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Charles E. Litz
Kansas State University

Eddy J. Van Meter
Kansas State University

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Viewpoint

Toward a head-on collision

The two dominant trends in education today are moving toward a head-on collision. There is a strong likelihood, which begins to look like a certainty, that the recently revived interest in improving the standards and quality of high school and college education will fall victim to the demographic reality of a shrinking youth population. What prospect is there that high schools and colleges will raise their requirements when the loss of students might mean closing their doors?

As the last of the baby-boom generation advances to high school graduation age, they leave in their wake a legacy of closed elementary and secondary schools. Now the specter of contracting enrollments has reached the colleges, and scores of them are likely to go out of business during the next decade. No one can be sure what will determine which will survive.

A few rugged individualists, like John Silber of Boston University, have declared that the road to salvation lies in raising standards and offering a strong, liberal education that concentrates on developing intelligence rather than specific skills. But other university officials believe the day of the liberal arts college is over and the future belongs to those with career-oriented programs.

The dynamics of college admissions has been reversed by the receding demographic tide. No longer do students sweat out the day of reckoning when colleges send out admissions notices, unless they are applying to one of the nation's dwindling number of competitive colleges, now only 8 percent of all post-secondary institu-

tions. High school seniors find their mailboxes clogged with enticing appeals from dozens of colleges eager to recruit them. At last count by the College Board, 34 percent of the institutions accepted everyone who applied—regardless of previous academic experience—and more than half admitted everyone who met their qualifications, which included most or all who applied.

Already, the bidding for warm bodies has become intense. In June, New York City's massive City University approved a program to offer students up to 25 percent of their graduation credit for their "life experience." In doing so, City University joined a host of other institutions around the country that have hit upon "life experience" credits as a marketing device to woo adult enrollees into higher education, with the functional equivalent of a discount. It doesn't take much life experience to realize that a program with great potential for abuse is likely to lead to abuse, as colleges compete to outdo each other with irresistible offers for the student shopper. The ultimate bargain, of course, will be 100 percent credit for "life experience," and the lucky takers will merely have to enroll and pay their tuition in exchange for their degree and their willingness to be counted for financial purposes as a "full-time equivalent."

It is ironic that the same shoddy educational practices that won currency during the 1960s, when colleges were bursting with record enrollments, will now be justified because of declining enrollments. Faced with the fear of losing precious students, schools will have difficulty setting high standards, resisting grade inflation, imposing requirements for admission or graduation and eliminating trivia from the curriculum. Without requirements, students shop around for a teacher who gives take-home examinations (or none at all) and asks for minimal reading and optional essays. It is not unusual for students to drop out of a course on the first day if the professor expects the students to do too much work, nor is it unusual for a term paper to be delivered a year after the date it was due.

Despite evidence that colleges are reshaping their curriculum to restore requirements in subjects like English and mathematics, it seems unlikely that many will brave extinction by setting admission requirements that actually exclude prospective students. From the colleges' perspective, this is understandable, but it undercuts the efforts at the high school level to reintroduce the elements of a common curriculum.

Diane Ravitch, associate professor of history and education at Teachers College, Columbia University. Distributed by Los Angeles Times-Washington Post News Service. Reprinted from the Kansas City Times.

The communication door has been closed long enough

Developing skills with pre-service teachers

By Bruce A. Petty and T. Randall Koetting

"... The little child is permitted to label its drawings 'This is a cow—This is a horse' and so on. This protects the child. It saves it from the sorrow and wrong of hearing its cows and horses criticized as kangaroos and work-benches."

Mark Twain
from a letter to Andrew Lang (1890)

Mark Twain, in this passage, points out to us a crucial element of a fulfilled existence: that each of us has a need to communicate creatively (often visually) and, at the same time, an overpowering need to have our communication efforts be understood by others.

At a time in our history when more messages are being conveyed visually than ever before, when we live in a "visual age," it is unfortunate that so few of us possess the skills either to devise and transmit visual communications or to receive, decode, and comprehend them effectively.

We wish to state at the outset that while sufficient evidence exists to indicate a pressing need for visual communication, we do not mean to imply that it is the only communication device for which one should opt. Neither

Bruce A. Petty is an assistant professor of instructional media at Oklahoma State University, Stillwater, Oklahoma. T. Randall Koetting is a visiting assistant professor of instructional media at Oklahoma State University, Stillwater, Oklahoma.

do we believe that the development of skills in visual communication should in any way release one from responsibility for being skillful in written and verbal communications. What is needed is an understanding of the advantages and potentials, and the dangers and limitations of a variety of communication modes.

We reject a concept that has been, and continues to be, broadly conveyed—that intellectual maturity somehow requires a release of dependence upon the senses. We contend with Arnheim that "human thought . . . is a continuum of learning leading without break from the direct apprehension of the physical world to the most rarefied and universal concepts" (Arnheim, 1974a, p. xii).

Those of us who are involved in visual education, if we want to do more than simply use visuals as illustrations of **things** within the teaching-learning event, must concern ourselves with the utilization of visuals as "representations of thoughts in themselves" (Edgar, 1974; Arnheim, 1974b). A true definition of education cannot be limited only to abstract thought any more than it can be limited to a simple training of the senses. Education must be an integral combination of both. Arnheim states that "our educational system is still largely based on this schism. It conceives of the training of the intellect as a freeing of the mind from its sensory resources and considers the arts as an entertainment of vision, hearing, and touch, below the level at which thought begins" (Arnheim, 1974a, p. xii).

While it is certainly possible that the schools are being asked to do too much by and for contemporary society, surely communicating with others effectively may be thought of as a basic topic for study and development within the school structure. Since compulsory school attendance is one of the few common denominators in the total learning process of our people, the schools emerge as a likely arena in which to establish and develop communication skills which are visual, as well as verbal and written. It would then become a responsibility of our universities and colleges of teacher education to provide foundations in visual communications in their pre-service and in-service teacher preparation programs.

We believe it is imperative that teacher education include experiences in which communication through language, signs, and symbols, principles of composition and design in visual presentations, and visual education form topics of discussion and exploration. Teacher educators involved in such activities may find the montage to be a valuable experience for their students.

A montage is a composite visual made by combining several separate pictures. It is the assembling of individual and independent parts to create a new and unified whole.

Recognizing the importance of visual education and the utilization of effective media within the instructional process, our experience with the montage activity has shown that it provides the teacher education student an opportunity to exercise several important skills. It poses a problem of composition and design as the student is faced with manipulating balance (either formal or informal), line (utilitarian or expressive), harmony, unity, color, and juxtaposition. The exercise may also be used as a media production project as the student acquires skills in mounting and heat lamination in order to complete the project.

Effective communication is, of course, the ultimate aim of the montage. Students accustomed to producing

college class work in the form of written or spoken language find themselves faced with the challenge of communicating to an audience through a primarily visual mode. As they complete the procedure, they begin to gain an insight into such effective communication devices as signs and symbolism which can be used in conjunction with, or sometimes in lieu of, language. They discover that in order to communicate effectively they must give considerable thought to their intended audience—their ages, backgrounds, experiences, levels of sophistication, etc. They are given the opportunity to discover that our understanding of what we see is based upon its context of time, place, and culture.

All of this leads quite naturally to students' experiencing the concept of visual literacy. By being asked to create a literate visual statement, they gain an insight into the skills necessary to becoming literate consumers of visuals. The montage provides support to those theoretical concepts which are important in helping young people to **understand** the visual communication process. They begin to recognize that this is the same process used so effectively by professional image-makers (advertising people, public relations experts, etc.) on behalf of everything from cereals to oil companies, from governments to political candidates.

Perhaps most importantly, the activity has a distinct value in that it gives the student an opportunity to be creative. We have found that, although many students experience difficulty getting started in terms of what they want to say and how they want to say it, the end product is generally imaginative and thought provoking.

It is when the montage is viewed within this context that it demonstrates what is, perhaps, its greatest value. Given the mass of information necessary to the pre-service preparation of teachers, and given the short period of time in which to adequately prepare our young people for the classroom, it is not astonishing that there is little room for much creativity—a component crucial to successful teaching.

"Tried and true" is a phrase familiar to all of us. We believe that while many solutions to problems have been "tried," precious few have been found to be consistently "true." Most problem situations prove to be, to some extent, unique. They require creative solutions, and thus creative communications. One of the principles of visual education is that every picture, every work of art, is a statement about some reality. Every visual representation can be considered a statement or proposition which makes "a declaration about the nature of human existence" (Arnheim, 1974b, p. 296).

John Berger (1972, p. 7) states that "it is seeing which establishes our place in the surrounding world; we explain the world with words but . . . the relation between what we see and what we know is never settled."

The montage could, then, be viewed as a statement of an individual student's perceptions of reality and can become the basis for broadening and sharpening those perceptions through critical analysis in the classroom. Ultimately, the practiced ability to encode and decode messages efficiently and effectively via the most appropriate method (verbally or visually) seems to be one of the most creative challenges our students will have to face. We believe the montage to be one method to unlock and open the creative communication door—a door that has been allowed to remain closed long enough.

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Community colleges are vital part of higher education

The changing profile of Kansas trustees

By Paul Parker
and
Patrick Parker

Most everyone agrees that one of the distinguishing features of public community college education is the great amount of local control. In general, control of the public community college has been delegated to local boards of trustees. Yet, prior to 1968 research concerned with investigating the characteristics of higher education's newest governing body, the community college board of trustees, was limited. However, within the past decade several significant national studies, such as Rodney T. Hartnett's "College and University Trustees: Their Background, Roles, and Educational Attitudes" (Educational Testing Service, Princeton, New Jersey, 1969), Gale Grafe's "The Trustee Profile of 1976" (Association of Community College Trustees, Washington, D.C., 1976), Sandra L. Drake's "A Study of Community and Junior College Boards of Trustees" (American Association of Community and Junior College, Washington, D.C. 1977), along with a few local studies, such as Paul W. Parker's "Profile of the Kansas Trustees" (Community and Junior College Journal, April 1970, Pages 58-70), have made available a

Paul Parker is a professor with the Department of Curriculum and Instruction at Pittsburg State University, Pittsburg, Kansas. Patrick Parker is the Director of Library Acquisitions at Westark Community College, Fort Smith, Arkansas.

great deal of information concerning who trustees are, what they do, and the impact of their actions on the mission of the college.

Community colleges are a vital and significant part of Kansas higher education. Beginning in 1965 with the passage of House Bill 893, an act known as the "Community Junior College Act," Kansas established a state system of community junior college districts and provided that these districts would be governed by a local board of six members composed of persons elected from the college district.

Recognizing the importance of this commitment to local control, and in view of the relationship existing between who trustees are and the impact of their actions on the development of the community college system, a study was conducted during the academic year of 1968-69. That study was undertaken to gather a body of comprehensive data concerning selected personal characteristics and background information of Kansas community college trustees.

The findings of the 1968-69 study indicated that the 'typical' Kansas community college trustee was a white male in his middle forties, married, with three children, two sisters and two brothers. He was well educated and financially successful (more than half had earned at least a baccalaureate degree and at least half had annual incomes exceeding \$16,500). He was engaged in one of four occupational classifications: professional (44 percent), managerial-executive-governmental (21 percent), small business-owner or partner (20 percent), and farmer (14 percent). He had limited experience as a trustee member. He was a native of Kansas.¹

Within the past decade, a period of intense interest in the characteristics, programs, and progress of community colleges, Kansas has developed an excellent system of community colleges. Also, during this period of growth and development characteristic changes of great significance have occurred in Kansas community colleges. These developments raise some interesting questions concerning the characteristics of the governing board—while the colleges have changed has there been a corresponding change in trustee membership? In other words, who are the people that compose our current board of trustees? Are current Kansas boards of trustees similar in their composition to the board members of 1969? Are there any significant differences between the 1969 and 1979 trustees?

For an answer to some of these questions, the authors conducted a study during the Spring of 1979. The population for the study consisted of the 114 trustees of the 19 Kansas public community college districts. In response to a questionnaire sent to these trustee members, 81 (71 percent) usable returns were received.

The study compared the responses of the 1979 trustees with those of the 1969 trustees by applying the chi-square technique. This article focuses on approximately one-third of the major items in the questionnaire. The majority of these items showed no significant difference between the 1969 and 1979 trustees.

However, some significant shifts have occurred since 1969 in the characteristics of persons who occupy the position of Kansas community college trustee. Significant differences at the .01 probability level were attained for age, educational background, income and years of expe-

rience as a trustee member. For instance, the typical trustee today is more likely to be over 51, to have more experience as a trustee member, have a higher medium income, and is more likely to have attained a higher level of educational achievement. And, although not typical or statistically significant, the probability of the trustee member being female has increased.

Age and Sex Distribution

The age distribution in 1979 indicated that the age range of trustee members had increased significantly. In 1979 there were fewer younger trustees and more older trustees than in 1969. The percentage of trustees under 40 years of age decreased from 22 percent to 12 percent, and the percentage of trustees over age 50 increased from 36 percent to over 51 percent. The median age of trustee members in 1969 was 46 years, in 1979 the median age was 52.

The number of women serving on Kansas boards of trustees is increasing (14 in 1979 as compared to 8 in 1969). Although there has been a 75 percent increase in trustee membership by women over the past 10 years, women still constitute a minority membership on governing boards as less than 15 percent of the respondents were women, and more than 85 percent were men.

Occupational Classification

No dramatic shifts have occurred over the past 10 years in the occupational classification of Kansas trustees. In 1979 four occupational classifications accounted for 83 percent of trustee members: professional with 28 percent (33 percent in 1969), managerial with 21 percent (21 percent in 1969), and sales, housewife, retired with 18 percent (9 percent in 1969). Agricultural related occupations ranked fourth with 16 percent in 1979, and third in 1969 with 14 percent.

Experiences as Trustees

Both studies investigated the extent of trustees experience in two categories: (a) years of service as a community college trustee member, and (b) total years of service as a board member-college trustee, and school boards. Two significant changes have occurred since 1969 in trustees experience. First, the percentage of trustee with three years or less of service as a trustee member in 1969 (71 percent) was approximately two times greater than the percentage of trustee with that limited number of

years service in 1979 (39 percent). Second, the number and percentage of trustees with four or more years of service in 1979 (49-61 percent) is nearly twice as great as the number and over twice as great as the percentage reported in 1969 (24-29 percent).

Educational Background and Income

College graduates at the baccalaureate degree level or higher, now hold 78 percent of the trustee positions in Kansas, as compared to 63 percent in 1969. The major change occurred since 1969 in those holding the baccalaureate degree, 45 percent in 1979, slightly less than 31 percent in 1969.

The median income of the respondents in 1979 was slightly over \$27,310, as compared to the median income range of slightly over \$16,500 in 1969. In general, it appears that in 1979 Kansas trustee's are significantly different in income than their 1969 counterpart. However, two factors need to be considered when analyzing the apparent gain: the increase in the cost of living index and the increase used in the various income ranges for the 1979 study.

In conclusion, Kansas citizens are still continuing to elect to membership on community college boards of trustees men and women who are relatively young, well educated, and financially successful. In 1979 the 'typical' Kansas community college trustee was a white male in his early fifties, married, with two children. He was well educated (78 percent had the baccalaureate degree or higher). He was financially successful (at least half had annual incomes exceeding \$27,310). He was engaged in one of four occupational classifications: Professional (28 percent), managerial (21 percent), agricultural (16 percent) and sales, housewife, retired (18 percent). He had increased experience as a trustee member. He was native of Kansas. He was significantly different than his counterpart of 1969 in four areas: age, educational background, income and years of experience as a trustee member.

FOOTNOTES

1. Paul W. Parker, "Profile of the Kansas Trustee," *Community and Junior College Journal*. (April, 1970) pp. 58-70.

Educators, school board members and parents are often caught between conflicting objectives.

A church-state compromise

By Stephen B. Thomas

Justice Holmes once observed that a "page of history is worth a volume of logic."¹ It would then follow that if the true nature of the Constitution (as it relates to the church/state issue) is to be determined, one would have to reevaluate the early writings of men such as Madison and Jefferson. Although this may seem rudimentary, synthesis and application of their works is far more complex than one might presume. Indeed, Supreme Court justices appear almost at extremes in their interpretations of the same works.

For example, in discussing the papers of Jefferson, Justice Frankfurter wrote that,

Separation means separation, not something less. Jefferson's metaphor in describing the relation between Church and State speaks of a 'wall of separation' not a fine line easily overstepped . . . We renew our conviction that we have staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and best for religion. If nowhere else, in the relation between church and state 'good fences make good neighbors.'²

Nevertheless, Justice Reed, in a dissenting opinion of the same case, did not place the same degree of significance on Jefferson's comments as did his colleague and noted that "the difference between the generality of his (Jefferson's) statements and the specificity of his conclusions on education are considerable; a rule of law should not be drawn from a figure of speech."³

Stephen B. Thomas is an associate professor at St. Johns University of New York.

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In regard to Madison's work, including the First Amendment, confusion is again present. Justice Rutledge observed that Madison opposed every form and degree of official relation between religion and civil authority and sought to tear government out of religion by "root and branch," and "bar its return forever." The principle, accordingly, was as much to prevent the interference of law in religion as to restrain religious intervention in political matters.⁴ However, as suggested before, a consensus does not exist in regard to interpreting Madison's work as well. Douglas, following a discussion of the religious nature of the American populous, observed that First Amendment, church/state issues, like most in constitutional law, are merely ones of degree.⁵

Although disagreement exists concerning the degree of the church/state relationship, most historians would concede the sincerity of both men in their quest for religious liberty. Jefferson in "An Act for Establishing Religious Freedom" and Madison in "Memorial and Remonstrance Against Religious Assessments" were straightforward in their appeal for personal freedom in religious matters. Accordingly, Madison wrote:

All men should enjoy the fullest toleration in the exercise of religion . . . no man or class of men ought, on account of religion, be invested with peculiar emoluments or privileges, nor subjected to any penalties or disabilities, unless, under color of religion, the preservation of equal liberty and the existence of the state be manifestly endangered.⁶

Although little specific guidance is provided from these early statesmen, general directions were identified. First, an individual should have the right to freely exercise his religious liberties; second, government should not establish or otherwise require support for any religion—nor provide for all religions; and third, only when a significant state interest is involved will religious liberties be compromised.

Practice/Precedent/Possible Alternatives

In practice it is often difficult for school authorities to draw the "fine line" between church and state, free exercise vs. establishment. In the following sections of this paper, common "grey" areas will be identified as will legal precedent. Current practices will be reviewed, while practical, constitutional solutions will be provided where applicable.

Prayer and Bible Reading

Following the landmark *Engel vs. Vitale* and *Abington Township vs. Schempp*, cases,⁷ the plea for prayer and Bible reading in public schools appears to have increased in diversity. The only common theme in such requests is their unconstitutional nature. Nonsectarian prayers, the Lord's prayer, a board of regents prayer, student lead prayer, and voluntary prayer have been held impermissible. A moment of silent prayer and a moment of silent meditation may well represent the "fine line." Although moments of meditation were at one time viewed with favor, at least one recent case proposed that a course in the "Science of Creative Intelligence/Transcendental Meditation" is a religious activity.⁸ Therefore, implications may exist for prayer as well.

Given the above limitations on prayer in public schools, one viable alternative remains—a moment of silence. The courts will no doubt approve this practice, while many concerned parents will not feel as though they

are compromising their religious values. Those students wanting to pray will have the opportunity; those students who may be offended by such practice will have the time to reflect upon the day's activities. Nonparticipants may be required to sit in silence. Such students, however, should not be asked to stand, leave the room, or otherwise be punished.⁹

In regard to Bible reading, the court is again conclusive. From the **Schempp** case (1963) to **Meltzer vs. Board of Public Instruction of Orange County, Florida**¹⁰ (5th Cir. 1978), the courts have, with regularity, ruled against the practice of daily Bible reading. Where then is the compromise? Although the Bible may not be employed in morning exercises (even if voluntary or with parental permission) it may be utilized by instructors in such classes as literature, history, comparative religion, and the like. It is suggested that when used as a classroom material, the Bible should be a resource book, not a primary text.

Bible/Literature Distribution

Although Bible distribution in public schools seems almost as common as a free lunch, it too is unconstitutional. Since **Tudor vs. Board of Education of Borough of Rutherford**,¹¹ the Gideons, and others, have not fared well in the courts. Indeed, since Justice Burger's proposed tripartite test in **Lemon vs. Kurtzman** in 1971 (secular legislative purpose; neither advance nor inhibit religion; should not foster excessive government entanglement¹²) Bible distribution has been restricted.

However, at least one court has viewed the distribution of religious literature more favorably. In the **Meltzer** decision the en banc court voted 7-7, affirming the lower court, that the distribution of religious literature in the public schools was permissible if conducted appropriately. Teachers, administrators, nor religious groups were to personally hand out the materials; they were merely to be delivered to a central location within the school and announced to classes regarding their availability. Students requesting such materials would then have access, while uninterested students would not feel pressured or coerced.

If this procedure is adopted, a word of caution should be provided. Several of the dissenting justices believed the Supreme Court would invalidate this practice based on Test 1 of **Lemon** (that is, secular legislative purpose) while several others felt that it would be more viable if other forms of literature (for example, political, historical, etc.) were also available. Therefore, the distribution center would be for literature generally, and not for religious literature specifically.

Released Time Programs

A released time program refers to the time a child spends involved in religious or moral training with religious teachers. The programs are generally once or twice a week, during school hours, but off of school grounds. If religious groups are asked to instruct on the school site, Test 2 **Lemon** (advancement of religion) would be abridged. The Supreme Court as early as 1948 in **McCullum vs. Board of Education** invalidated such a program by an 8-1 vote. The court reasoned that not only were tax-supported buildings being used for the dissemination of religious doctrine, but that the state also afforded sectarian groups of an invaluable aid in that it helped provide pupils through the compulsory education

machinery. Where such a public expenditure was provided, separation of church and state did not exist. The Constitution does not propose that all religions be supported equally; it requires that no religion be supported, even in degree.¹³

Accordingly, if released time programs are to exist, they must be off of school property and privately funded; also, public school personnel can not be involved in the instruction, nor can they be disciples.¹⁴ Children should not be pressured to attend, nor should they be responsible for janitorial or instructional duties if they remain in the classroom. Furthermore, class credit should not be provided for attendance, nor can any form of "limited aid" be given (for example, attendance forms).¹⁵

Shared Facilities

In situations where it is absolutely essential that private and public schools share a facility several requirements seem apparent. If the private classes are to be taught on the public school site, or if religious (or non-profit) groups would like use of the space, the arrangement must be temporary in nature, while the costs must be paid in full. Indeed, one state supreme court concluded that rental rates must fully cover extra utility, heating, administrative, and janitorial costs. It was observed by the court that all nonprofit community groups should have equal access to the facilities where they are made available.¹⁶ Where fees are not charged, or where the arrangement may become permanent, the courts have not been so permissive.¹⁷ State statutes should be consulted prior to involvement in sharing facilities with private (religious) organizations.

When it is necessary for a public school to rent space from a private institution, religious insignia should be removed,¹⁸ the classes should be taught by public school teachers, the instruction should be secular, the public school administration should have plenary control over the rented space, and the arrangement should be temporary.¹⁹

Religious Holidays and Programs

Typically, religious holidays and days of worship may be recognized by the public schools. Children should be permitted to attend appropriate religious services during the school day, with written permission from the parent. This does not mean, however, that each and every parent has the right to declare a religious holiday for all school children. Permitting an individual child to attend a particular religious service does not reflect a sanctioning of that religion or its doctrine. Generally, when a significant state interest is not involved, the courts have ruled in favor of parents concerning the religious, moral, and educational opportunities of their children.

In addition to a type of "excused absence" discussed above, public schools may also provide programs or assemblies that provide a religious theme. However, this should be done with great care. As a general rule, the schools should observe only those holidays that have both a religious and secular significance. Accordingly, the history and significance of these events should be explained in "an unbiased and objective manner." Music, art, literature, and drama that maintain a religious tone may also be permissible as long as they are presented as a "prudent and traditional part of the cultural and religious heritage of the religious holiday."²⁰

Conclusion

As educators, school board members, and parents, we are often caught between conflicting objectives. In this example, how do we provide for the opportunity to have "free exercise of religion" and yet not cross over the "fine line" to establishment? It should not be our purpose to force specific religious beliefs on any child; at the same time, however, should we discourage voluntary, individual participation? Should we ostracize religion from public schools to the degree that children think of it as unnecessary, or even undesirable? In the opinion of this author, public schools should become neutral; they should neither encourage nor discourage participation.

The policies suggested in this writing provide for such a compromise. A moment of silence, released time programs, comparative religion classes, appropriate assemblies, and the use of the Bible in history and literature may assist in diluting the current restrictions to free exercise, yet are not so overt as to offend the Constitution.

Footnotes

1. **New York Trust Company vs. Eisner**, 256 U.S. 345 (1921).
2. **McCollum vs. Board of Education**, 333 U.S. 203 (1948).
3. *Ibid.*, at 247.
4. **Everson vs. Board of Education**, 330 U.S. 1 (1947).
5. **Zorach vs. Clauson**, 343 U.S. 306 (1952).
6. Sydney Howard Gay, **American Statesmen: James Madison** (Boston: Houghton, Mifflin, and Company, 1898), p. 16.
7. **Engel vs. Vitale**, 82 S.Ct. 1261 (1962); **Abington Township vs. Schempp**, 83 S.Ct. 1560 (1963).
8. **Mainak vs. Yogi**, CA 3, 2/2/79.
9. Note: **State vs. Lundquist**, 278 A. 2d 263 (1971), **Bands vs. Board**, 450 F. 2d 1103 (5 Cir. 1971), and **Goetz vs. Ansell**, 477 F. 2d 636 (2 Cir. 1973), regarding flag salutes.
10. **Meltzer vs. Board of Public Instruction of Orange County, Florida**, 577 F. 2d 311 (5th Cir. 1978).
11. **Tudor vs. Board of Education of Borough of Rutherford**, 14 N.J. 31 (1953), cert. den. 75 S.Ct. 25 (1954).
12. **Lemon vs. Kurtzman** 403 U.S. 602 (1971)
13. See: **Wiley vs. Franklin**, 468 F.Supp. 133, E.D. Ten. 1979, for a further discussion of Bible study during school hours.
14. **Zorach vs. Clauson**, 343 U.S. 306 (1952).
15. **Lanner vs. Wimmer**, U.S. District Court, D. Utah, N.D., December 11, 1978.
16. **Resnick vs. East Brunswick Township Board of Education**, Supreme Court of New Jersey, July 11, 1978.
17. **Johnson vs. Huntington Beach Union High School District**, 137 Cal. Rptr. 43 (Cal. App. 1977).
18. See: **State ex rel. Public School District No. 6 Cedar County vs. Taylor**, 122 Neb 454 (1932).
19. See: **School District of Hartington vs. Nebraska State Board of Education**, 188 Neb. 1 (1972), cert. den. 93 S.Ct. 220 (1973).
20. **Florey vs. Sioux Falls School District**, 49.5, U.S. District Court, D. South Dakota, February 13, 1979.

Education and educators can and should become involved in "futuristics"

Looking ahead in education: Some predictions

By Richard E. Ishler

Whether we admit it or not, all educators are, at the very least, quasi-futurists simply because they are involved in the preparation of young people who will grow up and live and work in a world about which we know very little. Hence, we are responsible for ensuring that through the educational system these young people acquire that knowledge and those skills which will enable them to survive and be contributing members of society. For the children who are now in the first grade, this means that they will need such skills to see them through until at least the year 2040! This is indeed an awesome responsibility for all educators.

Alvin Toffler (1970, 1980), author of *Future Shock* and his most recent book, *The Third Wave*, was probably among the first to make the general public aware of the impact of the impending future. He made the term "future shock" a household word, defining it as a disorientation brought about by the premature arrival of the future. In short, a disorientation caused by not being prepared for the future. Toffler predicts traumatic changes not only in technology, but in our values, sexual attitudes, relationships with family, friends, organizations and the way we structure politics, business and education.

Richard E. Ishler is dean of the School of Education and Psychology at Emporia State University, Emporia, Kansas.

Many futurists view education as the one area with the most potential to help people adapt to what lies ahead. And yet, they charge, education presently remains the most reactionary and the least adaptable system in operation.

Educational planning in the future must include a series of considerations. No significant decisions can be made without viewing impending technological advances which promise to alter learning systems, lifestyles and accountability methods, as well as provoke sociological changes. Futurists demand that educators rethink the role of long-range planning. Most schools tend to be immersed in problems now considered by futurists as "yesterday." As a result, schools produce people to fit into a reasonably well-functioning industrial society, but we no longer have one. As society shifts away from the industrial model, schools will have to turn out a different kind of person. Schools now need to produce people who can cope with change (Toffler, 1970).

Consider the following as evidence that change in fact occurs:

1. Nearly one-third of the items found on supermarket shelves today did not exist 10 years ago.
2. Fifty percent of today's labor force earns its living in industries which did not exist when this country was founded.
3. Seventy-five percent of all people employed by industry 12 years from now will be producing items that have not yet been conceived.
4. At least 50 percent of all today's factual scientific knowledge will be obsolete 10 years from now, a condition which has led scientists to define facts as opinions not currently in dispute.
5. Our store of knowledge will double each five years and over the next 30 years, new knowledge will exceed all that has been generated throughout the history of mankind. Incidentally, in 1899 the director of the U.S. Patent Office urged President McKinley to close the office because, he said, everything that can be invented, has been invented.

The list could go on, but suffice it to say we are living in a world of rapid change. The schools must educate people in what nobody knew yesterday, and prepare people for what no one knows yet, but which some people must know tomorrow.

Clark Kerr (1980:4), chairman of the Carnegie Council on Policy Studies in Higher Education, says that we are on the threshold of a new, electronic, technological era which many refer to as the fourth revolution. According to Kerr, the first revolution was the idea of having teachers, of having someone who specialized in teaching. The second revolution was handwriting and the third revolution was the printed page. Now computers, data banks, calculators and other electronic phenomena will catapult us into the fourth revolution.

I believe that this technology will not just augment existing methods, it will actually revolutionize schools as we know them today. School will become more of a "concept" and less of a "place." Schools without walls will become a reality for all children, not for just the few who are enrolled in experimental programs. This is to say, the world will become the classroom through holographic projection and satellite links which will allow students to tour the British museum or visit China from their schoolroom. As a result, the curricula will become more

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exciting and more challenging. Right now, 50 percent of the students say high school is too easy.

Prediction—Much of "schooling" will begin at home and it will continue there with the aid of computers and television. Education will be supplemented at home for most students via these electronic devices but for many, including the handicapped, they will receive their entire education through computerized learning programs and/or television. Television and its immense impact on peoples' thoughts and habits has achieved almost total coverage. Today 98 percent of all U.S. homes have TV sets and 40 percent have two or more. Computer assisted cable television will make available to every home adult education and correspondence courses; legal information; consumer advisory services; credit card purchasing; bus, train, and airline scheduling; and sales information. Computers will provide us with the ability to communicate orally and visually with anyone, at any place, at any time. They will give us instant access to limitless reference and research files. They will make it possible to examine items, objects, and materials in three dimensions. All that will be needed will be a compact console which can be located in any home, office, or school. Already more than 100 companies are manufacturing home computers. Some day, soon, virtually every home will have a computer. It will be as standard as a toilet. By 1990, according to **U.S. News and World Report** (1980:54), 80 percent of the homes will have computers available for school assignments, doing the family budget, figuring their taxes, and sending messages to relatives and friends. Such computers are already available for around \$1,000 plus hook-up fees and hourly rental charges for the use of the telephone lines over which information is sent. However, within the decade, personal computers will drop in price to \$50-\$100 and the network of users will grow from a few thousand to millions.

Besides the personal computer, many family television sets by the late 1980s also will be equipped to serve as complete information centers. Over the TV set, people will be able to call up local and international news, sports results, calendars of local events, restaurant menus, theatre schedules, etc. Even sections of magazines and newspapers will be delivered on home screens and families will be able to print out parts they want to save. However, experts don't believe that the screens will soon replace the printed media. Even Walter Cronkite said in a recent interview that rather than end his nightly news broadcasts with "That's the way it is," he was often tempted to say, "Consult your local newspaper for details on tonight's news."

In general, then, school will begin earlier—age one or two—and extend through adulthood with emphasis on lifelong learning. The new technology will finally enable teachers to accomplish what they have been striving for so long—individualized learning. Curriculum will be designed for individuals and will be carried out anywhere and everywhere. For some it will be in school, for others at work, for others at home, and for still others, elsewhere. Computers will also take on more human functions. We now have robots to act as maids and butlers so we will probably have robots to serve as teachers at home and at school.

One of the most revolutionary educational outgrowths of the computer genre is the robot. Already available for about \$50 to \$60 is a toy robot that talks and

tests people's ability to think, learn, create and play games.

Also available are advanced teaching robots, though most are still experimental. One such robot, created by New Yorkers, Michael Freeman and Gary Mulkowsky is called Leachim. They describe Leachim's introduction in the educational community as follows (1978):

"When the fourth-graders heard about their new teacher, the description made him sound quite normal, 200 pounds, six feet tall, well-spoken, and named Mr. Leachim—all very conventional, except for one thing. Leachim is a computerized electronic robot. Leachim knows the names of their brothers, sisters, parents, pets, reading scores, IQ scores, math scores, hobbies and interests, the contents of their seven class textbooks, and a number of different teaching methods. Leachim is motorized and has an adjacent visual display screen (called a tableau) that exhibits material as Leachim explains it verbally.

Leachim is an advanced experimental verbal computer that has all the capabilities of conventional computer systems but can convert standard computer output into words and tailor his responses for different children. In addition, Leachim grades tests and maintains progress reports on each child.

Leachim can be quite stern if a child is working well below his capacity. On the other hand, when slower children demonstrate even a little success, Leachim's compliments and reassurances are generous."

So much for computers. Let's move on to some of my other predictions for education in the future and touch on them briefly:

Prediction—Grade levels will disappear and students of various ages will learn together. As school becomes more of a concept and less of a place, it will no longer be necessary or even desirable to group children by age. When it is necessary to group children at all it will be done on the basis of common learning experiences and not on the basis of chronological age. In the future, of course, most education will be highly individualized with much of it occurring in the home via television and computer, thus diminishing the need to bring children of common ages together. Even today there is no sound educational reason for grouping children by grade and age. It is, of course, administratively more efficient and so we continue to do it this way. But this will all change in the future.

Prediction—Subjects as we know them will disappear and more emphasis will be placed on the integration of knowledge from various fields. Most schools today tend to operate on a factory-model. Kids are grouped neatly together by grades and courses are packaged by subject. The student graduates when he reaches the end of the assembly line. By reflecting on this approach to education it becomes obvious within a few minutes that it is anachronistic and does little to prepare students for life in American society. The separate subjects curriculum employed in most schools does not teach the student to integrate and assimilate knowledge in such a way as to make it useful to the individual to function well in society. If schools have a major shortcoming, it is this—their failure to go that next step to assist students to integrate the knowledge which they have learned.

Prediction—Educators will work in teams to educate, thus allowing teachers to advance career-wise without

giving up teaching. Some teachers will become more highly paid than any other profession. The innovations described earlier imply enormous changes in instructional techniques. Today lectures still dominate the classroom. Research indicates that nearly two-thirds of the teaching at all levels can be described by the broad term of lecturing. While still useful for limited purposes, lectures must inevitably give way to a whole battery of teaching techniques, ranging from role playing and gaming to computer-mediated seminars and the immersion of students in what we might call contrived experiences. Experimental programming methods drawn from recreation, entertainment and industry will supplant the familiar lecture. Learning may even be maximized by biofeedback techniques and through the use of controlled nutrition or drugs to raise IQ, to accelerate reading, or to enhance awareness. These changes and the technologies underlying them require basic changes in the organizational patterns and, hence, in the roles of teachers. Differentiated staffing arrangements will be necessary to operate the classrooms and direct the learning experiences of students in the future. Instructional teams will include learning specialists, counseling specialists, child development specialists, computer technicians, perhaps even medical personnel, and, as indicated earlier, perhaps even a robot. These instructional teams will be managed by team leaders who will command high salaries as a result of their complex responsibilities. It will not be uncommon to see salaries as high as \$50,000 for team leaders in the schools of the future. Different configurations will require a different set of skills on the part of the teacher, skills possessed by various members of the instructional team. Salaries will match the level of skills which each team member has and will reflect each individual's contributions as a member of the instructional team. The single-track salary schedule for all teachers will become a thing of the past.

Prediction—Teacher education will change dramatically. Teachers as previously described as members of instructional teams will be prepared in various places. Some will be prepared in schools and colleges of education as they are today, some will be prepared in schools of business, some in schools of engineering, some in medical schools, and almost certainly some will be prepared in law schools. Training will be ongoing in order for teachers to remain abreast of the new technology and innovations being employed to educate children. Competencies will be defined for each role and programs will be designed to enable teachers to acquire the specific competencies. Performance will need to be demonstrated before teachers will be certificated. Since most teaching will be done by instructional teams, there will be apprentice

teachers or intern teachers on every team. Team leader positions will be held by master teachers who possess the doctoral degree and who are experts in the teaching-learning process.

I have some additional predictions for education in the future which I will enumerate without elaborating on them. They are:

Prediction—Class size will decrease dramatically as research continues to demonstrate that smaller classes result in higher achievement. In fact, as indicated earlier, most of the educational process will ultimately become individualized.

Prediction—Alternative or specialized schools will become commonplace.

Prediction—Process skills will be emphasized over product skills.

Prediction—Schools will allow and encourage students to enter, dropout, and reenter according to individual circumstances.

Prediction—Our educational system will strive to achieve the twin goals of access to education for all and excellence for all.

Prediction—There will be special programs for pre-school handicapped children and gifted children (infants to age 4) with increased emphasis on parenting and parent education.

Prediction—Child care services in business and industry will increase and will become more educational as opposed to just providing babysitting service.

Prediction—Schools will include courses in "Futuristics" which will be designed to provide students with an orientation to their alternative futures, to increase their awareness of potential careers, and to help them gain new interests in the use of leisure time.

In summary, let me suggest to you that education and educators can and should become involved in "futuristics." No other profession has greater potential for molding and shaping the future than does the education profession. Will we meet the challenge? We cannot wait until tomorrow. The future is now!

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Educators jump on the bandwagon without understanding implications

Some problems with values clarification

By Robert Craig

Values clarification, which consists of a series of practical exercises to aid the student in clarifying his or her values, has received a great deal of attention in the past decade. It is quite devoid of theory and what theory there is often is contradictory or ambiguous. In *Values Clarification: A Handbook of Practical Strategies for Teachers and Students*, Sidney Simon, et. al., describes four approaches to the clarification of values. The only one they accept is their own.

The first approach is termed moralizing. They define this as the "inculcation of the adult's values upon the young."¹ They find two problems with this approach. In the first place, there are a number of conflicting sources for value input—parents, the church, the peer group, etc.; and the young do not know which source to use when determining their personal values. Secondly, moralizing results in a dichotomy between theory and practice, for the individual verbally accepts the value of the authority but does not carry the prescriptions out in actual practice.

Yet there is a difference between moralizing and indoctrination. Moralizing need not necessarily be indoctrinating. Likewise there is a difference between an authority and authoritarian. Quite often we accept the opinions of authorities without having those opinions inculcated in an

authoritarian manner. In fact it is often necessary to listen to the advice of experts such as clergymen and teachers, for their experience can aid us in making viable moral decisions. The term moralizing is used in a pejorative sense by Simon and his friends, and this need not be the case. They never define the term, although they give examples of it.

We often say that a novel has a moral or we suggest that the moral to X type of behavior is such and such. This is using the term moral in a positive sense, and the suggestion is being made in ordinary discourse that it may be beneficial to learn from such moralizing. Thus moralizing need not be the indoctrinating affair Simon, et. al., say it is, and deriving morals from different sources is a valuable method of values clarification.

Secondly, Simon suggests that some teachers and other adults adopt a *laissez-faire* attitude toward the transmission of values. They base this *laissez-faire* attitude on the assumption that values are relative and that the teacher or parent should not intervene in the process of value selection. The result of such a process, Simon suggests, is confusion and frustration on the part of the student. Without defending the *laissez-faire* position, it is evident that it is closer to the values clarification approach than Simon imagines. The *laissez-faire* approach is similar to the values clarification approach for two reasons.

1. The emphasis of values clarification is on ethical relativism—values reside within the individual; they are subjective. This characteristic of values clarification will be criticized shortly.

2. Simon tells teachers not to intervene in the process of value selection. The students should be free to choose their own preferences without teacher intervention. This would seem to lead to the same confusion and frustration he claims is part of the *laissez-faire* approach because the student would have no basis except his own preferences when deciding values. What if the student comes to the conclusion that smoking marijuana is morally acceptable. Shouldn't the teacher point out such facts (not moral opinions even, yet a type of justification nevertheless), that smoking it may be dangerous to the student's health, that it is against the law, that organized crime is often involved in its growing and distribution, etc. Without teacher intervention how can the student make an intelligent moral decision. So the *laissez-faire* view which Simon condemns is quite close to the values clarification process he advocates; and there are numerous problems with his positive suggestions that student's values are subjective and that teachers should not intervene in the student valuing process.

The third notion of valuing Simon and his friends condemn is modeling. This means that the teacher ought not to present himself or herself as a model for students to emulate, to describe modeling negatively. Simon again suggests that modeling leads to confusion because the student has so many models to choose from: parents, teachers, and so on. He even mentions movie stars as a positive source of modeling. The values of some movie stars do not seem to be positive nor do they lend to the building up of the human community. They are materialistic and individualistic. It is unfortunate that Simon isn't more selective in his examples of modeling behavior.

What can we say about modeling as a method of values inculcation? First, there is the work of Bandura and Walters on modeling in which they demonstrate that group modeling is a positive instrument in changing negative behavior to that which is more acceptable. When students experience another group exhibiting rewarding

Robert Craig is chairman of the Department of Philosophy at St. Mary's College, Orchard Lake, Michigan.

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behavior they tend to want to emulate such behavior and to develop the positive values which accompany it. Secondly, the work of Lawrence Kohlberg suggests that students viewing the moral reasons for action on the part of individuals at a higher moral stage than their own intuit that the reasons and moral actions are actually preferable to their own. So they model the moral actions of those individuals at a higher moral level than their own. Lastly we can use our own experience to demonstrate that Simon is incorrect: that modeling has a part to play in moral growth. Haven't we all had teachers who were moral models for us so much so that we desired to work harder in their classes to please them? Haven't there been adults who have been moral models to us and have helped our moral growth? This is largely an empirical question, but the answer is in the affirmative in this writer's experience.

Lastly, let's examine some of the aspects of the values clarification approach as enumerated by Simon. We will find that both its theory and practice are misleading and even harmful. Philosophers have not come to any agreement concerning the definition of the term value. The theories concerning the nature of value cover a wide area from natural law theories which view value as an objective property to an existentialistic ethic which suggests that values are personal choices. The values clarification people list seven criteria of values which are supposed to cover its necessary and sufficient conditions. Valuing is composed of seven sub-processes.

1. prizing and cherishing
2. publicly affirming, when appropriate
3. choosing from alternatives
4. choosing after consideration of consequences
5. choosing freely
6. acting
7. acting with a pattern, consistency and repetition²

As John Stewart suggests, the values clarification approach is quite superficial and misleading. Simon says the values clarification approach leads to an indepth examination of values.³ The truth of the matter is that opinions and feelings are what are examined in the valuing process and not values at all. Stewart mentions four weaknesses with the Simon approach to values. First of all, they commit the "error of reification of hypostatization."⁴ This means that the values clarification people convert the idea of value into a concrete entity. Thus values are viewed as independent entities existing apart from persons. Values are not things, but they indicate a deeper conceptual system about the world which includes notions of good and bad. This makes the values clarification notion of values very superficial.

Stewart's second criticism of the values clarification approach suggests that its proponents emphasize the content of values instead of the "relatively more important underlying structure of one's thinking and valuing."⁵ Content is concerned with what one thinks; structure is concerned with why one thinks it. It is certainly the case that the cognitive developmental psychologists such as Piaget and Kohlberg see content and structure interrelating. The values clarification exponents abandon structure in place of content and much of the content dealt with is trivial at that.

Thirdly, Simon commits the error of separating content from process in his discussion of moral education. He identifies process with indoctrination and thus tries to

rely solely on the content of valuing. This contention is misleading at best.

Lately, it is evident that the values clarification people's theory is involved in ethical relativism, as was previously mentioned. This means that everyone is right about his or her values. Ultimately it leads to the view that only opinions and personal preferences matter in making moral judgments. Ethical relativism means that no values can be proven better than others; that disagreement about the rightness or wrongness of moral actions is to be avoided. If ethical relativism is true, the values of Adolph Hitler are as defensible as the values of Jesus Christ. There is no way of telling which values are better than others; and the values clarification strategy leads to such a conclusion.

Two other problems with the values clarification approach are brought out by Alan Lockwood. He notes that the exponents fail to distinguish moral from non-moral issues. Thus students are asked to clarify their values on such widespread issues as their favorite occupation to capitol punishment. Since a value is defined in relation to one's personal tastes and preferences there is no way of sorting out these preferences from issues or actions that affect the welfare of human beings. In other words, the distinction between moral and non-moral values collapses. As Lockwood says:

A decision to support policies involving the termination of human life is different from a decision involving one's preference in entertainment. Decisions of the former type are moral value decisions, while the latter are non-moral value decisions.⁶

Lastly, many values clarification activities tend to jeopardize the private rights of students, for many of the strategies get students to disclose information about themselves and their families. Much of this is private information which could cause hostility in the family. Many of the techniques of values clarification are of this nature and students are told to disclose anything from their sexual preferences to their family relationships. In our age of mass information we are especially in need of privacy rights.

There is much more that could be said about the values clarification strategies. It is evident from the above that the values clarification program lacks a secure theoretical foundation and that there is a paucity of research to support its use. It is just another bandwagon educators have jumped on without thoroughly understanding its implications. It is true that moral education is extremely important and that the schools should have a place in such education, but values clarification is not the way.

Footnotes

1. Sidney Simon, et. al., *Values Clarification: A Handbook of Practical Strategies for Teachers and Students*. (New York: Hart Publishing Company, 1972), p. 16.
2. *Ibid.*, p. 19.
3. *Ibid.*, p. 20.
4. John Stewart, "Problems and Contradictions of Values Clarification," in *Moral Education: It Comes with the Territory*, Edited by David Purpel and Kevin Ryan, (Berkeley, California: McCutchan Publishing Corporation, 1976), p. 137.
5. *Ibid.*, p. 138.
6. Alan Lockwood, "What's Wrong with Values Clarification," in *Innovations in Education: Reformers and their Critics*, Edited by John Martin Rich, (Boston: Allyn and Bacon, Inc., 1981), p. 277.

**Teachers and administrators
must recognize its
importance**

Employing visual literacy techniques

By John A. Hortin

Traditionally, reading, writing, and arithmetic have been considered the basics, but are these an adequate set of basic skills for preparing children and adolescents in our highly technological and visual society? The power and pervasiveness of visual communication in our society should not be underestimated. Today, there is a great need for skills to understand, judge and create visual information with intelligence. Television is one form of visual communication that is certainly pervasive if not powerful. Moody (1980) reported that the typical American family has a television turned on for 6½ hours a day. Teachers, principals and curriculum specialists are dealing with students who have never known a world without television and the long-range effects of television, physiological and psychological, obviously deserve study. It is already evident that overstimulation in our society produces stress that has been measured in terms of electrical activity of the brain and other physiological changes, such as heart rate, blood pressure, hormone secretion and stress-related diseases (Moody, 1980, p. 12). What was basic for the students of years ago will not suffice today.

Moving toward the basics should not mean going backward but rather forward to teaching skills that are relevant, challenging and critical for preparing students in a highly visual, technological society. There is a greater need for visual awareness, skill and sensitivity if we are to

understand the manipulation and influence of television, film, advertisements, graphic arts, magazines and newspapers. As the result of vast technological changes in telecommunications and the increasing use of the microcomputer, our appreciation, understanding and use of graphs, charts, maps, diagrams, pictures, and commercial art work depends on our visual intelligence.

I propose that visual literacy is one kind of basic skill that should be taught in the schools along with reading, writing and arithmetic. Visual literacy is the ability to understand and use images and to think and learn in terms of images (Hortin, 1980, p. 218). There is no doubt that reading, writing and arithmetic are thinking processes, but learning to see or visualize is also learning to think. Effective education means that we are able to teach students to discriminate, understand, criticize, question, and classify the visual messages as well as the verbal messages; we and they must become visually literate.

Visual literacy includes three basic principles: (1) visuals are a language and thus analogous to verbal language, hence the term **visual literacy**; (2) a visually literate person should be able to understand (read) images and use (write) visual language (Ausburn & Ausburn, 1978, p. 291); (3) a visually literate person should be able to process information visually in order to think visually (Arnheim, 1966, 1969; Bry, 1978; Bruner, 1962; Lorayne & Lucas, 1974; McKim, 1972; Paivio, 1969, 1971, 1975; Nelms, 1964; Wileman, 1980).

Emphasis in our schools in the past has been on verbal thinking with constant exposure to the spoken and written word. Reading and writing have always had dominance in our schools regardless of the disciplines that were offered, and verbalization is a skill that should continue to dominate as a mode of communication and learning. However, verbalization (reading, speaking or writing) is not the only mode through which we learn. Kepes (1964) wrote that "visual language is capable of disseminating knowledge more effectively than almost any other vehicle of communication" (p. 13).

In order to help the reader gain a clearer idea of what a visual literacy program in the curriculum includes, I will provide an outline of four possible categories:

1. reading visual language and understanding visual elements
2. understanding how images communicate and control our lives
3. creating and designing visual information
4. visual thinking

Many of these examples could be incorporated into the present curriculum and by no means should the categories presented here be considered finite or separate from one another.

First of all, students in a visual literacy program are taught to "read" visual language and understand visual elements. This means an appreciation and knowledge of line, shape, size, composition, dimension, balance, stress, color, texture, scale and movement. Magazine advertisements, television commercials, commercial designs, classic art drawings and paintings, charts, graphs, illustrations, and symbol systems (pictorial, graphic, dynamic, static) would be analyzed, critiqued and studied. Information about how we see (perceptual skills) and how we can illustrate ideas (creative skills) is explored using the basic elements of visual language.

John A. Hortin is an assistant professor of curriculum and instruction at Kansas State University, Manhattan, Kansas.

Secondly, visual literacy includes the understanding of how visuals (images) communicate, influence, manipulate and control our lives. Students learn how to deal with mass media and control their own viewing habits and how images can help us learn. Books, such as De Franco's (1980) *TV On/Off*, Arlen's (1974) *The View from Highway 1*, Winn's (1977) *The Plug-In Drug*, Newcomb's (1979) *Television: The Critical View*, Arlen's (1979) *Thirty Seconds*, Mander's (1977) *Four Arguments for the Elimination Of Television*, and Moody's (1980) *Growing Up on Television* are excellent for helping students cope with television.

Creating and designing visual information is another important aspect of a visual literacy program. Children and adolescents could have experiences in filmmaking, television production, overhead transparency presentations, slide/tape programs, drawing, painting, modeling, script-writing, storyboarding, sketching, and photography. Students would learn how to create visual information and how to use that information effectively. For example, students could be asked to choose a particular idea and design representations of that idea with the following eight levels on a concrete-to-abstract continuum: (1) 3-D model; (2) photograph; (3) illustration/drawing; (4) image-related graphic; (5) concept-related graphic; (6) arbitrary graphic; (7) definition (description); (8) noun label (Wileman, 1980, p. 28). Another example would be to have students learn television production techniques by asking them to produce a satire of their favorite television commercial with the school's video system.

Finally, the most important category for a visual literacy program is in the area of mental imagery or visual thinking. An outstanding program that utilizes this aspect is the Visual Curriculum Project, sponsored by the South Australian Education Department and Salisbury College under the direction of Dean Hutton (Hutton, 1978, 1979; Curriculum Development Centre, 1980). In this program students are first taught memory techniques through visualization to help them remember speeches, ideas, words, physical skills, field trips, people, demonstrations and procedures. Students are shown how to develop mental imagery through exercises such as visual associations, mnemonics, creating and forming images, learning how to see detail, and visualizing future and past experiences. Students can be shown a series of pictures cut out of magazines and then asked to identify the new ones that have been added to the series the second time around. Another activity might be to ask the student to remember and recreate details from a picture that was given to a student and then removed from the student's view. Mental imagery can be used for developing physical skills, problem solving, creative writing, planning works of art, improving decision making and studying visual metaphors, visual puzzles and illusions.

Researchers and writers such as Paivio (1969, 1971), Patten (1973), Lorayne and Lucas (1974), Luria (1968), and Loftus (1980) have demonstrated the use of imagery as aiding to memory and facilitating learning. Lorayne and Lucas (1974) wrote about the early Greek and Roman orators and how they applied memory systems to deliver their lengthy speeches:

What they did, basically, was associate each thought of a speech to a part of their own homes. These were called 'loci,' or 'places.' The opening thought of a speech would, perhaps, be associated to

the front door, the second thought to the foyer, the third to a piece of furniture in the foyer, and so on. When the orator wanted to remember his speech, thought for thought, he actually took a mental tour through his home. Thinking of the front door reminded him of the first thought of his speech. It is from this 'place,' or 'loci' memory technique that we get the time-worn phrase 'in the first place.' (pp. 1-2)

Fleming (1977) described more mnemonic strategy:

For example, in controlled studies, subjects have been asked to recall arbitrary clusters of words such as: house, knife, rock, flower, elephant, apple. If directed to form a composite interactive image of these objects a subject might, for example, imagine an **elephant** lifting a **house** over his head with a **rock** falling from the foundation, one tusk shaped like a **knife** and impaling an **apple**, a basket of **flowers** held by his tail. (p. 45)

Bower (1972) found that subjects directed to form composite images, such as those above, frequently recall twice as many words as those subjects who rehearse the words in the traditional drill fashion.

Imagery has also been used in medicine. Practitioners such as Bry (1978) have used an image technique in therapy sessions. In Bry's book, *Visualization: Directing the Movies of Your Mind*, she explained, "Through our movies-of-the-mind, however, we can create a state of awareness in which we are not thinking about, or figuring out, or analyzing our experiences, but actually experiencing them directly" (p. 6).

Another practitioner, Gendlin (1978) at the University of Chicago, practiced a similar technique with what he described as "focusing." In his book, *Focusing*, Gendlin (1978) described how a person can strip away verbalizations, analyses and tension by focusing toward greater awareness through bodily awareness, imagery and feeling. The subject knows when a deeper awareness level is reached because there is a release of tension or what Gendlin called a "body shift" (p. 26).

Samuels and Samuels (1975) wrote that visualization has been used for spiritual goals, materialistic goals, mental health and healing (p. 30). Bry (1978) described the use of visualization by Dr. Gerald Jampolsky for treating problems ranging from learning disabilities to leukemia (p. 86). Also, Carl Simonton and Stephanie Simonton used visualization along with traditional therapy on cancer patients (Bry, 1978, pp. 68-69). Bry (1978) wrote:

As doctors and others now know from the science of biofeedback, the rate of our heartbeat and other body functions can be altered by changing what we are feeling and thinking. And as students of the mind are rediscovering from the writings of artists and scientists throughout history, solutions to seemingly insoluble problems can be found by turning in to our inner images. (p. 7)

The viewer retains an image and uses it to create meaning, that is, he thinks visually. Many educators see film study as an area particularly suitable for understanding imagery and visualization. Woodruff (1976) elaborated on the image element: "The viewer goes through a process of re-editing the film in her/his own mind. Memorable images are 'spliced' together, the sum of which becomes an individual meaning for the film" (p. 66).

Obviously, applying visual literacy to other areas in the curriculum is important. The teaching of reading through the language experience is one example (Hall, 1981). Using visual literacy in the sciences is particularly appealing, helping students to learn to identify, distinguish, classify, and sketch specimens, microscopic organisms and animals. Creating mental images for solving mathematics problems is another example. In industrial arts students could mentally practice the procedures and steps before they actually perform the task. Mentally rehearsing and picturing oneself in a role for a school play, a speech, or a presentation is another way of using visual literacy techniques.

In a society in which visual images are so important, we as educators cannot afford to ignore or neglect visual literacy. Teachers and administrators must recognize the importance of visual literacy and take steps to incorporate it into the curriculum, both as a subject in and of itself and as a means to learning other subjects. It should be possible to bridge the gap between the imagery generated by our technological and visual society and the concerns of educators who hope to prepare students to deal with that society. As Dondis (1973) wrote about visual literacy, "It is not only a necessity but, happily, a promise of human enrichment in the future" (p. 185).

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The significance of multi-cultural education in the post-secondary institution

Accepting the challenge of multicultural education

By James B. Boyer

The post-secondary institution in our society has always held a rather "lofty position" in the academic arena of America. The university is particularly considered somewhat infallible because of the impact it has on America's thinking. While there are many contours of the post-secondary institution, our concern in this discourse will be with the **university which prepares teachers**. While institutions of higher education have prided themselves on being highly selective and intellectually discriminating, major changes have occurred in America which forced the post-secondary institutions to re-examine their missions, to analyze their instructional service delivery, and to reassess their **curriculum—especially their curriculum**. Since 1636 when Harvard University provided the foundation for curriculum substance, we have lived with the traditionally-identified components of post-secondary curriculum: (a) the Natural Sciences, (b) the Social Sciences, and (c) the Humanities. Our concern with the preparation of public and private school teachers emerged sometime later and we depended heavily on the traditional disciplines for the professional preparation of our practitioners.

The post-secondary institutions in America can boast of having their alumni hold the most significant positions in our society: governorships, presidencies, deanships, high level management, and every conceivable dimension of professionals in America. Needless to say that the university curriculum influenced our total lives. Today, though, we can no longer perceive the university as the private domain of the rich, the economically able, and the

socially-sanctioned—to the exclusion of all others. Yet, the curriculum of the post-secondary institution is still considered the "legitimate vehicle" through which America somehow decides who are to be our leaders, whether the society is to be governed only by an elite, and how far the concept of equality is to be carried.

In the process of our re-examination, we have become more thorough in our questions, more anxious in our quest for answers, and more assertive in our efforts to build new understandings of major documents including the Declaration of Independence. The post-secondary institution belongs to the people, to **all the people** and it refuses to decrease its impact on our standard of living. We hold high regard for the post-secondary institution, but we also want it to be more **reflective of all the people**. No participant in the academic community can deny that every college and university in the country is engaged in the major determination of values—through the required impact of the university **curriculum**. That curriculum has been essentially **mono-cultural**. As recently as 1959, (according to Frederick Rudolph in **Curriculum: A History of the American Undergraduate Course of Study since 1636**), over half of Harvard's undergraduates professed to having had their political values changed while at Harvard,—over half of them by lectures and course reading.

Values are delivered through the post-secondary curriculum both indirectly and directly. Practices are perhaps the most visible reflection of those curriculum values, but an examination of **course content** and **curricular substance** reveal additional, more formalized sources of value declaration.

Much of the curriculum involves **knowledge**. The knowledge we have directs our behavior. Collegiate curriculum knowledge is perceived as that which a student needs to know in order to do that which he or she has chosen to do. The post-secondary curriculum has been described as a civilizing agent for the masses of college educable. The **masses**—not the classes.

Multi-Cultural Education and the Curriculum

Unlike so many of the academic efforts of recent years, multi-cultural education has consistently entered academic circles through strong channels of emotional dialogue and research. While some researchers and writers preferred to ignore its impact and retain the traditional academic approach to non-emotional subjects, others have recognized its impact and have moved vigorously to define, refine, and provide a rational conceptualization of many of the factors employed in this aspect of American education. In **teacher education**, we are particularly sensitive to the nature of such factors and to the extent to which they may be employed when delivering instruction to children and young people.

Teacher preparation programs in colleges and universities in America have frequently placed such studies (multi-cultural studies) at a low priority among the many demands on programmatic time. Recently, however, the times and some accrediting agencies have required that it be placed at a higher priority than ever before. But it should be remembered that college and university curriculum (particularly teacher preparation curriculum) has three major characteristics which follow:

(1) **Reactionary:**

The university curriculum has often been refined and/or upgraded as a result of major human needs, changes or concerns, and as a result of other

James B. Boyer is director of the Institute on Multi-Cultural Curriculum in the College of Education at Kansas State University, Manhattan, Kansas.

domestic problems. (Example: driver education classes for preparing driver education teachers became part of the university curriculum when our highway accidental death rate became so alarming that something had to be done.) We reacted with programs to prepare teachers. Our reactionary function has, by far, been the greatest force for curriculum change in all colleges and universities.

(2) **Projectionary:**

The university curriculum development efforts are sometimes based on our projections of needs, our projections of enrollments, and our **projections** of economic resources among other things. While our abilities to make decisions based on future realities have been limited, some substantive planning and development have resulted from such projections and teacher preparation continued to expand.

(3) **Equitable Regeneration:**

The university curriculum has rarely been refined, revised, developed, changed or evaluated in terms of this characteristic. It suggests that appraisals be completed in terms of the extent to which present functions are serving the total populace. In other words, which group are consistently being excluded from the academic services provided through teacher preparation? Specifically in the case of multi-cultural education, we are concerned that the **university curriculum be regenerated** so that it better serves the handicapped, the economically poor, the racially different, the ethnically different, the aged, and that it eliminates inherent practices of sex discrimination. These particular functions and concerns become much of the domain of multi-cultural education. **It is emphasized, however, that such training is essential for all teachers in all schools regardless of student body composition, geographic location, degree of ethnic/racial diversity, and extent of economic diversity represented.**

Toward An Expanded Concept of Multi-Cultural Education

Because the notion of multi-cultural education has so many ramifications, we have elected to confine our concept to relationships to teacher education which is the source of curriculum content for public schools—and that curriculum becomes the basis for decisions of persons who are acculturated through it. Initially, we restrict our definition **from Education to Curriculum**. This is because education (as a concept) is so broad that it is difficult to refine its borders and limitations. Our use of the term, curriculum, suggests that our reference is to that part of the university's program which is planned, measurable, coordinated, designed, and which we expect the school practitioner/teacher/administrator to articulate, implement, evaluate, and refine. Such a component (curriculum) includes the transmission and analysis of values reflecting cross-cultural emphasis. It further incorporates the utilization of instructional techniques which foster respect and appreciation for persons who are racially or ethnically different from each other. Finally, it seeks the enhancement of human awareness which recognizes and utilizes the Black Experience, the Spanish-Speaking Impact (as well as other bilingual combinations), and the Native American (Indian) dignity within the daily interac-

tions of a culturally-pluralistic school program.

In order to improve the "non-discriminatory" thinking patterns of America, the post-secondary institutions must now assume fuller responsibility for the inclusion of multi-cultural education in its programmatic thrusts. In a country which prides itself on democracy, equality, respect for human life and human dignity, diversity, and the full range of concerns on which the nation was founded, the American post-secondary institution must share the responsibility of making that a **reality**. Further, those groups who have historically considered themselves as recipients of these qualities/factors—must now be helped to overcome their false sense of superiority over others while those who felt excluded must rid themselves of their sense of inferiority. These become major tasks of the post-secondary institution—**particularly those preparing teachers.**

Multi-Cultural Studies

The anthropological concept of culture is extremely broad and includes the physiological, psychological, sociological dimensions of a group of people. Multi-cultural studies are those instructional sequences which attempt to reflect the totality of American culture, not through assimilation, but through acculturation. They address themselves to both the similarities and differences among people within the framework of equal respect for these traits. (Boyer & Boyer)

Multi-Cultural Education: Basic Functions

While no attempt will be made here to provide a total rationale for the broad aspects of multi-cultural education, it seems appropriate to indicate that multi-cultural education (frequently referred to as multi-ethnic, non-sexist) deliberately works toward the elimination of five basic **societal ills: Societal Ills: (Re: Multi-Cultural Education)**

(1) **Racism**

The belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority or inferiority of a particular race. Racism also involves the operation of those institutions which directly affect the lives of people and the philosophies on which their operations are based.

(2) **Sexism**

Sexism is the belief that one sex (male or female) is inherently superior to the other. Such belief manifests itself in behaviors which restrict one sex from opportunities, activities, advancements, and privileges normally granted to the other sex. Sexism is also demonstrated in the behavior of persons and institutions which directly affect the lives of human beings. While in recent times, this term (sexism) has referred to discriminatory behavior against females, its elimination is **not limited** to traditional view of women's liberation. Our concern includes the substance of textbooks, the personnel policies, the design of student activities and the full realm of decision-making about schools and life.

(3) **Elitism**

Elitism is the idea that one group (usually an economic group) is better than another based on value judgments of that group regarding attributes and characteristics. Elitism involves the concept of social superiority because of economic advancement. Further, it incorporates the idea that one group in society is better able to govern

and, therefore, should hold the political power. Elitism, however, may be practiced on several economic levels and may reflect a number of contributing factors. Some researchers use the term, **classicism**, as a synonym for elitism because of the consistent use of social class in sociological studies. We prefer the term, **elitism**, because of the comprehensive impact of economics in describing people, practices and learnings.

(4) Ageism

Ageism is the belief that age (both the older person and the younger person) is a legitimate basis for decisions about inclusion or exclusion. America has historically worshipped **youth** (primarily young adulthood), but age discrimination in recent years has demanded that we re-examine assumptions regarding older people. At the same time, we began acknowledging the strengths of young persons (including adolescents) and their abilities to analyze and make judgments. Ageism is also the belief that the time of life at which some particular capacity or disability arises dictates the opportunities, responsibilities, activities and privileges of other human beings.

(5) Handicapisms

Handicapism is the **assumption** that persons (regardless of age, race, sex, or ethnic identity) with physical or other kinds of visible exceptions should be excluded from opportunities, activities, privileges, and responsibilities because of the exceptionality. This belief becomes the basis of a philosophy which prevents the normal inclusion of such persons (students, teachers, administrators, others) in the normal on-going programs of learning, teaching, employment and other activities. Only recently did school and university buildings become sensitive to the mobility needs of persons who depend on wheelchairs and other supportive equipment for movement. Other kinds of handicaps have become equal basis for discriminatory practices which victimize human beings. Multi-cultural education attempts to remove such assumption and discrimination.

Reduction of Societal Ills Through Multi-Cultural Understandings

With the five foregoing societal ills as a basis for conceptualizing the broad tasks of multi-cultural education, it becomes imperative that both undergraduate and graduate education increase the proficiency of American school personnel for delivering instruction to multi-cultural populations. While some individuals will not embrace the totality of the multi-cultural responsibility, it will be important to develop some commitment to these as a basis.

Historically, multicultural education grew out of the country's efforts to desegregate its schools and public facilities. These efforts grew out of the need to dismantle the caste system of America. The movement was also part of our gradual transformation **from desegregation to integration**. Today, we are still working toward the integrated school and multi-cultural understandings are essential to such goals. Without elaborating on these phases of movement, we offer the following:

Desegregation Multi-Cultural Education (Brief Historical Sequence)

1. Reduction/Elimination of the Caste System (Rejection of the Melting Pot Theory)
2. The Reality of Civil Rights for all Americans (esp. Racial Minorities)

3. Poverty and its Impact
4. Human Relations/Social Disfranchisement
5. Women's Rights
6. Children's Rights
7. Quest for Multi-Ethnic, Non-Sexist Patterns of Thought (Multi-Cultural Education)

The limitations of this paper will not permit elaboration on each of these phases of our movement which, today, is still less than three decades old. However, each of the **stages of sensitivity** contributed to the broad scope of multi-cultural education as it must be employed today for teacher preparation.

Why are these concepts referred to as multi-cultural studies? We hold the theoretical basis that there is a (1) culture of poverty, (2) a culture of middle-income "western civilization" Caucasian socialization, (3) a culture of non-European, non-western, non-middle-income lifestyles, and the list is much longer. It should be pointed out, however, that these same notions are treated under other headings or titles: Multi-Ethnic, Non-Sexist Education; Urban Education; Minority Studies; Cultural Pluralism; Bilingual-Bicultural Studies; and occasionally—Studies of Ethnology, Studies of Ethnicity; Studies of Ethnocentrism. In still other settings, these efforts are handled completely by traditional social science researchers and treated as any other cultural variation. **To be sure, there are differences but they are beyond the scope of this paper.**

Multi-Cultural Knowledge

The multi-cultural curriculum is designed to broaden the knowledge base of learners regarding practices of stereotyping and discriminating reflected through the historical exclusion of this data (cognitive data) about non-White Americans. Such knowledge includes:

- (1) Knowledge of persons/groups who made contributions to our culture whose identities were non-European. This is now extended to include minorities and women.
- (2) Perspectives of persons/groups whose ideas, perceptions and attitudes were historically omitted from the decision-making settings on economic, educational, political, and social matters.
- (3) Understanding of issues and problems affecting those groups who are racially-ethnically different and economically less able than the majority of American citizens.
- (4) The heritage of even more groups whose psychological survival in America has depended on having role models, images, and patterns from which to build their career-lives and personal lives.

At the same time that such knowledge is being shared, there must be an equal commitment to the original goals of multi-cultural education: the elimination of racism, sexism, elitism and related social ills which plague our country. Without reservation, multi-cultural curriculum accepts the challenge of its role to reduce conflict, enrich the lives of culturally-different people as well as others, and to serve as a change-agent for the educational hierarchy which controls research and practice.

These are significant challenges. Since the post-secondary institution in America likes to base its development on research findings, we hasten to add that re-

searchers like James Banks, Carl Grant, Jane Mercer and Robert Williams have all attacked institutional practice regarding multi-cultural entities and their work is widely known. The classic work of Hunter (for the AACTE) related to multi-culturalism and competency-based education, though never given the attention by the academic community which it warranted, stands on its own as a piece of research loaded with implications for future effort. Given the adequate consumption of equitable research, the post-secondary institution which prepares teachers can meet the challenge of revising its curriculum in light of new demands. We can no longer afford the luxury of educating teachers as though all the learners they teach—will reflect the same human/cultural profile as the “majority of people now in the university setting.” To do this, we practice **curriculum bias** and demonstrate **instructional discrimination**.

The Professorial Challenge

Because the American college professor (himself or herself) was prepared with a European-oriented curriculum, we tend to deliver that same thrust in the courses we design, the degree programs we approve, the examinations we give, the lectures we give, and the co-curricular experiences we require our students to attend. Most of the poets, writers, scientists, historians, painters, sculptors, artists, musicians, inventors and playwrights studied in the American post-secondary institution are people of European identity.

But the post-secondary institution (particularly the university) still remains an agency of social authority be-

cause its graduates hold the most powerful seats in America. Therefore, we (the professorial team) must re-examine our knowledge base, our philosophical positions, our teaching practices and a host of other factors making up the academic community.

The Challenge of Post-Secondary Education

The essentials of American education suggest that we will continue to depend on the post-secondary institution to polish the natural talent and academic potential of our human resources. Because of its continued impact on the total quality of life in America, we must increase the rate at which we examine philosophies, practices, procedures and programs. Our efforts will range from slightly affective to highly emotional—particularly in these times of decreasing enrollments, inflation, limited economic resources, and professorial survival.

The essentials of multi-culturalism would include new perspectives on research design, broader thrusts on teacher education research topics—to include topics which further analyze the institutions themselves, and continued theoretical constructs which tie the dimensions of our social/academic relationships together—including the dynamics of school desegregation, curriculum desegregation, affirmative action, equal employment opportunities and regular programmatic enrichment. There must also be continued examination of administrative/policy-making relationships which exist in the teacher education arena—as well as other arenas of post-secondary institutions.

Book reviews

Portrait paints thought-provoking picture

WHEN DREAMS AND HEROES DIED

A Portrait of Today's College Student

by

Arthur Levine

San Francisco: Jossey-Bass, Inc., Publishers

1980 147 Pages

By Donald F. Young

The author studied data from national surveys of 95,000 undergraduates during the 1960s and 1970s, a study of institutional policies regarding students at 586 representative colleges and universities, and in-depth interviews with student leaders at 26 diverse institutions. He presents the first fully documented statement regarding today's undergraduates, explaining what they are like, why they are the way they are, and what they want from life after college. His discoveries are vital for anyone interested in college students and in understanding and helping them attain their educational goals and objectives, and who seriously desires to develop plans, techniques, and strategies in order to assist students, many of whom who have overly self-centered interests, concerns, and pursuits.

Dr. Levine explains today's myths of previous college generations—particularly the 1960s—seriously clashing with what these generations were in reality, noting “with

Donald F. Young is a senior fellow at the Carnegie Foundation for the Advancement of Teaching in Washington, D.C.

time and distance, generational images evolve into caricatures and myths . . . As years have passed, the students of the sixties have grown larger than life, their concerns have become more altruistic, and their commitment to change has been exaggerated. . . . only 28 percent of college students had participated in a demonstration of any type while in college . . . and during the week of the most widespread campus unrest in history following the Kent and Jackson State shootings, 43 percent of the nation's colleges and universities were unaffected. . . . Like other periods, the '60s had their share of athletes, fraternity members, and vocationally oriented students [with] 49 percent of all undergraduates in 1969 [seeing] the chief benefit of a college education as increased earning power . . .” He indicates real differences exist between the college student of today and of the 1960s, in three ways: (1) “the number of college students has increased substantially”; (2) “the composition of the student body has changed” now representing a variety of backgrounds that were largely unknown previously with many more blacks, many poor people, many more people who are handicapped, and now women are a majority of today's college students; and (3) “. . . student character has changed. . . .”

The author indicates “between 1959 and 1964, national expectations about our personal futures and the future of our country rose, but after 1964 both began to drop, and both reached lows in 1979. What is especially important to note though is that personal expectations have fallen just slightly, while expectations for the nation have plummeted. . . .” The average college freshman was born in 1963, when President Kennedy was assassinated; he was five years old when Robert Kennedy and Martin Luther King, Jr. were assassinated, when several American cities were burned in race riots, and when Lyndon Johnson's “Great Society” ended. He was about eleven when the United States left Vietnam and twelve when the President of the United States resigned in disgrace facing charges of high crimes and misdemeanors. Since then, he has continually seen economic reversals and diminishment of American prestige and power throughout the world. Thus, the college student of today has not lived, nor is he living, in a time of optimism. He has seen his heroes (John Kennedy, Robert Kennedy, Martin Luther King, Jr., and music hero, John Lennon) and the dreams for society that they represented die. He has also seen two attempted assassinations of President Ford (and now the shooting of President Reagan). He has few dreams now for his country. “To escape an inhospitable world, students, like much of the rest of the country, are turning inward. For many, the one remaining refuge is ‘me.’ . . .”

Dr. Levine notes “For this generation, Watergate and Vietnam have defined the nature of the world. . . . One student said, ‘Vietnam and Watergate go together. They really did something to people our age—so much, we don't even think about them anymore.’ . . . Student litigation and serious threats of lawsuits have increased on more than one-third of the nation's campuses. . . . student bodies at a number of institutions from coast to coast have hired staff lawyers or created legal services offices. . . . [and] encouraged what might be called student-interest litigation. . . .”

The author explains "In the course of research for this book, nearly 2,000 people were asked how college students had changed since the 1960s. By far their most common answer was that undergraduates are more career-oriented today. . . . When undergraduates were asked in 1969 what was most essential for them to get out of college, they ranked learning to get along with people first and formulating values and goals for their lives second. . . . Top among the reasons freshmen [gave in 1979] for attending college is to get a better job. . . . When undergraduates were asked what advice they would give a high school senior planning to attend college, consumer advice topped the list, advice such as 'You're doing the paying; make sure professors give you what you want.' . . . The rapid and dramatic emergence of consumerism in higher education is a consequence of the changing relationship between students and their colleges, as well as the prominence of consumerism in other sectors of society. . . ."

Dr. Levine indicates "This is a socially liberal generation. A majority supports expanded roles for women, legalized abortion, and the overturning of prohibitions on homosexual relations. About half favor legalization of marijuana, liberalization of divorce laws, casual (as distinguished from promiscuous) sexual relationships, and living together before marriage. . . . larger portions of the student body spend less time at college, have well-developed social lives before enrolling, and shoulder other concerns outside of college which have equal or greater importance to them. . . . [Drinking clearly ranks (77 percent) first today] when college students are asked what they do for fun. . . . Drinking is definitely up, and students are starting to drink earlier. . . . alcohol abuse is on the rise at colleges from coast to coast. . . . liquor is the number-one drug problem on campus today, arising from a combination of the need for release from academic pressures and an epidemic of despair sweeping the nation's young people. . . ."

The author indicates that "college students are optimistic about their personal futures but pessimistic about the future of the country. . . . When asked what they are apprehensive about, undergraduates . . . were fearful of the economy, pollution, energy, crime, morals, and nuclear war. They were concerned about nuclear power, corporations, greed, illegal aliens, and the right wing. . . . Students were worried about drugs, increased regulation, permissiveness, reduced standards of living, the environment, and the justice system. . . . There is a sense among today's undergraduates that they are passengers on a sinking ship, a Titanic if you will, called the United States or the World. Perhaps this is part of the reason why suicide has become the second leading cause of death among students in the 1970s, exceeded only by accidents. . . . today's fatalism fuels a spirit of justified hedonism. There is a growing belief among college students that if they are doomed to ride on the Titanic, they ought at least to make the trip as pleasant—make that as lavish—as possible. . . . The fact of the matter is that almost half of all college students feel helpless to control the world in which they live. . . ."

Dr. Levine notes "Today's college students, taken in the aggregate . . . resemble every other college generation in some respects and are unlike any other in other ways. . . . some of this generation's characteristics are unique. . . . the dominant campus group, culturally if no longer numerically, remains white males of upper- and middle-class background. . . . Some nontraditional students have

always sought higher education. . . . Students' reasons for attending college have not changed much, even if the preference for certain colleges and the character of the colleges themselves have. Student activism, once euphemistically called rowdiness, existed in the earliest colleges and continues to the present. Then as now, however, activists comprised only a minority of undergraduates. The extracurricular life of students continues as it always has to supplement the academic life of the college. . . . Fraternities, which date back to the 18th century, are alive and well today, and residential college life remains vibrant, though a bit the worst for wear. . . . The present [college] generation is unique in the following ways: . . . The post-1960s college generation has endured restlessness for a longer period than any other group in this century with the possible exception of the depression/World War II cohort. This may help to explain the pervasive apathy among college students today as well as the Titanic mentality. . . . The post-1960s college generation is the largest ever to enter higher education. It is . . . more heterogeneous in background and experience than any of its predecessors. There is . . . less of a shared collegiate culture than among previous generations. [There is a] decline in campus residence life [and more] diversity in academic practice. . . . There is less college loyalty, more transferring among schools, more variation in academic ability, and a rise in nontraditional attendance patterns. . . . The proportion of older adults attending such institutions may increase. . . . As the number of older students grows. . . . [This] is the first generation both to have the vote and to live in a time when the principle of *in loco parentis* is moribund. . . ."

[From the preceding,] what can one conclude about current college students? Most generally, . . . they form a special generation—like all others. More specifically, . . . on the average they are: self-concerned and me-oriented; nonideological; disenchanted with politics; moderate in political attitudes; liberal in social attitudes; weak in basic skills; career-oriented; competitive; diverse in lifestyles and background; concerned with personal development (physical and spiritual); optimistic about their individual futures; pessimistic about the future of the country; interested in material success; friendly and pleasant; [and] pragmatic. . . ."

Dr. Levine, at the end of the last chapter, presents a prescribed recommendation toward the improvement of liberal education and, thus, toward the solving of the problems of today's college students. He proposes the following four-year program of undergraduate study: "The entire first year would be spent studying a common interdisciplinary core on the theme of social issues or problems. The core would rely upon a combination of lectures, seminars, and tutorials, rather than a collection of traditional courses. Particular attention would be given to instruction in writing, speaking, research, and problem-solving skills. Students would major in a problem area, such as health, the cities, hunger and nutrition, criminal justice, or the environment, and minor in a discipline like economics, sociology, biology, art, or English. Students would spend one full semester and two summers in career-related internships. They would enroll in a preparation seminar before entering the internship and in a return seminar after completing it. A placement office would be an integral part of the program. Students would be required to write a senior thesis in a social problem area, defend the thesis, and pass a senior-year comprehensive ex-

amination in order to graduate. . . . Social problems and ethical concerns would be at the heart of the program. Even if undergraduates chose not to work in the public sector, and many would not, they would nonetheless receive an education that immersed them in questions of ethics and values and that equipped them for informed

participation in our society. . . ."

Dr. Levine has written an incisive and thought-provoking work rich in data about the college student of today. The Carnegie Council on Policy Studies in Higher Education and Dr. Levine have provided a real service to American higher education with this excellent book.

Book provides useful data base for teachers

Biting the Apple: Accounts of First Year Teachers

by Kevin Ryan, Katherine Newman, Gerald Mager, Jane Applegate,

Thomas Lasley, Randall Flora, and John Johnston.
New York: Longman, 1980. 229 pp. \$7.95

By Paul R. Burden

The first year of teaching is a period often requiring tremendous personal and professional adjustment. It can be a troublesome period in which the first year teachers decide whether to continue teaching; at the same time they believe that others do not understand what they are going through.

Biting the Apple is based on a series of interviews and classroom observations of first year teachers. The information was collected throughout the 12 teachers' first year to reveal the teachers' perceptions of themselves and of the school environment.

The introduction is divided into three parts. First, Ryan discusses some commonly held beliefs about the first year of teaching. He discusses the beginning teachers' expectations about the first year of teaching and the reality they meet on the job. First year teachers often must make significant adjustments when they recognize that the preconceived expectations do not match the actual teaching. Some major adjustments that the beginning teachers make include moving to a new town, changing social circles, adjusting to a new job, and becoming familiar with a new curriculum. The second part of the introduction reviews some relevant research on first-year teachers and is documented with many bibliographical references. The third part of the introduction describes how the book's information was obtained.

Paul R. Burden is an assistant professor in the Department of Curriculum and Instruction at Kansas State University, Manhattan, Kansas.

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After the introduction, a separate chapter is included for each of the 12 first-year teachers. The information in these chapters is reported in biographical and autobiographical narrative descriptions to document the experiences throughout the first year. These chapters are written in an easy-to-read style and are free of excessive educational jargon. An illustrative passage follows.

"Testing, grouping, and the real work of the fourth grade began and Scott's planning could not keep up. Tests had revealed a wide range of abilities and Scott wondered how these differences could be met: "I can't give each student a separate assignment each day in each subject. That would be impossible." The curriculum guides sat at home stacked on the dining room table, and each night they haunted; they were what should be done, what had to be done, but what Scott didn't know how to do. They were too much. He found himself sitting, staring blankly at reruns of Lucille Ball comedies, or sleeping well into the evening. He was sapped of his energy, his motivation, and his patience.

The second week melted into the third, the fourth, and the fifth weeks. Planning remained the biggest problem, but was joined by classroom management. Each day Scott brought in new assignments, usually dittoed worksheets and packets. Each day the Kates and the Annes and the Josephs finished early: "Mr. Tanner, I've finished this; now what should I do?" (Pages 127-128)

At the end of the book, study guide questions are included for use in academic settings.

Biting the Apple provides information for practitioners and researchers. Principals, supervisors, staff development coordinators, superintendents, school board members, teachers, and others would find **Biting the Apple** valuable for the insight it provides into the realities of the first year teacher's job. Conclusions could be drawn about administrative and supervisory procedures to aid the beginning teacher in this adjustment and induction phase. College instructors of undergraduate programs would find the book helpful in reassessing course content and experiences to provide the preservice teacher with a more realistic view of the first year of teaching. Graduate course offerings also could be examined in terms of meeting the professional needs of first year teachers. The book could be used as a textbook or as supplementary reading.

The book helps the reader understand teaching from the teachers' perspective by providing documented personal and professional experiences and concerns. By providing this rich source of information about the first year, **Biting the Apple** helps build a theory of teacher career development. Although the information in the book cannot be generalized for all teachers, it does help define and refine the descriptions of teacher development. Additional research on the first and subsequent years can further clarify the characteristics and influences on the developmental periods. **Biting the Apple**, therefore, is an important contribution to building a base of information about how teachers change and contributes to a fuller understanding of teacher career development.

Biting the Apple is a useful data base for decisions by practitioners, researchers, and prospective teachers.

Author explores politics of education

COMPARATIVE POLITICAL ANALYSIS

by Allen L. Larson

Chicago: Nelson-Hall, 1980, 167 pages

By Terry G. Geske

There has been a growing emphasis in the field of education, particularly in areas such as Educational Administration and Educational Policy Studies, on politics and the political decision-making approach. A number of scholars of educational governance and administration have suggested that this recent development of political thinking represents a significant paradigm shift in the study of educational organizations. In the last two decades, for example, courses in educational administration have focused increasingly on political models of organizations, and concepts such as "muddling through," "political bargaining," and "coalition building" have gained increased attention. Given this increased use of the political perspective in education, the recent volume by Allan L. Larson on **Comparative Political Analysis** can offer some useful insights for the educator who is interested in educational policy-making.

This well-written volume basically explores political theory and the problems associated with differentiating and classifying governmental systems. The thrust of comparative analyses is concerned with the identification and explanation of similarities and differences in the workings of political institutions and the behavior of human beings. Typically, comparative political analysis focuses on different nations, countries, or states, but this approach may also be used to view social institutions, business organizations, or school districts. Comparative political analysis has been used, for example, to examine structural uniformities and differences in the special governmental arrangements for state educational systems.

Terry G. Geske is an assistant professor of educational administration at the University of Illinois at Urbana-Champaign.

After discussing the scope of comparative political analysis, Larson describes the legal-institutional, decision-making, and power approaches to the study of political phenomena. He succinctly explores the characteristics and limitations of each approach and is quick to point out that these different conceptual schemes are not intended to be mutually exclusive. The point is forcefully made that different theories and frameworks should be used in a complementary manner, with each clarifying a given aspect of phenomena under study. Educational administrators, in particular, will appreciate the treatment of the decision-making approach, and the discussion of the impact of perceptions, values, information, and the like, on the decision-making process.

A separate chapter is devoted to structural-functional analysis, the dominant comparative methodology for investigating political systems today. Larson points out that structure addresses the question, "How is the political system arranged?", whereas function addresses the question, "What does the political system do?". In addressing either of these questions, the culture or the environment in which the political system is embedded becomes a terribly important consideration. The chapter concludes by clarifying the advantages of structural-functional analysis, and describing the specific functions of any political system.

Chapter four explores general systems analysis, which like structural-functional analysis, provides a framework for analyzing whole systems. This chapter essentially treats the following major concepts in some detail: system, environment, feedback, and response. The discussion of environment, for example, emphasizes that society consists of many different systems which interact and continually influence one another. Hence, in order to structure systematically the relationships between a given system and its total environment, an input-output framework is used to organize and manipulate the data collected. Larson provides an evaluation of systems theory, and suggests that the utility of this approach remains to be demonstrated through future empirical work.

In the next and most extensive chapter, the author explores the use of political theory and the scientific approach in the study of politics. This chapter is essentially concerned with problems of scientific objectivity in political analysis, and with the role of values in political inquiry. The new political science is marked by a group of behavioralists who have developed natural science methodologies to focus on the politically oriented behavior of individuals and groups. These behavioralists, for example, have increasingly seized upon the use of mathematical models in their attempts to achieve greater scientific objectivity. Several distinctions are drawn between the social sciences and the natural sciences, and the basic idea is developed that values cannot be divorced from social science inquiry in general, and political analysis in particular. Thus, considerable attention is directed to the notion of values as objects of inquiry and values as personal preferences and commitments. Since values permeate the political world under study, the problem becomes one of how to incorporate the values involved, and make them explicit in the analytical process.

Larson points out in Chapter six that the dominant trend in political science in recent years has been the attempt to place the study of politics in a much broader context. There is a growing consensus that comparative politics should become crosscultural as well as cross-

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national, and thus comparative politics is becoming more concerned with seeking out generalizations that are common to all political systems worldwide. Accordingly, the influences and effects of cultural settings, social systems, and interpersonal relationships on political behavior are becoming much more important. The volume concludes with a very brief statement regarding the need for research on the evaluation of political systems.

In summary, this volume provides a thorough yet succinct survey of the field of comparative politics. The author explores earlier historical methods as well as

contemporary approaches to the study of comparative politics, and also addresses a number of philosophical and theoretical issues inherent in these different methodologies. Given the increased emphasis on the political decision-making process in education, this volume can provide a new and different perspective for the educator who is interested in the study of the politics of education. A number of the topics discussed in this volume, e.g., systems theory, decision-making approaches, objectivity and values, and social sciences phenomena, should prove interesting to people in the field of education.

Analysis of a lecture

By Gerald D. Bailey

The most frequently used teaching method employed in higher education is the lecture. Despite the ridicule of being ineffective, overused and outmoded, lecturing has survived some 2,500 years as a major method of instruction.

George Brown's **Lecturing and Explaining** is a well organized and fascinating text dealing with the lecture method. The text is divided into six units: two units deal with the concept of explaining, three units discuss lecture and one unit explains how to help students learn from the lecture method.

The two units on explaining deal with the important skills of explanation in classroom interaction. Brown contends that explaining is a critical behavior in a teacher's total repertoire. He defines explaining as "the teacher giving understanding to someone else by providing information." Brown believes it is necessary to classify explaining into three categories (1) interpretative (what), (2) descriptive (how) and (3) reason giving (why). Overall, the instructor who desires to become adept at explaining must always remember that the information in explanations should be well structured and interesting to the student.

Brown's discussion on lecturing is particularly well thought out and researched. The author defines lecture as an "oral method of giving information, generating understanding and creating interest." The readers are provided with an overview of the basic skills which make up a lecture: (1) explaining, (2) orientation, (3) closure, (4) liveliness, (5) using audio visual aids, (6) varying student activities, (7) giving directions, (8) comparing and (9) narrating. This component classification provides the reader with an understanding of what is involved in lecturing and should allow the teacher to become more proficient when analyzing personal lectures.

Gerald D. Bailey is an associate professor in the College of Education at Kansas State University, Manhattan, Kansas.

In Unit Four, Brown highlights the major models of lecture: (1) classical model: major concept with numerous subconcepts, (2) problem-centered: statement of problem followed by a series of solutions and (3) sequential method: series of linked statements which lead to a conclusion. These three different models may be the most significant contribution to the total area of methodology study since it allows the teacher to become more cognizant of how to inject variety into teaching style. In short, the information should allow the teacher to begin to realize that there are many different approaches to a lecture. Equally important, the teacher should recognize that organizing a lecture in different ways provides for variety which promotes student attention and motivation.

While many of the concepts in the text are limited in scope, the reader should find the section dealing with anxiety when lecturing of particular interest. Brown indicates that many lectures (beginning and experienced) suffer from anxiety. There are at least seven common defenses that the teacher needs to guard against.

The discussion of narrating and spatial arrangements when lecturing will also be of significant interest. The literature summary dealing with nonverbal behavior is mandatory reading for every classroom teacher.

The latter sections of the text are more appropriate for the inexperienced or novice teacher. The narrative in Unit Five enumerates five steps necessary for organizing and preparing a lecture. They include: (1) What do I want my students to learn?, (2) Free association, (3) Reading, (4) Organizing, (5) Setting the lecture out and (6) Rehearsing. To the experienced teacher, this kind of discussion will not be of particular value. However, it is important to remember that these are the basic steps to effective planning in any kind of methodology.

The final chapter deals with helping students learn from a lecture. This type of "teaching" is often overlooked by both authors of methodology texts and practitioners. The areas that are highlighted include: (1) student listening, (2) the study analyzing modes of discourse and (3) student note taking. Hopefully, the reader will be motivated to employ several of these important strategies suggested by the author.

The appendices are a collection of ideas and activities dealing with such concepts as the videotape playback and student feedback. Unlike other appendices in most books, the documents provided are of particular value. The author could have easily integrated the appendices as major concepts in the text.

The most distracting feature of the book is the endless related activities suggested by the author. They are interspersed throughout the narrative and their presence breaks the continuity of the narrative. These suggested activities continually force the reader from the main narrative and interrupts the natural flow of the text.

Overall, the text is well conceived and well documented. Hopefully, the author will endeavor to expand some of the concepts in depth in a more lengthy text. Anyone in higher education, with many years of experience or new to higher education, will want to purchase this book for their professional library.