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# A comparative analysis of the implementation of the human relations mandates in three selected teacher education institutions in the states of Iowa, Minnesota and Wisconsin

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**A COMPARATIVE ANALYSIS OF THE IMPLEMENTATION OF THE HUMAN  
RELATIONS MANDATES IN THREE SELECTED TEACHER EDUCATION  
INSTITUTIONS IN THE STATES OF IOWA, MINNESOTA AND WISCONSIN**

*Iowa State University*

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A comparative analysis of the implementation of the human relations  
mandates in three selected teacher education institutions in the  
states of Iowa, Minnesota and Wisconsin

by

Renée Jeanne Martin

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"If persons can be educated to hate and distrust others, they can be educated to like and trust others" (Kvaraceus et al., 1967, p. 140)



## CHAPTER ONE. AN INTRODUCTION TO THE STUDY

It has been nearly four decades since the renowned Swedish sociologist Gunnar Myrdal published An American Dilemma (1944). It was in this work that Myrdal noted the problem that American society was searching for an identity. Myrdal contended that America was waging a battle on two fronts.

The dilemma of which Myrdal wrote was embodied in a conflict between the ideals implicit in the political and judicial framework of the American society which, according to Myrdal, have been unsatisfactorily effectuated in American social life (1944, p. 3).

The "American Creed" has been reiterated in all of the established institutions which Americans have purported to revere. However, it has been Myrdal's contention that much of the "Creed" has been in direct conflict with the personal desires and behaviors of American society.

In the American Creed, Myrdal (1944, p. 4) reached the following conclusions:

America is continuously struggling for its soul. These Principles of social ethics have been hammered into easily remembered formulas. All means of intellectual communication are utilized to stamp them into everybody's mind. The schools teach them, the churches preach them, the courts pronounce their judicial decisions in their terms. They permeate editorials with a pattern of idealism so ingrained that the writers could scarcely free themselves from it even if they tried. They have fixed a custom of indulging in high sounding generalities so splendidly gifted for the matter of fact approach to things and problems. Even the stranger, when he has to appear before an American audience, feels this, if he is sensitive at all, and finds himself espousing the national Creed, as this is the only means by which a speaker can obtain human response from the people to whom he talks.

Myrdal examined the values which Americans hold. He distinguished

between intergroup values which tend to be the outgrowth of established legal rights, and interpersonal values which reflect the nature of the individual character. His work demonstrates the conflicts which arise for the individual in our society who attempts to aspire to individual values but is bound to social traditions.

Close scrutiny of the dilemma first articulated by Myrdal suggests that progress has been marginal in the efforts to resolve the conflict. There is evidence to indicate (Vega, 1978) that there has been systematic resistance to social policy efforts to promote a more culturally pluralistic, equitable and diversified society. An indication of such resistance is in the opposition to social legislation which attempts to affirm the basic tenets of the institutionalized "Creed" of which Myrdal wrote.

Issues of affirmative action are rejected with outcries of reverse discrimination; the concept of equal opportunity is clouded with contentions of preferential treatment; school desegregation is equated with forced busing; civil rights legislation is depicted as government interference; human rights are overshadowed by the clamor for economic development; and most recently, bilingual education has been designated as unpatriotic or un-American. It is evident that the dilemma embodied in the "Creed" has yet to be resolved.

Similarly, John Steinbeck (1945) underscored the dilemma when he noted that there is a contradiction in American society which prevents us from achieving measurable social progress. "The things we admire in men, kindness and generosity, openness, honesty, understanding and feeling are

the concomitants of failure in our system. And those traits we detest, sharpness, greed, acquisitiveness, meanness, egotism, and self-interest, are the traits of success...." And he concluded, "While men admire the quality of the first, they love the produce of the second" (p. 110).

Numerous writers, philosophers, and educators have attempted to deal with these inconsistencies which exist in our social and personal system of values. Raths, Harmon, and Simon (1966) concluded that this problem was related to indoctrination. We have attempted to indoctrinate people with traditional values which have reflected the needs of the dominant society at the expense of the needs of the individual. Much of what we have taught has been predicated upon the falacious assumption that we share a common set of values to which each of us should conform. This is, of course, adherence to the principles of the American Creed noted by Myrdal (1944). Such conformity is made more difficult, if not impossible, when a society is as culturally diverse as is the American society.

As a consequence of that diversity, four sociological perspectives have evolved. Milton M. Gordon (1964) has identified these perspectives in his work.

The first perspective has been to establish a social system whereby people are to conform (regardless of cultural, racial, ethnic or gender variations) to an Anglicized perspective. Implicit in the "Anglo conformity" or assimilation theory is the assumption that dominant cultural values are intrinsically worthy and capable of satisfying the needs of the entire population. Thus, assimilation assumes the loss of

individual identity, thereby forcing minorities to adhere to preconceived cultural ideals predicated upon the questionable values of the dominant society.

The "melting pot" theory, first proposed by playwright Israel Zangwill in the play "The Melting Pot" (1909), offers a second option. "America is God's crucible, the great melting pot where all races of Europe are melting and reforming.... The real American has not yet arrived. He is only in the crucible, I tell you--he will be the fusion of all races, the coming superman" (Zangwill, 1909, p. 37).

The melting pot theory proposed that members of all racial, ethnic, and cultural groups would submerge themselves in the dominant culture and would emerge as the proverbial model American. This theory implies that being the same is preferable to being different. It fails to recognize individual differences and human diversity assuming that there is an attainable image, a suitable composite, of all differences. Obviously, women and members of racial minority groups can never fully "melt." The concept of the melting pot is reflected in contemporary society by those who profess to be "color blind" or who claim that they are impervious to gender differences. To deny color or to deny gender is to deny the existence of the individual. The state of totality suggested by the melting pot theory is merely an abstract idea which can never be fully expressed. To assume that a type of cultural or social blending will occur is to deny the importance of diversity of the individual. Diversity allows us to reflect upon alternatives which are neither black nor white, female nor male, right nor wrong, but which reflect the full

range of cultural and social conditions that enable us to experience life and provide us with cultural awareness rather than individual estrangement.

The third alternative is separatism. Under this system, each culture maintains its own identity and system of beliefs and values. Such a system ignores the benefits and advantages gained from societal cooperation. Concentrations of wealth and poverty inevitably result which further impede movement toward equity. While individual ethnic identity is preserved, minority groups forfeit access to economic wealth and power which determine their survival. The macroculture is deprived of the wealth of human resources of all persons and the result is an imbalance among members of all groups.

A brief examination of each of the three approaches reveals that minority ethnic and racial groups, and women have been rendered powerless under such systems. The dominant cultural group has invoked a societal structure to which less powerful groups have been unable to adhere, thereby predetermining the fate of the less powerful microcultural groups.

A fourth option remains as a viable solution to the dilemma. The concept of cultural pluralism which values differences and promotes understanding among groups of all ethnic and racial backgrounds has emerged. William Hunter (1974) has noted that in the United States minority groups have remained visible, due in part, to racial, cultural, and linguistic distinctions which have bound them together while concurrently setting them apart. As a result, such groups have developed

ethnic enclaves replete with institutions and power structures which have provided services for their communities. "Movement among these communities (ethnic groups) increased as education, economic development, political coalition, intermarriage, and cooperative mechanisms were needed to cope with external forces attempting domination" (Hunter, p. 15).

With the emergence of the civil rights movement, various ethnic and racial groups sought to maintain their power and to expand the economic and political access within the constructs of the dominant culture. Members of these groups have seen fit to champion the rights of the members of all ethnic groups as a means of sharing in a coalition of power which would unite rather than divide the economic and political wealth of the nation. The concept of cultural pluralism is a consequence of the advocacy of sharing power by all societal groups.

The option of cultural pluralism offers a strategy which allows society to cope with individual differences while preserving them. Cultural pluralism provides an enriching, positive climate in which individuals are allowed to develop separate abilities within the context of their cultural identities. It seeks to promote change through a positive regard for diversity. Further, it allows and encourages the creation of a society which reinforces the commonality of human values which are shared among all groups.

American education is faced with a dilemma which is reflective of the one presented in Myrdal's An American Dilemma. American schools have acted as agencies which have attempted to inculcate all strata of society

with the values and traditions of the dominant culture.

The chronic persistence of problems related to race, gender, and social class has demonstrated a need for a unique approach to the study and development of issues in these areas. Cultural pluralism is the thread which is capable of weaving a solution within the fabric of American education. It is a solution woven from a patchwork of philosophies and perspectives into a viable educational pattern which can be tailored to meet the needs of an increasingly diverse school population. To achieve a culturally pluralistic society, American educators have endeavored to infuse a system of multicultural/nonsexist techniques which attempts to legitimate and incorporate the resources, needs, and values of all members of society.

#### History of the Legislation

The cultivation of a pluralistic society, which values the multicultural education of its citizenry, has been underscored by the passage of federal and state legislation which has occurred primarily within the last thirty years. Such legislation has gathered momentum with the support of various microcultural groups within the society and has aided in the movement toward a society which values cultural diversity.

The landmark case, *Brown versus the Topeka, Kansas Board of Education* (1954), overturned the earlier *Plessy versus Ferguson* "separate but equal" ruling, thereby providing equitable facilities for the education of the entire population of American students. The Civil Rights Acts (1964), among which is Title VII, provided that it is illegal

to discriminate on the basis of race, color, or national origin. The Elementary and Secondary Education Act of 1965 had as its purpose to strengthen and improve the quality and educational opportunities for the educationally disadvantaged elementary and secondary school population. The Bilingual Education Act (1968) responded to the outcry from ethnic minorities for their children to receive the benefits of an education that suited their unique linguistic needs. The Ethnic Heritage Studies Act underscored the value of microcultural groups in society as it sought to help develop curricula which would enable students to understand the contributions of each person's heritage and those of others in a multicultural environment. Similarly, Title IX of the Educational Amendments prohibits discrimination on the basis of gender and Public Law 94-142, The Education for All Handicapped Law, attempted to establish equitable treatment for the handicapped learner.

Much of the legislation has concerned itself with equal educational opportunity. In Psychological Concepts in Education, Komisar and Macmillan (1967) discuss the ambiguity of the term equality. Their analysis has led them to conclude that the "term has no fixed meaning, that it shifts in meaning given different contexts" (p. 223). The authors discuss "equal as same and equal as fitting" (p. 225). The first is easily understood. Sameness identified certain characteristics as being common to all.

Equal as "fitting" implies that within a certain context individual variation may occur. Fitting refers to equitable rather than equal and reflects the needs of the individual whose perspectives, judgments,



background and concerns will be varied. Application of the principle of equality as "fitting" is, therefore, an important educational consideration.

It is the responsibility of educators to provide for an educational setting which is fitting to the needs of each individual. That does not mean that, as in the past, each student receives the "same" education. Establishing a norm which caters to sameness excludes some needs of some students. It is necessary to determine the needs of the individual, and within the educational constructs, attempt to provide an education which meets those needs.

#### Statement of the Problem

Clearly a need exists to provide an education for the nation's prospective educators that is multicultural in nature. While several states have addressed the need, only a few have mandated formal legislation that requires a degree of uniformity in the implementation of the goals to satisfy the perceived need.

Currently, twenty-seven states encourage persons enrolled in teacher education programs to engage in a broad spectrum of human relations, ethnic, and women's studies, or multicultural education courses. Impetus for such training has evolved, as noted earlier, from the civil rights movement. Numerous educational authorities and accreditation agencies have underscored the need for such training. Scholar William Hunter (1974) has written:

Teacher education has the responsibility to search out, evaluate, and organize programs which will help teachers become

competent in this dimension (multicultural education) of human development, thereby giving teachers power over themselves and their behavior as they offer every child an equal educational opportunity.

In "Educating a Profession," the American Association of Colleges for Teacher Education notes:

Over the last two decades, our nation painfully came to grips with the fact that our way of life has not succeeded in extending rights to all people. What the Constitution guarantees and what the courts have granted de jure is not what exists de facto. Much of the burden for correcting the situation has been placed on the schools. Since schools are agencies of government supported by public funds, they cannot confer benefits on one group while withholding them from another.

Often with cataclysmic suddenness the courts give schools mandates to drastically alter programs, administrative arrangements, teacher assignments, and resource allocation. Concomitantly, these mandates dramatically change the lives of teachers. Teachers are not prepared either personally or professionally for such service. Most have been reared in middle or lower middle class homes and communities ensconced safely away from minority and lower socioeconomic groups. Many possess conventional wisdom biases toward minorities. Probably few could look forward with anticipation to assignment to inner city schools; fewer still know how to go about instructionally and socially redressing the injustices that have been done to minorities. All teachers need professional preparation for this role (Howsam et al., 1976, p. 23).

#### The Problem Specific to this Study

The problem which has emerged for educators is a complex one. How can modern educational institutions reflect a commonality of purpose, maintain stringent educational standards, and reflect the needs of a society which is as culturally diverse as that of the United States of America?

The educational enterprise has attempted to address this dilemma through the implementation and interpretation of a myriad of programs at all educational strata. This work will concern itself with the evolution

of the approaches utilized in the preparation of teachers at teacher education institutions. It will investigate the implementation of programs designed to meet the needs of prospective teachers in a culturally pluralistic society.

The question which this researcher has attempted to resolve is, given a commonality of purpose, namely a state human relations mandate, how can teacher education institutions reflect that purpose within the structure of their human relations programs?

The study will concern itself with a review of the human relations mandates in the states of Iowa, Minnesota, and Wisconsin. Each of the three states has developed a mandate requiring human relations training for teacher education and certification. The mandates describe the terms and concerns to be addressed in the human relations component of teacher training. The Wisconsin and Iowa mandates are virtual reflections of the Minnesota mandate which preceded them.

The study attempts to arrive at a greater understanding of the three institutions' human relations programs within the broader context of the human relations programs in the United States. Focus is upon that which is typical and shared by the three institutions which have been selected; however, there is specific attention to those factors which characterize the particular facets of each program.

The study has four primary purposes. They are:

1. to provide the reader with information about three state universities and the interpretations each has of the state human relations mandate.

2. to analyze the composition of the three exemplary human relations programs of those universities.

3. to strengthen the conceptualizations and definitions of the terms human relations and multicultural education within the context of teacher education.

4. to serve as a framework for the establishment of other multicultural education and human relations programs for teacher education institutions.

This research attempts to generate responses to the following queries:

1. What do the state human relations mandates in Iowa, Minnesota, and Wisconsin share in common?

2. In what ways have three exemplary teacher training institutions, one in each of the aforementioned states, interpreted the mandates' common goals?

3. Of what do those various interpretations of the human relations educational component consist within the teacher training program?

4. To what extent is there a shared philosophy among the three human relations education departments?

5. What is unique about the interpretations of the mandate at each of the three teacher training institutions?

The three educational institutions from the states of Iowa, Minnesota, and Wisconsin have been chosen for the following reasons.

1. The states of Iowa, Minnesota, and Wisconsin share virtually the same human relations mandate. The mandates were implemented within a

decade of each other in each of the states of Wisconsin and Iowa, who utilized much of the content of the Minnesota mandate.

2. The Iowa and Wisconsin mandates are similar to the Minnesota mandate due to the fact that state educators conferred with the original writers of the Minnesota mandate when composing the Iowa and Wisconsin mandates. In some cases, experts from the field of human relations in Minnesota were asked to offer advice and suggestions to the authors of the other two mandates.

3. The universities which have been chosen are considered by members of the department of public instruction, experts in the fields of human relations and multicultural education, and educators in each of the respective states to have incorporated the mandated provisions in exemplary ways.

4. The three universities share similar demographics and histories, and possess teacher education facilities which are similar in size and in historical background.

The problem this study confronts is that what is lacking is an understanding of the implementation of the phases in the creation of a successful model which interprets the human relations mandate appropriately in teacher education institutions. This study is concerned with an investigation of existing programs in three teacher education institutions regarded by experts in the field to be appropriate interpretations of the mandate.

### Significance of the Study

This study is significant because the three institutions can serve as models, reflective of the goals of the human relations mandates. These models can subsequently contribute to the implementation of other programs of the same genre.

Further, the study is significant because there is little available research in the area of human relations or multicultural education which deals with the chronic persistence of racial and gender based problems which evidence themselves in all segments of society and all strata of the educational structure.

Perhaps the greatest strength of this study is that it attempts to lay a foundation for future research; it attempts to impose limitations and guidelines currently absent, and focuses more clearly upon a basis for future experimental research. Until such research has been exacted, remedies will remain elusive and the problems, which the mandates recognize and with which educators grapple, will continue to plague the educational community.

## CHAPTER TWO. REVIEW OF THE LITERATURE

Essential to an understanding of the human relations programs which have been mandated in the states of Iowa, Minnesota, and Wisconsin is an analysis of the literature which addresses the area of human relations education. Currently, there is a proliferation of the materials dealing with the topics which are interchangeably designated as human relations and multicultural education.

There remains, however, much confusion among educators regarding utilization of such terminologies and effective implementation of programs organized under the various rubrics. "Many writers such as Banks (1979) and Suzuki (1979) have underscored the confusion in defining the term multicultural education" (Grant & Sleeter, 1985).

A comprehensive review of the literature would, therefore, include the following:

1. a discussion of the terminologies applied to the discipline.
2. a categorization of definitions aimed at creating a framework for teacher education and human relations programs.
3. implications of the literature for the study of human relations programs in teacher education.

Clarification of the Terminologies Human Relations  
and Multicultural Education

An extensive review of the literature has led the researcher to the following conclusions:

1. Numerous definitions exist in a vast spectrum of disciplines

which purport to concern themselves with the topic of human relations. These range from human relations in business and industry to human relations in psychology and education. There is no clear consensus as to the definition of human relations.

2. One of the tasks of the human relations educator has been to clarify and define the term prior to the inception of a human relations in education program. A review of the literature reveals that only a vague understanding of the terminology exists among experts in the fields of human relations and multicultural education.

This author has attempted to resolve these issues by contacting experts in the fields of human relations and multicultural education from whom definitions were elicited. In addition, numerous educational journals, research articles, and texts in the areas of human relations and multicultural education were reviewed in an attempt to arrive at a more concise human relations framework upon which to construct the study.

The importance of definitions to clarify educational concepts has been a frequent topic in the educational community. "One cannot be sure whether people line up their practice to fit their definitions or vice versa. They may fashion their definitions to give what they do a respectable air of theoretical consistency. Yet granting this possibility, once the definition is framed, it does tend to crystallize and congeal the practice which it justifies, so that further deviation from it is discouraged as not being quite respectable.... Definitions of education not only can make a difference, but what is even more important, they do" (Broudy, 1963).



Surveys of texts which concern themselves with the topic of human relations underscore the problem to which this author has alluded; namely, that a lack of definition and constraints has prevented educators from clearly conceptualizing guidelines and definitions for the implementation of human relations programs. Colangelo, Foxley, and Dustin (1979) define human relations education as including the following four conceptual areas: (1) human relations training, (2) multicultural education, (3) nonsexist education, and (4) special issues. These authors make the basic assumption that "human relations training is the common denominator and connecting variable for all other conceptual areas" (p. 1). It is a basic tenet of the authors that human relations education recognizes the commonality of people as well as their individuality. "It is that commonality which provides the basis for people to understand and respect one another...and provides the basis for people to value and allow for differences" (Colangelo et al., 1979).

Several authors regard human relations education as humanistic education and, indeed, the definitions which they provide frequently reflect themselves in many human relations programs. Carkhuff has proposed a Human Resource Development (H.R.D.) model which proposes to improve the quality of life for human beings as individuals (Weller, 1977). "In Carkhuff's model the goal is the development of effective people, that is people who are effective physically, intellectually, and emotionally. Effectiveness is defined as the ability to establish constructive relationships with self and others and to produce desired effects upon the world" (pp. 301-302).

In a book entitled Human Relations, author and educator George L. Henderson (1974) traces the American "search for identity" throughout the twentieth century and notes that "ours is a society searching for peace, justice and freedom which we expect societal institutions to provide" (p. 8). Similarly, Siroka notes the following: "During the 1960s, public education discovered the emotions. Cognitive learning and skill training, the traditional components of education, no longer satisfied the needs of a generation that had experienced the civil rights revolt, the widening generation gap, and the increasing confusion of teachers, administrators and school board members about means and ends in education. The result was a growing interest in ends and means in education and a growing interest in various approaches to affective learning" (p. 18).

Andrzejewski (1985), director of the Center for Educational Change at St. Cloud State University, defines human relations as "the study of oppression and human rights." In an introduction to her text by the same name, she includes and defines the following list of topics which she feels are pertinent to the definition of a human relations curriculum. The list includes oppression, prejudice, racism, sexism, discrimination which she has subdivided into isolate, small group, direct and indirect institutional discrimination, institutional racism and sexism, colonialism, neocolonialism, and hegemony" (pp. 1-2).

In a recent article, noted experts in the field of multicultural education Grant and Sleeter (1985) have included human relations as a subdivision of their review and analysis of the literature of

multicultural education. To date their work represents the only comprehensive review of the literature and programs in the areas of multicultural education or human relations education. They defined human relations as a perspective to be regarded in the following way. "Human relations is targeted mainly toward multiracial schools and classrooms. Its purposes are prevention of conflict between members of different ethnic groups, and development of a positive self" (Grant & Sleeter, 1985, p. 100). The thrust of their analysis suggests that "Americans need to learn to be tolerant of the diversity in America" (p. 101).

Grant and Sleeter (1985) substantiate the approach to the definition which they have proposed of human relations by citing articles by Bernstein (1978), Berry (1979), McCoy (1980) and Skinner (1977) in which these authors describe what human relations goals might be achieved in American schools. "Their goals were couched mainly in affective terms such as 'a sense of belonging,' or 'a sensitivity among peoples and the search for individual identity.' In addition, these authors 'suggest that teachers become knowledgeable about their students' cultural backgrounds, model and promote positive relationships, and include ethnic content in the curriculum to convey that different cultural groups have worth'" (p. 101).

Koppelman, a recent president of the Midwest Human Relations Association, takes issue with the Grant-Sleeter (1985) definition. Whereas they claim that human relations has as its purpose the promotion of the tolerance of differences, Koppelman asserts that the purpose of a

human relations program is not merely the promotion of personal tolerance, intergroup interaction, nor tolerance of individual differences.

Rather while noting that such a concept is a popular approach, Koppelman makes an important distinction. It is one which is central to the implementation of the program which has been incorporated at the University of Wisconsin at La Crosse, the institution at which Koppelman currently directs the human relations department. Koppelman defines human relations as being "far more political. It is beyond the level of mere tolerance which is a condescending posture. Persons need to be taught to be accepting, to recognize differences, and accept them non-judgmentally. In addition to the unique facets of each individual's personality, we must also recognize the value of the intergroup experience."

"Each person is a culmination of both the interpersonal and the intergroup experiences she/he has had, and a good human relations program grasps both concepts and incorporates them, not merely the popularized affective, interpersonal experiences. What Grant is discussing in the article is more accurately a definition of the psychology of human relations approach" (Dr. Kent Koppelman, personal communication, director of human relations education, The University of Wisconsin at La Crosse, Wisconsin).

Vega (1978), the former director of the human relations program at the University of Wisconsin at La Crosse and the person responsible for the direction that program has taken, defines human relations as "a

holistic field of interpersonal and intergroup relations with a focus upon systems of human discriminatory practices at the cultural, personal, and institutional levels including but not limited to issues of gender, race, physical differences, religion, age, and social class" (p. 9).

The ambiguity which exists concerning the term human relations is not limited to that term. It pervades the literature about the term multicultural education as well and is reflected in the numerous approaches to multicultural education. Grant and Sleeter have attempted to categorize the various approaches to multicultural education which have been reflected in the recent literature, noting at the outset of their endeavor that "a major problem is conceptual ambiguity" (Grant & Sleeter, 1985, p. 101).

They have divided the literature into five categories or orientations, thereby attempting to formulate a framework for multicultural educational approaches. The first approach is one which advocates the use of a curriculum which is considered to be culturally relevant for the minority student. Grant and Sleeter title this orientation the "education of the culturally different." The orientation seeks to increase the minority student's access to the mainstream via a curriculum which uses content within the curriculum to develop students' ethnic category. The important distinction is that this orientation targets the minority child but does little to acquaint the dominant society with minority cultures.

The second orientation is the ethnic studies approach (Krug, 1977). This orientation has as its primary goal "to teach about ethnic groups as

distinct entities and it usually takes the form of add-ons or substitutions" (Grant & Sleeter, 1985). James Banks, author of numerous articles and texts about ethnic studies and multicultural education, has labeled this approach the "ethnic additive approach" (Banks, 1984). In this model, "ethnic content is an additive to the primary curriculum which remains Anglocentric or mainstream orientated. Black studies, women's studies, Chicano literature, and special units on ethnic holidays or about ethnic groups in the society, frequently utilized in the elementary grades, are examples of the ethnic additive model" (Banks, p. 15). This orientation attempts to reduce social stratification through the promotion of knowledge about particular groups. It is also frequently called the single studies approach and is probably the most common approach utilized both in public schools and in American universities because it requires the least redefinition of curriculum and is the easiest to superimpose.

The third approach is that of the human relations orientation. As noted earlier, there is much variation in the interpretation of the category. There has been a tendency on the part of some universities to regard this as an exclusively affective rather than cognitively based component. Consequently, many educators are reluctant to utilize the terminology fearing that their program will not be seriously regarded as a viable academic discipline.

Perhaps in response to the inability of some educators to seriously regard the discipline of human relations, many have turned to the next orientation noted by Grant and Sleeter (1985). The most prevalent

approach is the one labeled multicultural education. Multicultural is defined by Websters Deluxe Unabridged Dictionary, Second Edition (1983) as "an adjective meaning of or relating to or designed for a combination of several distinct cultures." The notion of cultural diversity in the classroom and the infusion of a variety of cultural influences is widely practiced. Experts in the field of multicultural education reflect that notion. "It recognizes cultural diversity as a fact of life in American society and it affirms that cultural diversity is a valuable resource that should be preserved and extended" (Commission on Multicultural Education, 1973).

Among the most prominent of the experts is the Association for Supervision and Curriculum Development. A.S.C.D. has chosen to define multicultural education in terms of the recognition of cultural pluralism. "Multicultural education, as interpreted by A.S.C.D., is a humanistic concept based on the strength of diversity, human rights, social justice, and alternative life choices for all people.... It views a culturally pluralistic society as a positive force that welcomes differences as vehicles for understanding. It includes programs that are systematic in nature; that enhance and preserve cultural distinctions, diversities, and similarities; and that provide a wide variety of options and alternatives.

Multicultural education goes beyond an understanding and acceptance of cultures. It recognizes the right of different cultures to exist as separate and distinct entities and acknowledges their contribution to the societal entity" (AACTE, 1973, p. 3).

They continue, "The essential goals of multicultural education embrace: (a) recognizing and prizing diversity; (b) developing greater understanding of other cultural patterns; (c) respecting individuals of all cultures; and (d) developing positive and productive interaction among people and among experiences of diverse cultural groups" (p. 3).

AACTE (The American Association of Colleges of Teacher Education) has concurred regarding the confusion of definitions. "For many educators multicultural education is a concept that lacks definition.... What does the term multicultural education mean? How will one know when a teacher education program is multicultural? ...Multicultural education is an on-going process. It is not a subject to be easily packaged in separate courses and learning experiences added to the teacher education program. Ideally multicultural education focuses on individual as well as group welfare" (Commission on Multicultural Education, 1973, p. 265).

Gwendolyn Baker defines multicultural education as "a reform movement dealing not only with the educational problems of cultural groups but with the educational problems of cultural groups such as women, handicapped persons, religious groups, and regional groups" (Baker, 1978, p. 135).

In a 1981 article, Gezi defines multicultural education as "the kind of instruction which provides knowledge about different cultures, which forms attitudes toward various peoples and which develops patterns of behaviors and skill appropriate to diverse cultural settings" (p. 5).

"Individuals who have competencies in and can operate successfully in two or more cultures are bicultural or multicultural. Biculturalism



and multiculturalism are states in which one has mastered the knowledge and developed the skills necessary to feel comfortable and to communicate effectively (1) with people of the culture encountered and (2) in any situation involving groups of people of diverse cultural backgrounds" (Hunter, 1974, p. 22).

At least one author has defined multiculturalism as a value system. "Multiculturalism is a reflection of a value system which emphasizes acceptance of behavioral differences deriving from differing cultural systems and an active support of the right of such differences to exist. As a value system, multiculturalism is not subject to empirical proof or disproof or to rational discussion insofar as such discussion pertains to the values themselves. Advocates often wrongly assume that all share basic cultural values.

The concept of multiculturalism transcends matters of race.... Multiculturalism is not simply a new methodology which can be grafted onto an educational program.... Based upon mutual respect among different cultures, multiculturalism is not a euphemism for disadvantaged. Cultures are neither inherently superior nor inferior to each other" (Dolce, 1973, p. 203).

It is worthy to note that Dolce discusses three types of multicultural advocates in her review of the literature. Although that author's review is less complete than is the Grant and Sleeter classification of the literature, it represents an alternative approach and yet another framework for the advocacy of multicultural education.

"The first type of advocate for multicultural education might be the

'utilitarian.' This type is composed of those who are seeking simply to increase the leverage and power of minority ethnic groups. In this category are also those perennial seekers of foundation and government funding which could be used to meet other needs.

A second type of advocate, the 'innovator,' is represented by those who have certain psychological needs to appear to be in the vanguard of change and innovation. This type of advocate is characterized by espousal of a series of innovative approaches, the espousal of which changes as the faddishness of the times change.

A third type of advocate might be termed the 'true believer.' For this type, multiculturalism represents a set of values near the top of a hierarchical scale of value sets. Given conflict among value configurations, multiculturalism will tend to be accepted by this advocate more frequently than other sets of values" (p. 283).

In a 1984 article published in Anthropology and Education Quarterly, Margaret Gibson analyzes multicultural education and offers a conceptual framework of approaches to multicultural education. Gibson's efforts are reflected in the following analysis.

The first approach is one which is reflective of what some authors have called education of the culturally different. Gibson labels this approach "benevolent multiculturalism." This approach corresponds to the Grant/Sleeter concept of similar nomenclature. Gibson enhances her definition by noting that various conditions preclude the institutionalization of the approaches. Implementation of "benevolent multicultural education emanates from the continuing academic failure of

students from a certain minority ethnic group...who lag behind the national norms" (p. 94). Proponents advocate multicultural education as a means of reducing the disparity between members of the dominant culture and minority students. "Key assumptions are...that culturally different children face unique learning handicaps in schools dominated by mainstream values; that to remedy this situation, multicultural education programs must be devised to increase home/school compatibility and these new programs will, in turn, increase students' academic success. The target populations are the children from certain ethnic minority groups...labeled culturally different because they are only peripherally in the mainstream culture" (p. 96).

The second approach is one based upon the Cultural Difference Model first authored by Lee (1983). Its intention was to "identify cultural differences and to place them in a meaningful context...." The model assumes no hierarchy of culture; on the contrary, it assumes parity among cultures (p. 375). The model is dependent upon the development of a meaningful context and the author argues, it can easily be collapsed into a deficit model if one group "seeks to impose its own norms of cultural practiced as standards for both cultures." Education for cultural pluralism is the third approach noted by Gibson. "Cultural pluralism like multicultural education is a term that everybody understands in a general sort of way but few people ever come to define it precisely" (Smith, 1961, p. 155). Gibson (1984) notes the conceptual ambiguities affiliated with this concept. "Anthropologists have used the term as a tool to differentiate among various types of multiethnic

societies.... In anthropology the concept has been used most frequently to analyze relationships among groups in former colonial countries and to distinguish pluralistic society from the homogeneous or heterogeneous society" (Gibson, 1984).

It is Gibson's contention that cultural pluralism stems from a rejection of assimilationist melting pot theories. It, therefore, is closely aligned with the multicultural education format and functions as a tangent to that approach rather than as a distinctive strategy. She argues, however, that it is "actually a strategy for the extension of ethnic groups' sociopolitical interests...a way in which the group can preserve its identity" (p. 105). This portion of the model fails to acknowledge the role of the institutionalized discrimination as a limiting factor in the acquisition of socioeconomic power. Such statements as "the degree to which a group emphasizes or de-emphasizes cultural difference is determined by the degree of profit to be gained" illustrate a naivete on the part of the author in conceptualization of the creation and manipulation of ethnic boundaries.

The fourth approach, bilingual education, has as its purpose "to produce learners who have competencies in and can operate successfully in other cultures.... Proponents assume that one's native culture (including language) ought to be maintained and preserved and that the mainstream culture, if different from the native culture, ought to be acquired as an alternative or second culture. As Gibson notes, the pitfalls of utilizing this approach are several. Language is associated with an understanding of particular ethnic groups. Groups are,

therefore, characterized via the use of only one cultural aspect which is a myopic constriction, at best. The focus rests upon the education of the individual. Both Koppelman and Vega point to the need for an integration of the interpersonal and intergroup approach to multicultural education.

The last approach, multicultural education as the normal human experience, is the one which Gibson sees as a viable alternative to the other four. She views multicultural education as drawing upon anthropological definitions. It is Gibson's interpretation that "anthropologists see education as part of the general human process of socialization whereby young people are prepared to fit successfully into the internal environment of the community of their upbringing and into the external environment within which the total community of human beings are a part.... We now define multicultural education as the process whereby a person develops competencies in multiple systems of standards for perceiving, evaluating, believing, and doing." Although this definition is the one which most closely coincides with those suggested by Sleeter, Grant, Koppelman, and Andrzejewski, it lacks the refinement of the educational confines suggested by those authors.

Goodenough (1976), an anthropologist, defines multiculturalism as the normal human experience, and Gibson (1984) notes that being multicultural enhances the range of abilities upon which a person can draw on in any given occasion as determined by a particular situation.

In their text Multicultural Education in a Pluralistic Society, Gollnick and Chinn (1983) note that the following concepts undergird an

education which is to be defined as multicultural. "Multicultural education should permeate the total school environment and is directed to all students, majority and minority.... Concepts that describe the relationships, interactions, and intraactions among individuals and groups are essential to understanding and to working effectively with different cultural groups. These concepts include an understanding of racism, sexism, prejudice, discrimination, oppression, powerlessness, power, inequality, and stereotypes. Multicultural education includes various components...among which are ethnic studies, minority studies, bilingual education, women's studies, cultural awareness, human relations, values education, and urban education" (1983, p. 30).

Pacheko distinguishes between what he deems is the theoretical conceptualization of cultural pluralism and the social structure of education to achieve cultural pluralism referred to as multicultural education. "The concept of cultural pluralism refers to a theory of society--a particular form of social organization. Multicultural education, on the other hand, refers to a form of educational practice--a specific practice within one of society which may or may not be congruent with cultural pluralism depending on how the theory is defined.

As a practice within only one institution of society, multicultural education is clearly more limited in scope and reference than is a theory which takes the entire society as referent." He then offers two approaches to multicultural education as part of his analytical framework.

"The first approach acknowledges the fundamental cultural disparity

that minority students experience when they first encounter the institution of schooling.... Programmatic attempts are made to make up for the dissonance between the culture of the home and the mainstream culture without devaluation of the home culture.... The second is more ambitious in scope. It purports to go beyond whether compensatory programs for minority students or programs that stress the overcoming of prejudice through awareness and understanding.

This approach treats the school as a place where pluralism can occur. Its goal is to produce students who can function in a culturally pluralistic society, one in which there is parity between various cultural groups.... Ideally intended for all children, these programs, too, are often compensatory in nature, designed for minority children only as a necessary transition to aid their eventual entrance into the mainstream" (p. 19).

The last orientation addressed by Grant and Sleeter (1985) is designated "education that is multicultural and social reconstructionist" (p. 101). Its purpose is to "teach students to analyze critically why some groups in society are oppressed, and to take a more active and collective role in restructuring unequal relationships" (p. 101). This approach views the restructuring of society as a necessary extension of multicultural education. The underlying philosophy of the approach is to challenge social stratification and the framework which schools as unequal social structures provide. Educators functioning within this approach would attempt to organize the curriculum around social issues and engage students in problem generating and problem solving activities.

Teaching students of oppressed groups political action skills, reorganizing the curriculum to reflect cultural diversity and utilizing diverse, nontraditional teaching strategies would be part of this concept. Little currently exists in the literature regarding the approach because this is the least widely implemented program. It requires the most extensive reorganization of the curriculum and represents the greatest challenge to the existing social structure.

A plethora of proposals exist in the literature relating to four of the five categories described by Grant and Sleeter (1985). Most writers mentioned in this review have assessed the available literature less scrupulously than have Grant and Sleeter. Others have tended to write myopic critiques of existing models or to implement only limited facets of the entire range of human relations or multicultural processes which are available.

Two factors are important to note at this point. The last model explored by Grant and Sleeter, social reconstructionism, exists; however, the research of these authors does not reflect an awareness of its implementation at the time of their publication. Further, it is important to note that "while models for human relations and ethnic studies can be found...no single model addressed multicultural education in a school comprehensively" (Grant & Sleeter, 1985). This point is important because practitioners have few excellent live models of multicultural teaching from which to learn. When planning their own programs, they [educators] must usually rely on their own conceptions or verbal descriptions from others of what multicultural instruction



entails" (p. 103).

**Definitions Aimed at Creating a Framework for Teacher Education  
Human Relations/Multicultural Education Programs**

In an attempt to resolve confusion with respect to the differences in teacher education, the American Association for Colleges of Teacher Education issued the following statement in 1976. It asserts that:

Multicultural education is education which values cultural pluralism. Multicultural education rejects the view that schools should seek to melt away cultural differences or the view that schools should merely tolerate cultural pluralism. Instead, multicultural education affirms that schools should be oriented toward the cultural enrichment of all children and youth through programs rooted to the preservation and extension of cultural alternatives. Multicultural education recognizes cultural diversity as a fact of life in American society, and it affirms that a diversity is a valuable resource that should be preserved and extended. It affirms that major education institutions should strive to preserve and enhance cultural pluralism (AACTE, 1973, as quoted in Baker, 1983, p. 12).

Similarly, in 1976 the National Council for the Accreditation of Teacher Education (N.C.A.T.E.) revised the Standards for the Accreditation of Teacher Education to include references to multicultural education. Those standards which became effective in 1979 were revised to read as follows:

**2.1.1. Multicultural Education**

Multicultural education is preparation for the social, political, and economic realities that individuals experience in culturally diverse and complex human encounters. These realities have both national and international dimensions. This preparation is a process by which an individual develops competencies for perceiving, believing, evaluating, and behaving in differential cultural settings. Thus, multicultural education is viewed as an intervention and an ongoing process to help institutions and individuals become more responsive to the human condition, individual cultural integrity, and cultural pluralism in society.

Provision should be made for instruction in multicultural education in teacher education programs. Multicultural education

should receive attention in courses, seminars, directed readings, laboratory and clinical experiences, practicum, and other types of field experiences.

Multicultural education could include but not be limited to the experiences which (1) promote analytical and evaluative abilities to confront issues such as participatory democracy, racism, sexism, and the parity of power; (2) develop skills for values clarification including the study of the manifest and latent transmission of values; (3) examine the dynamics of diverse cultures and the implication for developing teaching strategies; and (4) examine linguistic variations and diverse learning styles as a basis for the development of appropriate teaching strategies.

One of the most prolific authors in the field of multicultural education, Geneva Gay, has written: "School programs should be designed to teach students to be multicultural--that is, capable of functioning well in their own and other ethnic group settings and cultural communities" (p. 31, 1977). She, too, admits to an ambiguity about the term multicultural education as she writes, "There are numerous definitions and conceptions of ethnicity and multicultural education.... Ultimately, teachers and curriculum specialists are the ones who must translate the theoretical suggestions offered by scholars into classroom practices" (p. 38). Further, she notes, "While it is true that the definition of multicultural education is fraught with ambiguities, many educators do agree that it is, in some way or another, the process and end result of translating the principles and implications of cultural pluralism into school programs and practices" (p. 103).

The writings of Gay (1977), Grant and Sleeter (1985), and Dickeman (1973) share the philosophy that cultural pluralism is a component of the basic foundation that binds the numerous facets of multicultural education together, but none of them would support Gibson's contention

that cultural pluralism is a distinct approach.

Gay utilizes the following criteria for the development of skills in the area of multicultural education. "Teachers in training need to demonstrate their abilities to conduct needs assessments for multicultural education; to determine a logical scope and sequence for teaching about ethnicity and cultural pluralism; to write general and specific performance objectives; to select and design materials for teaching the objectives identified; to teach a multicultural lesson and/or unit; and to evaluate the effectiveness of the instructional process and learning outcomes" (1977, p. 51). Additionally she writes, "Teaching multicultural education is much more than developing materials and providing students with information on various ethnic groups.... It is the whole of what happens in interaction between students and teachers, materials and learning climates within the context of the structural activities of the classroom" (p. 52). This is reflective of the definitions and guidelines offered by Colangelo and Dustin. Clearly, the intangibles such as learning climate and instructional modes noted by Gay lie in the interpersonal realm which comprises the affective component of the Colangelo definition of human relations.

According to a 1978 article by Grant, an education that is multicultural should include:

1. Staffing, composition and patterns throughout the organizational hierarchy that reflect American society's pluralistic nature.
2. Curricula that are appropriate, flexible, unbiased, and incorporate the contributions of all cultural groups.
3. Affirmation of the language, belief systems, values, and lifestyles of cultural groups as different rather than deficient.

4. Institutional materials that are free of bias, omissions, and stereotypes; that are inclusive rather than supplementary; and that show individuals from different groups fulfilling different occupational and social roles (1978, p. 47).

James Banks (1983a, pp. 583-584) has identified the following five components as necessary to inclusion in a curricular approach which is multicultural.

A sound multicultural program should be broadly developed and include a wide range of ethnic and cultural groups:

1. rely on concepts to make meaning of isolated facts.
2. be interdisciplinary, crossing a wide range of subject areas.
3. be comparative, bringing multicultural perspectives to bear on a given topic.
4. help students develop the ability to make decisions and resolve personal and social problems.

Banks notes the following two objectives which he considers to be an integral part of his perspectives of multicultural education:

1. to help individuals clarify their ethnic identity and function effectively within their own ethnic community, and
2. to learn to function effectively within other ethnic groups.

In addition, in a government publication, authors Howsam, Corrigan, Denmark, and Nash (1976, p. 23) note the following definition of multicultural education:

(a) Multicultural education includes knowledge of cultures and of subcultures, with special emphasis on those minority groups which are pervasively represented in American cultures.

(b) Awareness of how specific cultures influence learners' responses to school and learning situations, and skill in sensitizing professional behavior to learners;

(c) Transformation of personal prejudices so that negative biases are minimized and positive appreciation of minority children increased;

(d) Adjustments in curricula to implement the transition from the concept of "melting pot" to "cultural pluralism."

Asa Hilliard (1974) conceptualized the role of the teacher in the multicultural setting in the following list of "ten essential understandings" regarding that role:

1. The teaching process is always a cross-cultural encounter.
2. The personality, values, and social background of the teacher are critical inputs.
3. All teaching tools are culture bound.
4. The classroom is not a benign context but a potent matrix.
5. Teachers must know that students can be victims (of oppressive social and economic conditions).
6. Teachers must understand that all minds are equally complex.
7. Teachers must be helped to understand that the poor and racial or ethnic minorities can and actually have been able to learn at the same level as others when proper environmental support was provided.
8. Teachers must understand that learning is related to a sense of power over some of the forces which impinge upon our lives.
9. Teachers must understand how their expectations are determining factors in building a climate of growth for students.

10. Teachers must understand intimately the culture of their students (pp. 49-51).

#### Implications of the Literature for this Study

Little exists within the literature that appraises teacher education programs discussing the implementability of human relations/multicultural education or translating the definitions and proposals into viable operable models. The most widely implemented programs are those which have merely added onto or modified existing curriculae. Therefore, a need exists to investigate existing programs which are regarded as successful and to interpret the success of those programs in order that they might serve as models for other teacher education institutions.

This study attempts to review three exemplary institutions utilizing the most complete categorization and assessment of the literature currently in existence, namely the categories offered by Grant and Sleeter in their 1985 article. The categories utilized by those authors will suggest guidelines for three existing human relations programs. It is important to comprehend that the programs are reflective of many of the definitions which the review of the literature has revealed. No clear definitions are agreed upon by all teacher education programs. The Grant-Sleeter research has provided this author with a framework within which teacher educators can evaluate programs.

#### Summary

The review of the literature suggests several trends in the treatment of the human relations/multicultural education discipline.

1. There is no clear consensus regarding the definitions of the terms multicultural education or human relations.
2. The reasons for the differences in conceptualization of these terms is not readily apparent from the literature.
3. Most authors utilize the terms and seem to assume that a common meaning exists.
4. Authors who utilize the term human relations tend to generalize the definition.
5. Most authors tend not to favor the ethnic additive model and most find the term ethnic studies to be inappropriate for their conceptualization of either human relations or multicultural education.
6. Insufficient conceptual work has been done concerning the translation of goals into actual models and statements of goals in this area.
7. The general consensus among the authors surveyed in the literature seems to be that a multicultural approach is not one targeted only at minority students. In a multicultural program, attempts should be made to make curricular changes that would reduce prejudice of the individual and promote an appreciation for cultural diversity. In addition, the conclusion that educators functioning within this perspective view it as more highly cognitive in nature than models popularly labeled or conceptualized as human relations can be drawn.
8. Finally, each of the authors seems to imply that social change will occur as a result of multicultural interaction; however, there remains ambiguity as to how that change will be facilitated.

## CHAPTER THREE. METHODOLOGY

## Introduction

The author surveyed the available literature in the areas of human relations and multicultural education. The review of that literature in concert with discussions with experts in both of the aforementioned areas revealed that there is little basic structure or consistency among the programs which have been created in the three states that currently mandate a human relations requirement in teacher education. Those states are Iowa, Minnesota, and Wisconsin.

The author sought a method by which a program, designed by experts in the field of human relations, and educators from within the mandated states, could be observed. The intent of the observation was to extract and integrate those elements which were regarded as successful into other mandated teacher education programs. Recognizing that currently no measurement existed to make such a determination, the author attempted to tailor the study to the specifications of the human relations mandates. In particular, the author focused upon those aspects of the mandates which were shared among the three documents. There was an attempt to research, via the case study observation method, each of three universities which share similar historical backgrounds, similar populations, and a similar philosophical approach to the human relations mandate.

Best (1977) has established that the purpose of the case study is "to understand the life cycle or an important part of the life cycle, of



an individual unit. This unit may be a person, a family, a group, a social institution, or an entire community.... Such institutions as colleges, churches, factories, hospitals, corrective institutions, welfare agencies, fraternal organizations, and business groups have been studied as cases. In each case, the element of typicalness is the focus of attention, with emphasis upon the many factors that characterize the type" (Best, 1977, p. 119).

Focus of this research is upon the adoption of the human relations mandate and its implementation in each of the three states. The goals of the research imply that a certain methodology was appropriate for an investigation of the application of the human relations mandates as they are currently being implemented in the states of Iowa, Minnesota, and Wisconsin. In order to determine the extent to which the curriculum being employed in teacher education institutions was similar, it was necessary to utilize the case study approach.

The case study approach was modified in the research to include three basic components: interviews with persons teaching the mandated courses; observations of human relations/multicultural education courses; and interviews with program directors. In each situation, the focal point of the study was to identify that which was common to all three institutions' programs and to note significant differences which exist among them.

### The Case Study Method of Research

English and English offer a definition of case study research later utilized by Wise et al. in the text Methods of Research in Education (1967, p. 113). They define the case study method as "a collection of all available evidence--social, psychological, environmental, vocational--that promises to help explain a single individual or a single unit or a single social group such as a family." Cohen and Manion describe the purpose of the case study approach to research as the following: "The case study researcher typically observes the characteristics of an individual unit, a child, a clique, a class, a school or a community. The purpose of such observation is to probe deeply and to analyze intensively the multifarious phenomena that constitute the life cycle of the unit with a view to establishing generalizations about the wider population to which that unit belongs" (1980, p. 99).

Goode and Hart in a discussion of research methods in their book Methods in Social Research define the case study method. "The case study then is not a specific technique; it is a way of organizing social data so as to preserve the unitary character of the social object being studied" (as quoted by Stake (1980) in "Seeking Sweetwater" (a tape)).

Perhaps the most extensive research to date in the area of the case study is that which is set forth in the A.E.R.A. (American Educational Research Association) publication Alternative Methodologies in Educational Research in which Robert Stake addresses the case study methodology in "Seeking Sweet Water, Case Study Methods in Educational

Research." Stake generated the following three criteria as facets of this unique approach: "The principal difference between case studies and other research studies is that the case is made the focus of attention, not a whole population of cases.

In the case study, there may or may not be an ultimate interest in the generalizable. The search is for an understanding of the particular case, in its idiosyncrasy, in its complexity."

To explicate further according to Stake, "The principal difference between case studies and other research methods is not one of method. Case studies may include any of a variety of approaches which are sociological, anthropological, or ethnographic in nature. Case studies may include highly abstract and analytical approaches.... What is studied is the case, a single actor, a single classroom, as a single enterprise. The study is aimed at understanding a complex dynamic system; what Smith calls the 'bounded system'." The case study tells a story about a bounded system (Smith, 1978).

In this study, each university represents a "bounded system." The approaches which each has chosen to interpret the human relations mandate in each state are the confines within which each study has been constructed.

Brauner (1974) notes that patterns emerge in a bounded system. The studies are indicative of the emerging models used in teacher education institutions which implement human relations programs interpreting the mandate.

### Approach to the Study

The research employed a uniform approach to the case study conducted at each university. The process included the following four steps: contact with experts in the field; contact with the program directors; collection and recording of information via classroom observation; and perusal of course textbooks. The process occurred throughout the two semesters of the 1985 school year.

1. Experts in the fields of human relations and multicultural education were contacted via telephone conferences, personal letters, and conversations at human relations conferences. They were asked to suggest exemplary human relations programs in each of the states of Iowa, Minnesota, and Wisconsin. (The three states share a human relations mandate which originated in Minnesota and was adopted in similar form by legislators in the states of Wisconsin and Iowa.) The three universities most consistently suggested and recognized as exemplary in those states are the University of Northern Iowa at Cedar Falls, Iowa; St. Cloud State University at St. Cloud, Minnesota; and the University of Wisconsin at La Crosse, Wisconsin.

2. An initial letter of inquiry and phone call to the director of each of the three institution's program directors was initiated. The researcher obtained a preliminary appointment with each program director for the purpose of introducing the research. At that initial meeting, the researcher attempted to gain permission for access, and entry to each class offered by the department of human relations for purposes of observing in the classroom; and the researcher further attempted to gain

pertinent information about the department, its human relations philosophy, the inception of each program, program goals, and general information about the demographics of each program.

3. The next step in the case study was the collection of pertinent data . The researcher visited each campus and observed at least one section of each of the instructor's teaching in the human relations programs. Entrance was gained to all sections of the undergraduate courses at each institution with one exception where a schedule conflict prevented observation of two classes meeting at the same time. At least one graduate level course at each institution was also observed. Two of the three graduate courses observed required the observer to travel to an off-campus site. The researcher spent between six and nine days observing per campus.

4. At each observation, the researcher analyzed available syllabi and reading lists suggested by instructors. In addition, the researcher perused reserve and required reading materials for human relations courses offered at each institution.

Participants in the study were the members of the fall 1985 classes in the mandated human relations courses at the University of Northern Iowa, the University of Wisconsin at La Crosse, and St. Cloud State University. A more succinct description of the settings is included in Chapter Four of this work.

Courses ranged from three to six credits with the corresponding number of hours required for participation each week. The universities at La Crosse and at Cedar Falls both utilize the semester credit system,

while St. Cloud State uses a quarter system. It is important to note that at St. Cloud, students enroll in the courses labeled #496 and #497 concurrently. At St. Cloud and at La Crosse, students engage in large and small group sessions while the sessions at the University of Northern Iowa are exclusively small group classes.

Observed sections were taught by instructors with a variety of academic backgrounds, research interests, and academic preparations. Agreement upon a general course syllabus was usually evident; however, depending upon the institution, limitations and deviation varied considerably. Consequently, the observer attempted to record the instructional process as it occurred in an objective, nonparticipatory and nonjudgmental manner, allowing for individual variation in styles and manners of presentation.

The primary objective was to solicit constructive case study research relative to the clarification of goals in a human relations educational program mandated by each state and implemented by three exemplary institutions. It was not a goal of this study to generate statistics in evidence of research reliability. The concern for validity centered around the interpretation of the components of the various programs and the extent to which they were a descriptive representation of the mandated goals. The intent was to determine to what extent the interpretation of the mandate was consistent among the three institutions.

The following factors were considered at each observation:

1. The focal point of the class including the content of the

material which was taught and the scope and breadth of its coverage.

2. The background of the instructor and the extent to which the content seemed to be influenced by a relationship to that background. The obtaining of this segment of the information necessitated a personal interview with each of the instructors. In that interview, the researcher obtained information about the educational background of the person teaching the class, the particular professional areas of interest and related research which the person had engaged in regarding human relations, the years of experience in teaching human relations and related subject areas, and an overview of what each instructor considered the strengths and weaknesses of the program in which she/he taught.
3. The extent to which students interacted and expressed their views about potentially controversial topics. In this portion of the observation were numbers of student responses (when applicable--that is to say that student interaction was always present; however, two classes were engaged in individual project presentations. Therefore, the amount of interaction from additional class members was limited by the design of the lesson for that class period).

### Limitations of the Study

Efforts in the field of human relations research reveal that there are some distinctive and intrinsic limitations in a study of this nature. This study is a pioneer effort. It points out the need for developmental research and prescriptive studies of existing models.

Definitions of key concepts such as human relations multicultural education, and cultural pluralism remain clouded with personal biases and ambiguities which disallow research progress. There is a need to develop a comprehensive interdisciplinary curriculum in the field of teacher education in concert with the development of research and evaluation techniques which address the strengths and weaknesses of such programs. This paucity of research has resulted in a lack of consideration for the area of human relations as a serious educational discipline.

Recent political movement toward conservatism has imposed additional constraints. The educational community has been dealt a series of financial setbacks. Priorities have shifted from concern about social issues such as civil rights to more basic concerns such as is evidenced by what is popularly deemed the "back to basics movement." Consequently, there is a scarcity of funds supportive of research related to issues of multicultural education and human relations.

Evidence of this limitation exists in this study. It was necessary for the researcher to fund the travel and observational expenses encountered in the study. Funding was not available to support the research which thereby limited the amount of time the researcher was able to spend at each observation site. The length of the observations at



each university was therefore directly related to the personal finances of the researcher. Studies at each site were limited to between six and nine days each.

In addition, it should be noted that the distance between the institutions was considerable. The nearest institution to the researcher's home site was a two-hour drive and the others ranged from five to eight hours' driving distance. Such traveling time was frequently elongated by inclement weather, limiting further the accessibility of the sites to the observer.

#### Summary

In an educational monograph, Smith (1978) has indicated the following regarding the case study approach. "The case study is more than a natural history; it is a conceptual structure which (1) guilds an understanding (perhaps akin to what a T.V. documentary as a biography would do), (2) draws some conclusions, and (3) allows readers or listeners to make up their own minds" (as quoted on the "Seeking Sweetwater audio tape, by Robert E. Stake, 1980). This study has attempted to guild an understanding of the mandated courses in each of three teacher education human relations programs; to draw conclusions about the future evaluation of such programs; and to enable the reader to speculate about the appropriate implementation of future human relations programs.

## CHAPTER FOUR. THE CASE STUDIES

## Introduction

The chapter is a discussion of the human relations mandates in the states of Iowa, Minnesota, and Wisconsin and the ways in which three exemplary teacher education institutions have chosen to interpret the mandates. Each of the three institutions is discussed. Included in each segment are proceedings of the observations conducted at the university, components of course work at each institution, and insights gained at each of the observations. In addition, pertinent facts about the size of the institution, the numbers and structure of the courses, background of instructors, and general tenor of each program are noted.

The Human Relations Mandates in the States  
of Iowa, Minnesota, and Wisconsin

In 1971, the Minnesota State Board of Education passed legislation which served as a prototype for human relations in teacher education institutions in the states of Wisconsin and Iowa. The mandates describe the terms and the concerns to be addressed in each state's numerous teacher training institutions. Educators in the states of Wisconsin and Iowa, noting the impact of the Minnesota legislation and spurred on by civil rights groups, followed Minnesota's lead. Each state relied upon the expertise of the authors who had composed the original Minnesota document to aid in the writing and development of their respective state guidelines. In some cases, personnel from the state of Minnesota who had relocated in Wisconsin were instrumental in the writing and later in the

interpretation of the mandate in that state. Iowa educators contacted educators in both of the other states and gleaned information from the experiences of the writers of the forerunners to their mandate.

The Minnesota mandate, which was implemented in 1971, was the first effort of its kind. It was unique in that it performed two major functions: it established the programs for human relations as a requirement for the certification of educators in the state of Minnesota; and it outlined required components which would comprise the state's human relations programs.

Mandated provisions of the Minnesota human relations law for the education of teachers in the state of Minnesota include the following:

- (a) Applicants for certificates in education to be issued or renewed either on or after July 1, 1973 shall have completed a training program having human relations components which shall have been approved by the State of Minnesota Board of Education.
- (b) Human relations components of programs which lead to certification in education will be approved upon submission of evidence:
  - (1) Showing that human relations components have been developed with participation of members of various racial, cultural, and economic groups.
  - (2) Showing that human relations components are planned to develop the ability of applicants to:
    - (aa) Understand the contributions and lifestyles of the various racial, cultural, and economic groups in society and
    - (bb) Recognize and deal with dehumanizing biases, discrimination, and prejudices and
    - (cc) Create learning environments which contribute to the self-esteem of all persons and to positive interpersonal relations, and

- (dd) Respect human diversity and personal rights.
- (3) Relating to all areas in Education 521 (b) (2) to specific competencies to be developed and,
- (4) Indicating means of assessment of these competencies.

Further clarification of the concerns of the Minnesota State Department of Education were reiterated in a 1972 document entitled "Clarification of Education 521, Human Relations Training in Teacher Education" (Minnesota State Human Mandate, Professional Development Section, 1972). Relevant to these concerns the document notes:

These concerns were interpersonal, intercultural and organizational in nature and included all aspects of teaching: anything the teacher knows, says, or does that has an effect on a student's image. The basic question was: Are our school systems really learning environments which contribute to the self-esteem of all persons and to positive interpersonal relations? The answer, unfortunately, was no! At best there was much room for improvement.

In 1972, the state of Wisconsin, responding to the concerns of its citizens and educators, sought the expertise of such persons as Dr. Douglas Risberg, former director of the center for the study of human relations at St. Cloud State University, and one of the persons instrumental in effectuating a mandate in Minnesota, to aid in the development of a human relations mandate in the state of Wisconsin. The two mandates share similar language and goals and are written from the same philosophical vantage point.

The Wisconsin Department of Public Instruction created the following Administrative Code Requirement in Human Relations known as PI 3.03 (1) which reads:

(1) Human Relations

- (a) Preparation in human relations, including intergroup relations, shall be included in leading to initial certification in education. Institutions of higher education shall provide evidence that preparation in human relations, including intergroup relations, is an integral part of programs leading to initial certification in education and that members of various racial, cultural, and economic groups have participated in the development of such programs.
- (b) Such preparation shall include the following experience:
1. development of attitudes, skills and techniques so that knowledge of human relations, including intergroup relations, can be translated into learning experiences for students.
  2. a study of the values, life styles, and contributions of racial, cultural, and economic groups in society.
  3. an analysis of the forces of racism, prejudice, and discrimination in American life; and the impact of these forces on the experience of the majority and minority groups.
  4. structured experiences in which teacher candidates have opportunities to examine their own attitudes and feelings about issues of racism, prejudice, and discrimination.
  5. direct involvement with members of racial, cultural, and economic groups and/or with organizations working to improve human relations, including intergroup relations.
  6. experiences in evaluating the ways which racism, prejudice, and discrimination can be reflected in the instructional materials.
- (c) This Code requirement shall apply only to teachers prepared in Wisconsin.

In Iowa, the Iowa State Board of Education instituted guidelines for the adoption of a multicultural nonsexist education in Iowa. In 1976, the state of Iowa bolstered its attempt at multicultural infusion with

the passage of the Iowa human relations requirement (670.13 of the Administrative Code of Iowa). The code requires that all persons who apply for a teaching certification in Iowa after August 31, 1980, must have successfully completed a human relations training course approved by the Iowa Department of Public Instruction. Reinforcement of the multicultural/nonsexist approach occurred in 1978 when the Iowa legislature revised (257.25 of the Iowa Code) to be interpreted as "The state board shall promulgate rules to require that a multicultural/nonsexist approach is used by school districts . The educational program shall be taught from a multicultural/nonsexist approach.

The Iowa human relations code for teacher education and certification reads as follows:

670-13.18 (257) Human relations requirements for teacher education and certification. Preparation in human relations shall be included in programs leading to teacher certification. Human relations study shall include interpersonal and intergroup relations and shall contribute to the development of sensitivity to and understanding of the values, beliefs, life styles, and attitudes of individuals and the diverse groups found in a pluralistic society.

13.18 (1) Beginning on or after August 31, 1980, each applicant for an initial teacher's certificate shall have completed the human relations requirement.

13.18 (2) On or after August 31, 1980, each applicant for renewal of a teacher's certificate shall have completed an approved human relations requirement.

13.18 (3) Certificated persons entering the state on or after August 31, 1980, will be granted a temporary certificate on condition that they fulfill the human relations requirement before renewal.

13.18 (4) The human relations requirement shall be waived for certificated persons who can give evidence that they have completed

a human relations program which meets state board of public instruction criteria (see 13.21).

670-13.19 (257) Development of human relations components. Human relations components shall be developed by teacher preparation institutions. Inservice human relations components may also be developed by educational agencies other than teacher preparation institutions, as approved by the state board of public instruction.

670-13.19 (257) Advisory committee. Education agencies developing human relations components shall give evidence that in the development of their programs they were assisted by an advisory committee. The advisory committee shall consist of equal representation of various minority and majority groups.

670-13.21 (257) Standards for approved components. Human relations components will be approved by the state board of public instruction upon submission of evidence that they are designed to develop the ability of participants to:

13.21 (1) Be aware of and understand the various values, life styles, history, and contributions of various identifiable subgroups in our society.

13.21 (2) Recognize and deal with dehumanizing biases such as sexism, racism, prejudice, and discrimination and become aware of the impact that such biases have on interpersonal relations.

13.21 (3) Translate knowledge of human relations into attitudes, skills, and techniques which will result in favorable learning experiences for students.

13.21 (4) Recognize the ways in which dehumanizing biases may be reflected in instructional materials.

13.21 (5) Respect human diversity and the rights of each individual.

13.21 (6) Relate effectively to other individuals and various subgroups other than one's own.

670-13.22 (257) Evaluation, Educational agencies providing the human relations components shall indicate the means to be utilized for evaluation.

In theory, the Iowa legislation ranks as being, perhaps, the most comprehensive. In addition to the mandate, it is important to note that

the following list of supplementary efforts attempted to underscore the importance of the mandate (Andersen, 1976):

In 1975 multicultural nonsexist guidelines for Iowa schools were adopted by the state board of department of public instruction.

July 16, 1975, was the date by which rules requiring that a multicultural nonsexist approach be used by school districts determined that educational programs be taught from a multicultural nonsexist approach.

1977 saw the passage of HF 254 by the Iowa legislature which "requires Iowa schools to teach their entire school curriculum from a multicultural nonsexist approach."

By 1980 each local board was to have developed a written plan of action which included a specific timeline for implementation, for achieving and maintaining a multicultural educational program.

July 1985 was the date by which implementation of multicultural nonsexist plans were to be fully implemented by each district.

#### Overview

The three universities in the case study, the University of Northern Iowa, the University of Wisconsin at La Crosse, and St. Cloud State University, share some interesting similarities and philosophical perspectives within their human relations programs. There exist some striking contrasts, considering that much of what is stated in the mandates in the states of Iowa and Wisconsin is reflective of the Minnesota mandate. The three institutions seem ideally suited to a study of this nature because they share similar historical backgrounds as "normal schools"; each has had a historical commitment to teacher education; each is located in a midwestern city of approximately 55,000 (the University of Northern Iowa is located between two metropolitan areas, but is located in the city of Cedar Falls, Iowa); and each has



made a conscientious commitment to fulfill the tenets of the mandate in a manner considered to be exemplary by other education institutions within its state.

The three were chosen because each shares a commitment to the philosophical approach first espoused by Robert Terry, author and expert in the field of human relations. Terry, author of "The White Male Club; Biology and Power" (1974), worked as a consultant in two of the three human relations programs. He was instrumental in the formulation of the curricular approaches implemented at St. Cloud State. Those approaches were later transferred to the University of Wisconsin at La Crosse with the inception of and reorganization of the human relations program under the direction of Dr. Flavio Vega in 1978. The model utilized at La Crosse remains intact under the current program director, Dr. Kent Koppelman, a devotee of Vega's insights and a proponent of Terry's strategies. Similarly, the University of Northern Iowa engaged in an extensive inservice programming effort headed by Robert Terry upon initiation of the human relations program there.

#### Similarities and Differences Among the Mandates

##### Similarities

The mandated programs in the states of Iowa, Minnesota, and Wisconsin share a primary emphasis in their approach to the problems which surround the issues of race, gender, and individual socioeconomic differences. In several ways, the mandates adopted in the states of Wisconsin and Minnesota reflect virtually the same intent as the original

Minnesota mandate.

All three of the state mandates provide that:

1. Teachers should have a basic understanding of the lifestyles and contributions of various racial, cultural, and economic societal groups.

2. Prospective teachers need to deal with interpersonal relations, and each mandate specifies that such attention is important in order to gain an understanding of the impact of biases upon the individual as a teaching agent.

3. Wisconsin and Iowa specifically provide that prospective teachers will be able to translate a knowledge of human relations into attitudes, skills, and teaching behaviors. The Minnesota document states briefly that the competencies will be developed regarding the areas it has delineated, but it is far more brief in this notation than are the other two mandates.

4. Similarly, the Wisconsin and Iowa mandates provide for the recognition of bias in instructional materials which may be interpreted in Minnesota's mandate in the section which stipulates that applicants will have the ability to "create learning environments which contribute to the self-esteem of all persons and to positive interpersonal relations" (section cc).

5. All three mandates provide that a means of assessment or evaluation shall be provided, but in this author's estimation this area is the one most lacking in definition. There are no formal provisions or formal assessment or evaluative procedures for any of the human relations mandated programs. Little, if any, follow-up has been done of students

or teachers, and there is no system for evaluating consistency within each state. Discrepancies exist which further lend to misinterpretation and variation of programs of each mandate.

### Differences

1. Only the state of Iowa specifically addresses the issue of sexism in its human relations mandate. While the mandates in the states of Minnesota and Wisconsin have evolved to address a concern for issues of gender, neither of these mandates specifically legislates that gender is a human relations educational issue. The state of Wisconsin is currently engaged in adding a statement dealing with a concern for the issue of sexism to its mandate.

2. Similarly, there is a concern for and the inclusion of the issue of handicapped education in all three states and specifically at each of the three institutions in this study; however, none of the mandates dictates that the topics dealing with the issues regarding handicapped or the "differently-abled" (Wolfensberger, 1972) will be included in teacher preparation curricula.

3. "Direct involvement with members of racial, cultural, and economic groups and/or with organizations to improve human relations, including intergroup relations" is a distinctly unique aspect of the Wisconsin mandate. The focal point of this portion of that mandate moves the educational experience out of the realm of the interpersonal and into the area of the intergroup experience. Hence, the Wisconsin mandate, more clearly than any other document, combines the philosophies of the

human relations approach with the philosophy of the multicultural educational approach to education.

4. The Iowa mandate contains two important caveats which are absent in the Minnesota and Wisconsin legislation. The first occurs in section 13.18 (4): "The human relations requirement shall be waived for certificated persons who can give evidence that they have completed a human relations program which meets state board of public instruction criteria." Critics of this component note that since no state guidelines currently exist for the evaluation of teacher education human relations programs, even the most minimal of criteria are sometimes used to fulfill the human requirement.

5. The second caveat occurs in section 670-13.19 (257): "Development of human relations components. Human relations components shall be developed by teacher preparation institutions. Inservice human relations components may also be developed by educational agencies other than teacher preparation institutions, as approved by the state board of public instruction." Again, critics argue that since there is no clear state model, this provision weakens the basic structure of the mandate inasmuch as administrative control of educational criteria for teacher education programs has been extended beyond the realm of the university itself. The consequences of this, some would contend, are the watering down of requirements of time and actual engagement in course work due to a lack of universal controls. The problem does not lie within the "other educational agencies," but rather with the ambiguity of guidelines surrounding this section of the mandate.

### The St. Cloud State University Human Relations Program

St. Cloud State University in St. Cloud, Minnesota, was established as a Normal School in 1868. It has grown from a modest population of fifty-three students that first year to its current population of approximately 12,000. In 1921, it became St. Cloud State Teacher's College, and in 1957 the word "teachers" was deleted from its title. The current title, St. Cloud State University, was adopted in 1975. St. Cloud State has historically been noted as a teacher preparation institution, but currently is striving to achieve status as a multipurpose comprehensive institution offering a broad range of graduate and undergraduate programs.

The Center for Human Relations and Multicultural Education, formerly known as the Center for Educational Change, is unique among the three institutions. It is the only department of its type to receive extensive funding and support and serves as a testimony to the institution's commitment to the human relations program. It is directed by Dr. Julie Andrzejewski. The center serves as an academic developmental resource to students, faculty, university programs, departments, administration, and community institutions and organizations. Specifically, the center "provides quality courses that fulfill the Human Relations certification for teacher licensure in the state of Minnesota; (2) provides courses, resources, and leadership in meeting the NCATE standard on Multicultural Education; (3) provides courses on Human Relations and Multicultural Issues for other Liberal Arts and professional majors and minors; Women's Studies, Minority Studies, Local and Urban Affairs, Gerontology; and (4)

provides general education courses for all St. Cloud State University students on Human Relations and Multicultural Issues" (St. Cloud State University, 1985, p. 122).

#### Mission Statement

The philosophy of St. Cloud State has been addressed in the "mission statement written by the center's director and revised and endorsed by its faculty. The objectives of the Center parallel the issues which the mandate addresses and expand upon concepts at which the mandate only hinted. The Center objectives in the mission statement are:

- (1) an understanding of the contributions and lifestyles of the various racial, cultural, and economic groups in society;
- (2) recognizing and dealing with dehumanizing biases, discrimination, and prejudices;
- (3) creating living, learning, and working environments which contribute to the self-esteem of all persons and to positive interpersonal relations;
- (4) respecting human diversity and personal rights;
- (5) promoting analytical and evaluative abilities to confront issues such as participatory democracy, racism and sexism, and the parity of power;
- (6) developing skills for values clarification including the study of the manifest and the latent transmission of values;
- (7) examining the dynamics of diverse cultures and implications for developing teaching strategies; and

- (8) examining linguistic variations and diverse learning styles as a basis for the development of appropriate teaching strategies" (see Appendix A).

Relationship of the Programmatic Elements  
to the Definition Issue

The St. Cloud State University program is best described utilizing the definition discussed by Grant and Sleeter (1985, p. 101) in their review of multicultural literature. The St. Cloud program is education that is multicultural and social reconstructionist in nature. The program displays philosophical constructs which support this contention. The design of the curriculum and the approaches utilized by the faculty for the integration of that program into the academic life of the university underscore the labeling of it as social reconstructionist.

Education that is multicultural and social reconstructionist is aimed not only at minority students but at the entire population of students. Programs are not created for and about minority students, but are created with the intention of meeting the needs of the entire school population. The underlying assumption is that ignorance about microcultural groups in society abounds and that until that ignorance is eradicated it will be impossible for either members of the macrocultural or microcultural groups to interact effectively.

Grant and Sleeter (1985, p. 101) define education that is multicultural and social reconstructionist as having the following purpose: "to teach students to analyze critically why some groups in society are oppressed and to take a more active and collective role in

restructuring unequal relationships." It is their observation that many authors whom they surveyed, viewed reconstructionism as an extension of multicultural education. They argue that multicultural education, by itself, merely raises issues but fails to support a course of action; whereas, an education that incorporates both multiculturalism and social reconstructionism accepts responsibilities for surveying the issues and for the enactment of social change to remedy the societal problems which it has encountered.

The Center for Human Relations and Multicultural Education offers three basic undergraduate human relations courses and they are described in the university literature in the following manner:

- 201. Non-Oppressive Relationships. Development of practical skills for eliminating racism, sexism, and other oppressive elements from your personal, professional, and public life. 4 credits.
- 206. Understanding Oppression. Overview of various contemporary human relations issues (racism, sexism, disabilities, poverty, religious oppression, homophobia, etc.). Consultants from oppressed groups will share experiences. 2 credits.
- 402. Current Issues in Human Relations. Analysis of issues or problem areas in Human Relations. A specific topic will be selected each time the course is offered. May be repeated to a maximum of 8 credits. 1-4 credits.

#### Courses for Advanced Undergraduate and Graduate Students

In addition, the Center offers courses for advanced undergraduate and graduate study. Courses required for certification are among these.

- 450-550. Communication and Education. Role of nonverbal communication in human interaction. Includes analysis of environmental factors, physical appearance, body language, touching behavior and paralanguage. 3 credits.
- 491-591. Change Agent Skills. Practical skills for producing



institutional change in education and related areas. Permission of the department only. 4 credits.

496-596. Human Relations and the Teacher Part I. Part I of the program to meet State Board of Teaching Licensure Rule 3.041 Human Relations teacher certification requirement. The focus is upon parts bb, cc, and dd of the State (mandate) requirement. 3 credits.

497-597. Human Relations and the Teacher Part II. Part II of the program to meet State Board of Teaching Licensure Rule 3.041 Human Relations teacher certification requirement. The focus is upon part aa of the State requirement. Prerequisite Hu.Rl. 496-596. 3 credits.

498-598. Application of Theory for Developing Moral Reasoning. Various theories on moral development provide bases for integrating moral education into school curriculum. Focus is upon understanding Lawrence Kohlberg's structural developmental theory and developing skills for utilizing the theory. 4 credits.

#### Educational Philosophy of the Human Relations Program

The educational philosophy of St. Cloud State University's human relations program is rooted in the social reconstructionist approach discussed in the Grant-Sleeter research. The philosophy of the human relations program is grounded in the contention that the individual must be held accountable for her/his values, biases, and corresponding actions in a society in which she/he is both an oppressor and a member of an oppressed group. The program attempts to deal with not only the personal biases, stereotypes, and feelings of the individual, but to investigate the relationship between the oppressor and those being oppressed. The goal of the program is to develop a dual perception on the part of the individual in order to influence that person to become an effective agent for social change. Whereas most human relations programs emphasize the interpersonal realm, the St. Cloud State program emphasizes the

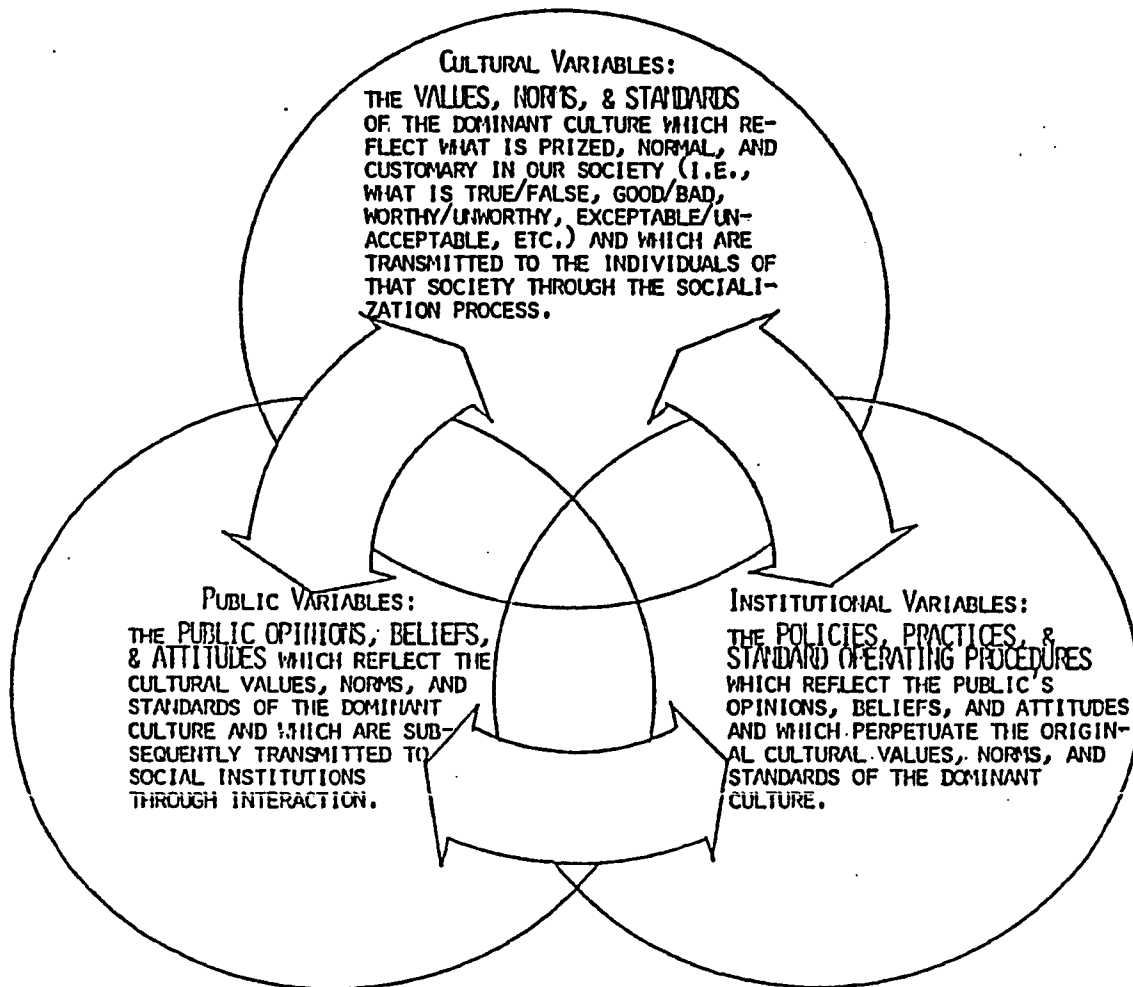
interpersonal and the role which intergroup relationships play in human discrimination.

A former faculty member at St. Cloud State, Dr. Flavio Vega (who later became the director of the human relations program at the University of Wisconsin at La Crosse), developed a model of interpersonal and intergroup relations discrimination which is paramount to an understanding of the perspectives from which the courses at both institutions are taught. A diagram of Vega's model for human discrimination has been included (see Figure 1). In the model, Vega describes the "interrelated cultural, individual and institutional behaviors manifested in (a) the dominant culture's *morés*, norms, values, and standards; the individual's feelings, attitudes, action, and inactions; and their reflection in the institutional policies, practices and standard operating procedures which result in a white, male-dominated society" (Vega, 1978, p. 10). It is that author's contention that "there has been a proliferation of inadequate definitions focusing on the symptoms of the problems (of racism and sexism) rather than on the problem itself" (Vega, 1978, p. 10).

The model with its focus not simply on the individual and the feeling which individuals have about issues such as racism and sexism is unique to the two universities' approaches to issues of human discrimination. Because the model attempts to make society and its institutions accountable for the problems of discrimination, the student is able to comprehend the role of the individual in the solution of those problems.

A HOLISTIC MODEL FOR THE STUDY OF SOCIAL POLICY  
ON RACE, SEX, AND CLASS DIVERSITY IN EDUCATION

THE SYSTEMIC INTERDEPENDENCE OF CULTURAL, PUBLIC, AND INSTITUTIONAL  
VARIABLES IN CHANGE-ORIENTED SOCIAL POLICY



NOTE: MY WORK ON THE CONTINUING DEVELOPMENT OF THIS MODEL DATES BACK TO MY DOCTORAL RESEARCH AND IS COPYRIGHTED THROUGH MICROFICHE INTERNATIONAL.

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FLAVIO VEGA, PH.D.

Figure 1. A holistic model for the study of social policy on race, sex, and class diversity in education (from Vega, 1978)

Traditional human relations programs have dealt only with the feelings of the individual. Consequently, students in such programs tend to respond to the course in one of two ways. They often feel burdened with the ills of society as an individual and misunderstand the focal point of the problem. White male students frequently feel resentment because they perceive themselves as being blamed for problems over which they assume they have no control. The other response is the result of an appeal to the common humanity of the group. It is the "I'm Okay, You're Okay" (Harris, 1967) approach. Instructors in such courses mistakenly attempt to develop a feeling of camaraderie which fails to objectively view the actual problem, usually focusing on its symptoms. Vega notes that the problem is not that human beings cannot live and work together, but that there are certain cultural standards which are adopted, unwittingly, by the individual which will inherently cause them to view certain situations in a discriminatory fashion. It is the promotion of those cultural factors and the extent to which they have been institutionalized, that are the focal points of the human relations program at S.C.S.U.

As mentioned earlier, each of the three institutions has utilized the Robert Terry model for a human relations curriculum entitled "The Foundations for Hope and Oppression". Terry's model attempts to explore the dominant society and the dynamics of its influence upon micro-cultures. In an article entitled "The White Male Club; Biology and Power" (1974), Terry discusses the intricacies of discrimination in societal institutions such as schools and the ways in which they

influence the individual.

Terry's model focuses upon the control of those institutions, by what he calls "the white male club." Membership in the "white male club" is gained as a birthright by members of the dominant society who are male. Others may gain access to the club, but entry is highly restrictive and ascendancy to the ranks of the upper echelons of leadership is virtually impossible for women and members of minority groups.

According to Terry, "When examining any society, organization, or relatively permanent institution or group, it is critical to isolate and analyze four interdependent factors." The following questions comprise the thesis of his theory.

1. What is the access to and distribution pattern of societal resources? Who can get or obtain resources, wealth, income and status necessary for survival?
2. Who are the holders of power capable of martialing the resources to accomplish their goals?
3. What are the institutional patterns and practices that provide structure and organization to the group? What is regarded as business as usual?
4. What are the dominant and persistent values and assumptions of the society, organization, or group? What do people take for granted as important, sensible, and acceptable? (Terry, 1974, pp. 66-67).

A model of Terry's definition of oppression as implemented by the white male club follows (see Figure 2).

#### Curricular approaches

It must be noted that the inclusion of these models is an important factor in determining the curricular approach at two of the institutions, St. Cloud and University of Wisconsin at La Crosse. An equally important

Oppression exists when any one group inequitably distributes resources, refuses to share power, maintains unresponsive and inflexible institutional procedures and practices, and imposes ethnocentric culture on any other group for its supposed benefit, and justifies its actions by blaming the other group.

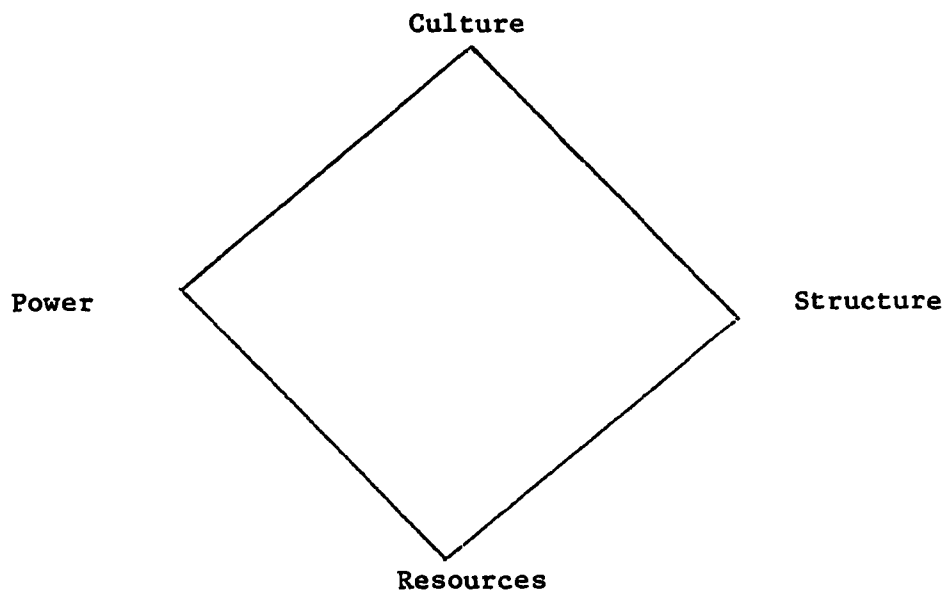


Figure 2. Definition of oppression (Terry, 1974)

factor is the interpretation of the models by the teaching faculty. The Center for Human Relations and Multicultural Education at S.C.S.U. boasts a full-time faculty of three persons, all of whom occupy tenure track positions. Two of the faculty possess Ph.D.s and the third is in the process of finishing his doctoral dissertation. All have been with the program in excess of six years. All are products of the Terry inservice and are familiar with Dr. Vega and his former work in their program. The faculty is comprised of members from such diverse groups as gays, Native Americans, women, and white males and utilizes consultants from the Jewish American, Black American, Asian American, and handicapped communities (see Appendix B).

The probability for diversity within the interpretation of the curriculum has been minimized due to the sharing of concepts, films, and approaches. In addition, numerous inservice sessions to establish a common theoretical approach have been an ongoing facet of this program. Members of the faculty seem to have benefited immensely from the continued interaction of a variety of societal groups as faculty and consultants in the Center. The foundation of the program, and one of its many strengths, is the consistency of focus which exists from one class section to another. This observer noted that concepts and terminologies were frequently reinforced from one section to another by different instructors. Even part-time consultants, such as a Jewish survivor of the N.A.Z.I. holocaust, observed in the large group setting, alluded to Robert Terry's work in her discussion of power structures.

To clarify further the approach implemented by the S.C.S.U. faculty,

another concept bears explanation. It is the theory of cognitive dissonance and its role in discussing human and intergroup relations. Dr. Douglas Risberg, the former director of the Human Relations Center at St. Cloud, and one of the persons most responsible for the direction of that program, discussed the cognitive dissonance theory in an unpublished paper entitled "The Utilization of a Cognitive Dissonance Strategy for the Study of Racism" (Risberg, 1976). In the paper, Risberg noted that, while it is common practice for educators to present points of view which are contrary to their students' beliefs in an attempt to stimulate their thinking, it is not usually the orchestrated effort which exists in the St. Cloud courses. "I am unaware of any attempt, however, to develop an instructional program which systematically applies dissonance theory, such as I have attempted to do in our course for teachers in human and intergroup relations. I have employed Festinger's theory of cognitive dissonance to heighten teachers' awarenesses of racism (and sexism) in the schools and their roles in perpetuating it" (Risberg, 1976, p. 4).

It is Risberg's contention that the issue of human discrimination lends itself well to study via the use of cognitive dissonance since biases and prejudices are founded upon misinformation within the culture and misinterpretation by the individual. Risberg and his colleagues have incorporated the Terry and Vega models to underscore cognitive dissonance at the interpersonal level in an attempt to illustrate the discrepancies which exist within society at the intergroup level. The desired outcome of such an approach is to influence students to become change agents as citizens who will alter the cultural norms, thereby changing



institutional policies to better meet the needs of a diverse population.

The texts and readings utilized in the program reflect a commitment to an investigation of social issues, patterns of discrimination, and an understanding of methods of social change. Required readings include such titles as: George Orwell's 1984, Parenti's Democracy for the Few, Discrimination American Style by Feagin and Feagin, Tavis and Offir's The Longest War, and an anthology of readings compiled by Andrzejewski entitled Human Relations: The Study of Oppression and Human Rights. These are common to syllabi used in courses taught by all instructors and professors at St. Cloud State (see Appendix C).

Topics surveyed in the course include a wide spectrum of controversial social issues. A brief glance at the anthology authored by the director of the program used in all sections of the course illustrates this point. Topics include, but are not limited to, ageism, class oppression, disabilities, education and oppression, homophobia, nuclear war, racism, sexism, and religious oppression. It is important to note that while the mandate does not stipulate attention to each of the aforementioned concerns, the willingness of the faculty of the human relations department to confront these issues is unique. Such focus exemplifies the wholistic approach to topics not specifically delineated under the law, and illustrates the totality of commitment to an entire range of volatile and controversial issues. In addition, a number of films are used, many of which are shown in large group sessions verifying the consistency within the curriculum. A list of films has been included in Appendix D. Some of the films are used at each of the other two

institutions in the study. The Center owns most of its media and has designated the purchasing of what it considers to be "important" films and video tapes as a priority for its program.

Credit hours required for fulfillment of the human relations courses at St. Cloud State are the most extensive of any at the three universities. Students enroll in the 496/497 human relations required courses simultaneously and receive a total of 6 credit hours for their work. St. Cloud State uses a quarter system calendar. The courses meet two hours per week in large groups and twice for two hours in small group sessions. The large group session consists of all of those who are enrolled in all sections of all required human relations 496/497 courses. The small groups are limited to twenty-five per section and are used to facilitate the discussion of speakers, films, and videos which are shared in the large group. Instructors are free to digress from the topics discussed in large group sections, but such groups do share the common large group thread as a focal point. The human relations instructors in the program are crucial to the certification process since they must certify that students have satisfactorily passed the course or the student will not become certified in teacher education. Instructors for the course were able to recall examples of students who were unable to pass the human relations component who were subsequently denied state teacher certification. This aspect of the interpretation is unique to Minnesota.

Evaluation methods of learner progress are varied in the St. Cloud human relations program. Students are expected to participate and

respond in class sessions. Attendance is required at all sessions and students missing a session must make up the absence within one week of its occurrence. Two instructors specify that participation in class will affect a portion of the final grade. All sessions require a "hands-on" project and satisfactory performance on a midterm and final examination. Examinations vary in format; however, essay examinations are used by all instructors in combination with objective testing. The content of the course remains consistent from section to section as is reflected in the syllabi. Material covered on the midterm and final exams is consistent from course to course, but emphasis may vary slightly due to the expertise of various aspects of the course by the individual instructor.

The faculty at S.C.S.U. employ an evaluation instrument which is given to students at the end of each quarterly session. The questionnaire is used to measure the difficulty of the course in comparison to others, the level of instruction, and the merits of the course for individual students (see Appendix E). Faculty members willingly shared the instrument and its results with this observer. In addition, there was much unsolicited praise for the course from students in virtually all sections of the classes which this researcher attended. At several times during the course of the week of observations which the researcher performed, students approached the observer and offered numerous positive comments about the nature of the course. Further testimony to the success of the human relations program and its content is evidenced by a letter published in the campus newspaper and reprinted in Appendix F. In the letter, the students encouraged the administration

to institute a general education requirement that would include mandatory participation in the course by all prospective graduates of the university. They further offer their support of issues advocated by the human relations faculty. The letter was signed by forty members of human relations classes who took it upon themselves to instigate its sending.

Three additional factors are important to note. The first is that large numbers of students enroll each semester in a general human relations course which is not required by the university. The course parallels the one offered for certification, although it is not as extensive in scope. Secondly, the Center now offers a minor in human relations. Neither of the other two universities in the study offer a minor and indeed it might be noted that such a minor is uncommon to most universities. A copy of the requirements for a minor in human relations has been included (see Appendix G).

Third, the Center for Human Relations and Multicultural Education accepts no substitutions for the courses which it offers. No other agencies offer programs which could be accepted to reciprocate for the required courses.

It seems apparent that the approach being utilized at S.C.S.U. is the multicultural social reconstructionist model of which Grant and Sleeter wrote. There is a concerted effort by the faculty of the Human Relations Center to aim their program at the entire school population. In addition, the primary goal that emerges (after observing the program) is "to teach students to analyze critically why some groups in society

are oppressed and to (encourage them) to take a more active and collective role in restructuring unequal relationships" (Grant & Sleeter, 1985, p. 101).

#### The University of Wisconsin at La Crosse

The University of Wisconsin at La Crosse, Wisconsin, shares a history similar to that of the other two universities in this study. It was founded as a Normal School and has a tradition dedicated to teacher education. Located in La Crosse, Wisconsin, a city of about 50,000 people, it has a student population of approximately 9,000 students. Unlike the other two universities, it is part of a state-wide system of universities governed by a State Board of Regents.

#### University of Wisconsin at La Crosse Human Relations Program

All prospective teachers in the state of Wisconsin are required to take a human relations course which fulfills forty-five clock hours of school time. There is currently a proposal before the legislature to increase that requirement to fifty hours and to require that twenty-five of those be direct contact hours with a microcultural group. The human relations requirement at the University of Wisconsin may be fulfilled by completing the EL.Ed./J.S.Ed. 465-665 human relations course (3 credits). In addition, all students in the division of teacher education are required to take the Minority Studies 100 level "Introduction to Minority Cultures in the United States" course (1 credit). While the course is not offered through the human relations department, its faculty has worked closely with the director of the Human Relations Department, Dr.

Kent Koppelman, to develop it. The University of Wisconsin operates on the semester system.

The Human Relations Department offers two other human relations courses: a 400/600 level multicultural education course (2 credits), and a 400/600 level nonsexist education in the classroom course (1 credit). These courses are available to upper level undergraduate and graduate students.

Like St. Cloud State University, the University accepts no substitutions for the required course(s). When a student transfers from a state with which Wisconsin has reciprocity, the University at La Crosse strongly advises that the human relations course be taken from its own department rather than accepting a transfer credit.

#### Programmatic Elements Relative to the Definition Issue

Using the definition described by Grant and Sleeter (1985), the approach employed at the University of Wisconsin in the Human Relations department probably is best described as "multicultural education." According to Grant, this approach "advocates that teachers help students develop ethnic self-identities, knowledge about different cultural groups, respect for others' right to be different, and competence in more than one cultural system. This is done by integrating information about contributions and perspectives of different cultural groups into the entire curriculum and using teaching strategies that build on different learning styles." The program at U.W.L. attempts to reduce social stratification and reduce assimilation, thereby fostering an appreciation

of cultural diversity. When asked where he felt the program was located on the continuum of approaches that Grant has researched, Koppelman, the program director, stated that the intent of the approach is to be multicultural reconstructionist; however, he recognized that the political action skills which he feels are the end product of the program at St. Cloud State cannot be developed in a course which only meets for three credit hours as does the one at La Crosse. He is not uncomfortable with the course label "human relations." It is his contention that Grant has misunderstood the intent of human relations programs, having spent more time researching the literature than observing programs. Grant and Sleeter's definitions rely solely on literary reviews. Since virtually nothing exists in the literature regarding programs of the stature of the ones at La Crosse and St. Cloud, the misinterpretation is a logical result.

The format for the courses at the University of Wisconsin parallels that of the St. Cloud program. All of the persons teaching the human relations courses at La Crosse are full-time tenured faculty members who possess Ph.D.s. All attend regular inservice sessions and a common course syllabus is used. In addition, there is a syllabus which has been developed by and for the faculty to guide their adherence to a weekly format (see Appendix H). The course meets for one large group one hour section once each week and for one two hour small group session per week. The large group session consists of all persons enrolled in the basic course for that semester. The small group is limited to not more than thirty students, a number which the faculty feels is still too large to

be effective. The purpose of the small group meetings is to conduct activities related to the large group lecture and to expand upon the personal involvement of each individual in the course. To some extent it may be said that the direction which each course takes is influenced by the individual instructors; however, the deviation from the syllabus is minimal and the interpretation due to the inservice meetings remains consistent. It is common for faculty members to share overhead projection materials, to utilize similar activities, handouts and approaches and if one travels from class to class, to hear virtually the same linguistic concepts being employed.

Five members of the faculty are eligible to teach the course and operate on a rotating schedule. All are white males. There is not the diversity of ethnic composition that is found among the instructors at St. Cloud; however, numerous community consultants from various ethnic, racial, and socioeconomic groups are engaged to lecture throughout the year.

#### Educational Philosophy of the Human Relations Course

The required course taught at the University of Wisconsin in human relations closely parallels the one taught at St. Cloud State University. There are several reasons for this. To begin with, the person most responsible for the direction with the course has taken was Dr. Flavio Vega, the Director of the Program from 1978 to 1980. Vega, a protégé of Doug Risberg, the former director of the human relations center at S.C.S.U., incorporated many of the concepts and ideas utilized at St.



Cloud State. Among those concepts are three which formulate the core for the current approach. The first is Vega's model for human discrimination. The current book of readings taught at U.W.L. not only incorporates Vega's model, but uses it as the cover to the course text. Vega emphasized the model authored by Terry (1974), which has been described previously in this study. In addition, the theory of cognitive dissonance as a vehicle to convey the intergroup/interpersonal approach to discussions and investigations of human discrimination has been one of the hallmarks of the approach at this institution. Koppelman, the current director and a protégé of Vega's, readily admits to the import of the direction which the program took under Vega's direction and perpetuates the model instituted in 1978 under the former director.

While observing a course taught by Koppelman at U.W.L., this researcher was struck by the overt similarity between the lecture which Koppelman delivered and one which she had previously observed at St. Cloud State. The lecture, which dealt with the issue of cultural pluralism, was a replica of one delivered at an earlier observation of a human relations class taught by Dr. Doug Risberg. Both instructors used the same examples, the same underlying philosophy was espoused, and indeed some of the same material utilized on an overhead projector was implemented by both instructors.

There seems to be a philosophical discrepancy between the definition which Grant and Sleeter (1985) have developed and the conceptualization of that definition at La Crosse. Koppelman feels that the La Crosse model lies somewhere along the continuum between the approach which Grant

and Sleeter (1985) label "multicultural" and the approach which is defined as "multicultural social reconstructionist."

Koppelman feels strongly that human relations is not merely the tolerance of differences to which Grant alludes in his definition of "human relations." Rather, it is the valuing and acceptance of those differences which is central to his institution's interpretation of the human relations mandate. He noted that human relations is frequently taught from the perspective that everyone is unique and that we should value that uniqueness and allow for its existence.

Koppelman feels that each person is the result of membership in a group in which she/he has developed a sexual identity, is a member of a socioeconomic group and of a racial group, and each has an ethnic heritage which has significantly influenced that person's perceptions of the world. It is not, therefore, only the person's uniqueness which must be taken into account, but the result of those perspectives and what can be learned from and exchanged with them that enters into the definition of human relations. Again, the emphasis is clearly on not only the individual but upon the membership in the group, so that the program places a strong emphasis on interpersonal and intergroup relations.

In addition, Koppelman noted that the social reconstructionist aspect of the course is implicit in what is said in lectures and in small group instruction sessions. He feels that the orientation of the students is more strongly in the realm of multicultural methodology. Most students seem to express a concern for methodologies that can be implemented into the classroom regime. He attributes this, in part, to

the number of credits and hours for which the course is offered. Students seem anxious to apply this knowledge in a practical manner and the philosophical perspective tends to be of lesser value. In a lengthier course, like the one at S.C.S.U., students appear to indulge in the luxury of philosophical circumspection.

Koppelman attempts to meet this perceived need by encouraging students to question the existing social order. An example of the type of questioning utilized in this approach occurred during one of the observation sessions. Koppelman introduced the two historical figures of Booker T. Washington and W. E. B. DuBois to the class. He noted that one has historically been regarded and touted as a "good" Black role model. Booker T. Washington exemplifies the dominant culture's image of a positive role model for Blacks early in this century. Washington worked within that culture and exemplified the ideals which the dominant culture deemed as appropriate for Blacks at that point in history. He was conservative politically, advocated assimilation, and encouraged Blacks to adhere to dominant cultural ideals. W. E. B. DuBois was considered to be a militant revolutionary who encouraged Blacks to establish their own identity, and who advocated that Blacks break away from the societal molds which whites were attempting to force them into. The question which Koppelman posed to his class was "Which is an appropriate role model for Black teenagers?" He encouraged them to adopt a strategy that would allow the investigation and discussion of a controversy such as the one described in order to challenge the existing societal structure which prescribes particular models for minorities based not

upon the values of the minority culture but upon the values and standards of the dominant macroculture. Questions and dilemmas such as these typified the courses which were observed.

The very clear emphasis upon attention to intergroup relations which is manifested in the program at the University of Wisconsin at La Crosse is evident in the first line of the human relations mandate for the state of Wisconsin. The mandate states: "Preparation in human relations, including intergroup relations, shall be included in leading to initial certification in education. Institutions of higher education shall provide evidence that preparation in human relations, including intergroup relations, is an integral part of programs leading to initial certification in education and that members of various racial, cultural, and economic groups have participated in the development of such programs." While this segment is common to all three mandates, the Wisconsin mandate has seen fit to emphasize intergroup relations in the initial segment of the document. The three subpoints under the section which specifies what such preparation shall include states:

1. development of attitudes, skills, and techniques so that knowledge of human relations, including intergroup relations, can be translated into learning experiences for students.
2. a study of the values, lifestyles, and contributions of racial cultural, and economic groups in society.
3. an analysis of the forces of racism, prejudice, and discrimination in American life and the impact of these forces on the experience of the majority and minority groups.

Attention to the intergroup realm is reflected in the syllabus which emphasizes intergroup issues such as sexism, racism, ageism, elitism, handicappism, and homophobia as some of its primary topics. Each of these deals with the effects of the dominant society upon a group and the role of the individual in that group, both as a member or nonmember and as an individual. Whereas these topics were the ones which were emphasized to a lesser extent in the University of Northern Iowa program (with one major exception), they are the topics which receive the most attention at this institution (see Appendix I).

The existence of additional courses at the University of Wisconsin further emphasizes the commitment of the teacher education program to the ideals embodied in the human relations mandate.

The multicultural education course which is offered at U.W.L. is regarded as a methods course. It prescribes a course for interaction in the classroom which assumes that texts are biased, that the curriculum needs revision, that diverse teaching and learning styles exist, and that information needs to be infused throughout the curriculum which is representative of a variety of social and economic groups. Similarly, the nonsexist education course utilizes the same approach in regard to gender. Emphasis is on the gender based membership in a particular group and the extent to which one is a product of membership in that group. The approach is a methodological one which stresses infusion of unbiased curricular materials and infusion of the roles of women into the curriculum which has been dominated by the white male perspective. Much of the material taught in these two courses is taught in the basic six

credit human relations course at St. Cloud University. The St. Cloud model does not concentrate on the methodological classroom approaches as does the University of Wisconsin model.

#### The University of Northern Iowa Human Relations Program

Located in Cedar Falls, Iowa, the University of Northern Iowa (U.N.I.) was founded in 1876 as the Iowa State Normal School. The institution was renamed the Iowa State Teachers' College in 1909 and in 1961 that title was changed to the State College of Iowa. July 1967 marked the acquisition of the title of the University of Northern Iowa. The university currently boasts an enrollment of 11,200 students in its School of Business, College of Humanities and Fine Arts, College of Natural Sciences, Behavioral Sciences, and College of Education.

The human relations courses offered for certification are under the supervision and jurisdiction of the Dean of the College of Education and are under the directorship of Dr. Marlene Strathe. The university utilizes the semester system and offers approximately seven sections of the required course per semester (see Appendix J).

Currently, the university offers one undergraduate human relations course 01:070 described in the 1984-1986 Bulletin and Catalog as follows:

The course is offered for three credits and meets twice each week for an hour and 15 minutes. It has an emphasis on development of awareness of various societal subgroups, recognizing and dealing with dehumanizing biases (e.g., sexism and racism), and learning to relate effectively to various groups in order to foster respect for human diversity. Emphasis on self-awareness in human relations issues and how these awarenesses can be translated into positive relationships with others (p. 144).

In addition, the University offers a graduate level course for those

persons who are practicing teachers in the process of recertification. This course is labeled 01:133g and is offered for three credits. It is similar in format to the undergraduate course, but the content is more experiential in nature. It relies more heavily upon an application of classroom practices and draws from the personal teaching experiences of those enrolled in the course.

#### Relationship of the Programmatic Elements to the Definition Issue

Of the three universities under observation in this study, the University of Northern Iowa's human relations program best exemplifies the category which Grant and Sleeter (1985) define as human relations. "Human relations is targeted mainly toward multiracial schools and classrooms. Its purposes are prevention of conflict between members of different ethnic groups, development of tolerance for different ethnic groups and development of a positive self" (Grant & Sleeter, 1985, pp. 100-101). They further suggest that teachers operating in this mode become knowledgeable about their students' cultural backgrounds, model and promote positive relationships, and include ethnic content in the curriculum to convey to students that different cultural groups have worth. A major goal of teachers in the human relations classroom is tolerance of cultural diversity.

The philosophy of human relations education in the pre-service education guidelines set up in 1978 by the University of Northern Iowa for the inception of its program seem to underscore the philosophy noted by Grant and Sleeter above.

The University, in preparation of its Human Relations Program, accepts the principles and concepts presented in the State Department of Public Instruction Guidelines and the AACTE Statement as highly desirable and has developed its program accordingly.

The University further believes that Human Relations training is an appropriate experience for all University persons without regard to role, function, or future goals.

(a) Faculty should participate in conscious-raising and structured activities which will help them to first experience and then model humanistic behavior in their interaction with their peers and other adults. To this end, the University Human Relations Program has developed and will offer human relations seminars open to all University faculty. Methods teachers and student teacher supervisors will be encouraged to become involved in a human relations program so they can recognize and facilitate human relations experiences under their supervision.

(b) University students should be exposed to Human Relations training that allows self-integration of the principles and concepts of the state guidelines, and that teacher education majors be provided with skills to integrate these concepts into their instructional responsibilities.

(c) University curriculum development should highlight and emphasize the cognitive/knowledgeable aspects of Human Relations training in all courses with that potential.

The University program will seek to integrate: (1) the participants' knowledge of past experiences and present needs of minority groups; (2) skills for improving interpersonal communication among minority and majority group members; and (3) familiarity with techniques to create learning environments which demonstrate an absence of dehumanizing behavior or attitudes. The goal of the program is to create a teacher who is sensitive to the unique similarities and differences among individuals of a variety of cultural groups, and who can utilize the concepts of cultural pluralism on an individual or classroom basis. It is further anticipated that as the participants become sensitive to the concepts of pluralism, they can become advocates for greater respect of human diversity and the rights of each individual (p. 2).

#### Educational Philosophy of the Human Relations Program

The program goals of the University of Northern Iowa are heavily laden with affective terminologies, thereby underscoring the realm of interpersonal communication and values as the course focal points. Less attention is paid to the values which govern groups or institutions in an



attempt to restructure society. The underlying assumption appears to be that the capacity and the element of change lie within the individual. Further, there is a focus upon groups which have traditionally experienced individual and institutionalized discrimination; however, no model exists comparable to the Vega model utilized in both the St. Cloud curriculum and the La Crosse curriculum which demonstrates the systemic relationship between the values of the culture, the biases of the individual and the institutionalized prejudices of those in power (Vega, 1978).

An excerpt from the program training model initiated in 1978 at the University of Northern Iowa exemplifies the strategy utilized in that approach. The following is a list of course objectives for human relations at U.N.I. Although the two original courses have been combined to comprise a single three credit course, the goals and objectives of the program remain essentially the same.

The Preservice Education manual includes the following objectives and goals:

Objectives:

- 3.1 Students, upon completion of training, will be able to demonstrate an ability to recognize one's own values, behavior, and feeling and the impact these have on others.
- 1.3 Students, upon completion of human relations training, will be able to demonstrate understanding and appreciation of self as a member of subgroups.
- 1.5 Students, upon completion of human relations training, will be able to demonstrate understanding and appreciation of how membership in groups influences the individual perceptions of society and approaches to problem resolution.
- 2.1 Students, upon completion of human relations training, will be

able to define and identify dehumanizing biases; to understand how and why biases permeate society.

- 2.2 Students, upon completion of human relations training, will be able to examine and understand the processes by which individuals become prejudiced and biased.
- 2.3 Students, upon completion of human relations training, will be able to demonstrate an awareness of his/her biases and the impact on others.
- 1.1 Students, upon completion of human relations training, will be able to demonstrate understanding and appreciation of characteristics that apply to all people on the basis of their common humanity.
- 1.2 Students, upon completion of human relations training, will be able to demonstrate understanding and appreciation of our pluralistic society and to foster the concept of pluralism.
- 1.4 Students, upon completion of human relations training, will be able to demonstrate understanding and appreciation of values, lifestyles, history, contributions, social, emotional, physical and mental needs of various subgroups.
- 3.2 Students, upon completion of human relations training, will be able to demonstrate an ability to identify and select those personal traits and teaching behaviors which are most conducive to the improvement of human relations development in varied learning environments.

Objectives for course number 2 in order of presentation:

- 6.2 Students, upon completion of human relations training, will be aware of and understand the verbal and nonverbal elements of the communication process and their cultural implications.
- 6.3 Students, upon completion of human relations training, will have developed an appreciation for the existence, legitimacy, and cultural significance of languages and dialects other than standard American English.
- 5.3 Students, upon completion of human relations training, will be able to demonstrate an ability to interact effectively with persons of differing backgrounds.
- 6.1 Students, upon completion of human relations training, will be able to recognize that many kinds of conflict are rooted in problems of communication.

- 5.2 Students, upon completion of human relations training, will be able to identify areas of potential conflict and infringement of rights.
- 6.4 Students, upon completion of human relations training, will be aware that the use of power and oppression pose a threat to effective communication and conflict of human relations.
- 6.5 Students, upon completion of human relations training, will be able to demonstrate skill in communicating effectively and in resolving conflicts.
- 5.1 Students, upon completion of human relations training, will be able to recognize the value of human diversity and that the rights of an individual to be diverse are vital elements in our society.
- 3.2 Students, upon completion of human relations training, will be able to demonstrate an ability to identify and select those traits and teaching behaviors which are most conducive to the improvement of human relations in varied learning environments.
- 3.4 Students, upon completion of human relations training, will be able to demonstrate an ability to recognize the efficacy of different culture-based learning behaviors manifested in classrooms and build upon them in the formulation of the teaching strategies.
- 3.3 Students, upon completion of human relations training, will be able to demonstrate an ability to model personal behaviors and implement systematically those teaching strategies which contribute to the nurturance of rights for self and others in a pluralistic society.
- 5.4 Students, upon completion of human relations training, will be able to demonstrate a commitment to sensitive advocacy and nurturance of rights for self and others.
- 4.1 Students, upon completion of human relations training, will be able to establish and use criteria to evaluate curriculum materials for sexism, racism, prejudice and discrimination.
- 4.3 Students, upon completion of human relations training, will be able to modify materials, create new materials and develop strategies for using existing materials.
- 2.4 Students, upon completion of human relations training, will be able to work toward eliminating dehumanizing biases and their effects on one's relationships with others.

The two major goals of the program are delivered through major components:

**Goals:**

1. Basic Awareness - To confront individuals with experiences designed to create awareness of biases, attitudes and beliefs and to create awareness of the degree of congruency between stated beliefs and actual behavior.

2. Internalizing Awareness to Action - To translate awareness into beliefs, attitudes, and behaviors which result in more positive relationships within the teaching learning environment.

The major components include:

**Component One "Self"**

Basic to individuals operating effectively in a pluralistic society, it is critical for the individual to examine personal values, attitudes, beliefs and behaviors relative to human relations principles, so as to enable the individual to become more aware of themselves as models of these concepts.

**Component Two "Others"**

Basic to an individual's operating effectively in a pluralistic society, it is critical for the individual to develop and utilize skills in relating constructively within the learning environment.

**Component Four "Advocacy"**

Basic to an individual's becoming a positive influence in a pluralistic society, evidencing of commitment to positive human relations should be demonstrated through action.

The integration sought for graduates of the University Human Relations Program is the ability to maintain an open, inquiring mind, which allows the following cycle to be constantly repeated.

**Curricular approaches**

As mentioned earlier, one of the important curricular elements which transcends all three of the institutions which were observed is the use of the Robert Terry model "Foundations of Hope and Oppression" (Terry, 1974). It is important to note that not only is the utilization of that portion of the curriculum an important constant, but the interpretation

of Terry's model is also a consideration. Only one member of the original group inserviced by Robert Terry remains on the faculty at U.N.I. Formal provisions to inservice the model are not currently used, so the probability for variation in the interpretation of Terry's model exists. In addition, the background of the faculty generally lies in the realm of counseling and sociology. Therefore, interpretations of the Terry model tend to be from the perspective of human discrimination as a personal problem of the prejudice of the individual. Emphasis in such situations is upon the feelings of the individual and the effect which those feelings have in the perpetuation of personal bias.

Of the three institutions in this study, the University of Northern Iowa seems to have interpreted the human relations mandate of its state to be more in the interpersonal realm of human relations than have either of the other two universities. The researcher has learned from the directors of the other two programs in the study that, to some extent, each of the other programs has reflected a similar approach earlier in their development.

Grant and Sleeter (1985) note that of the literature which they surveyed, those employing the human relations approach, tended to couch their goals "mainly in the affective terms, such as a 'sense of belonging,' 'sensitivity among peoples,' and 'individual identity.'" Teachers in this mode are encouraged to become "knowledgeable about their students' cultural backgrounds model and promote positive relationships, include ethnic content in the curriculum, and encourage the tolerance of diversity in America."

This is reflected in the model which was developed to train instructors in the human relations program at the time of its inception at U.N.I. Although the original model consisted of two basic courses, the courses have been combined. The goals in the first course tend to dominate the present program which focuses upon the interpersonal realm. Evidence of the attention to that realm lies in the attention focused upon the role of the individual as responsible for the improvement of society. Such phrases as the ones which follow illustrate that focus:

- (1) developing an understanding and appreciation of self as a member of a sub-group.
- (2) understand how membership groups influence the individual's perceptions of society.
- (3) understand process by which individuals become prejudiced and biased.
- (4) demonstrate an awareness of own biases on others.
- (5) demonstrate an ability to recognize one's own values, behavior, and feelings and impact on others.

While these points constitute a relatively small number of the objectives listed in the goal statements, there is evidence to suggest that they are the statements which have become the most prominent in the approach at U.N.I. As mentioned earlier, this may be due in part to the fact that the staff members share similar backgrounds in such areas as counseling which traditionally has focused upon the solution to problems at the interpersonal rather than the intergroup level.

At the time that this research was conducted, there were nine

undergraduate sections of human relations being taught and one course for persons in the process of recertification. The courses are taught by five instructors, all of whom have a master's degree. One is a full-time faculty member who is currently finishing a Ph.D., and another is an adjunct instructor who possesses a Ph.D. The program is administered by Dr. Marlene Strathe, the Associate Dean of the College of Education, who facilitates the administration of the program but does not teach any of the courses.

No common syllabus existed for the course. As previously noted, there was agreement as to general course content; however, one did not hear the reiteration of concepts in instructional practices that is common to the other two institutions. The course syllabi have been included in the appendix and the diversity among the activities and assignments is apparent. The one factor which remained constant, however, was the attention to the realm of the interpersonal. The primary guidelines of the course are the six standards of the human relations mandate. Three instructors noted the importance of the six objectives on their course syllabi and reiterated their course goals in terms of the objectives of the mandate (see Appendix K).

One instructor specifically notes upon which of the six mandated provisions the lesson for each day is being focused. In a note to the observer, that instructor specified that "All topics are developed to relate specifically to the six standards of the Iowa human relations mandate and the twenty-six objectives developed for the University of Northern Iowa." The syllabus of the course taught by that instructor

indicated that students could contract for an A, B, C grade, and the focus of most of the course assignments was on the role of the individual in society (see Appendix L). Examples of the assignments include the personal responses of the students to various readings about prejudice and discrimination, and the assigning of personal interviews in which students are asked to relate on an interpersonal level to or develop empathy for a member of an ethnic or microcultural group.

Other instructors required students to perform oral reports, interview persons from other ethnic groups, or gather and relate impressions about members of groups with which they were formerly unfamiliar. Two instructors utilize the Gollnick and Chinn text (1983), Multicultural Education in a Pluralistic Society. The thrust of that text is the development of citizens who can function in a pluralistic society. It incorporates an interpersonal/intergroup approach and instructors teaching the course utilizing the text would tend to fall into the realm of what Grant and Sleeter (1985) have called the "multicultural approach" to education. Of the two utilizing the text, one incorporates the entire text and the other has selected five chapters, most of which underscore the topics of ethnicity, cultural pluralism, gender, exceptionality, and multicultural strategies in those realms.

Most of the topics of presentations observed by the researcher dealt with interpersonal skills such as body language, communication, and linguistic implications of "isms." There was far more attention to making certain that the student "felt good" about the course than was



observed in either of the other two programs. Students were encouraged to applaud after presentations and to verbally reinforce each other, noting the positive aspects of each presenter's efforts. In addition, students were encouraged to articulate their own opinions and specifically to react in terms of what they were "feeling." One instructor stressed that empathy is the most important skill in human relations and that without it one has little hope of becoming an effective teacher. Instructors stressed the importance of praising students and of having them feel comfortable in the classroom.

The U.N.I. program has perhaps the most kaleidoscopic approach, and director Dr. Marilyn Strathe admitted that the program is undergoing some curricular fluctuations. It appears to be heavily aimed at the human relations concept but has digressed somewhat toward the area of multicultural education. It appears that the cognitive dissonance approach advocated by Risberg and Koppelman at the other two institutions is invoked less deliberately at this institution. There is no formal universal approach to its utilization as agreed upon at the other two institutions. The use of the Vega model is absent, due primarily to the fact that Vega's research is unpublished in other than dissertation form. U.N.I. faculty members have not participated in the Midwest Human Relations Association, and the Iowa Human Relations Association is less active than either of the other two state institutions. Consequently, the exchange of materials and program models which continues to occur at the other two institutions is absent in most Iowa programs.

Finally, it is noteworthy that numerous diverse course offerings

exist within the state of Iowa. The University has no control over courses offered by the Area Education Agencies (A.E.A.) but is bound to accept them as course credits in the area of human relations. The result is that the quality and approaches used within the state are eclectic and tend to lend to the confusion of how to define human relations programs and interpret the mandate.

## CHAPTER FIVE. SUMMARY OF FINDINGS

The intent of this study has been to generate information, utilizing the case study observation approach, regarding the interpretation and successful implementation of the human relations mandates in the states of Iowa, Wisconsin, and Minnesota. The focus of the study was upon three teacher education institutions, all of which were located in midwestern cities of approximately the same size, and none of which has a minority student population of larger than one percent. In addition, all of the universities shared a similar history as Normal schools, and each is regarded as exemplary in the field of human relations by experts in that field.

The study has attempted to resolve the following questions:

1. What are the provisions included in each of the human relations mandates in the states of Iowa, Minnesota, and Wisconsin?

2. What are the shared and dissimilar components among the three mandates?

3. To what extent does a framework of definition exist which is congruent with the goals of the mandate and with the programmatic elements in each university?

4. What are the similarities and differences which exist in each of the three exemplary programs relative to their curricular components?

A review of the mandates indicates that they share numerous provisions in common. As noted previously, this is due to several factors. First, the states are in close geographic proximity to each

other. Educators and legislators from the three states regularly confer with each other, and in the case of the mandates, educators from Minnesota were utilized as consultants in Wisconsin and Iowa.

Unlike many of the changes which occur within the educational community, human relations programs in each of the three states were largely the result of the civil rights movement and of pressure by various minority groups to integrate the public schools with a curricular approach which was more representative of a culturally pluralistic society. Consequently, there was and continues to be significant resistance to human relations programs from some educators. A result of this resistance is a conflict between educators in the interpretation of the mandates in the teacher education institutions in each state.

Within the mandates, there are some similarities worthy of review. All of the mandates focus upon the interpersonal and the intergroup realms; however, two of the universities, St. Cloud State and the University of Wisconsin at La Crosse, have focused more heavily upon the area of intergroup relations than has the University of Northern Iowa. Reflections of the attention to the interpersonal were evidenced in the approaches utilized at U.N.I. which concentrated more upon the feelings and attitudes of the individual than upon the membership in a group for the purpose of promoting social reconstruction. Although all of the mandates deal with the issue of racism, only the mandate in Iowa specifically mentions sexism as an educational issue. The state of Wisconsin is currently rewriting its mandates to include sexism.

It should also be noted that the mandates tended to be written in

general terms. Thus, the interpretations of the implementation of programs to meet the mandated provisions have tended to be numerous and varied. Each of the three programs under observation has interpreted the mandate in a manner which it considers to be appropriate. Therefore, it can be noted that each program is exemplary and each is merely a different manifestation of the general intent of the mandates.

Further, while sexism and some of the other intergroup areas have not been literally articulated in the mandates, they have been attended to in the various programs. However, a lack of such specificity has in some other cases determined a different interpretation than can be seen in the three universities in this study.

Within the programs themselves there are numerous similarities. Due to the presence of personnel employed both at St. Cloud State University and the University of Wisconsin at La Crosse, the programs at those two institutions are quite similar. Both advocate revising the existing social structure and rely heavily upon information in the intergroup and interpersonal realm. Both utilize the theory of cognitive dissonance as a method to induce change. Each maintains a high degree of consistency within the curriculum in the use of similar syllabi, shared texts, consultants, activities, films, and models utilized in the course. Interpretations and approaches are scrutinized as part of a carefully monitored inservice component.

The University of Northern Iowa utilized a somewhat more varied approach to its curriculum. Instructors shared texts; however, the syllabi and use of the texts varied among the various sections. While

some of the texts were the same ones used at the other two institutions, the chapters which were used tended, in most cases, to focus upon the interpersonal realm. Cognitive dissonance as a conscious tool to promote change is less evident. Rather, the promotion of positive feelings among class members ranks as a high priority in that university program.

All of the mandates regard bias in instructional materials as an important facet of the human relations programs and attempt to incorporate skills which will enable teachers to become competent in the detection and eradication of biased materials.

Control of the human relations programs in the states of Minnesota and Wisconsin is under the exclusive jurisdiction of the teacher education institutions. In Iowa, additional educational agencies have been allowed to develop human relations components. Some have argued that such additional programs have varied the focus of the mandate's intent. Courses in Iowa may be taken at weekend seminars and may require less stringent adherence to cognitive requirements than are advocated at the university level and are, therefore, regarded less favorably in some instances than are the university programs.

The end product, the human relations programs, in each of the states remains similar to the extent that there has been a conscious effort on the parts of some educators to implement programmatic elements shared as a result of interaction at conferences and professional affiliations. Consequently, the University of Wisconsin at La Crosse and St. Cloud State University, both of which have been highly active in the Midwest Human Relations Association, share many similar interpretations of the

state mandates. They share an additional similarity with the University of Northern Iowa. All three utilize Robert Terry's work, "The White Male Club: Biology and Power" (1974). In addition, the interpersonal or basic human relations skills of communications and values clarification are reflected in all three settings. It is the extent to which they are the focal points of the entire course that varies.

There exists no framework other than that suggested by Grant and Sleeter (1985) which can accurately define the approaches implemented at the three universities in this study. Of the approaches which they note, three were cited as appropriate definitions for the University of Northern Iowa, the University of Wisconsin at La Crosse, and St. Cloud State University.

While each of the three can be depicted as falling into a specific approach, it must be noted that all three share characteristics of some of the alternative approaches. This is due, in part, to the fact that the directors of the programs have in two cases (that of the University of Wisconsin at La Crosse and the University of Northern Iowa) noted that those programs are in a state of transition. The reason for the indeterminate status is due to a failure in the educational community to develop a clear conceptualization of the terms human relations and multicultural education.

In addition, the research of Grant and Sleeter (1985) is a review of the literature. Little has been written about actual models. There has been little or no evaluation or observation of existing models. For example, those authors note the category of multicultural/social

reconstructionist but state that the descriptions of the goals of the approach are not agreed upon and that the desired "routes for change" remain uncertain. Grant and Sleeter have dealt primarily with the literature and were unaware of the existence of some models which fit the described categories.

The University of Northern Iowa was best described as a human relations program. The primary emphasis of that program was upon the interpersonal realm. This was evidenced in the approaches used in the classroom which tended to concern themselves with the feelings of the individual learner. Less attention was paid to group issues such as ageism, classism, elitism, or homophobia. The focus, when upon group issues such as racism and sexism, tended to be upon the role of the individual and not upon the person as a member of a group. While some textbooks were used by all instructors, the focal points varied from class to class. Many more choices seemed to be given to the individual learner in terms of the structuring of the content and there was an emphasis upon the performance of the individual learner and making that learner feel "comfortable" in the classroom.

The University of Wisconsin at La Crosse exemplified a program which was most closely aligned with the approach which Grant and Sleeter (1985) termed "multicultural." The program does, however, exhibit characteristics of the multicultural social reconstructionist approach. Multicultural education is the most prevalent approach. It was characterized in the program at the University of Wisconsin by an attempt to aid students in the development of ethnic self-identities and the



respect for and integration of various lifestyles into their teaching strategies. Information by and about diverse ethnic and social groups was a significant emphasis of the program.

The multicultural approach which tends to cast its focus upon the intergroup realm was blended with the interpersonal or human relations approach at U.W.L. The two acted in concert to produce a course which encouraged students to look at the role of the individual in a society which is bound to cultural norms, standards, and values which are the result of group orientations. The approach pointed out the institutionalization of those values and the ways in which prospective educators needed to engage their energies to become part of an equation to solve the ills of society such as racism, sexism, homophobia, elitism, classism, handicappism, etc. There was a conscious effort on the part of instructors to confront politically controversial issues and to implement cognitive dissonance into the lessons. The St. Cloud model shared this approach.

An important underpinning of this program and the one at St. Cloud is the understanding that members of society are part of an institutionalized system of injustice which, prior to their exposure to the knowledge in a course such as the ones being described, has incapacitated them from changing the society or making it more equitable. The dilemma of which Myrdal spoke is an integral part of what is taught and students are asked to assume responsibility for their role which, until their participation in the course, has probably been passive.

Hence, the concept of the "hidden curriculum" is of primary

importance The concept of "human relations" education at La Crosse and at St. Cloud is one of de-schooling. A solution is sought to rectify what has been called "miseducation." Consequently, such texts as Postman and Weingartner's Teaching as a Subversive Activity are utilized in an attempt to focus upon some of the societal myths which have been perpetuated.

In this observer's opinion, the model at La Crosse is less effective than the model at St. Cloud as a social reconstructionist approach. The reason for this is primarily one of time. The St. Cloud course meets for a total of six credit hours, which is twice that of the U.W.L. course. Much of what is taught at St. Cloud is also taught at La Crosse. The utilization of the cognitive dissonance approach requires that cognitive dissonance be induced and resolved.

Students at both campuses are required to do extensive projects, write numerous papers and journals and take examinations to test their cognitive competencies. There seemed to be greater resistance within the classroom discussions at La Crosse than at St. Cloud. It is this observer's contention that the cognitive dissonance which occurs among the students at La Crosse has less time to resolve itself; therefore, students remain in a dissonant state, having been given most of the tools for resolution of that dissonance, but lacking in time on task in the classroom in which to process the dissonance.

Students at St. Cloud viewed topics in a nonthreatening manner and seemed able to confront and resolve conflicts among themselves in the classroom. The teacher acted as a facilitator. The courses at La Crosse

were more heavily loaded with cognitive materials; the teacher tended to govern the direction and scope of the discussions and acted as an intermediary more frequently than in either of the other two settings. In addition, the format at La Crosse for small group classes relied more heavily upon lecture. This is not meant to be noted as a shortcoming of the U.W.L. program. Rather, it is an observation that for the amount of cognitive information and the proportion of cognitive dissonance which surfaces, the creation of additional clock hours would reap greater student approbation of the course.

It should be noted that in all three programs there were instructors who were willing to share the class evaluations of the course and in each case, students tended to regard the instructors and the courses as valuable.

St. Cloud State University employs the "multicultural social reconstructionist" approach. Students are taught to analyze critically the oppression of a variety of societal groups and are encouraged to promote parity in their future classroom settings to reduce inequities which will debilitate learners. This is probably the least widely implemented of the five categories which Grant and Sleeter (1985) discuss. It is among the most difficult to employ and requires the most revision. Indeed, one of the problems which all of the institutions in the study alluded to was the availability of a "good" text for classroom use. The University at St. Cloud is using an anthology authored by the director of that program. It is currently being reviewed by the program directors at each of the other two universities for incorporation into

their courses. The topics surveyed in that text tend to challenge the social order and focus heavily upon the intergroup realm.

The theory and implementation of cognitive dissonance is employed successfully at S.C.S.U. The six credit hours seemed to allow adequate time for processing and resolving information. While resources and funding continue to be problems which plague all educators, the program at St. Cloud seemed solvent. There were well-equipped modern facilities; class size was limited, providing for frequent student interaction; and faculty members were conversant with all phases of the instructional program. The human relations center is widely regarded as a valuable community and university resource and students have provided feedback indicating that the course is a valuable component of their education.

#### Interpretation of the Findings

The term human relations is one that is all encompassing. The literature has revealed that it is a term which is widely interpreted in a variety of disciplines. It may, therefore, be regarded both as an asset and as a liability. It is an asset in that it is holistic in nature. Human relations educators are able to deal with a diverse cross section of topics. On the other hand, it is that diversity which plagues the study of human relations and which prevents it from being seriously regarded by many educators.

There is resistance to the development of effective human relations programs. The resistance has evolved due to the fact that many programs essentially challenge the status quo. Educators in other fields regard

the introduction of issues or topics which have traditionally been exempted from the curriculum as threatening to the courses which they teach or as an infringement upon their course content.

Administrators regard human relations programs as low priorities. Many interpret the existing curriculum such as ethnic or women's studies courses as representative of the issues which are included in human relations courses. Human relations courses are often controversial, particularly if they seek the inclusion of topics such as homophobia. Administrators are reluctant to be supportive of such nontraditional issues and see them as political footballs. Since they are frequently not directly affected by the issues represented in such courses, they see little need for their incorporation into the curriculum. Others perceive such courses to be necessary only when there are significant minority populations.

Students are resistant to such courses because they have not experienced similar coursework prior to their participation in the field of human relations. Much of what is taught in courses such as the ones discussed in this study make students "feel" uncomfortable. Cognitive dissonance surfaces and unless it is invoked purposefully, classes may be conducted in an air of hostility. This is due in part to the various levels of sociopolitical awareness among students. Classes may become polarized; students may feel alienated from each other; they may become disconnected from the learning process; they may also perceive the instructor as "the problem"; and they may engage in negative behaviors aimed at questioning the instructor's reliability and expertise.

The fact that human relations means various things to educators is further evidenced in the language utilized in the field. As noted, to some the term human relations means interpersonal communication; to others, it means learning about prejudice and discrimination; and to still others, it means learning to cope with minority problems in the classroom.

In addition, terminologies such as prejudice, discrimination, and bias lend to the confusion because they are frequently used interchangeably. There are terms which cannot be literally interpreted such as "minority," the interpretation of which changes when applied to American women or South African Blacks. Other confusion arises with the use of politically biased misinterpretations such as the equation of equal treatment with sameness as in the use of the "same" restrooms for women and men, or in the current debate over affirmative action as "reverse discrimination."

#### Suggestions for the Development of Effective Human Relations Programs

In order for human relations programs to be effective, there are several components which must be evidenced. Instructional design must incorporate both cognitive and affective behavioral objectives and goals in the interpersonal and the intergroup realms. The curriculum must be oriented to the needs of the learners and must actively involve the learner. There must be incorporation of student projects, reaction papers, and discussion throughout all facets of the course. Students must feel free to air differences and must be allowed the dignity to risk

their cognitive dissonance.

Instructors must incorporate students' feelings as well as their beliefs, and attitudes into a cognitive framework. When cognitive dissonance surfaces, it must be supplemented with reading materials, films, and other teaching materials which aid the learner in the resolution of the dissonance. Adequate time must be employed to allow the learner to process the information and to resolve the dissonance cognitively and affectively.

In addition, human relations instructors must be part of a definitive inservice program. They ought not to be recruited simply because they are representative of a particular ethnic or racial group. They need guidance and should demonstrate work in areas related to the human relations field which qualifies them for appropriate classroom experiences.

Being affiliated with a human relations department tends to carry with it responsibilities which are not often experienced by persons teaching in other fields. Frequently, such educators are asked to defend civil rights legislation, are sought to advise community relations, and are regarded as counselors by minority students who perceive such persons to be sympathetic to the particular needs of minorities. The expectations are greater for minority professors, particularly if they are high visible in predominantly white university human relations programs. An additional problem is that many minority persons are hired for positions which receive relatively low priority and high visibility such as director of women's or ethnic studies programs. Unlike persons

interviewing for other university positions, they are held accountable for problems of race, gender and class, which are not considered to be viable topics for inquisition at interviews for positions which are traditional bastions of white male power.

Human relations programs must confront the conventional rationalizations which perpetuate bias, prejudice, and institutionalize discrimination. Such courses must concern themselves with the mis-education that has occurred as well as with a process of re-education. They must promote movement toward human equity and human dignity.

The cause and effect relationship regarding human relations programs remains unclear. Lack of evaluation is a symptom of the problem which is really a lack of clarity and consistency of program goals and objectives. If one of the goals of American education is to prepare children to live in a society which is culturally pluralistic, then an inherent goal of teacher education must be to prepare its teachers to facilitate that educational environment in a multicultural way.



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## ACKNOWLEDGMENTS

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Finally, I wish to thank my mother for her continued belief in me and for her encouragement of my academic pursuits. I also wish to dedicate this work to the memory of my maternal grandmother, Elsie Saye, who never experienced the benefits of a multicultural education but whose love of knowledge and pursuit of an immigrant's American dream have served as an inspiration to me.

**APPENDIX A. MISSION STATEMENT: S.C.S.U. HUMAN  
RELATIONS PROGRAM**

April, 1983  
Revised November, 1985

MISSION STATEMENT  
for the  
Center for Human Relations and Multicultural Education

The Center for Human Relations and Multicultural Education provides training in self-awareness and skills essential for living and working in a pluralistic multicultural society. Specifically, the topics addressed by the Center include racism, sexism, ageism, and oppression based on class, religion, disability, mental retardation, physical appearance, and sexual preference. Human Relations and Multicultural Education is a multidisciplinary applied field which emphasizes the importance of involving members of oppressed groups in designing and delivering the course workshops and other activities. The Center serves as an academic and developmental resource to students, faculty, university programs, departments, and administration, and community institutions and organizations.

A Baccalaureate Minor as well as general education courses are available for those planning to enter or already in education or other public service positions in government, health care, business, and industry. The minor and courses are designed to enable participants to examine the social, political, and economic realities that individuals experience in culturally diverse and complex human encounters. The impact of power, resources, cultural standards, and institutional policies and practices on various groups in society and how people may be effective in creating social and institutional change are part of this program.

Among Center objectives are: (1) an understanding of the contribution and life styles of the various racial, cultural, and economic groups in society; (2) recognizing and dealing with dehumanizing biases, discrimination, and prejudices; (3) creating living, learning, and working environments which contribute to the self-esteem of all persons and to positive interpersonal relations; (4) respecting human diversity and personal rights; (5) promote analytical and evaluative abilities to confront issues such as participatory democracy, racism and sexism, and the parity of power; (6) develop skills for values clarification including the study of the manifest and latent transmission of values; (7) examine the dynamics of diverse cultures and the implications for developing teaching strategies; and (8) examine linguistic variations and diverse learning styles as a basis for the development of appropriate teaching strategies.

Specifically, the Center:

1. Provides a Baccalaureate Minor for Bachelor of Arts or Bachelor of Elective Studies degrees.

2. Provides quality courses that fulfill the Human Relations certification for teacher licensure in the state of Minnesota.
3. Provides courses, resources, and leadership in meeting the NCATE standard on Multicultural Education.
4. Provides general education courses for all St. Cloud State University students on Human Relations and Multicultural Issues.
5. Provides courses on Human Relations and Multicultural Issues for other Liberal Arts and professional majors and minors.
6. Provides resources for College of Education Departments/Centers, faculty, and students on Human Relations and Multicultural Education issues.
7. Fosters Multicultural Education throughout the University.
8. Aids and supports the development and improvement of other programs/services in the university which pertain to women, minorities and other culturally or visually different groups.
9. Aids and supports the development and improvement of community institutions and organizations whose goals are consistent with those of Human Relations and Multicultural Education.
10. Aids and supports the development and improvement of addressing International Education especially in those areas related to human relations, cultural diversity, and values clarification.
11. Supports the development of faculty research and professional development on Human Relations and Multicultural issues.
12. Continues exploration of graduate program development.

APPENDIX B. CONSULTANTS

Consultants

Henry GreenCrow, former Urban Affairs consultant to the St. Paul Public Schools, on Native Americans.

Barbara Carlson, Director of Alumnae and Parent Relations at the College of St. Benedict, on Cauntering Sexism in the Schools.

Gloria Kumagai, Coordinator of Multicultural Education for the St. Paul Public Schools, on Asian/Pacific Americans.

Lon C. Miller, formerly with the Minnesota Association for Retarded Citizens, on Poverty and Mental Retardation.

Mahmoud El-Kati, history professor at Macalester College, on Black Americans.

Rose Salk/Pat Peterson, Rose will be representing the St. Cloud Intervention Project, and Pat will be representing the Rape Crisis Center, and their topic will be Violence Against Women.

Karen Clark, member of the MN House of Representatives, on Homophobia.

Polly Mann, Director of Women Against Military Madness (WAMM), on Working to Prevent Nuclear War.

Dora Zaidenweber, member of the State Board of Education Task Force on Religion in Public Schools, on Religious Oppression.

Tiffany Patterson, Chairperson of African and African-American Studies at Luther College in Iowa, on Racism, Sexism and Class Oppression.

Francisco Trejo, Director of Bi-Lingual/Bi-cultural Programs at St. Paul AVTI, on Mexican American.

Anna Stanley, graduate of the Univ. of Minnesota. M.A. in American Studies, will on Black Americans.

Helen Gilbert, feminist therapist in Minneapolis, on Sexism.

Alan Hnatko, Licensed Psychologist, on Homophobia: the Fear of Homosexuality.

APPENDIX C. SYLLABI



HURL 496-497  
Fall, 1985

Instructor: Dr. Julie Andrzejewski  
Office: EB-B118  
Phone: 255-3124

Text: Human Relations: The Study of Oppression and Human Rights

List of Major Assignments and Due Dates:

Sex Role Project	Sept. 23 -- <u>Nov. 18</u>
Curriculum Project	Sept. 25 -- <u>Nov. 13</u>
EXAM	Sept. 30
Letter to the Editor	Oct. 9 -- <u>Oct. 21</u>
EXAM	Oct. 23
Term Paper	Oct. 23 -- <u>Nov. 6</u>
EXAM	Nov. 18

Exams will cover all assigned readings; materials, concepts, and films covered in class; and Wednesday evening consultants.

Sept. 9 Introduction: Recognizing Oppression and Privilege  
Overview of Class  
Myth of Value-free Education

Read for Wednesday:

Democracy for the Few (Chap. 1 & 2) #5 Handout  
Complete Writing Assignment  
Human Relations Definitions, pp. 1 & 2

Sept. 11 Wealth & power in the USA: Myths and Realities  
(Trejo) (Democracy for the Few assignment)  
Definitions  
Institutional Discrimination

Read for Monday:

Human and Anti-Human Values in Children's Books, pp. 33-51

Sept. 16 Introduce Institutional Discrimination  
Corporate Power and Concentration of Wealth: The Relationship to Human Rights and Democracy

Read for Wednesday:

Crisis of the Corporation, pp. 75-83  
Rape of the Taxpayer, pp. 87-88

Sept. 18 Film: Controlling Interest  
(Kumagai) Introduce Social Control and Blaming the Victim

Read for Monday:

Blaming the Victim, pp. 19-22

## Democracy for the Few (Chap. 10), Handout

- Sept. 23 Media and Social Control  
 Film: Killing Us Softly  
 Introduce Sex Role Project
- Read for Wednesday:  
 Criteria for Analyzing Books on Asian Americans, p. 58-59  
 Native Americans: What Not to Teach, pp. 61-21  
 U.S. History Books: Help or Hindrance to Social Justice,  
 pp. 101-107
- Sept. 25 History and Social Control  
 (Green Education and the Hidden Curriculum  
 Crow) Film: Unfinished Business
- Read for Monday:  
 Chicano Culture in Children's literature, pp. 52-53  
 Countering Ageism, pp. 54-57  
 Guidelines for Disabilities, p. 60  
 Individual Religious Diversity Must be Respected,  
 pp. 189-190
- Distribute Curriculum project Assignment
- Sept. 30 EXAM
- Introduce Curriculum Project
- Reading for Wednesday:  
 Is Being Feminine Depressing? pp. 216-219  
 Was Research, Is Research Objective? pp. 23-27
- Oct. 2 Science & Social Control  
 (Carlson) Slide Presentation: Images of Males and Females in  
Elementary Texts  
 Sexism
- Read for Monday:  
 A culture of Violence Against Women, pp. 220-224  
 Understanding Woman Needs a Rest, p. 210
- Oct. 7 Relationship of Pornography to Violence Against Women  
 Videotape: Not a Love Story
- Read for Wednesday:  
 The Nouveau Poor, pp. 198-209
- (Speaker: Eleanor Holmes Norton--Monday evening)

- Oct. 9 Sexism  
(Salk- Film: The Workplace Hustle  
Peterson) Letter to the Editor assignment
- Read for Monday:  
Writing a Letter to the Sexual Harasser, pp. 211-215  
Phallacy of Sexual Norms Handout
- For Extra Credit: Read: Happy Endings Are All Alike
- Oct. 14 Sexuality
- Read for Wednesday:  
Why CIBC Is Dealing with Homophobia, pp. 136-137  
There is No Hierarchy of Oppression, p. 131  
Throwing the Bible at Homosexual Practices, pp. 129-130  
What Do We Say When We Hear "Faggot"? pp. 132-135
- Oct. 16 Homophobia  
(Clark) Film: The Pink Triangle
- Read for Monday:  
Three Thousand Years of Racism, pp. 171-174  
On Being Color Blind, pp. 175-176  
Anti-Racist, Not Multicultural Education, p. 177
- Oct. 21 Videotape: Dr. Charles King  
Institutional Racism: Who Benefits?  
Letter to the Editor Due
- Read for Wednesday:  
Letter from Birmingham Jail, pp. 166-170  
Myth of Reverse Discrimination, pp. 31-32
- Oct. 23 EXAM  
(El-Kati) Film: Broken Treaty at Battle Mountain
- Read for Monday:  
Term paper articles
- Oct. 28 Discuss Term Paper  
Speaker on Indian Issues
- Read for Wednesday:  
Racism: Fuel for the War Machine, pp. 148-156
- Oct. 30 Militarism and Human Rights  
(Mann) Film: War Without Winners

Read for Monday:

Medical Aspects of Nuclear War, pp. 146-147

Military Spending and Minnesota Economy, pp. 141-143

An Appeal to Peace Activists, pp. 139-140

Nov. 4 Education About Nuclear War  
Film: In the Nuclear Shadow

No reading assignment: Term paper due Nov. 6

Nov. 6 TERM PAPER DUE  
(Zaidenweber)

Speaker: Patrice Schaaf

Reading for Monday:

Starving in the Shadow of Plenty (Handout, pp. 11-50)

Nov. 11 Hunger and Poverty in the U.S.

Read for Wednesday:

Ageism: An Offense Against Us All, p. 63

Do Americans Hate Children? pp. 70-74

Disability Is Not Beautiful, pp. 99-100

Nov. 13 Ageism, Disabilities  
(Miller) Film: An Amazing Grace

Curriculum Assignments Due

Read: Enabling the Disabled, pp. 89-95

Nov. 18 Sex Role Project Reports  
FINAL EXAM

HUMAN RELATIONS AND THE TEACHER  
HURL 496-497/596-597

Fall, 1985  
Doug Risberg  
Office: EB, B128  
Phone: 255-2957

General Objectives: The student will be able to:

1. Define, recognize, and analyze individual and institutional racism, sexism, and other forms of oppression;
2. Identify and factually discuss the various groups in our society that experience oppression;
3. Create learning environments that develop self-esteem and respect for human diversity and personal rights and increase the power and resources of oppressed groups of people;
4. Describe constructive ways of dealing with conflict and of channeling personal power toward societal change.

The orientation of this class is well expressed on p. 168 of Discrimination American Style: Institutional Racism and Sexism by Joe R. and Clairece B. Feagin (Englewood Cliffs, NJ, 1978):

Better educational programs and more sophisticated research procedures are not enough. In our view there must be sharply increased government and private action to eradicate race and sex discrimination in the United States, action aimed at covert intentional discrimination and indirect institutionalized discrimination as well as the more obvious types. School curricula and textbooks must be further revised to deal with the racist and sexist stereotypes which continue to fuel indirect discrimination. Training programs for future teachers and journalists must be expanded to include substantial, not superficial, education in racial and cultural differences, in the myths of racism and sexism, in overt and subtle patterns of discrimination, and in methods of eradicating discrimination.

Texts:

Andrzejewski, Human Relations  
Tavris & Offir, The Longest War  
Council on Interracial Books for Children, Guidelines for Selecting Bias-free Textbooks and Storybooks

(Numerous handouts will be distributed during the quarter. Your understanding of the handouts is as important as your mastery of the required books. Take notes on these handouts, but do not write on them. They will be collected the week after being distributed. Tests will

include questions on the handouts.)

Course Requirements:

1. Attendance at all class sessions.
2. Active, open participation or involvement in class activities.
3. Assigned readings in texts and handouts.
4. A written report of reactions to and insights gained from each speaker's presentation.
5. Satisfactory performance on the midterm and final exams.
6. Curriculum project.

(In assessing the requirements for the class, please remember that this is a SIX credit program designed for advanced college students.)

Schedule for Assignments and Examinations:

1. Curriculum Project (topic to be assigned)
2. Midterm exam: Wednesday, Oct. 9. The test will contain objective and essay-type questions and will cover the assigned readings, class lectures, and other in-class learning.
3. Final exam.

Human Relations Grading Policy:

Grading in this course is the traditional A-E system. Students are expected to reach a level of competence in Human Relations concepts and skills in order to earn both a satisfactory grade and gain certification. Grading will include the following components:

- 25% Notes on guest lectures and other assignments
- 25% Curriculum Project
- 25% Midterm exam
- 25% Final exam

Attendance Policy:

As noted above, attendance at all class sessions is a requirement for the course. "Unavoidable" absences must be made up within one week of returning to class unless other arrangements are worked out with the instructor. Those who fail to make up missed work or who miss class sessions will receive an unsatisfactory grade.

HURL 496-497/596-597  
HUMAN RELATIONS AND THE TEACHER

Summer Session II, 1984  
 Instructor: Andy Lawson  
 Office: EB, B133  
 Phone: 255-4109

OBJECTIVES: The student will be able to:

- 1) Define, recognize, and analyze individual and institutional racism, sexism, and other forms of oppression;
- 2) Identify and factually discuss the various groups in our society that experience oppression;
- 3) Create learning environments that develop self-esteem and respect for human diversity and personal rights and increase the power and resources of oppressed groups of people;
- 4) Describe constructive ways of dealing with conflict and of channeling personal power toward societal change.

The orientation of this class is well expressed on p. 168 of Discrimination American Style: Institutional Racism and Sexism by Joe R. and Clairece B. Feagin (Englewood Cliffs, NJ, 1978):

Better educational programs and more sophisticated research procedures are not enough. In our view there must be sharply increased government and private action to eradicate race and sex discrimination in the United States, action aimed at covert intentional discrimination and indirect institutionalized discrimination as well as the more obvious types. School curricula and textbooks must be further revised to deal with the racist and sexist stereotyping which continues to fuel indirect discrimination. Training programs for future teachers and journalists must be expanded to include substantial, not superficial, education in racial and cultural differences, in the myths of racism and sexism, in overt and subtle patterns of discrimination, and in methods of eradicating discrimination.

TEXTS:

Orwell, 1984.  
 Parenti, Democracy for the Few.

(Numerous handouts will be distributed during the quarter. Your understanding of the handouts is as important as your mastery of the required books.)

CLASS REQUIREMENTS:

- A. Attendance at all class sessions.
- B. Active, open participation or involvement in class activities.
- C. Assigned readings in texts and handouts.
- D. Project (instructions to be provided).
- E. Project reports (oral and written).
- F. A log of reactions due each week concerning previous week's classes.
- G. Satisfactory performance on mid-term and final exams.

**GRADING POLICY:**

S/U grading is used to promote openness and free exchange of views, feelings, and ideas. A person who meets the above expectations cannot fail.

**ATTENDANCE POLICY:**

As noted above, attendance at all class sessions is a requirement for the course. "Unavoidable" absences must be made up within one week of returning to class. Arrangements for make up should be made with the instructor the day after the absence. Those who fail to make up missed work or who miss several class sessions will receive an incomplete or unsatisfactory grade.

**CONSULTANTS:**

A unique and essential feature of the class is the use of a number of consultants with extensive, personal, direct knowledge regarding the group or issue under examination.



APPENDIX D. AUDIO VISUAL MATERIALS



9. Does Anybody Need Me Anymore?  
 Film 29 minutes 1975  
 Observes the changes which occur in the marriage of a middle aged couple when the wife decides to change her own life-style after her children are grown and gone.
  
10. Donahue: Charles King  
 Videotape 60 minutes 1981  
 Charles King is a guest on the Phil Donahue show speaking on racism. He confronts Donahue and other members of the audience, explains white racism, and challenges many of the blaming the victim myths around racism.
  
11. Dr. Martin Luther King...An Amazing Grace  
 Film 60 minutes 1978
  
12. El-Hajj Malik El-Shabazz (Malcom X)  
 Film 60 minutes
  
13. Eye of the Storm  
 Film 25 minutes 1971  
 Shows how a teacher in Riceville, Iowa introduced her children to the realities of prejudice by using the color of eyes as the criterion of superiority. Explains that the results of the experiment were indicative of the situation throughout the U.S.
  
14. Fable of He and She  
 Film 15 minutes  
 For kids. An animated fable which challenges stereotyped and sexist thinking and celebrates the joys of individual self expression.
  
15. Guilty Reason of Race  
 Film 51 minutes 1972  
 Depicts the "relocation" of Japanese-Americans during World War II.
  
16. How's School Enrique?  
 Film 18 minutes 1970  
 A documentary film which depicts some of the educational and environmental problems that are faced by Mexican-American youth.
  
17. Hunger in America  
 Film (CBS news) 54 minutes 1968  
 A researched study of hunger and malnutrition in the U.S., showing views of black sharecroppers in Alabama, Navajo Indians in Arizona, tenant farmers near Washington D.C. and discussion of surplus food, stamps, and farms subsidy programs of the U.S. Department of Agriculture.
  
18. If There Weren't Any Blacks, We'd Invent Them  
 Film 58 minutes 1969  
 Points out the human potential for evil performed in the name of good and at the expense of the weak. Shows the systematic conquest, humiliation, and destruction of a young man joining society for the first time, who is accused of being black by a bigotted blind man and by those he persuades to support him on his accusation.
  
19. In the Midst of Plenty  
 Video 58 minutes  
 Investigates rural poverty in Minnesota and allows a large family struggling to start a dairy farm as they deal with lending institutions welfare agencies and the Catholic Church.

20. In the Nuclear Shadow  
 Film 30 minutes 1984  
 Children speak about nuclear war.
21. Images of Males and Females in Texts and Materials  
 Slide show 45 minutes 1976  
 Extensive study of how boys and girls are shown in stereotyped roles and activities in school textbooks. Ending gives examples of women in non-traditional roles, as well as suggestions for change.
22. Killing Us Softly  
 Film 30 minutes 1979  
 Explores the image of women presented by modern advertising. Illustrates the examples the use of women as sex objects and the exploitation of children.
23. Maggie Kuhn: Wrinkled Radical  
 Film 27 minutes 1975  
 Focuses on 69 year old Maggie Kuhn, an assertive, dynamic woman who organized the Grey Panther, a group which fights for the right of the elderly.
24. Men's Lives  
 Film 43 minutes 1974  
 Uses a series of candid interviews in order to show what American boys-men believe about the American concept of masculinity.
25. Not A Love Story  
 Videotape 90 minutes 1982  
 Canadian film about sexism and pornography
26. Pink Triangles  
 Film 35 minutes 1982  
 A documentary designed to explore prejudice against lesbian and gay men. Provides a historical perspective for this prejudice and offers a discussion of why this prejudice is so strong.
27. A Rose By Any Other Name  
 Film 15 minutes 1976  
 A dramatization about a 71 year old resident of a nursing home who is found in the bed of a male resident. Shows how their warm, intimate, and fulfilling relationship is threatened by the administration, staff, residents, her family and the very architecture of the institution.
28. Sharing Global Resources  
 Filmstrip 35 minutes 1981  
 The role multinational corporations play in obtaining raw materials from poverty stricken areas of the world and the effect it has on their economies and standards of living.
29. Stay With Me  
 Videotape 30 minutes 1983  
 Election of a progressive woman openly identified as a lesbian to the Minnesota State Legislature.
30. The Tale of "O"  
 Video 30 minutes 1979  
 Insights into the impact of relative numbers on people's performance in work groups; When some people have a hard time fitting in because they are different from the majority. The consequences, pressure and stereotypes of being different are explored.

31. A Token Gesture  
 Film 8 minutes 1975  
 A satire portrayal of the stereotypes that are applied to the sexes. Briefly examines the historical development of these attitudes starting at birth and continuing through adulthood.
32. Transitions  
 Film 28 minutes 1980  
 About 3 "disabled" people who have fought hard for the ability to work, to live independently and to be given a chance to prove themselves. Offers disabled people realistic alternatives to institutional or group living situations.
33. Unfinished Business  
 Film 60 minutes 1985  
 About Japanese Americans incarcerated in internment camps.
34. US vs. USSR: Who's Ahead?  
 Videotape 30 minutes 1983  
 (Nuclear War).
35. War Without Winners  
 Film 30 minutes 1982  
 (Nuclear War).
36. Where is Prejudice  
 Film 59 minutes 1968  
 Records the participation of 12 college students of different races and faiths in a workshop designed to test their common denial that they are prejudiced. Shows that by frank discussion and questioning of one another, latent prejudices are revealed. Notes that the participants are unable to deal with this revelation.
37. White Male Club: Robert Terry  
 Video 1 hr. 40 minutes 1977  
 Lectures on racism and sexism, how it functions and why it is in everyone's self interest not to be racist or sexist.
38. Who Remembers Mama  
 Film 59 minutes 1977  
 Explores the economic, social and emotional deprivations experienced by many middle aged women when they lose their roles as homemakers through divorce.
39. Whole New Ballgame  
 Film 9 minutes 1972  
 Sexual roles society places on preadolescent boys and girls may at times confuse and isolate them from each other. This film helps students identify and analyze sexual stereotypes and roles in our society and make choices for their own lifestyles.
40. The Workplace Hustle 1982  
 On Sexual Harassment with Ed Asnor as narrator.

APPENDIX E. COURSE EVALUATION INSTRUMENT

Human Relations Course Evaluations Results - Summer Session I, 1985.

1. For my preparation and ability, the level of difficulty of this course was:

0. Very elementary      1. Somewhat elementary      2. About right  
3. Somewhat difficult      4. Very difficult

HURL 496/497 Section 1: 2.0 Average

" 2: 2.1 Average

HURL 201 " 1: 2.2 Average

2. The work load for this course per credit in relation to other courses was:

0. Much lighter      1. Lighter      2. About the same      3. Heavier  
4. Much heavier

HURL 496/497 Section 1: 2.21 Average

" 2: 2.35 Average

HURL 201 " 1: 1.90 Average

3. How much do you think you have learned in this course, as compared to similar courses you have taken?

0. Much less than usual      1. Less than usual      2. About the same as usual  
3. More than usual      4. Much more than usual

HURL 496/497 Section 1: 3.47 Average

" 2: 3.55 Average

HURL 201 " 1: 3.00 Average

4. Compared to the other instructors you have had (secondary education), how effective has the instructor been in this course?

1. One of the most effective (among top 10%)      2. More effective than most (among top 30%)  
3. About average      4. Not as effective as most (in lowest 30%)  
5. One of the least effective (in lowest 10%)

HURL 496/497 Section 1: 1.57 Average

" 2: 1.35 Average

HURL 201 " 1: 1.40 Average

5. The primary purpose of education courses is to help you become a better teacher. How does this course compare with other required education courses in meeting this purpose?

0. Much less than usual      1. Less than usual      2. About the same as usual  
3. More than usual      4. Much more than usual

HURL 496/497 Section 1: 3.0 Average

" 2: 3.5 Average

HURL 201 " 1: 3.3 Average

\*(Question 5 for HURL 201)

5. How important do you see the issues of this class in relation to your education?

0. Not important at all    1. Not very important    2. Somewhat important    3. Quite important    4. Extremely important



APPENDIX F. STUDENT LETTER OF RECOMMENDATION

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St. Cloud State University

# Chronicle

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SCS Chronicle Tuesday, Oct. 15, 1985 5

## ***Students suggest class requirement***

We, the following students of SCS, would like to suggest to the administration that Human Relations courses 496 and 497 be a liberal arts requirement for all SCS students.

This course deals with those people in our society who lack power, such as the handicapped, Native Americans, blacks, Hispanics and women. This course also deals with challenging our thinking toward our society and heightening our awareness to societal concerns.

We feel it is impossible for anyone to consider themselves to be truly educated if they have not at some point in their studies taken a look at how they as individuals will affect the lives of others, and how others will affect them in their home lives, social lives and professional lives.

We would also like to make a comment about the affirmative action class all SCS professors will be required to attend this fall. We support the decision of the court in the case of Mary Craik and other instructors at SCS and feel this action was justified and fair.

It is too bad this case ever needed to go to court and that those individuals who are responsible for the education of others would discriminate against a well-educated and well-qualified individual on the basis of sex.

As students of SCS, we would like to say that we hope all faculty members will address this issue earnestly and with an open mind.

*Editor's note: More than 40 students signed this letter. Because of lack of space, only two names have been printed.*

**Renee R. Larson**  
Elementary Education/Reading  
Senior

**Luann Fraggie**  
Special Education  
Senior

APPENDIX G. REQUIREMENTS FOR MINOR IN HUMAN RELATIONS

MINOR IN HUMAN RELATIONS\*General Purpose/Goals and Objectives

The purpose of the Human Relations minor is to provide training in self-awareness and skills essential for living and working in a pluralistic multicultural society. Human Relations is a multidisciplinary field designed to enable students to examine the psychological, social, political, and economic realities individuals experience in culturally diverse and complex human encounters. The impact of power, resources, cultural standards, and institutional policies and practices on various groups and individuals in society and how people may be effective in creating social and institutional change are part of this program. Specifically, the topics addressed by the program include racism, sexism, ageism, and discrimination based on class, religion, disability, mental retardation, physical appearance, and sexual preference.

Organization and Content of the Curriculum

Students can design an individual Human Relations minor drawing from courses in a variety of colleges. Persons majoring in business, education, social sciences, public and human service fields, health care, pre-professional programs such as law or medicine will find a Human Relations minor of particular value. The 24 credit minor is designed as a short or second minor; the 36 credit minor provides for those wishing more extensive study. Both minors are available to persons in all degree programs.

BACHELOR OF ARTS AND BACHELOR OF SCIENCE

## MINOR (36 Credits)

## Required Classes:

HURL 201, HURL 206, HURL 491, MINS 201, WS 201 (Total: 18 credits)

With the approval of the HURL advisor, 18 credits of electives will be selected from courses with a focus on Human Relations issues. Up to 8 credits of an internship in Human Relations may be counted toward the minor.

## MINOR (24 Credits)

## Required Classes:

HURL 201, HURL 206, HURL 491, MINS 201, or WS 201 (Total: 14 credits)

With the approval of the HURL advisor, 10 credits of electives will be selected from courses with a focus on Human Relations issues. Up to 4 credits of an internship in Human Relations may be counted toward the minor.

\*Subject to approval of the State University Board in November, 1985. Students may enroll Winter, 1986

BACHELOR OF ELECTIVE STUDIES

## MINOR (36 Credits)

## Required Classes:

HURL 201, HURL 206, and HURL 491 (10 credits)

With the approval of the HURL advisor, 26 credits of electives will be selected from courses with a focus on Human Relations issues. Up to 8 credits of an internship in Human Relations may be counted toward the minor.

The course descriptions for the required courses are as follows:

HURL 201: Non-oppressive Relationships. Development of practical skills for eliminating racism, sexism, and other oppressive elements from your personal, professional, and public life. 4 Cr. F,W,S,Sum.

HURL 206: Understanding Oppression. Overview of various contemporary human relations issues (racism, sexism, disabilities, poverty, religious oppression, homophobia, etc.). Consultants from oppressed groups will share expertise. 2 Cr. F,W,S.

HURL 491: Change Agent Skills. Practical skills for producing personal and institutional change. Permission only. 4 Cr. S.

MINS 201: Introduction to Minority Studies. A multidisciplinary introduction to the study of minority groups in American society. 4 Cr. F,W,S.

WS 201: Introduction to Women's Studies. Introduction to the nature of multi-disciplinary study and to concepts, issues, and bibliography basic to Women's Studies. 4 Cr. F,W,S.

PROPOSED DISTRIBUTION FOR HURL MINOR ADVISING

Students will be advised to take classes from each of the following areas for the elective component of their program. The advisor will have final approval. Depending on the minor program selected, a limited number of credits may be taken in new courses with a Human Relations emphasis offered under departmental seminars, as experimental course, or as workshops:

36 credit minor: up to 8 credits  
24 credit minor: up to 4 credits  
BES minor: up to 8 credits

Women's Issues

ART 221	Women in the Visual Arts
AMST 490	American Women's Culture
ENG 451	Women in Literature
GERO 415	Women and Aging
HLTH 255	Women's Health Issues
HIST 356	Women in History
PSY 290	Psychology of Women
PSY 477	Research on the Psychology of Women
SW 345	Women and Minorities
SOC 355	Sociology of Women and Work
WS 201	Introduction to Women's studies
WS 425	Women and the Law

Minority Issues

ED 374	Reading in a Pluralistic Society: Using Children's Books
ED 449	Multicultural Teaching: Viewpoints, Rationale Strategies
ENG 268	Ethnic Literature
ENG 269	Black Literature in America
ENG 469	Literature and American Minorities
HIST 350	Black Americans
HIST 352	Native Americans
HIST 354	Mexican Americans
HURL 402	Current Issues: American Indians
MINS 201	Introduction to Minority Studies
SPC 375	Intercultural Communication
SOC 268	Minority Group Relations
SSCI 476	Black and American: Issues in Afro-American Studies
SW 345	Women and Minorities

Issues Based on Class, Age, Disability, Religion, etc.

HURL 402	Current Issues/Ageism
HURL 450	Non-verbal Communication/ED 450
HURL 498	Developing Moral Reasoning
HURL 402	Current Issues/Children's Rights
SSCI 204 or 460	(when applicable as in Ideology and Control)
SOC 281	Class, Status, and Power
SOC 289	Wealth & Power in America
SPED 404	Cultural Diversity and Education
SW 360	Welfare Policy
GERO 440	Aging in Culture and Society
SSCI 208	Intro to Gerontology
SPC 439	Communication and the Aging Process

APPENDIX H. SCHEDULE FOR FACILITATORS

HUMAN RELATIONS SMALL GROUP SESSIONS

Fall 1985

## SCHEDULE FOR FACILITATORS

WEEK 1: August 26-28

OBJECTIVE: For students to become familiar with course procedures and with their small group members.

- |   |            |
|---|------------|
| 1. Miscellaneous (Introduce self, office hours, etc.)   | 5 minutes  |
| 2. Explain "folder system"/attendance: one excused absence--more excused absences need my decision<br>-- NO unexcused absences (-5)               | 5 minutes  |
| 3. Hand out (2) Feedback/Evaluation forms. Explain.   | 5 minutes  |
| 4. Explain Grading (commentaries)<br>A. 25% each exam = 50%<br>B. 20% project/tutoring<br>C. 30% commentaries<br>(Quality control now on B. & C.) | 5 minutes  |
| 5. Explanation of commentary format   | 10 minutes |
| 6. Note graduate project in manual<br>(=10%, 20%, for each exam)  | 5 minutes  |
| 7. Read Ground Rules for Group Discussion   | 5 minutes  |
| 8. ("Personal Goals" checklist)   | 10 minutes |
| 9. Select small groups (Discuss Responses to checklist)   | 30 minutes |
| 10. Research instrument (random sample--get names of those who do not take instrument at this time)   | 30 minutes |
| 11. Dismiss all those not taking instrument.  |            |

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 1 hour 50 minutes

NOTE: Any film or activity placed in parentheses in this schedule is to be considered replaceable or is suggested as an alternative to the activity listed.



HUMAN RELATIONS SMALL GROUP SESSIONS

## SCHEDULE FOR FACILITATORS

WEEK 2: September (2) 3-4

OBJECTIVE: For students to become more familiar with communication problems and to practice language skills associated with T.E.T. and T.A. To provide students with background on the Hmong in order to orient them for interacting with Hmong students in tutoring sessions.

1. Miscellaneous		5 minutes
2. Ego State Quiz	Individual Answers	5 minutes 10 minutes
3. Discuss Kozol chapters	Small Group Large Group	10 minutes 10 minutes
4. "Descriptive/Nondescriptive" sheet	Individual Answers	5 minutes 10 minutes
*5. Videotape: No More Mountains: The Story of the Hmong		55 minutes

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 1 hour 50 minutes

HUMAN RELATIONS SMALL GROUP SESSIONS

## SCHEDULE FOR FACILITATORS

WEEK 3: September 9-11

OBJECTIVE: For students to discuss personal values in the context of specific issues or dilemmas in a nonjudgmental setting; for students to recognize the diversity of values that exist and to accept that diversity (promotion of relativism). Finally, for students to enhance their understanding of Kohlberg's Moral Reasoning Theory by practicing identifying the stage of moral reasoning statements.

- |  |             |            |
|--|-------------|------------|
| 1. Miscellaneous   |             | 10 minutes |
| 2. (Discuss Kozol chapters)                              | Small Group | 10 minutes |
| 3. (Alligator River)                                     | Individual  | 5 minutes  |
|  | Small Group | 10 minutes |
|  | Large Group | 10 minutes |
| 4. FILM: Moral Development                               |             | 25 minutes |
|  | Discussion  | 10 minutes |
| 5. (Mary and Luke activity or Sleeping Superintendent)   |             |            |
|  | Small Group | 10 minutes |
|  | Large Group | 10 minutes |
| 6. Assign Sally's Dilemma Statements (Answers next week) |             |            |

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 1 hour 50 minutes

HUMAN RELATIONS SMALL GROUP SESSIONS

## SCHEDULE FOR FACILITATORS

WEEK 4: September 16-18

OBJECTIVE: Students will explore the impact of religious values on their society and on them, and the implications this has for teaching in a public school. In addition, students will consider what kind of content is most appropriate to prepare the students they will teach for the future.

- |  |             |            |
|--|-------------|------------|
| 1. Miscellaneous: Answers to Sally's Dilemma |             | 15 minutes |
| 2. (Religious Expression)                    |             | 15 minutes |
| 3. (Religious Attitudes - School)            |             |            |
|  | Small Group | 20 minutes |
|  | Large Group | 20 minutes |
| 4. Discussion of Kozol                       | Small Group | 20 minutes |
|  | Large Group | 20 minutes |

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 1 hour 50 minutes

HUMAN RELATIONS SMALL GROUP SESSIONS

## SCHEDULE FOR FACILITATORS

WEEK 5: September 23-25

OBJECTIVE: For students to practice identifying rationalizations for discrimination and to clarify the effect that stereotyping has on perceptions of and behavior towards others.

1. Miscellaneous (switch groups)		10 minutes
2. Kidney Machine Activity	Small Group	20 minutes
	Large Group	15 minutes
3. (FILM: Eye of the Storm)		30 minutes
	Discussion	10 minutes
4. Discuss Terkel assignment	Small Group	15 minutes
	Large Group	10 minutes

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1 hour 50 minutes

HUMAN RELATIONS SMALL GROUP SESSIONS

## SCHEDULE FOR FACILITATORS

WEEK 6: September 30-October 2

OBJECTIVE: For students to experience and discuss the ways in which language and images (e.g., in advertising) promote negative stereotypes and prejudicial attitudes.

1. Miscellaneous		10 minutes
2. (Liberated IQ)	Individual Answers	5 minutes 10 minutes
3. Rationalizations	Individual/Partner Answers	10 minutes 10 minutes
4. (Highlight "More rationalizations")		5 minutes
5. VIDEOTAPE: Killing Us Softly	Discussion	30 minutes 10 minutes
6. Discuss Terkel Assignment	Small Group Large Group	10 minutes 10 minutes

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 1 hour 50 minutes

HUMAN RELATIONS SMALL GROUP SESSIONS

## SCHEDULE FOR FACILITATORS

WEEK 7: October 7-9

OBJECTIVE: For students to discuss issues regarding sexuality in general and sexual preference in particular with information provided to debunk some myths and misperceptions.

1. Miscellaneous		10 minutes
2. Discussion of "War" chapters	Small Group	10 minutes
	Large Group	10 minutes
3. (Issues in Human Sexuality)	Small Group	10 minutes
	Large Group	10 minutes
4. (VIDEOTAPE: Pink Triangles)		30 minutes
	Discussion	10 minutes
5. (Heterosexuality Questionnaire or Issues in Sexual Preference)		
	Small Group	10 minutes
	Large Group	10 minutes
		<hr/>
		1 hour 50 minutes



HUMAN RELATIONS SMALL GROUP SESSIONS

## SCHEDULE FOR FACILITATORS

WEEK 9: October 21-23

OBJECTIVE: For students to discuss contemporary issues concerning sexism in society and to provide information that clarifies possible misconceptions regarding male/female behaviors.

- |  |                            |                          |
|--|----------------------------|--------------------------|
| 1. Miscellaneous (D/A/VB) (Switch groups)  |                            | 10 minutes               |
| 2. READ Woman (Which Includes Man)   |                            | 5 minutes                |
| 3. (Issues in Sexism or<br>Parent/Teacher Conference)                            | Small Group<br>Large Group | 20 minutes<br>15 minutes |
| 4. (VIDEOTAPE: Workplace Hustle)   |                            | 30 minutes               |
|  | Discussion                 | 10 minutes               |
| 5. Discuss "War" chapters  | Small Group<br>Large Group | 10 minutes<br>10 minutes |
| (6. Substitute <u>Issues in Violence Against Women: Rape</u> for #2, #3, or #4.) |                            |                          |

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1 hour 50 minutes

- 
- |                                |   |
|--------------------------------|---|
| (Denial)                       | 1. I can't be sexist because I believe that women and men are equal.  |
| (Blaming the Victim)           | 2. Women might get discriminated against once in a while but <u>MOST</u> of the time they only <u>think</u> they are being discriminated against. |
| (Avoidance)<br>(Code Language) | 3. Women should feel free to enter field for which they are qualified physically or emotionally.  |
| (Denial)                       | 4. As a woman, I have never felt offended or discriminated against. I haven't noticed being the object of anyone's sexist remarks or actions.     |
| (Blaming the Victim)           | 5. I don't think women should have control of their bodies because that's like letting heroin addicts do what they want to make things easier.    |
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HUMAN RELATIONS SMALL GROUP SESSIONS

## SCHEDULE FOR FACILITATORS

WEEK 10: October 28-30

OBJECTIVE: For the student to have information regarding patterns of discrimination (institutional racism) and to discuss the nature and the degrees of race prejudice (individual racism).

1. Miscellaneous		10 minutes
2. Participant - Discussion Stimulator		
	Individual	5 minutes
	Answers	5 minutes
3. VIDEOTAPE: Dr. Charles King (Donahue Show)		60 minutes
	Small Group	20 minutes
	Large Group	10 minutes

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1 hour 50 minutes

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- (Avoidance) 1. Most discrimination is based on ignorance. If we knew more about other cultures the problems would take care of themselves.
- (Blaming the Victim) 2. Blacks should be more willing to be accepted. They don't want to accept the idea of this being an unracist society.
- (Avoidance) 3. We could take care of racism if people would leave the blacks, the Jews, the Mexicans, and all the others alone. And the whites, too!
- (Avoidance) 4. I think we're moving much closer to equality now - you see a lot more blacks on television and they dominate several sports.

HUMAN RELATIONS SMALL GROUP SESSIONS

## SCHEDULE FOR FACILITATORS

WEEK 11: November 4-6

OBJECTIVE: For students to discuss information which accurately describes the reality of poverty in the United States and to recognize the obstacles faced by poor people.

- |   |             |                      |
|---|-------------|----------------------|
| 1. Miscellaneous (D/A/VB)   |             | 10 minutes           |
| 2. FILM: Rip-Off At the Top   |             | 15 minutes           |
|   | Discussion  | 5 minutes            |
| 3. Discuss Discrimination Assignment  | Small Group | 10 minutes           |
|   | Large Group | 5 minutes            |
| 4. (Black Gang Values)  | Small Group | 10 minutes           |
|   | Large Group | 5 minutes            |
| 5. Read Erma Bombeck's column<br>(Discuss ways teachers can be sensitive to<br>needs of students from poor families.) |             | 5 minutes            |
| 6. FILM: Hunger in America  |             | 35 minutes (Reel #1) |
|   | Large Group | 10 minutes           |

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1 hour 50 minutes

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- |  |   |
|--|---|
| (Blaming<br>the Victim)                            | 1. If more parents taught their children that work builds character and taught them to be responsible, there would be fewer people on welfare today.  |
| (Avoidance)  | 2. We should abolish the welfare system, and let small community groups like relatives, churches, or neighbors help others out till they're back on their feet again.                             |
| (Blaming<br>the Victim)<br>(Imposing<br>Standards) | 3. I don't think children should be brought into this world to be passed off on to others for care. I don't think it's right when both mother and father work and take child to a daycare.        |
| (Blaming<br>the Victim)                            | 4. As long as we have the present welfare system, people will take advantage of it because they are either too lazy or are inhuman enough to want something for nothing at the expense of others. |

HUMAN RELATIONS SMALL GROUP SESSIONS

## SCHEDULE FOR FACILITATORS

WEEK 12: November 11-13

OBJECTIVE: For students to discuss the rights of disabled people and the reactions toward people who are "different" by individuals and institutions.

1. Miscellaneous (D/A/VB) (Switch Groups)		10 minutes
2. Questionnaire	Small Group	20 minutes
	Large Group	15 minutes
3. FILM: Transitions		30 minutes
	Discussion	10 minutes
4. (Read "I AM NOT A TURTLE")		5 minutes
5. (Discuss Discrimination Chapters)	Small Group	10 minutes
	Large Group	10 minutes

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- (Avoidance) 1. I'm sure that the majority of people in the U.S. support the idea of equality for all groups.
- (Blaming the Victim) 2. The money spent on places like Chileda does some good, I suppose, but more money needs to be spent on healthy people who have more opportunities to contribute to society.
- (Blaming the Victim) 3. I don't mind if retarded people get married, but for heaven's sake, don't let them have a family. I don't think I'm prejudiced, but for society's sake, they should be sterilized.
- (Avoidance) 4. Slums will always exist as long as there are cities.

HUMAN RELATIONS SMALL GROUP SESSIONS

## SCHEDULE FOR FACILITATORS

WEEK 13: November 18-20

**OBJECTIVE:** For the student to practice identifying ethnic perspectives in personal statements and to discuss the ways in which schools violate the principle of cultural pluralism and the potential effects this has for majority and minority students.

1. Miscellaneous (D/A/VB) (Highlight Indian Values/"Warpath")		10 minutes
2. Perspectives on America's Ethnic Composition	Individ/Partner Answers	15 minutes 10 minutes
3. "Should schools..." activity		10 minutes
4. Mini-test	Small Group Answers	15 minutes 10 minutes
5. Separation of Church and State	Small Group Large Group	20 minutes 15 minutes

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1 hour 45 minutes

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- (Avoidance) 1. You should judge each person on an individual basis and forget about race or gender or social class.
- (Denial) 2. It seems to me that women are doing all right. I don't hear most of them complaining.
- (Blaming the Victim) 3. The welfare system must be altered to get the freeloaders off.
- (Avoidance) 4. Would you want a homosexual teaching your child in school?

**NOTE:** On #4: Whether I do or don't isn't the issue. The questioner avoids the moral issues by raising an emotional one.

HUMAN RELATIONS SMALL GROUP SESSIONS

## SCHEDULE FOR FACILITATORS

WEEK 14: November 25-27

OBJECTIVE: For students to be given accurate information on one or more different cultural groups and to discuss how schools foster misperceptions of different cultural groups via omission or distortion of information (regarding historical developments, traditions, mores, etc., or a group).

- |  |            |
|--|------------|
| 1. Miscellaneous (D/A/VB)<br>(Highlight Japanese-American Contributions) | 10 minutes |
| 2. FILM: Where Is Prejudice?   | 60 minutes |
| Individual   | 5 minutes  |
| Small Group  | 20 minutes |
| Large Group  | 15 minutes |

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1 hour 50 minutes

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- |                      |  |
|----------------------|--|
| (Blaming the Victim) | 1. Women say they want to be given all this freedom, but I don't think they can handle it.   |
| (Avoidance)          | 2. This book is very repetitive. The author said in six chapters what could have been said in three. She has a definite tendency to play on the reader's sympathy.   |
| (Denial)             | 3. Women are not of the same physical capacity as men. Sure, some have high intelligence and can perform in some jobs, but not all. Women are needed at home with their children. That's the role they were meant to play. |
| (Blaming the Victim) | 4. Women want a change. They think they can change their minds on any whim. Years ago when women <u>had</u> to work, they <u>hated</u> it! Today they <u>have</u> changed their <u>minds</u> again.                        |
-

HUMAN RELATIONS SMALL GROUP SESSION

## SCHEDULE FOR FACILITATORS

WEEK 15: December 2-4

OBJECTIVE: For students to analyze excerpts from a variety of instructional materials for bias and to discuss the effects on both majority and minority individuals of the biases in our society and its schools.

- |   |              |            |
|---|--------------|------------|
| 1. Miscellaneous: Review for Exam (D/A/VB)<br>(Highlight "Evaluation of Race Bias")   |              | 10 minutes |
| 2. ("Grammar Exercise")   | Small Group  | 10 minutes |
|   | Large Group  | 5 minutes  |
| 3. (Evaluation of Bias Exercise)  |              |            |
|   | Small Group  | 10 minutes |
|   | Large Group  | 10 minutes |
| 4. FILM: Black History: Lost,<br>Stolen, Strayed  | Large Group  | 55 minutes |
|   | (Questions?) | 10 minutes |
| 5. Remind students to turn in their projects and to be thinking about the question of what are they prepared to do in response to these Human Relations issues. |              |            |

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1 hour 50 minutes

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Denial/Avoidance/Victim Blaming Questions

- |                      |  |
|----------------------|--|
| (Denial)             | 1. I am for racial equality, but I don't feel that women are physically equipped to handle jobs traditionally held by men, such as a crane operator, carpenter, or electrician.                |
| (Blaming the Victim) | 2. If it has to be, let the welfare recipients starve, but we must stop using working class dollars for sex subsidies.   |
| (Avoidance)          | 3. Conflicts are everywhere in the world. Where isn't there conflict?  |
| (Denial)             | 4. A society that has one of the highest standards of living for both men and women must be doing something right! I just don't believe that this sexism stuff is as big a problem as you say. |

HUMAN RELATIONS SMALL GROUP SESSIONS

## SCHEDULE FOR FACILITATORS

WEEK 16: December 9-11

OBJECTIVE: "Wrap up" Session

- |  |               |
|--|---------------|
| 1. Miscellaneous (Hand back projects)  | 10 minutes    |
| 2. Culminating Discussion of Projects<br>(Group by tutor, Multicultural Activity people, etc.) | 30 minutes    |
| 3. (Course evaluation)   | 10 minutes    |
| 4. Discuss their reaction to the question posed<br>last week (group by E1Ed, PE, JSED?)        | 20-30 minutes |
| 5. Research Instrument   | 20 minutes    |

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1 hour 30-40 minutes

APPENDIX I. COURSE SYLLABUS



COURSE SYLLABUS

HUMAN RELATIONS EDUCATION 465/665

UW - LA CROSSE

Fall Semester 1985  
 Facilitator:  
 Office Hours:  
 Office Phone:

Dr. Kent Koppelman, Director  
 Human Relations Program  
 Office: 003D, Morris Hall  
 Hours: Monday and Thursday  
 1-3 p.m.  
 Phone: Office - 785-8130  
 Home - 785-0137

COURSE DESCRIPTION

Human Relations and the Educational Community presents an analysis of human and intergroup relations focussing on the interdependence of predominant individual, cultural, and institutional behaviors. Examined from this perspective are the functions of prejudice and discrimination; the systemic nature of racism, sexism, and classism; the socio-economic forces impacting upon racial minorities, women, and low income groups; and the relationship of these to the educational community. The course stresses the value of cultural pluralism and the development of competencies and teaching methods addressing the needs of a culturally pluralistic society.

Prerequisites: Junior standing, final admission to teacher education or the consent of the instructor.

PURPOSE OF THE COURSE:

1. To fulfill the Wisconsin state human relations teacher certification requirement. (Refer to the attached Wisconsin DPI Administrative Code Requirement in Human Relations.)
2. To provide a format and an environment wherein students can analyze the establishment of dominant cultural values and the development of individual and group attitudes which perpetuate racism, sexism, elitism, and other systems of human discrimination.
3. To develop and/or improve skills in recognizing and dealing constructively with dehumanizing biases, prejudices, and discrimination.
4. To develop and/or improve skills in creating learning environments which reflect the more comprehensive and realistic world of human and cultural diversity.
5. To improve our understanding of the contributions and lifestyles of various racial, cultural, and economic groups in our society.

REQUIRED TEXTS:

THE LONGEST WAR by Tavis and Wade  
 AMERICAN DREAMS: LOST AND FOUND by Terkel  
 DISCRIMINATION AMERICAN STYLE by Feagin and Feagin  
 THE NIGHT IS DARK AND I AM FAR FROM HOME by Kozol

## Wisconsin Department of Public Instruction

## Administrative Code Requirement in Human Relations

PI 3.03 (1) is created to read:

(1) Human Relations

- (a) Preparation in human relations, including intergroup relations, shall be included in programs leading to initial certification in education. Institutions of higher education shall provide evidence that preparation in human relations, including intergroup relations, is an integral part of programs leading to initial certification in education and that members of various racial, cultural, and economic groups have participated in the development of such programs.
- (b) Such preparation shall include the following experiences:
1. development of attitudes, skills, and techniques so that knowledge of human relations, including intergroup relations, can be translated into learning experiences for students.
  2. a study of the values, life styles, and contributions of racial, cultural, and economic groups in American society.
  3. an analysis of the forces of racism, prejudice, and discrimination in American life and the impact of these forces on the experience of the majority and minority groups.
  4. structured experiences in which teacher candidates have opportunities to examine their own attitudes and feelings about issues of racism, prejudice, and discrimination.
  5. direct involvement with members of racial, cultural, and economic groups and/or with organizations working to improve human relations, including intergroup relations.
  6. experiences in evaluating the ways in which racism, prejudice and discrimination can be reflected in instructional materials.
- (c) This Code requirement shall apply only to teachers prepared in Wisconsin. Programs of implementation and evaluation shall be submitted by Wisconsin teacher training institutions to the Department of Public Instruction for approval.

LECTURE SCHEDULE

<u>Date</u>	<u>Instructional Topic</u>
<u>CURRICULUM COMPONENT I: The Individual (Interpersonal Relations)</u>	
August 26	Introduction /Interpersonal Communication
September 2	NO LECTURE - Labor Day
September 9	Moral Education: Values and Moral Reasoning
September 16	Philosophy of Education: Values in School
September 23	The Nature and Functions of Prejudice
September 30	Cultural Bias - Language
October 7	Human Sexuality and Sexual Preference
October 14	Exam I

CURRICULUM COMPONENT II: Institutions (Intergroup Relations)

October 21	Sexism
October 28	Racism
November 4	Classism
November 11	Handicapism
November 18	Cultural Pluralism

CURRICULUM COMPONENT III: Multicultural Education

November 25	Multicultural Education
December 2	The Hidden Curriculum/ Bias in Instructional Materials
December 9	Exam II

Course Requirements for a Passing Grade:

1. Attendance at all semester class sessions (Notify instructor of any unavoidable absence in order that make-up activities can be assigned.)
2. Completion of assigned readings by given dates.
3. Completion of written commentaries on required texts by given dates.
4. Completion of at least two logs for student feedback/evaluations by given dates.
5. Passing grade on component examinations.
6. Satisfactory completion of final project by given date.

GRADUATE STUDENTS ONLY: In addition to these 6 requirements, you will complete a selected human relations project for any instructional topic notes under Components I, II, III of this syllabus. (See manual for specific instructions.)

SMALL GROUP SCHEDULE

<u>Week Of:</u>	<u>Reading</u>	<u>Assignments Due</u>
<u>CURRICULUM COMPONENT I: The Individual (Interpersonal Relations)</u>		
August 26-28	None	Research Instrument
*September 3&4	Kozol: 1-4	None
September 9-11	Kozol: 5, 7-9	None
September 16-18	Kozol: 11-13, 15	Commentary on Kozol
September 23-25	Terkel: 90 & 309; 157 & 221; 208 & 465; 389 & 420	None
September 30-October 2	Terkel: 21 & 167; 177; 189 & 212; 202 & 371	Commentary on Terkel
October 7-9	War: 1 & 3	Kozol Revision
October 14-16	None	Feedback/Evaluation #1 Terkel Revision
<u>CURRICULUM COMPONENT II: Institutions (Intergroup Relations)</u>		
October 21-23	War: 6 & 7	Commentary on War
October 28-30	Discrimination: 3 & 4	(Proposal for Curr Project)
November 4-6	Discrimination: 1 & 2	War Revision
November 11-13	Discrimination: 5 & 6	Commentary on Discrimination
November 18-20	None	Graduate Projects
<u>CURRICULUM COMPONENT III: Multicultural Education</u>		
*November 25-27	None	Feedback/Evaluation #2 Discrimination Revision
December 2-4	None	Final Project
December 9-11	None	Project grades/comments Research Instrument

\*If you are enrolled in a section not meeting this week, plan on attending another section. Let your instructor know which section you plan to attend.

APPENDIX J. CLASS SCHEDULE

Schedule of Classes Fall Semester 1985 Dept. Human Relations Page 1  
 (College of Ed.)

HUMAN RELATIONS

Dpt:Crs	Sec.	Cr.	Time	Days	Instr	Bldg	Room
01:070	Human Relations: Awareness and Application						
	1	3	9:30-10:45	T,Th	Arranged	EDC	182/83
	2	3	10:00-10:50	M,W,F	"	EDC	182/83
	3	3	11	M,W,F	"	EDC	182/83
	4	3	11:00-12:15	T,Th	"	EDC	182/83
	5	3	12:30-1:45	T,Th	"	EDC	182/83
	6	3	2:00-3:15	T,Th	"	EDC	182/83
	7	3	5:00-7:50	M	Eve	"	EDC 182/83
	8	3	6:00-8:50	T	Eve	"	EDC 182/83
	9	3	6:30-9:20	W	Eve	"	EDC 182/83
01:133g	Workshop in Human Relations: Awareness and Application						
	1	3	6:00-8:50	Th	Eve	"	EDC 182/83

APPENDIX K. COURSE SYLLABI

University of Northern Iowa  
College of Education

01:070 Human Relations: Awareness and Application

Section 05	12:30 - 1:45	T, Th,	EdC 182-183
Section 06	2:00 - 3:15	T, Th,	EdC 182-183

Instructor: Angela R. Faherty Fall 1985  
Office: #516 EdC Telephone 273-6066 (Messages)  
277-6612 (home)

A: Description and Goals

The Human Relations course is required of all teacher education students. It is designed to assist students who are preparing to teach in developing an understanding of pluralism and how to use it effectively in the classroom and school. Six standards are identified by the Department of Public Instruction

- Standard 1: BE AWARE OF AND UNDERSTAND THE VARIOUS VALUES, LIFE STYLES, HISTORY AND CONTRIBUTIONS OF VARIOUS IDENTIFIABLE SUBGROUPS IN OUR SOCIETY.
- Standard 2: RECOGNIZE AND DEAL WITH DEHUMANIZING BIASES SUCH AS SEXISM, RACISM, PREJUDICE, AND DISCRIMINATION AND BECOME AWARE OF THE IMPACT OF SUCH BIASES ON INTERPERSONAL RELATIONS.
- Standard 3: TRANSLATE KNOWLEDGE OF HUMAN RELATIONS INTO ATTITUDES, SKILLS, AND TECHNIQUES WHICH RESULT IN FAVORABLE LEARNING EXPERIENCES FOR STUDENTS.
- Standard 4: RECOGNIZE THE WAYS IN WHICH DEHUMANIZING BIASES MAY BE REFLECTED IN INSTRUCTIONAL MATERIALS.
- Standard 5: RESPECT HUMAN DIVERSITY AND THE RIGHTS OF EACH INDIVIDUAL.
- Standard 6: RELATE EFFECTIVELY TO OTHER INDIVIDUALS AND VARIOUS SUBGROUPS OTHER THAN ONE'S OWN.

B. Objectives

Standard 1

Students upon completion of human relations training will be able to demonstrate an understanding and appreciation of

- characteristics that apply to all people on the basis of their common humanity
- our pluralistic society
- self as a member of subgroups
- values, life styles, history, contributions, social, emotional, physical, and mental needs of various subgroups.
- how membership groups influence the individual's perceptions of society and approaches to problem resolution



Standard 2

Students upon completion of human relations training will be able

- to define and identify dehumanizing biases; to understand how and why biases permeate society
- to define and understand the processes by which individuals become prejudiced and biased
- to demonstrate an awareness of his/her own biases and the impact on others
- to work toward eliminating biases and their effects on one's relationships with others

Standard 3

Students upon completion of human relations training will be able to demonstrate an ability

- to recognize one's own values, behavior, and feelings and the impact of these on others
- to identify and select personal traits and teaching behaviors which are most conducive to the improvement of human relations development in varied learning environments
- to model personal behavior and implement systematically those teaching strategies which contribute to the nurturance of rights for self and others in a pluralistic society
- to recognize the efficacy of different culture-based learning behaviors manifested in classrooms and build upon them in the formulation of teaching strategies

Standard 4

Students upon completion of human relations training will be able

- to recognize cases of sexism, racism, prejudice, and discrimination in instructional materials
- to establish and use criteria to evaluate curriculum materials for sexism, racism, prejudice and discrimination
- to modify materials, create new materials, and develop appropriate strategies for using existing materials

Standard 5

Students upon completion of human relations training will be able

- to recognize the value of human diversity and that the rights of an individual to be diverse are vital elements of our society
- to identify areas of potential conflict and infringements of rights
- to demonstrate an ability to interact effectively with persons of differing backgrounds
- to demonstrate a commitment to sensitive advocacy and nurturance of rights for self and others

Standard 6

Students upon completion of human relations training will

- be able to recognize that many kinds of conflict are rooted in problems of communication
- be aware of and understand the verbal and non-verbal elements of the communication process and their cultural implications
- have developed an appreciation for the existence, legitimacy, and cultural significance of languages and dialects other than standard American English
- be aware that the use of power and oppression pose a threat to effective communication and conflict resolution in human relations.
- be able to demonstrate skill in communicating effectively and in resolving conflicts

## C. TEACHING/LEARNING METHODOLOGY

Throughout this course a variety of teaching/learning methods will be used. They include lecture, large and small group discussion, simulation, film, tapes, creative problem solving and use of current news media.

The educational philosophy of this course is based on the assumption that the adult student is ultimately responsible for his/her own "true" learning. The instructor is not perceived as the "sage-on-the-stage" but rather, as "the guide-on-the-side." The teaching/learning partnership is mutual. The instructor is responsible for establishing a climate for learning that will challenge the students to expand their knowledge base, while using their reasoning abilities to become analytical and critical thinkers. The focus of this course is to assist the learner in applying new skills and new dispositions to behaviors that foster pluralism in the teaching situations they are preparing to enter.

## TEXTS and OTHER RESOURCES

Gollnick, D. M. & Chinn, P. C. Multicultural education in a pluralistic society. The C. V. Mosby Company, 1983.

Gold, Grant, Rivlin  
In Praise of Diversity (on reserve)

Hash, Virginia. Readings in Human Relations Multiethnic Education  
(on reserve)

Handouts

A fee of \$5.00 will be assessed to students, payable by check to The College of Education, UNI, for the printed materials needed for the course.

E. CONTENT and EVALUATION

## Unit I: Introduction and Prelude

- A. Overview and course content
- B. Interface with other courses in the Education Curriculum and Social and Behavioral Sciences
- C. Discussion of teaching/learning methods and evaluation
- D. Concepts and terms: Culture  
Pluralism  
Ethnicity  
Discrimination

Required:

Gollnick, D. M. & Chinn, P. C. Multicultural education in a pluralistic society. St. Louis: The C. V. Mosby Company, 1983. Chapters 1, 2, and 9

Suggested:

Brophy, J. E. & Good, T. L. Teacher-student relationships: Causes and consequences. New York: Holt, Rinehart and Wintson, 1974.  
Gold, Grant, Rivlin. In Praise of Diversity. (on reserve)

## Unit II: Developing a Knowledge-Base in order to Deal with Biases

- A. Prejudice/oppression
- B. Racism
- C. Sexism
- D. Handicapism

Handouts will be provided for related readings.

Gollnick & Chinn:  
Chapters 6 and 8

## Unit III: Transfer of Learning to Attitudes, Skills and Teaching Methods

- A. Rights  
"Everyone's Bill of Rights"  
Right to a learning style - input on learning styles
- B. Communication

Handouts will be provided for related readings

**Mid-Term Evaluations:**

October 15 and 17

1. Examination covering the content of Units I, II and III  
(30% of final grade)
2. Abstracts due on "Investigation of a Real Problem"

**Unit IV: Evaluative Thinking in Choosing Instructional Materials and Strategies**

- A. Text Evaluation
- B. Developing Awareness in students

Reserved Readings in Hash and Handout Materials

**Unit V: Advocacy and Decision-Making**

- A. A Very Personal Test for Teachers
- B. "Reflection Papers" - Teaching practices
- C. On Being Human and becoming a "Teacher"

Student Presentations, Written Scenarios and group Interactions will contribute to the readings provided.

**End-Term Evaluations:**

1. Finalized Project presented in class and to other appropriate audiences. (40% of final grade)
2. Comprehensive examination covering the entire course content. (30% of final grade)

Students will be asked to evaluate the course and the instructor to determine the extent to which they were assisted in meeting the goals of the human relations program.

01:070 HUMAN RELATIONS - AWARENESS AND APPLICATION - FALL 1985  
 INSTRUCTOR - SAMMIE L. DELL, 296-2320, EXT. 221 (W), 235-7300 (H)  
 OFFICE HOURS - 4:45-5:45 - WEDNESDAYS OR BY APPOINTMENT

COURSE REQUIREMENTS

ITEM

WORTH

ATTENDANCE	30 pts.
HUMAN RELATIONS BOOK REPORT	20 pts.
ORAL TOPICAL REPORT	20 pts.
EXAMS (5)	20 pts.
OUT OF CLASS ASSIGNMENTS (10)	90 pts.
PERSONAL INTERVIEW	20 pts.
TOTAL	280 pts.

A (90%)	280 - 252
B (80%)	251 - 224
C (70%)	223 - 196
D (60%)	195 - 168
F	167 or less

CLASS SCHEDULE

8/28 - 9/4	#1.1, #1.3, #3.1
9/11 - 9/25	#1.2, #1.4, #2.5, #5.3
10/2 - 11/20	#2.1, #2.2, #2.3, #6.3
11/27	NO CLASS - THANKSGIVING HOLIDAY VACATION
12/3 - 12/10	#5.1, #5.2, #5.4, #6.1, #6.4, #6.5
12/17	#2.4, #3.2, #3.3

EXAM SCHEDULE

9/11 - MATERIALS COVERED FROM 8/28 - 9/4
10/2 - MATERIALS COVERED FROM 9/11 - 9/25
11/20 - MATERIALS COVERED FROM 10/2 - 11/20
12/10 - MATERIALS COVERED FROM 12/3 - 12/10
12/17 - MATERIALS COVERED FROM THE BEGINNING OF CLASS

ORAL TOPICAL REPORT

Report on any subject area covered in class or relating to Human Relations, in general. Report must be related, for the most part, to education. Specifically, the report must deal with relating the topic area to effective teacher methods. Due by 12/10; minimum 15 minutes in length.

BOOK REPORT

Report/book can be on any Human Relations aspect. The book report must either deal with the material's personal impact upon yourself or on relating the materials to teacher effectiveness. Must be prepared on a 5x7 card, typed, single spaced. Book must be approved by the instructor. Due 11/20.

**PERSONAL INTERVIEW REPORT**

The format of this report should deal with exploring/interviewing someone who is of a different ethnic background than yourself. You are to explore their culture, values, perceptions, etc. Once that is done, you are to report upon the impact of the gathered information upon your previously held concepts of this person or their ethnic group. Specific demographic information must be given on the person interviewed. Prepare on a 5x7 card, typed, single spaced.

Instructor: Beverly Smith

Office:

Phone:

Office Hours:

Course Objectives:

This course is designed for pre-service teacher education students. Successful completion of the course fulfills the state mandated requirement of human relations preparation for teacher certification. The course has been designed to meet two major goals:

Basic Awareness - to confront individuals with experiences designed to create an awareness of biases, attitudes, and beliefs and to create awareness of the degree of congruency between stated beliefs and actual behavior.

Internalizing Awareness to Action - to translate awareness into beliefs, attitudes, and behaviors which result in more positive relationships within the teaching/learning environment.

These major goals directly reflect the six state guidelines which serve as the course objectives.

1. Be aware of and understand the various values, lifestyles, history, and contributions of various identifiable subgroups in our society.
2. Recognize and deal with dehumanizing biases such as sexism, racism, prejudice, and discrimination, and become aware of the impact that such biases have on interpersonal relations.
3. Translate knowledge of human relations into attitudes, skills, and techniques which result in favorable learning experiences for students.
4. Recognize the ways in which dehumanizing biases may be reflected in instructional materials.
5. Respect human diversity and the rights of each individual.
6. Relate effectively to other individuals and various subgroups other than one's own.

Student Responsibilities:

The course requires active participation in activities, experiences, and discussions based on information presented in class and assigned readings. Students are responsible for all information presented and discussed as well as reading assignments and assigned exercises. Successful completion of the course requires student attendance and participation.

Text:

Schedule

<u>Date</u>	<u>Topic</u>	<u>Readings</u>	<u>Activities</u>	<u>Handouts</u>
Weeks 1 & 2	Course Introduction		Leo B "On Being Human"	Syllabus Objectives
	I. Introduction to Human Relations	<u>In Praise of Diversity</u> <u>Universal Values</u> pp. 221-229 (Hash)	1. Human Qualities Personal Strengths Personal Goals	
	A. Why Required	Chapter 1 Text	2. Ideal Teacher	
	B. Terminology	Chapters 2 & 9	3. Human Hunt	
	C. Expected Outcomes		4. BAFA, BAFA	
Weeks 3 & 4	II. Values Clarification	Chapter Text	1. Alligator River	Roth's 7 Steps
			2. Personal Origin and Identification Exercise	
			3. Film-Family Series	
	III. Cultural Pluralism	<u>In Praise of Diversity</u>	1. Ethnic Reports	Cultural Diversity in the Elementary School
			2. Ethnic Awareness Task	
			3. Speaker	
			4. Film-Family Series	Cultural Conclusions 13 Steps



WEEK	TOPIC	READINGS	ACTIVITIES	HANDOUTS
5	IV. Oppression - Sexism - Racism - Ageism	Ethnic Vignettes	Star Power	Different Views of America Ethnic Composition
6		<u>In Praise of Diversity</u>	Group Reports on Ethnic Investigation	
7		Hash - Readings		
	Terry's Oppression Model	Chapters: Text 3 & 5	Retrieval Data Sheets	
			Family Series - George Family "Bill Cosby-On Prejudice"	
			"Eye of the Storm" Jimmie Porter Tape	
			Adjective Generation Exercise Prejudice Activity (Resource Book)	
			Ethnic Awareness Test	
			Race Script Questionnaire	

WEEK	TOPIC	READINGS	ACTIVITIES	HANDOUTS
8	V. Communication Interactions		"Peege"	7-Page Handout from Human Relations Workbook
9	Problem Verbal/Nonverbal		Communication Blocks-Head Trip	Orange Reserve Book-Handouts
10	Communication Model Assertive and Conflict Communications Conflict Resolution Model		1-Way/2-Way Communication Activity  Leo B. - "On Being Human"	Conflict Resolution Model
11	VI. Consciousness-Raising Sex Roles Ageism Life Cycle	Craven Novel- "I Heard the Owl Call My Name"	"Peege"	Conc. Raising-Orange Resource Book
	VII. Emerging Pluralism Terry Model	Chpt. 7, 5 (power) Star Power Bibliography Moore Article p. 76 - Hash Book	"Peege" Forecasting Star Power Bitch Test Instructional Materials	Do's and Dont's-Or. Book Teaching Minority Groups Sexism and Language Analysis of Texts Guidelines

HUMAN RELATIONS  
 Stephen Zerwas  
 Fall, 1985

Office Hours:  
 4:00-5:00 M-Th  
 EdC 507  
 Phone - 2751

**REQUIRED MATERIALS:**

Multicultural Education in a Pluralistic Society, Gollnick, D.M. & Chinn, P.C.  
 Available at University Book Store

**ON RESERVE:**

In Praise of Diversity: A Resource Book for Multicultural Education, Gold, M.J.  
 Grant, C.A. Rivlin, H.N.

Readings in Human Relations: Awareness & Application, Hash, V.

Week #1	Introduction to HR	Hash 2-57, 221-229
Week #2	Values Clarification	G & C Chapter #1 Hash 58-67
Week #3	Communication Skills	Reserve Reading
Week #4	Communication Skills	G & C Chapter #2
Week #5	Prejudice & Stereotyping	Hash 68-75 In Praise 34-124 Cultural Paper Due Sep. 30
Week #6	Prejudice & Stereotyping	In Praise 125-213
Week #7	Prejudice & Stereotyping Sexism	G & C #6 Hash 92-125
Week #8	Prejudice & Stereotyping Agism	G & C #7 Hash 154-163
Week #9	Mid Term	
Week #10	Social Economic Status	G & C Chapter #5 Prejudice Paper Due Nov. 4
Week #11	Language/Humor	G & C Chapter #4 Hash 76-88
Week #12	Religion	G & C Chapter #3
Week #13	Exceptionality	G & C Chapter #8
Week #14	Text Evaluation	G & C Chapter #9 Hash 170-217
Week #15	Self-Concept/Weapup	Teaching Unit and Summary Paper Due Dec 9
	Final Exam	December 16, 7-8:50 Monday

**MINIMUM REQUIREMENTS:**

**Attendance required:** If you miss more than one class your final grade will be lowered.

**Written Assignments:** All papers must be typewritten and double spaced. Grammar, spelling, complexity of analysis and development of ideas on paper are expected to be of high quality. You are expected to complete all assignments on due dates.

**GRADING:**

Prejudice & Culture Papers	20%
Teaching Unit	20%
Summary Paper	10%
Class Participation	10%
Mid Term	20%
Final	20%

CULTURAL PAPER

Write a 2-3 page, typed paper about yourself in your own cultural heritage. Choose 3 of the following areas on which to write:

Ethnic Group	Socioeconomic Status
Age Group	Sexual Preference
Religious Orientation	Exceptionality
Gender	Geographic Area

In this paper, you should express your feelings and thoughts about:

1. What the particular group membership means to you,
2. What prejudice or stereotypes you have encountered, and
3. How the group membership will affect you in your teaching experience.

DUE DATE: September 30

PREJUDICE PAPER

Write a 2-3 page typed paper about one ethnic group and one cultural group against which you hold a negative feeling. Be sure to address the following issues:

1. How has the prejudice developed (cite specific events or reasons)?
2. How will feeling this way effect you as a classroom teacher?

DUE DATE: November 4

TEACHING UNIT

Plan, research, and write a teaching unit using any of the topic areas covered in this class. Choose the subject (math, English, P. E., etc.) and grade level at which you are currently or are preparing to teach. When it is completed, anyone should be able to use this unit for a presentation.

Include:

1. The class (grade and subject) for which this unit has been planned.
2. Amount of time needed to present this unit, i. e. one fifty-minute period, a week, etc.
3. Goals and behavioral objectives of the unit.
4. Unit outline.
5. If more than one class period, a plan for each session the unit will be used.
6. The lecture material that will be used.
7. Resource material needed, such as books, exercises, A/V equipment, outside readings, charts, films, etc.
8. Bibliography

Be sure to talk with me about your topic before you begin your research!

DUE DATE: December 9

SUMMARY PAPER

The paper should summarize how course ideas and materials as a whole have affected your awareness, behavior, values, and ideas, regarding human relations issues. Draw from class discussion, readings and personal insight.

DUE DATE: December 9

Topics to Be Covered in Classroom and Human Relations: K. Stensrud/  
Instructor

1. Atmosphere in classroom and human relations
2. Pluralism
3. Oppression and the "isms".
4. Multicultural nonsexist materials
5. Communication
6. The teacher as a role model
7. Mainstreaming: P.L. 94-142
8. Personal and Professional Issues and Human Relations

Instructor's note: All topics are developed to relate specifically to the six standards of the Iowa human relations mandate and the 26 objectives developed for the University of Northern Iowa.

APPENDIX L. ADDITIONAL SYLLABUS



Fall, 1985      01:070      HUMAN RELATIONS: AWARENESS & APPLICATION  
 Kay Stensrud      Education Center #646      273-2769      3 Credits

Course Description: This course focuses on awareness of human relations issues and the application of this awareness to one's own interactions with others, especially in the education setting. Class materials will be processed through discussions, large and small group activities, films, instructor presentations, and simulations. There is a focus in this course on class members' personal interactions with the issues and materials presented with the intent that this active involvement may facilitate further awareness and application of ideas in a positive way. Since this course is needed for Iowa teacher certification, the specific sections are directly linked to the Iowa standards and the UNI objectives for the Human Relations course, and these will be pointed out accordingly as the class topics are presented.

Course Text: I HEARD THE OWL CALL MY NAME, by Margaret Craven. Also, the book, IN PRAISE OF DIVERSITY: A RESOURCE BOOK FOR MULTICULTURAL ED., is on reserve in the Curriculum Lab (Ed. 222) for use for certain specific assignments.

Course Evaluation: This is in the contract form; please choose the grade toward which you wish to work.

For a "C" -

1. Consistent attendance and active participation in class activities and discussions. Class attendance will be noted and is built into each grade designation. Attendance and participation will be 20% of each person's grade. Your own input as well as that of your instructor will be used to determine this part of the grade.
2. Hand in two (2) (TYPED if possible) Human Relations application papers dealing with how you might apply the issues, understandings, and ideas from class in your own relationships and your own future classroom situations. Please submit the first paper during the week of Sept. 23 (sects. 2, 3, and 4), and the week of Sept. 30 (section #8). Please hand in the second of these papers during the week of Nov. 18 (ALL sections). Please feel free to develop your own style and format for these responses or "idea-sharing" papers.
3. There is an entire section of Ethnic Vignettes found in Part II of the book on reserve in Ed. 222, IN PRAISE OF DIVERSITY. We will have small group reports in class on each ethnic group during several weeks of October (dates specified for different ethnic groups each meeting). Each group member will need to be present and to participate. (This assignment will be explained further in class.)
4. Read Craven's novel. It will be discussed in class, using the cooperative group format (to be explained) during a class meeting in mid-

November. You will not have to bring anything written to class; instead, you will be asked to develop group summaries in each cooperative group during class.

\* \* \* \* \*

For a "B" -

1. Evaluate a textbook which you might want to use in your own classroom to determine its effectiveness as a multicultural/nonsexist teaching tool (criteria for this will be presented in class), OR

2. Compare and contrast the ideas from the four articles found in PART ONE and PART THREE of IN PRAISE OF DIVERSITY (this does not include "This Book: Its Purpose and Content," pp. 2-5). Discuss what you gained from these four articles in terms of the insights, awareness, and/or implications for teaching or for working in a community that could be significant to you, OR

3. Submit a discussion paper of Craven's novel regarding:

- what high context cultural aspects of the setting were significant for Mark to understand;
- what specific communication strengths did Mark need to develop in order to become part of that setting; and
- whether or not Mark was a "pluralist" or became so assimilated that he "melted" into the village (give evidence from the novel to support your conclusion).

PLEASE TYPE "B" papers if possible.

\* \* \* \* \*

For an "A" -

Points 1, 2, 3, and 4 as stated for the "C", plus any one (1) as stated for the "B", plus any two (2) of the following (all in the final form of a paper):

1. Interview a teacher or administrator or personnel worker in a multi-racial school setting (or a personnel worker or employer in a multi-racial business setting, or a law enforcement person who works in a multi-racial setting) in order to enhance your understanding of what it could mean to work in this type of employment environment, OR

2. Interview someone who is from a country other than the U.S. From this interview, gain an understanding of how current events may be perceived differently and how lifestyles, attitudes, and customs may vary from your own, OR

3. Compare and contrast the ideas from any ten (10) of the articles in the book of READINGS IN HUMAN RELATIONS (ed. by V. Hash, on reserve in the Curric. Lab). Discuss the ideas you gained from these ten articles in terms of their usefulness and application to you in your interactions with others and/or in an educational setting, OR

4. Choose ten (10) readings from American Mosaic (on reserve, Curric. Lab) and discuss how individuals felt who were speaking; what fears and dreams were presented; what hopes for being an American; how could you incorporate insights gained from these persons' accounts in becoming more empathic personally with those of different cultural backgrounds; how did the individuals' self-disclosures add to your background of that particular ethnic group, OR

5. Read and write a response paper on any one (1) of Maya Angelous's autobiographies on reserve in the main library (titles will be given in class), or a critique of Robert Terry's FOR WHITES ONLY (also on reserve, main library), OR

6. Become involved in a community or a dormitory project which enhances your understanding of what it may mean to work with a variety of persons from differing backgrounds. What communication styles are used? How well do the various people work together? What roles do you play in helping the group to accomplish tasks? What skills as a human relator do you need to be beneficial to the group? How did you grow as a result of this involvement?

Please TYPE "A" papers if possible.

\* \* \* \* \*

Your instructor will return papers to you for re-writing if they do not fulfill the assignment, provided they are submitted in time for this to be feasible.

\* \* \* \* \*

ALL work to be considered for this class needs to be submitted no later than Dec. 19, 1985, unless asked for earlier (the response papers from the "C" contract, for example).

\* \* \* \* \*

Students with handicapping/disabling conditions should feel free to contact the course instructor regarding accommodations that might be made in the classroom (seating, audio-visual aids, etc.).