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CONCEPTUAL MODEL FOR A MODULAR APPROACH
TO THE FIRST COURSE IN FOUNDATIONS
OF EDUCATION

A Dissertation Presented

By

Nicholas Rogers Appleton

Submitted to the Graduate School of the
University of Massachusetts in
partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

May 1972

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I would like to thank Professor Louis Fischer
whose support and guidance proved invaluable
in the writing of this dissertation. "Thanks,
Lou!"

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C H A P T E R I

INTRODUCTION

Statement of Problem

Traditionally, Social Foundations of Education has been a major component in most teacher education programs. John Dewey recognized its importance in The School and Society and Democracy and Education when he discussed the ubiquitous network of interrelated bonds between the individual and the parent society and, consequently, the entire educational enterprise. William Stanley cogently summarized this relationship when he noted that:

. . . every dimension of the educational enterprise implies some theory of education, as every theory of education implies some conception of the nature of man, of the meaning of the good and the public welfare, of the nature of knowledge and the way in which it is discovered and tested, of the relation of the school to the social order, including the processes of change, of the basis of authority in education and of the way in which man should be related to man in the cooperative and associative enterprises of human life.¹

However widespread the general agreement that education is rooted to some degree in the social and philosophical foundations, there seems to be little agreement concerning actual manifestation and expression it takes in teacher education curricula. William Howick, while reviewing a social foundations text, stated, "It is probable that no other course varies as much in content and structure as does the

first course in educational foundations. The obviously courageous writer of this introductory material assumes a task which is Herculean in its dimensions."²

To exemplify this notion of diversity three scholars, each at a different institution, gave three different interpretations of the foundations course usually required for teacher certification.

William VanTil stated:

. . . . I have listened to the conflicting voices of those curriculum thinkers who urge that the individual learner be regarded as the source of curriculum content, those who instead urge that the curriculum be based upon the concerns of the surrounding society, those who instead regard the only proper work of the curriculum to be the clarification of values, and those who instead base curriculum on the processes, structure, and the modes of inquiry of scholars in separate fields. . . . I have reached in curriculum my own theoretical position meaningful to me which holds that learning experiences must meet the personal-social needs of the learner, must illuminate the social realities of our times, and must help to develop humane values based on the persistent use of the method of intelligence. Such learning experiences cannot be limited to any inherited organization of subject matters but must embrace the interdisciplinary problems crucial to man in society. . . .

So as to the first course in educational studies, I suggest that it attempt to meet the personal-social needs of the learner, illuminate social realities, and help to develop humane values. And this, I suspect, places me in opposition to what appear to me the two major schools of thought concerning the first course. The first school of thought holds that the first course in educational studies should be a social foundations of education course which conveys the major concepts concerning schools and society from the social sciences such as anthropology, economics, etc., through either separate fields or interdisciplinary content representative of philosophy of

education, educational sociology, history of education, comparative education, etc. The second school of thought holds that the first course in educational studies should be a general introduction to education which concentrates on the personal decisions which must be made by young people as they contemplate embarking on the occupation of teaching. . . . The first school of thought is described by its critics as academic, pretentious, and overly intellectualization. The second school of thought is described by its critics as trivial, sentimental, and akin to Dick and Jane primers.³

Van Cleve Morris noted:

Our practice follows very closely upon some of the ideas suggested by the other speakers, particularly that of Professor Epstein who emphasizes near the close of his remarks the importance of not what is taught to students but "how it is taught to them." Also, our efforts reflect one of Paul Nash's ideas, namely, that a first course should be closely related to the "practicum mode. . . ." Perhaps the most important aim of the course is to acquaint the student with the manipulation of theoretical concepts. By this we mean the analysis, criticism, and application of theoretical ideas in the field of education. Beyond this one particular injunction, we leave each of our instructors free to "do his own thing" in the teaching of this course.⁴

Erwin Epstein remarked:

The nature of any course should be dictated by its aims. The primary aim of undergraduate education courses is to train competent teachers. . . . Hence, the first course in educational studies should not be one particular course. It should be any course that promotes inquiry into the interrelationships between child, school and society. . . . In as much as there is potentially an almost endless variety of courses that can serve this end, the first course in educational studies should be governed first by the individual's interests and career proclivities, and second by the interests and capabilities of faculty members responsible for the teacher education program.⁵

As an expression of some of the concerns stated above

the School of Education at the University of Wisconsin at Madison describes its foundations requirement this way:

In an attempt to make the foundational course requirements more relevant to the individual student, the module program was initiated. . . . Modules are designed to provide students with more depth in a specific topic than appears in regular courses. They also add greater flexibility, allowing each student to choose from among several courses, those courses which are most appropriate to his own needs and interests.⁶

In sum, it seems to be generally agreed that educational foundations has a place in teacher education curriculum. However, only a rather vague consensus that the substance of the course should include some components relating to society, schools, and education is evident. As Professor Howick pointed out earlier no other course varies as much in content and structure as does the first course in educational foundations.

James Conant vigorously criticized this diversity and lack of structure while investigating teacher education. He found that foundations courses often attempted to patch together scraps of history, philosophy, political theory, sociology, and pedagogical ideology.⁷ In a more recent statement Moses Stambler described:

. . . . the traditional course in social foundation as having a heavy reliance on bits and fragments of insight from the social sciences and humanities, this course consists of fragmented materials without any internal logic, discipline or rationality. At some institutions this course has turned into an amorphous, directionless operation reinforcing the anti-discipline approach of the neo-romantics.⁸

Purpose of Present Study

The purpose of this study is to suggest and construct one possible alternative in the structure and format of the foundations component of a teacher education program. While the researcher recognizes that this alternative will by no means be a panacea for all the problems of foundations of education it will attempt both to acknowledge the wide diversity created by the breadth of the subject matter within the area and meet the criticisms levied by such individuals as Conant and Stambler who complain of a lack of internal logic, rationality, and consistency. Undoubtedly, disagreement will continue in foundational circles for decades to come. However, the likelihood of disagreement need not lead to fragmented and disorganized courses. Based on this premise, and in the face of existing disagreements, this study will explore and propose a modularized organization which is guided by a pervasive conceptual scheme.

Because any course should be dictated by its aims a restatement of the goal of foundations of education might be helpful. General thought maintains that the aim of this experience is to help develop some of the understandings, skills, and qualities leading to competent teaching rather than turn out specialists in philosophy, history, or sociology of education. As Stanley suggested earlier, more than an adequate command of subject matter and the skills and techniques of the trade is needed to become other than a

skilled technician. The basic problems of educational purposes, organization, and curriculum, as well as the humdrum daily decisions which teachers face are rooted deeply in our society's conventions, values, and institutions. The ability of an educator to analyze and incorporate into his daily work an understanding of the relationships between society, the individual, and our educational enterprises is the ultimate goal of foundational studies.

A modular approach to the teaching of foundations seems to be at least one acceptable organizational model. As the Wisconsin proposal points out, modular scheduling lends itself to the flexibility needed in meeting both the specific personal and professional needs of students and the demands of the wide variety of issues and concerns found in the subject matter of the discipline. Clearly a student is unable to assimilate all that foundations have to offer in the period of one semester. Thus modular scheduling is a reasonable suggestion, given certain minimal expectations for all students, providing the individual student a choice from a variety of offerings based on what seems particularly relevant to his interests and career objectives. The student may, for example, be planning to teach in an urban area and consequently may wish to focus his inquiry in that direction. Similarly, he may be interested in alternative schools and wish to focus his foundational analysis on the concerns of private schools, authority in education, freedom and re-

straint, and community control.

Turning briefly to the organizational advantages of a modular program, it seems likely that different foci will require different organization and lengths of time to be efficiently investigated. For example, some of the sociological components may best be considered in a field-oriented manner, while philosophical concerns may best be investigated in seminar or discussion groups. All issues may vary in the length of time necessary for suitable investigation.

A modular approach will also lend itself more readily to reorganization. The different areas (modules) of the program can be evaluated and modified (or discontinued and others added) as the need and demand arise without a total reorganization of the course, thus enhancing the potential for updating the program.

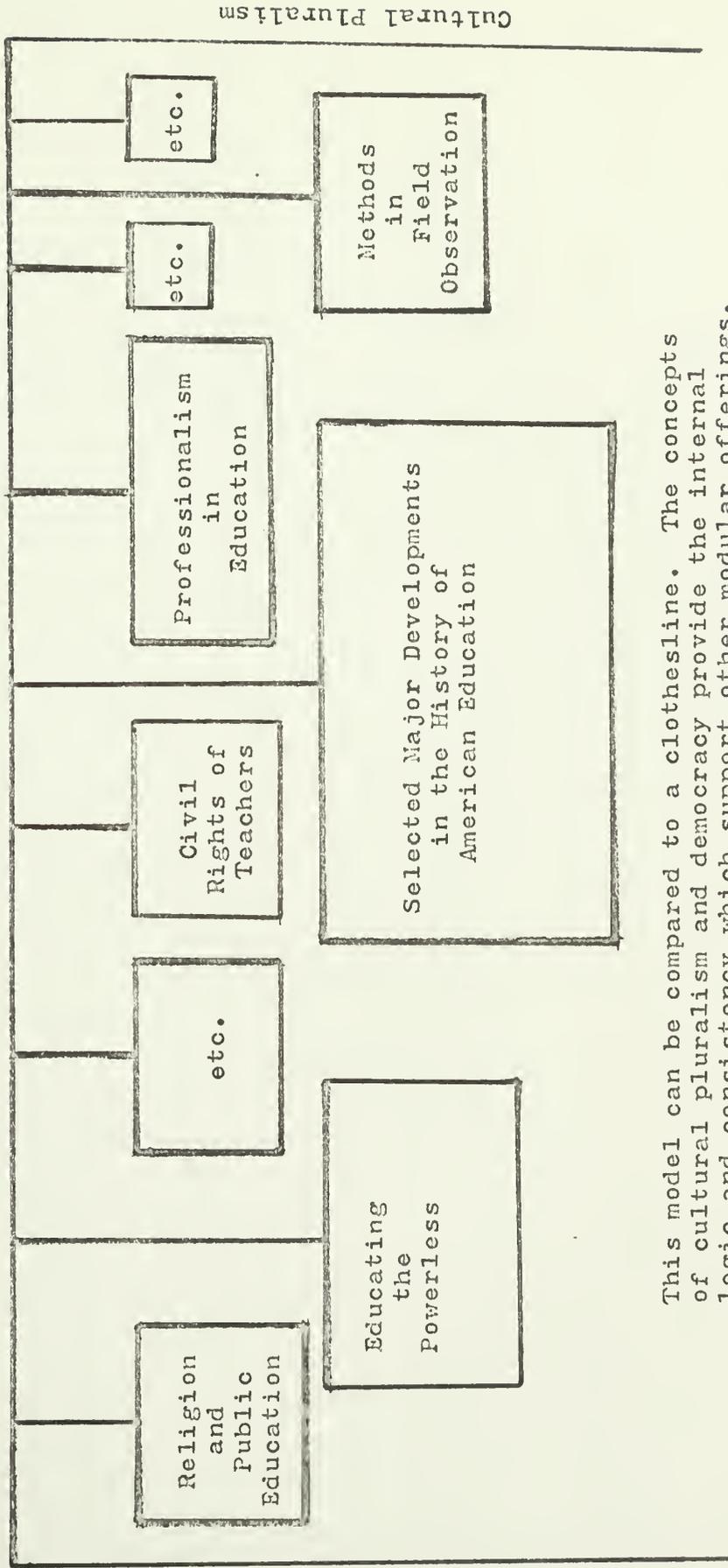
A modular program in itself does not satisfy the criticisms of Conant and Stambler. Indeed without some internal logic and focus the program may in fact reinforce fragmentation. This researcher believes, however, that such an internal logic can be found within a particular society itself. That is to say, the social foundations of any particular educational system can only be intelligently viewed in relation to its parent society. The American educational enterprise finds itself in a pluralistic society based on democratic ideals. Thus its structure and the

various issues and concerns which it encounters can only be investigated intelligently within this framework. Obviously alternative social structures from which to view education exist (e.g., Soviet Communism), however, inasmuch as we are concerned with education in the United States, such alternative frames of reference do not seem directly relevant to a beginning course.

Following this argument I propose to develop two modules that will form a pervasive conceptual scheme on which to build other foundational themes and processes of inquiry. This underlying structure will serve much as a clothesline on which to hang almost anyone's foundational wardrobe. (See Figure 1 for a visual representation of the model.) The first module will investigate the concepts and principles inherent in a pluralistic society, such a society being an explicitly stated value and goal of the United States of America. The second module, closely related to the first, will present and explore the principles of democracy which we, as a society, profess to value and towards which we constantly strive and attempt to fashion the mechanics of our societal relationships. Because the total social structure of the United States is based, to a large extent, on these two ideals they play a major role in the structure and operation of American education. All major issues in education, the basis of authority, professionalism, racial equality, or the investigation and application of theoretical

FIGURE 1

A VISUAL REPRESENTATION OF A MODULAR DESIGN FOR THE FIRST COURSE
IN FOUNDATIONS OF EDUCATION



This model can be compared to a clothesline. The concepts of cultural pluralism and democracy provide the internal logic and consistency which support other modular offerings. The varying size and shape of the suspended modules is representative of the flexible nature of a modular approach.

constructs, must in some degree be viewed and interpreted within the framework of these concepts. Similarly one of the stated goals of education in the United States is to educate children in the democratic tradition and to create future citizens who exemplify the principles and values of this tradition. This goal and the very structure of the American society justify the use of these two modules as a pervasive conceptual scheme for all other foundational modules concerned with education in the United States.

The other modules which will constitute the foundations experience are not as compelling as the first two. An almost infinite number of possibilities from which to construct justifiable alternatives suggest themselves. The range of organizational alternatives alone multiplies any particular focus several times. Edwards and Richey,⁹ for example, organize their text on an historical continuum ranging from the colonial period to schools in modern society. Other texts, such as Johnson, et al.,¹⁰ are organized by discipline areas dealing first with the social foundations, followed by administrative foundations, historical foundations, and philosophic foundations respectively. Stone and Schneider¹¹ organize their texts into still other categories such as "The Milieu," "The Goals," "Teaching," "Pressures and Problem," "The Pupils," "The Pupils: Color, Caste, and Social Class," and so on. An author may choose to deal with the relevant social foundations of education while dealing with

a particular racial group as Linton and Nelson¹² have done in the section entitled "The Negro in Society," or, as Johnson¹³ et al., may choose to treat the problem of the culturally deprived and equal educational opportunity while investigating the general concerns of "School and Society."

Professionalism may be dealt with as a subject heading in its own right, as Ehlers¹⁴ has done, or it may be viewed only in relation to questions power and authority as exemplified by Blackington and Patterson.¹⁵

A quick glance at the existing texts in the field will demonstrate that examples along this line are only limited by the number of available texts themselves. The means by which one chooses to organize and construct any particular area of focus is dictated by the purposes and interests of the particular individuals involved. Seemingly such variety within the field lends further support to a modular organization. The diversity also suggests that this organization should be open-ended, thus providing the opportunity to add and subtract areas of interest as they arise. However, due to the time and space restrictions of this study I will suggest and present four possible modules to be used in the foundational experience. The selection of these modules will be based both on their contemporary relevance, as exemplified by their continued recurrence in foundations texts and courses, and my own personal and professional interests. The modules will vary in depth and specificity

ranging from very general categories, which may warrant input from several disciplines and include a variety of issues, to more precise areas of concern which focus on specific problems and issues. The degree to which each is developed and the length of time needed to treat each module sufficiently will vary and depend on the breadth of the particular topic itself. The modules will be as follows: Educating the Powerless, Professionalism in Education, Religion and Education, and The Civil Rights of Teachers. (It should be remembered, however, that these modules represent only a few of the great number of possible alternatives available in this open-ended organizational model.)

The objective for the development of each module will be presented. Furthermore each module will give consideration to the major issues and problems within each area and their significance to contemporary education in the United States. The logical and necessary implications of each to the development and maintenance of a society committed to the principles of democracy and pluralism will be explored. Beyond this content development key resources and references which may be used in further development or redevelopment of the module will be cited, as will possible teaching suggestions.

The omission of administrative considerations for the following modules (i.e., the organization and methods of

presentation of modules, such as time sequences, order of sequential development, evaluative instruments, and the like) is intentional. To specify such procedures would clearly be inconsistent with the spirit of flexibility in an open-ended structure of modularization. Each module must be constructed in light of the talents, interests, objectives, and resources of the instructor(s), the students, and the institution. This very consideration, in fact, is held to be one of the key justifications for a modular approach. Administrative concerns are not completely ignored in this study, however. Several alternative organizational models are suggested in Chapter V. The chapter also includes suggestions for the relative value of modular credits and possible approaches to the sequencing of modules.

NOTES

¹William O. Stanley, "The Social Foundations Subjects in the Professional Education of Teachers," Educational Theory, Vol. 18, 1968, 232.

²William H. Howick, Educational Studies (Fall, 1970), 1/1, p. 7.

³William VanTil, "The First Course in Educational Studies," Society of Professors of Education: Making Teacher Education More Relevant, ed. Ayers Bagley (Director of Publications) (Minneapolis, Minnesota, 1970), p. 79.

⁴Van Cleve Morris, "The First Course in Educational Studies at the University of Illinois, Chicago Circle," Society of Professors of Education: Making Teacher Education More Relevant, ed. Ayers Bagley (Director of Publications) (Minneapolis, Minnesota, 1970), p. 83.

⁵Erwin Epstein, "Aims of the First Course in Educational Studies," Society of Professors of Education: Making Teacher Education More Relevant, ed. Ayers Bagley (Director of Publications) (Minneapolis, Minnesota, 1970), p. 77.

⁶Course description for Foundations of Education at the University of Wisconsin.

⁷James Conant, The Education of American Teachers (New York, 1963).

⁸Moses Stambler, "A Systems Approach for a Disciplined Organization of a Social Foundation of Education Course," Society of Professors of Education: Making Teacher Education More Relevant, ed. Ayers Bagley (Director of Publications) (Minneapolis, Minnesota, 1970), p. 61.

⁹Newton Edwards and Herman G. Richey, The School in the American Social Order (Boston, 1963).

¹⁰James A. Johnson, Harold W. Collins, Victor L. Dupis, and John H. Johansen, Foundations of American Education: Readings (Boston, 1969).

¹¹James C. Stone and Frederick W. Schneider, Readings in the Foundations of Education, 2nd ed., Commitment in Teaching II (New York, 1971).

¹²Thomas E. Linton and Jack L. Nelson, Patterns of Power: Social Foundations of Education (New York, 1968).

¹³Johnson, et al.

¹⁴Henry Ehlers, Crucial Issues in Education, 4th ed. (New York, 1969).

¹⁵Frank H. Blackington, III and Robert S. Patterson, School, Society, and the Professional Educator: A Book of Readings (New York, 1968).

C H A P T E R I I

C U L T U R A L P L U R A L I S M

I n t r o d u c t i o n

Modularization creates a potential for flexibility within a foundations of education program. Yet it also may give rise to a series of fragmented and isolated learning experiences with no internal consistency. In an attempt to avoid fragmentation, but to retain the flexibility of a modular program, this study is proposing an organizational model based on two pervasive modules which will provide an internal logic and consistency throughout a modular program. The two modules are based on the American society's stated commitment to cultural pluralism and democracy. This chapter presents the purposes and content of the module on cultural pluralism.

The reader will not find methodological prescriptions for the module stated in this study. As was stated in the concluding remarks of Chapter I this would violate the very spirit of flexibility that justifies a modular program. The exact organization and treatment of this module must be molded around the unique situational characteristics in which it is presented. Rather broad organizational alternatives for the implementation of modules are presented in Chapter V.

It is hoped that instructors will take these only as suggestions from which to construct a module best suited to their individual needs.

Purposes of the Module

The most general purpose of this module is to serve as one of the two unifying modules which form the pervasive conceptual scheme providing the internal logic and continuity for all other foundational modules.

Beyond this general intent there are purposes relevant to the content of the particular module itself. These purposes revolve around the stated commitment of the United States to the ideal of cultural pluralism. It is easy to dismiss such ideals as being the result of idealistic thinkers and thus irrelevant to the activities of the real world. It should be noted, however, that ideals, though they may never actually be realized in total, serve a very useful function in guiding the direction of long-range human growth. They represent a commitment to the as yet unrealized potentialities of man. Clearly defined and understood they serve as the criteria by which to judge current activities and to construct policies for the future. Thus the broad purposes of this module are to point up and help clarify some of the key considerations of the ideal of cultural pluralism so that our schools may contribute to its deeper and broader attainment.

More specifically students should be expected to become

aware of the following:

1. The concept of culture and the role it plays in fashioning the patterns of social interaction,
2. The meaning of cultural pluralism in relation to cultural isolationism and assimilation,
3. The cultural diversity of America,
4. The relationship between the dominant American middle-class and public schools,
5. Cultural conflict within public schools.

The Commitment to Cultural Pluralism

The first and fourteenth amendments of the Constitution, our cornerstone for social organization, establishes the protection of pluralistic bodies.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . . No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

The Supreme Court on a number of occasions has recognized this fundamental ideal in a series of decisions over the last three decades which has conferred constitutional protection upon cultural pluralism. Indeed, the Court reflects the position that the government of the United States is not Christian, Jewish, Moslem; atheistic, agnostic, or Unitarian; Black White, or Brown. An agent of a highly pluralistic culture, the court is committed to respecting the rights of all the people.¹

The pluralistic ideal is further suggested by the motto of the United States of America. If one glances at any United States coin he will find the inscription "e pluribus unum." Literally translated the words mean "one out of many." Though historically we have emphasized "unum," the significance of the total is obvious. The United States does not find its essence in a homogeneous group of people but from a diverse gathering of religious, racial, ethnic, ideological and special interest groups. This complex has been called cultural pluralism.

In order to better understand this concept it will be helpful to investigate both the concept of "culture" and the different meanings and uses of "pluralism."

Culture

Authorities generally agree that when dealing with human beings it is impossible to start with a clean slate of raw human nature. When a human infant is born he is completely dependent upon fellow humans for care and nurture. Similarly, the patterns of care and nurturing cannot be isolated from the environment in which they have been formed and cultivated. Every group's way of life is composed of an organizational structure rather than a haphazard hodge-podge of all possible patterns of belief and action. This organizational structure is generally considered to be what we know as "culture."

Though anthropologists do not completely agree on a formal definition of culture they do have a formal widespread and general understanding. In an attempt to suitably define the concept for the social sciences Kroeber and Kluckholm formulated this offering:

Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other as conditioning elements of further action.²

Put more simply culture is a way of thinking, feeling and believing; it defines situations for its participants and provides them with meanings for things and events. The individual's definitions of what is natural and unnatural, logical and illogical, normal and abnormal, moral and immoral, beautiful and ugly, important and unimportant, interesting and uninteresting, and good and bad are derived from his culture.³

For example, the Southwest portion of the United States with its variety of culturally distinct groups provides an observatory to view how an individual's values and life styles are uniquely derived from his culture. The members of the Spanish-American community have been characterized as holding the present, with its drama, color, and spontaneity, as paramount.⁴ They see no point in working too hard or worrying about the future; one can do little but

accept what comes. In contrast the resident Anglo places his stock in the future, viewing passive acceptance as lazy and irresponsible; nature can be mastered, hard work and dedication will be rewarded. A third group, the Zuni Indians, assume a still different posture. For them life is in the present and is to be a coordinated and complex cooperation with nature; life and nature are to be viewed as a whole with man as a harmonious component.⁵ Another example of differences arising from divergent cultures shows up in a comparison of the value placed on human life. One might suspect that such a matter would command a universal viewpoint. Cultural examples, however, tend to support the counter-posit. Eskimo cultures accept homicide when it is the result of a conflict or dispute between two individuals. Elderly people are responsible for eliminating themselves before they become a burden to the social group. The thought of tribal warring or fighting among whole peoples, on the other hand, is utterly incomprehensible. In sharp contrast our own culture not only sanctions death on the battlefield but bestows honor and praise on those who perform well. But at home we condemn and hold individual acts of violence as punishable by law. Similarly, we hold suicide as both sinful and illegal.

While the physical environment and man's biological needs and drives tend to mold culture it is also true that culture channels biological processes. For example, as

Kluckhohn points out feelings of hunger are stomach contractions caused by the lowering of blood sugar, but whether a healthy adult feels hungry two, three, or four times a day and the hours at which this feeling recurs are a question of culture.⁶ Thus culture provides methods of satisfying an individual's basic survival needs because patterns regulating and channeling the elemental functions such as keeping warm, satisfying hunger, thirst and sexual drives and getting rest are present in the culture enveloping the child from infancy on.

Anthropologists such as Benedict, Mead, Kluckhohn, and others showed that cultural forces go beyond the demand of physiological needs. The organization of emotional forces, and moral character as well, reflect the determining force of cultural patterning.⁷ Sensations of pleasure, anger, and lust, for example, may be stimulated in an individual by cultural cues that would leave members of a different social group unaffected. Similarly, Dorothy Lee suggests that both emotional and physiological needs arise out of basic cultural values.⁸

At this point in our discussion these findings should not be too surprising. We know that human beings develop psychologically by learning and that learning must take place in a social environment structured by a culture group. The formation of any child's personality, then, will be strongly affected by the particular social, economic, and

regional subgroups to which his parents belong. Though certain needs are universal, they receive different emphasis in different cultural groups. This is not to suggest that an individual's personality is simplistically developed or that it is completely culturally determined. It is not. Spindler⁹ and Linton¹⁰ suggest there is a dynamic interaction between the unique characteristics of the individual, his culture, and the broader environment. The individual's unique characteristics, however, can only be expressed and developed in a cultural setting. Indeed even the broader range of phenomena an individual encounters must be in conjunction with and interpreted through a cultural perspective which the individual has acquired through constant interaction with his culture. Thus culture is the dominant factor in establishing basic personality types for various societies as well as the series of status personalities which are characteristic for each society.

PLURALISM

Thomas Green and Cultural Pluralism

The term pluralism refers to a variety of related phenomena of social interaction all of which need investigation. Thomas Green¹¹ suggests an analysis based on three models of pluralism. These models are based on a distinction between primary and secondary associations or relations. "Primary associations are those in which we are placed in

intimate, face-to-face, personal, and informal relations with others. They usually involve the whole personality rather than simply the fulfillment of certain functions.¹² Primary relations are primary usually in two senses. They are chronologically first in the life of the individual and in the sense that they have first weight in the process whereby a group transmits its ways, practices, and habits to the next generation. The family and tight social cliques are associations exemplifying primary relation. "Secondary associations are those in which our relations are casual, frequently functional, and usually not face-to-face. They tend to be formal and do not engage the whole personality."¹³ Professional associations and civic committees tend to be secondary associations.

Insular Pluralism:

The first model of pluralism is that which Green calls "insular pluralism" and is characterized by a plurality of groups within a society in which both primary and secondary social relations are confined almost exclusively within groups. For example, at the primary level intermarriage and children's play between different groups does not occur. At the secondary level each group provides services, including schools, hospitals, churches, newspapers, housing, etc., almost exclusively for its own people. However, such a pluralistic society could exist only on the condition that at least one level of relations in which members of the

various groups are equally associated remains intact. That is, without common interaction on at least a political level a number of separate societies rather than a pluralistic society would exist. In such an arrangement different groups have legal freedom to associate exclusively, to establish their own schools, hospitals, stores, clubs, and such. The criteria for individual social status in this model are predominantly ascriptive. They are mainly dependent upon one's ethnic, religious, or cultural group.

Green points out that there are both advantages and disadvantages for attaining and preserving a pluralistic model of this kind. In light of the foregoing discussion of culture and personality development the advantages of insular pluralism to the maintenance and survival of particular minorities is obvious. By restricting social interaction to only members of the group it is a simple fact that a sense of historical and participational identity will be strongly transmitted from generation to generation, thus insuring the uncontaminated survival of the group. This model has the advantage of preserving the distinctiveness of different cultural groups in a society by maximizing the means of successfully transmitting the culture thereby clearly defining a set of roles for the growing child and young adult. It therefore encompasses the value of diversity of a pluralistic society and the desire to preserve it.

While the insular pluralistic model conforms, at least in

principle, to the ideal of free association for groups it is in sharp conflict with another fundamental ideal, that of free association for individuals. In other words to the extent that insular pluralism is successful, it will produce individuals who, because of their differences, will find it impossible to gain admission and acceptance into other culturally distinguished groups. Intergroup mobility for the individual is almost completely frustrated. Furthermore the true spirit of pluralism, that of a dynamic relationship between diverse groups, is missing.

Halfway Pluralism:

The second model of pluralism is that which Green calls "halfway pluralism." This model describes pluralistic society as one which maintains structural integration among the groups at the secondary level of association but not at the primary level. As in the first model primary associations such as intermarriage or "mixed" children's play groups do not exist. However, at the secondary level members of distinct groups are allowed and even encouraged to associate and interact with one another. For example, employment and commerce are conducted across cultural boundaries. Hospitals, restaurants, and places of entertainment are frequented by diverse groups. Children may attend the same schools; however, close friendship ties and intimate relations are limited to members of the same group.

This model meets the objection of insular pluralism

favorably. Insular pluralism severely limited the degree to which an individual in any one group had access to the institutional structure of other groups. Because of the relatively free association and cross-cultural interaction at the secondary level, individual status now shifts from ascription by cultural affiliation to that of achievement, that is, associations are open to people regardless of cultural origins.

Noting the disadvantages, Green points out halfway pluralism is potentially damaging to the distinctiveness of the various cultural groups. To the extent that a group's cultural traits are incompatible with the valued interaction between groups these traits must be modified or abandoned. Similarly, the greater the contact between individuals of different groups the greater the toll on maintaining active and loyal group members. Because group members are exposed to competing values and life styles, the normal rate of cultural diffusion is increased. Thus the group's transmission and maintenance of its cultural identity from generation to generation becomes increasingly more difficult.

Structural Assimilation:

Green's third model is "structural assimilation" in which social interaction is readily apparent at both the primary and secondary levels of association. Both one's identity and status are gained by achievement. This third type allows and involves both primary associations, such as

intermarriage and childrens' play groups, as well as secondary interaction between people of different cultural groups. In one sense this might be called a truly open society in that freedom of association is at its optimum for both groups and individuals in all walks of life.

To Green structural assimilation is only make-believe pluralism. Differences between people are simply irrelevant as long as they do not inconvenience the conduct of affairs either in the polity, in the economy, or in the family. He further does not believe that cultural pluralism could survive in any consequential sense in a society in which structural assimilation exists at both primary and secondary levels. As a society moves, through successive generations, from insular pluralism to assimilation it becomes less and less possible to establish a sense of historical identity to the originally distinguished groups in a pluralistic society. "The scale represented by our three ideal types (models) is also at the same time a scale which represents the growth of a secular society and an open society."¹⁴ The larger society becomes increasingly homogeneous, for "when we say a group is homogeneous we mean simply that the respects in which the members differ are unimportant or irrelevant to any practical concern. We do not imply that there are no differences. We imply that there are no 'relevant' differences."¹⁵

The contemporary scene of the United States seems to

support the hypothesis of three models. We can find groups which represent each model relatively well. The Amish, for example, are a fair representation of the insular model. Both primary and secondary interaction are restricted to the cultural group as near as possible. The homogeneous community is self-contained rejecting the advancing technology of the secular world. Schools are operated for and by the Amish people, restricting children's social interaction to that of in-group members. The cultural group, by carefully controlling social interaction, is capable of guaranteeing a sense of historical and participational identity to be passed from one generation to the next. Indeed, it is doubtful that much of the Amish culture could be preserved if they did not jealously limit the sphere of association to members of their own group.

Halfway pluralism can be found in many of the ethnic areas of our large cities. Chinatown, "Little Tokyo" and Jewish ghettos may serve as examples. Much of the tradition of the "old country" is carried on in the community. While schools are public, children's close friendship ties (due to de facto segregation) tend to be confined to the in-group. Native languages and customs are preserved and marriage, for the most part, tends to remain within cultural boundaries. Nevertheless, there is a high rate of structural integration on the secondary level. Commerce, entertainment, recreation, and so on tend to be highly integrated.

Examples of structural assimilation are also readily apparent. One is hard put to find any substantial preservation of the cultural heritage which accompanied the masses of immigrants from Eastern Europe in the late nineteenth century. We find their remains; dance, music, entertainment, and cuisine, but no real cultural identity.

If Green is correct, there is a paradox within the notion of pluralism. The ideal of pluralism¹⁶ is essentially a democratic concept valuing individuality, particularity, and freedom of association for both individuals and groups alike. It neither deprives the individual of his dynamic relations with his neighbors, nor converts the ongoing communications between them to a preordained ineluctable harmony. The autonomy of both the group and the individual are values simultaneously held. Green's hypothesis, however, suggests that we must choose between the preservation of the group, at the expense of individual free association, or individual free association at the expense of the group. That is, in order to guarantee the transmission of the group's cultural heritage the individual associations, and thus mobility, must be restricted. On the other hand, if we allow the individual to freely associate, the probability of cultural contamination is greatly enhanced.

Horace Kallen and Cultural Pluralism

Perhaps further insight into the problem can be gained by viewing the work of Horace Kallen.¹⁷ Kallen's analysis

of cultural pluralism suggests that while Green's model tends to be useful in presenting the complexities of pluralism it is overstated. He points to the fact that both individuals and cultural groups do not live in complete isolation (as suggested in the insular model). As he states each has "doors and windows";¹⁸ each learns and changes through experiences with others. While a group may attempt to isolate itself both at the primary and secondary levels of association, it cannot completely reach this goal. There will always be a dynamic relation between a group and its neighbors, thus keeping the culture in a fluid state. This dynamic relationship, however, does not necessarily lead to cultural assimilation or enculturation of the weaker group. Because of the symbolic nature of culture, a group is still able to preserve meaningful and relevant identity. He says:

People who are different from one another, in fact, come together and move apart, forming and dissolving the groups and societies wherewith they secure to one another their diverse safety and happiness. . . . Pluribus here is seen as a federal union of diversities, not a division of diversities into undifferentiated unity.¹⁹

Kallen believes it is possible for all to attain a high degree of cultural mobility without ever losing one's commitment to and affiliation with his original culture. He sees culture as a living changing organism which grows and matures in and through the individual, its vitality being a function of individual diversities of interests and association. It is

his further belief that those who do not struggle and grow will become "null and dead."

Kallen's statement does suggest that Green's interpretation is overstated. Cultures do have "windows and doors" from which there is a constant and dynamic flow.* Even in the insular model there is more individual cross cultural assimilation than one might first expect. Similarly, at the level of structural assimilation not all cultural identity is lost. The fact that individual differences are irrelevant for some particular activity does not suggest that they are not relevant and important cultural symbols and active in establishing cultural identity and diversity in other situations. Because religion is irrelevant, for example, when ascribing behavior roles in commerce, it does not follow that it does not play a meaningful and relevant role in establishing one's identity. The same may also be said about racial and ethnic groups. The symbols and patterns which distinguish the Chinese-American culture from other ethnic groups and which serve to establish historical and participational identity are extremely relevant to individuals belonging to that culture, yet they need not be relevant to secondary patterns of interaction.

In spite of this Kallen's statement begs the question. Kallen's solution is to view culture as a dynamic and changing entity. The compromises a culture must make in order to

*This is what anthropologists call "cultural diffusion."

interact with another are only part of the cultural evolution which strengthens and vitalizes any given group lest it become null and dead. Kallen is not concerned that the various cultures must change. He considers change healthy growth which in no way detracts from the culture itself since even at the insular level of interaction complete isolation is impossible, cultural change is only a matter of degree.

The point is, however, that for any group to interact with another group there must be certain similarities and agreed rules of social interaction. Without these common features communication will be difficult and significant interaction will not take place. Any individual, then, strictly brought up in one mode of cultural training which is incompatible with another cultural mode must compromise his cultural heritage or forego the benefits of interaction, thus restricting individual free association. Furthermore, any increase in interaction will logically increase the inter-cultural flow of values, beliefs, and behavior above that of the relatively isolated groups. Such interaction will have the effect of stimulating the natural evolutionary process of the cultural group and raise the rate of cultural diffusion, thus moving in towards structural assimilation. Seemingly, the paradox between individuality and cultural diversity still exists.

Seymour Itzkoff and Cultural Pluralism

The roots of the problem may be in the very construction of the paradox itself. Perhaps it is inaccurate to juxtapose the individual and the culture thereby forcing the choice between individual mobility and plurality. As was seen in the section on culture the individual and his culture are inseparable. By the very nature of the human predicament it is inconceivable to view one without the other. Culture is produced by and for individual human beings.

Seymour Itzkoff,²⁰ leaning heavily on the philosophy of Ernst Casirer, avoids the dualism between the individual and the culture. Itzkoff notes an individual can only know his world and develop his own self-identity through the use of the symbolic expression found in culture. Without that autonomy which derives from the emotional and mental freedom found in the nondiscursive modes of culture man has neither identity nor individuality.²¹ Man's individuality can come only from the human associations that are possible within a cultural community. The informality, security, warmth and intimacy found in a cultural community enable men to "take pleasure in infusing significance into the most prosaic of material things--a song, a few rhymed words, a carved solid object, or an arrangement of colors."²² If, and when, complete cultural assimilation takes place, cultural pluralism will not be the only loss; one's self-identity, creative

involvement, and thus individuality will dissolve as well.

Itzkoff's pluralism approaches Green's model of half-way pluralism yet differs in two significant respects. The first, his concept of individuality, has already been stated. The other difference can be found in his views of the pluralistic society which he feels contains functioning and semi-autonomous minorities where boundary lines for association are not necessarily based on primary and secondary levels of interaction. A pluralistic society may contain cultural groups interacting with one another at the primary level in one mode of life and not in another. The same is true for secondary interaction. The significant factor is that each cultural group has the opportunity to establish the rules and values by which it functions and retains its identity. That interaction be based on equal opportunity, justice, and rationality rather than the degree and level of interaction is the important variable. The lack of equality in any society, for example, does not necessarily imply that some have material goods while others do not. One must concentrate on a people's capacity (opportunity) to utilize, develop, and enjoy its full symbolic powers rather than force any level of inter-cultural interaction upon any group beyond that which protects and preserves its rights to freely exercise and develop as a culture. "We do argue for the right of diverse communities to maintain their own patterns and rules of life."²⁴

Itzkoff's statement, as Kallen's, offers significant insight to our dilemma, yet it is overstated. He denies any inherent conflict between pluralism and individuality. An individual can, in fact, only obtain individuality and self-identity through cultural affiliation. However, in his emphasis on the preservation of the various unique ethnic groups Itzkoff fails to recognize the numerous significant cultural characteristics, symbols, and behaviors of the more general American culture. One can find real cultural identity and affiliation, and acquire non-discursive cultural qualities, within and from the eclectic accumulation of characteristics from his middle-classness, professional affiliation, suburban culture, and political interest groups. A larger, more generalized culture can and does serve the same purposes as smaller cultural or ethnic groups.

A Synthesis

As can be seen the concept of cultural pluralism is not a simplistic notion. One cannot simply state that we should have a free and open society respecting and valuing both individuals and cultural diversity and expect an outcome of consistent behavior. None of the three (Green, Kallen and Itzkoff) positions above are sufficient on an individual basis to meet the issues raised in developing a workable model of pluralism. Each does, however, offer important and relevant material towards the development of such a model. Let us now attempt to bring the salient points of each

together.

It first must be recognized that an individual is not at odds with his culture. By the very fact of his existence an individual is part of a culture. The individual's values, needs, and behavior patterns will be developed through interaction; thus to a large extent the individual's personality, his identity, even his individuality, is determined by cultural experiences. Either a lack of understanding of the role culture plays in the development of an individual's personality, and the expression of that personality in the real world, or fallacious reasoning leads to the supposition that we must choose between the preservation of individual freedom or cultural freedom. When one holds a set of beliefs or attitudes, he does so at the exclusion of others. For example, if I am brought up to view the world in a segmented competitive manner with man in the position of manipulating and controlling it, I will not be "free" to view it as a complex whole with man only being one of the harmonious components. Similarly, if my culture reinforces a belief in God and institutionalized religion, I will, in all probability, not be free to completely reject the notion. However, if this belief is not reinforced and a world view has not been cultivated to support such a belief, I will not be "free" to choose to believe it. I suggest, then, that it is partly our misunderstanding and misuse of "freedom" which

develops the dualism presented by Green.*

A second problem in pluralism is the threat of one cultural group to another. The assumption that diversity logically leads to conflict (as Green suggested) leads many to suppose that harmony is synonymous with homogeneity, thus pluralism entails a constant struggle between the diverse groups for survival. This is not logically true, however. Diversity implies conceptual conflict only when it is accompanied by the assumption that there is only one right way of life and that action should be taken to assure that the right way shall prevail. Diversity does not necessarily nor logically entail conflict any more than homogeneity presupposes harmony. One need only compare the view of many American Indians to "live-and-let-live" with the internal conflict found in Christianity to recognize this. Many values, traditions, and life styles were represented by the diverse Indian tribes. Even when living within relatively close proximity and when territorial boundaries overlapped there was very little conflict. Mutual respect and tolerance for different ways of life were considered part of nature. In sharp contrast Christianity, purportedly a way of life based in common beliefs and values, has been plagued with violent disagreement and conflict. (Note the conflict between

* An analysis of this hypothesis would be very interesting; unfortunately it would be much too lengthy a study for this paper.

the "Christian" Catholics and the "Christian" Protestants in Ireland today.)

Kallen's point must be considered here also. At this time in history it is impossible (except for the most primitive cultures) for any cultural group to exist completely isolated from other cultural influences. Because of the "doors and windows" in both individuals and cultural groups there is a constant and dynamic flow of data between the diverse cultures. Further, constant evolutionary process is taking place within each group. Anthropologists have long recognized this phenomenon and classified it under cultural diffusion. Change is not the question, then, but the direction and method from which the impetus for change comes. If we accept cultural pluralism, it becomes illegitimate for any one of the cultural groups to impose, either de jure or de facto, its values, beliefs, customs, or behavior patterns on another group. That is, any belief or behavior patterns of a group must function within the overarching value of pluralism. The above statement should not be taken to mean complete and unrestricted toleration of all and any set of behaviors. History has shown that restraints must exist on the actions of all groups if we wish to preserve pluralism. Persecutions cannot be tolerated under any guise either local control, states rights, or even cultural pluralism. No community should be free of the supervisory scrutiny of the larger community of men. However, we must preserve the

right of diverse communities to maintain their own patterns and rules of life. The right to disagree with the existing values of a community ought to be upheld. The mobility, therefore, of any individual must not be based on cultural ascription but rather on inter-cultural achievement.

Cultural Pluralism in the United States

Diversity

We often speak glibly of American values, ideals, beliefs, and patterns of behavior. The pattern of the implicit American creed seems, for example, to include such recurrent elements as faith in the rational, a need for moralistic rationalization, an optimistic conviction that rational effort counts, romantic individualism and the cult of the common man, high valuation of change which is ordinarily taken to mean "progress," and the conscious quest for pleasure.²⁵ Though we can point to dominant themes within the United States, from the moment the pilgrims first set foot on the American continent, they have been composed of numerous religious, racial, ethnic, and ideological groups many of which have fallen victim to enculturation and assimilation throughout our history. However, no evidence suggests that the United States is becoming any less diverse. Indeed today the U. S. supports over 250 different organized religious sects and a great number of visible cultural groups. Glazer and Moynahan²⁶ identify six major and at

least ten smaller ethnic communities in New York City alone. These range from White Anglo-Saxon Protestants, through Jews, Negroes, Irishmen, Puerto Ricans, and Latin Americans, to Poles, Russians, Greeks, Armenians, Chinese, Cubans, Norwegians, Swedes, Hungarians, and Czechs. The diversity of New York is not atypical of most large cities. In fact much of rural America is composed of diverse cultural groups bound to traditional customs even to the degree that "old country" languages are still first languages. In New Glarus, Wisconsin, for example, third and fourth generation Americans still speak Swiss German. French is a second official language in Louisiana, Spanish is the native language of much of the Southwest, and the addition of the states of Hawaii and Alaska has greatly increased the linguistic inventory.

These different cultures bear a special relationship to the social structure of the dominant modern complex society. Within the group there develops a network of organizations and informal social relationships which permits and encourages the members of the group to interact both at the primary and secondary levels in particular ways. As was discussed in the cultural section the ethnic group serves as a psychological source of group self-identification, provides a patterned network of groups and institutions which allow an individual to develop or confine his primary and secondary group relations as he deems desirable, and, more importantly,

reflects the national cultural patterns of behavior and values through the prism of a particular cultural heritage.²⁷

The degree of contrast between the different cultural groups and the dominant society varies significantly. The dominant American cultural patterns in the United States are generally considered to be those belonging to the White Anglo-Saxon Protestant communities. They are also what we generally call "middle-class," in fact, for the purposes of this study, the two may be considered synonymous. This is not to say that only Anglo-Saxon Protestants belong to the middle-class but rather that the various ethnic, racial, and religious groups, by virtue of their middle-classness, have accepted the values, attitudes, and life style characterized by the White Anglo-Saxon Protestant traditions of our nation. Many of the European immigrants fall into this category thus the numerous French, German, Hungarian, and Italian restaurants, communities that serve kielbasa and pierogi and dance the polka on special occasions, and lists of surnames in telephone directories which suggest a vast variety of ethnic backgrounds. For many individuals this is all that remains of their parents', grandparents', or great-grandparents' native culture, for they have become middle-class Americans.

Conflict

Other individuals have not been so thoroughly assimilated and depending on which native cultural traits have been preserved varying degrees of conflict between the dominant

ways of life and their inherited ethnic life style are liable to arise.

For example, conflict can be found between the Mexican-American cultural life style and that of the American mainstream.²⁸ Mexican-Americans typically reject a future orientation and the consequential passion for planning ahead typical of the Anglo world. Rather they accept a strong belief in fatalism. It is generally believed that the good and bad fortune of the individual is predestined, typically by God's will. The attitude of resignation on the part of the Mexican-American is usually perceived by the Anglo as laziness as well as lack of drive or determination. The American practice of questioning the beliefs of another is considered to be degrading and belittling in the eyes of the Mexican. Thus inquiry, scientific investigation, and progress tend to be inconsistent with the Latin life style. The conspicuous consumption of dominant America, as exemplified by "keeping up with the Joneses," is inconsistent with the Mexican-American way of life which views comparison of one's accomplishments with the greater success achieved by others as belittling. In the Mexican-American culture any educated person is one who has been well trained as a social being, informal education within the family being more important than formal schooling. The following quote by a Mexican-American may serve as a useful illustration of the more general feeling of conflict:

. . . . I'm proud of being an American but I won't become a gringo (Anglo). Now they're offering us equality. That's fine. I want to be equal before the law and have a chance to make money if I choose. But the Anglos are denying me the right to be myself. They want me to be like them. I want the chance to be a Mexican-American and to be proud of the Mexican bit. The Anglos offer us equality but whatever happened to freedom?²⁹

The conflict between American Indians and the White Anglo-Saxon culture is well known and has been a focus for anthropologists for years. A reiteration of these investigations is hardly needed here although a brief summary may be useful in pointing up the salient points of departure.³⁰

(a) The dominant culture is future-oriented; the Indian lives in the present; (b) The dominant culture is time-conscious, being governed by clocks and calendars and living by close schedules; the Indian life style typically lacks time consciousness, in fact many tribes have no word for time; (c) The dominant culture values saving and the accumulation of material goods; the Indians value giving and sharing; (d) The Anglo world is highly competitive, believing competition essential for progress; Indians place a value on working together and cooperating; (e) The non-Indian society attempts to control the physical world, to assert mastery over it; the Indian believes in living in harmony with nature, accepting the world rather than trying to change it.

Other examples of cultural conflict are readily apparent. State "blue laws" are often in conflict with diverse cultural patterns as in forbidding shop owners to

open for business on Sunday while considering Saturday a normal business day, or some school districts' prohibitions on the speaking of any language other than English during the school day. Religious and/or marriage practices of diverse groups have been outlawed--note, for example, the now extinct polygamous behavior of the Mormons. Thus are many of the behavior patterns and beliefs of diverse natural groups in conflict with the dominant culture of American society. Although some differ only subtly other display dramatic and overt inconsistencies all of which differences, regardless of degree, must be recognized and dealt with.

Discrimination

Further it should be noted that though the United States serves as host for a great number of groups frequently the relationships between these groups to one another has not been a matter of pluralism. A significant portion of the diverse population has been subject to racial or ethnic discrimination. In fact it has been suggested that at least some of the racial and ethnic groups have been maintained through prejudice directed toward them by the dominant society. Mobility and inter-group interaction has been severely inhibited. Individuals are ascribed status and roles based on their ethnic identity rather than achievement. As was stated earlier mere co-existence of diverse groups is not a sufficient criterion for pluralism; the term does not apply in the midst of a caste system. The diverse cultural groups must

approximate equality in opportunity for social interaction and mobility.

Equality and mobility do not suggest that all groups will possess the same number of material goods for a group must be allowed to reject this value of the dominant society in favor of other culturally unique qualities if it so desires. However, the opportunity for each cultural group to enter the arena of interaction on an equal basis must be present if pluralism is to describe the situation. One must be careful to guard against the granting of special privileges or power to those who do choose to enter the mainstream as compared to those who choose to reject this level of interaction. Do those who choose to renounce material indulgence lose influence over their own and their society's destiny? It would seem so in the United States. Those who do not compete or do not possess material goods lose control over the institutions which represent them. Economic status is directly related to political and social power. Consequently those groups in the United States which do not accept the dominant society's values, notwithstanding that such acceptance may ultimately lead to rejection of their own cultural identity, lose political representation in the larger society and its public institutions. Thus the interest, concerns, and even the very survival of the group is at a disadvantage and indeed threatened. It is readily apparent that in the United States today minority groups suffer at

the hands of poor representation in both public schools and politics, as well as a higher rate of infant mortality and unequal treatment in law enforcement.

Not only do these injustices exist in the U. S. but, even more important to our concept of pluralism, they are based not on the minority groups' choice to reject the dominant culture's ways, but on a closed system of interaction rooted in racial and ethnic discrimination. To the extent that discrimination and unequal treatment exists and continues to exist the United States will be deficient in its goal of cultural pluralism. If cultural pluralism is indeed an ideal of the United States, the concept must be made salient in the public consciousness and in every walk of life.

Public Education and Cultural Pluralism

Middle-Class Schools and Cultural Pluralism

Traditionally, public education has chosen to ignore the culturally pluralistic nature of American society. Indeed when confronted with the concept education's most significant expression was that well-known threat to pluralism the "melting pot." Public schools are an arm of the dominant society's values, beliefs, traditions, interests, and institutions, in short, its culture. Even today the criteria of our value judgments, value systems, and our social consciousness remain predominantly White Anglo-Saxon Protestant. Indeed public education in America has been and

is based primarily on the American middle-class cultural and racial ethnocentrism.

This relationship between the schools and the WASP culture is reflected in virtually every aspect of public education from school and classroom organization and evaluation, to teaching styles, teacher expectations, and the development and use of curricular materials. White middle-class taxpayers contribute to and raise the school funds. White middle-class architects design the plants. Reading materials are written by middle-class whites and are based on the experiences of the white middle-class suburban children for whom they are written. History, science, and math are written and interpreted from a white middle-class perspective and presented to establish and reinforce white middle-class values and goals. Middle-class teachers manipulate middle-class symbols, expressions, and experiences. Even middle-class modes of recreation and exercise are cultivated and reinforced after eating a typically White Anglo-Saxon lunch in the milieu of white middle-class manners and etiquette.

When we ask other cultural groups to partake of our educational system, we are in fact asking them to partake of the dominant White Anglo-Saxon Protestant culture, with its symbols, values and way of life. Consequently, many of the cultural conflicts suggested in prior sections find expression in the public schools. The whole notion of American

education is based on future orientation and deferred gratification. Those who are unable to view the world in this manner fail. Similarly, the schools are highly competitive and in many cases function to select the station in life into which a particular individual will fit later. Those who choose not to compete, or because of their cultural background are unable to compete, are delegated to a generally lower, impotent and demeaning station.

Cultural Conflict

Cultural conflict can be viewed even more concretely as in the example of sex education in the schools. Some cultural groups find the discussion of sex and sex education totally improper and perhaps even vulgar outside the context of the family or church. Other cultural factions view the discussion of sex and sex education in the schools as not only proper but as desirable.

The conflict surrounding the issue of censoring various "inappropriate" reading material and "improper" language in school can be viewed much the same way. The discussion stimulated by an attempt to remove Claud Brown's Manchild in the Promised Land from the Curriculum in Northampton, Massachusetts schools last year was centered around just such an issue. One group found the language in the book distasteful and vulgar while others considered it legitimate and appropriate. To a child from one cultural group the exclamation, "The rabbit shit on the floor." is a simple

statement of fact. To another child the word "shit" is offensive and inappropriate.

School prayer and its issues provide yet another view of cultural conflict. Almost any classroom, school, or community will certainly be composed of divergent religious attitudes and beliefs. Beyond these fundamental differences will be differing beliefs as to where, when, and how one's religious beliefs should be expressed. To one group public education should pass on the cultural heritage, including the religious heritage, of the United States. Religion and the belief in God are seen as fundamental to our prosperity and way of life, as something we should be proud of and exemplify in all our institutions. Others, however, view religion only in a very personal manner, and, while they may be religious, believe it should be kept as much as possible out of public life.

A further example of how the values of a child's cultural background may conflict with those of the larger community can be seen in the following two examples as described by teachers:

Jane is an eleven-year-old member of my sixth-grade class. She has been a loyal member of the school Safety Patrol, always on time for her own post and always the first to volunteer to stand a post in case of absence of the regular member. As it happened, Jane found herself in the unfortunate position of having to act as witness in a case involving her own brother, who is in the third grade. When she asked me what she should do, I told her that she should report to the Safety Court exactly what she had seen; that it was the only right thing to do, even

though unpleasant.

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Jane's own mother, however, told her that "family loyalty comes first," and that she should, as a patrol member, "help" the younger children and "never report them." Further, that if she acted as a witness against her brother, she must resign from the Safety Patrol, since "family loyalty always comes first."³¹

Chip Becker sat stiffly in his seat. The teacher had just announced that five dollars was missing from the classroom. Chip could feel his heart pounding. He had taken the money right after recess time. It had all been so easy, sneaking into the empty room and getting out again before anyone noticed. And Marian hadn't made any secret about having the five-dollar bill--telling everybody that her uncle had given it to her for her birthday.

Now the finger of suspicion was moving slowly around the room. It was so quiet that when Miss Logan told the children to empty out their desks, it sounded to Chip like the crack of doom.

He had to think fast, or it would be too late. Almost automatically his hand shot up for the teacher's attention.

"Miss Logan . . . I have five dollars in my desk . . . but my mother gave it to me this morning . . . because my last piano lesson was so good . . ."

All eyes turned to Chip. Chip taking piano lessons? Chip with five dollars from his mother? Marian began to cry. She said she was afraid to go home because "My mother will be sore . . . she'll be terribly sore . . ."

Well, yes, the money might have been lost on the playground at recess. She couldn't remember if she had it with her when she came back in the building. Yes, it could have fallen out of her coat pocket.

Chip started to breathe more easily. He hadn't meant to make Marian cry. That part was an accident. But after all, five dollars was five dollars. When you and your six brothers and sisters live in a cramped, cold-water flat--and your dad has to hold down two jobs to keep the family going . . . five dollars is five dollars.

Miss Logan had her own suspicions. When class was dismissed, she called Chip to her desk. Could he bring a note from home saying that his mother had given him the five dollars that morning?

Chip loped up three rickety flights of stairs

leading to his tenement home. The baby was crying as he opened the door, and there was a strong smell of cabbage cooking

His mother was bent over the ironing board. Her unsurprised eyes hardly flickered as Chip breathlessly related the circumstances surrounding the five-dollar bill he held in his hand. When he had finished, she turned back to the half-ironed shirt on the board.

"O.K. I'll write the note for you tomorrow. But don't you spend all that money. You can keep a dollar. I'll take care of the rest."³²

The cited examples should make it readily apparent that cultural conflict is not uncommon in our schools. Rather than rally to the noted differences, however, the schools have chosen to respond in a chauvinistic manner. The children who have, by the very nature of their cultural diversity, been unable to partake of the education presented by the dominant culture, have been labeled "culturally deficient," "culturally disadvantaged," or "culturally deprived." Such terms suggest that we still have not recognized the significance of cultural pluralism to public education. This language recognizes that some children are indeed different but also notes that this difference is undesirable and inferior, that is, the individual is deprived, deficient, and indeed disadvantaged because he is different. The language further supposes that the responsibility for failure in public education falls on the individual and the shortcomings of his culture rather than on the institution. One need only remember the source of public education to recognize that this notion is fundamentally inconsistent with the notion of cultural pluralism.

A Goal for Public Schools

Any educational system presupposes some social philosophy. Cultural pluralism could be interpreted in different ways depending on the social philosophy in which it is found. For example the expression of cultural pluralism in a fascist state would be significantly different from that in a state committed to democracy. Because this study assumes a social philosophy based on the democratic ideal it follows that a variety of differing subcultures will be encouraged. Not all cultural differences should be equally valued or desired, however, nor should we strive to preserve them all for some may be damaging to both the whole of society and to particular individuals, as in Chip's case. Nevertheless, if American education is to befriend cultural pluralism, it must be based on the recognition of the differences between peoples. Further it must accept and practice the notion that to be different is not to be inferior. Our educational institutions, if they are to reflect our founding heritage, must be built on foundations that support all cultures, races, and creeds, within the framework of the democratic ideal, and their respective beliefs, values, symbols, and traditions.

The appreciation of other people and their cultures is predicated upon understanding, and understanding is predicated upon genuine knowledge. Yet the attempt of our educational institutions (and thus our educators) to teach

culturally different groups has been predominantly supported by ignorance of both their own cultural characteristics as well as those of the culturally different groups served by the institution. If education is to succeed, then teachers, administrators, curriculum writers, superintendents, and school board members must become sensitive to the existence of culturally diverse groups, the characteristics of both these groups and their own group, and cultivate an understanding of, and a belief in, the value of cultural pluralism.

The adaptation of the American public schools to cultural pluralism will be no easy task. The control and organization of schools, facing such issues as community control and bussed integration, must be considered. Curriculum will have to be re-evaluated and in many situations re-written. Teacher education will need to include new components and emphases, the goals and values which serve as the ends of education must be reconsidered. Indeed, the very structure of public education as we know it today will not be beyond review.

If our goal is cultural pluralism and to treat students with equality, the differences among students must be recognized, and the students' specific needs must be understood within the context of tradition and cultural experience. Equality of response is the important thing, and not similarity of treatment or of educational services. "The theme of education ought now to be equality in difference."³³

Key Resources and Teaching Suggestions

In order for educators, including teachers at all levels, administrators, specialists, and any other individuals within the educational complex, to effectively incorporate cultural pluralism into their professional roles they must be sensitized in several respects. First, they must become aware of and understand culture and its function in the development of human personalities, life styles, and values. Secondly they must come to learn and understand the characteristics of their own culture. Thirdly they must become aware of the cultural complexities within their sphere of influence. Finally, they must come to understand and respect the notion of pluralism as it pertains to cultural groups within the United States.

Sensitizing educators to the concept of culture does not seem to present a too difficult hurdle. Anthropological literature is rich with resources from which to draw. Depending on his students an instructor may wish to use the classic studies of Kluckhohn, Mirror for Man,³⁴ Benedict, Patterns of Culture,³⁵ or Mead, Coming of Age in Samoa.³⁶ Another alternative would be to selectively use materials from anthropological anthologies such as Goldschmidt's Exploring the Ways of Mankind.³⁷ Still other resources can be found in the texts of foundations of education such as Spindler's Education and Culture,³⁸ or Readings in the Socio-Cultural Founda-

tions of Education by Chilcott, Greenberg, and Wilson.³⁹ At any rate the availability of material in this area is hardly restrictive.

The acquisition of knowledge and understanding of one's own culture, while predominantly a descriptive task, is somewhat complex. Individuals must be sensitized to a way of life which, for the most part, is taken for granted. Knowledge of one's own culture is used in everyday life yet remains illusive and nondescriptive. To understand one's culture it first must be dissected and brought to cognitive expression. Assuming that most educators belong to the dominant middle class, texts dealing with the beliefs, values, and behavior patterns of this group would seem most useful. Selective readings from Goldschmidt,⁴⁰ such as "Magical Practices Among the Nacirema" and "The Suburban Family Pattern" again seem appropriate. Havighurst's and Neugarten's⁴¹ text is also helpful here, as well as selections in Chilcott⁴² and a chapter in Charnofsky's Educating the Powerless.⁴³ To appreciate and understand one's own culture it might be helpful to contrast some of its salient characteristics with those of other cultures. For example, one might compare the nuclear family structure of most middle-class Americans to various forms of extended families found in the United States. Similarly, patriarchal families may be contrasted with matriarchal ones. The sharp contrast between the dominant American way of life and American Indian ways readily

demonstrate the differing perceptions of nature, man, time, and the future.

The process whereby we sensitize individuals to the values, folkways, and life styles of other relevant cultures can be similar to those of understanding one's own culture. There are varying amounts of descriptive literature, depending on the particular cultures one is concerned with. Five Heritages, edited by Stone and DeNevi,⁴⁴ presents the heritages of the Black American, Puerto Rican, Mexican-American, Indian, and Asian-American. Perhaps even more valuable than the text itself, however, is the extensive annotated bibliography, by J. D. Forbes, in the back of the book. The bibliography is conveniently catalogued by culture and special topics of interest within each cultural heritage. Madsen⁴⁵ has done an interesting and informative study of the Mexican-Americans of South Texas; Horinouchi⁴⁶ has contributed a monograph dealing with educational values and acculturation of Japanese-Americans; and Cappelluzzo⁴⁷ offers some insights into the life style of migrant children. Films, such as "And Now Miguel,"⁴⁸ "Desk for Billie,"⁴⁹ "Harvest of Shame,"⁵⁰ and "Four Families"⁵¹ as well as tapes such as "Desert Soliloquy"⁵² may be used as alternative resource materials. In summary, literature is available on a wide variety of cultures and in a variety of forms and on a variety of levels. A bibliography of children's literature that classroom teachers might use for facilitating the development of

cultural sensitivity in their youngsters is included in the Appendix. Those interested in areas not specifically listed here need only enter the library.

There are several key sources which an instructor should consult to appreciate the complexity of the notion of pluralism. Each author to be suggested approaches the concept from a slightly different point of view raising the questions and stating the principles he considers most relevant. Milton Gordon, Assimilation in American Life,⁵³ approaches pluralism from the perspective of a number of levels of cultural assimilation within the United States. The levels range from relative cultural isolationism to complete assimilation. The analysis of Thomas Green, in a relatively short piece, Education and Pluralism: Ideal and Reality, is presented in a similar fashion to that of Gordon. Green presents three alternative models of cultural pluralism, suggesting the strengths and weaknesses of each. Horace Kallen, Cultural Pluralism and the American Ideal,⁵⁵ and Seymour Itzkoff, Cultural Pluralism and American Education,⁵⁶ offer their own analysis and theoretical superstructure of the concept of cultural pluralism. At least one foundations text, Challenges to Education, edited by Hurwitz and Tesconi,⁵⁷ deals directly with the concerns of cultural pluralism. The anthology includes a section on "Ethnicity and the Schools" which considers problems of pluralism, assimilation, various ethnic groups

and the like.

Of these sources probably only three, Green, Itzkoff, and Hurwitz and Tesconi, would be useful to students as a classroom text. Green is clear and to the point, though oversimplified in some respects. However, because this work is a bound essay, there may be some question as to its availability. Much of Itzkoff, on the other hand, is philosophical in nature, and is most suitable for relatively sophisticated undergraduates. His concluding chapters, however, are not as difficult and present an interesting account of some of the contemporary concerns and issues of cultural pluralism for the policies of public education. A workable compromise, suitable for most undergraduates, might be reached by combining the relevant readings in Hurwitz and Tesconi with selected portions of Itzkoff and supplementing the material with input from the instructor.

Purely descriptive material, while necessary, is not always sufficient no matter how carefully it is arranged. To further supplement the descriptive materials, field experiences may be in order. These may be observations of town meetings, school board meetings, city council meetings and so on, at which a student might be asked to identify various cultural interest groups represented. Case studies of children belonging to different cultures or of the development of particular cultural projects within the community may be useful to students. On a more intensive scale

of involvement, when time and money resources permit, an experience of living within a culturally unique community could be extremely beneficial.

It is this writer's bias, based on his experience as a student, elementary school teacher, and college instructor, that the more effectively an instructor can demonstrate the relationship between his subject matter and out-of-school life, the more effective the teaching will be. The same will hold true when dealing with cultural pluralism. The more the instructor can involve real life situations as he demonstrates the cultural differences of our society, thus causing the conflict generated by these diversities to be encountered by the students in a concrete manner, the more effective his teaching will be. Field experiences serve as one possible vehicle using this approach. Newspapers, magazines and journals are another source of relevant contemporary examples. "Schools for Mexican-Americans: Between Two Cultures," Saturday Review, April 17, 1971, describes the complexity of educating Mexican-Americans in the Southwest Central States. Saturday Review, January 15, 1972, investigates the conflict between the dominant culture as exemplified by compulsory education in the Amish. Another possible method, and perhaps more suited to regular classroom instruction, is the use of various simulation exercises. "The City," (included in the Appendix) a game developed by Professor Weber at Syracuse University, could

be used in this manner. With relatively simple modifications (building an ethnic component into the city wards for example) the game could function to demonstrate the cultural conflicts which might arise in any city's board of education. Similarly, the "Diver City Alternative School Planning Committee," (included in the Appendix) again with the addition of an ethnic component, would contribute to the development of some of the sensitivities stated above.

The point that should be recognized here is not that the suggested games, films, tapes, or reading materials will in themselves necessarily lead to easy and effective teaching. Rather they should serve as possible resources in a spectrum of alternatives from which an instructor can choose. Perhaps they would suggest models from which one could construct new materials. Again to state the writer's bias, no one method should be used, rather, choose a variety of materials to complement both each other and the profile of students to be instructed.

NOTES

1

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2

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3

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4

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5

See Footnote 4.

6

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7

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8

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9

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10

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11

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12

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13

Green.

14

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15

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16

The ideal of pluralism is described by Horace M. Kallen,

Cultural Pluralism and the American Ideal (Philadelphia, 1956), p. 51, and Green, pp. 8-11.

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¹⁸Kallen, p. 50.

¹⁹Kallen, p. 51.

²⁰Seymour W. Itzkoff, Cultural Pluralism and American Education (Scranton, Pennsylvania, 1970).

²¹Itzkoff, p. 100.

²²Itzkoff, p. 108.

²³Itzkoff, p. 116.

²⁴Itzkoff, p. 122.

²⁵Kluckhohn, Mirror for Man, p. 199.

²⁶Nathan Glazer and Daniel P. Moynihan, Beyond the Melting Pot, 2nd ed. (Cambridge, Massachusetts, 1970), p. xxxi.

²⁷Milton W. Gordon, Assimilation in American Life (London, 1964), p. 38.

²⁸Madsen.

²⁹Madsen, p. 14.

³⁰Robert A. Roessel, Jr., "The Indian Child and His Culture," in J. C. Stone and D. F. DeNevi, Five Heritages: Teaching Multi-Cultural Populations (New York, 1971).

³¹Robert J. Havighurst and Bernice L. Neugarten, Society and Education, 2nd ed. (Boston, 1962), p. 84.

³²Havighurst and Neugarten, p. 115.

³³Itzkoff, p. 148.

³⁴Kluckhohn, Mirror for Man.

³⁵Ruth Benedict, Patterns of Culture (Boston, 1934).

³⁶Margaret Mead, Coming of Age in Samoa (New York, 1928).

³⁷Walter Goldschmidt, Exploring the Ways of Mankind,

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- ³⁸Spindler.
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- ⁴³Stanley Charnofsky, Educating the Powerless (Belmont, California, 1971).
- ⁴⁴Stone and DeNevi.
- ⁴⁵Madsen.
- ⁴⁶Isaac Horinouchi, Educational Values and PreAdaptation in the Acculturation of Japanese Americans (Sacramento, 1967).
- ⁴⁷Emma Cappelluzzo, Guidance and the Migrant Child (Boston, 1971).
- ⁴⁸"And Now Miguel," U.S. Information Agency, 1953, released by U. S. Office of Education, 1954 (F. E 54-241). A story of an American family in the Southwest.
- ⁴⁹"A Desk for Billie," National Education Association, 1956 (F. A 56-1153). A story of a migrant child who found opportunity in schools.
- ⁵⁰"Harvest of Shame," CBS, 1960, distributed by McGraw-Hill Text Films, New York. The degradation and exploitation of millions of migrant works in the U. S.
- ⁵¹"Four Families," National Film Board of Canada, 1959 (F. A 59-1123). A comparison of family life in India, France, Japan, and Canada.
- ⁵²"Desert Soliloquy," a record in the series Exploring the Ways of Mankind produced under the direction of Walter Goldschmidt, U.C.L.A., 1953.
- ⁵³Gordon.
- ⁵⁴Green.
- ⁵⁵Kallen.

⁵⁶Itzkoff.

⁵⁷Emanuel Hurwitz, Jr. and Charles A. Tesconi,
Challenges to Education: Readings for Analysis of Major
Issues (New York, 1972).

C H A P T E R III

DEMOCRACY

Introduction

This study has proposed a modular design for the first course in the foundations of education. It has been suggested that such an approach would create the potential for a highly flexible and creative foundations experience which would be responsive to the individual talents, interests, and needs of each instructor, student, and institution. The very same qualities of modularization which lead to flexibility, however, also create the potential of a series of fragmented, isolated learning experiences exemplifying little or no continuity. In response to the threat of fragmentation this study has proposed a modular design based on a pervasive conceptual scheme intended to provide an internal logic throughout the entire modular experience. This pervasive conceptual scheme is based on a presumed commitment to cultural pluralism and the democratic ideal. Thus two modules are required of all students, one dealing with cultural pluralism and the other with the democratic ideal. The purposes and content of the module on cultural pluralism has been presented in Chapter II. The present chapter offers the purposes and content of the module on

the democratic ideal.

As was suggested earlier the commitment to the flexibility of modularization does not allow this study to present exact organizational or methodological prescriptions for the actual presentation of this module. Because both the quantitative and qualitative characteristics for each module will vary from institution to institution and situation to situation only the most general considerations may be suggested. These have been included in Chapter V. It should be emphasized, however, that even these are only illustrative in nature and are not intended as prescriptions for any particular modular offering.

Purposes of the Module

The purposes of this module, as with the module on cultural pluralism, may be viewed from two different perspectives. On the one hand the purpose of the module is to serve as one of the two unifying modules which form the pervasive conceptual scheme providing the internal logic and continuity for all other foundational modules. The second set of purposes are those which the actual teaching of the module is designed to facilitate, namely, an awareness and understanding of the key principles of the democratic ideal and their respective relevance to the issues and concerns of public education.

Ideals play an important guiding role within any social structure. Properly conceived and clearly understood they

function as blueprints establishing the form and direction of further societal development. And so it is with the ideal of democracy. If we, as a nation, are committed to the tenets of democracy and the democratic way of life it follows that we must be aware of the tenets themselves and their logical expression in the context of human interaction. Similarly, inasmuch as public education serves as a forum for the perpetuation of the democratic ideal as well as its expression, all personnel affiliated with public education should comprehend its import.

More specifically the module should sensitize students to the following:

1. The main tenets of democracy as a way of life, including
 - a. Respect for the individual
 - b. Cooperation
 - c. The experimental method,
2. The meaning of "freedom" within a democracy,
3. The meaning of "equality" within a democracy,
4. The relationship between pluralism and democracy,
5. The extent that the above may be found in the United States of America,
6. The characteristics of a democratic education,
7. The role of democracy in the school and in the classroom.

Theoretical Foundations

Historical Perspective

Democracy has been many things to many people. Accord-

ing to the tradition of nineteenth-century individualism, the democratic society is an association of self-determining individuals who concert their wills and collect their power in the state for mutually self-interested ends. The individual has a hand in making the laws to which he submits; the focus is on the relationship between the individual citizen and the sovereign state. This traditional democratic theory presupposed an immediate and evident relationship between the individual citizen and the government, whether in the form of "direct democracy" as Rousseau desired, or by means of the representative mechanism described by Locke.¹

The foundation for this basically political concept of democracy grew primarily out of the natural rights philosophical movement with such spokesmen as Locke, Rousseau, and later Thomas Jefferson. In this theory natural laws exist from which the inalienable rights of every citizen are derived. Since all men are equal, either due to natural or divine law, all have an equal claim to freedom, and to participation in government. According to this view the chief end for which governments are devised is the protection of the rights and freedoms with which man is naturally endowed. Thus Jefferson wrote in the Declaration of Independence:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, . . . That to secure these rights,

Governments are instituted among Men, deriving their just powers from the consent of the governed.

A pragmatic shift in philosophical emphasis, exemplified by the writings of Bentham and Mill, foretold a corresponding shift in the justification of democracy. With the decreasing popularity of natural rights, the theoretical foundations of democracy turned to a utilitarian liberalism. Under the influence of this school democratic ideals were supported as those best suited for the achievement of the greatest good for the greatest number. Men must be free and equal for only freedom and equality could lead to the kind of government and the kind of man considered ideal by all. Yet even with the departure of a natural law justification for democracy the emphasis remained individualistic and based primarily on negative political freedoms, that is, freedom from tyranny and oppression, whether imposed by an individual despot, a ruling class, a democratic majority, or cultural custom and opinion.²

Democracy was not destined to be narrowly defined in a strict political sense. Industrialization, the emergence of large urban areas, and the ensuing bureaucracy, significantly influenced the concept. With urbanization came mass politics and as a consequence all hope for immediacy and comprehensibility to the individual citizen was lost. Individuals entered the market place and contacted one another through group associations such as industrial corporations, labor unions, and trade associations which

had replaced the individual personal contacts found in community government and town meetings. Likewise the state brought its authority to bear on the individual indirectly, by formulating laws to govern the behavior of the groups. Similarly, the individual's relation to the state became mediated by a system of "middle-sized" institutional associations.

Correspondingly, the democratic ideal was expanded to include more than the negative political freedoms originally suggested. Democratic ideals began to include ways of attaining objectives held in common and a process for the resolution of conflict among men. General agreement maintained that in a modern democracy the state must play an active part in providing the conditions necessary for full development and protection of all citizens.

At the heart of the new liberalism democracy became a way of life ubiquitously threaded throughout the entire social complex. John Dewey, one of the foremost contributors to this concept succinctly presents the broad idea in this way:

Democracy . . . means voluntary choice, based on an intelligence that is the outcome of free association and communication with others. It means a way of living together in which mutual and free consultation rule instead of force, and in which cooperation instead of brutal competition is the law of life; a social order in which all the forces that make for friendship, beauty, and knowledge are cherished in order that each individual may become what he, and he alone, is capable of becoming.³

At least three ideals fundamental to the concept of democracy can be extracted from this statement. From these basic ideals flow the values and life styles of contemporary democracy.

Three Ideals of Democracy

Individual Personality:

The first of these ideals is the high regard for every individual and the fostering and development of his distinctive personality. In democracies, personalities are held to be precious, unique, and not capable of duplication with the hypothesis that the individual is nothing fixed, given or ready-made. Rather human beings are products of a dynamic interplay between their unique physiological make-up and their environmental experiences, both cultural and physical. The optimum development of each individual is valued insofar as it enhances the enjoyment of individual living and probably contributes to the common life. As Hobhouse states it:

The good is something attained by the development of the basal factors of personality, a development proceeding by the widening of ideas, the awakening of the imagination, the play of affection and passion, the strengthening and extension of rational control. As it is the development of these factors in each human being that makes his life worth having, so it is their harmonious interaction, the responses of each to each, that makes a society a living whole.

This concern for the individual is not to be confused with the individualistic notions suggested earlier. The

earlier view saw the individual at odds with a society, government, and social relations which forced "unnatural" restrictions upon him. The contemporary concept of democracy views man as a part of the organic whole of society.⁵ (Something is organic when it is made up of parts which are quite distinct from one another, but which are destroyed or vitally altered when they are removed from the whole. For example, the distinct and separate vital organs of the human body are part of the organic whole and vital to the functioning of the body but cannot function when severed from it.) The organic view of society hypothesizes that the fulfillment or full development of a personality is practically possible not for one man only but for all members of a community.

Cooperation:

The second basic tenet of democracy is the heavy reliance upon cooperative and collective action. The organic relationship between the individual and society suggests that the development of significant personalities can be achieved only through mutual sharing of interests and purposes. Each individual member of the community possesses certain contributable unique characteristics and experiences. Thus the pooling of resources suggests a far richer milieu than possible at minimal levels of interaction and cooperation, thus providing a greater stimulus for qualitative growth for individuals as well as the entire community.

A corollary to the above hypothesis is the belief that when determining a direction for mankind's development and when judging the quality of human affairs there can be no one authoritative position. Because humans, both as individuals and in groups, are fallible it is through the cooperative pooling of intelligence that society advances. The value of each individual contribution can be assessed only as it enters the final pooled intelligence constituted by the contributions of all.

Experimental Method:

The third basic ideal of democracy provides the ultimate base of authority for the democratic way of life. It is founded in the experimental method. One of the key components of experimentalism is the belief in the malleability of human nature and, within very broad limits, the cultural and physical environments. That society is in a constant state of flux and therefore must be viewed as open ended, and, that man can and does have a direct influence over its direction and quality of growth is hypothesized. Thus there is a constant need for evaluation and intelligent ordering and reordering of societal needs, goals, and priorities. Unrestricted public inquiry, the free play of intelligence, and continuous testing and evaluation, based on the consequences of actions upon social conditions, becomes the sole base for establishing authority. Dewey puts it this way:

Democracy is the sole way of living which believes wholeheartedly in the process of experience as end and a means; as that which is capable of generating the science which is the sole dependable authority for the direction of further experience and which releases emotions, needs, and desires so as to call into being the things that have not existed in the past.⁶

A variety of opinions, insights, values, and points of view are to be valued. This should not, however, be identified with passive tolerance. Rather, all opinions, values, and points of view are subject to the same public investigation and the same principles of inquiry and justification. Each is to be critically evaluated in light of its probable consequences for the societal well being. Democracy in this sense is not a solution to particular social ills, but a way of seeking solutions. Democracy places its reliance on experience and tested knowledge and is thereby thoroughly scientific and experimental in its method.

From these three basic ideals derive the more popular tenets of democracy. It should be emphasized, however, that these tenets, as with those stated above, are not to be viewed as unalienable, unalterable, or ultimate except insofar as they are necessary for the development of individual and societal potentials. Their interpretation and application are open-ended and subject to constant revision in the face of new evidence and experience in the life of man.

Freedom, Society and Equality

Freedom:

It was suggested above that the fullest possible development of each person, and thus the enrichment and qualitative development of society, was desirable. Similarly, the free play of intelligence is necessary if we are truly committed to the experimental method. If this is accurate, the individual must be guaranteed certain social and intellectual freedoms. "Freedom," however, does not enjoy a universally accepted definition. For the nineteenth century individualist freedom was the state wherein an individual existed with as few physical and social restrictions as possible. Indeed, the rugged individualist saw the good life as the life with a bare minimum of legal and social obligations.

However, the contemporary view of freedom generally recognizes such a concept to be superficial and thereby misleading. While in the absence of physical restraint the illusion of freedom is present, a more thorough investigation demonstrates that man in fact becomes a slave to nature itself. The nineteenth-century rugged individual, through his independence and freedom from social obligation, was able to live with little social responsibility, however, under such conditions he was dependent upon his own wits and resources for subsistence. Under the restrictions of nature man is not free to partake of the arts and sciences,

to develop his intellect, or to broaden his horizons thus narrowly limiting his development.

Similarly, this narrow concept of freedom limits the overall potential of society. The quality and diversity of input which ultimately frees man from the toils of labor to pursue his own wants and needs is lacking. In a contemporary democracy freedom is viewed as a positive power or capacity of doing or enjoying something worth doing or enjoying. It is a power which each man exercises through the help and security given him by his fellow men and which he, in turn, helps to secure for them.

As would be expected an individual "right" cannot conflict with the common good, nor could any right exist apart from the common good. Some critics of the new liberalism have suggested, however, that this position seems to make the individual too subservient to society. This criticism is due partly to a misconception of "freedom" and man's nature. (For a review of this discussion see the preceding chapter.) Man by nature is a social animal and finds his essence in relationships with others. The common good to which each man's rights are subordinated is a good in which each man's rights are subordinated is a good in which each man has a share which is a realization of his capacities to feel, love, exert mental and physical energy, and thus play his part in the social life. Note this is not, in any way, to inhibit the individuality of any

personality nor to define it solely in terms of the state (as did Hegel). Rather it provides a reference, or a means for the individual to develop his own identity and unique personality.

This notion is intimately associated with the free play of intelligence which is vital to the experimental method. In order for an individual to freely use his intelligence it must first be cultivated. For example, one is not free to be a mathematician unless he is able to work with numbers. Similarly, an individual is not free to intelligently contribute to the ongoing dialectic or the development of his own personality unless he is aware of such a dialectic and the alternatives available.

Equality:

This is the arena in which equality and equal opportunity derive their meaning. If each human personality is to be developed to its fullest and society is to have the best possible cooperative pooling of intelligence then each individual must have an opportunity to develop his potential to its fullest and to partake in and contribute to the ongoing social process, irrespective of race, color, creed, or economic status. Implicit in this statement is an attitude of confidence in the ability of each human mind to be flexible enough to organize experience and function at a sufficient level of rationality. This statement should not be taken to mean that all human beings possess identical

potential or capacity for intelligence. Rather it is the belief that while intelligence may be distributed in unequal amounts each mature individual is sufficiently intelligent to contribute something. Similarly, because we have the duty to treat others as rational beings it does not follow that we assume all behavior to be rational and thus ignore mistaken or ignorant individuals. We do assume each individual to have the ability to develop his rational powers and therefore are obligated to rationally and intelligently confront such individuals.

The point to be emphasized is that each human being is equally an individual and entitled to equal opportunity to develop his own capacities. Perhaps it would be useful to discuss "equitable" treatment of individual personalities instead of "equal" treatment. Our institutions must not treat individuals equally in the sense that equal means identical. Rather each individual should be treated in such a way as to compliment his unique characteristics. Each person will be affected equally in quality but not necessarily in quantity by the institutions affecting our lives, and each will have an equal right to express his judgment, although the weight of this judgment may not be equal (identical) in amount when it enters the pooled results. That is the whole concept of division of labor presupposes that some individuals are more qualified than others in certain areas. For example, we would not generally take our

automobile to an economist for repairs. Similarly, the auto mechanic is not typically as qualified as the economist in matters of finance. The concept of equal opportunity holds that each individual shall have the chance and opportunity to contribute whatever he is capable of contributing and that the value of his contribution be decided by its place and function in the total of similar contributions.

Another popular misconception of equal opportunity is to suppose that it is illegitimate to exclude certain individuals from certain positions or activities in a democratic society. This is not the case. In a democratic society there will be certain legitimate criteria for making such exclusions. For example, if we are committed to cultural pluralism we will not hesitate to exclude a Catholic from teaching religion to Protestant children. It would, however, be illegitimate to exclude the same Catholic from teaching mathematics on the basis of his religious affiliation. The point to be made here is not that it is illegitimate to discriminate on the basis of extraneous criteria.

The above argument may serve to head off another popular criticism of democracy, namely that democracy is a levelling process whereby the common man is expected to make decisions affecting political, economic, and social issues of which he has little understanding or expertise.

In a modern democratic society it makes almost no sense to say that the common man rules, or that he should rule. As Mayo⁷ points out, democracy is not a way of governing, whether by majority or otherwise, but primarily a way of determining who shall govern and, broadly, to what ends. The people do not and cannot govern; rather they control the government. That is to say, the government is not only responsible "for" its constituents but is responsible "to" them.

Political Democracy

A further insight into the political aspects of democracy may be gained by viewing three characteristics which Durbin⁸ considers to be essential to a political democracy. The first characteristic is the ability of the people to choose a government. This presupposes the existence of a government responsible to the people, and the dependence of it upon the free vote of the people. Also implicit in this characteristic is the negative power to modify or dissolve a government as part of the broader right to establish it. The second characteristic, and one necessary if the first is to be preserved, is the real choice of alternatives before the people. This implies the steady maintenance of a critical and essential institution, that of freedom to oppose the government of the day. Unless the electorate has more than one party able to place its views before the country there is no real choice before the people. (Perhaps

the key to this concept can be defined by the toleration of opposition.) The third characteristic is an implicit assumption which allows the other two characteristics to exist. It is the implicit understanding between the parties contending for power not to persecute each other or any other minority.

Criticism of Democracy

The theoretical foundations of democracy do not stand without opposition or criticism. Several criticisms have already been suggested and briefly dealt with. The first was that the heavily stressed cooperative nature of democracy tends to strip the individual of his individuality and inhibit the development of his unique personality. However this criticism was found to be due primarily to the confusion between freedom and individuality. It was pointed out that, in fact, the individual is truly free to develop his individuality and establish his identity only by developing relationships with other human beings.

Another criticism of democracy suggested that democracy was a levelling process whereby the common man, considered to be the lowest common denominator, ruled and governed the state. These critics suppose that democracy views each and every man as qualified as the next to direct the affairs of men. This criticism too was found to be based on a fundamental confusion. Equality does not mean equal in the

sense of identical. It must be recognized that some individuals are more qualified than others for certain positions. Similarly, the contributions of some individuals are recognized to be more valuable in certain areas than others. What is important is that each individual, and his contribution, be given a fair and just hearing and that each be treated in accordance with his own unique qualities and characteristics.

Marcuse's Criticism of Democracy

A more serious and challenging criticism has been leveled at democracy from the far left. Herbert Marcuse⁹ suggests that there are some inherent contradictions within the concept of democracy itself, particularly as it is exemplified in modern states. One of the proposed attributes of democracy is its open-ended structure and its ability to change and modify its institutions as history progresses. Marcuse suggests, however, that the democratic process works against the rapid and often radical change so often considered necessary in our age of technology. He believes that the very nature of democracy produces and sustains a popular majority whose opinions are generated by the dominant interests of the status quo. The normal process of socialization tends to perpetuate existing life styles, values, wants, and needs. Because each individual is socialized by institutions created and controlled by the dominant culture, particularly the media, the existing state tends to renew

itself. For example, if consumption is one of our major societal emphases, the individual learns obsolescence as a way of life and is continually generating a more expensive list of basic life "necessities." Consequently, the individual is not in fact as free, as he might suppose, to follow his own desires and seek his own meaning in life. He is a product of the subliminal, yet highly effective, influences of the economy. It is important to note that persuasive techniques are available to any minority not satisfied with existing conditions, but minority effectiveness is fatally reduced by both the fact that the leftist minority is not in control of the institutions which perpetually saturate the public with the existing way of life and that the majority already has been enculturated with a predisposition to reject any radical view. According to its critics, democracy, then, can well afford to tolerate, and even defend, radical dissent within the established rules and manners of the ideology for the opposition will be sucked into the very world it opposes.

To further frustrate meaningful change the established democracy provides the only legitimate framework for change and must therefore be defended against attempts to restrict this framework, but at the same time, preservation of the established democracy preserves the status quo thus frustrating change. Radical change depends on a mass base, but every step in the struggle for radical change isolates

the opposition from the masses and provokes intensified repression. As long as a social system reproduces, by enculturation and integration, a self-perpetuating conservative majority, the majority reproduces the system itself, a system open to changes but not beyond its institutional framework. The struggles for change becomes, by virtue of its own dynamic, undemocratic in the terms of the system. Thus the radical is guilty either of surrendering to the power of the status quo, or of violating its law and order.

This criticism entertains considerable plausibility. Democracies are not institutions geared to rapid and radical change; they cannot compete with totalitarian ideologies for short-term efficiency. However it is this characteristic which is often cited as one of democracy's attributes. While the public forum and the science of "muddling through" tend to be a rather slow, and at times frustrating, process it is hypothesized that in the long run, due to the varied input and extensive dialogue, the system is eventually more efficient. Change is not rapid but nevertheless it is constant, at times dramatic, and almost always significant. In sharp contrast to Marcuse's far left thesis, Jean-Francois Revel¹⁰ believes revolutionary change is in fact occurring presently in the United States. As Revel sees it:

We can therefore conclude that a counter-culture, a counter-society, has already sprung up in the United States. And it is, as it must necessarily

be, a counter-society that has nothing marginal about it. It is a revolutionary universe, characterized by the demand for equality of sexes, races, and age groups; by the rejection of the authoritarian relationship on which rest all societies that have been stratified by force and despotism; by the transformation of directed culture into productive culture; . . .¹¹

It would seem, then, that while the criticism offered by the far left is helpful in terms of developing a sensitivity to possible and dangerous shortcomings of a democratic way of life, in the eyes of at least one prominent social philosopher the position is overstated. (Perhaps it should be noted that both statements are themselves active and necessary components of the democratic process.)

Democracy in the United States

The basic tenets of democracy do not dictate any specific political or social expression. In the United States, due to its size and its economic, political, and cultural diversity, most individuals take part in the democratic complex by virtue of their membership in a group or series of groups. Political organizations and parties, labor unions, business and professional groups, trade associations, cultural, ethnic, and religious affiliations, conservation groups, anti-war organizations, and various other special interest groups provide the individual with a means of expression and a voice in the continuing dialogue. The motto for the American democratic complex is not "one

man one vote," but "every legitimate group its share." It is by virtue of the dynamic interplay among these groups, and their effect upon the powers within the democratic complex, that American democracy unfolds.

While most Americans assume the United States to be thoroughly democratic, any careful observer can note serious discrepancies between the stated democratic ideals and their expression in American life. Our institutions rarely provide full-blown models of democracy-in-action. As Wilfred Smith see it:

We have evidence that power, the preeminent social power that shapes policy and distributes rewards, is not distributed throughout society in a manner that insures democratic controls. We may grant the need for specialization, bureaucracy, delegation of powers, military secrecy, the rights of property and the protection of law in a complex society. Yet responsibility to popular control and the traditional checks and balances of a representative democracy have been so subverted and contravened that a small percentage of men in the United States today have more real power than any previous group of men in history.¹³

The severity of the situation which Smith describes is highly debated today. The range of opinion can be illustrated by the already quoted contradictory statements by Marcuse and Revel. All seem to agree, however, that some individuals are either misrepresented or not represented at all.

Michael Harrington, in his classic The Other America thoroughly demonstrated this fact in his descriptions of the American poor. Similarly, the Kerner Report of The National

Advisory Commission on Civil Disorders offered substantial evidence of discrimination of minority and ethnic groups and their exclusion from meaningful participation in many facets of American society. The interests and needs of the Blacks, Brown, and American Indians, in particular, and the poor in general, totalling approximately one-third of our population, are not represented in the public dialogue. These groups are virtually powerless to either contribute to or benefit from democracy's ideal of cooperative interaction. They do not enjoy the benefit of equal opportunity to partake in commerce, politics, or education; many do not vote, cannot become integrated within civic affairs, or cannot meaningfully communicate with others within the established society. Consequently, they are not free, nor are they the beneficiaries of equal opportunity.

The recognition of the shortcomings and failures of our democratic society should not persuade us to abandon the ideal itself. The recognition of such shortcomings is the necessary first step towards a more complete fulfillment of our democratic way of life. A persistent and determined effort, supported by a clear understanding of the democratic ideal, must be made to pattern our societal organization after the ideal democratic society so that we can continue the dialogue which includes analysis, prediction, tests, modification, and re-evaluation.

Democracy and Cultural Pluralism

Though it seems possible to entertain cultural pluralism without necessarily entertaining democracy the converse does not seem to be true without including the concept of cultural pluralism. Democratic theorists advise that a pluralistic society will facilitate a freer environment for personal individuality thus liberating men from encrusted customs and archaic institutions. Pluralism should, therefore, facilitate experimental intelligence.¹⁵ The free play of intelligence presupposes a variety of ideas. Similarly, the cooperative pooling of intelligence is only meaningful when different perspectives are available and the experimental method makes sense only when alternative courses of action are available. The development of unique individual personalities is only possible when alternative opportunities, means, and ends are present.

In a democracy pluralism is a way of life and is to be found in every level of the social complex. On the individual level a variety of values, beliefs, and personalities are respected and encouraged. In social institutions a variety of political, economic, and special interest positions will be protected. Culturally, a variety of ethnic, religious, racial, and sub-cultural communities will be tolerated, protected, and even encouraged.

Tolerance and Democracy

That democracy is more than a pluralistic complex has

already been stated; it must also consist of an environment in which diverse arguments contribute to shaping the qualitative dimensions of human life. If such a democracy is to exist some general principles and values must be held (or at least abided) by all. Absolute tolerance will not only be inconsistent with the democratic way of life but at times damaging to it. For example, a democracy cannot tolerate extreme anti-social values and behavior such as a criminal subculture, coercion, threats and acts of violence. Thus democracy possesses some substantive content which must be understood and respected by the present generation and successfully passed on to following generations.

Rejection of absolute tolerance, as a principle of democracy, has the potential of generating conflict between two facets of democracy. When a particular culture or ethnic group's life style is viewed as damaging or threatening to the larger social complex a conflict between democracy and cultural pluralism develops. At times respect of both the democratic ideal and a particular social group's behavior patterns will be impossible. Illustrative of this point is the example of Chip Becker (ss p. 50) whose primary group (in this case his family) sanctioned behavior which is generally considered to be undesirable and damaging to the welfare of society and its members. Absolute tolerance might also be rejected when one cultural group illegitimately discriminates against another. The traditional relation-

ship of Klu Klux Klan to Black Americans is a case in point. If a social order favorable to pluralistic development is to be preserved, limitations must be placed upon any offending group or individual. Democracy is not a neutralized relativism whereby one value or behavior is considered as desirable as the other. Rather, democracy should be recognized as an institution, or way of life, in which the values for human life, intelligence, and the social good are directed towards developing a dynamic cooperative social system for the betterment of all. Values, life styles, and attitudes which are in conflict with this ideal are not to be encouraged or nurtured.

Areas of Conflict

When the conflict between various social patterns is not as clearly defined as those cited above real problems arise in reconciling whether or not a conflict exists between the tenets of democracy and cultural pluralism. For example, is the Mexican-American's fatalistic trust in God inconsistent and/or threatening to the democratic assumption that the world is in a constant state of change and that man can and should play a major role in determining the direction of the change? Is the authoritarian position, on the part of the father, in many Latin and Japanese-American families threatening to, or inconsistent with, the democratic emphasis on the free play of intelligence, cooperation, equality, freedom, and the experimental method? Are the strong family

loyalties of many ethnic groups (expressed by Jane's mother, page 49) a threat to the democratic values of cooperation, justice, and fair play? Is the emphasis on informal education, that is handing down folk traditions, arts and crafts, at the expense or exclusion of formal academic training, threatening to the democratic way of life? These cases must each be independently investigated for real conflicts. If the conflict is real its threat to democracy must be weighed against the loss of pluralism. A loss of pluralism is itself threatening to democracy thus some conflicts may remain a dilemma.

Two Democratic Dilemmas

The conflicts which seem bound to end in a dilemma can generally be classified in one of two different ways. The first arises when the nature of some cultural groups is recognized as being closely related to social conditions which are antithetical to the development or fulfillment of human potential. High mortality rates, crime, drug addiction, suicide, exploitation, and discrimination tend to be closely correlated with many minority life styles. (It is supposed that these characteristics are a part of the culture and that their correction would threaten the existence of the group.) Some argue that much of the folklore, art, music, language, and communal relations of various ethnic groups have appeared because of the squalor, waste, suffering, and exploitation of the people. Thus poverty creates and main-

tains the poverty culture and discrimination and exploitation creates and maintains ghettos and ghetto culture. For example, much of the rich culture of the Black Americans (jazz, blues, folklore, and language) grew out of earlier enslavement and later discrimination. Will the extension of the democratic ideals to minority groups spell an end to their rich culture? By offering equal opportunities, rights, and privileges do we offer an end to their ethnic identity and cultural heritage? In such cases is the extension of democracy antithetical to cultural pluralism?

This conflict is more apparent than real. No culture, or sub-culture, chooses a high mortality or crime rate. No culture chooses frustration, suicide, or anti-social behavior as a way of life. These are symptoms of an unhealthy democracy, not those of cultural pluralism. Crime, squalor, and waste are not the result of a voluntary ghetto community, but rather the result of frustration, alienation, and despair generated by exploitation and discrimination. However, ethnic groups may live in relative isolation and yet avoid squalid conditions if they choose. As members of voluntary ghettos they may protect and cultivate their ethnic uniqueness without accepting the degrading, humiliating, and unhealthy conditions of contemporary ghetto life. Itzkoff hypothesizes that if, in fact, man is to identify with a moral life style he must do so in a relatively small community, much like the ethnic ghettos we find today.

It is only when the impersonal state dissolves these cultural censors that man can be persuaded to commit the bestial acts that we have seen occur during history. For the general malaise of alienation, immorality and despair, the only solution is the human one, participation as an individual in a community where one can find a sense of identity, a belief in a shared set of values. An individual man cannot freely assent to or identify with values that are purportedly shared by hundreds of millions of people; hundreds yes, perhaps thousands. But with each step beyond, the bonds of humanity are stretched to the breaking point.¹⁶

This position may be overstated. Nevertheless, sociological comparisons and psychological data suggest that beyond certain limits as population increases cultural and communal identity weaken and crime rates and alienation increase. The cities have the highest crime rates and in an environment with which the individual has little or no felt affiliation he "misbehaves" or he mistreats it.

The second, and more perplexing, conflict between democracy and cultural pluralism results from a conflict between the role an individual assumes by virtue of his membership in a group and the individuality which is typically affiliated with his freedom and equal opportunity to develop a unique personality and life style. The conflict arises when membership in a particular group, and the assuming of corresponding roles, necessarily limits the range of skills and experiences vital to the individual's ability to become aware of and/or pursue roles outside the primary group.

If a unique cultural group is to survive, it must have the facilities and opportunity to enculturate each new generation into its way of life. Children must be taught that there are certain beliefs, values, and behaviors which are ethically, socially, and morally right, and which would be held and practiced at the exclusion of others. These differences are the criteria which enable us to distinguish one cultural group from another. Because an individual must belong to one group or another it makes no sense to consider the acceptance of the group's values, traditions, and attitudes as limiting the individual's freedom or opportunity. We would not, for example, consider a Mexican-American's freedom limited because he is not free to become a Japanese-American. It is equally silly to consider a Catholic restricted because he is not a Jew. However, while it does not make sense to talk of freedom of choice in relation to certain ethnic characteristics other characteristics may indeed limit an individual's interaction and opportunities. Within a democracy there are certain opportunities for development and advancement which are considered legitimate for all, irrespective of one's cultural, racial, religious, or ethnic identity. It is within this set of opportunities that "freedom" and "equal opportunity" function to allow the individual to develop his unique personality potentials. For example, an individual's vocational pursuits, recreational interests, educational growth, and other similar special

interests are generally considered to be the choice of the individual whether he be Black, Brown, White, Catholic, Protestant, or Jew.

The conflict arises, however, when we note that in order for an individual to be free to choose between alternative possibilities he must first be aware of the alternatives and secondly must have the acquired skills and abilities necessary to partake in the activities. For example, an individual is not free, even though no one is restricting him, to become a professional golfer if he has never heard of the game of golf and/or cannot play well enough to qualify for a tournament. Similarly, a child is free to decide whether or not to attend college, and thus further his freedom of choice in vocational alternatives, only if he has developed the skills necessary to qualify and succeed in college. Thus individuals become more "free" the more experiences he has and the more varied the skills and talents he acquires. By becoming aware of existing alternatives, by viewing them as real and legitimate and by developing the skills needed to realistically pursue the existing alternatives, the individual is freed to develop his potentials.

The acquisition of knowledge of available alternatives and their requisite skills, however, can be inconsistent with the beliefs, values, and preservation of some ethnic groups. When such a conflict arises the seeming unresolvable conflict between democracy and cultural pluralism

becomes most acute. Do we choose between the democratic value of individuality and equal opportunity for individual realization or the opportunity for a cultural or ethnic group to persist and perpetuate its own existence?

An example, which may serve to both clarify and illustrate this conflict, may be found within the Amish, who are a relatively small religious sect which first migrated to the United States in the late seventeenth century in search of religious freedom. Their religious dogma teaches that all higher learning constitutes a deterrent to salvation and a violation of the requirement of an agricultural community "separate from the world."¹⁷ Local Amish communities have preserved a religious way of life dedicated to non-conformity with all worldly things. They reject both speculative philosophy and modern technology. Though the Amish reject formal education beyond grade eight, they have had unusual success in training the young to be farmers and in maintaining their own communal society.¹⁸ For the most part, formal education within an Amish community is the one-room schoolhouse variety, where, among other things, the children are taught to read and write. By the very nature of the Amish educational system, their religious beliefs, and their communal way of life, Amish children are "protected" from the larger technological world. They do not become aware of nor recognize as real possibilities, an alternative to the Amish life style. They are taught the skills, attitudes, and

values which enable them to assume a place within the Amish community. These skills, attitudes, and values, however, profoundly affect the child's opportunity to interact on the secondary level outside the Amish community. By appealing to the definition of "freedom," as described in this paper, an Amish child is not free to pursue any of the other life styles typically considered to be open to all members of a democratic society. He is not free to attend college and become a physician, attorney, or any other professional. He may not become a golfer, auto mechanic, or economist. His range of freedom and opportunity is restricted to a very narrowly defined way of life which is generally considered legitimate within a democracy. To intensify the conflict further, most authorities on the Amish speculate that democratic education, which would expand the opportunities of the Amish youth, might well result in psychological alienation of the child from his community and destruction of the Amish faith-community itself. Thus exists the paradox of conflict between two democratic ideals. Do we lobby for the exposure of Amish youth to the outside world with its values, attitudes, and alternative life styles, thus pursuing critical inquiry and the free play of intelligence; or do we defend the beliefs and life style of the religious community, explicitly protected in the constitution of the United States, recognizing the restrictions placed upon the young?

Education and Democracy

Preparing the Democratic Citizen

Indoctrination:

Education for any group, whether it be the informal telling of folklore around a campfire, the dogmatic catechism of a religious sect, or an institutionalized public school system, has always been viewed as a means of socialization. Socialization is the means by which a group cultivates a feeling for its traditions, ideas, values, and attitudes and passes them from one generation to the next. The American public educational system is no exception. One goal of the public schools within the United States is to pass on the traditions, values, and attitudes of our democratic way of life so that today's young might be tomorrow's democratic citizens.

This goal, however, is considered by some individuals to be undemocratic in itself. If democracy means the free play of intelligence how can we "teach" children to respect, value, and believe in democracy without violating this very principle? When we talk about good democratic citizens as a goal of public education are we not talking about indoctrination?

For some the answer is not only "yes" but a "yes" voiced with enthusiasm for such an activity. George Counts is quoted as saying "democracy must be presented to the young as a way of life and a social faith immeasurably superior to

all others."¹⁹ Indeed this is what Counts had in mind when he proposed that public schools "dare to build a new social order." Counts was not alone in this opinion when it was first suggested nor is the contemporary scene without its advocates. Nevertheless, many democrats find this attitude entirely unacceptable and indeed undemocratic. Ernest Bayles, for example, states, ". . . if equality of opportunity to participate in decision-making means anything, it means that a teacher may not justifiably use eloquence and position to secure acceptance of the views for which he stands; even if democracy itself be at stake."²⁰

Democracy as a Process:

Philip Smith,²¹ addressing himself to the same issue, suggests that many of those who believe the schools should propagandize for democracy have confused democracy with directly competing ideologies and "isms." Within this confusion it is thought that democracy requires the same emotional commitment on the part of the faithful as other ideologies. When democracy is recognized as a process rather than a dogma it should become evident that there are justifiable reasons for allegiance to the principles of democracy, just as there are justifiable reasons for the principles of science. When this is realized the role of the school in developing democracy should fall into place without ritual or emotionalism.

Thus a major portion of preparing democratic citizens

is developing the thought process and the skills of critical inquiry. The school's responsibility is to guide and direct the development of students in the direction of intelligent thinking. Bayles, however, questions how a teacher can criticize and guide pupil thinking without having a stated objective in mind. That is, there must be a persistent criterion to judge whether or not thinking is intelligent. If such a criterion does exist is it not a teacher's responsibility, if his goal is to produce intelligent thinkers, to guide the student's thought in that direction? If this is the case, again the question, is this not a type of indoctrination?

The key, it seems, is in the recognition that the emphasis of our teaching is on "how" to think, not "what" to think. There is still an obvious bias involved, but this need not paralyze us. For democracy, as was stated earlier, is not neutral and is not adverse to establishing justifiable criteria. Because of the pragmatic nature of democracy we rely on the methods of science. While "how to think" presupposes a standard by which to judge the quality of thought, this is not illegitimate. We must have rules or standards to serve as the criteria by which to determine "good thinking" and "poor thinking." Thus in education we do not completely open a classroom to unrestricted controls on thought. We have a definite end in mind: teaching children the process of intelligent, critical, reflective thinking.

Authority in the Democratic School

Another confusion between the substance and form of democracy is exemplified by the wide spread feeling that democracy in the classroom means letting students do largely as they please, that is, letting them decide what shall be the rules of behavior or voting on the day-to-day curriculum. The confusion here can be attributed to identifying "majority rule" with democracy.

In response, democracy is not to be identified by any of its institutional forms. These forms are useful only inasmuch as they contribute to the fulfillment of the democratic ideal stated above. Democracy does not suppose each individual to be as qualified as the next in all areas. Nor does it deny the legitimate use of authority. Education is a process of personal development and the justification for requiring students to participate in certain activities is that such participation is necessary for the student's educational growth. In at least some areas of concern students are not experienced enough, nor have they developed the skills necessary to make intelligent decisions. It is this last which justifies student guidance by both parents and educators. Teachers, if properly educated, have the experience, knowledge, and skills to predict what rules, activities, and skills will lead to further growth of the students. In this context teachers have not only the authority to influence the direction and quality of growth of the child, but the moral responsibility. It is only by virtue

of the child's acquisition of certain skills, experiences, and knowledge that he will have the opportunity to pursue the development of his personality and meaningfully partake in the social complex.²²

One should not take the above argument as a justification for authoritarian behavior by either the educator or parent or a suggestion that a child's stated needs or opinions are to be ignored. A basic purpose of democratic organization is to hold open the way for continually making and remaking the life styles of a people and to guarantee that orderly change be possible whenever that people desire it. This means the continuous protection, and solicitation, of any minority to speak for change, whether the representative be child, teacher, parent or administrator. Channels must be open for students to offer their criticisms and suggestions. Teachers and administrators should not be threatened by student inquiry into various school policies nor should the policies be based on an authoritarian position of teacher or administrator, but rather on a publicly stated justifiable rationale.

If democratic citizenship is our goal students must have the opportunity to learn the ways of democracy. Memorization of key principles or historical antecedents will not suffice to accomplish this task. Students must have the opportunity to develop the skills necessary for meaningful participation in a democratic society. While there are

aspects of education which cannot suitably be subjected to student desires there are many that are. Students may make decisions affecting some extra-curricular and curricular electives, forms of social gatherings, and projects and other classroom activities. In some situations students may be consulted for decisions which they recognize as being in the proper jurisdiction of the teacher or administrator. Recognizing they do not have the ultimate say they may contribute significantly to the dialogue. When a decision opportunity is deemed to fall appropriately within student jurisdiction the students' decision should stand. If this cannot be, the question should be so appraised prior to student action.

The foregoing is equally true for the democratic administrator in a democratic school. The establishment of some policies, routines, and behaviors are rightfully within the jurisdiction of the administrator. Others are within the jurisdiction of teachers and the administrator should not be consulted. Still others are a matter of concern for both administrators and faculty and the relevant democratic procedures should prevail.

Curriculum Considerations

If education is to be consistent with the first tenet of the democratic ideal (as stated on page 67) it must do more than create democratic citizens. Education must strive to educate each individual child to the fullest development

of his capacities in accordance with his talents and interests. What does such an education entail?

Vocational Education:

Advancing from the concept of freedom, as developed above, each individual must command the basic skills and knowledge necessary to evaluate and pursue various alternative routes. Beyond these fundamentals there is considerable disagreement as to what should be taught. One school of thought takes the position that schools are essentially places for the intellectual education of children. A command of and respect for the disciplines is essential to the education of every individual no matter what his social or economic role, if he is to be an educated adult. Critics of this position, however, point to the fact that many students lack the necessary motivation or ability to pursue and succeed in such a course of study. This school of thought, fueled by James Conant's sharp criticisms of public education and his proposals for a more vocationally oriented curriculum,²³ argues that a more directly relevant training is needed for some segments of the population.

The issues revolving around vocational education are directly related to our concerns for democracy. The types of experiences and training an individual is offered in school may well affect his future opportunities. While we may question the value of education in preparing people for adult economic roles, there is little question that the

decision between a program emphasizing one alternative curriculum rather than another is a decision which may seriously limit the range of choices the student will be able to entertain in adult life. If a student is tracked into a vocational education curriculum he will, in all probability, be excluded from college pursuits. However, if a child is tracked in an academic course of study for which he either lacks ability or interest he is likely to fail and suffer undue frustration as well as possible psychological or emotional damage.

Tracking:

There is no inherent difficulty in offering a number of curriculum alternatives, including vocationally oriented education. Indeed such alternatives would seem necessary if we truly intend to meet the diverse needs and interests of students. Our concern for democratic consistency arises when we consider who is to be placed into which curriculum track, when will this selection take place, and how will the placement be determined? Selection procedures must distinguish between lack of capacity to learn a subject, lack of interest in a subject, and lack of opportunity to develop and demonstrate ability and interest in a subject. For example, many students coming from poor or "disadvantaged" background who have had difficulty adapting to a school situation considerably different from their cultural backgrounds score very poorly on achievement tests. Because of

uncontrollable circumstances culturally different youngsters are most likely to be excluded from the academic and intellectual pursuits necessary for college entrance as well as many professions. Similarly, we must acknowledge the fact that some individuals "bloom" or find themselves later in life than others. Premature placement of a child in one curricular alternative may result in what Rosenthal coined as the "Pygmalion effect."

Thus placement of students is both difficult and complex. Mistakes are bound to be made and children to suffer because of the difficulty of deciding whether a particular student would be better placed in one alternative curriculum or another. No devices exist for determining precisely how each child should be handled. On the other hand complete abandonment of alternative curricular tracks is bound to work to the serious disadvantage of other students.

In an attempt to limit error we might try to classify students in a flexible manner which would enable correcting of inaccurate placement by direct teacher observation. However, even this procedure is not foolproof, particularly in trying to distinguish between individuals who have not had an opportunity to develop and those who lack ability. We must also consider who is to make each decision. Does the parent, whose concept of the child's interests and talents may be inflated or limited according to his own desires and world perspective, decide for the child? Perhaps the child

should have the final say. The child, however, may be inexperienced, ignorant, or confused. He may simply be acting under parental pressure or indoctrination. Yet who would know more clearly what he wants than the student himself? The notion of delegating the responsibility of determining the direction of individual development to the schools, an institution representing the state, smacks of socialism or facism, not of democracy.

Open Enrollment:

Another alternative to this already complex and confused issue is that of complete open enrollment. Because sorting devices cannot fairly be applied to all individuals we may opt for students' trying various courses of study without consideration of his background or probable success or failure. However, does this entail placement without consideration of the student's impact on the classes which he may elect? Does it entail a redesigning of educational programs or a redistribution of financial and educational resources to serve those who probably will not succeed? Should there be an academic curriculum for second-class citizens and where should it lead?²⁴ There is neither time nor space to address these questions here. I hope it will suffice to raise them in an attempt to demonstrate their complexity and relationship to a democratic education.

Authority in Education

The usefulness of a clear and concise understanding of

democracy is also extremely important in the treatment of issues and concerns not directly related to the methodology of teaching. Every major issue concerning American public education must be analyzed as it relates to the democratic ideal. Not only are major issues concerned with democracy and pluralism but most are inseparably interwoven among one another. Illustrative of this point is Myron Lieberman's classic study Education As A Profession.²⁵ Analyzing the proper base of moral authority within public education, Lieberman finds himself facing issues concerning community, state, and federal control of school, church-state issues, and professional autonomy versus public responsibility. An intelligent analysis of these issues and their implications for a society dedicated to the ideals of pluralism and democracy logically lead us into related issues such as: educating minority groups; integration; financing of schools; compulsory education; and civil rights of teachers, students, and the public, to name a few. In turn each issue must ultimately look to the democratic ideal as the ultimate base of moral authority.

Even with a clear understanding of the democratic concept and the general agreement that the ultimate moral authority of education should lie in the democratic ideals there is still widespread conflict and disagreement as to the actual implementation of these ideals. Whose judgment concerning implementation should we, as educators, follow?

In considering this point of view, Lieberman²⁶ helpfully points out that to assert that any level of control is inherently good or bad without reference to what is being controlled and the circumstances under which control is exercised would be foolish. National, federal, state, local, and professional organizations each have their own legitimate jurisdiction. Because of the nature of democracy an answer must be found to the particular question at hand. For example, if the matter under dispute concerns which educational methods most adequately implement democratic ideals, the judgment of teachers, based wherever possible on empirical research, should prevail for they are professionally trained in such matters. (Note, as stated in the discussion concerning classroom practice and students, teachers should not ignore lay group contributions, but should take all contributions into consideration when making the decision.) If the matter under dispute is a non-educational one teachers, as members of the profession, should be excluded from making the decision in favor of a more relevant group. Remember that while it is considered undemocratic to allow federal determination of policies which rightfully belong to individuals or local communities, for example to determine the type of religious instruction one's child is to receive, it is equally undemocratic to permit individual or local determination of policies that vitally affect a much wider group. For instance, states or communities that outlaw the

teaching of evolutionary theory are acting undemocratically.

This brief statement on democracy and education is not meant to offer a final word on the issues presented nor to exhaust the numerous pressing issues in contemporary education. Rather the intent is merely to suggest a few of the concerns and issues of democracy for education. Some of the concerns suggested here will be dealt with in greater depth in the next chapter. The point to be recognized is that democracy is ubiquitously threaded throughout our social universe. It presents itself in every walk of life. One of the most effective ways of confronting and resolving contemporary issues, in both the larger social complex and in our educational enterprise, is to have a clear and thorough understanding of democracy which may be applied to broad social issues as well as more specific educational concerns.

Key Resources and Teaching Suggestions

There are a number of resources suitable for developing the concept of democracy. Carl Cohen, Communism, Fascism, and Democracy,²⁷ offers 260 pages of the various aspects and positions of democratic theory. The anthology presents a thorough representation of the statements which together form the concept. Four sub-sections, "Natural Rights Democracy," "Democratic Liberalism," "The Forms of Contemporary Democracy," and "Democracy as a Way of Life," present the evolutionary growth of the concept as well as a useful method of

organizing the different brands of democracy. Smith and Lindeman, Democratic Way of Life,²⁸ and Ralph Barton Perry, Shall Not Perish From the Earth,²⁹ may also be helpful in the theoretical foundations.

For those who are interested in an historical development of the democratic tradition in the United States, Ralph H. Gabriel, The Course of American Democratic Thought,³⁰ and Irwin Edman, Fountainheads of Freedom,³¹ will be useful.

Many texts in the Social and Philosophical Foundations area of education offer enlightening discussions on democracy as well as focus on many educational concerns. Dewey's classic, Democracy and Education,³² is certainly a must, particularly chapter 7. Similarly, William O. Stanley, Education and Social Integration,³³ offers an analysis of educational problems in relation to the complexities of modern social organization. Ernest Bayles, Democratic Educational Theory, Fisher and Smith, Schools in an Age of Crises,³⁵ Lieberman, Education as a Profession,³⁶ Philip Smith, Philosophy of Education,³⁷ and Ira Stienberg, Educational Myths and Realities,³⁸ each offer a chapter or more dealing directly with the meaning of democracy and its implications for our educational enterprise.

My own personal preference in selecting resource material to be used in a foundations course would be to complementarily select several of the above. For example, Lieberman's chapter on "Authority in Education," Dewey's

chapter, "The Democratic Conception in Education," and Bayles's two chapters, "A Definition of Democracy" and "Democracy and Keeping School;" tempered by Steinberg's analysis of the mythology of democracy would serve the purpose.

The presentation of contemporary material, dealing directly with current issues, can further complement these materials as well as help develop an understanding of the conflicts and issues involved. Many newspapers and periodicals offer such material. The Saturday Review has been a rich source in recent years. For example, July 28, 1971 investigated a relevant and meaningful education for the Black minority in an article entitled "Black Arts for Black Youth," November 21, 1970 investigated an issue directly related to individual freedom, "Pills for Classroom Peace"; similarly, May 22, 1971 looks at the constitutional rights of students, January 16, 1971 investigated the issue of financial aid to private schools and its possible effect on educating minority children, and October 18, 1971 offers two articles directly relevant to the freedom of equal educational opportunity for the females of our democracy. Other periodicals are equally as useful. The New York Times Book Review, for example, April, 1970, while reviewing childrens' books, presents two reviews offering insights into the possible effects reading materials can have on the development of Black children's or young women's identities.

Perhaps the most meaningful route to the understanding of democracy is to offer an analysis of the experiences within a democratic classroom itself. The free discussion, inquiry, and analysis which should be present in every college classroom may serve as an illustration of the key principles as well as a subject for the analysis and understanding of how these principles are exemplified in practice.

The more concretely the subject matter can be directly related to real life experiences and examples the more efficient and productive the learning. Simulation games and similar activities, such as those suggested in the last chapter, are in order. Particular attention should be focused on the democratic processes and dialogue displayed in the actual playing of the two simulation games included in the appendix.

NOTES

- ¹Ralph Henry Gabriel, The Course of American Democratic Thought (New York, 1956).
- ²John Stuart Mill, "On Liberty" as reprinted in Carl Cohen, Communism, Fascism, and Democracy (New York, 1962).
- ³John Dewey, as cited in the Report of the Committee on the Function of Science in General Education, Commission on Secondary School Curriculum, Progressive Education Association, Science in General Education, pp. 34-53.
- ⁴Leonard T. Hobhouse, "The Heart of Liberalism," Communism, Fascism, and Democracy, reprinted in Carl Cohen, ed. (New York, 1962), p. 598.
- ⁵Hobhouse, p. 595.
- ⁶John Dewey, "Creative Democracy--The Task Before Us" reprinted in Carl Cohen, ed. Communism, Fascism, and Democracy (New York, 1962), p. 689.
- ⁷Henry B. Mayo, "An Introduction to Democratic Theory" as reprinted in Carl Cohen, ed., Communism, Fascism, and Democracy (New York, 1962), p. 652.
- ⁸E. F. M. Durbin, "The Essence of Democracy" as reprinted in Carl Cohen, ed. Communism, Fascism, and Democracy (New York, 1962), pp. 644-651.
- ⁹Herbert Marcuse, An Essay on Liberation (Boston, 1969).
- ¹⁰Jean-Francois Revel, Without Marx or Jesus (New York, 1971) from a preview of the book in Saturday Review, July 24, 1971, pp. 14-31.
- ¹¹Revel, pp. 20-21.
- ¹²Revel, p. 21.
- ¹³Wilfred R. Smith, "Power Elites in American Society," Schools in An Age of Crises, eds. Robert J. Fisher and Wilfred R. Smith (New York, 1972), p. 34.
- ¹⁴Marcuse.
- ¹⁵Seymour Itzkoff, Cultural Pluralism and American Education (Scranton, Pennsylvania, 1969), p. 100.

- ¹⁶Itzkoff, p. 109.
- ¹⁷Stephen Aarons, "Compulsory Education--The Plain People Resist," Saturday Review, January 15, 1972, p. 52.
- ¹⁸Aarons, pp. 552-553.
- ¹⁹Ernest E. Bayles, Democratic Educational Theory (New York, 1960), p. 179.
- ²⁰Bayles, p. 182.
- ²¹Philip G. Smith, Philosophy of Education (New York, 1965), pp. 258-259.
- ²²For a more complete discussion of this see John Dewey, Experience and Education (New York, 1938).
- ²³James Conrad, Slums and Suburbs (New York, 1961).
- ²⁴Many of these questions are raised by Steinberg, Educational Myths and Realities (Reading Massachusetts, 1970), pp. 216-218.
- ²⁵Nyron Lieberman, Education as a Profession (Englewood Cliffs, New Jersey, 1956).
- ²⁶Lieberman, p. 76.
- ²⁷Carl Cohen, Communism, Fascism, and Democracy: The Theoretical Foundations (New York, 1962).
- ²⁸Thomas Vernon Smith and Edward C. Lindeman, Democratic Way of Life (New York, 1951).
- ²⁹Ralph Barton Perry, Shall Not Perish From The Earth (New York, 1940).
- ³⁰Gabriel.
- ³¹Irwin Edman, Fountainheads of Freedom: The Growth of the Democratic Idea (New York, 1941).
- ³²John Dewey, Democracy and Education (New York, 1944).
- ³³William O. Stanley, Education and Social Integration (New York, 1960).
- ³⁴Bayles.
- ³⁵Robert J. Fisher and Wilfred R. Smith, Schools in an Age of Crises (New York, 1972).

36. Myron Lieberman, Education as a Profession.
37. Philip G. Smith.
38. Ira Stienberg, Educational Myths and Realities
(Reading, Massachusetts, 1968).

CHAPTER IV

Four Illustrative Modules

Social Foundations of Education has long been recognized as a valuable component in teacher education programs. Yet the structure, content, organization, and teaching style of the course may vary significantly from professor to professor and text to text.

On the one hand the varied treatment characteristic of social foundations courses is to be praised for its ability to adapt to the unique talents, interests, and needs of both instructors and students. The setting of each institution, the aims of each instructor and the aspirations of each student, when considered together, strongly support alternative approaches to foundations. On the other hand this same diversity and lack of structure have been characterized as an "amorphous, directionless operation reinforcing the anti-discipline approach of the neo-romantics."¹ Its critics have suggested, and rightfully so, that the course has, in many instances, been fragmented to the point of lacking any internal logic, discipline or rationality.

The purpose of this study is to present one possible alternative in the structure of the foundations component which will combine the best of both possible worlds. In

order to retain, and perhaps enhance, flexibility and variety a modular organizational model is suggested. To meet the challenge of fragmentation and disorganization an internal logic based on two themes fundamental to American society is proposed. These two themes, cultural pluralism and democracy,* will form a pervasive conceptual scheme on which to build various other foundational themes and inquiries.

A brief skeleton of four examples among the great numbers of possible foundational modular alternatives are presented in this chapter. They are: Educating the Powerless, Professionalism in Education, Religion and Education, and The Civil Rights of Teachers. These have been chosen on the basis of their continued popularity, as exemplified by their inclusion in foundations texts, and by this researcher's personal and professional interests. Each module will include the objectives, the major problems and issues of the topic and their relationship to a public educational system committed to cultural pluralism and democracy as well as key resources and teaching suggestions. Each is only an outline of the module, thus the reader should be careful of oversimplification.

Although these are but four of the many alternatives available they are useful to illustrate a modular organization of the substance of social foundations of education.

*See chapters 2 and 3, respectively, for the development of these modules.

Educating the Powerless

Who Are the Powerless?

The powerless do not belong to any one cultural or ethnic group within American society. Their skins may be black, brown, red, yellow, or white and they may speak any one of a number of languages, including English, Spanish, or a ghetto dialect. They may entertain differing beliefs, customs, traditions, and life styles and may be geographically scattered across the United States. Yet all members of this population have at least one set of common characteristics: they are poor, they have failed to reap the benefits of the affluent American society, and they are powerless to effect the changes necessary to harvest such benefits. It is to this population and the failure of public education to satisfactorily meet their needs that I address this module.

Purposes of the Module

Because of the pervasiveness of this social problem and its direct bearing on the tenets of democracy and pluralism every educator, indeed every American citizen, should, at the very least, understand the issues and problems involved. The general purposes of this module are to sensitize prospective teachers to the salient issues, problems, and concerns surrounding the failure of our public educational enterprise to effectively reach this portion of our population. Similarly, it will attempt to sensitize students to the key issues and problems related to possible

solutions in the hope that they may better function to alleviate the grave inequalities and hence encourage development of a democratic and pluralistic society. More specifically students should become aware of the following:

1. The distinguishing social and psychological characteristics of powerless groups,
2. Early attempts of educators to "treat" the powerless (i.e., compensatory education),
3. The current hypothesis relating power to one's self-concept, and achievement,
4. Schools as middle-class institutions,
5. Integration as a possible solution,
6. The implications of integration and community control for cultural pluralism and democracy.

The poor have always been with us. Yet it has only been in the past few years, with the publishing of Michael Harrington's Other America,² that we have publicly recognized their presence. Since this recognition educators, psychologists, sociologists, and social critics have addressed themselves to the incompatibility of public education and the poor. Death At An Early Age,³ Crisis in Black and White,⁴ The Way It Spoze To Be,⁵ and 36 Children⁶ vividly describe the frustrating, dehumanizing failure of minority students in the public schools. Since the mid 1960's almost every major text in Foundations has recognized this subject in some form or another. Miller,⁷ Passow, et al.,⁸

Charnofsky,⁹ and Stone and DeNevi¹⁰ are devoted entirely to the topic. Stone and Schneider,¹¹ Linton and Nelson,¹² Chilcott, et al.,¹³ Sturn and Palmer,¹⁴ and Fisher and Smith,¹⁵ to name but a few, have devoted entire sections to the problem.

Early Approaches to Educating the Powerless

The recent attention, the proliferation of research and writing, and a massive infusion of federal funds have not solved the educational problems of the poor. Rather the attention has served to demonstrate the almost incomprehensible complexity of the issues involved.

The failure of the poor to partake of American society, in general, and public education, in particular, has been explained in a number of ways. Early writings suggested that many Americans come into our schools damaged by an inadequate and unhealthy underculture. The children are handicapped, disadvantaged, or underprivileged because they are culturally deprived. It was this perspective which, in the sixties, stimulated the flow of monetary and human resources to develop compensatory education programs, or programs designed to compensate for the inferior and deprived culture of the poor. (For example see Compensatory Education For Cultural Deprivation by Bloom, Davis, Hess.)

A second and more careful look at this hypothesis, however, suggests that it is both inaccurate and chauvinistic. In actuality no child can exist deprived of a

culture.¹⁶ The problem is not a lack of culture but that the experiences, beliefs, attitudes, and life styles which constitute the culture of the powerless groups conflict with the culture of the middle class, the dominant culture in the schools. It is the tendency of the middle class to hold its own characteristics as the criteria for judging all other life styles. Such judgments lead to the statement that the poor are deprived or underprivileged.

This tendency is clearly in conflict with the stated ideals of cultural pluralism. Failure of various poor and powerless minority* students to succeed in today's schools is not a failure of the students' culture but a failure of our schools to recognize and effectively respond to the pluralistic nature of our society. Evidence indicates that the ability of children to be successful in our present American school systems is predicated upon a healthy personal outlook and a relatively positive self-concept.** It is not

*The term "minority" as in minority group and minority student in this section is used interchangeably with "poor" and "powerless" and is meant to include those minority groups typically identified with poverty and powerlessness. These generally include, but are not necessarily limited to, Blacks, Mexican-Americans, Puerto-Ricans, American Indians, and poor whites. Almost all of what is suggested, however, is also applicable to all poor people, whether they be White, Black, Red, or Brown, who by the very fact of their poverty are powerless.

**For a discussion of this hypothesis see Dan Dodson, "Education and the Powerless," Education of the Disadvantaged, Passow, Goldberg, and Tannenbaum eds., pp. 61-73 and Stanley Charnofsky, Educating the Powerless, chapter 3.

likely that positive self-concepts will develop among minority groups as long as they are classified as different, and different carries the negative connotation of inferior, a connotation which is constantly reinforced by failure in school.

The Power Hypothesis

The recognition of the relationship between poorness and failure in the schools and the inadequacy of the deprivation hypothesis to recognize the legitimacy of the culture attributes of the poor spawned a new hypothesis based on the principles of power. As Dodson said:

It is probably impossible for a youth who is a member of a group which is powerless to grow to maturity without some trauma to perception of himself because of the compromised position of his group in the community¹⁷

People who sense they have little or no power to control their lives will not develop the healthy self-image and self-respect necessary for functioning at high levels of personal achievement and satisfaction. The hypothesis further holds that the undemocratic and unequal treatment of minority groups by the dominant American culture ultimately results in the failure of minority students. Through oppression and complexity, the dominant culture cultivates a feeling of inadequacy as well as social and cultural inferiority in the poor thus the way to better functioning is inhibited.

Public schools tend to reinforce the cycle. The typical American teacher holds middle-class values and feels

adequately powerful about himself and his abilities. The powerless student feels helpless in the presence of the powerful authority figure of the teacher demanding conformity to his value system. Rewards are given for success at tasks which are highly dependent upon middle-class abilities such as verbal communication and categorization, evaluation, abstraction, future orientation, and competition. Non-middle-class propensities such as physical and rhythmical expression and communication, cooperation, and a here-and-now world perspective bring little reward and are perceived as useless or degrading. Schools are based on a model of competition for which the poor are not prepared. The curriculum tends to reinforce the child's feeling of being different and inferior. Reading materials and texts picture affluent white children and use problems and examples alien to the poor child. At other times curricula, slanted by a middle-class world perspective, retards and robs minority identity. (Was Columbus really first to discover America? Were Indians really ruthless primitive savages?) Curriculum can also be irrelevant to many of the poor. Inner city children in Los Angeles, for example, learn of the community by studying the post office or the dairy. The resultant failure of the poor to "produce" in such an educational system should not be surprising; nor should we be surprised by the reinforced sense of powerlessness.

Integration and Educating the Powerless

The decision of the Supreme Court in the 1954 Brown case, the 1964 Civil Rights Act, and the findings of the Coleman Report have generated a national focus on integration as the means for alleviating inequality of educational opportunity, in particular, and racial inequality in general. Integrationists believe the mixing of all races and backgrounds and the stress on equality and brotherhood are necessary if we are to achieve a democratic society. They believe that interracial and intercultural mixing in schools will benefit all. For the minority child it will provide an environmental challenge and stimulus for learning and advancement; for the affluent child it will constitute a real, rather than a verbal, act of tolerance and brotherhood and will teach both a lesson in democracy that cannot be learned when segregated.¹⁸

It has been proposed, however, that while desegregation and nondiscrimination on the public level have great rational validity, the notion of integration tends to be both undemocratic and anti-pluralistic. That is, whereas desegregation and nondiscrimination merely protect an individual's right to freely associate within a community, integration forces the individual to associate in a particular manner. Thus integration leaves the public arena of protecting rights and enters the private arena of human association where it forces changes in private action through the undemocratic use of

power. Furthermore successful integration necessitates dual acquiescence which is a threat to pluralism. Both whites and Blacks, if they are to associate on the same levels, need to agree on a number of values to be shared henceforth uniformly and reciprocally.¹⁹ Because this is only possible through the compromise of values, attitudes and life styles, complete integration will interfere with the cultural values that are shared by the minority group and that constitute the materials from which self-identity is made. Integration, then can only further erode the integrity of self so necessary for the powerless to function on a high qualitative level.

The type of integration being criticized above is an integration associated with assimilation. It operates on the assumption that to integrate with the middle-class society is, in effect, to be accepted by and absorbed into the middle class. Under this assumption minority children will enter middle-class schools and mingle with middle-class children so that they will acquire middle-class abilities and skills, will succeed at school on middle-class terms and ultimately will succeed at the middle-class way of life.

Integration need not be identified with assimilation however. It could be based upon the notion that America is a culturally pluralistic society. In that case integration might very well mean people of diverse cultural groups could live in clusters, side by side, their interaction being voluntary and predicated upon mutual respect, toleration, and

enlightened self-interest. Such an integration can only exist if there is a mutual recognition of the pride and the power of each group. Cultural juxtaposition must be tolerated if not encouraged with mutual respect for all cultures involved and without attempting to diminish or absorb one culture into another.

Community Control

Initiated largely by the poor's bid for power and the development of a sense of pride many educators and social commentators have supported the decentralization of schools and the implementation of community control. Consistent with this view Itzkoff²⁰ hypothesizes that the cultural values shared by the group constitute the material from which self-identity is made. If there is to be any integrity of self, it must come from the respect, cultivation, and practice of one's own world of symbolic meanings. It is the minority group itself, then, which must say what is necessary for its educational development. Decentralized school districts could be the structural beginning for the growth of a diversified community, cultural, social, and political life.

To isolate the children, to transport them miles away to be inundated with thousands of other children, apart from all contextual educational experiences, is to accept irrationality as a guide for educational planning.²¹

Thus Itzkoff is proposing a kind of cultural isolationism, similar to that of insular pluralism.*

*For a review of insular pluralism see chapter II, p.23.

The quest for democracy and pluralism need not lead us to such extremes of decentralization, however. It is true that schools cannot communicate with a public that has little access to school policy making or implementation, yet cultural isolationism need not be the result. The public school system of Berkeley, California, for example, attempted integration based on pluralism, democracy, and the recognized need for distributing power.²² Classroom composition was based upon sexual, racial, academic, and economic variables. Consideration was given to many cultural and personal differences in curricular design; it even encouraged language variance, expression of unique styles of music, art, humor, dance, and it respected a variety of home backgrounds. This microcosm necessarily required democratic classrooms and a faculty and community that participated with interest and influence in all aspects of the educational enterprise.²³ Unlike the unworkable galaxy of community schools present in most major cities the administrative structure in the Berkeley schools retains manageable levels of curricular offerings and individualized programs.

Conclusion

The above certainly does not exhaust the totality of issues relevant to educating the powerless nor does it approach a complete analysis of issues suggested. I have attempted only to suggest what I view to be the major or key components of a highly complex problem. Further questions

concerning bussing; who should teach minority children; educational goals for minority groups; financing the schools; the effects of homogeneous and heterogeneous grouping of minority children; student tracking; bilingualism; and perhaps even the question of compulsory education are all relevant and meaningful to the topic at hand.

Key Resources and Teaching Suggestions

Many of the key resources have already been suggested. Almost every major text offers a description of the powerless and suggests the most pressing concerns. Michael Harrington's The Other America,²⁴ though dated in some respects, still paints a moving portrait of the poor in the United States. The descriptions of Kozol,²⁵ Silberman,²⁶ Kohl,²⁷ and Herndon²⁸ should be considered as possible resources depicting the incompatible relationship between the powerless and public education.

Other texts useful in investigating the relationships between powerlessness, democracy, and cultural pluralism are Educating the Powerless by Stanley Charnofsky,²⁹ and chapter 5 of Cultural Pluralism and American Education by Seymour Itzkoff.³⁰

For those who wish to pursue the problems of particular minority groups in more detail the extensive catalogued bibliography in the appendix of Five Heritages: Teaching Multi-Cultural Populations by James Stone and Donald DeNevi³¹ will be invaluable. Similarly, Erwin Epstein, Educational

Studies, volume 1, No. 2, offers a review of books dealing with the education of minority groups, together with an excellent bibliography.

One should not think in terms of texts and journals alone. Many of the films and tapes suggested in chapter 2 will be relevant here. One film in particular is worth mentioning, Black History, Lost, Stolen, or Strayed distributed by Film Associates. The film, narrated by Bill Cosby, demonstrates, in a stimulating and provocative manner, many of the racist tendencies of American society. Other audio-visual aids which should be considered are "A Time for Burning," National Educational Television, 1967; "Color Me Black," National Educational Television, 1968; "Of Black America," Xerox Corporation, National Educational Television, 1968; and "Worlds Apart," Institute for Developmental Studies, 1968. "The City Game," included in the Appendix, is also relevant to this module.

The same concerns for effective teaching voiced in the preceding chapters may be included here. The instructor must remember that resources are only valuable inasmuch as they facilitate the task at hand. One must be careful not to deify the scholarly materials treating them as good in themselves. Certainly one way of avoiding this danger is to include field work as a significant component of the module. Students may visit the schools and classrooms of the powerless and compare them to those of their affluent counterparts.

Neighborhood walks to observe the daily environment of the students are useful. Interviews with teachers of the powerless may prove to be enlightening. Similarly, students may attend school board meetings, P.T.A. meetings, and the like, where educational policy issues and problems, such as bussing, are being discussed.

Professionalism in Education*

Purposes of the Module

Educators and laymen alike generally speak of education as a profession. Despite this popular notion substantial evidence suggests that in fact educators have not yet earned the honors and status accorded professions. The failure to qualify for the label is not merely linguistic nor are the resultant consequences insignificant, rather they influence the quality and effectiveness of the whole American education enterprise and thus American society itself.

This fact has been recognized and systematically developed in Lieberman's two texts, Education As A Profession³² and The Future of Public Education.³³ In part, the vigorous and competitive activities of the N.E.A. and the A.F.T. are directed towards this concern. Similarly, professors of education also seem to recognize the urgency of the issue as

* Though the content of this module draws on the literature in general much of the analysis is influenced by Myron Lieberman's two works, Education As A Profession (Englewood Cliffs, New Jersey, 1956) and The Future of Public Education (Chicago, 1960).

exemplified by the inclusion of the topic in many Foundations texts. Blackington and Patterson,³⁴ Fischer and Thomas,³⁵ Fisher and Smith,³⁶ Linton and Nelson,³⁷ Stone and Schneider,³⁸ Sturn and Palmer,³⁹ and Ragan and Henderson,⁴⁰ for example, all have major sections addressed to the issues of professionalism.

The general purpose of this module is to investigate education as a profession suggesting its strengths and shortcomings and the effects of each upon the quality of American education. That an occupational group cannot achieve professional status until its members participate in the movement to achieve professional status is assumed. This they cannot do unless they understand the significance of professional status and the problems of professionalization confronting their occupational group.⁴¹ Sensitizing students to the role of a professional educator, that they may assume an active and intelligent part in the development of the profession, becomes a second, but equally important, goal.

As more specific goals of the module the student should become aware of the following:

1. The criteria of a profession,
2. The problems of establishing who should be a member of the teaching profession,
3. The proper areas of education in which the professional teacher and the public should have their respective decision-making authority,
4. The relationship of a unified national profession to:

- a. democratic education
- b. equal educational opportunity
- c. change and advancement in the area of education
- d. regulation and control of the quality of education,

5. The relationship between professional power and professional responsibility,

6. The relationship between teacher power, teacher autonomy, and national teacher associations,

7. The distinguishing characteristics of the NEA and the AFT and the significance of each to professionalization.

A useful starting point in the investigation of professionalism in education would be to establish the criteria of a profession itself.

Criteria for a Profession

Lieberman, drawing on the social sciences, suggests eight necessary criteria for a profession. They are as follows.⁴²

1. A unique, definite, and essential social service to perform,
2. A high degree of emphasis must be placed upon intellectual techniques in performing its service,
3. A long period of specialized training,
4. A broad range of autonomy for both the individual practitioners and for the occupational group as a whole,
5. An acceptance by the practitioners of broad personal responsibility for judgments made and acts performed within the scope of professional autonomy,
6. An emphasis upon the service to be rendered, rather than the economic gain to the practitioners, as the basis for the organization and performance of the social service delegated to the occupational group,
7. A comprehensive self-governing organization of practitioners,

8. A code of ethics which has been clarified and interpreted at ambiguous and doubtful points by concrete cases.

These criteria are useful in establishing both the relative position of an occupational group in relation to its becoming a full-fledged profession and in defining the boundaries of the actual profession itself. One may question, for instance, whether the broad notion of education can provide suitable boundaries for one group of professionals.

Members of the Profession

There is some question as to who should be considered professional educators. For example, are all teachers to be considered professional? If yes, we may question whether all teachers belong to the same profession. For instance, is a driver training teacher in the same profession as a physics teacher? Are elementary teachers and secondary teachers to be included together? Similarly, we may question whether industrial arts teachers, curriculum specialists, administrators, school psychologists, school nurses, and teacher aides are all part of the profession of education.

Some commentators have noted that education is much too broad a field to be considered as one profession. They suggest that education might best be defined as a discipline in which various professional groups function. The basis for this suggestion can be found in an analogy to the structure of the medical field. We often speak of medicine as a field rather than a profession. Within this field we find

doctors, nurses, X-ray technicians, lab specialists, and the like. Generally, the unique function of the various individuals within the field serves as a basis for dividing it into the separate distinct professional and occupational groups. Thus we may speak of doctors belonging to one profession and nurses to another. Each profession performs a unique social service, has its own specialized training program, maintains its own exclusive professional associations, and entertains a relatively high degree of autonomy.

We might well consider education in the same manner. Education can be viewed as a field or discipline in which we find the teaching profession, the profession of school administrators, the occupational group of service personnel, and the like. Each group is separate and distinct but cooperates with the others within the general discipline for a common goal. Within the framework of the common goal each will have its own specialized training, will reserve a relatively high degree of autonomy, and maintain its own exclusive professional associations.

The remainder of this discussion of professionalism in education will be directed to the profession of teaching rather than to the broad discipline of education. Let us now turn to the teaching profession in relation to the first criterion of a profession.

Function

The first criterion to be considered is the unique,

definite, and essential social service which teachers perform. At least on the surface the unique social service of teachers is self-evident. Namely, the function of a teacher is to teach. This, however, is not as simple as it first appears. For a teacher to teach he must know what it is that he is to teach. It appears, however, that teachers have been delegated a number of contradictory responsibilities. Education often finds itself as the battleground on which the special interest groups of our pluralistic society fight for recognition and dominance. Thus teachers are to develop democratic citizens and critical thinking skills but may not introduce controversial issues into the classroom. They are to develop each individual child to the fullest of his potential but must use one standardized text for all. They are to develop and expand the students' intellectual horizons and understanding but may not present material inconsistent with community beliefs.

In spite of wide-spread disagreement over educational issues Lieberman believes that the disagreement is not as serious as we might think.⁴³ He suggests that in fact there is agreement on the general purposes of education. For example, few would oppose the development of the democratic citizen, effective communication, creative skills, and social, civic, and occupational competence, and the selective transmission of our cultural heritage as justifiable goals of education. The conflict, as Lieberman sees it, lies in the

confusion between these commonly agreed purposes and the means of achieving them. Illustrative of this point is the conflict over school curriculum. Very often the conflict arises concerning the implementation of a particular course, or sequence of courses, such as teaching about communism. Note that the conflict is not over developing a democratic citizen, which may be dependent upon understanding political and ideological alternatives, but the course itself--the means to such an end.

Lieberman's distinction between the ends and means of education may be oversimplified. It may be that general agreement exists on extremely broad notions or slogans. However if individuals interpret these general constructs differently in their behavioral expressions, then we do not, in fact, have real agreement. For example, even though we may all agree that the democratic citizen is a worthwhile goal, if Parent A's concept of what constitutes a democratic citizen is incompatible with Parent B's concept of a democratic citizen, then Parent A and Parent B are in disagreement as to the goal. The disagreement becomes more disparate if the methods of achievement also differ. If the development of Parent A's democratic citizen is consistent with dogmatic indoctrination to respect the slogans and symbols of democracy, and the development of Parent B's democratic citizen is consistent with critical inquiry, there is no common meeting ground. It does not logically follow that because many people agree upon particu-

lar labels describing the functions of education there is, in fact, agreement on the functions themselves. There may or may not be. Each controversy must be carefully analyzed to determine whether the disagreement is over an educational goal or merely the means to achieve that goal.

Even though the nature of the conflict is not always readily apparent the distinction between the means to attain a particular goal and the goal itself is very important. It makes a difference whether we classify a disagreement as one of purpose or as one of means because the classification will have a crucial bearing on who should settle the disagreement.¹⁴⁴ The basic question, then, may not be what should be the function of education, but rather who should decide what the function should be.

Authority in Education

Because education is basically an arm of our democratic society the very broad social functions of education should be decided by the entire society. Thus teachers, in their professional roles, must ultimately look to the public for the purposes of education. However, the translation of these objectives into school curriculum is only the means by which the broad functions of education are attained.

It is in the means of achievement, that is curriculum, that the profession, if it is to exercise responsibility and autonomy, must assume the initiative and develop the broad purposes of education into a coherent educational program.

Such a move would have the effect of concentrating the operationalization of the public's educational policy decisions in a centralized professional group.

Local Control:

Proponents of decentralization and local control, however, argue that any move towards a concentration of power outside the local community is undemocratic and a threat to cultural pluralism. We are warned that a centralized system would provide an opportunity for one particular group to seize control of the schools and, by indoctrination, maintain itself in power. Thus local religious, political, economic, and social points of view run the risk of unfair representation. Further, it is claimed by advocates of local control, that since public schools are supported by public funds and are educating the children of the members of the community, educational policy decisions should be in the hands of locally elected community representatives.

Lieberman⁴⁵ suggests, however, that an educational system based on local control is in fact less democratic than a national professionalized system. If the purposes of education are set forth locally by the predominant groups in the community it will be relatively easy for the preponderant group to enforce a policy of intellectual protectionism for its sacred cows. Thus the net result may be indoctrination rather than democracy. Because a national system of controls is more likely to broaden the purposes of education and to

preserve the professional autonomy of the teacher Lieberman claims that it is much more likely to provide a truly democratic education.

Professional Control:

Similarly, public financing of education is no justification for the public to make professional decisions for which they lack the necessary expertise. Teachers are, or at least should be, the persons best qualified to decide what proximate objectives of education should be pursued to fulfill its broad purposes. It does not make sense to expect lay school boards to keep up with all the research in all subjects. Common sense calls for placing decision-making powers related to the curriculum with the teachers.

This does not mean that each teacher can or should determine educational policy for himself. This is a professional not an individual matter. Similarly, this does not presuppose that teachers, in their professional roles, have the right to substitute their own broad purposes for those accepted by our society as a whole. Teachers and laymen alike must not confuse the public's rights within a democracy with the obligations and responsibilities of a professional or expert within that democracy. Educators, for a variety of reasons, have for the most part been unable to assume this professional responsibility.* Consequently, schools have

*One major contributing factor has been the poor organization of teachers. See the discussion on professional associations, p. 141.

become a political football for the local and national special interest groups of our pluralistic society. (In one respect the confusion between public and professional decisions in education is one aspect of our failure to clarify the role of the expert in a democratic society.)

Professional Autonomy

It has been suggested that the profession should have sufficient autonomy to exercise control over decisions which fall within its area of expertise. This area is more inclusive than the curriculum matters already discussed. It also includes the authority over admission qualifications for the profession. Such standards are usually maintained through two interrelated processes: certification and accreditation. Certification is simply the granting of a certificate or license necessary to practice the profession. Accreditation is a procedure that evaluates the quality of training in a particular institution in terms of the standards of the profession.

Presently teachers have little or no control over these two processes. Certification is considered a state function whereby the legislature of each state (which may or may not consult the teachers themselves) dictates the necessary requirements to become certified. Thus there are almost as many different sets of standards as there are states. Some states require as little as two years of college work for certification, while others require the equivalent of a

master's degree.

Accreditation procedures are similar to those of certification. For the most part it, too, is considered a state function. Since states differ in certification requirements it is not surprising to find that they also differ in what constitutes adequate training. Institutions of varying size, resources, and faculty are all in the business of training teachers. Because of this diversity interstate accreditation faces many obstacles, yet without such an agency there can be no controls over national standards for teacher education.

The net result of the diversified certification and accreditation powers is a fragmented and ineffective occupational group of teachers displaying a broad spectrum of skills and theoretical knowledge ranging from excellence to incompetence. This situation is hardly consistent with the second, third, and fourth professional criteria listed on page 132.

Professional Associations and Unions

The lack of teacher autonomy and authority in both educational policy matters and in controlling professional entrance requirements illustrates the lack of unity and organization of teachers throughout the nation. Presently the two major teacher associations, N.E.A. and A.F.T., are embroiled in a competition for dominance. In a number of situations and on some issues these two groups find themselves

in total opposition to one another. Thus education has no single voice.

The N.E.A. has a membership of over 1,000,000 consisting of classroom teachers, school administrators, college professors and administrators, various specialists, and just interested individuals. In line with its concept of professionalism it uses the term "professional negotiation"⁴⁶ to distinguish its efforts at bargaining from the collective bargaining procedures of the labor movement. The N.E.A. sponsors information and research services and asserts a strong desire to further the profession in terms of autonomy and control over entrance as well as a striving for excellence.

The A.F.T. has approximately 200,000 members, the majority concentrated in large cities. It emphasizes that it is specifically devoted to the interests of classroom teachers, makes no effort to distinguish its approach to teacher-board relations from traditional collective bargaining, and identifies itself with the labor movement.

Each of these organizations has strengths as well as weaknesses. For example, the N.E.A.'s inclusion of administrators within its ranks tends to create an incompatible relationship between teacher and community interests. In a dispute between these two groups a superintendent, as an intermediary between the teachers and the community, is liable to find himself trying to retain his publicly appointed or elected job while at the same time giving a fair hearing

to teachers' needs.

The A.F.T. on the other hand is criticized for its affiliation with labor, thus alienating itself from those who view labor as "unprofessional" and providing the opportunity to be influenced by other than professional considerations.

Despite the N.E.A.'s good intentions to build a strong teaching profession it has been virtually ineffective because of its reluctance to develop and assert a strong base of power. The A.F.T. has endured because of its adherence to a principle of teacher autonomy and strength. Yet the A.F.T. has neglected to establish, or attempt to establish, any professional controls over entry into the profession.

Clearly if teaching is ever to develop into a profession it must begin with the establishment of a strong representative organization. Teachers will be persuasive in influencing educational matters only when they have enough power to command the respect of school boards.

Power and Responsibility

The concept of power is one of the most important, and most neglected, aspects of teacher education. For the most part teachers lack the power to professionalize education. Power in itself, however, is not the goal, but must be related to greater responsibilities for teachers. Classroom teachers will no longer be able to leave to administrators, school boards, or state legislatures the development and

enforcement of professional discipline.

One cannot wait until teachers are responsible for their own standards before offering them professional autonomy. Becoming professionally responsible is dependent upon having professional autonomy. It is for these reasons that the first and foremost priority of the present situation is the need for intellectual integrity, clarity, and consistency with respect to professionalization. Teachers must come to view themselves as professionals and act in a manner consistent with the establishment of the position.

Key Resources and Teaching Suggestions

Probably the most thorough and scholarly treatment of professionalism in education to date is Myron Lieberman's Education As A Profession.⁴⁷ Though it was published in 1956 the volume presents and develops the major issues which must be addressed today if we are to facilitate the growth of teaching into a mature profession. The book, while invaluable to the instructor, might be too difficult for most undergraduates, however. An adequate substitute for instructional use is Lieberman's The Future of Public Education.⁴⁸ This volume too is somewhat dated in places; the analysis of teacher organizations, for example, needs major revision. However, supplemented by more recent papers, such as Michael Moskow's "Teacher Organizations: An Analysis of the Issues,"⁴⁹ the excellent selection of readings in Hurwitz and Tesconi,⁵⁰ and publications from the N.E.A. and

the A.F.T. (which may be obtained from the organizations' respective home offices),⁵¹ a thorough presentation could be achieved.

For a more contemporary analysis of the concept of professionalism as it applies to education, with particular attention to educational preparation, Arthur Foshay, The Professional As Educator⁵² is helpful. To demonstrate current relevance Melvin Urofsky's text Why Teachers Strike: Teacher's Rights and Community Control⁵³ contains the issues surrounding the New York City teacher strike.

Field experiences are also a useful means of demonstrating current relevancy. Students may interview teachers and representatives from both the A.F.T. and the N.E.A. to supplement their cognitive findings with the emotional qualities likely to be expressed by members from the two organizations. Inviting representatives from both organizations to class to speak on a prepared set of issues has proven a worthwhile experience. For a more lively session a debate between the representatives might be in order. Students, as a class project, may prepare a questionnaire designed to determine how knowledgeable contemporary classroom teachers are in the area of professionalism and administer it in local schools.

The point to be made here is the same as in other modules, namely, traditional foundations experiences have been mainly cognitive with very little behavioral carry-over

into actual teaching. It is hoped that instructors will work to alleviate this shortcoming.

Religion and Public Education

Purpose of the Module

The United States is a pluralistic nation particularly with regard to religion. Presently 250 religious sects exist in the United States, more than 80 of which have in excess of fifty thousand members each. The children affiliated with each of these religious sects, as well as those affiliated with none, are subject to compulsory education laws. The controversies and conflicts raging over the proper relationships between religion and education form the subject matter of this module.

There is much evidence that religious conflict is both real and intense in public schools throughout the country today. Persistent community groups are lobbying for the inclusion of prayer and Bible reading within the public school curriculum. Christmas and Easter programs are constantly being criticized both for being devoid of their traditional religious significance and for being included at all in school activities. Indeed the number of cases involving religion and education which have reached the Supreme Court during the past decade, as well as those presently before the Court, should be sufficient evidence of the continued conflict.

The purpose of the module is to sensitize teachers to the highly emotional and troublesome issues related to the separation of church and state as they are likely to be found in education. It is hoped that as a result teachers' decisions and responses to such issues will be based on an understanding of the key constitutional, religious, and educational principles rather than on confused and emotional appeals.

The literature has long recognized the need for a clear understanding of the relationship between religion and education. Sitzer,⁵⁴ Freund and Ulich,⁵⁵ Duker,⁵⁶ and The American Association of School Administrators,⁵⁷ to name only a few, have devoted entire volumes to the issue. Ehlers,⁵⁸ Carter,⁵⁹ and Fischer and Thomas⁶⁰ each devote chapters to this topic. Similarly, Johnson et al.,⁶¹ and Linton and Nelson⁶² include readings in the area.

A useful place to begin the analysis of the proper relationship between religion and public education is with an investigation of the relevant legal considerations which provide the key guiding principles for further analysis.

The Law

The separation of church and state has been a major concern of the state, religious institutions, and individuals since the birth of our nation, yet the principles and attitudes involved are still being challenged and modified. An understanding of these challenges and modifications must be

predicated upon two key principles of the First Amendment of the Constitution. The First Amendment provides: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The two key principles are (1) the clause prohibiting Congress from influencing the establishment of religion and (2) the free exercise clause guaranteeing freedom of religion. These two principles, together with the Fourteenth Amendment's guarantee that "no state shall deprive any person of life, liberty, or property without due process of law" establish the legal criteria for judging the legitimacy of religion in education.

History has demonstrated, however, that the Constitution is not self-explanatory. Its meaning is established by Supreme Court interpretation. For example, the Court has ruled that the Fourteenth Amendment has made the First apply to the states as well as to Congress. Therefore, public schools, being state supported institutions, which come under the First Amendment are subject to its provisions.

Freedom of Religion

The Supreme Court has had fewer problems in defining and applying the "freedom of religion" clause than the clause dealing with the "establishment of religion." The Court views freedom of religion on three different levels: (1) the right to believe, (2) the right to advocate religious beliefs, and (3) the right to practice one's religious beliefs.⁶³

Appropriate treatment under the law will vary according to

each level. Of these three levels the third is most relevant to our analysis of the role of religion in public education.

The right to practice one's religion is not held to be absolute. The Court has ruled that Congress can, as a valid exercise of its duty to protect the health, welfare, and morale of the nation, impose reasonable regulations which might have the effect of restraining certain religious practices.⁶⁴ An illustration of the states' right to impose such regulations on religious groups can be seen in the "health and vaccination cases." Over the protests of religious groups the Court permits the state to require that students be vaccinated against smallpox as a condition for school attendance. Compulsory chest X-rays, anti-polio vaccinations, and physical examinations as admission prerequisites have also been upheld to protect the health and welfare of the community.⁶⁵ On the other hand the Court has also demonstrated its concern for the protection of religious rights. For example, members of religious sects, such as the Jehovah's Witnesses, are protected from having to salute the flag, if such would violate their religious beliefs.⁶⁶

Establishment of Religion

A readily understandable interpretation of the establishment clause has been far more elusive than freedom of religion. The evolutionary history leading to contemporary interpretation has been complex and controversial. It is in this area that the issues of prayer and Bible reading in the public

schools, released time, and various types of public aid and support to parochial schools arise. A brief look at some of the decisions is vital to an understanding of the proper relationship between religion and schools in this area.

The trend to use the schools as a testing ground to establish what constitutes "establishment" of religion was set by the Cochran v. Louisiana State Board of Education (1930) decision.⁶⁷ Here the Court upheld a statute which allowed the state to provide free text books to all school children within the state. Very similar to this case was the Everson decision (1947)⁶⁸ in which the Court held by a 5 to 4 decision that the use of public funds for transporting parochial school students was not a violation of the First Amendment. Perhaps more significant than this decision is the fact that Justice Douglas, one of the majority justices, while ruling on another case fifteen years later, reversed his position from that of the Everson decision. This should illustrate the unsettled nature and complexity of the issues involved. Further it should be a warning against generalizing future policy from past Court decisions.

Equally significant in the Everson case was the emphasis on the principle of separation between church and state. "In the words of Jefferson, the clause against establishment of religion by law was intended to erect a wall of separation between church and state."⁶⁹ The Court stated that this wall was to be "high and impregnable."

The Supreme Court reinforced the "wall of separation" in the *McCullum* case.⁷⁰ Here the Court, by an 8 to 1 vote, declared the use of public school classrooms for religious instruction in violation of the establishment clause. This led to the practice of "released time" religious instruction away from school premises, to be discussed below. Further reinforcement followed in the *Engle* case.⁷¹ In a 6 to 1 vote, the Court ruled unconstitutional a non-denominational prayer composed by the New York Board of Regents and recited in New York's public schools every morning at the beginning of the day. Students were not compelled to recite the prayer, yet the Court held that the official support of the prayer in itself was coercive thereby violating the establishment clause.

In 1963 the Court struck yet another blow for separation of church and state. In the *Schempp* case⁷² by an 8 to 1 vote Bible reading in public schools for religious purposes was declared in violation of the establishment clause. The Court emphasized, however, that this was not to exclude any and all Bible reading in schools. Teaching students about religion and the religious heritage of our nation is a worthy goal of our schools and in such a context the Bible may serve as appropriate learning material. The distinction to be made is between teaching religion and teaching about religion.

Released Time

"Released time" has been a recurring issue in education. It refers to the release of public school students from normal classroom activities to receive religious instruction by special teachers supplied by the respective religious groups. This was one of the issues involved in the McCollum case cited above. Children were released from class to receive religious training in other classroom facilities on the campus. The Court ruled that the use of the public facilities was objectionable but not the fact that students were released. The Zorach⁷³ decision clarified this point. The legality of released-time programs was upheld as long as instruction occurred off the school grounds.

In spite of the relatively clear guidelines of the Court there have been many undesirable and unanticipated complications for released time. Very rarely, for example, do all students participate in the religious exercises. As a consequence the teacher must decide what to do with the remaining students for the duration of the religious instruction. If he continues with significant learning experiences the religiously excused students suffer and their parents complain. He may, of course, simply "baby sit" the remaining students, but this is equally undesirable and will elicit complaints from the parents of the non-participating students. These types of complications have driven some schools to abandon the practice. Others have modified the plan to

"dismissed time" whereby the school day is shortened. Still others have experimented with "shared time" whereby the public high school shares teaching responsibilities with a local parochial school. Needless to say the issue of released time remains unsettled.

State Aid

The subject of state aid to parochial schools is divisible into at least two parts: (1) auxiliary services, and (2) general support.

"Auxiliary services" is meant to include the services and aid a state might provide for the children in a parochial school. Text books, transportation, and health services fall into this category and have been justified under the "child benefit theory." Based on the Cochran⁷⁴ and Everson⁷⁵ cases this theory holds that support for auxiliary services within parochial schools is constitutional and justified on the grounds that the individual children, not the religious institution, benefit from the support. While the theory stands at present it should be remembered that the Everson decision was a very close one with a very strong dissenting opinion and that later one of the majority justices reversed his stand. It has also been suggested that in principle this theory can lead to full public support for all schools, religious and otherwise. There is every indication, then, that the Court will have more to say on this matter.

"General support" is meant to include across-the-board

financial support for religiously affiliated educational institutions, whether it be funds for buildings, teacher salaries, or general financial relief. As recently as 1970 the Court has held this type of aid unconstitutional. In Lemon v. Kurtzman⁷⁶ a Rhode Island statute and a Pennsylvania statute were each called into question. The statutes provided that state aid could be used to supplement the salaries of teachers who taught secular subjects in private (parochial) schools. The Court ruled that such a supplement would constitute excessive entanglement between church-state relations and was thereby in violation of the First Amendment. In the text of the decision the Court also re-emphasized that any direct subsidy to parochial schools "would be a relationship pregnant with involvement" and clearly in violation of the establishment clause.⁷⁷

The Court has established three tests to provide the criteria by which to judge the constitutionality of religious involvement. "First, the statute must have a secular legislative purpose; second, its principal or primary effect must be one that neither advances nor inhibits religion; finally, the statute must not foster an excessive government entanglement with religion."⁷⁸

While controversy in matters pertaining to religion and education is far from being finally settled the criteria, complemented by the language and precedent of past decisions, seems sufficiently clear to guide educators in making intelli-

gent educational decisions.

However many unclear and controversial areas are to be defined in the future. For example, may there be invocational prayer at public school ceremonies or assemblies? Do Christmas and Hanukkah programs violate the "wall of separation"? One difficult question presently before the Court involves the religious rights of the Amish to reject formal education beyond the eighth grade. In violation of state laws the Amish refuse to send their children to public high schools on the grounds that it is inconsistent with their religious beliefs. Further developments such as this one must be given serious consideration if one is to keep abreast of the still evolving principle of church-state separation.

Key Resources

There are several books which are suitable for this module. Religion in the Public Schools, American Associates of School Administrators,⁷⁹ is a simple yet informative text which presents the key cases relevant to an understanding of the relationship of religion to public schools. The booklet includes a brief history of religion in education, the law, and a broad spectrum of policy recommendations dealing with many religious issues which are likely to arise in a public school. Religion and the Public Schools by Freund and Ulich⁸⁰ is also helpful in understanding the church-state separation in education. This small book is composed of two essays: the first by Paul Freund dealing with "The Legal

Issue," the second by Robert Ulich dealing with "The Educational Issue."

For a more thorough analysis of the key legal issues and principles, and a look at the respective court cases, The Public Schools and Religion by Sam Duker⁸¹ is very useful. Duker presents the principle to be analyzed by the Court and offers a reading of the significant parts of the actual court decision itself. This tends to be both enlightening and interesting. As a supplemental text, and somewhat advanced reading, Religion and Public Education, edited by Theodore Sizer,⁷² will be useful. The text is a collection of readings presenting a wide spectrum of opinion on the major issues of religion and education.

There is one major drawback which the books listed above all share. While they will serve as an introduction to religion and education all are somewhat dated, all having been published prior to 1967. Issues and policies have since changed and in order to remain current a periodical, Religious Education, is recommended as probably the best single source of information. One should also be sensitive to future court decisions. For example, the decision forthcoming in the Amish case will most certainly include a review of historical precedent and a clarification of both the freedom of religion and establishment clauses.

One possible procedure for teaching the module would be to approach the topic from current news items, articles

and court cases. An understanding of these would be predicated upon an understanding of the historical development of current interpretations which may be supplied by one of the texts listed above. Similarly, students might be given hypothetical cases based on situations likely to arise as they function as teachers. An intelligent analysis of such cases would call for an understanding of the principles involved. Such an approach is likely to sensitize teachers to the complexities of the issues as well as develop the background for intelligent decision making.

Field experiences may take the form of interviewing strong advocates on either side of various issues and/or perhaps inviting the two to debate the issues in class. In the same manner the class may agree on a set of questions and have Jewish, Catholic, Protestant, atheist and other representatives respond to them. Students may question parents, schoolmen, and religious representatives in order to appreciate the emotional content of questions raised.

The Civil Rights of Teachers

Purpose of Module

Our civil rights are held to be among the most cherished and jealously protected possessions of our democratic way of life. Since they first appeared in writing in the Bill of Rights they have been consistently taught in our schools and defended on the battlefield. Yet, in spite of their high

priority, we do not find that they have been universally or uniformly applied to all citizens within our national boundaries. Among those often denied these rights are the public school teachers, teachers charged with the responsibility of developing respect and appreciation for the very same rights in today's youth.

One may question to what extent our schools can be successful in attaining the goal of educating the democratic citizen when the milieu in which children are taught lacks any significant expression of the desired goal. If educators do not understand and respect the ideals and their social expression can we in clear conscience expect their students to do better?

The survival of our democratic ideals is based upon the preservation and perpetuation of the principles of the civil rights designed to protect them and the machinery designed to enforce them. All this, of course, depends on a clear understanding of civil rights and how they function within our democratic society. The purpose of this module, then, is to help teachers become aware of their civil rights, and thus the rights of everyone, so that they themselves may achieve the rights of first-class citizens and effectively facilitate the same awareness, understanding and achievement in their students.

While other modules in this chapter are partially justified by the frequency of their treatment in Foundations

texts it is the conspicuous neglect of the civil rights of teachers which suggests a need for such a study here. Foundations texts and courses have often included some work on academic freedom and censorship, but that has been the extent of their focus on the civil rights of teachers. Only recently has any systematic treatment of the subject been attempted. A brief booklet published by N.E.A.⁸³ and a book by Fischer and Schimmell⁸⁴ soon to be published represent a growing concern for the subject which will surely be developed more extensively in the near future.

Historical Precedent for Denial

There is a strong historical precedent for teachers to relinquish their rights to live as "everyday citizens" upon signing a contract for employment. In the formative years of American society community life took place in small rural towns and villages where it was impossible to separate one's private life from one's occupational life. Because teachers were hired by each local community to serve as models for the children's academic and moral growth they were expected to keep themselves above reproach and to remain subservient to the community. Since the townspeople were paying the salary it seemed right to them that they should dictate the conditions of employment.

Even as communities outgrew their rural boundaries and became larger urban centers many of the attitudes and much of the tradition surrounding the role of the teacher were kept

intact. Severe restrictions governing the private lives of teachers were included in contracts through the 19th and into the 20th century. Smoking, drinking, dancing, sexual activity, grooming, and other behaviors were all closely controlled.

Today a teacher is relatively free of restriction and control when compared to his predecessors. Yet in comparison to other occupational groups such as doctors, lawyers, secretaries, plumbers, or businessmen, teachers are still often treated as second-class citizens. The appointment or reappointment of a teacher is often dependent upon his grooming and dress practices, his political activity, his membership in a particular organization, or his conduct as a private citizen away from school. In fact many teachers accept and support the legitimacy of these criteria and the right of the public to establish them. In one sense, then, teachers contribute to the erosion of their own civil rights, and thus the civil rights of all.

The Constitutional Rights of Teachers*

The main sources of the civil rights of teachers are the First Amendment guarantees of freedom of expression and association and the due process and equal protection clauses of the Fourteenth Amendment.⁸⁵ As was suggested in the module on religion and education the Constitution does not

*In this treatment constitutional rights and civil rights are considered one and the same.

speak for itself. Reasonable men have argued over its meaning and interpretation. It has been accepted that the Supreme Court has the authority and responsibility for interpreting the often vague and ambiguous statements we find within the document. The Constitution, then has come to mean what the Supreme Court says it means.

Perhaps a useful place to begin is in dispelling the belief that solely because public employees, teachers included, are paid from public funds they surrender their constitutional rights. The Court, in Keyishian v. Board of Regents,⁸⁶ stated that public employees cannot be "relegated to a watered-down version of constitutional rights" solely because they are public employees.⁸⁷ A federal district court reinforced this point when it stated, "The employment of a teacher in a public school cannot be terminated because he has exercised that freedom secured to him by the Constitution of the United States . . . This substantive constitutional protection is unaffected by the presence or absence of tenure under state law."⁸⁸ Teachers therefore are not second-class citizens but are entitled to the same constitutionally protected civil rights as any other citizen.

For the purposes of this study the expression of these rights can be catalogued into three broad subdivisions. Teachers may not be dismissed, reduced in rank or compensation, or otherwise deprived of any professional advantage (1) because of the exercise of constitutionally protected

rights; (2) for arbitrary or discriminatory reasons; and (3) unless given notice of the charges against him, a fair hearing, and related procedural safeguards (due process).⁸⁹

Exercise of Constitutional Rights

Again, for purposes of convenience, we may approach constitutional rights from the following perspectives:

(1) free speech, (2) personal appearance, (3) private life, (4) political activities, and (5) organizations and loyalty oaths.

Free Speech:

The Supreme Court has been a jealous guardian of free speech both in and out of the classroom. Concerning out-of-class speech, in the Pickering decision⁹⁰ the Court defended a teacher's right to comment on issues of public concern. In this particular case Pickering, a public school teacher, wrote a letter to the local paper criticizing the policies and decisions of the school board and superintendent. In spite of several inaccurate statements by Pickering, the Court held that in the absence of proof that the statements were knowingly false or recklessly made Pickering was not subject to disciplinary action. Consistent with the Pickering decision the New York Supreme Court protected a high school teacher after he distributed to fellow teachers copies of a letter he had written to his board of education which was critical of the board's failure to renew another teacher's contract.⁹¹ Similarly, the California Supreme

Court defended the right of teachers to circulate a petition on school premises during their free lunch period.⁹²

Free speech within the classroom (academic freedom) is protected with a slightly different emphasis and with some qualification. The Court has stated, "When academic teaching-freedom and its corollary learning-freedom, so essential to the well-being of the nation, is claimed, this court will always be on the alert against intrusion . . . into this constitutionally protected domain."⁹³

The right of academic freedom, however, does not provide that a teacher may teach whatever he wishes. The dismissal of a civilian language teacher by the Air Force who, after he was forbidden to do so, persisted in protesting against the Vietnam War in class was upheld as constitutional.⁹⁴ The Court emphasized that the instructor had been hired for a unique and highly specialized teaching assignment, namely to teach language, and that the restriction of his personal views in this unique context did not violate the First Amendment.

Within the context of one's expertise the right of academic freedom is fairly clear. A teacher may not be constitutionally prohibited from teaching precepts distasteful to or inconsistent with a particular community's attitudes. The Court was explicit on this point when it struck down a state statute which prohibited the teaching of evolution.⁹⁵ Similarly, an English teacher was protected

after using a "non-pornographic scholarly article" which contained "vulgar" and offensive language.⁹⁶

Personal Appearance:

In many cases courts have held that rights of personal grooming and appearance are protected as symbolic speech. They thus come under the First Amendment and are protected as well under the due process clause of the Fourteenth Amendment. For example, in Finot v. Pasadena City Board of Education⁹⁷ a California court ruled that a school board cannot remove a teacher from regular classroom duties solely because he insisted on wearing a beard.

The beard and hair precedents should not be construed as unqualified protection for a teacher to present himself in any way he sees fit. Clothing may or may not be protected as symbolic speech depending on the particular case in point. For example, a Black teacher would probably be protected under symbolic speech if he chose to wear a Dashiki to class. However, a white teacher would probably not be awarded the same privilege, and neither would be allowed to wear a bathing suit. As a rule of thumb, since clothing can be easily changed, schools' reasonable dress code will generally be respected by the courts. On the other hand, since a beard and hair are relatively permanent accouterments, they are more likely to be considered protected as part of an individual's right of expression and symbolic speech.

Private Life:

The courts have generally supported the teacher's right to a private life similar to that of any other citizen as long as the activities do not (1) reasonably relate to the teacher's professional qualifications or (2) have a demonstrable impact upon the effective operation of the school system. Thus a teacher may use offensive language away from school or have a weekend job as a bartender or cocktail waitress. The courts have ruled that such private acts by a teacher "are his own business and may not be the basis of discipline."⁹⁸

More controversial personal behavior, such as one's sex life, has also been protected. For example the California Supreme Court ruled in favor of a teacher who had had homosexual relationships with another teacher.⁹⁹ It is significant to note that the teacher had entered into the relationship with a consenting adult in private and there was evidence that it was not a recurring activity. In contrast, in the Sarac case,¹⁰⁰ the same court ruled against a teacher who had been arrested on a public beach for homosexual activity and who openly expressed his intention to continue such activities.

Political Activity:

A teacher's right to engage in political activity is also protected. The Court ruled that not only would a ban on such activity infringe on the teacher's guaranteed freedom

of speech, press, assembly and petition but would also have a harmful effect on the community by depriving it of the teacher's political participation and interest.¹⁰¹

This protection does not extend to political activities within the classroom or activities which may materially and substantially interfere with the requirements of appropriate discipline in the operation of the school.

Organizational Membership and Loyalty Oaths:

For many teachers the signing of a loyalty oath and declaration that they do not belong to certain "subversive" organizations were standard procedures of employment. The United States Supreme Court has ruled both demands unconstitutional. In the Keyishian opinion¹⁰² the Court noted that the mere joining of an organization without contributing to its unlawful activities did not constitute the kind of threat to the public which would justify interference with an individual's rights of association. In effect such interference would imply guilt by association. The same principle holds true for membership in labor unions.

Arbitrary or Discriminatory Reasons

Under the concept of "liberty" in the Fourteenth Amendment the Supreme Court has ruled that an individual has the right to engage in any of the common occupations of life and will be protected from arbitrary or discriminatory governmental action.¹⁰³ A tenured teacher may not be dismissed or not rehired on a "basis wholly unsupported in fact, or

on a basis wholly without reason."¹⁰⁴ There is some question, however, as to the extent of protection for a probationary teacher. The Supreme Court has not as yet ruled on the matter and the lower courts are currently divided. The Court's protection of tenured teachers is not meant to suggest that a school board may not hire, discipline, or dismiss a teacher but rather that because such an act is likely to have lasting consequences for the teacher involved it must be based on facts and supported by reasoned analysis. Similarly, if a teacher is to be dismissed for the violation of some rule or statute the rule may not be vague or overly broad and the teacher must have been advised of the rule before violation. Here again we must distinguish between tenured and probationary teachers, with the latter, the lower courts are split and the Supreme Court has yet to rule.

The principle that teachers may not be subject to disciplinary action or dismissal based on race, religion, sex, or national origin is clearly established in law.

Due Process

A teacher is protected by the same due process procedures as any other citizen. Generally speaking a teacher must be notified of the charges against him, he must be given an opportunity to respond and he must have the knowledge of and right to demand a hearing before final action is taken.¹⁰⁵ These procedures hold for non-tenured as well as tenured teachers. If the disciplinary action of the probationary

teacher is for the exercise of a constitutional right.

Key Resources and Teaching Suggestions

As was suggested at the beginning of this module very little material directed exclusively to the civil rights of teachers has been developed. The most promising text seems to be the forthcoming Civil Rights of Teachers by Louis Fischer and David Schimmel (in press, Harper and Row, Publishers, 1973). The book includes a treatment of the significant principles relevant to teachers' rights and the related court decisions. Significantly, a number of controversial situations are included for the students to analyze and help clarify his understanding of the complex issues involved. Protecting Teacher Rights, published by N.E.A.,¹⁰⁶ offers a much less inclusive study, yet one that is informative. The forty-page booklet touches on each of the major principles of teacher rights and cites relevant cases.

For a well-documented historical perspective relevant to the subject Howard Beale's Are American Teachers Free?¹⁰⁷ and Willard Elsbree's The American Teacher¹⁰⁸ are suggested.

One is not limited to commercial material on the subject. Supreme Court decisions themselves are a must if one is to appreciate the spirit in which the courts offer their opinions. They typically present decisions which serve as the basis for understanding both current rulings and the Court's careful analysis of the issues at hand.

College teachers will also find "A Guide For Improving Teacher Education in Human Rights,"¹⁰⁹ a study published by Phi Delta Kappa, useful both for its content and the courses and references listed in its bibliography.

A careful reading to the expanded Bill of Rights and works explaining the Supreme Court's role in interpreting these rights can be a refreshing review for public school teachers and an enlightening experience for their students. Cushman and Cushman, Cases in Constitutional Law;¹¹⁰ Patricia Acheson, The Supreme Court: America's Judicial Heritage;¹¹¹ John Garraty, Quarrels that Have Shaped the Constitution;¹¹² and Anthony Lewis, Gideon's Trumpet¹¹³ are books suitable for this purpose. One source of materials available to public school teachers for use in their classrooms is The Bill of Rights: A Source Book for Teachers, California State Department of Education.

One possible teaching approach to this module is the use of controversial situations in which civil rights issues are presented. Students, if they are to resolve the issue, must be able to analyze the situation, identify the key principles involved, and identify the court precedent on which to base their decision. The approach also has the advantage of presenting real life conflicts as they might appear in teaching today. Two examples of such situations are included in the Appendix.

The construction and application of a questionnaire

designed to determine the knowledge held by teachers in the field would be a worthwhile learning experience for both students and teachers. Visits to courts and sitting in on relevant cases might also be informative, as would interviews with lawyers, district attorneys, and judges.

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- ²³Charnofsky, p. 74.
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C H A P T E R V
CONCLUSIONS AND RECOMMENDATIONS

Summary

Purpose of the Study

The purpose of this study is to develop and present one possible alternative organizational model for the first course in foundations of education. Generally this first course is designed to acquaint the prospective teacher with theoretical components relating to society, schools, and education. Justification for the inclusion of such a course in the teacher education curriculum is based upon the assumption that virtually every dimension of the educational enterprise implies some theory of education and that every functional theory of education must ultimately be grounded in a social order. Thus if teachers are to become more than skilled technicians they must be able to analyze, criticize, and apply theory to the structure and functions of formal education as it relates to the larger society.

This worthy goal, however, has no single logical organizational model or strictly defined content area. Rather the structure and content of each course varies according to the specific talents, interests, needs, and immediate goals of the individuals involved. Thus, today, social foundations courses represent a variety of perspectives and include a

wide spectrum of subject matter. In light of this diversity a modular organizational model seems to be one viable alternative for the teaching of foundations.

The most noteworthy advantage of a modular organization is its great flexibility. Because talents, needs, interests, and goals vary significantly from student to student and instructor to instructor it is highly unlikely that any uniform course content will satisfy all. Breaking courses into modules, however, creates the potential to govern the duration and content of a learning experience according to individual need. Allowing students to construct a course of study from a wide variety of modular alternatives provides each with the opportunity to compliment his interests, talents, and goals. Optimally constructed, both students and instructors will be able to focus on specific topics and problems consistent with their own learning-teaching agenda without participating in irrelevant learning experiences.

Few will deny the advantages of such a flexible structure. Yet such an approach has the potential of creating a series of isolated and fragmented learning experiences which lack the necessary continuity for developing a meaningful theory of education. Without some internal logic or focal point the student, while perhaps stimulated and motivated, may very well fit Dewey's criteria of "scatter-brained."

This study suggests, however, that the needed internal logic exists in the very nature of society itself. That is

to say, the American society, to which public education is integrally bound, embodies a common focus for all educational studies. This focus can be found in the society's commitments to cultural pluralism and the democratic ideal.

Cultural pluralism and democracy are probably America's most fundamental ideas. The criteria by which we judge our political and social affairs are rooted, to a large extent, in our commitment to a democratic and pluralistic way of life. Thus all facets of the American educational enterprise, if they are to be intelligently analyzed, must ultimately be considered from the perspective of these two ideals.

Consequently this study proposes that two modules, one on cultural pluralism the other on democracy, taken together, serve as a pervasive conceptual scheme for all other foundational modules concerned with education in the United States. These two modules will be required by all students and will provide the internal logic which will bind together the alternative modules selected by students and instructors into a coherent and meaningful theory of education. The suggested content of these two modules has been developed in Chapters II and III, respectively.

Four secondary modules are outlined in Chapter IV. Their purpose is to serve as examples of the many alternative modules available as well as an indication of how they relate to cultural pluralism and democracy. The key issues, problems, and concerns of each are presented with possible

resources and teaching suggestions.

Many of the issues and problems dealt with in Chapter IV could have been categorized, separated, and thus presented along significantly different lines. The very complexity of each issue--the fact that in reality each is intertwined with many other issues worthy of concern--poses a problem for any type of separation. However, for purposes of analysis, and realizing the dangers of over-simplification, issues can be isolated. The dividing line drawn between various issues must be dependent upon the purposes of the analysis at hand. For example this study's "Professionalism in Education" could have been divided into "Local Control," "Authority in Education," "Professional Organizations," and "Teacher Power and Responsibility," each being treated as separate modules. Such diversity of possible treatments not only illustrates the wide variety of interests to be served by social foundations courses, but also suggests the use of modularization.

That the specific modules developed in Chapter IV are but examples of secondary modules cannot be overemphasized. They must be considered illustrative only and by no means exhaustive of the available possibilities. Other topics could as easily have been used as alternative modules. For example, "Sexism in Education," "Censorship in Education," "Selected Major Developments in the History of American Education," "Students in Rebellion," "Education for Survival," "The Courts and School Policy-Making," "Education and the

Rural School," "Social Class and Education," "Racism in Education," and "Techniques of Field Observation" are but a few of the possibilities that come quickly to mind. The number of topics still unlisted is one of the reasons why modularization is defensible. The background of students, talents of the instructor, the situation at hand, and desired goals are the only limiting factors.

Field Experiences

Because the generally stated purpose of foundations is to acquaint prospective teachers with the manipulation of theoretical components of education many instructors conclude that the experience should be strictly cognitive in nature. Thus, typically, student behavior is limited to the analysis, criticism, and application of theoretical constructs in education. Problems, issues, and concerns of education are all too often dealt with only in the abstract. If our intention is to have students apply their ability to manipulate theoretical answers to educational problems when they encounter them as teachers in the field, then this approach leaves much to be desired.

Teacher educators generally agree that the more closely the theoretical construct is related in time and space to actual application the more effective the application will be. Thus this researcher strongly suggests and recommends the inclusion of field experiences whenever possible. Because the goal of foundations of education is to develop teachers'

ability to analyze real situations and apply the appropriate theoretical concepts, prospective teachers must have experience in recognizing relevant factors and calling forth the appropriate behavior in actual situations.

Administrative Considerations

The Modular Credit

The actual implementation of a modular organizational model is apt to raise certain administrative questions, one of them being the credit value of a module. Because students still must accumulate credits to graduate the modular credit must be awarded a value related to the traditional credit which most institutions use.

Currently* the average three-unit college course meets three times per week, fifty minutes per meeting, for an average of fourteen or fifteen weeks. This totals 35 to 38 contact hours per semester. Assuming the undergraduate student is responsible for one hour of out-of-class preparation for each hour of class time, three credits are equivalent to 70 hours of work. If one modular credit is assigned the value of one quarter-hour's work, then there are approximately 300 quarter-hours work involved in a three-credit course ($70 \times 4 = 280$). Thus three credits equal 300 modular credits,

*The following description of the value of a modular credit is based upon the recommendations of the Modular System Development Program, "Completely Modular Curriculum: Report to the Community," Feb. 22, 1972, School of Education, University of Massachusetts, page 14.

and one credit equals 100 modular credits. To determine the modular credits to be assigned to a particular module the number of hours of work required by the average student to complete the task, or fraction thereof, should be multiplied by 4. Thus $1\frac{1}{2}$ hours = 6 modular credits; $5\frac{3}{4}$ hours = 23 modular credits; 75 hours = 300 modular credits.

Structural Models for a Modularized Program

The actual implementation of the modular organizational model developed in this study may be arranged in several different ways. While each will be based on the pervasive conceptual scheme provided by cultural pluralism and the democratic ideal the structure of the experience may be offered through various methodologies, for example, departmentalization, team teaching, or perhaps a competency-based program.

One instructor may wish to present independently the foundations experience in a modular fashion. In such a presentation the two underlying modules of cultural pluralism and democracy would be taught first and required by all students. Beyond these two modules the instructor may offer a number of alternative modules from which students would choose the remainder of their foundations experience. One method of offering the modules would be to present them over a year's time which would provide the advantages of keeping the instructor's teaching load within manageable limits and offering a wide variety of alternative modules. For example, the modular offering for the academic year might be as

follows:

<u>Number</u>	<u>Title of Module</u>	<u>Duration of Module</u>	<u>Modular Credits</u>
First Semester			
*1.	Cultural Pluralism	7 hrs	56
*2.	Democracy	7 hrs	56
3.	Educating the Powerless	9 hrs	72
4.	Professionalism in Education	7 hrs	56
5.	Religion and Education	5 hrs	40
6.	Civil Rights of Teachers	5 hrs	40
7.	Independent Study or Field Experience	to be arranged	
Second Semester			
8.	Sexism in Education	4 hrs	32
9.	Censorship in Education	5 hrs	40
10.	Alternatives in Education	8 hrs	64
11.	Students in Rebellion	4 hrs	32
12.	Education for Survival	5 hrs	40
13.	Racism in Education	7 hrs	56
14.	Selected Major Developments in the Hist. of American Education	24 hrs	192
15.	Independent Study or Field Experience	to be arranged	

*Required by all students.

The modules may be offered either concurrently, consecutively, or a combination of both. For example, modules 1 through 6, beginning in September, may be offered consecutively over the period of the semester which would be the teaching equivalent of one traditional three-credit course. The rest of the instructor's time would be free to teach other courses, write, research, and so on. During the second semester modules 8 through 13 may be offered in the same fashion; again, the equivalent of one three-credit

course. Module 14 may be offered concurrently with 8 through 13. If after eight weeks another relatively long module is offered this would be similar to teaching two traditional three-credit courses. The instructor may, however, wish to use this time for research or some other professional activity, to distribute the twenty-four hours over an entire semester, or use the time in some entirely different fashion. Modules 7 through 15 can be arranged according to need.

In order for a student to complete the foundations experience he must successfully complete required modules 1 and 2 and any combination of other modules for a total of 300 or more modular credits, the equivalent of one three-credit course. Thus the student may complete the requirement during the first semester or carry it over the full year. It is hoped that each student will choose modules most relevant to his needs, talents, and professional goals. For example, a history major might wish to enroll in modules 1, 2, and 14, or a student planning to teach in an inner-city area might choose modules 1, 2, 3, 13, and 15 choosing a field experience in an urban school for module 15.

It must be emphasized here that the modules listed, the length of time specified for their treatment, and the modular credits awarded for each are only illustrative and have been constructed solely for the purposes of this discussion. The versatility of a modular approach offers the potential for each instructor to develop his own unique

modular program both within this model and within the ones that follow.

Departmentalization offers another structural model for the foundations experience. In this case various faculty members, each from one of the discipline areas within the general field of foundations, might wish to construct a foundations experience. This approach provides the opportunity for each professor to present the modules relevant to his area or specialty. For example, an educational sociologist may present the module on cultural pluralism, and an educational philosopher may present the module on democracy, and an educational historian may present the module on selected historical developments in American education. Because several individuals with differing interests and talents are pooling their resources the potential for developing more extensive alternative modules is greatly enhanced. Thus, instead of one instructor having the full responsibility, and only being able to generate fourteen or fifteen modules per year, a number of instructors, three or four, may develop six modules a semester each, totalling forty-eight alternative modules per year. The model also has the advantage of distributing the course load over a number of people. Thus professors will have more time to develop in other professional areas. As in the first model, modules 1 and 2 are prerequisites for all other modules and the accumulation of 300 modular credits necessary for fulfilling the

foundations experience.

Team teaching is yet another model from which to approach a modularized foundations program. Here specialists from the various disciplines in the foundations area work together on a selected set of modular offerings. Rather than each professor teaching a module within his specialty, as in the departmentalization model, he would contribute to the development and understanding of selected problems from the vantage point of his own professional expertise. For example, a social anthropologist, a philosopher, and an historian could contribute to the development of the module on cultural pluralism. Also within this model specific topics, say the Amish controversy, could be briefly described and then analyzed from the perspective of each discipline.

Since some modules lend themselves to team teaching more readily than others it might also be advantageous to combine this approach with the advantages of departmentalization. For example, cultural pluralism, democracy, and educating the powerless can easily draw upon the knowledge and skills of all three aforementioned disciplines. They may, therefore, be taught by a complete team. On the other hand, a module on alternatives to public education might be treated most efficiently from the perspectives of the historian and philosopher. Similarly, a module on social class and education might be best suited for the sociologist.

A fourth approach to be mentioned here for a modularized structure is a competency based model.* This model may assume the skeleton structure of any one or all three of those mentioned above. The distinguishing characteristic is that the student's completion of any module will not be based on the number of hours completed but rather on performance criteria. A student will successfully complete a module when he can demonstrate his ability to behave in a manner consistent with the behavioral objectives of the module in a field-oriented situation, whether it be in a classroom, a micro-teaching lab, or some other suitable location. Students could begin modules with a performance pre-test. Those passing it successfully would be given credit for the module and could move on to other offerings. Those not successfully meeting the established performance criteria would be expected to participate in the modular activities relevant to the acquisition of the desired skills. Because some students may come to the module with the desired skills and knowledge, or may acquire them very quickly, while others may take a relatively long period of time to accomplish the same thing, the amount of modular credit awarded would be based on the length of time it would take the average

*For a description and discussion of competency-based curriculum see Developing Teacher Competencies, edited by James E. Weigand (Englewood Cliffs, New Jersey, 1971).

student to acquire the skills.

There are undoubtedly other alternative models, as well as many variations of those suggested, for structuring any particular modularized program. The models presented here are only to be considered as examples of some of the possibilities within a highly flexible format. It is hoped that faculties will be both thoughtful and imaginative when adapting and/or developing structural models for their own purposes.

Recommendations for Research

The particular structural model of a modularized approach to foundations of education and the broader organizational model of modularization itself cannot be justified on a priori grounds. Modularization is not a good in itself but is desirable only to the extent of its usefulness. Thus if such a program is to be justified on other than theoretical grounds it must be subjected to empirical testing.

Among the list of priorities is a study to determine the feasibility and effectiveness of the modular design developed in this study. Thus an experimental study designed to determine the problems of implementation is in order. This might be accomplished by teaching a traditional course in foundations of education concurrently with teaching foundations based on a modular approach. Organizational and procedural problems of the two should be compared as well as

the relative effectiveness of each to achieve stated goals.

A second study which seems to be in order would be one designed to determine the amount of fragmentation resulting from the implementation of the modularized program. If the model is to be justified it must be able to withstand the criticisms of Stambler and Conant presented in chapter I. It is important, then, to study whether students who have been exposed to the modularized experience would have any more fragmentation or any less systematic organization than students who have been exposed to other foundations experiences.

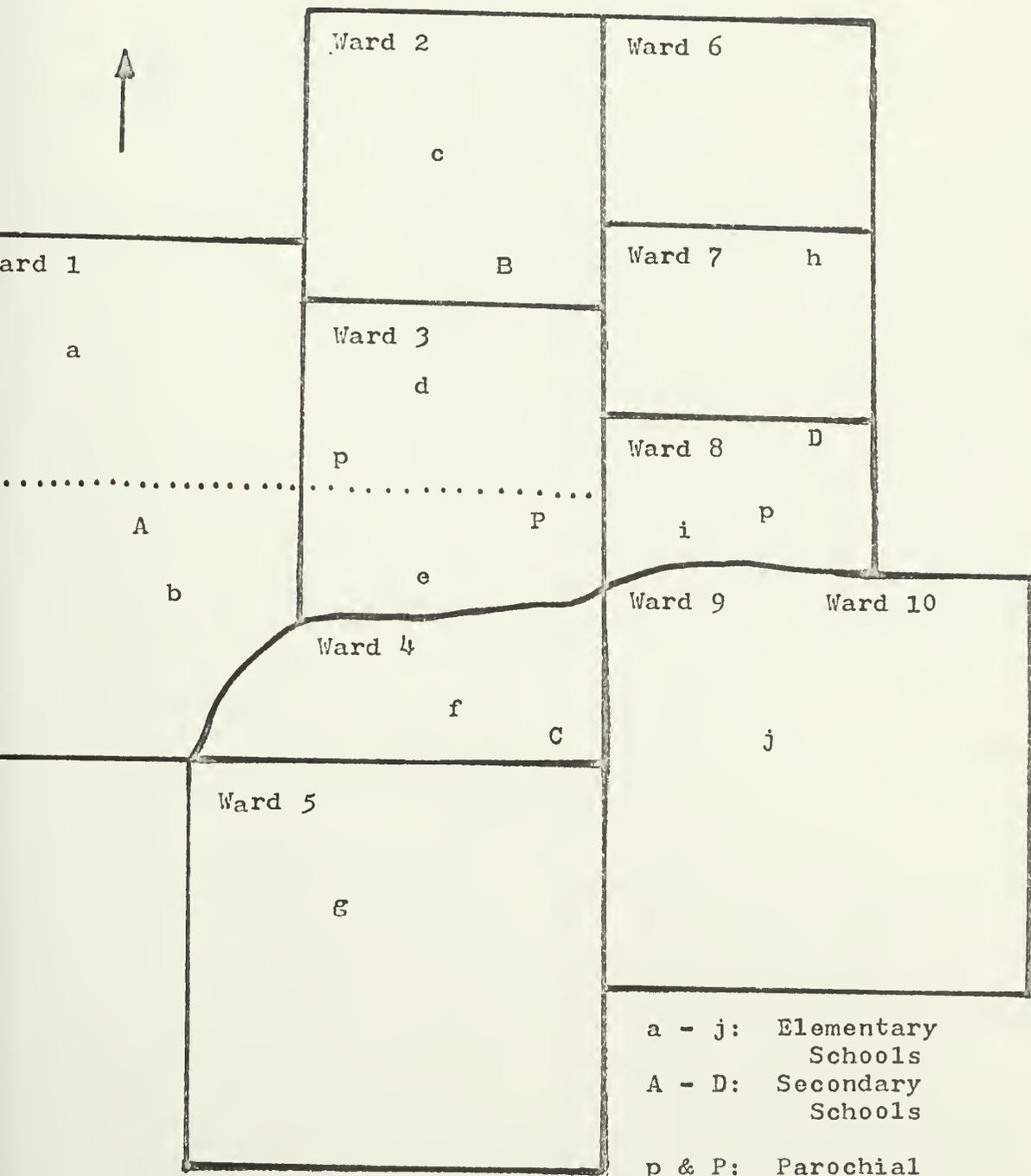
The effectiveness of a team teaching approach, a departmentalization approach, an individual instructor approach, and a competency based approach might be compared to one another to determine which, if any, was most effective. Similarly, each one and/or all four may be compared to the traditional approach of foundations courses.

It is probable that over the course of a year or more certain modules would evolve as more popular among students than others. It might be productive to determine whether student attendance in these modules is higher, if the students exhibit a greater growth curve, and the reasons that these modules are more popular among students. The results may be useful in the construction and modification of subsequent modular offerings.

This study has provided a theoretical framework for initiating a modularized foundations of education course. Operationalizing the concepts presented here is the next logical step. Hopefully the modular proposal would be tried in various formats, those suggested in this study as well as some not even mentioned, and they would be compared and evaluated. For the practitioner this study has presented a beginning model and schema for the development of both new materials and old materials to be organized in new ways.

A P P E N D I X

THE CITY



THE CITY

A simulation game developed by Professor Wil Weber and his colleagues at Syracuse University, School of Education.

Directions:

Any size group is divided up into 10 equal smaller groups.

Each small group is assigned a "Ward" to represent.

1. The Ward picks a representative to the school board.
2. They charge him with various ideas and beliefs he must expound if he is to truly represent their ward.
3. They know that their representative will report back to his "constituency" from time to time, during the course of the game.

The school board meets to face this problem: The State has ordered the school system to integrate its schools. Each school in the district must reflect the racial make-up of the city as a whole. (See statistics page.)

A strong student is asked to play the non-partisan board president who conducts the meeting. Another student is asked to play the board's attorney, and his function is to reflect the legal aspects of the discussion when they are called for.

The teacher's job is to see that the role playing is done honestly, and to generally keep things moving and on target.

About every fifteen minutes, or when it seems appropriate, the board temporarily adjourns and returns to its constituencies. The Board President can state the passage of time. For example, a ten-minute period spent with the constituencies may represent a passage of one week between board meetings, etc.

Sometimes, a meeting between two wards may be called during the board's break. Various patterns will emerge. The point is, don't have the entire game played in the Board Meeting Room. It needs to keep going back and forth from the ward meetings to the board meetings. It is possible that a board member will be fired and another sent in in his place. Keep it flexible but keep it real.

Various other rules may need to be negotiated as the game progresses.

The game may run on for several days.

All attempts must be made to make the game as realistic as possible.

CENSUS DATA

Ward	Population	Elementary School Children	Secondary School Children	Parochial School Children	Total School Children
1	20,000	1700	1300	0	3000
2	10,000	1080	720	0	1800
3	30,000	3000	2000	1000	6000
4	40,000	2700	1800	0	4500
5	15,000	840	560	0	1400
6	8,000	600	400	0	1000
7	10,000	650	450	0	1100
8	20,000	1400	800	1000	3200
9	15,000	1500	300	0	2300
10	5,000	600	400	0	1000

Elementary Schools	Ward	White Children	Black Children	Total Children
a	1 (northern)	800	0	800
b	1 (southern)	860	40	900
c	2	1080	0	1080
d	3 (northern)	1500	0	1500
e	3 (southern)	1370	130	1500
f	4	400	2300	2700
g	5	730	110	840
h	6 and 7	1250	0	1250
i	8	1360	40	1400
j	9 and 10	1910	190	2100
Total		11,260	2810	14,070

Secondary Schools	Ward	White Children	Black Children	Total Children
A	1	1270	30	1300
B	2 and 3	2640	80	2720
C	4, 5, and 9	1660	1500	3160
D	6, 7, 8, and 10	2000	50	2050
Total		7570	1660	9230

- WARD 1: Predominantly upper middle-class professionals (doctors, lawyers, business executives); a rather well-to-do suburban setting for the most part; middle-of-the-roadsers politically; a number of middle-class Blacks live in the south-eastern section of the ward; voted 8 to 5 for Nixon over Humphrey in 1968 election; sometimes elements of community are called the "country club set."
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- WARD 2: A section of the city which sprang up during the post-World War II boom; most residents are white, Anglo-Saxon, middle-class white-collar workers; most own or are buying their homes; a very close-knit neighborhood; voted 5 to 3 for Nixon over Humphrey in 1968 election; great community pride.
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- WARD 3: An older section of the city; partly residential and partly the "downtown" area; many of the residents are of Slavic descent being second and third generation Americans; hard-working, lower middle-class blue-collar workers for the most part; most own or are buying homes although some rent apartments above stores; a number of lower middle-class Blacks live in the southern section of the ward; some claim that the southern section will "soon be all black"; ward voted 5 to 2 to 1 for Nixon over Humphrey and Wallace in 1968 election.
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- WARD 4: The city's ghetto; predominantly poor Blacks but a few poor whites; many on welfare; most rent apartments or houses; a small but growing number of militants and Black Nationalists; urban renewal is in earliest stages; community feels it has few friends in city hall; politically active; voted 8 to 1 for Humphrey over Nixon in 1968 election; a Democratic ward in a largely Republican city; minor riot in 1968.
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- WARD 5: The city's "southside"; a mixture of young marrieds living in newly built apartments, middle-aged homeowners, and senior citizens who are long-time residents of the area; predominantly middle-class white-collar workers and small businessmen; a number of Blacks live in the northern section of the ward; mixture of conservatives, middle-of-the-roads, and liberals; split 50-50 for Nixon and Humphrey in 1968 election; said to be a "nice place to raise kids."
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- WARD 6: A section of the city which resulted largely from people "escaping" from the downtown and industrial areas as they could afford to move; many older people and a great number of these are near retirement; feel tax burdened; politically conservatives; voted 5 to 2 to 1 for Nixon over Humphrey and Wallace in 1968 election.
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- WARD 7: An old section of the city; once a very plush residential area of the city with many large, costly homes; now on the way "downhill" as many older residents struggle to hang on; many old homes converted to fashionable town houses and apartments; residents feel greatly burdened by property taxes; politically middle-of-the-road; voted 5 to 4 for Nixon over Humphrey in the 1968 election.
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- WARD 8: The industrial part of the city and known as the "Italian neighborhood"; most are home owners; lower middle and middle-class blue-collar workers with moderate incomes for the most part; small neighborhood businesses; tendency to be "clannish" and conservative politically; section has been called a "racist" segment of the community by civil rightists; voted 3 to 2 to 1 for Nixon over Wallace and Humphrey in the 1968 election.
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- WARD 9: A residential section of the city; upward striving middle-class professionals and businessmen; tendency toward a "keeping up with the Joneses" attitude; own or buying homes; number of Blacks in the northwestern section of the ward; very liberal

politically; active politically; voted 7 to 2 for Humphrey over Nixon in 1968 election.

WARD 10: A new section of the city; almost a city within a city; the result of sprawling middle-income housing developments, a huge shopping center, and an industrial park; a majority of the residents are either pro-union, skilled workers at nearby factories or artisans (plumbers, house painters, carpenters); politically conservative; voted 7 to 2 to 2 for Nixon over Humphrey and Wallace in the 1968 election.

DIVER CITY ALTERNATIVE SCHOOL PLANNING COMMITTEE

The setting in which you now find yourself is the second meeting of the Diver City Alternative School Planning Committee, of which you are a member, was created only one month ago and its first meeting was held just last week. At that meeting the Committee elected a chairman and secretary and in addition formed three small task force subcommittees. These subcommittees were created in order to facilitate the planning necessary for the school to open on time.

The Planning Committee has been charged with the responsibility of planning an alternative school in the neighborhood in which you live. This school program is not yet in existence so in essence the Committee is starting at the very beginning. An empty supermarket has been made available for use as the alternative school building and the floor plan for it is in your resource packet. The Department of Building Inspection has certified the structure safe for up to 320 people at one time. There are no restrictions on the grade level or student population combination that the alternative school can serve and thus it is recommended that you consider the possibility of the schools serving grades K-12. It should be mentioned that a proposal has been under consideration and discussion to have an education program which provides for preschool through adult education but that a limitation of resources has up until now prohibited its implementation.

There are sufficient funds available to provide for the education of school enrollees at the same rate per student as in the present district system. The district currently spends \$420 per student per year. However, there is no money specifically set aside for major building renovations. Therefore, any remodeling plans you may suggest will have to come from the district's per-pupil contributions.

Your problem is to organize this new school. Organize it any way you see fit. The total educational program: philosophy, organization, curriculum, student population, staffing and relationship to the community, etc., are in your hands. The following general information is available to you.

Information Relevant to the Problem

1. The Alternative School is exempt from all external regulations.
2. The outputs of the Alternative School will be acceptable to the next educational level whatever that may be.
3. There is adequate planning time available before implementation of the Committee's plan.
4. Any staff you may desire will be paid out of the total funds allocated by the district for support of the Alternative School.
5. Your decisions are to be made solely on the basis of what is good and educationally sound for the development of your children.

Assignment

1. You are to design an organization for this new school. Your design may take any form you think appropriate, but it should include all of the administration areas you feel would be essential for the successful operation of the school. Use a Broad Brush, the details so necessary for actual operations often serve to obscure the basic structure of a school. The structure and the functions it supports are what will be important to our discussions.

2. Draw, or chart, the essential school organizational design as you have developed it. It is not necessary that this drawing or chart be elaborate, but it should clearly show the basic design you have in mind. Jot down notes as you prepare your design to aid in the discussion.

3. Identify five (5) key items which you think are most important to an effective school organization; the areas which must be worked on and solved as a basis for achieving organizational effectiveness in the school.

II. Mr. Smyth a junior high school social studies teacher wrote a letter to the editor of the local paper, highly critical of the School Board and of the Superintendent. He charged them with having a "pedestrian mentality" concerning the curriculum, being unduly concerned with the small percent of college bound students and perpetuating "gross inequalities" in teaching assignments.

The School Board on the advice of the Superintendent dismissed Mr. Smyth on grounds of unprofessional conduct. Among the facts related to this case it is true that Mr. Smyth was incorrect in his estimate that there were unequal teaching assignments in the school.

Should Mr. Smyth be dismissed or not? Why? or Why not?

AN EXERCISE IN THE CIVIL RIGHTS OF TEACHERS

VI. Miss Young teaches French in one of the high schools of Middletown. Middletown is some distance from any metropolitan center and is a thriving commercial and industrial center of 100,000 people surrounded by a vast rural, agricultural region. Several teachers as well as parents have complained informally to the principal about the length of Miss Young's skirts and dresses. They claim that her "minis" border on immorality, that high school students' attentions are diverted from school tasks and that her example encourages girls in the school to wear extreme styles in clothing which interfere with the central business of the schools.

Miss Young firmly refuses to alter her attire after being requested by the principal to do so. What should be done? Why?

AN EXERCISE IN THE CIVIL RIGHTS OF TEACHERS

ANNOTATED BIBLIOGRAPHY OF CHILDREN'S LITERATURE
DEALING WITH CULTURALLY DIVERSE GROUPS

THE PUERTO RICAN

Abbott, Val. The Mystery of the Ghost Bell. Dodd, Mead, 1971. Legend had it that the old bell in the abandoned Christ Church rang only to signal the death of one of the townspeople. When Kathy, Hallie, and Juanita hear the bell ring for the first time in fifty years they are frightened, but when Grandmother Santiago of the Puerto Rican migrant settlement dies, and when orphaned Luis disappears, they set out to find the solution to the mystery of the ghost bell. Illustrated by Ruth Chew. (Elementary Grades)

Bailey, Bernardine. Famous Latin-American Liberators. Dodd, Mead, 1960. A better understanding of our neighbors to the south is gained through the inspiring and dramatic stories of some of Latin-America's great national heroes. De Miranda, Bolivar, San Martin, O'Higgins, Sucre, Hidalgo y Costilla, Morelos, Juarez, Marti, Toussaint L'Ouverture are included. Illustrated with photographs. (Junior High School Grades)

Blue, Rose. I Am Here; Yo Estoy Aqui. Franklin Watts, A very good primary-level book about the loneliness of a Puerto Rican girl on the first day of school. Shows how a sensitive teacher's aide can be very useful in schools. The book was not written by a Puerto Rican and contains a few inaccuracies. Illustrations are good. (K-3)

Colorado, Antonio J. First Book of Puerto Rico. Franklin Watts, 1965. Brief but informative discussion of the geography, history, and way of life of this island commonwealth, well illustrated by photographs and maps. (Grades 6-8)

Cox, William R. The Valley Eleven. Dodd, Mead, 1967. Two widely differing roommates in a school for boys from broken homes--one a sensitive young boy who has just lost his father, the other a cocky teen-ager who has fought for the freedom of his homeland, back in the hills of Cuba--are also brought close together on the football field, where a strange but steadfast friendship develops. (Junior High)

Daly, Maureen. Spanish Roundabout. Dodd, Mead, 1960. An authentic picture of Spain, with interesting sidelights of its colorful past. Illustrated with photographs. Index. (Junior High)

- Hearn, Emily. Around Another Corner. Garrard, Peppino is a peppy Puerto Rican boy who wants to be helpful. Every few pages contain an activity which Peppino tries and finds himself unable to handle. This continues until he meets Joe in the park with the litter bag. So ecology and easy reading are united in a pleasant story book for primary children. Peppino could be any nationality, but Puerto Ricans should be able to identify with him. Drawings by Edward Maisberg. (1-2)
- Heuman, William. City High Champions. Dodd, Mead, 1969. Another exciting story of a basketball team and the friendships and antagonisms of the players by one of our most popular authors. (Junior High)
- Heuman, William. City High Five. A fast-moving story about Mike Harrigan and his friend Pedro Martinez on the high school basketball team. When Pedro has to take on an extra job, his game suffers, and the squad thinks he is quitting. Mike enlists the coach's aid because he feels the team can go on to win the city championship with Pedro. Dodd, Mead, 1964. (Junior High)
- Manning, Jack. Young Puerto Rico. Dodd, Mead, 1962. Text and photographs present the everyday activities of the children who live on this tropical island in the Caribbean. (Elementary Grades)
- Manning, Jack. Young Spain. Dodd, Mead, 1965. The children of Spain, seen in everyday activities at school and at home, against the colorful background of this ancient land of religious festivals, bull fights and Moorish architecture. Illustrated with photographs by the author. (Elementary Grades)
- Norris, Marianna. Dona Felisa: A Biography of the Mayor of San Juan. Dodd, Mead, 1969. The story of dynamic Felisa Rincon de Gautier, elected overwhelmingly for twenty years, whose battles for the poor of San Juan combined with her gracious charm have made her beloved to thousands both here and in Puerto Rico. Illustrated with twenty-four pages of photographs. Index. (Junior High)
- Norris, Marianna. Father and Son For Freedom: The Story of Puerto Rico's Luis Munoz Rivera and Luis Munoz Marin. Dodd, Mead, 1968. The story of one of the great men of the twentieth century, Munoz Marin, who has made Puerto Rico what it is today, and his father, Munoz Rivera, who set his country on the path to freedom. Illustrated with photographs. Introductory note by Archibald MacLeish. Chronology. Index. (Junior High)

Spooevack, Yetta. The Spider Plant. Atheneum, 1965. Quiet, simply told story of a young Puerto Rican girl in New York City. Lonely and homesick, she made her love for growing things the key to new friendships and acceptance in a strange land. Drawings by Wendy Watson. (Grades 3-5)

Stolz, Mary Slattery. The Noonday Friends. Harper and Row, 1965. Story of Franny, whose humiliations because of poverty are offset by her relationships with a small, beloved brother and a large Puerto Rican family. Set in New York City. (Grades 4-7)

Audio-Visual

Manuel from Puerto Rico (14-min. 16mm color film, study guide). Encyclopaedia Britannica. This film does a good job of showing realistically the stresses and strains of a major move--from Puerto Rico to New York City--on an elementary school boy. The language difficulty, the loss of former friends, the difference in behavior expectations--all provide a thoughtful film in the "Nowcomers to the City" series. It appears to be limited to regional interest, but if purchased with others could provide a necessary segment for viewing the whole migration problem. (Grades 4-6)

Up from Puerto Rico (17-min. 16mm color film). Learning Corp. of America. Beautifully filmed on location in New York and Puerto Rico, with exciting sound effects, this close-up of an American ethnic group rings true in spirit but not in story line. One wonders why the writer had to devise an incident of a stolen dollar to add a moral dilemma or why it was inferred that working as a translator at the U.N. was better than translating at a fish market. With more careful editing and a slight revision of sound track, this could be a beautiful film on a much-needed subject. (K-6)

THE MEXICAN AMERICAN

Beckett, Hillary. My Brother, Angel. Dodd, Mead, The book develops very well the character of Carlos, who has to take care of his brother Angel. However, it is set in Queens, where there are few Chicanos, especially recent arrivals from Texas. Carlos's pride in his Mexican heritage doesn't ring true most of the time. It seems forced. However, this is a good human values story and is worth reading and buying on that basis. (Grades 3-6)

Cox, William R. Third and Goal. Dodd, Mead, 1971. Rafael Cortez wanted terribly to join the Bombers football team. Several obstacles blocked his way. The Cortez family were Mexican Americans and there was still quite a bit of racial prejudice against Chicanos. Then Mama opposed having her son hurt playing football, as his brother had been. It took Mama's aching back, plus the tolerance of the Cortez family, and Rafe's willingness to serve only as an occasional substitute to prove that he was a true Anglo--and a good football player. (Junior High)

Cox, William R. Trouble at Second Base. Dodd, Mead, 1966. As always in stories by this author, the game is of prime importance. In addition to genuine baseball action, we have interest and depth added by a valiant Mexican and a Japanese boy who play on the Studio City High team, in spite of the ignorant opposition of a few. A great friendly Saint Bernard and a very independent school cat provide fun and added appeal. (Junior High)

Dobrin, Arnold. The New Life--La Vida Nueva: The Mexican Americans Today. Dodd, Mead, 1971. Focusing on present-day Chicanos, or Mexican Americans, Arnold Dobrin offers a look at their community and the feelings prevalent today. A major part of the book consists of interviews of, among others, a social worker, a priest, an artist, a teacher--and readers will learn how many Mexican Americans feel about prejudice, education, political action. It is a book that will open a path for understanding between Anglos and Mexican Americans--the first step toward solving existing problems. Illustrated with photographs. Bibliography. Chronology. Index. (Junior High)

Fall, Thomas. Wild Boy. Dial, 1965. During his dramatic and dangerous encounters with the most feared mustang of the plains, Roberto comes to terms with both his own mixed heritage and the warring groups of the Southwest. Illustrated by Henry C. Pitz. (Grades 5-7)

Galbraith, Claire. Victor. Little, Brown, 19 . Overall the book is worth adding to a school's library if there are other books about Mexican-Americans already there. It includes good human interest and everyday incidents common to Chicano neighborhoods. However, it becomes obvious the author is speaking from second-hand experience. The book covers a time period of a school year, which is hard for young children to follow in only 48 pages. (Grades 2-6)

Hernandez, Luis F. A Forgotten American. Anti-Defamation League of B'nai B'rith, 19 . A resource unit for teachers of Mexican-American studies. This is organized by topics

pertinent to today's youngsters. The teacher is consistently reminded to re-examine any categorizing of the Mexican-American student. This unit provides a fair but minimal beginning for such a study. Mr. Hernandez has done well to write about so much in such a brief, succinct way.

Heuman, William. The Goofer Pitch. Dodd, Mead, 1969. Andy was so occupied with the many possessions of the new boy on the team that he nearly forgot his duties as player-manager, as well as his old friend, pitcher Skeeter Gonzales. How Andy eventually got back on keel and regained his sense of values, aided by the fabulous Goofer Pitch, as well as by Skeeter and Steve and Steve's little monkey, Pedro, make up this delightful sports story. Illustrated by William Moyers. (Elementary Grades)

Mann, Peggy. The Clubhouse. Coward-McCann, 1967. The kids in this story have names like Jose and Carlos and they live in the center of N.Y.C. where the children of the area are divided into rival gangs. The story has warm humor and the author tries to show that people can be a community in spite of racial differences and nationality differences. The inner city is depicted accurately in words and black and white illustrations. (Upper Elementary and Junior High Grades)

Nevins, Albert J. Away to Mexico. Dodd, Mead, 1966. A concise, yet comprehensive, introduction to the country on the other side of the Rio Grande from the United States. The author writes from his own observations during many visits to Mexico in an anecdotal and friendly style. Illustrated with seventy-five striking photographs and maps. Index. (Junior High)

Pole, James T. Midshipman Plowright. Dodd, Mead, 1969. Winner of the Edith Busby Award, Jason Plowright attended Annapolis during its first year, and then went on to high adventure at sea and on land in the Mexican War. Extensive research formed the background of this prize-winning novel. Illustrated with maps. (Junior High)

Politi, Leo. Pedro, the Angel of Olvera Street. Scribner, 1946. Christmas story of Christmas celebration and pageant which take place on Olvera Street. Book available in Spanish. Lots of Spanish words and terms explained. Illus. (Elementary Grades)

Sommerfelt, Aimee. My Name is Pablo. Criterion, 1965. Pablo's friendship with the son of a Norwegian engineer eventually leads to his escape from the dope pushers of Mexico City and the reformatory bullies who terrorized him.

Illustrations by Hans Norman Dahl. (Grades 4-9)

Sonneborn, Ruth. Seven In A Bed. Viking, 1968. Very nice book with a real father who gets angry and real kids who squirm and fight. Story is very short but nice for reading aloud. Illustrated by Don Freeman. (Elementary)

Talbot, Charlene Joy. Tomas Takes Charge. Lothrop, Lee and Shepard, 1966. He was 11, and his sister was 14, but not able to go outdoors; so when they were deserted in the city, it was up to Tomas to manage for weeks, until help finally came. Illustrated by Reisie Lonetto. (Grades 4-7)

Weiner, Sandra. Small Hands, Big Hands. Pantheon, 1970. Very vivid and telling book. Seven profiles of Chicano migrant workers and their families. Each profile is in the person's own words as related on tapes to the photographer. Tells about the lives and thoughts of workers ranging in age from eleven to seventy-three. Photographs by Sandra Weiner. (All Ages)

Audio-Visual

Angie (10½-min. 16mm color film). BFA. In a personalized autobiography, Angie soliloquizes her feelings about being Mexican-American. As a personal statement, it expresses her values which could precipitate a lot of questions. A good discussion starter. (Grades 4-12)

Who Needs You? (11-min. 16mm color film). Aims Instructional Media. A young Chicano boy is ostracized from his group of friends who are building a clubhouse. An architect he befriends helps him feel needed again. The film only fleetingly brings out anything about Chicano way of life. However, it does use Mexican-Americans in roles not often seen in films. It moves too slowly to hold attention well. The "human needs" nature of the film does encourage purchase since the idea that "everyone is needed" can always be utilized in schools. (Grades 4-6)

Mexicans In the U.S. Ernesto, Mexican-American Boy (Filmstrip, SVE, 218-2, 70 fr, col, guide). Describes the traditions and customs of a Mexican family and the family's difficulties in U.S. city.

THE AFRO-AMERICAN

Arkin, David. Black and White. Ritchie, 1966. A song put

into book form about the problems of civil rights and race relations. It is simple in text and picture. Familiar school situations are shown with black and white children together. (Elementary Grades)

Bacmeister, Rhoda W. Voices In The Night. Bobbs-Merrill, 1965. Jeanie goes to live on the Aldens' farm, and finds herself involved in the secret excitement of an Underground Railroad. Illustrated by Ann Grifalconi. (Grades 4-6)

Baum, Betty. Patricia Crosses Town. Knopf, 1965. Negro children face the problem of being the first in a formerly all-white city school. Illustrated by Nancy Grossman. (Grades 4-6)

Beim, Jerrold. Swimming Hole. Morrow, 1951. A book which gives a simple resolution of a difficult problem, differences in color. After all the boys in the neighborhood discriminate against one boy who is red from sunburn he accepts the two black boys in the gang. Illustrated by Louis Darling. (Elementary Grades)

Berger, Terry, ed. Black Fairy Tales. Atheneum, 1969. Mr. Berger says that this book is for Black children who have never read Black fairy tales but it's for everybody. These fairy tales are different from many others. There is a lot more forgiving in them. The ogres were hurt but never the people (physically, that is). There is lots of magic and justice. The stories are delightful. Illustrated by Davil Omar White. (Grades 1-6)

Butler, Beverly. Captive Thunder. Dodd, Mead, 1969. The very well-written story of unhappy, rebellious Nancy, a teen-age dropout, who unwillingly becomes involved as a "volunteer" aide in Project Head Start and, along with Earline, her disdainful, ambitious Negro fellow-aide, finds a challenge and even an affection for their ill-assorted group of "zombies." (Junior High)

Bontemps, Arna. Famous Negro Athletes. Dodd, Mead, 1964. Biographies of such Negro athletic greats as Sugar Ray Robinson, Jesse Owens, Jackie Robinson, Satchel Paige, Willie Mays, Jim Brown and Althea Gibson. Illustrated with photographs. Index. (Junior High)

Bontemps, Arna. Free At Last, The Life of Frederick Douglass. Dodd, Mead, 1971. A distinguished Negro writer tells the unique story of one of the original leaders of the abolitionist movement. Illustrated with photographs. (High school)

- Bontemps, Arna. One Hundred Years of Negro Freedom. Dodd, Mead, 1961. A perceptive history of the struggle of the American Negro through the past century to realize the promise of the Emancipation Proclamation. (High School)
- Bradbury, Bianca. The Undergrounders. Washburn, 1966. With an older brother in prison for defiance of the Fugitive Slave Law, and their father still secretly serving the Underground Railroad, Jess comes to his own decision about how and when to break a law. Illustrated by Jon Nielsen. (Grades 5-8)
- Burnett, Whit, ed. Black Hands on a White Face, A Time-piece of Experiences in a Black and White America. Dodd, Mead, 1971. This dramatic collection presents a powerful selection of fiction and non-fiction mirroring the Negro experience in America. Twenty-five writers are presented, black and white, many famous, some not, one published for the first time. Among them are: William Styron, James Baldwin, Robert Penn Warren, Richard Wright, William Faulkner, Ralph Ellison, Langston Hughes, John Howard Griffin, Bob Teague, Claude Brown, Eldridge Cleaver, and Julius Lester. (High School)
- Carlson, Natalie S. The Empty Schoolhouse. Harper & Row, 1965. Intensely real story of 10-year-old Lullah and the change in her life and her family's when school integration comes to their Louisiana town. Reportorial style is balanced by depth of characterization. Illustrated by John Kaufmann. (Grades 3-6)
- Caudill, Rebecca. A Certain Small Shepherd. Holt, Rinehart and Winston, 1965. Quiet and poignant tale of a small mute boy in Appalachia and the miracle wrought by his faith and joy in Christmas. The illustrations (the only indication the midnight visitors are Negroes) intensify the reality and impact of the story. Illustrated by William Pene DuBois. (All Ages)
- Chandler, Ruth Forbes. Ladder To the Sky. Abelard-Schuman, 1959. Negro family from the city moves to a farm in search of peace and health. They find problems, but work them out. Illustrated by Harper Johnson. (Grades 4-6)
- Colman, Hila. Classmates by Request. Morrow, 1964. Carla, who persuades two other seniors to transfer to the town's new high school for Negroes, and Ellen, leader among the Negro girls, learn that communication channels between the races must be among the first problems solved in intergroup relations. (Grades 7-8)

Cone, Nolly. The Other Side of the Fence. Crowell, 1967. A black family moves into a formerly all-white block and the campaign of the white residents begins. They ignore the black family, make ugly remarks and do very unkind things to try to get the family to move. The story is sensitively and realistically written and while it offers no "pat" answer, it points to a beginning of acceptance of people, white or black, as human beings. (Elementary Grades)

Coombs, Orde M., ed. We Speak As Liberators: Young Black Poets. Dodd, Mead, 1970. An assemblage of poems of unpublished, or infrequently published, blacks who came of age--literally and psychologically--during the horrendous American sixties. Speaking in the strident, loving, angry, grandiose voice of the liberator, their expression brings a renewed vitality to the art of poetry. With an introduction by Orde M. Coombs. (High School)

Coombs, Orde M., ed. What We Must See: Young Black Story-tellers. Dodd, Mead, 1971. An anthology of sixteen short stories by relatively unknown and unpublished black writers which reflect the feeling, concern and insights of a generation of young people who have shared the black experience. An introduction and biographical notes are included. (High School)

Cox, William R. Big League Sandlotter. Dodd, Mead, 1971. When rookie Al Waddell hurt his shoulder at training camp he had to be sent home. To please his father, once a great utility man on the diamond, he promised to help in coaching a "five-dollar ballteam," made up of an assortment of neighborhood boys--both racially and in the personal problems they had to solve. Al works out his own plans, along with those of the boys. (Junior High)

Cox, William R. Rookie in the Backcourt. Dodd, Mead, 1970. Steve Slade, who was brought up in an orphanage and went successfully through college on an athletic scholarship--plus hard work--chooses to be a pro basketball player with a struggling California team, rather than a combination athletic coach and teacher. William Cox takes his readers, groaning and cheering, through many a tense game--but he always gives them keen characterization and personal challenges, too. (Junior High)

de Angeli, Marguerite. Bright April. Doubleday, 1946. All the members of a black family encounter racial prejudice. The father is passed over for promotion, the son, though a trained architect, mops and works in the laundry in the Army, the older daughter is discriminated against in her nurse's training and little April in her Brownie troop is snubbed. An early attempt to depict life as it is. A fairly good attempt, despite its illustrations of people with Caucasian features and black skin. Illus. (Elementary)

- Donna, Natalie. Boy of the Masai. Dodd, Mead, 1964. Magnificent photographs and a simple text follow nine-year-old Supati to his own tribal village in Africa on a visit that is climaxed by the famous Masai warrior dance. Photographs by Peter Larsen. (All Ages)
- Doob, Leonard, ed. A Crocodile Has Me By the Leg. Walker, 1967. The woodcut illustrations are very nice. This book of poetry has been translated into English and may have lost something in the translation. Illustrated by Solomon Irein Wanghoje. (Grades 1-6)
- Doty, Robert. Contemporary Black Artists in America. Dodd, Mead, 1971. By brush or by pencil, in stone or in metal--whether jubilant or bitter--every gifted young artist today wills to express himself boldly. This collection of fifty plates, including six in color, represents the very best from the Whitney Museum's most exciting, visually stimulating, 1971 exhibit of Contemporary Black Artists in America. Introduction by Robert Doty, Curator of the Whitney Museum of American Art in New York. Catalogue. Selected Bibliography. (High School)
- Doughty, Esther H. Free Black Teacher. Garrard. This biography does much to refute the myths that all blacks in America were chattel and that those blacks who were free did naught to assist their brothers in bondage. Through Charlotte's eyes we come to know not only the famous members of her family but most of the important abolitionists of the period. Much dignity, pride, and accurate history can be garnered from this book, as well as enjoyable reading. A useful classroom tool. (Grades 4-7)
- Du Bois, W.E. Burghardt. The Souls of Black Folk. Dodd, Mead, 1970. Dr. Du Bois, historian, educator, civil rights leader, and co-founder of the National Association for the Advancement of Colored People, published this group of essays in 1903. They are as readable and important today as when they were first written. Roy Wilkins has called this "one of the great books of our century. It should be read by every American who cherishes freedom." Introduction by Saunders Redding. With sixteen pages of illustrations. A Great Illustrated Classic. (High School)
- Dunbar, Paul Laurence. The Complete Poems of. Dodd, Mead, 1913. This edition of the published verse of an outstanding American Negro poet includes an introduction by W.D. Howells, and indexes of titles and first lines. (High School)
- Dunbar, Paul Laurence. Little Brown Baby. Dodd, Mead, 1940. Bibliographical sketch by Bertha Rodgers. "A collection of

twenty-five poems especially suited for children and young people; appealing black and white drawings reflect the spirit of the people and the poetry . . . A welcome addition to the poetry collection." ALA Booklist. Illustrated by Erick Berry. (All Ages)

Durham, Philip and Jones, Everett L. The Negro Cowboys. Dodd, Mead, 1965. The enlightening story of cowboys of the Negro race. Riders, ropers, and wranglers who were an integral part of the building of the West. Illustrated with maps and photographs. (High School)

Durham, Philip and Jones, Everett L. The Adventures of the Negro Cowboys. Dodd, Mead, 1966. In this young version of The Negro Cowboys, the authors recount the most colorful of the adventures of the heroes and villains of the Negro race whose sagas as cowboys are an integral part of the story of the building of the American West. Illustrated with photographs. (Junior High)

Fall, Thomas. Canalboat to Freedom. Dial, 1966. Lundius, freed Negro working on the Delaware and Hudson Canal, taught 12-year-old Benja, redemptionist "hoggee" boy from the old country, what America could mean to him--and to the fugitives they helped along the Underground Railroad. Illustrated by Joseph Cellini. (Grades 4-8)

Fax, Elton C. Contemporary Black Leaders. Dodd, Mead, 1970. Mr. Fax tells the stories of fourteen men and women who in their different ways have led the fight to achieve the full citizenship they all regard as an imperative goal. They include Senator Edward Brooke, Dr. Kenneth Clark, Ruby Dee, Mayor Charles Evers, Mayor Richard Hatcher, Mrs. Fanny Lou Hamer, Mrs. Martin Luther King, Jr., Malcolm X, Justice Thurgood Marshall, Floyd McKissick, Bayard Rustin, Mayor Carl Stokes, and Whitney Young. Illustrated with drawings by the author and with photographs. Index. (Junior High)

Fax, Elton. Seventeen Black Artists. Dodd, Mead, 1971. Biographies of Romare Beardon, John Biggers, Elizabeth Catlett, Jacob Lawrence, Norma Morgan, Charles White and eleven other leading black American artists by Elton Fax, himself a practicing artist, who personally interviewed each of these men and women ranging from New York to California and New Hampshire to Mexico. Illustrated with photographs. (High School)

Felton, Harold. Edward Rose, Negro Trail Blazer. Dodd, Mead, 1967. The fully documented story of Edward Rose who

- was a mountain man, trapper, interpreter, guide, chief of the Crows--a pioneer in the Early West even before Ashley's famous expeditions. Illustrated with photographs, prints of the period, and maps. Index. Selected Bibliography. (Junior High)
- Felton, Harold. James Weldon Johnson. Dodd, Mead, 1971. Here is the story of the man who was a distinguished poet and writer of popular songs. American consul in Central America, one of the founders of the NAACP and its secretary for fourteen years, a spokesman for his race. The words and a simplified piano-guitar arrangement of Johnson's "Lift Ev'ry Voice and Sing," which has become the Negro National Hymn, are included. Illustrated by Charles Shaw. (Elementary)
- Felton, Harold. Jim Beckwourth, Negro Mountain Man. Dodd, Mead, 1966. The story of the famous mountain man who became a chief of the Crow Indians. Illustrated with photographs, prints and maps. Bibliography. Index. (Junior High)
- Felton, Harold. Mumbet, The Story of Elizabeth Freeman. Dodd, Mead, 1970. This is the true story of Elizabeth Freeman, a Negro slave, who in 1781 won her freedom in the courts of Massachusetts. It was the first time anyone of her race had dared to try to achieve freedom that way, but Elizabeth Freeman knew that the constitution of the state said that all were "born free and equal," and that included her. Illustrated by Donn Albright. (Elementary)
- Felton, Harold. Nat Love, Negro Cowboy. Dodd, Mead, 1969. The colorful adventures of a Tennessee Negro boy who headed west at fifteen to become a cowboy and became known as Deadwood Dick. Illustrated in two colors by David Hodges. (Elementary)
- Ferguson, Blanche E. Countee Cullen and the Negro Renaissance. Dodd, Mead, 1966. The story of the young poet who was active during the 1920's in the Harlem-centered Negro Renaissance. Illustrated with photographs. Bibliography. Index. (High School)
- Flynn, James J. Negroes of Achievement in Modern America. Dodd, Mead, 1970. An illuminating and inspiring collection of biographies of such outstanding personalities as Ralph Bunche, Thurgood Marshall, Constance Baker Motley, "Satchmo" Armstrong, A. Philip Randolph, Jackie Robinson, Generals Benjamin O. Davis, Senior and Junior, Augusta Baker, John Hope Franklin, and Dr. Martin Luther King, Jr. Introduction by Roy E. Wilkins. Illustrated with photographs. Select bibliography. Index. (Junior High)

Fuller, Miriam Morris. Phillis Wheatley, America's First Black Poetess. Garrard. A historically adequate depiction of the much-troubled life of Phillis Wheatley. The main characters are accorded sufficient depth for empathy. Ms. Fuller exhibits a keen understanding of the temperament and psyche of her audience (intermediate students). Through the author's skill this story of a black slave poetess takes on the universal quality that the black experience must have. (Grades 3-6)

Glass, Paul. Songs and Stories of the Afro-Americans. Grosset. A fairly descriptive background along with the songs and stories and suggestions for a variety of musical instruments to accompany the songs. Recommended only as a supplement to a more thorough and complete study of Afro-American songs and stories. Also, the need for the teacher to have some musical ability limits the use of this book. (Grades K-6)

Gould, Jean. That Dunbar Boy. Dodd, Mead, 1958. An inspiring story of the great Negro poet, told against the background of his times. Illustrated by Charles Walker. (High School)

Graham, Lorenz B. North Town. Crowell, 1965. A sequel to South Town--the convincing story of any boy in a strange community. For Dave Williams the problems of newness are complicated by his color. (Grade 7-up)

Graham, Lorenz. South Town. Follett, 1958. Published in 1958, this book is, as Graham says, about the kind of black people who are most frequently to be seen. They live and work quietly, steadily, seeking a better life for later generations. The author chronicles the sorry events of one summer that follow the refusal of the father to "keep his place" and receive a pittance for his skill. (Upper elem-up)

Grifalconi, Ann. City Rhythms. Bobbs-Merrill, 1965. Simple text and brilliantly colored pictures interpret a Negro child's developing awareness of the world he lives in. (Preschool-K)

Grossman, Barney. Black Means. Farrar. Written by Barney Grossman, Gladys Groom, and the pupils of P.S. 150. The authors are to be commended for conceiving of this beautiful format, directed toward mitigating the impact of the present negative connotations of the term "black." The script they and the students of P.S. 150 have provided is excellent, but the highest accolades must be reserved for Charles Bible's

illustrations, which are graphically very effective, depicting the boldness, dignity, exuberance, and depth of "black." A must for every primary classroom. (Grades Pre-K-6)

Gugliotta, Bobette. Nolle Smith: Cowboy, Engineer, Statesman. Dodd, Mead, 1971. He grew up as a cowboy in Wyoming where his Scottish-Irish father had a ranch in the late 1880's. His Negro-Indian mother encouraged him to enter the University of Nebraska after he was denied admission to West Point because of his color. A highly successful engineer, he became a notable political figure in Hawaii, and later served the U.S. State Department overseas. Illustrated with photographs. Bibliography, Index. (Junior High)

Heady, Eleanor. When the Stones Were Soft. Funk & Wagnalls, 1968. East African fireside tales with lovely illustrations. It is a book of how and why traditions with each tale a story by itself. Stories that had always been told are now in written form. (Grades 1-6)

Hentoff, Nat. Jazz Country. Harper & Row, 1965. A vivid picture of the driving quest for creative expression in a 16-year-old jazz trumpeter who tries to win acceptance by Negro musicians. (Grades 8-up)

Heuman, William. Buffalo Soldier. Dodd, Mead, 1969. Johnny Cantrell, ex-Confederate soldier, enlisted in the cavalry to get away from the ruined Old South, full of displaced blacks and carpetbaggers. In the Far West, fighting Indians, he meets the "Buffalo Soldiers," black U.S. troopers, and in particular, Trooper Joel Tibbs, son of a former slave. This is the story of how Johnny learns that it is not the color of a man's skin that makes him a man. (Junior High)

Heuman, William. Fastbreak Rebel. Dodd, Mead, 1971. How Terry Jackson, a deep South university cage star turned pro, gets on with and sparks, the integrated Wildcat team and its blackplayer-manager Jim Brandon. (Junior High)

Hughes, Langston and Bontemps, Arna, eds. The Book of Negro Folklore. Dodd, Mead, 1958. Representative selections from the folklore of the Negro in the United States, from the earliest days of our history to the present time. (High School)

Hughes, Langston, Editor. The Book of Negro Humor. Dodd, Mead, 1966. Long a leading spokesman for his race through his own prose and poetry, Langston Hughes here selects prose and verse, songs, and the spoken word representative of the best of Negro Humor. (High School)

- Hughes, Langston. Famous American Negroes. Dodd, Mead, 1954. Contents: Phillis Wheatley, Richard Allen, Ira Aldridge, Frederick Douglass, Harriet Tubman, Booker T. Washington, Daniel Hale Williams, Henry Ottawa Tanner, George Washington Carver, Robert S. Abbott, Paul Laurence Dunbar, W.C. Handy, Charles C. Spaulding, A. Philip Randolph, Ralph Bunche, Hairan Anderson, Jackie Robinson. "Well written biographical sketches of seventeen outstanding Negroes." ALA booklist. Illustrated with photographs. Index. (Junior High)
- Hughes, Langston. Famous Negro Heroes of America. Dodd, Mead, 1958. The Heroes: Esteban, Crispus Attucks, Jean Baptiste Pointe du Sable, Paul Cuffee, Gabriel Prosser, James P. Beckwourth, Frederick Douglass, Harriet Tubman, Robert Smalls, Charles Young, Matthew A. Henson, Ida B. Wells, Hugh N. Mulzac, Henry Johnson, Doire Miller, Benjamin O. Davis, Jr. Illustrated with photographs. Index. (Junior High)
- Hughes, Langston. Famous Negro Music Makers. Dodd, Mead, 1955. The Music Makers: Fisk Jubilee Singers, James A. Bland, Bert Williams, Bill Robinson, Leadbelly, Jelly Roll Morton, Roland Hayes, William Grant Still, Bessie Smith, Duke Ellington, Ethel Waters, Louis Armstrong, Marian Anderson, Benny Benjamin, Mahalia Jackson, Dean Dixon, and Lena Horne. Illustrated with photographs. Index. (High School)
- James, Charles L., ed. From the Roots: Short Stories by Black Americans. Dodd, Mead, 1970. Representative of some of the best black writers in America, this selection of 27 short stories by 23 authors ranges from Charles Chestnutt's "The Goophered Grapevine" to James Alan McPherson's "A Matter of Vocabulary." Each was chosen for its literary value and because it was historically representative. The book's five divisions appropriately reflect the development of black American literature over the past 80 years and put black fiction into an historical and sociological perspective by offering an informal presentation of background information. Additional Reading. Historical Information. (High School)
- Johnston, Johanna. Paul Cuffee: America's First Black Captain. Dodd, Mead, 1970. The dramatic story of a boy who dreamed of going to sea, and worked until he became the owner of a whole fleet of ships engaged in profitable trade. It took courage to do this and other things--to win the right to vote for all free Negroes in Massachusetts; build a schoolhouse for the children of his neighborhood, black or white; to arrange voyages to Africa for black people who wished to settle there. Fully illustrated by Elton C. Fax. Appendix of Dates in Paul Cuffee's Life. Bibliography. (Elementary)

Jordan, Pat. Black Coach. Dodd, Mead, 1971. Burlington, N.C. appeared headed for trouble when Jerome Evans, a black, had been named football coach at predominantly white Walter Williams High in the fall of 1970. For Evans and for Burlington, the first warm Friday night of the football season was an important crossroad for this small Southern town. (High School)

A Junior History of the American Negro: Vols. I and II. Fleet Press. A good resource or reference set. Students can independently look up a name, place, or event important in Negro history. The reading level helps the student grasp the ideas quickly. (Grades 4-7)

Kendall, Lace, pseud. for Adrien Stoutenburg. Rain Boat. Coward-McCann, 1965. In an early Florida flood, the heroic Negro Shem shelters three children, as well as the animals "two by two," for months of helpless drifting. Illustrated by John Kaufmann. (Grades 4-6)

Keats, Ezra Jack. Apt. 3. Macmillan, 1971. A warm, realistic story of two little boys' exploration and discovery in the apartment building in which they live. They listen outside the various doors and hear arguments, noise, silence and finally music. The words and illustrations convey the atmosphere and feeling of the crowded apartment building in the big city. (Elementary)

Keats, Ezra. Goggles. Macmillan, 1967. Shows N.Y. streets the way they are and the environment some kids have to work and play in. Peter meets a real live problem here, what to do with the big boys want what he has. (Elementary)

Keats, Ezra. Peter's Chair. Harper, 1967. Peter gets a new baby sister who in turn gets all his old things: his crib, his cradle, etc. He doesn't want his sister to have his chair, too, so he runs away from home with his belongings. He finds he's too big for his old chair and returns home to help paint it for the baby. (Elementary)

Keats, Ezra Jack. Whistle for Willie. Viking Press, 1964. Peter (of The Snowy Day) learns to whistle so he can call his dog Willie. Illustrated by the author.

Meltzer, Milton, ed. In Their Own Words: A History of the American Negro, 1619-1865. Crowell, 1964. The first of two volumes of documents by and about Negroes, this spans the years that led to the Civil War. Each piece is briefly introduced, includes pictures, and has sources given. (Grades 6-up)

- Koblitz, Minnie W. The Negro in Schoolroom Literature. Bibliography of resource materials by categories such as picture book and easy reader, reading series, fiction, biography, additional source materials, and background material for teachers.
- Larsen, Peter and Elaine. Boy of Dahomey. Dodd, Mead, 1970. Photo-journalist Peter Larsen and his wife have given us a fascinating glimpse into the customs and culture of Dahomey. Striking, never-before-photographs show ceremonies in a witchcraft covent. Many of the people of Dahomey took their religion of fetish worship to the Americas in the days of the slave trade, where it became known as "voodoo." Index. (Elementary)
- Lee, Irvin H. Negro Medal of Honor Men. Dodd, Mead, 1968. The personal lives and the heroic actions under fire of all the Negro medal of honor winners in the American wars-- the Civil War, Indian battles, Spanish-American War, both World Wars, Korea and Viet Nam. Illustrated with photographs. (High School)
- Lexau, Joan M. Striped Ice Cream. Lippincott, 1968. A fatherless black family make up the main characters in this story. Many city problems are part of this books's subject matter. Crowded tenements, noise, poverty, welfare, inadequate recreation facilities, bugs, dirt figure realistically into the story. (Elementary)
- Lomax, Alan and Abdul, Raoul. Three Thousand Years of Black Poetry, An Anthology. Dodd, Mead, 1970. The selections in this anthology represent the best of poetry that black poets of all times and all nations have uttered. The sources are as varied as the black kings of ancient Egypt, the hard-riding black poets of the Moslem conquest, the salons of eighteenth-century Europe, and the hundreds of cultures in Africa and the Americas which are black. (High School)
- Martin, Patricia. The Little Brown Hen. Crowell, 1960. Conveys the atmosphere of farm and country life in its pleasanter aspects and the illustrations of a black farm family are quite nice. Illustrated by Harper Johnson. (Elementary)
- McCarthy, Agnes. and Lawrence Reddick. Worth Fighting For: A History of The Negro in the United States During the Civil War and Reconstruction. Illustrated by Coleen Browning. Doubleday, 1965. (Junior-senior high school; reading level, grades 5-6)

- Meltzer, Milton, ed. In Their Own Words: A History of the American Negro. Crowell, 1965. Collection of source materials about the Negro. Firsthand expressions of reaction to Reconstruction and provides valuable background to today's civil rights struggle. (Grades 8-up)
- Meltzer, Milton. A Light in the Dark: The Life of Samuel Gridley Howe. Crowell, 1964. Howe's lifetime of humanitarian efforts included antislavery reform, education of the mentally retarded, and work for the blind. (Grades 7-8)
- Meltzer, Milton. Tongue of Flame: The Life of Lydia Maria Child. Crowell, 1965. Revealing picture of the "lady writer" in anti-slavery circles of Boston and New York who pioneered in anti-slavery publishing and also, earlier, wrote for children. (Grades 7-up)
- Merriam, Eve. I Am A Man. Doubleday. Excellent brief overview of Dr. Martin Luther King and the nonviolent movement, written so that it can easily be understood by children. Highly recommended for extended study. Illustrated by Suzanne Verrier. (Grades K-6)
- Moore, Eva. The Story of George Washington Carver. Scholastic Book Services. This biography describes the famous educator during his boyhood as a slave, and details how he rose to become one of America's most important agricultural scientists as well as his accomplishments in the field of art. Well-written, quite accurate, and detailed. Recommended for supplementary reading or research. (Grades 2-6)
- Page, Valerie King. Pi Gal. Dodd, Mead, 1970. On Cat Island, in the Outer Bahamas, the surf breaks on miles of lonely beaches and reefs, and it was here that Prince William searched for three days for his lost dog, Pi Gal. Valerie King Page presents all the beauty of the Bahamas in this story which won the Edith Busby Award for librarians and teachers. She has captured the wonderful Bahamian people, their musical speech, and the glory of their land as the Islands have captured her. Illustrated by Jacques Callaert. (Elementary)
- Patterson, Lindsay, ed. Black Theater: A Twentieth-Century Collection of Its Best Playwrights. Dodd, Mead, 1971. Twelve full-length plays, including one Pulitzer Prize and one Obie Award winner, representing the best of the work of black playwrights. This anthology provides the most thorough record of the twentieth-century black theater available. (High School)

- Petry, Ann Lane. Tituba of Salem Village. Crowell, 1964. Of mature interest, this is the biographical story of a Negro slave from Barbados who in Salem, Mass., was tried for witchcraft in 1692. A strong picture of mounting mass hysteria. (Grades 8-up)
- Robinson, John R., and Alfred Duckett. Breakthrough to the Big League: The story of Jackie Robinson. Harper & Row, 1965. Plainspeaking autobiography of the first Negro to play baseball in the major leagues. (Grades 5-8)
- Rollins, Charlemae. They Showed the Way: Forty American Negro Leaders. Crowell, 1964. Brief, concise treatments of pioneers in widely varying fields. (Grades 5-9)
- Rollins, Charlemae. Famous American Negro Poets. Dodd, Mead, 1965. A former librarian, who has worked with young people, appraises the writing of well-liked Negro poets against the background of their lives and aspirations, as well as from a literary viewpoint. (Junior High)
- Rollins, Charlemae. Famous American Negro Entertainers of Stage, Screen and TV. Dodd, Mead, 1967. A widely-known librarian presents a series of lively profiles of famous entertainers from Bert Williams of the Follies to more recent ones. Fifteen in all. Illustrated with photographs. Index. (Junior High)
- Scott, Ann Herbert. Sam. McGraw Hill, 1967. A realistic story dealing with a young boy trying to play with his family when the family don't want to play with him. Illustrated by Symeon Shimin. (Elementary)
- Shepherd, Elizabeth. The Discoveries of Esteban the Black. Dodd, Mead, 1970. Taken to Florida in 1528 with the Narvaez expedition, Esteban, the slave from Africa, survived the hardships and dangers that wiped out the hundreds who had set forth. From journals of the period, Elizabeth Shepherd recreates the adventures of this uncommon hero whose story is one of the most remarkable in the history of exploration. Illustrated with photographs and prints, and with maps by William Steinel. Notes on the Sources. Suggestions for Further Reading. Index. (Elementary)
- Short, Bobby. Black and White Baby. Dodd, Mead, 1971. "The year was a depression year, and I was a child of twelve when I first went on the road--a little black boy in a suit of white tails who played the piano and sang popular songs . . . Some of my memories are bitter. Some barbed. But most are simply the sentimental recollections of a childhood stint in show business." Bobby Short still plays and sings. Illustrated with sixteen pages of photographs. (High School)

Sprague, Gretchen. A Question of Harmony. Dodd, Mead, 1965. A high school story in which Jeanne's playing as a cellist with Dave, a pianist, and Mel, an outstanding Negro athlete and violinist, leads to a "sit-in" hotel situation and other problems. (Grades 7-9)

Sprague, Gretchen. White in the Moon. Dodd, Mead, 1968. Music camp brings together strange cabin mates--Jeanne Blake, cellist; Annette, a gifted Negro singer; and spoiled Mimi. A sequel to A Question of Harmony, this story stands on its own. (Junior High)

Sterling, Dorothy, and Benjamin Quarles. Lift Every Voice. Doubleday, 1965. Four great Negroes who strove to open doors for their people--through education, writing, organization, and participation in political affairs. Illustrated by Ernest Crichlow. (Grades 7-9)

Sterne, Emma Gelders. I Have a Dream. Knopf, 1965. Focus on a high moment in the life of each of 10 leaders of the Civil Rights Movement. Illustrated by Tracy Sugarman. (Grades 7-12)

Stowe, Harriet Beecher. Uncle Tom's Cabin, or Life Among the Lowly. Intro. by Langston Hughes. Index. A Great Illustrated Classic. Dodd, Mead, 1952. (High School)

Tarry, Ellen. Young Jim: The Early Years of James Weldon Johnson. Dodd, Mead, 1967. The story of the boyhood and youth of one of our greatest Negro Poets. It begins with his boyhood in Jacksonville, Florida, moves to Atlanta, where his formal education was completed, and leads finally to an epilogue recounting the grown man's many achievements. The only book at this age level on the man. Illustrated with photographs. Index. (Junior High)

Teaching Black: An Evaluation of Methods and Resources. Multi-Ethnic Education Resources Center. Handbook presents a historical overview of black American history, provides a list of available resources for three types of classroom situations: all-black; mixed black and white; and all non-black.

Udry, Janice May. What Mary Jo Shared. Albert Whitman and Co., 1966. Simple story of a little Negro girl who had nothing to "share" at school, until she thought of sharing her father, a teacher. Illustrated by Eleanor Mill. (Grades 1-2)

Washington, Booker T. Up From Slavery. Dodd, Mead, 1965. A fascinating story of a boyhood of slavery, training at Hampton Institute, and the founding and growth of the great school for Negroes, Tuskegee Institute in Alabama. Introduction by Langston Hughes. Index. A Great Illustrated Classic. (High School)

Wier, Ester. Easy Does It. Vanguard, 1965. When the adults stumble over accepting their first Negro neighbors, the boys work it out on their own level, which includes baseball and simple friendship. (Grades 4-7)

Audio-Visual

Amos Fortune, Free Man (FS, LP) Miller-Erody. Good writing, a strong narrative, and a wonderful dramatization result in an excellent final product. There are some things about the story which date the writing, and no doubt some of its popularity has to do with the fact that it is a tale of a good slave who was rewarded with his freedom when he was old and safe. However, this could lead to a discussion about what kinds of stories were and are acceptable and why. (Grades 4-8)

Black America--Yesterday and Today, and Black Americans' Struggle for Equal Rights David C. Cook. Two kits, each containing 10 color study prints, dealing with black history, and a 40-page resource booklet for the teacher.

Felicia (11½-min. 16mm b&w film). BFA. Felicia is concerned about the apathy of her neighborhood in Watts. Her thoughts are: "Perhaps it's too late for the older generation but not for young people like myself." Her courage, honesty, and views on her life would stimulate excellent class discussions. We need more glimpses like this of minority youth. (Grades 4-12)

Right On, Be Free (16-min. 16mm film). Trend Film Corp. This film grapples with the classic dilemma of black artists (artistic freedom vs. the needs of the community) and is a beautiful, moving, powerful collage of various modes of black art in America (Paintings, poetry, music, and dance). A visual and auditory delight in addition to being very black and meaningful. (Grades 1-college)

The Black Odyssey: Migration to the Cities. Guidance Associates, 414-209. 2 sound filmstrips (81, 99 fr), color, 35 mm, and 2 records. Traces the migrations of the American black man and his struggles for equality.

AMERICAN INDIAN

- Bennon, Laura. When the Moon Is New. Whitman, 1953. The unique life of the Seminole Indians is portrayed in this book. The author creates a mood with words, describing the sights and sounds around the young Seminole girl. The story has a charming twist to it. (Grades 3-5)
- Benchley, Nathaniel. Red Fox and His Canoe. Harper & Row, 1964. A little Indian boy gets the world's biggest canoe but it cannot hold all his friends. Illustrated by Arnold Lobel. (Elementary)
- Bjorklund, Karna L. The Indians of Northeastern America. Dodd, Mead, 1969. A fascinating fact-filled account of the Woodland Indians, the Algonkian and Iroquois tribes who peopled northeastern America and Canada--their origins, ways of life, dwellings, food, transportation, mythology, religion, arts and crafts, customs, and relationship with the white man. Beautifully illustrated by Lorence F. Bjorklund. Bibliography. Index. (Junior High)
- Brower, Charles D. Fifty Years Below Zero. Dodd, Mead, 1942. This unique story of a man who lived for more than fifty years within the Arctic Circle presents a vivid account of the daily lives, manners and customs of the Eskimos. Famous visitors, such as Amundsen, Stefansson, Captain Bob Bartlett and others are included. Illustrated with photographs (High School)
- Brown, Margaret Wise. Little Indian. Simon & Schuster, 1954. This is a story of a great big Indian and his little Indian boy. Lovely illustrations by Richard Scarry. (Elementary)
- Budd, Lillian. Full Moons--Indian Legends of the Seasons. Rand McNally. The author has successfully woven individual tribal legends into a calendar of stories, from spring to winter. Preceding each legend is a brief background of its origin. The legends are well written and well illustrated. High recommended for elementary school libraries. Illustrated by George Armstrong. (Grades 3-3)
- Bulla, Clyde Robert. Eagle Feather. Scholastic Book Services, 1962. This is a story of the experiences of a young Indian boy. Illustrations by Tom Two Arrows. (Elementary)
- Butler, Beverly. Feather in the Wind. Dodd, Mead, 1965. The setting of this fine historical novel for girls is Fort Winnebago in Wisconsin, at the time the Sauk Indians were on the warpath. (Junior High)

- Butler, Beverly. The Fur Lodge. Dodd, Mead, 1959. The stirring story of a teen-age fur trader's experiences with the first trading expeditions up the Minnesota River to the fierce Yankton Sioux. Illustrated by Herb Mott. (Junior High)
- Chafetz, Henry. Thunderbird, and Other Stories. Pantheon, 1964. Red and black illustrations in the style of Indian sand paintings, on brown paper, and a sparse, unembellished storyteller's style appropriate to American Indian legend. (Grades 3-5)
- Chandler, Edna Walker. Buffalo Boy. Benefic Press, 1957. This Chandler book deals with Indians of the Plains. Illustrated by Jack Merryweather. (Elementary)
- Chandler, Edna Walker. Little Wolf and the Thunder Stick. Benefic Press, 1956. The story of a young Iroquois Indian and how he gets his gun (Thunder Stick). Indians of the forests. Illustrated by Jack Merryweather. (Elementary)
- Chandler, Edna Walker. Young Hawk. Benefic Press, 1957. This is the story of Young Hawk, a young Indian in the Southwest. Illustrated by Jack Merryweather. (Elementary)
- Clark, Ann Helen. The Little Indian Pottery Maker. Belmont Publishers, 1955. This book tells how to make pottery in Pueblo country. It is told by a little Indian girl. Illustrated by Don Perceval. (Elementary)
- Colver, Anne. Bread-and-Butter Indian. Holt, Rinehart & Winston, 1964. In western Pennsylvania's pioneer days, Barbara makes friends with a hungry Indian, and learns the difference between friends and enemies. Illustrated by Garth Williams. (Grades 4-6)
- Compton, Margaret. American Indian Fairy Tales. Dodd, Mead. Children who delight in the eerie should greatly enjoy this collection of American Indian fairy tales. Bjorklund's illustrations should send chills up the spines of young readers. The fairy tales, gathered from government records of the 1870's and 1880's, are general rather than identified with specific tribes, and they reveal many common elements. Well-told tales. (Grades 3-8)
- Cooke, David C. Fighting Indians of America. Dodd, Mead, 1966. Two authoritative books--Fighting Indians of the West and Indians on the Warpath are now available in one volume--plus new material on the Modoc War, make this the most comprehensive evaluation of the American Indian of its kind. Illustrated with photographs and portraits. (Junior High)

- Cooper, James Fenimore. The Deerslayer. Dodd, Mead, 1952. Introductory biographical sketch of the author and anecdotal captions by Basil Davenport. Illustrated with sixteen full-page photographs. Great Illustrated Classics. (High School)
- Cooper, James Fenimore. The Last of the Mohicans. Dodd, Mead, 1951. Introduction by Basil Davenport. With illustrations by contemporary artists. Great Illustrated Classics. (High School)
- Cooper, James Fenimore. The Pathfinder. Dodd, Mead, 1953. Introduction by Allen Klots, Jr. Sixteen full-page illustrations. Great Illustrated Classics TITANS. (High School)
- Cooper, James Fenimore. The Prairie. Dodd, Mead, 1954. One of the most popular of the famous Leatherstocking Tales, with introduction and descriptive captions by Basil Davenport. With illustrations from the life of the author and the setting of the book. Great Illustrated Classics. (Junior High)
- Curry, Jane Louis. Down From the Lonely Mountain. Harcourt, Brace & World, 1965. California Indian tales retold. (Grades 3-6)
- D'Aulaire, Ingri & Edgar Parin. Pocahontas. Doubleday, 1946. This is the story of Pocahontas. Lovely illustrations by the authors. (Elementary)
- de Leeuw, Adele. Maria Tallchief: American Ballerina. Garrard. An excellent biography. Descriptions are vivid, feelings are strong, and the photographs and line drawings complement the story. Highly recommended not only for its high interest to elementary school children, but also because it tastefully describes the life of a minority culture member. Illustrated by Russell Hoover. (Grades 3-6)
- Dolch, Edward W. and Marguerite P. Navaho Stories. Garrard, 1957. This book uses a few Navaho Indian stories to give some idea of the people and their way of feeling and thinking. Illustrated by Billy M. Jackson. (Elementary)
- Dolch, Edward W. and Marguerite P. Tepee Stories. Garrard, 1956. These stories were selected to show what the Plains Indians believed and how they felt about things. Illustrated by Robert S. Kerr. (Elementary)
- Driggs, Howard R. Pitch Pine Tales. Alladin Books, 1955. A collection of Indian stories. Illustrated by L.F. Bjorklund. (Elementary)
- Duncan, Lois. Season of the Two-Heart. Dodd, Mead, 1964. A poignant and important present-day story of a bright, ambitious young Pueblo Indian girl who leaves her family

and the helpful missionaries on the reservation where she has grown up, and takes on the care of a pair of small boys, in a prosperous family of Albuquerque, New Mexico in order to attend high school with their spoiled elder sister. (Junior High)

Eastman, Charles. Indian Boyhood. Dover. This is the author's real-life story of growing up as an Indian. The language is straightforward, and the content facilitates a high degree of involvement. Includes many Sioux legends. (Grades 4-8)

Edmonds, Walter D. The Matchlock Gun. Dodd, Mead, 1941. The exciting, true story of a courageous boy who protected his mother and sister from the Indians of the Hudson Valley. Lithographic drawings by Paul Lantz. Newberry Award Winner. (Elementary)

Edmonds, Walter D. They Had a Horse. Dodd, Mead, 1962. A deeply moving and inspiring story about the courage and fortitude of the early settlers of upper New York State and what it meant to them to have a horse of their own. Illustrations by Douglas Gorsline. (Elementary)

Edmonds, Walter D. Two Logs Crossing. Dodd, Mead, 1943. A boy's adventures with Indians and fur trapping in the woods of northern New York State. Illustrated by Tibor Gergely. (Elementary)

Eifert, Virginia S. George Shannon: Young Explorer with Lewis and Clark. Dodd, Mead, 1963. An exciting and authentic account of a sixteen-year-old boy who accompanied Lewis and Clark on their expedition to discover the Pacific Ocean. Sacagawea, the teen-age Indian girl, plays an important part. Illustrated by Manning de V. Lee. Bibliography. (Junior High)

Embry, Margaret. My Name is Lion. Hobclay, 1970. The story of an Indian boy who hates the white man's school where he lives and attends classes. The book's author, realistically and with considerable insight, writes of the limbo in which the boy exists. The low position in society occupied by Indian people is quite apparent. (Elementary-Junior High)

Fredericksen, Hazel. He-Who-Runs-Far. Addisonian Press. Pablo, a Papago Indian, is sent to be schooled in the white man's ways. He and others like him find themselves and their ideas rejected by tribal folkways. The author handles the ensuing puzzlement in good taste. Young readers see and feel conflicting value systems and the effect on people who choose between them. (Grades 4-8)

- Friskey, Margaret. Indian Two Feet and His Horse. Childrens Press, 1959. The story of a little Indian who wanted a horse and finally found one. Illustrated by Katherine Evans. (Elementary)
- Glubok, Shirley. The Art of the North American Indian. Harper, 1964. Illustrated with photographs. (All Ages)
- Hader, Bertha & Elmer. The Mighty Hunter. Scholastic Book Services, 1967. This is the story of a little boy who finds hunting more fun than school until he meets _____. (Elementary) Illustrated by the authors.
- Holling, Clancy. Paddle-to-the-Sea. Houghton Mifflin, 1941. This is the story of a hand-carved Indian in a canoe. On the bottom were carved these words: Please put me back in water I am paddle to the sea. Illustrated by the author. (Elementary)
- Hunt, W. Ben. The Golden Book of Indian Crafts and Lore. Simon & Schuster, 1954. A lovely book on Indian crafts and lore. Much detail and information. Examples: Indian make-up, war shirts, moccasins, peace pipes, tepee designs, etc. Illustrated by the author. (Elementary)
- Hill, Kay. Badger, The Mischief Maker. Dodd, Mead, 1965. Badger, a young Indian, delights in playing tricks on everyone he meets and his amusing escapades make a rollicking story. Illustrated by John Hamberger. Glossary. (Elementary)
- Hill, Kay. Glooscap and His Magic: Legends of the Wabanaki Indians. Dodd, Mead, 1963. Stories about Glooscap--god, hero, trickster, and Great Chief of the northeastern woodland Indians--and how he deals with his people and his animals, especially the mischievous Beaver and Rabbit who loved to play pranks. Illustrated by Robert Frankenberg. (Elementary)
- Hill, Kay. More Glooscap Stories. Dodd, Mead, 1970. More tales based on legends of the Wabanaki Indians of North America's eastern woodlands. Back is Great Chief Glooscap, Badger, Ableegumooch, and others. Illustrated by John Hamberger. Glossary. (Elementary)
- Israel, Marion. Cherokees. Melmont, 1961. This book discusses the life of the Cherokees before white men came to our shores. Illustrated by Harry Thomas. (Elementary)
- James, Harry C. A Day with Poli--A Hopi Indian Girl. Melmont, 1957. This is the story of Poli, a little girl who lives on the Hopi reservation in northern Arizona on what is called the Painted Desert. Illustrated by Don Perceval. (Elementary)

Johnson, Dorothy M. Flame on the Frontier, Short Stories of Pioneering Women. Dodd, Mead, 1967. Seven stories about heroic women of the early days of our country. Stories of captivity by the Sioux, of escape, renunciation, and reunion. Index. (Junior High)

Kjelgaard, Jim. Coyote Song. Dodd, Mead, 1969. A thrilling tale of the Southwest--Joe, a young Indian who prefers living alone and in the fashion of his ancestors; "Hairy," a mean senior guard at the nearby prison camp; Billy, junior guard, who looks naive but is wise in the ways of penology; Miguel, a supposedly weak convict, whose "escape" is rigged against Joe; and, of course, Dusty, the coyote, with his mate and spunky cub, whose "song" meant good luck to the Indian. Illustrated by Robert MacLean. (Junior High)

Kroeber, Theodora. Ishi, Last of His Tribe. Parnassus, 1964. Poetic and significant interpretation of the Yahi Indian way of life. Ishi, who in childhood survived his tribe's massacre by California goldseekers and alone in adulthood took the road he believed led to death, became the protege of an anthropologist. Drawings by Ruth Robbins.

Lampman, Evelyn Sibley. The Year of Small Shadow. Harcourt. Many facts and some folklore of the Rogue River Indians are woven into the story of a young boy sent to live in a white folks' town in Oregon. Prejudices on both sides are tastefully exposed, and Shad becomes a hero without losing his realistic character. The Indian culture is understandably portrayed. (Grades 3-6)

Lenski, Lois. Little Sioux Girl. Lippincott, 1958. This is the story of a little girl who lives on the Standing Rock Indian reservation in the Dakotas. Illustrated by the author. (Elementary)

McIntire, Alta and Hill, Wilhelmina. Indians and Pioneers. Follett, 1954. Third book in the Social Studies Series. (Elementary)

Man the Culture Builder. (9 books, 5 creation charts, map, 4 LPs, kinship charts, FS). Beacon Press. A multimedia curriculum designed to provide an intensive encounter with the "relatively simple" culture of the Navajo Indians as it existed prior to 1890 and in contrast to the more complex technological culture in which we live today. The kit contains an outstanding collection of source books for the teacher and the richest assortment of curriculum materials found anywhere on Indians. The flexibility of the materials makes this kit suitable for classrooms, libraries, and for resource centers. Teacher's guide provides many excellent ideas. A few minor weaknesses are technical: the difficult packaging, short

filmstrip, and flimsy quality of record. The authors should be especially commended for seeing the teacher's role as a guide to help children "handle the data with logic, with curiosity, and with a sense of wonder." PART I (Grades 4-12)

Man the Culture Builder. (3 books, FS, charts). This second part is divided into two sections. Section A provides a similar, though less intensive encounter with the culture of the Kung of the Kalahari. Section B allows children to apply the tools for understanding a culture, which they gathered from their studies of the Navajo and Kung, to a more intensive investigation of their own culture. Using the inductive process, students compose questions from the data, pictures, stories, map, and figures. Excellent for social studies-- a curriculum of high calibre. PART II (Grades 4-12)

Martini, Tori. The True Book of Indians. Childrens Press, 1954. Facts about various American Indians. Illustrated by Charles Heston. (Elementary)

Melzack, Ronald. The Day Tuk Became a Hunter and Other Eskimo Stories. Dodd, Mead, 1968. A collection of Eskimo legends from the Arctic northland, retold and illustrated by a Canadian author and artist. Illustrations by Carol Jones. (Elementary)

Niles, Mishka. Annie and the Old One. Little, Brown. Annie, a Navajo child, learns that her beloved grandmother expects to die when the rug Annie's mother is weaving is finished. A sensitive story with realistic Navajo background and acceptable literary exaggerations of Annie's actions. The illustrations tastefully enhance this simple story. A fine addition to a library collection on the Navajo Indian. Illustrated by Peter Parnall. (Grades 3-6)

O'Dell, Scott. Island of the Blue Dolphins. Houghton, 1960. A beautifully written story of a young Indian girl's 18-year stay on a barren island. Her family and friends are killed and she is left alone to forage for herself. (Elementary)

Perrine, Marcy. Salt Boy. Houghton-Mifflin, 1968. Story of a little Indian boy who wants to learn to rope wild horses. When Salt Boy proves his bravery and his father grants his wish, we know that the boy is reassured of his worth and of his identity in the family. (Elementary)

Pine, Tillie S. and Joseph Levine. McGraw-Hill. The Maya Knew. Children may be surprised to find how much the ancient Mayans knew. This book focuses upon the mathematical and scientific ideas practiced by the Mayan culture, contrasts this briefly with the present, and suggests things the reader

can do with each idea. Subtly suggests a way to look at other cultures. It's well worth reading. (Grades 2-6)

Pistorius, Anna. What Indian Is It? Follett, 1956. Each page explains briefly answers to various questions stated by the author. Example: "What Indians wore gorgeous headdresses?" Illustrated by the author. (Elementary)

Pugh, Ellen. Brave His Soul, The Story of Prince Madog of Wales and His Discovery of America in 1170. Dodd, Mead, 1970. More than three centuries before Columbus arrived in the New World, an obscure Welsh prince is believed to have landed in Mobile Bay. Here, thoroughly researched and documented, is a setting forth of the evidence, pro and con, for the prince's voyage. Illustrated with photographs and prints. Selected bibliography. Index. (Junior High)

Reit, Seymour. Child of the Navajos. Dodd, Mead. An excellent story and reference book. Through words and high quality photographs the author takes Jerry Begay, a young Navajo Indian, from home to school, from work to play. The material is authentic, and some of the unique features of Jerry's Navajo demonstration school are visible. Every school should have this book. Photos by Paul Conklin. (All Ages)

Robinson, Barbara. Trace Through the Forest. Lothrop, Lee & Shepard, 1965. Frontier adventure story of 1796 about 14-year-old Jim who serves a team of men pushing a trail through Ohio forest and thus meets the Indians who had abducted his father. (Grades 5-8)

Roland, Albert. Great Indian Chiefs. Crowell, 1966. The result of a tremendous amount of research on the part of the author. The history of all the tribes in the U.S. before the arrival of the English is very powerful. (Junior High-High)

Rushmore, Helen. Ghost Dance on Coyote Butte. Garrard. A sad, but interesting tale of the Cheyenne Indians which shows the hopes and fears of Indians longing for earlier days and living in the white man's new world. The story is well told. Colorful descriptions, suspense, and characterizations all blend well for a delightful bit of folklore. Illustrated by Herman B. Vestal. (Elementary)

Russell, Solveig Paulson. Navaho Land Yesterday and Today. Melmont, 1961. A lovely book made up of poems and short explanations of such things as the hogan, beliefs and ceremonies, trading posts, etc. Illustrated by Balda Whithead. (Elementary)

Sandoz, Mari. These Were the Sioux. Hasting House. An excellent detailed source of customs of the Sioux in Nebraska during the buffalo hunt days. The short chapters are full of descriptions. Illustrations were done by two Ogala Sioux artists. Every elementary school library would do well to have this kind of reference. Illustrated by Amos Bad Heart Bull and Kills Two. (Grades 4-8)

Sperry, Armstrong. Little Eagle, A Navajo Boy. Hale, 1938. Some lovely illustrations along with the story. Illustrated by the author. (Elementary)

Stember, Sol. Heroes of the American Indians. Fleet Press. An excellent book which avoids the one-sided view found in much material dealing with Indian history after the arrival of the white man. (Grades 4-6)

Stevenson, Augusta. Squanto Young Indian Hunter. Bobbs-Merrill, 1962. This volume tells the story about settlers and Indians and Squanto's influence on them. (Elementary)

Thorson, Charles. Kosko. Follett, 1947. This is the story of Kosko, a little boy who searches for feathers to place in his headband. Lovely illustrations by the author. (Elementary)

Thompson, Eileen. The Golden Coyote. Simon & Schuster. An exciting imaginary tale. The author has skillfully woven details of Pueblo Indian life into the story of a young Indian lad and his golden coyote pet. Enough Navajo folklore is included to make the scare of the Navajo raiders realistic. This is a delightful story. Illustrated by Richard Cuffari.

Voight, Virginia. Massasoit! Friend of the Pilgrims. Garrard. An easy-to-read story of the great chief, Massasoit, which should delight many children. A few Indian words are used--properly--and some songs are included. Photos of utensils and paintings of eastern woodland Indian activities add depth and understanding. An excellent story based on historical research. It offers high appeal to readers. Illustrated by Cary. (Grades 4-6)

Weewish Tree: A Magazine of Indian America for Young People. American Indian Historical Society. Monthly magazine about Indians and their customs. Also includes lists of books. For young people 6 to 16.

White, Roy. Sunset for Red Elk. Dodd, Mead, 1968. Loyalty, sacrifice, and humor are brought into this story of a white boy and his Indian friend in early-day Montana of 1904.

By a new author who based his tale on actual experience.
Illustrated by Victor Mays. (Junior High)

Wilson, Amy V., R.N. A Nurse in the Yukon. Dodd, Mead, 1966.
Amy Wilson, Health Nurse, Yukon Territory, tells of a life of dedication in deep snow, sixty-below temperatures, epidemics, sorrow, love and laughter. Field nurse for the 3,000 Indians in an area of 200,000 square miles, she served them in tents, shacks, and on the trap line, traveling by dog team, car, plane, and boat. An inspirational story, first published in Canada and England, where it received much favorable review. Illustrated with photographs and a map. (Junior High)

Yates, Elizabeth. Carolina's Courage. Dutton, 1964.
In the long trek from New Hampshire to the Indian territory, a little girl discovers something more precious than her beloved doll. Illustrated by Nora Unwin. (Grades 3-5)

Audio-Visual

Adam (10-min. 16mm color film). BFA. Adam, 13-year-old American Indian, tells us about his life, values, beliefs, and religion. He expresses honestly his concern for keeping the family traditions, such as dancing, although the language is fading away. He feels that there are damaging misconceptions and stereotypes about his people. This film will lead to excellent discussions. The questions in the guide are very helpful. (Grades 4-12)

American Indian Legends (6 FSs, 6 LPs, study guides). Encyclopaedia Britannica. The narration is pleasant and properly inflective. Frames are rich in color and appropriate to the legend. Study guides offer suggestions for full use of these filmstrips. School libraries would do well to add this series to their collection of teaching aids. (Grades 1-6)

Indian Boy in Today's World (13½-min. 16mm color film). Coronet Films. An excellent film showing contrasts between life on the reservation and in Seattle for David, a 9-year-old Nakah Indian. Family customs, expected behavior of children, apartment living--all cause adjustments for David and his family. The film, while brief, covers many of the major problems faced by those American Indians who feel they must leave the reservations to improve their financial conditions. (Grades K-6)

Indians of the U.S. and Canada. (study prints), SVE. These accurate, beautifully photographed study prints are a valuable resource for any class studying the American Indian. Excellent material. (Grades K-6)

Johnny from Fort Apache (14-min 16mm color film). Encyclopaedia Britannica. In another excellent film from the "Newcomers to the City" series, Johnny, an Apache Indian from Arizona, finds himself facing many adjustments as his family moves to a big city. The openness of the reservation, the kinds of activities he knew, the home conditions, all are missed as he adjusts to apartment living. The film is tastefully done, and while brief, offers many good insights. (Grades 1-8)

OTHER

Cavanna, Betty. Jenny Kimura. Morrow, 1964. Sixteen-year-old Jenny, brought up in Tokyo, spends a summer in the U.S. with her American grandmother. (Grades 6-9)

Hawkinson, Lucy. Dance, Dance, Amy-Chan! Albert Whitman, 1964. Japanese family life in American setting. Illustrated by the author. (Grades 2-4)

Keating, Norman. Mr. Chu. Macmillan, 1965. Originally published in 1938 in the New Reading Materials Program. Story of small boy and elderly friend in New York's Chinatown. Illustrated by Bernarda Bryson. (Grades 1-3)

Kim, Yong-ik. Blue in the Seed. Little, Brown, 1964. A Korean author describes how rebellious Chun Bok, the only blue-eyed student in his school, handles the frustrating problem of being different. Illustrated by Artur Narokvia. (Grades 4-6)

Morrow, Beaty. Jewish Holidays. Garrard, 1967. Illustrated by Nathan Goldstein.

Cone, Molly. The Jewish New Year. Crowell, 1966. Rosh Hashonah, the Jewish New Year, and Yom Kippur, the Day of Atonement, are the two most important holidays celebrated by Jews. The author explains how they are observed and what their significance is.

Cone, Molly. The Jewish Sabbath. Crowell, 1966. Explains, in simple language, the history and traditions of the Jewish day of rest. Bold, stylized illustrations. (Grades 1-3)

Cone, Molly. A Promise is a Promise. Houghton Mifflin, 1964. Ruthy Morgen makes some discoveries about herself and her place in the Jewish pattern of her family life. Illustrated by John Gretzer. (Grades 5-7)

Neville, Emily C. Berries Goodman. Harper & Row, 1965. In a typical New York suburb, real estate covenants and racial prejudices effectively stop a growing friendship between Bertrand Goodman and Sidney Fine. (Grades 5-8)

Shecter, Ben. Someplace Else. Harper. Recreational reading about the small trials of a Jewish boy focusing upon his school life, discovery of new friends, and growth of understanding. Rich in Jewish cultural and religious references. (Grades 3-7)

Simon, Norma. Passover. Crowell, 1965. Describes the history and present meaning of the Jewish holiday. For children of all faiths. (Grades 1-4)

Werstein, Irving. I Accuse: The Story of the Dreyfus Case. Messner, 1967.

Audio-Visual

Siu Mei Wong--Who Shall I Be? (18-min 16mm color film). Learning Corp. of America. Unusual film about an 11-year-old girl who lives in both the Chinese and American worlds of Los Angeles. Her dream to become a ballet dancer conflicts with her classes at the Chinese School. Reluctantly her father allows her to take ballet lessons and give up Chinese, urging her to maintain a pride in her heritage. Beautifully photographed, this film is narrated almost entirely in Chinese with English subtitles. The beauty of hearing another language spoken so musically and the excellent photography make this a worthwhile film for social studies or language arts. Although a little lengthy, this is the best of the Learning Corp. "Many Americans" series. (Grades 3-6)

MULTI-ETHNIC

Baron, Virginia Olsen, ed. Here I Am. Dutton. In this anthology of poems written by young people are found poems about themselves, their families, their world. A large number of the poems are in protest against injustices

and wrongs the young people feel as individuals or as a race. (All Ages)

Bowen, David. The Struggle Within: Race Relations in the United States. Norton, 1965. (Grades 7-10)

Kessler, Leonard. Here Comes the Strikeout. Harper & Row, 1965. Bobby never hits a ball until he asks his friend Willie, a Negro, to help him. Illustrated by the author. (Elementary)

Kessler, Leonard. Kick, Pass and Run. Harper & Row, 1966. The fun and excitement of a football game played by members of different races. Illustrated by the author. (Elementary)

Firebird Books. (11 student books, 3 teacher's guides), Scholastic Book Services. A collection of history and biography books, which deal specifically with minority Americans (Indians, blacks, Chicanos, Japanese-Americans). The series is designed to bring deeper understanding of current history by exploring our multiracial past. The history books focus on specific episodes and interesting material rarely covered in textbooks. The matching biographies focus on people (both famous and obscure) who lived during that time. The teacher's guides are creatively written, bringing songs, poetry, and original sources of the period closer to children. This is indeed a welcome series for every classroom, resource room, curriculum center, and library. (Grades 4-8)

Joseph, Stephen M., ed. The No Nobody Knows: Children's Verses from the Ghetto. World, 1969. Contains poetry written by Black and Puerto Rican children. The children's work is reproduced just as they wrote it, spelling, grammar, and bitter reactions to the world around them. (All Ages)

The Germans Helped Build America, The Japanese Helped Build America, The Jews Helped Build America. Messner. Many Americans contributed to our culture and "helped build America." This series focuses on each minority group and helps us appreciate their customs, culture, and background as well as their contributions to present-day America. The photographs and the chapters on special contributors in science, government, and the arts help build a sense of pride in one's heritage. The index makes the series easy to use as reference books. (Grades K-6)

Puerto Rican and Proud, Chicano and Proud, Famous Black

Americans, Black Freedom Fighters, Definition of Racism. Foundation for Change. Foundation flyers focus on themes such as history, health, and welfare of minority groups.

Audio-Visual

America I Know You (5-min 16mm film). Trend Films. A short film that presents a kaleidoscopic picture of people and problems from the diversities of our country. The provocative use of figurative language such as "America is a growling cement mixer churning the mix" goes over the head of young children. I would recommend using the film without narration at this age level--which unfortunately will result in the loss of an excellent score. (Grades K-6)

Reach Out (5-min 16mm film). Trend Films. An intriguing film because it deals with the concept of opening one's mind to accept new sights, new sounds, and new people. However, there is a disharmony in the narration. It was written from an adult point of view and therefore does not fit the beautiful child, who pantomimes the feelings of the words. "It's comfortable and kind in the prison of my mind where every day is like the day before." (Grades K-6)

I Am Freedom's Child (5-min 16mm film). Trend Films. This film, directed by Ben Norman, should be recommended for its skillful use of movement and dance by children. The chanting, rhythmic lyric accompanies the choreography and emphasizes that "as I learn to like the differences in me, I learn to like the differences in you." The guide urges teachers to let the children dance out other thoughts and feelings. (Grades K-6)

Children of Courage (5 FSs, 6 LPs, teacher's guide). Spoken Arts. Five original American ethnic tales written by Bernard Evslyn are brought to life by skilled artists and famous actors. This magical quintet of legends fashioned out of the language and interests of children brings to life the universal truths that make us all a part of the human family. These tales help convey a pride in the background of our differences. A guide with the text of these legends would be helpful. (Grades K-6)

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