in public schools. Additionally, there has been a decrease in the number of African Americans going into the teaching profession, while at the same time, more Whites are going into teaching.

This instrument is designed to collect data from art education faculty and chairpersons at all four HBPCUs in the state of North Carolina with preservice art teacher education programs. Since you are one of a small number being asked to complete the enclosed questionnaire, it is important that each one be completed and returned. It is only with your help and patient attention to the questions contained in the instrument, that more can become known about preservice art teacher education programs at HBPCUs and their response to the issue of multicultural education.

You may be assured of complete confidentiality. The questionnaire has an identification number for mailing purposes only. This is so that I may check your name off the mailing list when your questionnaire is returned. Your name will never be placed on the questionnaire.

The completed questionnaire may be returned in the stamped, addressed envelope provided. You may receive a summary of results by writing "copy of results requested" on the back of the return envelope, and printing your name and address below it. Please do not put this information on the questionnaire itself.

I would be very happy to answer any questions you might have. Please write or call. The telephone number is (614) 267-6114.

Thank you for your assistance.

Sincerely,

Withenia S. Moore
Graduate Student
The Ohio State University
APPENDIX B

Census Questionnaire
A SURVEY OF ART FACULTY AND CHAIRPERSONS AT HISTORICALLY
BLACK PUBLIC COLLEGES AND UNIVERSITIES IN NORTH CAROLINA
CONCERNING MULTICULTURAL AND PRESERVICE ART TEACHER
EDUCATION

This census questionnaire is part of a dissertation study which seeks to
identify whether or not HBPCUs profess to be teaching multiculturally in
their preservice art education programs, and if so, how are they
accommodating the White prospective art teacher. Please answer all questions
as completely and concisely as possible; space is also available for additional
comments.

Thank you for your assistance.

Withenia S. Moore
2991 Azelda Avenue
Columbus, Ohio 43224
DEMOGRAPHIC INFORMATION

DIRECTIONS: Please fill in the blanks, check, or circle the appropriate responses

1. Highest degree obtained. (check one)
   ___ Bachelors degree
   ___ Masters degree
   ___ Doctorate

2. Please list your area(s) of specialization: ______________________

3. Courses taught (please specify): ___________________________

4. Number of years college teaching experience. ______

5. Number of years you have taught at a historically Black college. _____

6. Number of years primary and or secondary school teaching experience. _____

ADDITIONAL COMMENTS: ________________________________

______________________________

______________________________

STUDENT CHARACTERISTICS

DIRECTIONS: Please fill in the blanks and check all the answers that apply.

7. Total number of students enrolled in the preservice art teacher education program during the 1994 - 1995 school year. _____

8. What percentage of students enrolled in the preservice art teacher education program during the 1994 - 1995 school year are White? _____

9. Average age of White preservice art teachers enrolled in the program. _____
10. Please list the most commonly stated reasons given by White preservice art teachers for choosing your program.

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

ADDITIONAL COMMENTS:  _____________________________________________

____________________________________________________________________

CURRICULUM AND INSTRUCTION

DIRECTIONS: Please fill in the blanks, check, or circle the appropriate response(s).

11. How do you define multicultural education?

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

12. How is multicultural education defined by your department?

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

13. Does your department profess to be teaching multiculturally in its preservice art education program and its guiding philosophical base?
   _____ Yes
   _____ No
   Why? _____________________________________________________________

____________________________________________________________________

14. Given the historical mission of HBPCUs, which was from their inception until the 1970s, to train Blacks to become teachers in the segregated school systems of the United States, does your department perceive that it is necessary to teach multiculturally?
   _____ Yes
   _____ No
15. What required and supplementary text books are used to teach multicultural content? (Please include: author(s), year published, title, and publisher.)

______________________________________________________________________________

______________________________________________________________________________

16. What resources are used to teach multicultural content? (Check all that apply.)

___ Text books
___ Books
___ Professional magazine and journal articles
___ Newspaper articles concerning social/political events
___ Guest speakers/artists
___ Museum/gallery exhibits
___ Commercially prepared curriculum materials
___ Multimedia materials (video/audio tapes, slides, reproductions, etc.)
___ Field trips
___ Related workshops and courses
___ Outlines and other hand-outs
___ Other (Please specify.) ___________________________________________________________________________

17. What is being done to accommodate the White preservice art teacher, who represents a growing minority on HBPCUs? (Please check all that apply.)

___ Mentoring
___ Scholarships
___ Recruitment and retention of non-Black faculty
___ Other (please specify.) ___________________________________________________________________________

18. What is being done to prepare White prospective art teachers to be informed and sensitive to diverse cultural perspectives? (Please specify.)

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

19. What types of on and off campus experiences are provided to prepare White preservice art teachers who are informed and sensitive to diverse cultural perspectives? (Please specify.)

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________
20. **What experiences does your program provide White preservice art teachers that a program at a historically White college does not provide?** (Please specify)

ADDITIONAL COMMENTS: 

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

Thank you for your help with this study.
Please mail the completed questionnaire in the stamped, addressed envelope provided.

You may contact me at the address or phone number listed on the cover letter if you have questions, would like a copy of the questionnaire results, or would be willing to participate in a future study.

Thank you,

Withenia S. Moore
APPENDIX C

Case Study Questions
CASE STUDY: Multicultural preservice art teacher education and HBPCUs

For case study look at the following: program descriptions and philosophy; growth or decline of White students in these programs over the past five years; teacher philosophy; course content and how classes are actually conducted; reading material and other resources.

What is your teaching philosophy?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

What have been the enrollment and graduation trends in the art education department since 1990 - 1991? If there has been growth in the program, to what specific recruitment strategies and/or special incentives is this growth attributable?
What kinds of changes have been made over the last three years or earlier related to multicultural education that has improved the quality of the pre service art teacher education program?

_________________________________________________________________________

_________________________________________________________________________

_________________________________________________________________________

_________________________________________________________________________

_________________________________________________________________________

What are some of the other strategies that have been developed to increase the quality and numbers of students who will become teachers, e.g., art education minor programs, future teachers clubs in local schools; programs geared to community college transfers, military personnel, teacher aides, etc.?

_________________________________________________________________________

_________________________________________________________________________

_________________________________________________________________________

_________________________________________________________________________

_________________________________________________________________________

What are the placement rates of art education graduates in schools; where do they go to teach and/or do they go to graduate school?

_________________________________________________________________________

_________________________________________________________________________

_________________________________________________________________________
APPENDIX D

Telephone Script
HELLO, THIS IS WITHENIA MOORE FROM THE OHIO STATE UNIVERSITY. I HAVE SOME INFORMATION TO SEND OUT AND NEED TO KNOW IF YOU HAVE A TEACHER CERTIFICATION PROGRAM IN ART EDUCATION. ............... THANK YOU VERY MUCH.
APPENDIX E

Post Card Follow-up
April 10, 1995

Last week a questionnaire seeking your opinion about multicultural education in preservice art teacher education programs at historically Black public colleges and universities (HBPCUs), and the White prospective art teacher was mailed to you.

If you have already completed and returned it to me please accept my sincere thanks. If not, please do so today. Because it has been sent to only a small number of art education faculty and chairpersons it is extremely important that yours also be included in the study if the results are to accurately represent the opinions of art education faculty and chairpersons at the four HBPCUs in the state of North Carolina with programs in Art Education.

If by some chance you did not receive the questionnaire, or it got misplaced, please call me right now, collect (614-267-6114) and I will get another one in the mail to you today.

Sincerely,

Withenia S. Moore
Graduate Student, OSU
APPENDIX F

Follow-up Letter
2991 Azelda Avenue
Columbus, Ohio 43224

May 4, 1995

Dear Professor:

About five weeks ago I wrote seeking your opinion about multicultural preservice art teacher education at your university. As of today I have not yet received your completed questionnaire.

My research was undertaken as part of a dissertation study which seeks to identify whether or not historically Black public colleges and universities (HBPCUs) in North Carolina profess to be teaching multiculturally in their preservice art teacher education programs, and if so, what are they doing to prepare the White preservice art teacher, who represents a growing minority on the campuses of HBPCUs.

I am writing you again because of the significance each questionnaire has to the usefulness of this study. This study is a census designed to collect data from the four HBPCUs in North Carolina with art education certification programs. In order for the results of this study to be truly representative of the opinions of all Art and Art Education Chairpersons and faculty at HBPCUs in North Carolina it is essential that each person in the census return their questionnaire.

In the event that your questionnaire has been misplaced, a replacement is enclosed.

Your cooperation is greatly appreciated.

Cordially,

Withenia S. Moore
Graduate Student
The Ohio State University
LIST OF REFERENCES


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