

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.

Education for Pluralism

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, stereotypical 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.

Law in Education

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

apply to class discussion. This would suggest that if a teacher presents a secular subject and calls for class discussion, and a student responds with a personal religious view relevant to the subject, the teacher should neither favor nor disfavor the view of the student. It would be desirable from both an educational and legal point of view for the teacher to tell the students that in this country the first amendment requires him or her, as a representative of the government, to neither favor nor repress religious views, and to provide a brief history of the religion clause and its importance to a democracy. The teacher would be expressing the constitutional goal of religious tolerance and imparting important knowledge about the value system in this country, as expressed in its Constitution; at the same time the teacher would be explaining to students why he or she was remaining neutral in the discussion.

The appellate court decision in *Widmar* is found at 102 S. Ct. 269 (1981).

■ VOLUNTARY PRAYER STRUCK DOWN

In the latter part of 1981 the U.S. Court of Appeals for the Fifth Circuit struck down a portion of Louisiana's school prayer law. Louisiana tried to distinguish its prayer requirement from those that have fallen before the U.S. Supreme Court, arguing that it promoted the secular purpose of "enhancing awareness of the spiritual dimensions of human nature," and relied entirely on volunteers. If no student or teacher voluntarily offered a prayer, the class meditated silently. The Fifth Circuit rejected both arguments. Plaintiffs did not challenge another part of the law requiring silent meditation and it still stands. The state and the local school board have filed a notice of appeal with the U.S. Supreme Court. The case is *Karen B. v. Treen*, 653 F.2d 897 (5th Cir. 1981).

■ "RELEASE TIME" FOR RELIGIOUS STUDY OK

A "release time" program operated by the Logan, Utah, school system was reviewed and generally approved by the U.S. Circuit Court of Appeals for the Tenth Circuit in October. Under the Logan program, high school pupils have the option of leaving the school for one class period a day to attend religious classes held in local churches. Two relatively minor aspects of the Logan program were struck down. The circuit court found it unconstitutional for the

school district to give students elective course credits for these religious studies, or to require students to turn in religious class attendance slips. Parents who objected to the program and brought suit now plan an appeal to the U.S. Supreme Court. The case is *Lanner v. Wimmer*.

Two cases from 1948 and 1952 provide the only specific guidance available from the high court on the issue. The Court struck down a religious instruction program in Illinois in *McCollum v. Board of Education* in 1948. It was significant in *McCollum* that the school system permitted persons selected by private religious groups to teach classes in the public school during regular school hours. Although pupils attended these classes on a voluntary basis, the Court voided the practice. The Court found that the program was "beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread the faith."

Four years later in *Zorach v. Clauson*, the Court approved a "release time" program developed in New York. Children were excused from the public schools and allowed to attend a parochial school for part of the day. The elements of religious organization control over instruction, a captive audience, and close cooperation (the religious organizations reported attendance to school officials) were still present, but the instruction itself was removed to a private site.

Lanner is found at 662 F. 2nd 1349 (10th Cir. 1981).

Women in Education

NANCY S. OLSON

■ EQUAL THEIR CHANCES

Designed to help educators and parents identify, understand, and combat sexism at home and in elementary school, a new book, *Equal Their Chances*, offers hundreds of activities for creating and nurturing a climate of nonsexist learning for young children.

Included are lists of resources available to instructors and a comprehensive discussion of Title IX issues affecting

the elementary school classroom.

Available from Prentice-Hall for \$6.95.

■ EQUITY FOR BLACK WOMEN

The latest research on the educational status and needs of black women is available from the Black Women's Educational Policy and Research Network. The Network, a project at Wellesley College's Center for Research on Women, disseminates information through a newsletter and regional seminars.

The project plans to publish a resource guide of organizations concerned with the educational equity of black girls and women next August.

For more information, contact Patricia Bell Scott, Director, Wellesley College, 828 Washington St., Wellesley MA 02181.

■ HALF OF HISTORY

NEGLECTED

Radical change of the curriculum of liberal learning in light of new feminist scholarship was a goal of scholars and administrators who met at Wingspread in Racine, Wisconsin, under the auspices of the Association of American Colleges.

"Women's Studies" programs in colleges help rectify the absence of attention to women and are essential but inadequate, speakers agreed.

Colleges must now integrate the growing knowledge about women into the traditional curriculum. Faculty re-education is often necessary in this integrative stage in the evolution of women's studies, said participants.

This process will lead to the third phase of the evolution of women's studies, when the results of new feminist scholarship will illuminate the half of human history that has been neglected. Beyond that, some feminist scholars argue that the revelation of the long undiscovered knowledge about women will cast the whole of knowledge in a new light that will permit a quantum leap in our understanding of humanity and will require the transformation of liberal learning that was the basic theme of the conference.

Critiques of the state of feminist scholarship and the status of women's studies on campuses were offered by Anne Fuller, Claremont University Center; Florence Howe, President, Feminist Press; Gerda Lerner, President of the Organization of American Historians; Margaret V. McIntosh, Wellesley College Center for Research on Women;

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