

DOCUMENT RESUME

ED 096 221

SO 007 762

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TITLE Fliminating Ethnic Bias in Instructional Materials:  
Comment and Bibliography.  
INSTITUTION Association for Supervision and Curriculum  
Development, Washington, D.C.  
PUB DATE 74  
NOTE 58p.  
AVAILABLE FROM Association for Supervision and Curriculum  
Development, 1707 K Street, N. W., Suite 1100,  
Washington, D. C. 20007 (\$3.25)

EDRS PRICE MF-\$0.75 HC Not Available from EDRS. PLUS POSTAGE  
DESCRIPTORS \*Bias; Bibliographies; \*Cultural Pluralism;  
Discriminatory Attitudes (Social); Educational  
Change; \*Ethnic Stereotypes; \*Ethnocentrism;  
Evaluation Criteria; Instructional Materials;  
Resource Materials; Selection; \*Textbook Bias

ABSTRACT

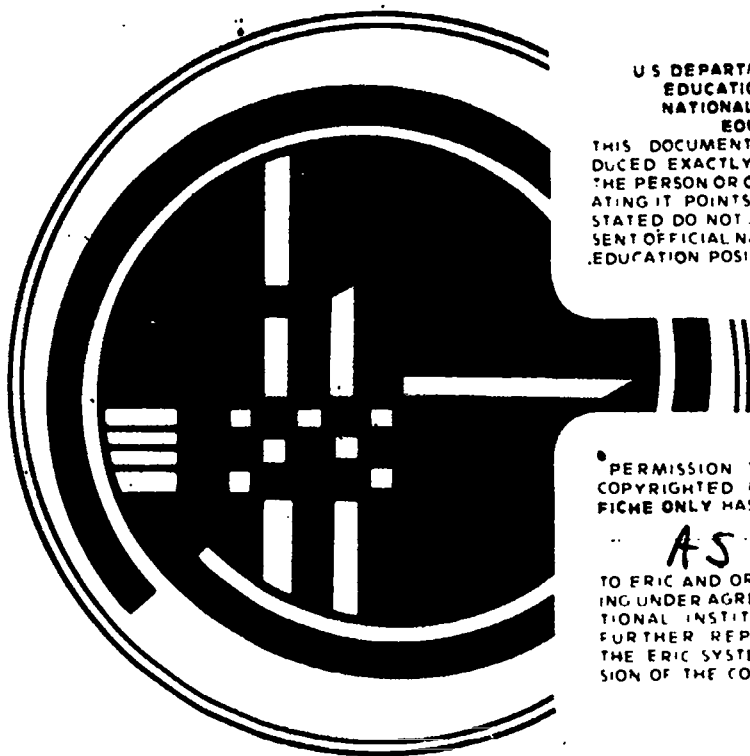
This is the third edition of a bibliography prepared in response to concern over inaccurate and inadequate representation of ethnic groups in instructional material. It is divided into four sections with commentary preceding the listings of books and journal articles pertinent to particular topics. In the first section, A Rationale for a Pluralistic Society, the commentary traces historic concerns for Americanizing the citizenry and makes a plea for recognizing that cultural pluralism is indeed desirable. Part 2, Evidence of Ethnic Bias in Instructional Materials, describes and documents the evidence of such bias. Part 3, Efforts to Change, includes an essay describing proposed solutions, projects, and programs and an indicative rather than comprehensive documentation of such efforts. The fourth part, Resources for Educators, includes comments on a wide variety of information sources from bibliographies selected for children to provide background which will help teachers sharpen their understanding of our cultural diversity. The fifth and final section, Evaluation Your Textbooks for Racism, Sexism, contains a practical guide for evaluation of instructional materials with reference to racism and sexism. (JH)

ED 096271

# ELIMINATING ETHNIC BIAS

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IN INSTRUCTIONAL MATERIALS:  
COMMENT AND BIBLIOGRAPHY



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Edited by Maxine Dunfee

For the ASCD Working Group on  
Ethnic Bias in the Preparation and  
Use of Instructional Materials

Foreword by Glenys G. Unruh

Association for Supervision and Curriculum Development  
1701 K Street, N.W., Suite 1100, Washington, D.C. 20006

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Price: \$3.25

Stock Number: 611-74020

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Library of Congress Catalog Card Number: 74-81684

# Contents

<b>Acknowledgments</b> .....	<b>iv</b>
<b>Foreword</b> .....	<b>v</b>
<b>Glenys G. Unruh</b>	
<b>Introduction</b> .....	<b>vii</b>
<b>Maxine Dunfee</b>	
<b>1. A Rationale for a Pluralistic Society</b> .....	<b>1</b>
<b>Norman Drachler</b>	
<b>2. Evidence of Ethnic Bias in Instructional Materials</b> .....	<b>11</b>
<b>LaMar P. Miller</b>	
<b>3. Efforts To Change</b> .....	<b>21</b>
<b>Clifford Lumm</b>	
<b>4. Resources for Educators</b> .....	<b>31</b>
<b>Maxine Dunfee</b>	
<b>5. Evaluate Your Textbooks for Racism, Sexism</b> .....	<b>43</b>
<b>Max Rosenberg</b>	
<b>Contributors</b> .....	<b>49</b>
<b>ASCD Working Group on Ethnic Bias in the Preparation and Use of Instructional Materials, 1973-74</b> .....	<b>53</b>

## Acknowledgments

Final editing of the manuscript and publication of this booklet were the responsibility of Robert R. Leeper, Associate Secretary and Editor, ASCD publications. Technical production was handled by Nancy Olson, Caroline Grills, Elsa Angell, and Teola T. Jones. The design on the cover is reproduced with permission from: Marcia Loeb. *Art Deco Designs and Motifs*. Dover Pictorial Archive Series. New York: Dover Publications, Inc., 1972.

# Foreword

This booklet makes known to a wide reading audience the Association's cognizance of the need to analyze instructional materials for ethnic bias—whether bias is intentional or unintentional. This need has been called to the attention of curriculum directors, supervisors, and publishers in recent years through the realization that the "melting pot" concept is an anachronism in a pluralistic society.

Awareness of bias has been sharply brought to the fore, largely because of concerns expressed by black leaders. These concerns have converged with the long-time efforts of persons of other ethnic backgrounds in working toward a conceptualization of cultural pluralism which honors and respects the dignity of man.

Presently, as exemplified by the comments and references provided here, sweeping changes in instructional materials are under way. Publishers are joining with writers and developers of teaching materials to emphasize the contributions from each of the many groups that make up our country, to emphasize diversity as an aspect of the unity needed in American society, and to enrich American life by including differences rather than excluding some that do not fit old stereotypes.

This booklet is rich in bibliographical references and promises to become a bank of rich data for researchers who are exploring cultural pluralism in relation to instructional materials and who are generating new ideas and new materials for students. The comments preceding references in each chapter are pungent and thought provoking, and provide the reader with generalizations from which can stem wise decisions.

Congratulations to Norman Drachler, LaMar P. Miller, Clifford Lumm, Maxine Dunfee, and Max Rosenberg, whose work over the past three years has made possible this contribution to teaching and learning through selections of unbiased instructional materials. If you

read nothing else, please read their comments at the beginning of each chapter. Follow the commentary throughout the book for its total effect. Each writer builds upon the others' contributions and provides new insights into the meaning of cultural pluralism for all of us.

Glenys G. Unruh, *President, 1974-75*  
Association for Supervision and  
Curriculum Development

# Introduction

The Association for Supervision and Curriculum Development has shown continuing concern about the role of curriculum in building satisfying human relationships among members of the society. Recently the Association has exerted leadership in building better understanding about and among the diverse groups that make up America.

Many of the ethnic groups in American society have been inadequately and inaccurately represented in instructional materials. This fact was again brought emphatically to the attention of the Association by members who were convinced that curriculum content generally seemed to ignore the cultural pluralism existing in this country. As a result of the efforts of these members, the Association in 1969 activated the Commission on Ethnic Bias in the Preparation and Use of Instructional Materials, a group representative of various ethnic segments of the society. The Commission was charged with planning ways in which Association members and other educators and lay persons could be alerted to the existence of bias in instructional materials, made aware of evidences of such bias, and encouraged to take action to secure bias-free materials for their schools.

The Commission (later to become the Working Group on Ethnic Bias in the Preparation and Use of Instructional Materials) selected the preparation of a bibliography of basic sources of information and resources as a worthwhile undertaking. The first edition of the bibliography was published by ASCD in December 1970, and distributed as a supplement to the *ASCD News Exchange*. In response to its very favorable acceptance, the bibliography was revised, extended, and distributed at the ASCD 1972 Annual Conference in a study group planned by the Commission. The present bibliography, then, is a third and more formal edition.



The bibliography has four major divisions, each of them designed to provide a wide range of readings from which interested persons may choose. While the quantity of writing in each area has not been enormous, there has been a growing list of contributors with thoughts and ideas on the subject of ethnic bias in education and in educational materials and on the need for recognition of the values of cultural pluralism.

The first part, *A Rationale for a Pluralistic Society*, traces historic concerns for Americanizing the citizenry regardless of varied backgrounds and makes a plea for recognizing that cultural pluralism is indeed desirable. The readings listed provide a means of acquiring an understanding of our roots and our problems and of the necessity for taking advantage of diversity to create richer educational opportunities for children and youth.

The second part, *Evidence of Ethnic Bias in Instructional Materials*, cites many readings which document the existence of bias in the materials our schools use. The list includes writings from persons who represent various ethnic groups and offers excellent opportunity to compare and contrast their findings.

The third part, *Efforts To Change*, is planned especially for those who are seeking answers to curriculum problems. It includes descriptions of proposed solutions, projects and programs already in motion, and curriculum guides in use. This section does not attempt to describe everything that is being done but represents what is happening and the direction change is taking.

The fourth part, *Resources for Educators*, includes a wide variety of information sources. These sources range from bibliographies of materials selected for children and young people, to background information to help teachers in sharpening their own understanding of our cultural diversity and in widening the horizons of their pupils.

A final section of the publication is a significant reprint from *Educational Leadership*. It contains a practical guide for evaluation of instructional materials with reference to racism and sexism. The criteria have received wide attention among educators. Their inclusion in this publication offers a partial answer to the question, "What can we do about the problem of selecting learning materials appropriate for a pluralistic society?"

It should be noted by the reader that the bibliography as a whole is devoted to the treatment of ethnic groups in instructional materials and does not include the wider range of bias and discrimination occurring in other segments of American life. The omission is not

intended to indicate that discrimination in these areas was unimportant to the Commission; it was simply not within the scope of its original charge. Other efforts will no doubt compensate for this omission.

Matters of bias are often products of hearsay and of irresponsible statement of opinion given as fact. It is imperative, therefore, that teachers base their instruction and their supportive activities on exploration of a breadth of views and on sound evidence of what the situation is, why something should be done about it, what efforts have promise, and where they may secure adequate resources to combat effectively ethnic bias in the preparation and use of instructional materials. This publication, in its modest way, attempts to give this sort of assistance—M.D.

# 1. A Rationale for a Pluralistic Society

Norman Drachler

Our nation is now preparing to celebrate the two hundredth anniversary of the Declaration of Independence. It is appropriate, therefore, to review our educational goals and to observe how these have served as instruments for furthering national objectives. Educational historians remind us that our early stress in American education was not upon diversity but upon unity, and that our motto has been "E Pluribus Unum." The uniqueness of the Declaration of Independence was that nearly 200 years ago it emphasized that all are endowed "with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." Thus it is not a mere accident that throughout the annals of American thought we find assurances for the respect of each individual. Democracy and education have been linked from the very beginning of our nation's history.

A review of our schools, their programs and instructional materials, reveals that despite the gains achieved in intergroup relations our history has not matched our heritage. For millions of Americans even their most elementary human rights had not been recognized until nearly this past decade, and pluralism in American education has neither received the support nor been given the priorities necessary for fulfilling our goals.

The challenge to early American schools of serving children from various nations and cultures, with different languages and religions, was indeed gigantic in scope. It is not surprising, therefore, when the nation was young and growing, to find a strong element of nationalism coupled with New England Protestantism permeating the school curriculum. This influence, though challenged and slightly modified during the nineteenth century, retained much of its earlier

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Hanson's "law" that the third generation wants to recall what the second generation wished to forget may indeed have significance for future planners of American education.

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monolithic character in spite of the vast changes that took place within American society. The American school neglected the cultural identity of native-born children whose cultural roots were in Africa and in Spanish-speaking countries, and even neglected those native-born Americans who were generally lumped under the single word "Indian." Similarly, the school showed little interest or regard for the cultural background of millions of immigrant children who poured through its doors for over a century.

The vast majority of parents who came to this country looked upon the school with awe and even reverence, although there were some who questioned the ways and means by which the school program sought to "homogenize" its newly-arrived students. Gladys Wiggins, in her study *Education and Nationalism*, describes the efforts of the schools to Americanize these children and points out in some instances a tendency to stereotype and denigrate their historic and cultural background. She summarizes her chapter on textbooks as follows:

While professional educators have been developing education for nationalism, textbook writers have been creating images of America and the good American. They have helped to enforce such national symbols as the flag, the constitution, and heroes. They have painted the ideal America and American partly through contrast with and comparison to other countries and peoples. The deepest identification has been with selected European peoples; some of the Europeans plus the remainder of the world have remained outside the American pale. Thus have the textbook writers, along with the legislators, the courts, and the professional educators, created a United States and Americans to people it.<sup>1</sup>

The educational historian, David Tyack, states that "Americanization normally meant discarding old customs and values. Hence suc-

<sup>1</sup> Gladys A. Wiggins, *Education and Nationalism*. New York: McGraw-Hill Book Company, 1962. p. 289.

cessful assimilation often disrupted families and sowed doubt and recrimination between the generations."<sup>2</sup> Tyack quotes one immigrant mother as saying: "All they learn is to despise us. Look how they talk back to us!"<sup>3</sup> Little did this mother realize the extent to which some educators abhorred the "new" immigrant. No less prominent an educator than Ellwood Cubberley complained in 1909 that these new immigrants were "illiterate, docile, lacking in self-reliance and initiative, and not possessing the Anglo-Saxon conceptions of law, order, and government."<sup>4</sup>

It took a lady with the insight and courage of Jane Addams to say to the educators gathered at the National Education Association convention in 1908:

The children long that the school teacher should know something about the lives their parents lead. . . . We send young people to Europe to see Italy, but we do not utilize Italy when it lies about the schoolhouse. . . . The immigrant child cannot make this demand upon the school because he does not know how to formulate it; it is for the teacher both to perceive and fulfill it.<sup>5</sup>

Jane Addams' plea made little impact upon American schools. Nearly 60 years later the Steering Committee of the National Coalition for Cultural Pluralism declared that:

There should be no doubt in anyone's mind that America is now engaged in a social revolution that will thoroughly test her national policies and attitudes regarding human difference. . . . Blacks, Spanish-Americans, women, college students, elderly people, etc., are all finding themselves victimized by technological and social systems which look upon significant differences among people as unhealthy and inefficient. . . .<sup>6</sup>

### Understanding One's Roots

There may have been a time in American history when the introduction of multiethnic programs in the school might have resulted in a "Kultur-kampf" which would have been harmful to

<sup>2</sup> David B. Tyack, editor. *Turning Points in American Educational History*. Waltham, Massachusetts: Blaisdell Publishing Company, 1967. pp. 228-29.

<sup>3</sup> *Ibid*, p. 230.

<sup>4</sup> *Ibid*, p. 233.

<sup>5</sup> Quoted in: Daniel Calhoun, editor. *The Educating of Americans: A Documentary History*. New York: Houghton Mifflin Company, 1969. p. 423.

<sup>6</sup> Madelon D. Stent, William R. Hazard, and Harry N. Rivlin, editors. *Cultural Pluralism in Education: A Mandate for Change*. New York: Appleton-Century-Crofts, 1973. p. 149. © 1973 by Fordham University. Reprinted by permission of Prentice-Hall, Inc.

the nation and would have caused chaos in the schools. This is no longer an issue today. American culture will not be weakened or diluted by cultural pluralism—it would more than likely be strengthened and enriched. Just as nationalism was the thrust of the nineteenth and early twentieth centuries, it is safe to observe that a quest for cultural identity and understanding of one's roots and background are harbingers for the future. Hanson's "law" that the third generation wants to recall what the second generation wished to forget may indeed have significance for future planners of American education. Today's architects and spokesmen in the field of diplomacy are stressing the objective of "cultural" exchanges.

The recognition and strengthening of cultural pluralism are both a democratic and professional responsibility. Schools in a democracy should not promote a model which connotes an "authoritarian culture." We must not confuse political loyalties with intercultural interests. Involvement, participation, and appreciation of several cultures are desirable and healthy phenomena. For those who have cultural roots beyond the land of their citizenship, intercultural awareness and understanding are necessities. One's love and admiration for Shakespeare and Goethe do not lessen his national allegiance.

Horace Kallen in his *Cultural Pluralism and the American Idea* recalls Gandhi as saying "I want the winds of all cultures to blow freely about my house, but not to be swept off my feet by any."<sup>7</sup> This is a quest shared by many Americans. From the standpoint of sound pedagogy, awareness of and sensitivity to cultural pluralism are of cardinal importance. Research about motivation, identity, and self-worth all have implications for a school system that serves children with different backgrounds and cultures. Kurt Lewin's thoughts on the "marginal man" and "self-hatred," as expressed in his *Resolving Social Conflicts*,<sup>8</sup> still have relevance today. He wrote:

There seems to exist in every underprivileged group a tendency to accept the values of the more privileged group in a given society. The member of the underprivileged group therefore becomes excessively sensitive to everything within his group that does not conform to those values, because it makes him feel that he belongs to a group whose standards are lower. Such a feeling against one's own group conflicts with the natural tendency of the individual in favor of it. The result is a typically ambivalent attitude on the part of an underprivileged group toward their own group.

<sup>7</sup> Horace M. Kallen. *Cultural Pluralism and the American Idea*. Philadelphia: University of Pennsylvania Press, 1956. p. 53.

<sup>8</sup> Kurt Lewin. *Resolving Social Conflicts*. New York: Harper and Brothers, 1948. p. 177.

Lewin also wrote:

Belonging to more than one group is natural and necessary for everyone. The real danger lies in standing "nowhere"—in being a "marginal man," an "eternal adolescent."<sup>9</sup>

### Beyond "Black History"

The depth or extent to which the school curriculum should contribute to pluralism will of course vary—but the acceptance of the principle as a sound educational practice, in keeping with individualized instruction, should receive high priority. We ought to be beyond the stage where we devote a week to "Black History." Our instructional materials in world history and literature must reflect the cultural contributions of *all* groups, particularly those that represent our students' backgrounds.

Our American history and literature courses need not be a telephone directory of ethnic contributions, but they should be representative of *all* Americans who have played a role in American society and contributed to the dynamics of its development. The school should support rather than alienate the student from his cultural background. Alienation of the child from home and parental cultural roots is often the result of the "invisibility" of the child's home culture in the school program and curriculum. Harry N. Rivlin emphasizes this latter point in his preface to *Cultural Pluralism in Education: A Mandate for Change*:

No child should have to feel that he must reject his parents' culture to be accepted. Indeed, his chances of adjusting successfully to his school, to his community, and to the larger society are enhanced if he is not encumbered by feelings of shame and of inferiority because he was not born into another family and another culture. To speak of any child as "culturally disadvantaged" merely because of his ethnic origin is damaging not only to

<sup>9</sup> *Ibid.*, p. 185.

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Alienation of the child from home and parental cultural roots is often the result of the "invisibility" of the child's home culture in the school program and curriculum.

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the child but also to society, for it deprives the nation of the contributions that can be made by each of the many groups that make up our country.<sup>10</sup>

The sum and substance of efforts to identify national goals in American education were probably capsulized by the Educational Policies Commission in 1938 in its study, *The Purposes of Education in American Democracy*: "The educated person puts human relationships first."<sup>11</sup> Cultural pluralism seeks to bring reality to this goal. It offers diversity within our school program and seeks to remove the impediments which have often hindered a child's growth and development in American culture. It adds but does not dilute. It enriches America's life without detracting from it. Pluralism includes but does not exclude. It sustains diversity for the sake of unity. Or, as Joseph Blau, in his interesting analysis of Horace Kallen's "vision," wrote: "Cultural pluralism is the orchestration of multiplicity into harmonic creativity."<sup>12</sup>

In his writings Kallen reminds us that pluralism is a design, a goal, and not an achievement. This booklet has been published in the hope that it will contribute to making this design an integral part of American education and bring greater meaning to the phrase "the pursuit of Happiness" as expressed in the Declaration of Independence. It is a worthy goal for nation and school.

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<sup>10</sup> Stent, Hazard, and Rivlin, *op. cit.*, p. vii.

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## 2. Evidence of Ethnic Bias in Instructional Materials

LaMar P. Miller

A resolution on ethnic bias in instructional materials offered to the members of the Association for Supervision and Curriculum Development by the Commission on Ethnic Bias stated several points, among which were the following:

- The instructional materials of our schools are expected to reflect our national heritage, goals, and aspirations and are so accepted.

- These instructional materials [at present] reflect neither our pluralistic society nor its common aspirations; they tend instead to reinforce a pattern of racist or separatist attitudes in our society. In our schools these materials contribute to alienation and indifference on the part of many of our students.

Unfortunately, this concern for the elimination of bias in textbooks and other materials has always been secondary to other aspects of civil rights with regard to equality of educational opportunity. Despite the efforts of a substantial number of educators and some publishers over the past few years, the present situation is accurately described by Father John Pawlikowski when he says, "The new ones are better, but textbooks still contain prejudice."<sup>1</sup>

It is true that some few textbooks indicate the pluralistic, interracial, multireligious character of our population. Nevertheless, evidence of ethnic bias continues to exist because the current conflicts and historical interpretations of minority groups are not considered in a realistic, factual manner. As a result, the progress we

<sup>1</sup> John T. Pawlikowski, "Textbooks Still Contain Prejudice," *National Catholic Reporter* 9:27: 11, 14, May 11, 1973.

have made in the past decade has been uneven. Obviously there are many social reasons for the lack of progress. Attacks on traditional discriminatory practices through the courts, for example, and the persistence and even the increase of desegregation in many areas of our society have meant that the attainment of equality is not yet a subject that can be described in the past tense in our textbooks. We have in many respects only scratched the surface in making substantial improvements in eliminating bias in instructional materials.

Very little substantive change has occurred over the past 20 years. The conclusions of the American Council on Education, in its report on bias in secondary school social studies texts in 1949, indicated that the Negroes' position in contemporary society was largely ignored, that textbooks did not chronicle the achievements of minority people, and that scientific knowledge underlying sound understanding of the basic similarity and equality of the races was absent from the great majority of textbooks. These findings were practically the same as those filed 13 years later by the NAACP, and it seems they are equally valid today.

### Omission, a Favorite Device

Apparently analyses of texts by educators and civil rights organizations have failed to produce a shift in attitudes on the part of the people who write and edit books and more importantly on the part of those who make decisions about which books to use in our schools. In general, these analyses point out misleading implications, distortions, and most frequently omissions rather than actual falsehoods. There are exceptions with regard to falsehood, however, such as illustrations of Black heroes who somehow develop Anglo-Saxon characteristics over the years in our textbooks. Omission, however, has long been a favorite device, because it provides the opportunity for those who either write, edit, or purchase to avoid controversy. We have always had the problem of how to handle controversial issues in textbooks in a balanced fashion—how to include all points of view and placate them all. Needless to say, finding solutions to this problem has been next to impossible.

There are obviously other reasons that the problem of bias in textbooks remains. One lies in a change in classroom methodologies that is widespread in many educational circles. Although schools still rely on standardized texts, this practice is no longer as common as it used to be. In many schools, teachers are given a freer hand in the selection of classroom materials. Hence, it is difficult to ensure

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Evidence of ethnic bias continues to exist because the current conflicts and historical interpretations of minority groups are not considered in a realistic, factual manner.

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that proper attitudes toward racial groups and women will be presented to students in all the variety of materials used.

Another factor is that a good many educators are still reluctant to admit the presence of negative attitudes on the part of those who use materials. In any discussion of the controversial aspects of textbooks, some educators argue that the teacher after all is the crucial element in the learning process, that it is the way the material is handled rather than what is written in the textbooks that makes the difference, and therefore it is not urgent to revise the book.

The fact is that many teachers were themselves trained with the type of materials that contain the kinds of bias we need to eliminate. It is vital, therefore, that we recognize the limitations inherent in the training of teachers insofar as they are involved in selecting materials for classroom use. Clearly, the teacher is the crux of the teaching situation, but that does not and should not detract from the importance of instructional materials, particularly the text. In brief, the printed word particularly in school textbooks has great authority for most of us.

Those who intend to use this section of the bibliography might be aided by the following observations. In general, literature in social studies areas does not focus adequately on materials, information, teaching strategies, or classroom approaches that would assist teachers in integrating materials into existing courses of study traditionally offered in the school system. Specifically teachers do not have bibliographies or information and basic approaches that would ensure success in teaching about minorities in their classes. This is a serious indictment that has been documented by a number of investigators. No doubt the absence of attempts to provide any realistic approaches to American life reflects the racial problem of integration.

In truth, however, the contributions, participation, and sufferings of Blacks, Jews, native Americans, and Orientals are well documented. Thus it is tragic that this information has not been put together in any appropriate way so that it could be presented to all students.

Second, it should also be noted that, while the treatment of Blacks and, increasingly, Spanish-speaking and native Americans has shown improvement, much remains to be done in confronting racism in appreciating traditions in Asian studies. Over the years, the image of the Asians has not changed very much, and rarely do we have the opportunity to learn as much as we should about the heritage of American citizens from the Far East.

Third, and more recently, although the bibliography does not include items about discrimination because of sex, we have begun to pay attention to the treatment of women in our instructional materials. We have at least determined that such things as Little Miss Muffet are highly objectionable and result in attitudes that are detrimental to both boys and girls, the men and women of tomorrow. In many ways this kind of bias is more vicious than the discrimination of individuals as ethnic groups, because it highlights a lack of respect for women as human beings.

Finally, the understanding of ethnic diversity and how it fits into a more universal scheme is of top priority. It may even be the real key to the meaning of survival for Americans as people of respected morals and integrity throughout the world. Realistic and accurate description and analysis of the pluralistic nature of American society, its achievements and current problems, are imperative at this critical moment of our history. Without such description and analysis, minority ethnic groups or any other groups such as women will continue to be the unconscious basis for prejudice and discrimination. Biased instructional materials are psychologically damaging to all who are exposed to them. While law may bar the overt forms of discrimination and prejudice, only education with appropriate instructional materials and procedures can cope with the subtle forms.

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### 3. Efforts To Change

#### Clifford Lumm

Looking back over the two decades since the landmark Supreme Court decision focusing attention on eliminating segregation in the schools, we find ourselves slowly responding to the need to develop multiethnic materials. Perhaps the most frustrating aspect of implementing such change has been the problem of how and where to begin. As simple as these two thrusts may appear to be, they have been major stumbling blocks and have developed into firm resisters to change. How to overcome such barriers and proceed with the task was at first responded to by only a few bold innovators. They realized that here was an opportunity to take the lead and to open the way to a more accurate portrayal of our real history.

In the beginning, educators hid behind the rationalization that there was little or no available material to be found in print concerning our minorities; evidence of omissions in available textbooks was easily gathered. We rarely alluded to why these omissions were so common and what we could do to change the structure. Yet records existed, and the new demands of the market were presenting opportunities to reproduce them. With little effort on the part of educators, volumes of ethnic materials began literally to flood the market. The large concern became that of how to use such materials to improve classroom instruction.

The primary focus of these new products was that of the largest minority, the Black Americans. Because our traditional materials revealed a general pattern of omissions, because the contributions of Blacks were almost universally omitted from printed materials, and because even the scarce references to Blacks were usually brief and in many cases distorted, there was little doubt that materials about this group would become the most productive area for curriculum development.

The bibliography which follows centers around publications from 1967 to the present, because these were very productive years in our efforts to change. In the maze of actions that were taking place, there emerged materials useful in the teaching of Negro history in the public schools as well as examples of how historians saw the actual role of the Negro. The thrust toward Black awareness and the demand for Black studies in our schools and colleges contributed toward increasing the pace of change. Wherever Black studies programs were developed, materials were produced to support the programs. The need for curriculum materials made historical searches related to Black materials profitable ventures that appealed both to producers and publishers. Would materials alone guarantee broad curricular changes?

### Black Studies: The Beginning

As was to be expected, a series of "how to" descriptions emerged such as "Black Studies in the Elementary Schools," by William E. Adams; James A. Banks' "Developing Racial Tolerance with Literature on the Black Inner-City"; and "Enhancing Racial Attitudes Through the Study of Black Heritage," by K. I. Gezi and B. Johnson. And, although it appeared that action was concentrated on developing materials for and about Blacks, changes were taking place in relation to other minorities. The plight of the Indian American was becoming a major concern of the nation through the application of techniques similar to those used by Blacks—Wounded Knee and Washington, D.C., became battlegrounds. Authorities like Jack D. Forbes began writing about native Americans long before these confrontations; representatives of other ethnic groups were beginning to make their contribution to teaching materials.

However, if the need to change has been a primary concern, then recognizing viable change agents is an important part of the process. Following in this pattern is the recognition that many attempts to change have been initiated at the grassroots level in the classroom by extremely resourceful teachers. Their successes have been the stimuli that induced others to dare to move forward in making the curriculum reflect the multiethnic nature of our society.

Curriculum development has definitely reflected these efforts. The bibliography which follows includes several examples of resource units and curriculum guides offering exciting suggestions for enriching the experiences of children as they seek to understand the society in which they live. The Lincoln Filene Center's "Race and

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The thrust toward Black awareness and the demand for Black studies in our schools and colleges contributed toward increasing the pace of change.

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"Culture in American Life" is a plan for integrating social studies in grades through six—a good example of curriculum development by a national center. The San Diego Public Schools have developed a guide for teaching about Japanese Americans. Fay Metcalf reports on an experimental social studies course, "Minority Cultures in America." Cedar Rapids, Iowa, Public Schools have produced a useful curriculum guide for primary children, appropriately entitled *You Are Unique*. Development at the local level will no doubt continue, particularly in urban centers where multiethnic school populations are the norm.

In fairness, we must also recognize institutional and organizational efforts to change. The National Council for the Social Studies has published several issues of *Social Education* which include exhaustive treatments of various minority groups; it has devoted its entire 43rd yearbook, edited by James A. Banks, to *Teaching Ethnic Studies: Concepts and Strategies*. The Association for Supervision and Curriculum Development has made many contributions through resolutions passed at its national conferences, working groups charged to implement the call for bias-free instructional materials, and mandates to members to encourage the purchase of these materials. In November 1971 an entire issue of *Educational Leadership*, the ASCD journal, was designed for "Education for Pluralism." Likewise, the April 1974 issue of *Educational Leadership* had as its theme "Curriculum for Economic & Ethnic Diversity." Other national organizations both professional and lay have been equally interested and active—the National Association for the Advancement of Colored People, the Anti-Defamation League of B'nai B'rith, the Association for the Study of Negro Life and History, the American Indian Historical Society, the National Advisory Committee on Mexican-American Education, to name but a few.

Finding materials about minorities no longer demands a laborious search. The fourth section of the bibliography in this booklet bears witness to this fact. While it cannot be assumed that these new materials are always completely bias-free and entirely acceptable,



their variety affords teachers and pupils better opportunities to compare and contrast points of view and to test authenticity.

With these growing resources, where are we in relation to efforts to change? Our bibliography indicates that there have been significant developments in the progress toward elimination of ethnic bias in instructional materials. These efforts, of course, cannot necessarily be repeated in another setting with equal success. Yet such efforts do assure us that there are ways to change, and that the effects of our actions may lead toward further lessening the incidence of ethnic bias in instructional materials. If we are resolved to make our individual contributions in our particular areas of living and working, then we will be assisting in the process of making our curriculum truly multiethnic and representative of our American culture.

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# 4. Resources for Educators

## Maxine Dunfee

In recent months efforts to emphasize the pluralistic nature of the society and the development of teaching resources to support these efforts have been increasingly visible. Teachers have become more aware of their own biases and of the inadequacies of many of the instructional materials in use in their schools. For some teachers these discoveries have created insecurities; for others they have stimulated inquiry and searching.

Publishers have responded to the demand for ethnic materials with considerable alacrity; various professional organizations have published lists of teaching resources; many national organizations interested in better human relationships have diverted some of their energy to the production of educational materials of an ethnic nature. Rather than being received appreciatively, this plethora of teaching aids has in many instances created dilemmas. Teachers who have become quite sensitive to problems of bias are increasingly cautious about selecting curriculum materials. Their doubts arise from two sources, their lack of knowledge about ethnic cultures and their need for a reliable set of criteria by which to judge instructional materials.

The need for more knowledge of ethnic cultures is of very special relevance. Many teachers have been reared in an environment and a time when little notice was given to evidences of prejudice and discrimination. Their community experiences were often sheltered and circumscribed; their school experiences were based on textbooks which emphasized likenesses among ethnic groups in an effort to promote the melting pot idea, which neglected sadly the reality of cultural difference. If they met persons of other groups, such meetings were only passing curiosities. Only rarely have teachers had opportunity to know well any culture but their own. Under these circumstances, pupils with whom these teachers work are unlikely to understand cultural characteristics in anything more than a superficial way.



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Often teachers' own school experiences were based on textbooks which emphasized likenesses among ethnic groups in an effort to promote the melting pot idea, which neglected sadly the reality of cultural difference.

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It is little wonder that well-intentioned instructors have been content to inject into history a bit of information about heroes of an ethnic group or to identify their accomplishments and to leave untouched the broader aspects of culture which are essential to bona fide understanding of a people. As Geneva Gay comments,

Educational institutions tend to consider the acquisition of factual information about the histories, contributions, and contemporary social problems of minority groups as constituting ethnic studies. As a result most ethnic studies programs, especially in public schools, entail little more than cataloguing lists of heroic feats and achievements of individual minority leaders. Little attention is given to the masses, and to understanding their values, beliefs, expectations, perceptions, behavior, and mechanisms used to cope with the demands of daily existence.<sup>1</sup>

To achieve a more thorough knowledge of a culture, teachers need to immerse themselves in its study from many points of view—from the vantage points of anthropology, social psychology, linguistics, sociology, art, music, and literature—and to become acquainted as fully as possible with the feelings, beliefs, and values of a group through involvement with members of the culture, either vicariously through fiction and nonfiction writing or better still through personal contact and cooperative effort. Such a prescription may seem unrealistic, and yet to the extent that it cannot be met pupils will be short-changed. Thorough knowledge of ethnic cultures remains a viable goal for teachers for a pluralistic society.

Although it is highly desirable that teachers' understanding of minority group cultures and of their own culture be improved, it is possible in the bibliography which follows to include only a representative few of the resources suitable for this phase of teacher education. Books such as these appear in the list: "Thomas Kochman,

<sup>1</sup> Geneva Gay "Ethnic Minority Studies: How Widespread? How Successful?" *Educational Leadership* 29 (2): 110, November 1971.



*Rappin' and Stylin' Out* (communication in urban black America); *Buffalo Hearts* by Sun Bear (a view of Indian culture); Piri Thomas, *Down These Mean Streets* (Puerto Rican life in New York City); *Somos Chicanos: Strangers in Our Own Land* by David F. Gomez; and Frederick Williams, *Language and Poverty: Perspectives on a Theme*. Others equally enlightening may be found in the various books, articles, and bibliographies included later. For example, see: "Bibliography of Afro-American History and Culture" in *Social Education*, August 1969.

Teachers have further opportunities to know the culture of various groups through resources which are intended for school use. Recognizing teachers' need to know, developers of curriculum materials often include background information. Such teaching plans, resource units, and specific techniques are cited in the bibliography. *Teaching Ethnic Studies*, edited by James A. Banks, is a fine example of in-depth effort to assist teachers in their quest for reliable data and appropriate strategies for teaching about the culture and experience of Asian-Americans, native Americans, black Americans, Chicanos, Puerto Ricans, and white ethnic groups. The volume includes as well general treatments of racism, pluralism, and social justice. Similar riches are in evidence from a study of the titles included in the list which follows.

Many of the resources included are bibliographies of materials to be used with children and youth—they encompass hundreds of items which could not be listed separately. They range through all ethnic groups in a generous array of fiction, nonfiction, poetry, and drama, representing but some of the sources through which young people learn about their own culture and the cultures of other people. Writer-educators like Banks decry the idea that children of a minority group should be primarily concerned with studying only their own culture. He finds the practice of emphasizing in the schools of a region only the culture of that region "myopic and intellectually indefensible" and goes on to say,

Perhaps unknowingly, educators who feel that ethnic minority content should be studied by ethnic minorities, and that minorities only need to study content about their own cultures, have a condescending attitude toward ethnic minority studies and do not consider the ethnic minority experiences to be a significant part of American life.<sup>2</sup>

When confronted with ethnic-oriented materials and when given the task of selecting textbooks and other instructional materials,

<sup>2</sup>James A. Banks, "Teaching for Ethnic Literacy: A Comparative Approach," *Social Education* 37 (8): 745; December 1973.

teachers may feel somewhat insecure in making choices, sometimes fearful that their own, perhaps hidden biases will surface to interfere or that they lack sufficient awareness to make wise decisions. There are some guidelines appearing which may be helpful. For example, the Far West Laboratory for Educational Research and Development has completed a mini-course designed to give instruction in how to analyze primary textbooks for black pupils—a scheme to determine the quantity and quality of illustrations and content which include black Americans.<sup>3</sup> The techniques utilized may suggest adaptations for use in investigating various facets of content in text and literary materials.

The November 1973 issue of *Educational Leadership*<sup>4</sup> includes criteria for evaluating textbooks and other learning resources in terms of their treatment of minority groups and women (see pp. 43-47 in this booklet). Based on guidelines developed by the Michigan ASCD and widely used in the schools of the state, the checklist encompasses 20 questions which take positive positions with regard to salient aspects of racism and sexism. Recognized by ASCD at its March 1974 Annual Conference, the criteria are a very big step forward.

Members of the Working Group which developed the bibliographies and their related statements for this publication were aware that they would likely fail to cite many very appropriate available resources and that new materials appearing might offer even richer opportunities for promoting the values of cultural diversity. The writers hoped only to sharpen the awareness of readers as their own insights were deepened and to ease the search for relevant information and challenging strategies. To these ends they commend their efforts to those who become involved with this publication.

<sup>3</sup> Henry A. Banks and Shirley Scarborough. *Content Analysis of Textbooks for Black Students, Grades 1-3*. Berkeley, California: Far West Laboratory for Educational Research and Development, 1973.

<sup>4</sup> Max Kosenberg. "Evaluate Your Textbooks for Racism, Sexism!" *Educational Leadership* 31 (2): 107-109; November 1973.

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Writer-educators like Banks decry the idea that children of a minority group should be primarily concerned with studying only their own culture.

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# 5. Evaluate Your Textbooks for Racism, Sexism

Max Rosenberg

The statement "Criteria for Evaluating the Treatment of Minority Groups and Women in Textbooks and Other Learning Materials" is a revision and refinement of a paper previously published by the Michigan ASCD. Its major new element is a clear recognition that women as well as racial-ethnic minorities must now receive what they have both been so long denied—equal educational opportunities, as reflected in fair treatment in curriculum and instructional materials, as also in other dimensions of school and community life.

The statement of criteria was written by Max Rosenberg of the Detroit Public Schools, who served several years as chairman of the Equal Educational Opportunities Task Force of MASCD. Dr. Rosenberg has been appointed by the ASCD Executive Council to head a special ASCD Working Group on Cultural Pluralism in Instructional Materials.

The original statement of criteria received very wide attention from school systems and colleges across the country. Thousands of copies were requested and purchased, and numerous reprints were authorized. The statement was reprinted in *Audiovisual Instruction*. Articles and reports about it were printed in the *Spotlight* of the National Association of Secondary School Principals, in *NEA NOW*, and in *Educational Leadership*.

Large numbers of textbooks in current use in American public schools do *not* meet the essential needs of our children and youth. As educators, we—you and I—must change this intolerable situation. We must play an active role to assure that the textbooks used in our

This material is reprinted from: Max Rosenberg. "Evaluate Your Textbooks for Racism, Sexism!" *Educational Leadership* 31 (2): 107-109, November 1973.

schools *do* meet the needs of students in a pluralistic, democratic society.

The statement of criteria, with its pointed guidelines, can serve as a useful tool in the process of evaluating textbooks and other learning materials. It has proved to be very helpful to many teachers, supervisors, administrators, and to board of education members and other interested citizens.

You, too, can make good and effective use of the criteria. Evaluate the books that you use now in your classrooms, in your school, in your school district; reject and demand replacement for those which do not meet the test! Before you approve and purchase any new learning materials, carefully examine and evaluate them to make sure that they *do* meet high standards both in subject area content and in their fair and accurate and balanced treatment of women and minority groups.

### Criteria for Evaluating the Treatment of Minority Groups and Women in Textbooks and Other Learning Materials

Educators have a major responsibility for the kind and quality of textbooks and other curriculum materials used in the learning-teaching process.

As responsible and dedicated educators in a democracy, we must bring our influence and strength and commitment and wisdom to bear. We must insist upon the production, selection, and use of the finest learning materials that our writers and artists are capable of creating for the education of all our children—male and female, black and white, rich and poor, rural and urban and suburban, Catholic and Protestant and Jewish, Indian and Oriental and Spanish-speaking—all of our children without exception.

Textbooks and other instructional materials are vitally important to learners and their learning. These materials are relevant to the students' life experiences, or they are not. These materials give the students the clear feeling that this education is intended for them, or it is not. These materials make the students aware that they are part of the mainstream of American education and American life, or that they are not. Curriculum materials profoundly affect learners and their learning—in the way they view themselves and their social groups; in the way they think about their roles and future, and about the society and its future; in the way they are motivated to work and play and learn and live.

All textbooks and other curriculum materials should be examined, analyzed, and evaluated with care and thought, to ensure that they meet the highest standards both in subject area content and in their treatment of women and minority groups. Books and other materials which do not meet these highest standards should certainly be rejected.

Following is a list of 20 criteria which can serve as significant guidelines for educators in the process of selecting textbooks and other curriculum materials. While not all of the criteria will be applicable in every case, the questions raised do focus upon basic considerations in the learning materials that we use in the education or miseducation of our children.

Does this textbook or learning material in both its textual content and illustrations:

	Yes	No
1. Evidence on the part of writers, artists, and editors a sensitivity to prejudice, to stereotypes, to the use of material which would be offensive to women or to any minority group?	<input type="checkbox"/>	<input type="checkbox"/>
2. Suggest, by omission or commission, or by overemphasis or underemphasis, that any sexual, racial, religious, or ethnic segment of our population is more or less worthy, more or less capable, more or less important in the mainstream of American life?	<input type="checkbox"/>	<input type="checkbox"/>
3. Utilize numerous opportunities for full, fair, accurate, and balanced treatment of women and minority groups?	<input type="checkbox"/>	<input type="checkbox"/>
4. Provide abundant recognition for women and minority groups by placing them frequently in positions of leadership and centrality?	<input type="checkbox"/>	<input type="checkbox"/>
5. Depict both male and female adult members of minority groups in situations which exhibit them as fine and worthy models to emulate?	<input type="checkbox"/>	<input type="checkbox"/>
6. Present many instances of fully integrated human groupings and settings to indicate equal status and nonsegregated social relationships?	<input type="checkbox"/>	<input type="checkbox"/>
7. Make clearly apparent the group representation of individuals - Caucasian, Afro-American, Indian, Chinese, Mexican American, etc. - and not seek to avoid identification by such means as smudging some color over Caucasian facial features?	<input type="checkbox"/>	<input type="checkbox"/>
8. Give comprehensive, broadly ranging, and well-planned representation to women and minority groups - in art and science, in history and mathematics and literature, and in all other areas of life and culture?	<input type="checkbox"/>	<input type="checkbox"/>

	Yes	No
9. Delineate life in contemporary urban environments as well as in rural or suburban environments, so that today's city children can also find significant identification for themselves, their problems and challenges, and their potential for life, liberty, and the pursuit of happiness?	<input type="checkbox"/>	<input type="checkbox"/>
10. Portray sexual, racial, religious, and ethnic groups in our society in such a way as to build positive images—mutual understanding and respect, full and unqualified acceptance, and commitment to ensure equal opportunity for all?	<input type="checkbox"/>	<input type="checkbox"/>
11. Present social group differences in ways that will cause students to look upon the multi-cultural character of our nation as a value which we must esteem and treasure?	<input type="checkbox"/>	<input type="checkbox"/>
12. Assist students to recognize clearly the basic similarities among all members of the human race, and the uniqueness of every single individual?	<input type="checkbox"/>	<input type="checkbox"/>
13. Teach the great lesson that we must accept each other on the basis of individual worth, regardless of sex or race or religion or socioeconomic background?	<input type="checkbox"/>	<input type="checkbox"/>
14. Help students appreciate the many important contributions to our civilization made by members of the various human groups, emphasizing that every human group has its list of achievers, thinkers, writers, artists, scientists, builders, and political leaders?	<input type="checkbox"/>	<input type="checkbox"/>
15. Supply an accurate and sound balance in the matter of historical perspective, making it perfectly clear that all racial and religious and ethnic groups have mixed heritages, which can well serve as sources of both group pride and group humility?	<input type="checkbox"/>	<input type="checkbox"/>
16. Clarify the true historical forces and conditions which in the past have operated to the disadvantage of women and minority groups?	<input type="checkbox"/>	<input type="checkbox"/>
17. Clarify the true contemporary forces and conditions which at present operate to the disadvantage of women and minority groups?	<input type="checkbox"/>	<input type="checkbox"/>
18. Analyze intergroup tension and conflict fairly, frankly, objectively, and with emphasis upon resolving our social problems in a spirit of fully implementing democratic values and goals in order to achieve the American dream for all Americans?	<input type="checkbox"/>	<input type="checkbox"/>
19. Seek to motivate students to examine their own attitudes and behaviors, and to comprehend their own duties and responsibilities as citizens in a pluralistic democracy—to demand freedom and justice and equal opportunity for every individual and for every group?	<input type="checkbox"/>	<input type="checkbox"/>

# Contributors



**Norman Drachler** is currently Director, Institute for Educational Leadership, George Washington University, Washington, D.C. Dr. Drachler has been a consultant to the U.S. Office of Education on Equal Educational Opportunities, Training of Administrators, and the Urban Task Force. From 1967 to 1971 he was Superintendent of Schools in Detroit, where he received the Freedom Award from the Detroit NAACP. Dr. Drachler will retire on August 1, 1974, and will then move to Palo Alto, California, to write and teach.



**Maxine Dunfee** is Professor of Education at Indiana University, Bloomington, and Co-Director of ENCORE, an innovative elementary teacher education program. She is the author of *Elementary School Social Studies: A Guide to Current Research* and editor of *Ethnic Modification of the Curriculum*, both ASCD publications. With Claudia Crump she has recently completed an ACEI publication, *Teaching for Social Values in Social Studies*, which contains a chapter on value clarification in problems of bias and discrimination.

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**Clifford Lumm** is Principal of Hanley Junior High School, University City, Missouri. In this school, exemplary programs in the area of multiethnic materials have been developed and implemented. Mr. Lumm has had many years of experience in junior high schools in Missouri and Pennsylvania. His present concern is student involvement in curriculum building which has stirred a bit of excitement in the St. Louis suburban area. He is an active member of ASCD as well as of the state and local affiliate.



**LaMar P. Miller** is Professor of Education, and Education and Research Director, Institute of Afro-American Affairs, New York University. He has also taught at Eastern Michigan University. He has served on a number of committees of national organizations, including responsibility as Secretary, Division G, American Educational Research Association. Dr. Miller is the author of "Instructional Media for an Open Society," a chapter in ASCD's 1974 Yearbook, *Education for an Open Society*.

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51/52



**Max Rosenberg**, Editor of *Quest*, a prize-winning staff journal, now edits the *Detroit Public Schools Reporter*. A feature writer for *Teacher*, *Croft's Education Summary*, and *Education Digest*, his recent proposal for an equal educational opportunity amendment, published in *Phi Delta Kappan*, has received wide attention. In addition to his work in the School Community Relations Division of the Detroit Public Schools, Dr. Rosenberg has worked at the local, state, and national levels to achieve fair treatment for women and minority groups in educational materials.



**Glenys G. Unruh**, ASCD President, 1974-1975, is Assistant Superintendent for Curriculum and Instruction, School District of University City, Missouri. She has been an elementary and secondary teacher, resource teacher, research assistant, and director of curriculum and of federal and foundation projects. Dr. Unruh is co-author along with William Alexander . *Innovations in Secondary Education* (New York: Holt, Rinehart, & Winston, 1970; second edition, 1974).



## ASCD Working Group on Ethnic Bias in the Preparation and Use of Instructional Materials, 1973-74

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54

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Yes No

20 Help minority group as well as majority group students to identify more fully with the educational process by providing textual content and illustrations which give students many opportunities for building a more positive self-image, pride in their group, knowledge consistent with their experience; in sum, learning material which offers students meaningful and relevant learning worthy of their best efforts and energies?

*Editor's note:* This author's criteria are not in effect a rating scale. You may however want to judge your present learning materials by these criteria. Unless you are able to answer "yes" to all of these questions, you may feel there is room for improvement—or even a need to select new textbooks and other instructional materials.