

1. Record Nr.	UNINA9910172211203321
Autore	Binder Amy J. <1964->
Titolo	Contentious curricula : afrocentrism and creationism in American public schools // Amy J. Binder
Pubbl/distr/stampa	Princeton, NJ, : Princeton University Press, c2002
ISBN	1-282-08716-9 1-282-93532-1 9786612935329 9786612087165 1-4008-2545-8
Edizione	[Course Book]
Descrizione fisica	1 online resource (319 p.)
Collana	Princeton studies in cultural sociology
Disciplina	375.0010973
Soggetti	Curriculum change - United States Social movements - United States Afrocentrism - Study and teaching - United States Creationism - Study and teaching - United States
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references (p. [285]-295) and index.
Nota di contenuto	Front matter -- Contents -- Preface -- One. Introduction to Afrocentrism and Creationism, Challengers to Educational "Injustice" -- Two. The Challengers -- Three. History of the Three Afrocentric Cases: Atlanta, Washington, D.C., and New York State -- Four. Cultural, Political, and Organizational Factors Influencing Afrocentric Outcomes -- Five. History of the Four Creationist Cases: Louisiana State, California State, Vista, California, and Kansas State -- Six. Cultural, Political, and Organizational Factors Influencing Creationist Outcomes -- Seven. Making More Institutional the Study of Challenge -- Appendix -- Notes -- References -- Index
Sommario/riassunto	This book compares two challenges made to American public school curricula in the 1980's and 1990's. It identifies striking similarities between proponents of Afrocentrism and creationism, accounts for their differential outcomes, and draws important conclusions for the study of culture, organizations, and social movements. Amy Binder gives a brief history of both movements and then describes how their

challenges played out in seven school districts. Despite their very different constituencies--inner-city African American cultural essentialists and predominately white suburban Christian conservatives--Afrocentrists and creationists had much in common. Both made similar arguments about oppression and their children's well-being, both faced skepticism from educators about their factual claims, and both mounted their challenges through bureaucratic channels. In each case, challenged school systems were ultimately able to minimize or reject challengers' demands, but the process varied by case and type of challenge. Binder finds that Afrocentrists were more successful in advancing their cause than were creationists because they appeared to offer a solution to the real problem of urban school failure, met with more administrative sympathy toward their complaints of historic exclusion, sought to alter lower-prestige curricula (history, not science), and faced opponents who lacked a legal remedy comparable to the rule of church-state separation invoked by creationism's opponents. Binder's analysis yields several lessons for social movements research, suggesting that researchers need to pay greater attention to how movements seek to influence bureaucratic decision making, often from within. It also demonstrates the benefits of examining discursive, structural, and institutional factors in concert.
