

Field Museum or at the Botanic Gardens.

Students do not receive grades. Instead, they analyze their strengths and weaknesses in terms of the agreed upon objectives. A teacher evaluation and a personal statement written by the student are the record of performance each semester.

Because of the highly individualized nature of the student's program, students receive neither credits nor Carnegie units. Each student spends at least 25 hours a week pursuing his or her educational program and a faculty/student graduation committee assists each student to establish "graduation criteria." When the committee recognizes that the student has met these criteria, the student is awarded a diploma.

For further information, write the Center for Self-Directed Learning, New Trier High School-East, Winnetka, IL 60093.

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## Education for Pluralism

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CARL GRANT AND  
MAX ROSENBERG

### ■ FIGHTING STEREOTYPES IN LITERATURE

What can language arts teachers do about stereotypes and bias in literature? According to Robert C. Small, they should "generally avoid the biased, stereotypic work—except perhaps as an object lesson." Second, "prepare students to recognize and not be influenced by stereotypes in the books they read."

Small outlines activities teachers can use that can help students "defend themselves." Says Small, "By dealing with stereotypes in literature, students can come to grips with their own biases and thus see life more clearly."

See Robert C. Small, "Meeting Bias in Children's and Young Adults' Literature," *Phi Delta Kappan* 9 (May 1981): 664.

### ■ MEXICAN CHILDREN WRITE ABOUT THEIR LIVES

*Mexico as Seen by Her Children* offers

special insights into what it means to be Mexican. In this new book, published by the National Education Association, Mexican children teach us about their lives and history, their nation and culture.

The book is available in English or Spanish and was compiled from over 100,000 entries submitted by children aged three to 17 from all parts of Mexico. Their contributions would be a rich resource in grades four through six in such classes as Spanish, English, art, music, creative writing, history, and social studies.

An accompanying multimedia instructional kit is also available.

The book can be purchased for \$16.95. Send order to NEA, 1201 16th St., NW, Washington, DC 20036.

### ■ PENNSYLVANIA'S ETHNIC HERITAGE BIBLIOGRAPHY

The Pennsylvania Ethnic Heritage Studies Dissemination Project at Bloomsburg State College has developed an annotated bibliography of nearly 3,000 multiethnic learning/teaching materials. While this bibliography deals with the ethnic experience in Pennsylvania, much can be used by teachers and researchers in other states.

The 300 scholars and teachers who reviewed the materials used a standard instrument, evaluating on the basis of format, realism, accuracy, intercultural understanding, and overall merit. Ratings include a narrative review and a brief summary of the materials which include books, monographs, articles, films, records, tapes, and newspapers.

This annotated bibliography, *The Peoples of Pennsylvania*, costs \$14.95 and is distributed by the University of Pittsburgh Press, Pittsburgh, PA 15260.

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## Law in Education

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PATRICIA MARIE LINES

### ■ UNIVERSITY STUDENTS CAN HOLD RELIGIOUS SERVICES

On December 8, the U.S. Supreme Court upheld the right of university students to hold student-initiated religious services on campus. Officials at the

University of Missouri had barred such practices but were ordered to change this policy by the U.S. Court of Appeals for the Eighth Circuit. The Supreme Court agreed with the Eighth Circuit in *Widmar v. Vincent*.

The free speech doctrine was the linchpin of the Court's analysis. Wrote Mr. Justice Powell:

Having created a forum generally open to student groups, the university seeks to enforce a content-based exclusion of religious speech. Its exclusionary policy violates the fundamental principle that a state regulation of speech should be content-neutral, and the university is unable to justify this violation under applicable constitutional standards.

Powell suggested that the decision may not apply in an elementary and secondary setting: "University students are, of course, young adults. They are less impressionable than younger students and should be able to appreciate that the university's . . . policy is one of neutrality toward religion."

If the Supreme Court does ultimately hold that public elementary and secondary schools can become an open forum for all purposes, *Widmar* may be pertinent to other situations. For example, if a school system generally permits individuals or organizations to enter school grounds for the purpose of distributing literature, then *Widmar* would suggest that a school district could not selectively bar persons because they were distributing religious literature. This would apply both to traditional religious groups (such as the Gideons) and non-traditional groups (such as the "Moonies").

In the past some elementary and secondary schools have permitted access to the Gideons, who wished to distribute bibles, but on an *ad hoc* basis. This is clearly an unconstitutional favoritism to a particular religion.

Some school districts also make school buildings available to community organizations after school hours. *Widmar* suggests that the district should not then close the building to an organization because of its religious affiliation or because it wished to discuss and practice religious beliefs. However, availability of the building on an *ad hoc* basis would be another matter. The key is whether the official policy was to provide an open forum to the community, or to students. The school would have to be approximately as open as a public park, where the courts have permitted religious groups to gather for speeches or religious ceremonies.

Finally, the open forum doctrine may

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