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Charles E. Litz
Kansas State University

Gerald D. Bailey
Kansas State University

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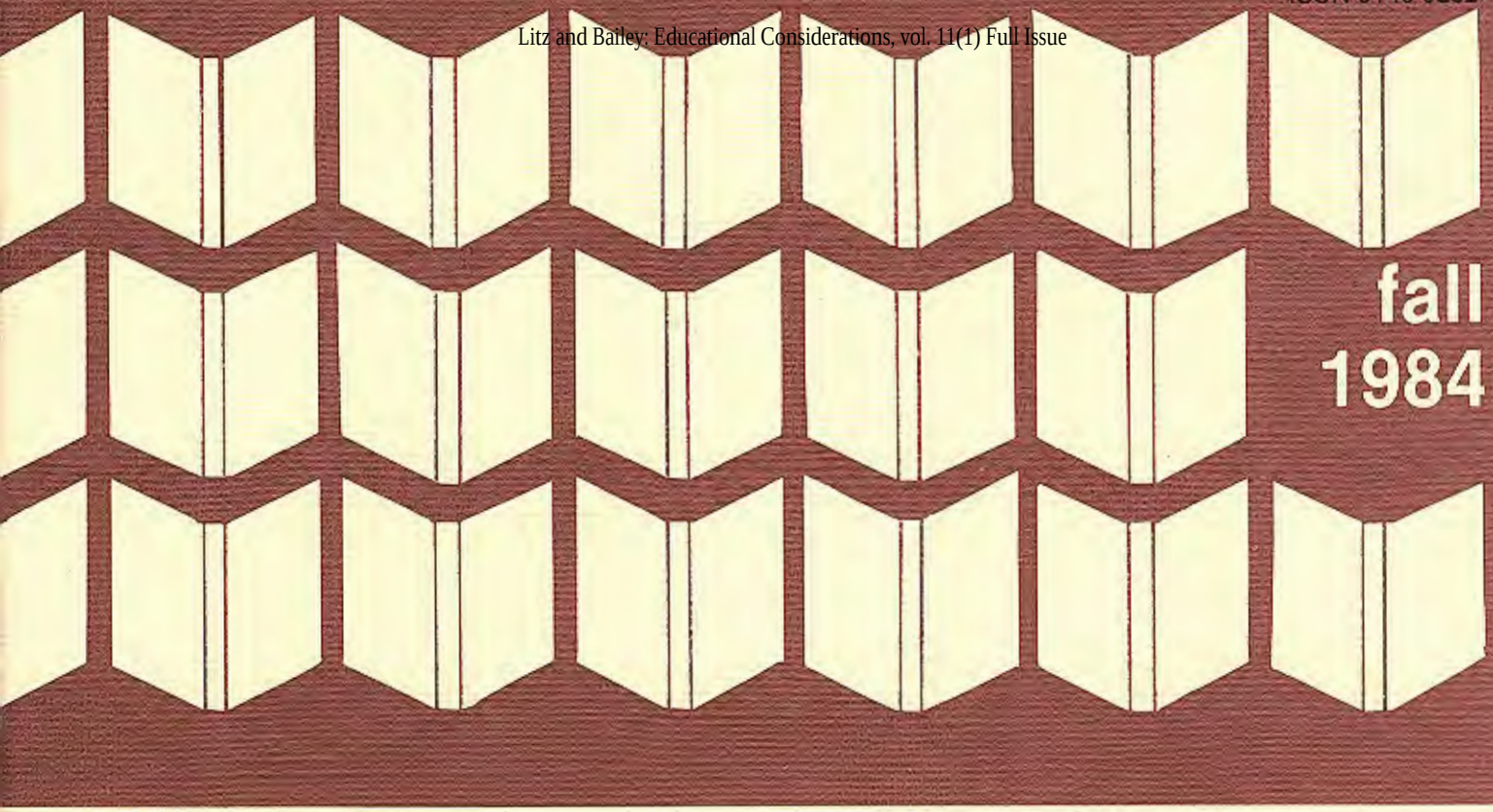

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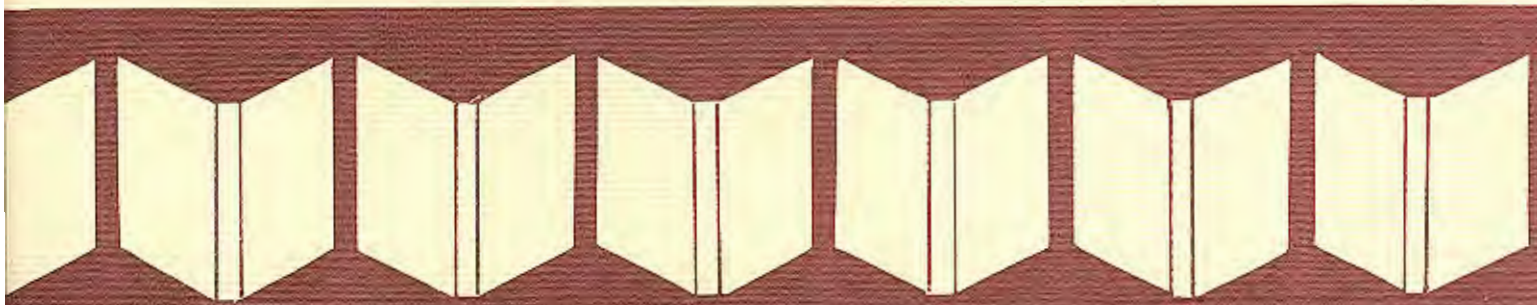

An Editorial Statement

As representatives of the Multicultural Task Force of Kansas State University, our editorial tasks provided us with insight into the many facets of this emphasis of academia. While it would have been interesting to address other dimensions of multicultural education, space and time limitations prevented further exploration. Included in this issue are articles which reflect some priority concerns for insight into a more equitable society—which can only be achieved as the major institutions move in quest of that equity. The American school (at all levels) is one of those major institutions—and may very well be **the** major institution of our times as we move into an "information society."

This issue of **Educational Considerations** is devoted to ideas, research findings, and issues of multicultural education. It is designed to address both ethnic literacy and cultural sensitivity. Contributors made their own choices about which issues to address and how those issues would be treated. It is hoped that this issue will be used by researchers and practitioners whose professional and personal commitment to equity can be reflected in their work.

James B. Boyer
and Larry B. Harris
Kansas State University
Guest Editors

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PUBLICATION INFORMATION

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Educational Considerations is published three times yearly in fall, winter and spring. Editorial offices are at the College of Education, Kansas State University, Manhattan, Kansas 66506. Correspondence about manuscripts and reviews should be addressed to the Editor. Unsolicited manuscripts should be accompanied by a self-addressed envelope with sufficient postage to insure its return. No remuneration is offered for accepted articles or other material submitted.

Material submitted to **Educational Considerations** can be as brief as a paragraph or as long as, say, 2000 words. All of it including indented quoted matter and footnotes, should be typed double spaced. Footnotes should be at the end of the manuscript. Headings should not be underlined. Please submit three copies of each manuscript, the author's complete name, address, and telephone number should be on a separate sheet attached to the original or one copy of the manuscript, not on any copies of the manuscript itself. Photographs, drawings, cartoons, and other illustrations are welcome. Authors should be prepared to provide, if requested, copies of permission to quote copyrighted matter. Queries about possible articles are certainly encouragnd; however, a favorable reply is not to be considered a request for the article. For manuscript style other than specified above, be guided by the MLA Style Sheet, 2nd Edition, Modern Language Association of America (62 Fifth Ave., New York, N.Y. 10011; May 1970, $1.25). The editors reserve the right to make grammatical corrections and minor changes in article texts to improve clarity. Address questions about special styles to the Editor.

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Our college has set the course for a multidimensional approach to development of curriculum responsive to multicultural issues.

Preparing Educators for a Multicultural Society

by Mary McDonnell Harris

Since 1979, the College of Education at Kansas State University has actively sought to develop curricula responsive to the demands of a multicultural society. This article provides a description of what we have done as a partial roadmap for others who wish to infuse multicultural learnings into an existing curriculum.

Our curriculum development endeavor began with gradual evolution of a common vision of the future and with assessment of student, institutional, and community resources which might support multicultural education. While both of these processes, envisioning and assessing, are ongoing, both deserve early attention as they are so essential to the scope of the curriculum which will eventually emerge.

Envisioning the Future

In its multicultural effort, the college has tried to be influenced by both our current commitment to educational equity and our beliefs about the needs of the future U.S. population. We know that 25 percent of all public school students in 1982 were ethnic minorities and that a similar demographic pattern is emerging in private and parochial schools (McNett, 1983). Authorities expect that by 2000, the major cities of the United States will be predominantly minority. All schools of the future will be staffed by women and men who must be committed to educational equity.

While Kansas is not a state currently experiencing dramatic change in ethnic composition, the graduates of teacher education programs at Kansas State University find themselves employed as educators in many other states and countries. Those students who will work in multiethnic schools must be ready to teach ethnically diverse learners. Those students who will work in culturally homogeneous schools must be prepared to accept the challenge of enabling learners having limited experience with diversity, to bridge cultural differences as they become contributing citizens of their nation and the world.

Mary McDonnell Harris is the head of the Department of Curriculum and Instruction and a professor of education at Kansas State University, Manhattan.

Assessing Resources

A land grant university founded in 1863, Kansas State University has an historic mission to prepare students to become effective citizens of a democratic society and to enter into an occupation or profession (**KSU Bulletin**, 1983-84). The university's early strength in practical technology continues to attract students from developing countries, who provide, individually and through the International Student Center, one important resource for multicultural education.

Programs to assist low-income, minority, and physically limited students are provided at Kansas State University through the Minority Affairs Office of the Center for Student Development. The services of this office and of the Women's Resource Center, also part of the student affairs program, have supported efforts in multicultural education in the college, as have academic units participating in the interdisciplinary women's studies, South Asia, and gerontology programs. The Minority Resource/Research Center in Farrell Library is an additional academic resource.

Other support was found within the College of Education. Most immediately useful were the human and material resources of the Midwest Race and Sex Desegregation Assistance Centers originally funded at KSU in 1978. Attitudinal readiness for multicultural curriculum development existed among the faculty because of personal commitments and our involvement with several earlier projects. During a long history of Title III funding, the college faculty has taught and learned from many doctoral students who are/were faculty at traditionally black institutions of higher education. These students have shared in forming the college vision of multicultural education and, through their research, have provided important local resources for curriculum development. Other funded projects—Teacher Corps, Desegregation Institutes, Dean's Grant projects for infusing special education content into the regular teacher education curriculum—have helped to provide the climate within which a multicultural task force was formed by former Dean Jordan Utsey in 1979.

Multicultural Curriculum Development, Phase I

The Multicultural Task Force was made up of two faculty members from each of the college's three departments and a chairperson. The task force added to

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its membership representatives from the Midwest Centers and graduate students. Its initial meetings in the fall of 1979 focused on the accomplishment of three major goals:

1. to develop a working definition of "multicultural education" for adoption by the college.

2. to secure visible administrative support for its efforts.

3. to plan a program of staff development in multicultural education leading to infusion of multicultural content into the college curriculums.

The first of these goals has not yet been attained. While the task force and the college, through task force efforts, have examined many definitions of multicultural education, few existing definitions express the range of cultural diversities encompassed by our conceptualization. While not adopted by any group, our working definition applies the term "multicultural education" to any educational endeavor concerned with awareness and elimination of racism, sexism, elitism, handicapism, and/or ageism and affirmation of the worth and dignity of each individual. The inclusiveness of this definition is one key to the success of our effort: every educator can find at least one aspect of this conceptualization that provides a personal frame of reference to which its other components may be related.

A second key to the success of the task force's efforts lies in accomplishment of its second goal. Tangible administrative support for the multicultural effort has included the visible participation of deans in collegewide multicultural activities, the repeatedly stated expectation of the dean that faculty would participate in multicultural staff development, and funding. The dean has provided $200 from operating funds for each of nine curriculum development participants for each of three years and additional monies to cover the cost of books and consultations. The appointment of a department head to chair the task force has simplified the communication and management tasks related to its operation.

Attainment of the third goal led to the task force's coordination of a general staff development program with several components and of the annual curriculum development project described in the next two sections.

Collegewide Staff Development

The task force initiated several activities to bring multicultural education to the attention of the entire college including faculty, staff, and, to some extent, students. It set out to present programs at regular and specially called college meetings, to publish a thrice-yearly newsletter, to conduct special interest seminars and programs, and to prepare announcements, displays, and bulletin boards. The intent of these efforts was to make multicultural education a pervasive element in the life of the college.

Two day-long, collegewide conferences have been coordinated by the task force, and both have served as benchmarks in the direction of its energies. The first conference, held in the summer of 1980, kicked off the staff development emphasis by introducing basic concepts and issues in multicultural education. The second, conducted in spring 1983, emphasized research and development in multicultural education and occurred in a climate that enabled evaluation of our progress alongside the results of our NCATE evaluation. During this period, we redirected our effort as described in the final sections of this chronicle.

Special interest seminars conducted by the task force have varied in format from year to year. One year, we conducted a monthly noon session featuring a film with relevance for multicultural education and followed by discussion. Another year, we organized bimonthly resource presentations by persons affiliated with campus and community agencies which provide services to diverse populations. A more recent series uses a book discussion format inspired by the Women's Studies curriculum development project modeled on ours. The discussion sessions have focused on recent literature with implications for multicultural education, with a copy of the book provided by the dean to any faculty or staff member who will read and discuss it. Books employed to date include the Sadker's **Sex Equity Handbook for Schools** (Longman, 1982); Richard Roderiguez', **Hunger of Memory: The Education of Richard Roderiguez** (Godine, 1981); and Carol Gilligan's **In a Different Voice: Psychological Theory and Women's Development** (Harvard U. Press, 1982).

The Curriculum Development Project

Begun in the fall of 1980, the Multicultural Curriculum Development Project ran for three cycles using a format which was modified from year to year in response to feedback from the participants. Each year, nine faculty members recommended by the task force for selection by the dean were chosen from volunteers to participate in a series of staff development experiences and to revise one course to more nearly reflect concern for multicultural education. The task force recommended volunteers who represented the three departments of the college and/or departments outside the college, who taught courses likely to impact the largest number of students, and who as a group, provided as much diversity as possible.

Participants were led by task force members, consultants, and former participants in five seminars designed to help them:

1. Acquire knowledge of the philosophy, theory, and application of multicultural/nonsexist education.

2. Increase awareness of current issues in multicultural education.

3. Acquire knowledge of contemporary and historical cultural experiences of ethnic, racial, and cultural groups and of men and women within them.

TABLE I
COURSES REVISED IN DEAN'S MULTICULTURAL CURRICULUM PROJECT, 1980-83

Course		Faculty
EDCI 050	Developmental Reading Lab	Charles E. Heerman
COURSES IN BASIC TEACHER EDUCATION PROGRAMS		
EDAF 215	Educational Psychology I	Bernard M. Frank Thomas S. Parish
EDAF 315	Educational Psychology II	Bernard M. Frank
EDCI 300	Principles of Elementary Education	Paul R. Burden
EDCI 316	Introduction to Instructional Media	Barbara Newhouse
MUSIC 405	Music for Elementary Teachers	Charles E. Brookhart
EDCI 415	Principles of Secondary Education	Loren R. Alexander
EDCI 473	Mathematics For Elementary Schools	V. Ray Kurtz
EDCI 585	Teaching Participation in the Elementary School	Michael F. Perl
EDCI 586	Teaching Participation in the Secondary School	Michael F. Perl
EDCI 600	Reading with Practicum	Clyde G. Colwell
EDAF 611	Educational Sociology	Richard G. Hause Robert J. Shoop
EDAO 610	Occupational Home Economics	Joyce J. Terrass
EDAO 621	Program Planning in Vocational Education	Mary Evan Griffith
EDAO 620	Principles and Philosophy of Vocational Education	Janice R. Wissman
COURSES IN ADVANCED PROGRAMS		
ADMINISTRATION		
EDAF 835	The Principalship	Alfred P. Wilson
COUNSELING AND STUDENT PERSONNEL SERVICES		
EDAF 892	Ethics and Issues in Counseling	Margery A. Neely
EDAF 832	The Community/Junior College	Floyd H. Price
EDAF 924	Systems and Theories of Vocational Counseling	Margery A. Neely
ADULT EDUCATION		
EDAO 614	International Education	Robert G. Meisner
EDAO 825	Theory and Practice of Continuing Education	David C. Williams
EDAO 892	Issues in Adult Education	Michael Collins
CURRICULUM AND INSTRUCTION		
EDCI 686	Introduction to Microcomputers in Education	H. Custer Whiteside
EDCI 760	Educational Technology	John A. Hortin
SPECIAL EDUCATION		
EDAF 633	Remediation of Learning Disabilities	Norma J. Dyck
EDAF 893	The Consulting Process in Special Education	Peggy A. Dettmer

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4. Become familiar with minority group and women's contributions to American society.

5. Learn to recognize bias in curricular materials, assessment procedures, and school policy.

6. Become familiar with and use resources that are nonsexist and multicultural.

7. Learn and apply strategies for introducing multicultural/nonsexist concepts into courses in one's speciality. (**Report to the Dean**, 1980-81, 1981-82, 1982-83.)

Seminars were interspersed with sessions in which participants discussed their courses with one another and reported on implementation of new approaches and resources. Course revisions undertaken through this process and the faculty responsible for them are reported in Table I. Revised syllabi or other materials associated with the course revisions are assembled in annual reports to the dean.

Near the end of the second year of the curriculum development project, the college's programs were reviewed for accreditation by NCATE and Kansas State College of Education teams. The evaluation reports documented what may have already struck the reader of Table I. Each student in basic teacher education programs had an opportunity for a solid grounding in the concepts of multicultural education. In graduate programs, however, the exposure of every student to multicultural perspectives in that discipline was not clear.

Meanwhile, the task force had another concern. While many college courses were being impacted by the curriculum development model and considerable interaction among faculty representing the various programs was occurring, there were no means of assuring curricular balance within programs nor sequence within programs.

Multicultural Curriculum Development, Phase II

As the task force began its fifth year, its membership was revised to include a representative from each of the ten graduate programs in the college. Members and the programs they represent are given in Table II.

Task force goals for the forseeable future included:

1. to continue efforts to make multicultural education visible within the college and university.

2. to lead the development of goals for multicultural education by defining desired student outcomes for graduates, collegewide and by program.

3. to document the means by which the college curricula enable students to meet goals in multicultural education.

4. to involve educators outside the college in efforts to strengthen support for multicultural/nonsexist education* in Kansas.

A 24-hour retreat sponsored by the KSU Women's Studies faculty and task force provided an important first step in realizing the new goals represented here. At the retreat the task force worked with representatives of university faculty, the Center for Student Development, the state Department of Education, public school administrators, teachers, and counselors to describe the ideal educator from a multicultural perspective. We also generated a series of action plans from which agendas for the coming year will be set. While the task force continues its collective work, individual members will work with the faculty in their respective disciplines to assess graduate curricula and to lay the groundwork for continued development.

TABLE II
MULTICULTURAL TASK FORCE BY PROGRAM AREA

Faculty	Program
James B. Boyer	Curriculum and Instruction
Peggy A. Dettmer	Special Education
Mary Evan Griffith	Home Economics Education
Richard G. Hause	Secondary Education
Robert G. Meisner	Adult Education
Margery A. Neely	Counseling & Student Personnel Services
Robert C. Newhouse	Educational Psychology
John D. Parmley	Agriculture Education
Robert J. Shoop	Administration
Nancy J. Smith	Elementary Education
Minnie Belle Dawkins	student
Larry B. Harris	student
Mary M. Harris	chairperson

Already it seems clear that curriculum development in the various program components will proceed along different lines. Some faculty, committed to the infusion model applied thus far, will fine tune the syllabi of their several courses to provide sequences leading to attainment of demonstrable student outcomes. Other faculties perceive the need for a separate course late in programs in which multicultural learnings can be synthesized and applied in the workplace. In all programs, clearer definition of student outcomes will enable better evaluation of achievement creating the means for effective curriculum evaluation.

Challenges for the Future

Our college has set the course for a multidimensional approach to development of curriculum responsive to multicultural issues. But we, and our institution, have many steps to take in developing an

*Because the definition of "multicultural" used by the college includes the concept of "nonsexist," no distinction is made by us. Communication beyond the college demands the clarity of both terms.

environment in which that curriculum can best be delivered.

Minority student and faculty recruitment is one area we must address. In 1979, when 25 percent of all public school students in the United States belonged to minority groups, 14 percent of elementary and 11 percent of secondary teachers were minorities (Sandoval, 1983). The recruitment of minorities into the teaching profession as it serves an increasingly minority student body must be a priority. Minority preservice and inservice teachers survive best with role models. Thus, faculty recruitment must become a priority as must continuing strong emphasis on the student services which support student success in the university environment.

Providing for greater involvement of the university community in development of multicultural curriculum must occur. As the general education portion of the teacher education curriculum becomes more supportive of this effort, more can be expected of beginning teachers. The task force must find ways to expand its constituency to include general education faculty and specialists in the content of the teaching fields.

It is evident from this chronicle that NCATE standards have had a powerful influence on our curricular effort in multicultural education. Commitment to this effort must not be allowed to erode if the focus of NCATE standards should shift. To deny the importance of multicultural education is to turn one's back on the future. In this period of change, *state* teacher education accreditation standards must give pervasive attention to multicultural education. School district accreditation standards and guidelines for the approval of district inservice education plans must require staff development in multicultural/nonsexist education.

Many other areas (cultural bias in student and faculty evaluation, response to acculturated learning styles, eliminating bias from methods and materials of instruction) must be addressed as well. For any teacher education institution, however, its own curriculum provides a good place to start with multicultural education, for curriculum is our area of expertise, and curriculum is an entity that faculty control. If multicultural curriculum development employs a variety of approaches and is open-ended, it can open the door to continuing means of better preparing educators for the future.

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Traditional preparation for educational administration is no longer adequate.

Educational Administrative Competency for Multicultural Populations

by Jimmy Smith and James Boyer

Competency may be defined in traditional terms but today's pluralistic society demands much more than we have traditionally expected from the administrative role. Historically, administrative competency has centered on the management of human enterprises—but with the unstated assumption that the human profile in America was primarily monocultural, monoracial, and monolingual. The reality is that America's educational enterprise is quite diverse. While much of educational administrative knowledge has been borrowed from corporate America, the essential thrust of the management of learning rests with an understanding of the motives, profiles and perceptions of those being served. Today, those being served are multicultural, multilingual, multiethnic, and multiracial. What has been traditionally useful and functional in the preparation of educational administrators, in our judgment, must now be broadened to prepare persons for competency with this level of human diversity.

Academic Administration with Multicultural Populations

Multicultural Administration is the management of an agency, institution or educational program which fosters teaching, learning, behaviors and practices that support cultural diversity and individual ethnic uniqueness. Unlike traditional administrative competency, multicultural competency requires that practioners study the various ethnic/racial milieu despite the fact that there may be individuals in the groups who do not reflect the cultural image held by administrative personnel. Competency for this decade requires also that the administrative practitioner constantly seek newer understandings of culturally motivated perceptions and behaviors.

The position taken here is that traditional preparation for educational administration is no longer adequate for competency in leading, managing and directing the educational programs serving multicultural populations. While much attention must still be given to information management systems, physical plant and fiscal operation responsibilities, even more attention must be given to the recognized human diversity reflected in school and college populations. It is also urgent that prospective administrators realize the following increases in the rate of growth for selected populations—reflected in a recent decade:

Caucasian (White) Americans	11%
Black Americans	17.5%
Hispanic Americans	61%
Native Americans	71%
Asian Americans	2.5%

(Source: U. S. Census Data, 1980)

Considering these rates of growth for the general population, one must prepare for academic services which recognize and enhance the ethnic identity of persons representing these groups.

Traditional Preparation Phases

Traditional preparation phases for educational administrators have included the following:

—**Phase 1:** educational politics, school organization, control, policy development, staffing and staff development, planning, organizing, directing, research and budgeting,

—**Phase 2:** Legal and financial aspects of administration,

—**Phase 3:** The administrative role, and

—**Phase 4:** Cooperative harmonious existence with internal and external publics.

Multicultural Preparation Phases

Multicultural preparation phases require that the management and leadership skills for ethnically/racially diverse populations be built on a strong cognitive foundation of ethnic literacy and cultural mobility. The administrator is most effective when she or he understands the mores and folkways of the individual populations within the group being serviced. Additionally, this cultural comprehension must be accompanied by a sensitivity to those cultural aspects of the groups in instances of confrontation and crisis. Administrative competency can never be reached, however, without adequate attention to reaching aca-

Jimmy Smith is an associate professor of educational administration at South Carolina State College, Orangeburg.
James Boyer is a professor of curriculum and instruction at Kansas State University, Manhattan.

demic goals. While the most significant aspect of traditional administrative preparation is the accomplishment of predetermined goals, with multicultural populations this must be done with extremely high levels of ethnic/racial/linguistic understanding. Guiding human behavior with multicultural populations requires "really knowing the human beings whose behavior is to be guided."

Such preparation may need to include extensive internships in settings which reflect the ethnic/racial/economic diversity of the larger society. Key elements of such preparation (or competency) includes the understanding that policies must be implemented in ways which provide adequate educational opportunities and options for learners and staff in an environment which psychologically accommodates persons of different races, colors, creeds, language identities, religions, and varying economic states.

Competencies are never achieved except in relation to the individual candidate's commitment, the skill in cross-cultural communication, the grasp of student-faculty attitudes/perceptions, and the equitable enforcement of policy.

Basic Administrative Competencies for Multicultural Settings

While many administrative programs are attempting to review elements which might address such competencies, the following listing is basic to the establishment of multicultural programmatic concerns:

1. Administrative awareness of federal, state, and local laws and legislation directly affecting specific ethnic, racial, or other groups.

2. Administrative awareness of agency and/or organizational policy which reflect racial, ethnic or other inconsistencies that are perceived as biases against such groups.

3. Administrative commitment to the deletion of any policy, practice, or guideline which may be an outline of institutional racism and which may be perceived as such by pluralistic populations.

4. Administrative design and support of academic programs which highlight "success stories" of various ethnic groups and which denounce differences which are seen as deficits.

5. Administrative awareness of the customs and traditions held in high esteem by members of various ethnic groups—particularly those which may be viewed by traditional administrators as being in conflict with "tradition."

6. Administrative skill in establishing and monitoring staff development programs which enhance human relations in racially-ethnically-economically diverse student/staff settings. (While this is critical for all administrative functioning, it is critically significant for those offering their services in areas in which ethnic/racial minorities are heavily represented.)

7. Administrative competencies of listening (really listening) as well as speaking in their daily communicative styles. Considering the "oral tradition" of many ethnic groups, the competent multicultural administrator must listen for statements as well as the implications of those statements from subordinates, students, and the public.

8. Administrative resourcefulness in providing information to faculty, staff and students on highly visible ethnic, racial, and cultural groups represented in the United States, and particularly those who are the most recent arrivals (example: Haitians and similar groups).

9. Administrative involvement in enhancing ethnic history, ethnic music, ethnic artistic expression, and the total elements which provide cultural identity and cultural satisfaction for persons who have been perceived as something other than "assets to society."

10. Assertive styles in informing populations of their legal rights and the rights of others in culturally pluralistic societies. It is understood that rights and responsibilities are concomitant elements.

11. Administrative influence in recommending the employment of faculty, staff and resource persons who reflect the ethnic/racial makeup of the region—and particularly the school or program. (This is essential for modeling and for authenticity.)

12. Administrative leadership in the identification, selection, acquisition and utilization of curriculum materials which are nonracist, nonsexist, nonelitist and which are inclusive of the human variation of our society.

Educational change and educational development are always based on the graphic need to better serve those who are clients of educational programs. Such needs are (for academic leadership/management) inextricably tied to ethnic/racial/economic identity.

Shirley Napier in **Multicultural Education: A Concept Paper** (ERIC: ED-17742) cites several points for top administrators, one of which is the educational reorganization for accommodating culturally pluralistic approaches to service delivery.

If administrative services are to keep pace with the increasing numbers of agencies, institutions, and educational programs whose populations are becoming more racially and ethnically diverse, then a more rigorous and culturally refined set of competencies must become common goals for the preparation of those who would offer their services as leaders, managers, researchers and practitioners for public educational programs.

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An Aspect of Multicultural Education

MULTIETHNIC INSTRUCTION includes

A. Knowledge About Ethnic and Racial Differences
B. Knowledge About Ethnic and Racial Contributions
C. Understanding Nature of Instructional Diversity
D. Dissemination of Diverse Content

—James Boyer

When correctly done, affirmative action will bring permanent institutionalized change to an organization.

Affirmative Action: The Legal Implications of Interviewing and Employment Practices

by Robert J. Shoop and William E. Sparkman

Affirmative action is not created as a permanent fixture of the work place. It will cease to be needed once an employer corrects the discriminatory practices that have pronounced white male bias. When correctly done, affirmative action will bring permanent institutionalized change to an organization.

The adoption of strong affirmative measures is necessary to bring about equity in American society. However, it seems clear that the term "affirmative action" is among the least understood and most controversial social correctives in American society today. The term affirmative action refers to a process of eliminating artificial denial of employment and advancement opportunities that are based on race, sex or other non-job-related criteria. The goal of affirmative action programs is to ensure that minority, female, and other classes of people who have historically been discriminated against achieve a position of equity consistent to what they would have achieved had they not been discriminated against.

Affirmative action in employment decision is not a gratuity or benefit for the purpose of awarding jobs and other benefits to the unfit or undeserving. It is the legal remedy that has been developed in thousands of court cases after minorities and women have established discrimination by the preponderance of evidence.[1]

Robert J. Shoop is a professor of education at Kansas State University, Manhattan. William E. Sparkman is an associate professor at Texas Tech University, Lubbock.

The employment process is becoming more complex each year. In 1940, the U.S. Department of Labor had the responsibility to enforce only 16 statutes and executive orders affecting personnel practices; by 1983, there were over 118 such laws.[2] In all there are 494 pages of laws, rules and regulations that relate to equal employment opportunity. The growing complexity of employment relations can be traced primarily to the enactment of Title VII of the Civil Rights Act of 1964. Title VII established into law the fundamental concept of equal employment opportunity, which has become the guiding principle of employment practices in the United States today. Subsequent amendments to Title VII and the enactment of other federal laws governing employment practices have broadened the scope of protection for employees and have restricted discriminatory employment practices by employers.

Federal laws prohibiting employment discrimination flow from both the 13th and 14th amendments to the U.S. Constitution. These post-Civil War amendments served as the basis for the Civil Rights Acts of 1866, 1870, and 1871, which were enacted by Congress during the Reconstruction Period to define and protect the newly established rights of freedmen. These civil rights acts were codified as Sections 1981, 1982, and 1983 of Title 42 of the U.S. Code. Section 1981 provides that all persons shall have the right in every state to make and enforce contracts. Full and equal property rights are guaranteed to all citizens in every state under Section 1982. Section 1983 provides for legal remedies when citizens are deprived of civil rights by state actions. It should be noted that the protections against discrimination apply to state actions as well as to the actions of private persons. While state action denying civil rights on the basis of race is clearly prohibited under the 14th Amendment, the U.S. Supreme Court has concluded that both sections 1981 and 1982 were based on the 13th Amendment and held that private persons could not discriminate on the basis of race in the sale of property or in the making of a contract or its enforcement. The importance of this is that both state and private discrimination is prohibited.

During the past twenty years federal legislation has expanded the protections afforded employees including job applicants. The purpose of these laws is to reduce discrimination in the workplace. The following brief descriptions of the major laws are provided so that those persons involved in making employment decisions might be made more aware of their responsibilities in this area.

Title VII of the Civil Rights Act of 1964

This federal law prohibits discrimination in employment or membership by employers, employment agencies, and unions on the basis of race, color, religion, sex, or national origin.[3] This is probably the most pervasive federal legislation governing employment practices. This law was amended in 1972 to include

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state and local governments, governmental agencies, and political subdivisions. Not only are employees protected from discriminatory practices by the provisions of the law, it is illegal to refuse to hire any individual on the basis of race, color, religion, sex, or national origin.

The Equal Pay Act of 1963

The Equal Pay Act is an amendment to the Fair Labor Standards Act of 1938, which governs various labor practices including minimum wages and overtime. This act prohibits wage discrimination between employees on the basis of sex for equal work on jobs requiring equal skill effort, and responsibility and which are performed under similar working conditions.[4] Legitimate wage rate differences are permissible under certain circumstances; for example, a seniority system or a merit pay plan.

The Age Discrimination in Employment Act of 1967

This law prohibits employment discrimination against individuals between the ages of 40 and 70.[5] Employees, as well as job applicants, are protected under the terms of this act. Employers are prohibited from hiring, firing, compensating, classifying, referring, or making decisions relative to the terms and conditions of employment based on an individual's age. The act was amended in 1974 to extend to state and local governments. The original law provided coverage up to age 65, but an amendment in 1978 increased the age limit to 70 years.

The Age Discrimination Act of 1975

This act prohibits discrimination on the basis of age in programs and activities receiving federal funds. It specifically provides that " . . . no person in the United States shall, on the basis of age, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving federal financial assistance."[6] This 1975 law differs from the Age Discrimination in Employment Act of 1967 in that there are no age limitations.

The Rehabilitation Act of 1973

This law is a comprehensive statute designed to aid handicapped individuals in securing rehabilitation training and access to federally funded programs, public buildings, and employment. Section 504 of the act provides, in part, that "no otherwise qualified handicapped individual in the United States . . . shall solely by reason of his (sic) handicap, be excluded from the participation in, be denied the benefits of or be subjected to discrimination under any program or activity receiving federal financial assistance."[7] The law is designed to protect handicapped individuals who are "otherwise qualified" for the particular program or activity; that is, those who can perform the job requirements in spite of their handicapping condition.[8]

A handicapped individual is " . . . any person who (i) has a physical or mental impairment which substantially limits one or more of such person's major life activities, (ii) has a record of such an impairment, or (iii) is regarded as having such an impairment."[9] The term handicap covers a wide range of diseases and conditions such as epilepsy, emotional illness, and orthopedic impairments, to name only a few. The law excludes from employment protection active alcoholics or drug abusers who cannot perform the essential functions of their jobs or whose employment would constitute a direct threat to property or to the safety of others.

Employers are required by the law to make reasonable accommodations for those handicapped persons who are otherwise qualified for the job. This does not mean that employers must make substantial modifications of the job requirements or incur more than minimal costs to reasonably accommodate handicapped persons.

Veterans' Reemployment Rights

Federal law provides certain protections and benefits to veterans of military service.[10] Individuals who have left employment for the purpose of serving in the military are guaranteed certain reemployment rights. The law provides that veterans, if still qualified, shall be restored to their former position or one of like seniority, status, and pay upon their return from military service. If a returning veteran is no longer qualified for the former position by reason of a disability sustained during military service, but is able to perform the duties of any other position with the employer, then he or she is entitled to an offer of reemployment in the position that will provide similar seniority, status, and pay.

In 1974, the law was expanded to include Vietnam era veterans.[11] One provision of the change requires that contractors entering into contracts of $10,000 or more with the federal government are required to take affirmative action on behalf of Vietnam era veterans.

Title IX of the Education Amendments of 1972

This law provides that "no person in the United States shall, on the basis of sex, be excluded from participation in, denied the benefits of, or be subjected to discrimination under any education program or activity receiving federal financial assistance."[12] In 1975, the Department of Health, Education, and Welfare (HEW) issued regulations governing the operation of federally funded education programs. These regulations were based on HEW's interpretation that the term "person" in Title IX included employees, as well as students.[13]

What followed was a series of contradictory federal court rulings on the issues of the validity of HEW's regulations and whether employees were, in

fact, covered by Title IX.[14] Finally, in 1982, the United States Supreme Court clarified the issue. In **North Haven Board of Education v. Bell,** the Supreme Court held that the regulations promulgated by HEW interpreting "persons" to encompass employees was a valid exercise of the department's regulatory authority.[15] However, the Supreme Court also ruled that HEW's authority to make regulations and terminate federal funds was limited to the specific programs receiving the financial assistance. It is clear from the North Haven case that employees in federally funded education programs are protected from sex discrimination.

In **Grove City College v. Bell,** the United States Supreme Court held that the receipt of federal financial assistance by some of the college's students did not trigger institutionwide coverage under Title IX, but rather limited coverage to the specific program.[16]

The final aspect of Title IX that has direct application to employment practices are the remedies for violation of an individual's rights under the law. The express remedy under the law is the termination of federal funds to the specific programs. In 1979, the United States Supreme Court held in **Cannon v. University of Chicago** that a private cause of action, though not explicitly provided in Title IX, was an implied remedy under the law.[17] Thus, educational institutions that practice employment discrimination based on sex may now face termination of federal funds, as well as private litigation, by the aggrieved employee.

Staff Selection

As indicated in the previous section, a number of federal laws and court cases have established constraints on employment decisions in an effort to reduce discrimination in the workplace. Employment decisions must be based on nondiscriminatory factors, and apply to both employees and job applicants. An important theme that has emerged from the plethora of laws is that all selection criteria and employment decisions must be based on job-related standards. In other words, any criteria used, information required, or interview questions asked must be demonstrated to be related to the required job performance.

The goal of the selection process remains that of securing the services of the best-qualified individual for a particular job. Equal employment laws were enacted to expand employment opportunities for qualified minorities and females who have been at a disadvantage in the labor market and workplace. It is clear that the impact of the above-mentioned statutes have been felt in our society. However, it is equally clear that all vestiges of sex discrimination, past and present, have not been eradicated. Despite the progress that has been made, aggressive affirmative action programs must continue.

Notes

1. Norton, Eleanor Holmes, "Race and Sex Conscious Remedies are Working—And Must Be Continued," **Civil Liberties,** May, 1982.
2. **Employment Practices Guide,** Vol. 2, Commerce Clearinghouse, Chicago, Ill. 1979, p. 2005-2449 (This volume includes laws that went into effect in 1983).
3. 42 U.S.C. Section 2003-2 (1976 and Supp V 1981).
4. 29 U.S.C. Section 206 (1982).
5. 29 U.S.C. Section 621 et seq. (1976).
6. 42 U.S.C. Section 6101 et seq. (1976).
7. 29 U.S.C. Section 794 (1982).
8. Southeastern Community College v. Davis, 442 U.S. 397 (1979).
9. 29 U.S.C. 706 Section (7) (B) (1982).
10. 38 U.S.C. Section 2021 et seq. (1976 and Supp. V).
11. Schaller v. Bd. of Educ. of Elmwood Local Sch. Dist., 1 449 F. Supp. 30 (N.D. Ohio, 1978).
12. 20 U.S.C. Section 901(a), (1982).
13. 34 C.R.F. Section 106.51-106.61 (1980).
14. M. McCarthy and N. Camabron, **Public School Law: Teachers' and Students' Rights** 94 (1981).
15. North Haven Bd. of Educ. v. Bell, 102 S. Ct. 1912 (1982).
16. Grove City College v. Bell, 52 U.S.L.W. 4283 (1984).
17. Cannon v. University of Chicago, 99 S. Ct. 1946 (1979).

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Societal institutions must engage in planned efforts to develop awareness, acceptance and adoption of positive attitudes, and advocacy for the special needs of handicapped individuals.

Guidance Counselors and Special Education Students

by Peggy Dettmer and Margery Neely

A first step in university commitment toward development of understanding about handicapism should include an analysis of the extent to which course offerings address multicultural concerns. A study conducted at Florida State University (Funk et al, 1981) revealed that while issues concerning sexism and racism had found their way into most education courses, attention to handicapism was missing in nearly one-third of those courses. This finding parallels the sluggish attitudes of society toward handicapped persons and their needs. These attitudes prevail in spite of recent advances made through legislation and litigation.

Several sociological factors contribute to indifference toward handicapism. First, a nonhandicapped person is less likely, in most circumstances, to have opportunity for interaction with a handicapped person than with a person of another sex or race. Many exceptional individuals are not even recognized as handicapped bacause they do not demonstrate outwardly any manifestations of the handicap. Also, many members of the handicapped population cannot articulate their needs and concerns to the public; therefore, they must rely on the willingness of others to make that effort in their behalf. Finally, special note must be taken of the current Zeitgeist in which physical perfection and specific standards of beauty are idolized.

Societal institutions such as universities must engage in planned efforts to develop awareness, acceptance and adoption of positive attitudes, and finally, advocacy for the special needs of handicapped individuals. Planners and implementors of educational programs must accept responsibility for guiding preservice and inservice educators beyond the awareness level of information assimilation to levels of adoption and advocacy in which they become change agents for the elimination of stereotypes toward handicapism.

Peggy Dettmer is an assistant professor of education at Kansas State University, Manhattan.

Margery Neely is a professor of education at Kansas State University, Manhattan.

Awareness of Handicaps and Needs of the Handicapped

Public Law 94-142, the Education for All Handicapped Children Act of 1975, specified that all handicapped children would have available to them a free and appropriate public education emphasizing special education and related services designed to meet their unique needs. Services to be provided include pupil personnel services and related services such as student counseling, parent counseling and consultation with other school staff.

In keeping with this legal action, university teacher training programs were commissioned to provide school personnel with information about the characteristics and educational needs of exceptional individuals. This awareness training has been implemented at other preservice and graduate levels, as well as through inservice and staff development in local school districts.

Students in education programs are introduced in their coursework to categorical labels of exceptionality including: MS (multiple and severely handicapped); SD (semi-dependent); SI (semi-independent); HI (hearing impaired); VI (visually impaired); ED (emotionally disturbed), and LD (learning disabled). In some states gifted (G) individuals are included as exceptional students in mandates for special education.

Under P.L. 94-142 school personnel are designated as providers of certain services that benefit handicapped persons. For instance, guidance counselors are directed to provide counseling with students and parents, information for parents about developmental needs of their exceptional child, appropriate appraisal of interests and abilities, and suggestions for educational planning, management and consultation. In the preservice training for guidance counselors, students typically are introduced to descriptions of guidance services, techniques for group and individual counseling, information sources, communication skills development, appraisal techniques, organization and management of individual and group learning processes, and consultation skills. These services apply to nonhandicapped students as well as to those who are handicapped.

Now, the question must be asked: Is this type of knowledge enough for enabling the guidance counselor to serve the very special needs of exceptional students? An application of this question to specific school situations may be helpful.

Kim Baker and Terry Jones are teachers of English who have decided to work toward master's degrees in counseling. Kim has taught for three years after completing a teacher preparation program in which a course on the exceptional child was required for certification. Terry is a veteran teacher of 15 years and, not having had an undergraduate course on exceptional children, was required by legislation to complete such a course before recertification would be approved.

As experienced teachers, Kim and Terry have run the gamut of students in their English classes—from studious to unmotivated, from the quick learner to the slow student, from polite teen-ager to the incorrigible. Their attitudes have been shaped by their preparation programs as well as their own experiences about who can be helped, and in what ways, within the regular school setting. Unfortunately, their contacts with handicapped individuals have been limited. Mainstreaming has not affected their class structure with any great influx of mentally handicapped, severely learning disabled or emotionally disturbed students. Hearing impaired and visually impaired students are rare, and in Kim's case even the highly gifted students have been excused from that English course.

So how will these experienced professionals lay the templates of their individual feelings, stereotypes and preconceived ideas about handicapped persons upon the requirements of guidance counselor roles? Will coursework at an information and awareness level be enough to ensure that Kim and Terry do not become card-shuffling, schedule-juggling "counselors" but sensitive, empathic **counselors** who advocate for the rights of all students including the handicapped?

Teacher educators must assume that guidance counseling for special education students will require modifications both cognitive and affective in nature. For example, special counseling problems presented by needs of the handicapped can be expected to include self-conflict, self-other conflict, maladaptive behaviors and particular vocational problems (Neely, 1982). Requests for consultation will call for indirect service to handicapped students through direct service to teachers and parents. Participants in the consultation process will be required to establish their roles, work at defining the problem, set baseline data, implement and monitor a plan of action, and evaluate that plan while engaging in followup on the problem.

The preceding remarks underscore the multifaceted dimensions involved in assisting school personnel such as guidance counselors to prepare for their demanding roles. During training, whether it be preservice or graduate coursework, prospective guidance counselors must continue to grow personally in their ability to ascertain and provide for the needs of all students, including the handicapped. It will not be enough that they emerge "nouveau committed," as are those *nouveau riche* who eagerly and enthusiastically display trappings of newly acquired positions whether such demonstrations are appropriate or not. On the contrary, guidance counselor training must encourage positive attributes of identification, humor, energy, enthusiasm and commitment which are refined into that "touch of class" so necessary to be successful in meeting students' needs.

Even though guidance counselors may have completed an introductory course on exceptional children, when faced with the new responsibilities and actual student needs as outlined by P.L. 94-142, they can be expected to demonstrate any one or several of the following deficits:

1. Lack of knowledge about handicaps and those affected by the handicaps
2. Lack of skills in dealing with handicaps
3. Lack of objectivity toward handicaps
4. Lack of sensitivity to the needs of those affected by handicaps
5. Lack of self-confidence in dealing assertively with handicaps
6. Lack of resources with which to serve the handicapped

These deficits occur because educators come to their roles equipped with attitudes such as unfamiliarity with ramifications of a handicap, resentment toward demands brought on by needs of the handicapped, discomfort or even embarrassment when interacting with a person who has a handicap, rigidity in arranging and managing learning environments, distaste or even revulsion toward the handicap, and surprisingly, even fear that one's efforts might make the handicapping condition worse.

These deficits and attitudes must be met directly in teacher-preparation programs which have been designed to take students beyond information and awareness levels to process-building levels of acceptance, adoption and advocacy. The training programs must include methods and strategies that demand involvement with the handicapped and intensive self-study by the student.

Acceptance and Adoption of Constructive Attitudes and Plans for Handicapped

Recently a television commentator described an event in his boyhood when his father took him to the train station to see presidential candidate Harry Truman. As the train passed through their small town, it slowed just enough so that Mr. Truman could stand on the end of the platform and wave to the crowd. "We waved back," the commentator remarked, "and believed that now we knew the man."

So it may be that Kim and Terry "waved" at the handicapped in the course of their readings, research papers, lectures, case studies and guest speakers

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who were brought in for one-shot sessions during classes. However, common sense dictates that they did not really get to know the handicapped any more than did that young boy get to know Harry Truman. Casual classroom encounters with ideas and people do not cause students to feel the pull of the burdens which blindness, cerebral palsy, or mental retardation make upon the handicapped individual and those closely involved with that person. Students, therefore, tend to treat everything they read about the handicapped in terms of a nail, as Maslow warned, when they have only the hammer of indirect experience. So a child is identified and referred to as "a blind student" rather than "a student who happens to be blind."

The knowledge base formulated at an awareness level is testable, certainly, but it seldom translates automatically into action. Rather, it is remote, third person, abstract booklearning aimed at helping the student pass the next test over assigned material. Unless more involvement-based activities are infused into the curriculum, graduate students such as Kim and Terry probably will make only superficial translations of material at the awareness level.

How might these two able professionals reach an **acceptance** level where they **adopt** plans for serving handicapped students more effectively? The normative expectations, as provided by public school job descriptions, are undoubtedly in place for guidance counselor roles; therefore, it is the personal dimensions that Kim and Terry bring to the role and their interactions with involvement-centered activities, that will make the difference. Students must be assisted by their coursework, by interaction with university faculty, and by guided independent study to address those stereotypes and preconceptions which might be swept under the rug at the awareness level, but become naggingly unavoidable at the more desirable acceptance/adoption level.

Vignettes, discussions, personal examinations and interviews will demonstrate to most students how little they really know about handicaps and how miniscule the efforts of society have been so far toward eliminating handicapism in schools and beyond the school walls. The traditional guidance viewpoint that "each person is a unique and worthwhile individual" remains a pat phrase until Kim and Terry examine what it requires of their own resources and then begin to develop their own plans of activity to support the handicapped.

Skill labs and field trips can be utilized to build understanding of others' problems and needs. The field trips should be intensive, with involvement and interaction among visitors and handicapped residents. Even more valuable would be a buddy system in which a nonhandicapped person is buddied with a handicapped person for an extended period of time, feeling the weight of the handicap and the resultant frustration. Students who keep diaries or journals often find that their personal viewpoints are refined by rereading thoughts and perceptions they record over a period of time. This activity would be a valuable concomitant activity for strategies structured around intensive involvement with exceptional persons.

Kim and Terry could profit from getting to know successful individuals who happen to have handicaps. As these persons share stories of their successes, the guidance counselors could gather information and develop insights for sharing with handicapped students in the future.

Rap sessions, handled compassionately, do much to develop the listening skills and values clarifications techniques that help guidance counselors work effectively with the handicapped. Bibliotherapy can be used to match persons, problems, and books about those problems in order to clarify issues and promote empathy. Special materials for use with children can be brought into university courses and, in the course of studying the materials, students may acquire additional skills for their repertoires of counseling techniques. As students consider their earlier perceptions and beliefs about handicapism, they can use these discarded attitudes as benchmarks with which to understand the limited visions of others who need assistance in dealing with persons who are handicapped.

Advocacy for Handicapped and Their Needs

Advocacy denotes a proactive approach rather than a reactive response. Advocates take charge when the occasion calls for it. They anticipate needs in the area of concern, then go out and do something about that concern.

An initial step toward advocacy for the handicapped would be to help formulate a school plan for eliminating handicapism. Advocacy brings out creative impulses and generates enthusiasm for just causes. It encourages fuller use of the myriad of resources available almost everywhere if one just takes the time and energy to search for them.

Every effort must be made by university personnel to ensure that development in multicultural education does not become meaningless lip service soon to be forgotten by teachers, counselors and other school staff as they return to the hubbub of daily school routine. Universities must assume responsibility for guiding students in their training programs beyond the simplistic concept of "Special Olympics Day" or "Handicapped Week" to a process development that will enable them to deal effectively with all problems related to persons with handicaps and handicapism in society. Becoming aware of their own process of development through these stages will enable students to transfer and teach the same process to their clientele.

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Commitment to Equity

. . . "True commitment is exemplified only by actions, not by empty words. An action becomes a commitment when those responsible for fulfilling the action are doing so, not because it is the rule or a responsibility as a result of a rule, but because it is the right thing to do. If this notion is missing, then the entire action may become meaningless."

—Samuel E. Spaght

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Traditional art programs which have been chiefly concerned with the "old masters" in painting and drawing are no longer adequate for today's multicultural schools.

A Two-Point Perspective on Art: Multicultural—Nonsexist Education

by Theresa E. McCormick

Opportunities abound for educators to promote intergroup understanding when two strong humanistic curricular areas are integrated—art and multicultural-nonsexist education. Both areas serve to humanize the teaching-learning process and to enhance the total school climate.

A multicultural-nonsexist approach to art teaching raises individual awareness and creates appreciation of one's own culture and that of other cultural groups. This approach to art teaching is a perfect vehicle to promote understanding of cultural commonalities and differences in a pluralistic society. Having such a diverse population in the United States requires educators to study the many and varied local cultures in all aspects of the curriculum, including art. As Taylor (1975) stated, "It is useless to keep pushing Columbus and the Pilgrims in an area (referring to Taos, New Mexico) that had been long and richly established millenniums before Columbus set foot in America" (p. 9).

Traditional art programs which have been chiefly concerned with the "old masters" in painting and drawing are no longer adequate for today's multicultural schools. The study of predominantly Western European male artists, traditional curricula reinforces an ethnocentric view of society and an elitist notion of culture.

A white racist, male-dominated society promotes the belief that one race has innate superiority over other races. White racism resulted from the expansion of Europe and its technological superiority which permitted world dominance for years. The United States patterned itself in the early years of its development after Europe's example (Daniels and Kitano, 1970). Beliefs concerning our dominant culture negate most art by minorities and women and place emphasis on the "high culture" of Western European art. The "ideal" of beauty is a Western conception (e.g. Rembrandt, da Vinci) and the art principles of line, color, shape, picture plane are not taught with consideration of broad cultural influences.

Contributions by minorities and women artists have been left out of many art history and appreciation books and courses. The pointed question to ask is "Why is so little known about past women artists?" not "Why were there no famous women artists?" As Tufts (1974) explained,

> . . . the answer seems to point to a collective and, rather recent, cultural neglect. The basic art survey books used today only rarely allude to the names of women artists, and even most histories dealing with specific periods of art do not seriously consider their work. And yet in the past women were appointed as court painters, were accepted as professionals, and were unstintingly appreciated by their contemporaries . . . Since the Victorian age . . . a conspiracy of silence seems to have descended upon male chroniclers, and while the history of art was developing into a respected and crowded discipline, historians have conspicuously . . overlooked or relegated to footnotes the accomplishments and even the existence of women artists (p. xv).

Multicultural-nonsexist art education requires the inclusion of the art of all groups (including women and necessitates accuracy in presentations, displays, and discussions. All aspects of the art experience should be permeated with the richness of diversity that exists in our population. Explore the community and share the discoveries about local artists with the students by taking them to exhibitions or perhaps by taking them to the artist's home or bring the practicing artist into the school. As inspiring example of a rich community resource is the sculpture in Austin, Texas, by Elizabeth Ney, now deceased. Beginning in her native Germany, she sculpted famous public figures and then emigrated to Texas. There, she continued to sculpt marble portraits of well-known people and initiated art studies at the University of Texas and in the public schools.

Students' appreciation of the multicultural nature of art can also be expanded by means of well-

Theresa E. McCormick is on the faculty of the College of Education at Iowa State University, Ames.

chosen, sensitive films. For example, the film, "The Spirit Catcher—The Art of Betye Saar," beautifully portrays the art and soul of Saar, an Afro-American, and shows some of the forces behind her work and life. The film examines the integration of her work with the past, present and future and is rich with imagery and symbolism. Watch the students' eyes widen and their interest mount as they sense the mystery in her art and see the connections with her African heritage. Approaches to art teaching, such as the ones just described, would encourage intergroup understanding, improve the quality of life for diverse ethnic people and women, and provide expanded expressive options for students.

Ethnic and cultural diversity has been the most enduring characteristic of United States society and is a prime basis for its unique place in today's world. This diversity should be viewed as a rich source for the teacher to draw upon to make the art curriculum relevant to the lives of the children. As Schuman (1981) stated,

> If a child is unaware of the artistic aspects of his heritage, learning about them can be an important growing experience. If he is already aware of this heritage, he might find pleasure and self-respect in sharing this knowledge. Children, who are underprivileged in the sense that their community does not include minority groups, need to experience the richness of creative expression in cultures other than their own (pp. x-xi).

Art grows out of a people's culture and the two cannot legitimately be separated. The outward form of art is a manifestation of a people's experience and development. Art in pre-technological societies was not labeled or recognized as such, since it was an integral part of peoples' lives.

In our ethnocentrism, we often fail to understand the role and function of art in pre-technological societies and thus misrepresentative labels such as "exotic" and "savage" come easily in our teaching. Also, Western artists have been "inspired" by pre-technological art to the point of copying it and not giving due recognition to its origin. These are aspects of accuracy which the culturally sensitive art teacher would be aware of and incorporate into art appreciation lessons.

Handmade craft and art items are a common bond among people of all races and nationalities. Our art legacy helps us trace our roots and provides for communication between generations. Yet, in our highly technological and compartmentalized society, many people are losing the ability and surety to create art and craft objects with their own hands. In fact, some people believe that art as fine art in the late 1900s may be dying out and that the only genuine art of our age may be the folk art of untrained, ordinary people (Taylor, 1975).

Recently the writer saw the exhibit, "Black Folk Art in America 1930-1980," at the Field Museum of Natural History in Chicago. Each of the 300 or more works represents a celebration of life. These works by southern black artists show humor, parody and irony in a tremendous array of materials (mostly salvage), shapes, colors, textures and forms. A companion exhibit, "African Insights: Sources for Afro-American Art and Culture," of over 70 objects from the Field Museum's major African collection provides a means to understand the influence of African culture as it moved through the slave trade into the Americas.

In the "Black Folk Art" exhibit were several wall pieces from the collection of the Kansas Grassroots Art Association (located in Lawrence). While grassroots art is not technically rooted in cultural tradition as folk art is, it clearly springs from the imagination of free-spirited ordinary folks, untrained in art, who use whatever materials are at hand to create environments, towers, statues, paintings and carvings.

Exhibits, such as the ones just described, and museums are a fertile resource for the art teacher and for his/her students. Cross-cultural comparisons can be made between Western art and that of the pre-technological, grass-roots or folk art on display.

Another resource for the teacher are cultural carriers in the community. Cultural carriers are people who remember and/or continue to practice the unique ways of a culture. When the doors of a school are swung open to welcome the grandparents and others who still make art and craft objects by hand, the art program becomes vital, reality-based, and powerfully motivating to the students.

Focusing on the culturally acquired learning patterns and using them as the principle source of instruction are the strength, of a multicultural-nonsexist art program. La Belle (1976) reinforced this idea:

> The teacher must systematically investigate the cultural background of his/her students in order to comprehend the impact such a background has on the way in which the child perceives the world and is accustomed to learning and being taught. On the basis of such investigations the school and the teacher can promote continuity for the child (p. 78).

Children from culturally different (different from the mainstream white middle-class child) backgrounds are torn between the influences of the home and the school and often suffer socially, emotionally, and academically. Their self-concepts are weakened by the divergent messages they receive for proper behavior and how to succeed in life. Thus, one of the major values of a multicultural-nonsexist approach to teaching art is the enhancement of the child's self-concept. By minimizing conflicts between the messages given to the child from the home and the school, the teacher is facilitating the child's good feelings about him/herself and the home and thus in-

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creasing the likelihood of the child's academic success.

The strong negative impact of growing up in a racist society on the self-concepts of black children is clearly documented in the film, "Black History: Lost, Stolen, or Strayed," narrated by Bill Cosby. The film shows art of black children who leave off arms and legs and do not color themselves dark in their self-portraits. On the other hand, the art of children who are confident of their self-worth and the value of their heritage is full, complete, and uninhibited. Lansing (n.d.) stated, "The cultural environment . . . helps to determine the nature of child art because it possesses the power to shape the personality or the emotional condition by influencing habit, attitude, values . . . " (p. 245).

Assuming that art teachers internalize the preceding information, they will shift the focus of their teaching from art for art's sake or the production of objects to a process orientation which integrates cultural considerations. For too long art education has been concerned with an Anglicized notion of "making" art instead of the process and meaning of art in the lives of children. Taylor (1975) reported on the experience of a teacher at an Indian school in Arizona: " . . . if the school reflects the values of the culture from which the children spring . . . the self concept of children who have been told by another culture and believe 'Nobody wants me, I am nothing' can change" (p. 9).

One means of bolstering minority students' self-esteem is to tap into the oral traditions of their heritage. In our increasingly visual, technological society, oral traditions are being lost. The author of **Bless Me Ultima,** Rodolfo Anaya, stressed the importance of the rich oral tradition of the Spanish American. He encouraged "a balance between seeing, telling, and listening . . . a cultural language-experience approach to teaching. He urged art educators to use oral tradition for art making . . . to find the legends and magic of oral traditions and let the child conceptualize and visualize the images" (Taylor, p. 9).

In summary, a multicultural-nonsexist approach to art education helps teachers bridge the gaps between the home and the school and those persisting between the democratic ideal of equal educational opportunity for all students and actual school practice. Most importantly, a multicultural-nonsexist art education helps students from all heritages reach self-realization in a rapidly changing, pluralistic society.

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Teachers and society in general make too many assumptions based on students' names, skin color, language habits, clothing, where they live, and religious preference.

"Tell Something About Yourself . . ."

by Richard G. Hause

In a class of university seniors who are preparing to become professional educators, the professor asks of each student, "Tell something about yourself we would never guess from just looking at you." The students are uneasy for a time, but as the professor calls each by name, they respond with statements like: "I'm the oldest of the nine children in my family" or "My mother is a stripper (of antique furniture)" or "I'm a rodeo cowboy and my best event is bull riding" or "I've just lost 85 pounds!" Some of the students respond with simple statements like "I'm married and have one child, a little boy" or "There's nothing about me you couldn't guess from just looking" or "I'm five months pregnant, but I guess you can tell that!"

Why would the professor want to take precious class time to ask each student to respond to questions like these?

It is the contention of the professor that, on the basis of many years of teaching, teachers and society in general make too many assumptions based on students' names, skin color, language habits, clothing, where they live or have lived, and religious preference. Assumptions are made early in the getting-to-know-you period and they stick forever. The professor was helping himself and his students to find out about each other before the stereotypes were formed and open communication became limited.

Assumptions are also based on the vocation of the individual, the schools he or she attended, the amount of wealth the individual has accumulated, the current salary, his or her real estate holdings, travel experiences, friends and associates, what foods he or she eats, the size of the person, the age, and what other people say about the individual. Many of these assumptions are made without actually knowing the person or without ever having spoken to him or her. We assume that large people eat a lot and often and that thin people eat very little.

Multicultural education is becoming a larger part of school curricula at elementary, secondary, and collegiate levels; the stereotypes just described cannot be allowed to persist. Teachers, administrators, anyone who works with people and wants to work with them more effectively must look at many factors that make up the life of the individual and his family. Many blacks who come to America from foreign countries are shocked when they are refused service or courtesy by people whose views are crippled by stereotypes about skin color. By the same token, those who are thought to be in the majority for some reason or lack of same are often misunderstood. There is a need for more and effective ways to help people fill in the gaps in information that would help them to work more completely with all individuals.

There is a professor who is respected in his field. His students and cohorts feel he is in that position on the basis of having grown up in a university-educated family. They also assume he would not know much about poor people and their struggles. They do not know that this professor was born in the depths of the Depression, was the third child in a family that eked out an existence on a 40-acre rented dairy farm. The father had an eighth grade education while the mother was forced to quit school in the seventh grade. The now professor had worked on the small farm until he was twelve and the father explained that if the children were going to get through high school, they were going to have to find jobs away from the farm. A gasoline station a mile away from the farm provided employment after school and on Saturdays and a produce dock helped the youngster to find summer employment, often from 6 a.m. to 10 p.m. six days a week. His older brother was doing much the same thing; they both wanted to finish high school and go on to college. They both worked at various jobs to get through college with little assistance from home. Both of these men achieved their goals—one is the professor; the other is a president of a small college. To look at them today, one would think they had had a pretty easy life. Two brothers from the family graduated from high school and led successful careers in blue collar jobs; an only sister attended one semester of college and now conducts a program to feed the elderly.

There is a well-known artist who makes his living by running a road grader during the day. He loves to paint and the grading job allows him the money to do his thing. Many of his admirers would be stunned to know what his vocation really is. An emergency room nurse doesn't tell that she grew up in a poor rural family in Colorado. There were eight or nine children and three of those children were severely mentally retarded. The mother was retarded and could not care

Richard G. Hause is a professor of education in the Department of Curriculum and Instruction at Kansas State University, Manhattan.

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for the children and keep the house. The father was an eccentric about whom all manner of stories were told—he kept money hidden in the barn; he had graduated from a fine Eastern university and had learned too much for his own good. When a county nurse came to call on the family and offer food and medical aid to the starving youngsters and their parents, the father ran her off his place with a shotgun! Yet, the oldest daughter quietly got away from her home, worked as a housekeeper in homes in town, finished her public schooling, and move to a large city where she scrubbed the hospital wards to save enough money to enter nursing school. She returned to her home in later years to make arrangements for the care of her retarded brothers and sister. Most of her colleagues would be thrilled to know her story.

An elementary principal who is highly respected by his staff, students, and parents revealed one day that his aged father could not read or write. Here was a man who has helped hundreds of children to learn to read and write and his own father could not!

Awareness of those around us is necessary if we are to communicate and if we are to appreciate them for what and who they are rather than what race they are, what gender they are, how old they are, how able or unable they are, or how much money they have, where they live, where they buy their clothes, what foods they eat, or any other of a variety of rules of thumb that are used to make judgments about people. And it goes both ways—we must learn as much about the supposed majority as we learn about the minority groups in society.

There are many methods teachers at all levels can use to learn more about students and be able to plan for them individually. "Tell something about yourself . . . " is only one of these methods. The British writer William Plomer points out in his preface to a recording of Benjamin Britten's **War Requiem:** "It is a function of creative persons to perceive the relations between thoughts, or things, or forms of expression that may seem utterly different, and to be able to combine them into some new form." Plomer was, of course, reflecting on the genius of Benjamin Britten and his creative ways of making connections between a war, a people, and music.

Teachers have this same ability to make connections in varying degrees depending on their humanness and humaneness. Teachers make the connections between the material to be taught and the learner. But, teachers can also help students to make connections among people, especially the persons in their classes. For instance, during the "Tell something . . . " activity, it is not uncommon for two people to discover that they are from the same part of the country, that they have known each other before, that they share interests or hobbies, that they have similar wishes for the future, or that they are distantly related. These connections could never have been made without the activity planned and executed by the professor. Making connections such as these may help the shy student to feel a part of the group; it may also help the teacher and the class to dismiss from their minds some assumptions that were made when the class met for the first time. Many university classes have students from foreign countries in them. Many of the class members from America assume that foreign students have little facility with English so they just don't take the time to talk with them. Other members assume that because they are foreign, these students prefer not to engage in conversation. Some students even shout at them as though they were deaf or even slow to learn!

On another plane, many university classes for elementary teachers have very few male students. It is often assumed that a "real man" would never teach small children; therefore, there must be something wrong with the men who go into elementary education, or they are there to teach just long enough to move into administration. Society also feels that men who enter the arts at any level are slightly less than men. By the same token, women who pursue a career in police arts or some vocation thought to be strictly for men are suspect! In each of these cases, teachers would do well to get acquainted with the individuals and determine why they have entered their professions and then help them to attain their goals.

Sometimes an informal conversation between classes can help the teacher learn more about students and their backgrounds, but games in the class can often yield more helpful information. A simple question and answer form can help the students locate those in the room who share their birthday; who have the same number of siblings, who moved from another state, who has a rural background (can milk a cow, or drive a tractor), who can speak a foreign language (learned at home or at school), who plays musical instruments, or who has been in the hospital in the past year (perhaps just to visit a patient!). The students have fun locating these individuals and the follow-up gives the teacher the opportunity to make further connections between and among the students.

It is always amazing to discover students who have achieved success in a rare way or students who do odd things in their spare time. One student in a recent graduate class told all about her hobby of building and furnishing doll houses with authentic reproductions of period pieces. One of her houses recently sold for over $6,000! She related that some of the doll houses at recent shows have sold for over $60,000! When asked how she became involved in that hobby, she said that she had always wanted a doll house as a child and she happened into a shop that specialized in miniatures and she got hooked. Many of the graduate students were amazed that a grown woman would spend her spare time playing with doll houses. She was quick to point out that a great deal of skill is involved in making miniatures, in some cases more skill than it takes to make a full-sized piece. At least a few of the students went away from the class with an inter-

est in miniatures or at least a new appreciation for the effort involved in making one.

Ask the students to bring something from home that expresses "The Real You" and see what one finds out about them and their backgrounds and upbringing. Most of the students will bring an old pair of jeans or running shoes; some will bring a stuffed animal with which they readily relate; some will bring objects they have made as a part of their avocations; some will sing a tune or play an instrument; some will bring pictures to show where they have been in the world; one lady recently brought a huge trash bag full of all the unfinished projects she had begun at some point in her life. The rest of the class howled in complete understanding! Each of these objects brought to class by the students helps the teacher and the students to gain further insight into the makeup of each person in the class. Again, many connections are made as people talk to people about the things they brought to show their real selves to others. Some of the students will be very open with this experience and will share openly; others will be shy and bring something that is not personal or intimate. This also tells something about those persons.

Another activity that gives background information and makes a class fun and exciting is to ask each student to bring to class something that he or she is sure no one in the class can identify. The original intent of this activity is to build curiosity into the curriculum. But, the teacher and students can also discover backgrounds of people from the things they bring to share. One individual recently brought a very old decorative metal pin that no one could identify. He later related that the pin had been used by his great grandmother to hold up her long skirts when she rode to town in the horse-drawn buggy. She had lived in rural Nebraska. He went on to tell the class that his grandfather had been born in a sod house in Nebraska. His parents are well-to-do bankers in Shawnee Mission, Kansas, and it was hard for the class to believe his rural, rather poor heritage. Another student brought in some tools used to repair a sauna in Norway. She revealed that she had worked and saved enough money to go to Norway and spend a year with a Norwegian family she had gotten to know through a pen pal club in high school. This girl had never spoken much in class and the class was surprised to hear of her ingenuity in getting to a foreign country. (She was rather pleased to reveal this about herself, too.) One boy brought a pick for cleaning horses' hooves and when asked why he had it, he told about his travels over the United States for three years as a professional rodeo cowboy. He now works for a stock producer out of Oklahoma during the summer. He was dressed in slacks and an oxford cloth shirt and was wearing docksiders—a far cry from the jeans, spurs, chaps, and big hat he had worn as a cowboy. Even his speaking manner did not give him away! When asked if he had grown up on a ranch, he said he had not. He grew up in New York and became interested in rodeo when he went to a small junior college in the Midwest. His roommate was a rodeo cowboy and asked him to try out some of the tricks of the trade. Success in bull riding earned him a place as a member of the Professional Rodeo Cowboys' Association.

Assumptions about people are made on the basis of sex, age, ethnic backgrounds, race, apparent handicaps, and position in society. Each of these can be dispelled with actual situations learned by persons who were willing to take the time and make the effort to become more keenly aware of people and their backgrounds. Don't assume that someone who is seemingly in the majority has always been in the majority. Perhaps the climb to that position has not been an easy one and perhaps that person has learned some humility along the way that helps him or her to relate to those less fortunate.

Before lasting assumptions are made, be willing to ask: "Tell me something about yourself. I'd never guess from just looking at you." G. H. Beattie, a teacher and administrator from a small rural community in Colorado, wrote in a letter to a former pupil: "Many facets go into the development of the whole individual. Each plays a very definite part in the process. High priority must be given to the enthusiasm and determination of the individual."

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Only when curriculum programs are based on assumptions of equity will American schooling begin to seriously reflect multiculturalism.

Multicultural Curriculum: A Transformation Channel to Equitable Thinking

by James Boyer

The structural inequities which still exist in America are the result of thought patterns by those who make academic, political, economic and social decisions that dictate and monitor behavior. All behavior emanates from a mentality which implies human value and human worth at some level. All educational programs must have three components: personnel, budget, and curriculum. Every curriculum program makes a silent statement which assigns value and human worth to the clients of that program. Priorities are established, learning sequences are ordered, and program resources are allocated—and all of these functions make statements regarding the structure of our society, the signs, symbols and ceremonies which are deemed significant, and the value placed on human profiles. Structural inequities are policies, practices, program sequences, systems and patterns of reward and punishment, and a host of other aspects of organizational operations perceived as inequitable by those who study public institutions, institutional practices and their impact on culturally diverse populations. Structural inequities exist, in our judgment, because equitable thinking patterns are underemphasized in modern curriculum practice.

Multicultural curriculum provides both individual studies on culturally distinct populations and restructured (often fused) sequences in traditional disciplines so that content and practice are seen from a broader perspective than monocultural applications. Without apology, my position is that monocultural curriculum results in racist, sexist, elitist thinking by all student/clients of such programs and by those whose professional services direct and implement those curriculum learnings. While a major part of curriculum involves content (data, facts, inferences, emphases), there are also materials, artifacts, policies, practices and processes which are as much a part of the learnings as are elements of content.

James Boyer is a professor of curriculum and multicultural curriculum specialist at Kansas State University, Manhattan.

Toward An Equitable Education

Only when curriculum programs are based on assumptions of equity will American schooling begin to seriously reflect multiculturalism. Ethnic and racial identity are clearly connected to the learner's grasp of curriculum content and skills. The way in which a learner is viewed in the learning setting impacts the learner's belief in his or her ability to achieve. Vincent P. Franklin in **Review of Research in Education** offers the following:

> "Historians have generally found significant differences in the patterns of schooling for white immigrant-ethnic minorities and racial-ethnic minorities—Afro-Americans, Native Americans, Mexican Americans, and Asian Americans."
>
> "The exploitation and oppression were even more severe for the groups that differed physically, as well as culturally, from white Americans . . ."

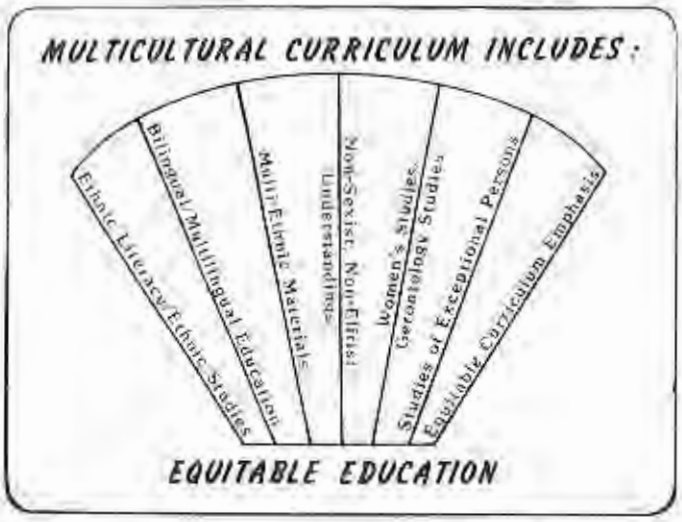
All major documents of the United States (the Bill of Rights, the Constitution, the Declaration of Independence, etc.) all purport equity for all persons who are part of our society. The presence or existence of structural inequities suggest that a transformation of thought in quest of equitable decision-making is needed.

When one looks at the curriculum programs of various contours of schooling, the pattern of thinking adopted by learners is shaped by (1) what is included in the formal curriculum (2) what is excluded (3) what is emphasized (4) to what extent is the human diversity encompassed in the program of learning—and perceived as positive elements to be appreciated (5) what photographic, visual or other declarations are made significant elements of curriculum learning.

Multicultural Curriculum: The Vehicle

Multicultural curriculum emerged as an upgrading of traditional curricula which historically reflected a monocultural perspective on learning content—and ultimately monocultural decision-making—for the major institutions of our society. Equitable thinking will result only from equitable curriculum immersion by those who are shaped by the power of curriculum forces. To be sure, there are many dimensions of

multicultural curriculum, however, it functions to enhance America's movement toward a society deemed more equitable because it will reflect reduced racism, sexism, elitism, handicapism, and ageism. The following diagram suggests some significant aspects of multicultural curriculum:



The Power of Curriculum Impact

All curriculum programs are a reflection on society's needs. The curriculum essentially serves to separate literate societies from nonliterate societies. The curriculum becomes the foundation for the mentality held by generations of people—and such mentality dictates behaviors which are modeled by young, impressionable learners. Multicultural curriculum attempts to serve as that channel which will reduce victimization by calling attention to institutional design, policy and practice. Because of its continual quest for equity in all its strands, it is concerned with the way in which persons (or groups of persons) are seen, viewed, treated and respected. Janice Hale in **Black Children: Their Roots, Culture, and Learning Styles** offers the following:

> A behavioral style is a framework from which a person views the world.
>
> Since styles are the framework from which one views the world, the style can be observed in all areas of his expression, such as through his world view, language, music, religion, art, work, dance, problem solving, sports, writing, or any other area of human expression.

Behavioral style is directly related to behavioral consequences and multicultural curriculum is a primary vehicle for improved behavioral consequences because it offers types of equitable thinking from which all else emerges.

The Transformation

A transformed view of persons and groups representing differences from the dominant group is essential to equitable thinking. Academic institutions, agencies, and persons are now being called on to view ethnic/racial/economic diversity as a strength rather than as a problem or weakness. Isaura Santiago-Santiago describes the following regarding Puerto Rican learners:

> A view of the Puerto Rican as a "problem" is the product of a deficit conceptual framework. Traditionally, school systems have absolved themselves of the responsibility for learning and achievement of minority children. Given the fact that children looked, acted, and spoke differently, wholesale failure was the product of a self-fulfilling prophecy. Lack of achievement was widely attributed by teachers and staff to unspecified variables related to the student and his home (the deficit), rather than to any action or inaction by the schools.

The action by the schools (at whatever level) is now appropriately felt to be the school's major element: its curriculum upgraded to multicultural status. The curriculum will be viewed and treated as a vehicle for raising the standards of a country, a society, a people.

It was only when the major reports of school programs were published (**A Nation at Risk** and many others) that America began to publicly admit that its schools were the foundation of the quality of life for all. Now that politicians, business persons, lay citizens, professionals from all areas are discussing America's schools, it seems only appropriate to utilize this opportunity for further developing curriculum programs toward multicultural status.

Burgess, in describing Native American learning styles, indicates the need for curriculum designs which embrace cultural specificity;

> . . . Recognition and respect for the tribal culture by the school can bestow dignity upon the culture and heavily impact the development of positive self-images by the children who must relate to both the tribal culture and the school.

Multicultural Curriculum: Channel for all Learners

While this discussion has focused on the benefits of multiculturalism for populations historically excluded from the mainstream of decision-making in America, it is pointed out that all learners (specifically referring to white ethnics as well as highly visible ethnic minorities) may be transformed in their thinking through exposure to a curriculum which embraces cultural mobility and ethnic identity. Such exposure enhances the psychological well-being of all learners as well as the cognitive growth so carefully monitored in academic institutions.

Further, throughout this discussion, the references have focused on ethnic-racial-economic differences as reflected in human profiles. While multicultural curriculum encompasses the linguistically

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different, the exceptional and handicapped individuals, and works to eliminate sexism, there are those who feel that those categories must be addressed separately. Some curriculum researchers have elected to address those issues independently from the broad issues discussed here. Some of these discussions are in other papers included in this issue.

Multicultural curriculum, at least for the present, seems to be the basic foundation for improved, equitable thought processes in America which will result in decreased victimization of children and adults who experience schooling—both formal and informal.

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Schools can provide a viable tool for creating the future.

Multicultural Education and the Future of America

by Larry B. Harris

A child born in 1984 will graduate from high school in the year 2002. One has to wonder what the educational system will look like at that time. Will those of us in educational settings make the decisions and adapt the system of education to aid these persons in coping with life in the 21st century?

Alvin Toffler (1980) has suggested that our society is now in a transition stage between an industrial society and an information society. The vast majority of workers in the United States will no longer be involved in industrial occupations; instead, the dissemination of information will be the most important occupational category in the future. Much of the concern expressed in casual observations of the future deals with the rapid advances in technology. One only has to watch television on any night to see computers advertised which fifteen years ago were only envisioned by writers of science fiction. Today, these are a reality.

The technology of the future will change our society as drastically as the automobile did seventy years ago. For another example, one can look at the workplace. Robots will do many of the industrial jobs currently performed by human workers. In fact, they are already doing so. "A robot at the Charles Stark Draper Laboratory at MIT takes less than three minutes to put together a seventeen-piece automobile alternator and tighten all its screws. A Japanese robot called King Kong picks up a hospital patient, puts him a bathtub and picks him back up again to return him to bed" (Cetron and O'Toole, 1982). In fact, we have now entered the time when robots can be used to make other robots. Other changes, perhaps more dramatic, are going to shape the future of our society.

We know that we cannot accurately predict the future any more than we can accurately predict the weather. However, we can decide the kind of future we desire, and then create this future. The schools can provide a very viable tool for creating this future. Hopefully those of us in the profession of education are anxious to see a society in the future that will be positive and nurturing of the generations yet to come. It is our contention that the process of multicultural education is an important element in the creation of this society. No longer is it possible to live our lives in an isolated situation in our little communities and microcultures. We are rapidly entering a "world society" in which the ability to understand and communicate with other people will be a critically important skill. This world society will make new demands on the schools. The entire globe will dictate the cultural aspects of the society. Students in the future must be prepared to function in the dominant culture, as well as within the various microcultures.

Toffler (1974) stated, "Just as all education springs from some image of the future, all education produces some image of the future.' Education has been a concern of a variety of futurists over the past few years. Toffler, Naisbitt (1982), Cetron and O'Toole, and Ferguson (1980) have provided many different explanations and scenarios for understanding the forces which are shaping our future. They have not ignored education in their discussions. Education must be prepared to be a part of the changes which are coming. It appears that all of these writers have spoken to changes not only within the structure of our society but also to the attitudinal changes which will result from the other changes.

Daniel Hade (1982) has suggested that in the future, if a student is to be functionally literate, he must be aurally literate, visually literate, and computer literate in addition to the basic skills of the industrial society—reading, writing, and mathematics. A person must also be multiculturally and multiethnically literate. One must be able to communicate and understand others. A major function of multicultural education is to prepare culturally literate citizens who are able to function equally in their own microculture, the macroculture, and other microcultures (Banks, 1981). It is essential that teachers prepare students to achieve this potential. To prepare students who are culturally literate, we must be concerned with helping students develop (1) a good self concept, (2) sensitivity and understanding toward others, (3) the ability to perceive and understand conflicting interpretations of events, values, and behaviors, (4) the ability to make decisions and take actions based on a multicultural analysis, (5) open minds when faced with issues, and (6) an understanding of the process of stereotyping, a low degree of stereotypical behavior, and respect for others (Gollnick and Chinn, 1983). Educators face a tremendous challenge in this area. We must learn to effectively use the cultural diversity brought to the classroom by students. This may entail a great many changes in the educational setting as we now know it.

Larry B. Harris is a doctoral candidate in curriculum at Kansas State University, Manhattan.

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Ferguson (1980) offers the following comparison between the assumptions of the old educational paradigm and the assumptions of the future educational paradigm:

OLD ASSUMPTIONS	FUTURE ASSUMPTIONS
Emphasis on content, acquiring a body of the right knowledge.	Emphasis on learning how to learn, how to ask good questions and evaluate new knowledge.
Learning as a product, a destination.	Learning as a process, a journey.
Hierarchial and authoritarian structure. Rewards conformity.	Egalitarian. Candor and dissent permitted. Students and teachers see each other as people, not roles.
Relatively rigid structure. prescribed curriculum.	Relatively flexible structure. Belief that there are many ways to teach and learn a subject.
Lockstep progress, emphasis on the appropriate ages for activities.	Flexibility and integration of age groups. Individual not automatically limited to certain subject matter by age.
Priority on performance.	Priority on self-image as the generator of performance.
Emphasis on external world. Inner experience often considered inappropriate in the school setting.	Inner experience seen as a context for learning.
Guessing and divergent thinking discouraged.	Guessing and divergent thinking encouraged as part of the creative process.
Emphasis on analytical, linear, left brain thinking	Strives for whole brain education.
Labeling (remedial, gifted, etc.) contributes to self-fulfilling prophecy.	Labeling used only in minor prescriptive role and not as fixed evaluation that follows the individual's educational career.
Concern with norms.	Concern with the individual's performance in terms of potential.
Primary reliance on theoretical, abstract book knowledge.	Theoretical and abstract knowledge heavily complemented by experiment and experience, both in and out of the classroom.
Classrooms designed for efficiency and convenience.	Concern for the environment of learning.
Bureaucratically determined resistant to community input.	Encourages community input, even community control.
Education seen as a social necessity for a certain period of time, to inculcate minimum skills and train for a specific role.	Education seen as a lifelong process, one only tangentially related to schools.
Increasing reliance on technology, dehumanization.	Appropriate technology, relationships between teacher and learner of primary importance.
Teacher imparts knowledge; one way street.	Teacher is a learner also, learning from student.

As can be seen from the above, there are many changes which will need to take place in the educational settings of the future. One of the most important concerns which must be addressed is how educators view students. We must become advocates for using a multicultural approach for educating all students. This can possibly be made easier if one teaches in a school which has a culturally diverse population. However, it must be done in the small, rural, majority-only schools. Multicultural education should permeate all curricula in all disciplines in all schools.

Gollnick and Chinn suggest four specific methods for incorporating multicultural education into the program within any school. First, they suggest that teachers examine all textbooks and other instructional materials to assess the amount of bias contained in these materials. Biases include invisibility of minority groups, stereotyping, selectivity, unreality, fragmentation, and language. They further suggest that the teacher may have to use other areas besides textbooks for incorporating multicultural education into the discipline. Bulletin boards can be constructed, films can be shown, persons from the community can be used as resource persons. Second, the curriculum of all schools should include areas such as ethnic studies, women's studies, bilingual education, human relations classes, and values clarification programs. It is important for teachers to know and understand the microcultures operating within the community. Teachers should examine current events from a variety of perspectives. Third, teacher behavior is also quite important in instilling a multicultural attitude in the classroom. Teachers can make a student feel worthwhile and competent or worthless and a failure. Teachers should be aware that they can transmit biases unknowingly to the students. It is im-

portant that teachers understand their own personal beliefs and values and attempt to overcome those which may have a detrimental effect on students. The fourth area concerns the total school climate. The entire school should make a strong commitment to overcoming the distrust and poor communications which often exist in many schools. The cultural diversity of the school population should be positively reflected in the atmosphere of the school. If the school is genuinely committed to a multicultural perspective, then the climate of the school will reflect this in every educational program.

The future of our society can be shaped and molded. We can create a variety of scenarios which will show society in the future as being either very positive or very negative. As educators, we are in a very powerful position to dictate how the future will look. In our classrooms we have the future of the world. It should be our overt intent to provide our students with the tools and the understandings for being open, caring, trusting persons. We need to guarantee that these persons will continue to build a society which can honestly speak to equality for all persons.

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Consideration of the future prospects for sex equity in education fosters a challenge to create a vision of excellence in education for all.

Beneath the Veneer of Sex Equity in Education

by Nancy J. Smith
and Rosemarie Viola Farina

The recent calls for excellence in education have resulted in numerous recommendations of strategies for improvement. Too infrequently these suggestions address the unlikely achievement of excellence without equity. Is this omission justified? An examination of the status of sex equity in education reveals a promising, deceptive veneer of improvements in the educational experiences of girls and women which must be considered in the quest for excellence.

In 1972, the lack of equity in education for males and females was recognized as a serious enough problem to warrant the enactment of a law by the United States Congress requiring sex equity in all educational institutions receiving federal assistance. Since Title IX's beginning just over twelve years ago, observable changes have occurred in the educational opportunities and roles available to males and females with the primary concern being the lack of educational equity for girls and women. A review of sex equity in education in a range of educational institutions reveals a veneer of change, some for the better, some for the worse, and some areas where change is still lacking. A brief historical examination illustrates why equitable education for all sexes has been a struggle. Consideration of the future prospects for sex equity in education fosters a challenge to create a vision for excellence in education for all.

Nancy J. Smith is an associate professor of education at Kansas State University, Manhattan.

Rosemarie Viola Farina is a recent doctoral graduate from Kansas State University and is currently teaching in California.

There have been marked observable improvements in educational opportunities available to women in the last decade. It is these changes that are simultaneously sources of hope and cause for concern about continued inequities. For example, the proportion of women enrolled in traditionally male vocational education courses has doubled since 1972; however, the percentage remains below 15 percent. In fact, the percent of female high school students enrolled in electrical and mechanical vocational education courses is less than 2 percent. Women are 98 percent of the graduates of dental assistant training programs, but less than 5 percent of those graduating from dental school are women (Equals, 1983). Women now represent approximately half of the students enrolled in four-year college programs, but only one-fourth of those earning professional degrees. For example, the U.S. engineering force is only 12 percent female. Just one-third of the doctoral degrees earned were by women. Even this figure is somewhat misrepresentative of change if it is remembered that the graduate level degrees include the traditionally female-dominated fields, such as teaching, in which approximately half of the advanced degrees are earned by women. Despite this, however, the roles and treatment of women employed in education is discouraging—one of the changes for the worse. There are fewer women elementary school principals today than there were in 1928, a change from 55 percent to 18 percent. In the '80s women make up less than 5 percent of high school principals and less than 1 percent of the approximately 16,000 district superintendents in the United States despite the fact that 85 percent of all teachers are women. The salaries of women faculty in higher education "lag behind men's and their earnings relative to men's have declined in recent years" (Sandler, 1984).

Few would argue that males and females are equally capable of acquiring the skills and knowledge to become mathematicians, computer programmers, engineers, scientists and physicians. However, there is a phenomenon called the critical filter that is operating to prevent equal representation by males and females in the educational programs for those professions and, thereby, contributing to the continued disparity between men's and women's salaries. According to findings of the College Entrance Examination Board as late as 1981, 43 percent of college-bound females had taken four or more years of math and science as compared to 63 percent of the college-bound males. The Outstanding Paper for 1983 of The Association for Education of Teachers in Science by Dr. Jean Butler Kahle addresses this issue. In her abstract of the paper titled, "The Disadvantaged Majority: Science Education for Women," she says:

> Although women comprise the majority of our population, fewer than 9 percent are employed as scientists and engineers. As the nation addresses the need for improved scientific literacy, as well as for increased

numbers of scientists, technicians and engineers, the role of women can no longer be ignored. Research indicates that girls have poorer attitudes toward science, enroll less often in science courses, demonstrate lower achievement levels in science, and have fewer experiences with the instruments or materials of science. Many factors have been identified as contributing to the dearth of girls and women in science courses and careers . . . However, the critical difference in the science education of boys and girls occurs within the science classrooms. Research shows that girls have fewer experiences with the instruments, materials, or techniques of science. This difference must be addressed by every science teacher in every science classroom to eliminate inequities in science education. As long as the majority of our citizens have fewer opportunities to observe natural phenomena, to use scientific instruments to perform science experiments, or to go on science-related field trips, they are disadvantaged in terms of their science education.

An area which was one of the first to receive scrutiny and in which some of the earliest changes have occurred is textbooks. A description by Sharryl Davis-Hawkes in **Choices** explains the present situation in the '80s.

> Today in children's reading texts and in children's trade books, we find girls in leading character roles but the stories are still male oriented. In fact, one suspects that the stories might have once had males as main characters but have been "updated" by substituting female lead characters. Aside from a leading female character, the rest of the stories focus on males who do more action oriented and, therefore, more "interesting" things than the females. The female main character is suspended in a cast of males in a male world.
>
> And what about history texts? When the questions of sexism in history texts was first raised, there were traditionalists who proclaimed that to give women equal space with men in history texts would be to "distort" history because women have not played an equal role. One solution which seems both equitable and accurate is to focus U.S. history books on social history—a history of all the people—rather than relating only the more traditional history of military/political events. This has been done in some textbooks, but a more common approach has been "equity by biography." Just as publishers attempted to remedy racism in earlier textbook editions by adding biographies of famous ethnic persons, history books today prominently feature biographies (often at the end of chapters or units) of famous women or women made famous by the need to add a biography to that chapter. This approach suggests that the only women worth writing about in history text are "famous" women, and it also sets women apart from men, visually as well as contextually . . . Textbooks have improved in terms of their portrayal of men and women, but respect for, and an attitude of equity is not yet present (p. 2).

To this point, the focus of this article has been on the countable, easily observable issues related to women and sex equity in education. There is another area of growing concern that is also countable and observable but not nearly so easily. It is being perpetrated unconsciously by teachers and it is indicative of a type of oppression of females in educational settings that is debilitating. It is the frequency and type of teacher-pupil interactions. Teachers ask boys more questions than girls and more of the questions the boys are asked require more thoughtful answers than the literal responses sought from the girls. Is this a limited occurrence? According to research spanning four decades it is typical. Boys receive more academically oriented feedback from teachers than girls, as well as more stimulation, support, praise and reward (Sadker, 1982).

How does this impact on the quality of the education girls receive? One of the major consequences is referred to as **learned helplessness.** Through such interactions teachers and families teach girls that they are not expected to solve problems, depend on themselves, or be as capable in serious matters as their male peers. They learn that they are valued for turning in neat work, for not challenging authority and for not taking risks that boys take in the world, whether it is on the playground or in the science lab. This is not all bad. It is desirable for people to be neat, cooperative, and dependable, but not at the expense of assertiveness, mental acuity, and independence.

Two recent research studies demonstrate other behaviors which contribute to educational inequities for girls: teacher grading and modeling of attitudes. There has been a series of studies conducted in the last 15 years that have come to be known as the Goldberg studies. In these studies, male and female names are credited with such things as the same piece of art work or professional resumes. Consistently, those who evaluate the item bearing the female name rate it significantly lower than the same item bearing the male name. A recent study by Kiefer (1983) tested this phenomena in an educational setting. Teachers were asked to grade student essays. The same essays with male names or no names were consistently rated better than those with female names. Again, this behavior is unconscious but not a quirk of individuals. It illustrates the saying that a woman

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must be twice as good as a man to receive the same credit!

The second behavior is the modeling of attitudes. In a recent survey of senior pre-service teachers in a major teacher training program, Smith and Bailey (1982) found some startling information. For example, contrary to fact these future teachers believed that women have equal opportunity to assume leadership roles in public education, they believe that men are more dedicated teachers than women and 78 percent believe that students prefer men teachers. Ninety-eight percent of those surveyed were women. A possible interpretation of such attitudes is that women have internalized the idea that men are better. It is likely that they will unconsciously model this attitude as teachers. Another study of several thousand elementary school children conducted in 1983 indicated clearly that both boys and girls believe that it is better to be male (Tavris & Baumgartner, 1983). When asked what it would be like to wake up and be the opposite sex the next day, their responses consisted of remarks like, "I'd rather be dead than be a girl," and "If I became a boy my Daddy might like me better." The authors note that the children's perceptions are realistic reflections of the society in which they live. Their perceptions are not likely to change due to the influence of teachers with negative views of females.

One might wonder why educational equity for women remains such an issue? Why is it seemingly so difficult to achieve? Smith's (1981) historical review of the thoughts of some of western civilization's well-known minds reveals the deep-seated nature of the problem. As he reported, the classical Greek attitude toward women is embedded in our knowledge of Plato and Aristotle. They considered women morally, intellectually, and physically weaker than men. Aristotle mistook the inferior status of women in the culture as natural law and proclaimed women to be deformed, males. Mary Anne Warren (1980) credits him with the "first known scientific and philosophical defense in the Western tradition," of patriarchy and male supremacy. The situation was not better in Roman society, even though girls were educated in their elementary schools. Cato's thoughts about women suggest why girls' education may have been limited to elementary school. He said, "Woman is a violent and uncontrolled animal . . . Women want total freedom . . . If you allow them to achieve complete equality with men, do you think they will be easier to live with?"

The monastic system of the Medieval church provided women with some educational opportunities, as well as an escape from constant pregnancy. However, the church was certainly antifeminist. From the Renaissance and Reformation periods we know of the thinking of several interesting individuals. Thomas Aquinas considered woman to be defensive and misbegotten and that her role was only to aid, passively, in reproduction. That attitude didn't leave room for many thoughts about educating women. Those who did think about women's education, like Erasmus, believed that the purpose of educating women was to produce modest, quiet, retiring wives and mothers. One of the more interesting and puzzling explanations about the reason for denying education to women was made by Martin Luther. He said, "Men have broad shoulders and narrow hips, and accordingly they possess intelligence. Women have narrow shoulders and broad hips" (O'Faolain & Martines, 1973, p. 196). That notion sure simplifies intelligence testing!

One of the most influential thinkers of the 18th century seems particularly unenlightened in regard to women's education. Rousseau said, "Women's entire education should be planned in relation to men. To please men, to be useful to them, to win their love and respect, to raise them as children, care for them as adults, counsel and console them, make their lives sweet and pleasant: these are what they should be taught from childhood on" (O'Faolain & Martines, 1973, p. 247). In his footsteps, Kant, Hegel, Schopenhauer, and Nietzsche all saw women as inferior and whose only purpose is to serve men. Modern times have seen science used to keep women in their place. Darwin thought men and women had evolved differently and men have more inventive genius. It was even claimed that women's health would be ruined if they studied college subjects because they would not have sufficient oxygen to both think and reproduce.

Have there been Western thinkers who believed that women should be allowed equitable educations? Yes, but their ideas seemed to have been ignored or drowned out by the clamor and prevailing attitudes of antifeminists. In modern times, John Stuart Mill, Lewis Henry Morgan, Frederiech Engels, Lester Frank Ward, and Alfred Adler asserted that the differences in the achievements of men and women are culturally imposed.

According to Ward (1939) from the beginning of this century women have wrested from a reluctant male world many rights and definitely greater educational opportunities. As we approach the end of this century what indications are there about the future of women's education? Three aspects of today's educational, political and economic world need to be considered in relation to educational equity.

First, an important report prepared by the Association of American Colleges in 1982, characterized the college classroom climate as a chilly one for women and there is growing evidence that the college campus is not safe for women in other ways. What makes a college classroom chilly for women? For example, several studies indicate that men faculty tend to affirm male students more than female students and they "often perceive women students primarily as sexual beings who are less capable and less serious than men students.

"Some professors may habitually use classroom examples in which the man is always the professional and the woman always the client, thus making it more difficult for women to imagine themselves in profes-

sional roles. Men and women faculty alike may ask questions and then look at men students only—as if no women were expected to respond. Some faculty may tend to ask women 'lower order' factual questions and reserve 'higher order' critical questions for men. Some professors may be unaware that they interrupt women more often than men students. Other comments may include sexist humor or demeaning sexual allusions. Whether overt or subtle, differential treatment based on sex is far from innocuous. Its cumulative effects can be damaging not only to individual women and men students, but also to the education process itself" (p. 4).

The second aspect of campus life that is disturbing involves rape. One study conducted at Auburn University (1983) reported that out of 200 students questioned, one of every six male college students questioned admitted forcing women to have sex with them and 20 percent of the female students said they had been forced to have sex even though they objected. This kind of rape is referred to as date or acquaintance rape. The female college student must worry about her safety in typical social settings more than in walks across campus at night. The presence of this fear creates a detrimental dimension in the educational process for females that males do not experience.

The second issue is educational and economic. The computer age, up to this point, belongs to men. An article in the March 1983 issue of **Psychology Today** dramatically describes the problem. "The culture of computing is overwhelming male. With few exceptions, men design the video games, write the software, sell the machines, and teach the courses. Most games, according to Dan Gutman, editor of Video Games Player, are 'designed by boys for other boys.' Until recently, boys outnumbered girls in programming courses and in computer camps by as much as eight to one. If this bias leads to an equivalent gap in competence and confidence, the girls of today will undoubtedly become second-class citizens."

Lack of education is one of the primary reasons that two-thirds of America's poor are female and indications are that this statistic may go higher. Too often the jobs that women are educated for are those at the low end of the pay scale. We must not allow a generation of young women to grow up without suffficient knowledge of computers and other technology to survive in tomorrow's economy.

Finally, the political climate is having direct impact on women's education. President Reagan's budget proposals have eliminated or minimized funding for women's educational programming. His policies include undermining Title IX, the only federal statute that specifically addresses the issue of sex discrimination in education, and undermining the amendments to the Vocational Education Act intended to overcome sex discrimination in vocational education (Lewis, 1984). He actually appointed the director of Phyllis Schlafly's Illinois Eagle Forum Chapter to head the National Advisory Council on Women's Education Programs. Yet the president still insists he is for equal rights for women.

As education has come under scrutiny in recent years, the reaction of many educators has been that this ultimately is in the best interest of the educational process in general. However, two issues must not be overlooked. Sex equity was not considered important enough to be addressed in but few of the recent reports on education. This seems highly indicative of the support that educational equity will receive in the political arena. Secondly much of the criticism of education has been focused at the classroom level. It is widely documented that the effectiveness of educational programs is determined by the leadership of those programs. The decisions regarding allocation of resources and policies are made by administrators who as we have seen are male. One must challenge reports that seem to focus the blame for problems in education today on classroom teachers, and thus primarily on women, when they have not been in the positions of power, authority, and leadership.

The current political climate promises a dismal future for the improvement of educational opportunities for women. Eventually, the power sources and the decision-making processes will have to be examined from a feminist perspective before institutions of education are capable of achieving excellence for all students.

We must develop a vision of an equitable education and commit our energies to achieving that vision. The greatest hope for the quality of the future and perhaps the existence of a future is an education that challenges patriarchal assumptions and instead sees strength in diversity. We need the talent of every girl and boy to create an educational climate in which this can occur. Considering answers to these questions will help us develop the vision we need. When will we have achieved sex equity in education?

- When females and males are not inhibited in their pursuit of knowledge on the basis of their gender?
- When the knowledge base female and male students learn incorporates women's perspective, history, and concerns?
- When the roles men and women have in education is based on competence for the job not gender expectations?
- When the work of classroom teachers is no longer devalued because it has become women's work?
- When predominately male college faculty who teach predominately female teachers model nonsexist teaching behaviors?
- When classrooms are organized and instruction delivered in ways which respect, even promote, individual differences?
- When girls and women do not have to do what it is men do to be considered successful?
- When education is not used as a political tool at the expense of women and women's programming?
- When girls and women can feel safe in learning envi-

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ronments?
- When equal dollars are allocated for educational programs for both sexes?
- When girls, boys, men and women enjoy the lifelong pursuit of learning that allows individuals the privilege and responsibility of determining the quality of their lives?

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