

Action Research on Introducing Gender Equality into Fourth Graders' Visual Art Education

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Abstract

In this study, the researcher used the self-designed "Gender Stereotypes A-R-T Curriculum Program" as a tool to guide a class of fourth grade students (13 boys and 13 girls) for a period of six weeks to let them examine, reflect, criticize gender stereotypes hidden in our daily visual cultural products. The students were empowered to express or modify the concept of gender through their art works.

By analyzing qualitative data, this paper aimed on exploring the students' gender consciousness, the process of gender awareness, and the condition and influence of the implemented program. The results were as follows:

1. Students were used to interpret the text in relation to their life experiences and the dominant patriarchal socio-cultural context.
2. The teaching strategies of empathy, anti-cognitive cases, and role models did improve students' gender stereotypes deconstruction. Furthermore, they renewed their concepts of gender characteristics, family roles of housework, and career choice.
3. The strategy of "affirmative discrimination"(such as praising, presenting female perspectives in the discussion, limiting the times of each student's speaking up in class or having a roll call) can facilitate female students sharing their gender experiences and their thought.

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4. The students affirmed positively that the program helped them a lot in interacting with different genders.
5. The concept of gender equality can be formed in repeated drills in daily life so as to resist the old thinking and our physical inertia.

**Keywords: Gender Equality Education, Gender Stereotypes,
Visual Art Education**

Introduction

Inspecting the interpretation of gender in patriarchy society has been a trend ever since the women's liberation movement activated in the 1960s. Students' behaviors usually reflect the images of the whole society experienced, no matter how biased they are. That is way, as teachers, we need to clarify the misleading, and guide the students to reinforce their cognition of gender equality. Gender equality education had been integrated into the seven learning domains in primary school since Gender Equality Education Act was enacted in 2004. However, few were implemented in Mathematics, Science and Technology, Language Arts, and Arts and Humanities (Ministry of Education[ME], 2012). Fortunately, there is neither compulsory curriculum nor time pressure for visual art in Arts and Humanities, which makes it possible to arrange thematic courses to broaden students' horizon in putting gender equality education into practice. Just as Bell Hooks said:

To transgress I must move past boundaries, I must push against to go forward. Nothing changes in the world if no one is willing to make this movement... To transgress, we must return to the body (Springgay, 2004, p. 60).

For this reason, the researcher intends to lead his students and himself to cross the gender boundary by teaching them how to reflect and criticize gender stereotypes so as to enhance their cognitive and behavioral changes. The purposes of this research are as follows:

1. Develop and integrate "gender equality" into the curriculum of visual art.
2. Explore the process of students' gender consciousness and gender awareness.
3. Explore the condition and influence of the implemented program.

Review of Literature

Gender is not inherent, and it can be changed by learning

Gender has no entity; it is the temporary aggregation of sociocultural relation, and it always changes with different situations (Chen & Lee, 2012).

Human behaviors can be shaped through socialization, social rewards, and individual backgrounds to meet social expectation, common values and beliefs (Chiu & Hong, 2009). Therefore, gender is not in born. The original gender or identity of the individual can be redefined, reinterpreted, and changed by relearning(Liu, 1997).

Individual awareness and group criticism should be included in the practice of gender equality education

The knowledge types, language practiced, and social relation and values that school selected and passed down have great influence on students (Lee, 2011). Therefore, it is important to examine the inadequate gender concepts in implementing gender equality education. However, the active nature of the human agent may interpret “carry out” in his own way during the process, consciously or unconsciously, in order to meet policy-maker’s expectation (Lee, 2011).It is necessary to set a specific teaching goal before introducing gender equality concepts to students. First of all, teachers need to examine their own gender consciousness and identity. Gender equality education cannot be carried out unless teachers really understand the meaning of it (Hsieh & Lee, 2008).The effectiveness of the teaching relays on teachers’ attitude to gender issues, their sensitivity to genders and their teaching ability. Gender Equity Education Act advocates that, through the process of “education”, no one shall be discriminated or restricted by their physical, psychological, social and cultural gender factors, regardless their genders or sexual orientation. Everyone can develop their potential in fair foothold to create the multicultural society of gender equality. “Individual awareness ” and “ group criticism” should be included in educational practice. Teaching is regard as a social action to inspire students’ self-awareness, to prompt individuals to obtain higher self-acceptance and self-confidence, and to have a better understanding of their career development instead of being a tool of copycat. Besides, students can pool their wisdom through mutual discussion to reflect and criticize gender restriction and discrimination dominated by the social group consciousness.

Eliminating gender stereotypes should be the key point of gender equality education for children of school age

The process of human development is closely related to education, curriculum, and teaching, especially in childhood. Plato and J. Mill believe children are "embryonic adults", and all these efforts are the preparation to become adults in the society (Wang, 2000). The role and the identity of gender are not yet concreted in elementary school students. At the age of 7 to 11, children are influenced by stereotypes in the development of gender roles, especially on their characters and achievement orientations. In addition to appearing the explicit character of "strong man and charming woman", different levels of stereotypes such as interpersonal relationship, career choices, house chores and social status are also included (Yan & Huang, 2002). The stage of school children plays an important role in cultivating adults with knowledge of gender equality. "Gender Stereotypes" is to classify and stipulate males' or females' behaviors or attitudes. The stereotype of male consists of three main components: high status, strong mind, and anti-femininity. Yet, the stereotype of female includes housewife, playmates, independent and confident professional women (Liu, 2009). "Gender bias" means holding negative attitude to others while doing improper, negative, and harmful things to others involves "gender discrimination" (Chiu & Hong, 2009). A lot of discrimination and prejudice originate from gender stereotypes which are closely related with languages, games, school environments, religious messages, and media description. Eliminating gender stereotypes is the only way to eradicate everything. Effective practice is small but complete in concept reformation or behavior transformation. The best way to facilitate the awakening and enlightenment of gender consciousness is to connect students' socio-cultural background, feelings, and experiences with group criticism and analysis in class (You, 2005).

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Through curriculum transformation, gender equality education shows women's point of view to achieve social justice

Most gender equality education in Grade 1-9 Curriculum are integrated into existing curriculum framework but add some instructional materials in it. However, students could not hear other genders' voices if the teaching is still ongoing in the patriarchy consciousness. Moreover, the lack of evaluation

mechanisms among curriculum, teaching and textbooks caused gender equality education became a mere formality with limited success (ME, 2012; Pan, 2001). To solve the dilemma, we shall transform the structure of the curriculum into a complete "thematic curriculum", that is to display the interweaved issues of gender, class and race, and to re-examine the male-dominated culture hegemony to have a better understanding in the human universality and private gender experiences. There are four modes in implementing educational equality: assimilation, defect, pluralism, and social justice. Social justice is the best practical mode among them; it has the advantages that the other three lacked, and it completes others' shortcomings. To reach the justice, Education initiatives should provide students with the same resources. However, when the disadvantaged individuals encountered difficulties by the social structure, it shall play an active role and provide more resources to help them through the so-called "positive discrimination" (Pan, 2003). We noticed that boys are more active in making comments than girls do in the class. As to gender interaction, we found that stratums do exist in collaborative work; females are often chosen as recorders while male as reporters. Thus, teachers always need to facilitate the silent women in small groups, praise their participation and name them to comment (Lin, 2000). Moreover, those courses indeed facilitated students to develop the positive concept of gender equality according to the research. However, in the awakening of gender consciousness, attitude, and awareness, girls tend to be more open and obvious than boys do (Chen, 2004; Huang, 2004; Lin, 2008; Wang, 2011; Hong, 2014). To shorten the gap, teacher should take women's need into consideration; present their point of view and arouse their consciousness and reflection. Besides, teachers should consider whether it is appropriate to impose expectations and discipline on men under the patriarchy (Pan, 1998). It can also weaken the mainstream patriarchy more by revealing different paths in daily lives and providing authentic counter-examples (Cheng, Wang, You, Chiu, & Wu, 2008).

Use visual text as the discussing media on gender equality issues

Images, flow in front of the audience frequently and influence them

imperceptibly, were regarded as the carriers of delivering social value and shaping ideology in contemporary social culture (Chao, 2005a). In view of this, art education mainly takes "Visual Culture" as learning issues. Visual Culture primarily relates to vision and links to other sensory experience, such as movies, television programs, magazines, and artworks. In addition to teach traditional aesthetics, creative forms and technique, educators also need to concern and deal with the inappropriate parts which means to guide students to perceive visual images hidden in the issues of gender, race and environment, and to examine critically the ideology, social rights, and knowledge forms that shape our world (Keifer-Boyd, Amburgy & Knight, 2007; Parsons, 2002). Looking around the visual images here in Taiwan, the traditional gender identity and interpretation are constantly reproduced and transmitted by various audio and video. TV commercials and cartoons, most school children familiar with, often show a large number of domesticated female patriarchal ideologies and myth of female beauty. The gender hierarchy has the tendency that man is superior to woman. Women's competition awareness is often intimidated by slandering those female characters with higher status. In the myth of gender interaction, men tend to treat the deviant behavior of sexual harassment as amusement, and weaken their impolite behaviors to women. Although they may become active audience to resist and criticize the text, but the situation is not optimistic. The levels of difference are influenced by individual's gender stereotype, life experiences, gender awareness, preference, and plot structure (Wu, 1999; Lin, 2000; Tsai, 2008). Therefore, teachers can use issues of gender stereotype as the topic of gender curriculum in elementary school. The different gender concepts can be noticed, and the inappropriate concepts and prejudices can be clarified and modified promptly through teacher-student dialogue and group discussion in class. Flat and still images, the most beneficial tool to expose the hidden gender consciousness, can prompt viewers to link their sociocultural context to evoke their life experiences and feelings by gazing those images continuously and repeatedly. The masterpiece of art history is created by some minority white male elites. Female image, infiltrated gender, class, race in diverse backgrounds with the interwoven values and identity, is the creation of the

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object in order to meet the needs of men. The works with master's authority should be examined and questioned since they have far-reaching influence through exhibition, publication, and cultural creative goods. Linda Nochlin, American woman artist, asked: "Why have there been no great women artists?" It is the initiation of western women artists introspecting their status and values, examining again the narrative view of traditional elite art history, and how gender differences are ranked in the explicit power structure of the art world (You, 1995; Chao, 2005b). These gender-related discussions set us a rule of criticism and self-contemplation on our own visual culture.

Use art as a tool of empowerment

As mentioned on above, the practice of gender equality education contains two facets: individual awareness and group criticism. And articulation is the tool to achieve this goal. Give someone power to break the hegemony under certain circumstances so that he can speak for himself and believe in himself (Liang, 2003). Articulation can be in writing, speaking and art making. Art making is the process of concretization and visualization of personal emotion and cognition. It is challenging; it can speak freely with no care of others; it can be contents in texts, symbols, and images. Creators can give new meaning to those familiar symbols and images in visual culture of the mainstream hegemony through the strategies of empty space, reposition, juxtaposition, present unexpected /out-of-context item, change the label, metaphors to expose, criticize, and correct improper concepts to achieve the true empowerment.

In short, gender equality education in elementary school aims to eliminate gender stereotypes. It is our goal to express or modify gender concepts and values through the transformation of visual art curriculum.

Research Design

Research Method

The method of this study is action research method. The object is the fourth grade students in the researcher's class. There are 13 boys and 13 girls in the class. The researcher used the self-designed "Gender

Stereotypes A-R-T Curriculum Program" as a tool for the teaching activity of six weeks in 2012(total 12 lessons). There are 2 lessons in a week and 40 minutes in a lesson. The encoding way of qualitative data in this study consists of three parts, data form, linked teaching unit, and student number. For example, OR1s1 represents oral report, and the student of number 1 comment the teaching unit 1. To be concise, it is shown in Table 1.

Table1 The encoding symbol meaning of original data

symbol	information form	teaching unit	student number
OR : oral report		1 ~ 4	s1~ s26
WS : working sheet		Each number represents	Lowercase s presents
FS : feedback sheet		teaching unit number.	student, and the back number represents student number.

Research tool

"Gender Stereotypes A-R-T Curriculum Program" takes the teacher as the dynamic actor of interpreting gender curriculum. The core issue is gender stereotype. A-R-T represents a process, strategy, and field that gender concept innovation happens. The teacher "Accumulate" the knowledge of gender issue by reading to "Reflect" their own gender consciousness, and decide how to "Treat" with teaching materials. Each small unit in "teaching" and "learning" process starts from watching a work of art that exposes the discussed topic. The choice of work has to meet the teaching goal, and it is the most important. Besides, the work of feminist artist and male masterpiece of western art history is criticized by the feminist perspective. Next, teachers guide students to reflect through asking questions, and clarify the value through multi-dialogue between the teacher and students. Finally, students express the ideas through the artistic creation of text or image to achieve the purpose of transformation of gender concept. Teaching units and assessments of the curriculum program are as follows:

Teaching Unit

The curriculum program has four units (The basic framework of curriculum refers to appendix1). At first, the gender discipline of traditional social culture is introduced probably, and then the limitation and breakthrough of gender stereotypes in gender characteristics, family roles of

housework, and career choice are discussed separately. Finally, declare the meaning of gender equality, ask students to break through the limitation in life, and treat others and themselves in a appropriate way.

Unit 1: " the female voice under patriarchy!"

The painting, "All things in their being are good for something " (Figure 1), the teacher exposes that the tyrannical patriarchy brings pain to women, guides the class to examine the limitations and constraints of different gender in life, and encourages them to share personal experience and feeling.

Unit 2: "gender diversity"

The two paintings " Oath of the Horatii" (Figure2) and "And They Are Like Wild Beasts" (Figure3) are the media to reveal and examine gender characteristic stereotypes. Through the activity "change the label" of latter works, narrating the gender role pluralism of different tribes in New Guinea Island, and reading news report of Jason Wu, the teacher leads students to eliminate the inappropriate concepts of gender role.

Unit 3: "You are tired, mom!"

Through playing the song, "My Wife", of Taiwanese singer, Jody Chiang, students examine the traditional family gender role and division of labor. Next, they recall women's housework of one day and understand the difficulty of different roles conversion. By this way, pupils can put themselves into mother's shoes and know their great pressure and responsibility. Finally, through art making, they imagine women in different life situations to get rid of gender stereotypes and get a new image. Take the family story of the famous director, Ang Lee as a model provide the husband and wife's interactive mode and the role interpretation of gender equality.

Unit 4: "happy male and restricted female at work"

Through the painting, "Nameless and Friendless" (Figure4) , the teacher explains the discrimination and unequal treatment that female artists encounter in formative education, art trading market, and social circle that men dominate. In addition, all of students discuss the gender stereotypes hidden in workplace culture and career choice.



Figure 1. Juin Shieh, All Things In Their Being Are Good For Something, 1998, Acrylic on paper. Belong to the artist.



Figure 2. Jacques-Louis David Oath of the Horatii, 1784, 330x427cm, Oil on canvas, Louvre Paris.



Figure 3. Francisco Goya y Lucientes, The Disasters of War: And They Are Like Wild Beasts, 1863, plate:15.5x21cm; sheet:24.1 x 32.4 cm, Etching, The Norton Simon Foundation.



Figure 4. Emily Mary Osborn, Nameless and Friendless, 1857, 825x1038mm, Oil on canvas, private collection.

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Assessments of the curriculum program

The assessments mentioned here takes curriculum programs, teachers, and students as the object. According to Stufflebeam's CIPP evaluation Model , the researcher takes context, input, process, and product as the assessment process of educational decision (Guo,1991).Firstly, the researcher evaluates for students' characteristics, available resources, and teaching time("context") to set goals, and uses "bias checklist"(see appendix 2) of Beattie (1977) to determine the favorable relation of possible curriculum way and goal ("input").Secondly, implemented curriculum uses classroom observation, question and answer, learning sheet, group activity sheet, art making , feedback sheet, and teacher's reflection note to obtain the required information ("process" and "product").Finally, analyse the collected

information. During the process, the researcher discusses with two coworkers and doctoral classmates to modify and assist the researcher proposing the objective opinion.

Results and Analysis

Through the implementation, the obtained qualitative data in studying fourth grader's gender consciousness, their transformation process of gender cognition, and the results of implemented program has been verified mutually. Teacher's teaching reflection and recommendation for further study are also included.

Gender Consciousness

The result of this research found the fourth graders' gender consciousness is rooted in patriarchal hegemony which has been existed in their daily life and passed down for generations in social culture. The points are listed below:

"Strongmen and charming women" is the enduring discipline

Students described the disciplines they received from their parents in growing up. Girls are told to be elegant, clean and tidy, and obedient. There are even some disciplines in sitting and eating postures. Boys seldom have similar disciplines. However, they are taught to be strong and anti-feminine; things that derogate their masculinity, such as crying and playing with dolls, are discouraged. Through the discussion, students found female have far more disciplines and expectations than male do in a patriarchal society. Females, just like males, have the same ability in innovation. But they have to cover their primeval instinct and devalue their potential in mental development to try to achieve their goals under the heavy restrictions, in a partial opening body posture(Wu,2013).

Teasing men with femininity

A girl shared her personal experience when the teacher was teaching the unit, "the female voice under patriarchy". Her brother used to play dolls in his childhood, but her father burned his hand with cigarette butts as

punishment. He was teased and bullied because of his tender voice and feminine characteristic that were secular identified as femininity. Once she finished talking, the whole class burst into laughter; they thought it is absurd for boys to play with dolls. In the case above, we can tell that the father and most children regard anti feminization as male's stereotype, and they need to be guided timely. So, the related extension curriculum to eliminate the ensuing gender discrimination is a must.

"Male breadwinner and female homemaker" is the mainstream discourse of family role and housework tending

Women do housework, cook, raise and educate children, and look after their husbands and in-laws. Men have to carry the family on, get married, work for money to support their families; otherwise they would be teased by their weakness and sponging off women. However, some students mentioned their mothers go **out** to work, or their fathers cook meals and their cooking skills are better than their mothers. "Male breadwinner and female homemaker" is not the absolute family pattern and is slowly loosening with the opening up of the society. As Butler said, "Gender is the modeling of reiteration. It is unquestionable that the majority's restatement and imitation to social conventions will cause divergence within established norms. The majority not only accepts but also resists the call"(Liu & You, 2012).

Career choice is influenced by gender characteristics

According to the discussion in class, career choice is influenced by gender characteristics. Students think women are careful, so they are suitable for service jobs, such as bride secretary, waitress, teacher, and translator. On the contrary, men are brave and bold, have leadership and better physical fitness, so they are suitable for worker, chairman, doctor, architect, policeman, fireman, and computer engineer. After the comparison, they found men's job has higher social status, profession and salary. However, there are still some exceptions that contradict and arrogate the tradition.

Homosexuality is a mental disorder

In the teaching process, most students' reaction to homosexuality is disgusting. And just as mentioned in the literature: the executor "implements" policy-maker's expectation in his own way. Although the gender equality policy declares people with different genders and sexual orientations should be respected and accepted, but adults that have great influence on children and the mass media still interpret gender equality in heterosexual perspective, and limit gender equality in the binary interaction of men and women. Gay and transgender not really get the equal treatment and the freedom and right of love, so there is a gap on the implementation of policies and practices.

Teacher: Does homosexuality bother you?

Student: Yes, I feel he / she is stupid(OR4s2).

In brief, the patriarchal society is the culture that combines symbols with notions. However, it is fluid with the change of power structure and statement. We found parents' modeling, in few students' cases, overturned the tradition in gender interaction, family role division and career choices. It proved that the patriarchal society may shape and be shaped and we feel free to break the rules to construct a new life(Cheng, Wang, You, Wu, & Chiu, 2008).

The Cognitive Transformation Process of Gender Consciousness

Cognitive innovation can promote the change of action. In the curriculum program, we guide students with "empathy" to let them feel the pain of gender stereotypes to change their notions; emphasize that gender is not absolute with "anti-cognitive cases"; furthermore, break and reconstruct gender concepts to promote students to emulate those better than themselves with "role models". The following is the analysis of students' cognitive change.

Gender characteristic and roles are not fixed nouns and static culture mark

Teacher explained the diversified development of gender roles in different tribes of New Guinea Island. Students learned that the gender characteristics and roles of "strong men and charming women" and "male breadwinner and female homemaker" are not fixed nouns. The social culture

in different times has different appearances which is not a static culture mark. As long as it doesn't rigidly adhere to the old thought, it can promote the diversified development of genders. For example, a girl of Amis tribe mentioned that traditional Amis culture is matriarchal society; everything is decided by the hostess. The strong women and the compliant men are commendable. Nowadays, it is common that men use make-ups and dress nicely to look good. Mothers go out to work and fathers cook inside is no news. Through the interaction in the class, students agree that everyone needs to have many qualities to face various situations in life. Thus, there is no such thing as the absolute female or male characteristics. Everyone can play his or her role well as long as he or she seriously gets involved.

Boys can develop interests, learn to take care of baby, and release emotions by playing with dolls

After the introduction of Jason Wu and a reading activity about his news, only one of the 26 students still thinks it is absurd for boys to play with dolls and should be forbidden. Through the discussion, students believe playing with dolls can develop interests, learn to take care of baby, and release emotions, so boys can play, too. It shouldn't be restricted by gender stereotypes. Jason Wu's mother breaks through the limitation of gender stereotypes and bravely let him be himself and develop his potential with a respectful and tolerant attitude.

I think Jason Wu's mother is terrific. She is very open. She must go through a lot of ridicule, but she still supports her child to be himself bravely. I think we shouldn't be restricted by the tradition. We should learn the spirit of Jason Wu and his mother to encourage children to be themselves bravely(girl) (WS2s18).

Students agree that housework is everyone's job

In unit 3, "You are tired, mom", students recall a day of moms' work, and discuss moms' sacrifice for the housework. Students realize the conversion roles of women: mothers, wives, and working women. Housework and the taking caring of children already consume moms' physical strength, no time to develop their own interests or make friends; sometime they even affected

by job promotions. Consequently, through the reflection of putting themselves in the same situation, they all agree that if they were mothers, they wish to share the housework with each family member. Housework is everyone's job; anyone has the time to do it, then he or she shall do it.

Gender equality is to create the maximum of win-win, not to pursue the equal obligations and rights

In unit 3, "You are tired, mom", students are divided into groups to examine the lyrics of "My Wife", a Taiwanese song, and discuss the family role of traditional women. Girls in four of the five groups take the comfortable "ego" of women into consideration. They don't agree with the woman who works hard without complaining, and gives everything for love; she works too hard and has no freedom and happiness. They think the family should work together to alleviate the heavy burden, and distribute the housework according to their abilities and skills. Only one group takes the sacrifice of "super-ego" as the entry point. They praise that women are responsible for the family. However, gender equality is built on the basis of her "willing to do"(Table 2). Through the story of Jane Lin and Ang Lee, we compared the division of traditional family roles. Students think the interaction between this couple is based on tolerance, consideration in supportive ways. They are not limited by the traditional gender roles. To create the greatest happiness, anyone can do the housework and support the other to realize his or her dream. In short, the key of gender interaction is to guarantee the self-realization of "ego" while at the same time look after the common interests of "super-ego". The true meaning of gender equality is not the pursuit of fair duty and right but the creation of maximum win-wins. A harmonious and constructive relationship is not built on arguing over trivial things. Just as Simon de Beauvoir said, "Everyone should have freedom for himself, live his own life, continue to surpass and promote his own idea. "Women's liberation needs men's awareness. Man and woman can establish the true "friendship" through approve, accept, and support each other; establish the "coexistence" above the cooperative solidarity and friendship (Chiu, 2013).

Table 2 Grouped Record Table of working sheet "my wife"

<p>Group Question one : What kind of woman is in the lyrics of My Wife? Answer</p> <p>(1) The woman who loves her husband. (2) The woman who is destined to be used. (3) The woman who doesn't dare to speak up and complain about anything. (4) The woman who always obeys her husband and doesn't fuss about anything. (5) The woman who is willing to do anything and never complains when she works.</p> <p>Group Question Two : Do you agree with her role at home? Why? Answer</p> <p>(1) Fifty percent. This is because she has fulfilled women's obligation, and men can also do it. (2) I do not agree. because men and women are equal, and housework should be shared by every member in the family. (3) I do not agree because she is too hard. She does everything for her man and doesn't dare to tell her man her voice and pain within. (4) I do not agree because she has to follow her husband and has no freedom and happiness. (5) I do not agree because she is too hard.</p> <p>Group Question Three : From the perspective of gender equality, what do you think this identity should do? Answer</p> <p>(1) She is willing to do everything for the family her husband. (2) Everyone's housework is divided according to his specialty. (3) Two people work together and support mutually. It is fair to divide everyone's housework according to his specialty. It is wrong to add all works to the only one person. (4) She should be very free and happy. (5) The whole family should work together, and doesn't make women work so hard. Besides, because of gender equality, each member of this family should share chores equally, or how is gender equality meaningful?</p>	<p>Action Research on Introducing Gender Equality into Fourth Graders' Visual Art Education</p>
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Women can positively take the initiative to face life's experience

In teaching activity 3, " You are tired, mom!", student imitate Sally's painting (Figure 5), appropriate the female image of work, and use the collage, position change, and apposition to do the creation. Students need to imagine the possible situations that make women want to scream, and come up with a line to give woman a new image to get rid of gender stereotypes. Most students' works, obviously influenced by the mass media or their peers, reproduce the plot of robbery, kidnapping and domestic violence. Students regard men as perpetrators who force unarmed women with guns, knives, and the advantages of their physical agility; they even take the familiar cartoon characters as the protagonists (Figure 6, 7, 9, 11, 12). However, few students present their personal life experience or observations.

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Figure5. Mrs Munch
Bemoans, The
Tomato Sauce
Stains on the Wall
(Swain,1998).



Figure 6. boy s01



Figure 7. girl s23

Students spent most of their time at home and school. They can close observe women around them. That is why they chose home or their female relatives' work places as the background."The overload housework", "the fear of intruding cockroaches and mice ", and "the threat of criminal invasion" are three popular themes (see Table 3). In Figure 8, 9, and 10, women in the paintings can only scream for help and complain negatively when encounter such situations. The woman in Figure 8 is on the left center of the picture. She uttered a helpless sigh when facing heavy load of housework, but she seemed to cope with the aftermath obediently. The women in Figure 9 and 10 are in the nook of the pictures. They turn their backs to the situation which reveal the atmosphere of escape and fearsome."Ah" in Figure 9 expresses the fear in that moment. "Somebody, help!"in Figure 10 means they are waiting helplessly for others' assists. All three works show they lack the courage to face the problems positively and constructively. All students' paintings how gender stereotypes clearly which totally contradict the teaching goals. The teacher decides to correct it by putting students' paintings into the discussion. In Figure 8, 9, and 10, students approve the better lines should be "Clean up time, Everybody." or "Son, come and clean up.", "Fire! Fire! Help!" or "Hide and take the opportunity to call 119." or "Where is the broom? I'll fight with you." respectively. We finally shape the new image of women working independently and positively in class.



Figure 8. boys10
Why housework never ends ?



Figure 9. Boys04
Ah!



Figure 10. Girls18
Somebody help!?

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Table 3 The Theme List of Students' Pastiches

Topic	Number of people
Heavy housework	5
Pests (rats and cockroaches) invasion	6
Break the vase	1
The knife cuts the hand	1
The kitchen catches fire	1
Encounter the exhibitionist	1
Domestic violence	1
Criminal's intrusions	6
Kidnap	2
There are ghosts at home	1
The reflection of the married woman who takes husband's last name	1

In this unit, only two paintings show the new image of independent and thoughtful female. The painting of s19 shows a calm and cool woman facing sexual perversions(Figure 12). The student describes her own experience in running into a sneaky high school boy who tries to take photos with hidden camera in the toilet of a fast food restaurant. She told her mother and caught this high school boy with the help of manager. She takes the similar theme to convey her voice within, "Girls are not weak, and cannot be bullied easily." Her experience gives others a valuable gender lesson. The work of s16 shows that, a woman's original family name will be forgotten eventually once she married and added her husband's family name on hers which is the reflection of her own identity (Figure 13).The woman in the center of the painting declares the intention of right to speak. We are surprised by the mature thinking of a fourth grade girl. When we ask her privately, we found that the interaction of her parents does not meet the mainstream value. Although her parents work in the same company, her mother often works

overtime and her father often does the housework and takes care of children. That is why she always have different and sharp reaction to the question of this curriculum program present. In short, gender is a kind of imitation and learning. The important adults in family, school and society, and the mass media all have a subtle influence on children's gender concepts. Through the creation of paintings and texts on the paper, girls learn the solution of different problems, and boys get the picture that "obedience" and "fate" is not women's only option.



Figure 11. boy s02
Don't hit me.



Figure 12. girl s19
Don't think girls are weak.



Figure 13. girls16
Who am I?

Choose the career based on interest and ability to get rid of the influence of gender stereotypes

In unit 4, "Happy Male and Restricted Female at work", through the introduction and discussion of painting, "Nameless and Friendless", students realize that gender stereotypes restrain our job selection, salary, and success. Through the anti-cognitive case, such as Yan Ji Zheng who is a well-known chef, Cher Wang who is the CEO of HTC, and Jason Wu in fashion scene, students agree that professional success has nothing to do with gender. One's interest and ability should be the priority in choosing careers; one can enjoy working by working hard.

Why girls can't but boys can? Boys can't do the things that girls can do. Why are we restricted by gender stereotypes? Boys and girls should not be restricted; they should feel free to develop themselves. Develop the potential according to their expertise. Choose a different road to complete their dream (boy)(WS2s1).

The curriculum is a platform for the dialogue between the teacher and students to reveal the operation of gender stereotypes inlaid in visual culture products. Gender concepts are questioned and subverted through language, text and visual art activity.

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The Finding of Implementation Curriculum

We can assess the virtue and vice, and derive inspiration from the curriculum only when it is implemented. Details of each point are as follows.

The benefit of gender mainstreaming consciousness decides the different perspectives between boys and girls

Most boys don't think they encounter inappropriate treatments because of their gender. The reason is obvious; no beneficiary will question what they get. The only person whose right is decreased and deprived will express the injustice. That is why girls are more able to cite their own personal experiences to illustrate their suffering from unequal treatments under gender stereotypes.

Boys tend to violate the classroom rules more than girls due to adults' discipline on different genders

In unit 2, "gender diversity", the teacher mentions the difference between gender bias and gender discrimination. A boy immediately mentions that boys suffer from gender discrimination because girls get better treatment from the teacher. Yet, a girl fights back at once. She says that boys get more punishment because they are naughty. Teacher explains the influence of gender stereotypes after that. Parents teach girls to be gentle and obedient; they think boys are born to be naughty and active, and allow them to be that way which is why boys break the rules in class more often than girls do.

A student: Teacher, I think boys suffer from gender discrimination.

Teacher: Why do you think so?

A student: Because teacher treats girls better than boys.

We boys are often get punished.

B student: That is because boys don't follow the rules (OR2s16).

Students eliminate gender stereotypes in the syntax of question, comparison, and female self-identify

In unit 2, "gender diversity", students compare the difference of women image in two similar paintings, "Oath of the Horatii" and "And They Are Like Wild Beasts". Are gender stereotypes hidden in these two paintings? In the former, students can easily tell that women is portrayed as weak, helpless, hopeless, and sad, and they can do nothing but pray negatively for men who go to war. Students can't see any gender stereotypes from in the latter painting. Teacher suggests that the problem might be the name of the painting. Students get the picture immediately. The women defend their lives, property, and lovers. The image is different from the disciplined women who are weak and obedient. The title of the painting is teasing those women as beasts. Isn't it some kind of stereotype? Later on, students are told to rename the painting to eliminate the hidden gender stereotypes. Students use syntax of question, comparison, and female self-identify to express their reflection (see Table 4). "Question" is women's soft protest to the community. "Comparison" is to prove women's value by comparing with men. Both regard man as the model and the chasing benchmark. However, "female self-identity" approves that woman is an independent person and is capable to protect her homeland.

Table 4 The list of changing the label of the painting "And They are like beasts"

Syntax	question	comparison	Female self-identity
(1)Who says women cannot war?	(1)The disaster of war:	They are like the heroes	(1) Make efforts in war for themselves and their children.
(2)Who says women cannot fight?		who win honor for their country.	(2) The women who protect their country.
(3)Who says women cannot be on the battlefield?	(2)Girls can be like boys.		(3) The women who protect their children.
(4)Who says a girl cannot be a hero?	(3)The girls can also fight.		(4) The brave women warriors go to war for protecting their country.
			(5) The women who fight for their country.
			(6) The women who make efforts for their country.

The concept of gender equality can be formed in repeated drills in life so as to resist the old thinking and our physical inertia

In the process of curriculum, group criticism prompts students to have a sharp observation in gender stereotypes. At the end of curriculum, the anterior atmosphere disappears; students' actions return to the previous thinking. For example, one week after the program, a student writes in Mandarin assignment, "I have a sudden whim to help my mother do housework." No one can tell the implicit gender stereotypes in this sentence until teacher reminds them. Therefore, the innovation of gender concepts needs constant drill in daily life. Only when students internalize gender concepts as a habit then can we implement gender equality.

Encourage female students to share their experiences and ideas through "affirmative discrimination"

Praise girls when they get involved in discussion and present their perspectives. Limit the times of each student's statement, and a roll call can encourage female students to share their gender experiences and propose their critical views of traditional gender setting and interaction.

Set up the rules in advance to prevent stratification in group discussion and reporting

According to the literature review, hierarchy does exist in school cooperative works. It is very common that boys report and girls record. Thus, set up new rules. For example, reporter or recorder can get bonus points, and recorder does not have to be a girl with nice hand writing. Then, there will be boys who volunteer to be the recorder to strive for bonus points. Female students can dominate the discussion and reporting, or be the recorder alternately. No more hierarchy.

Students' positive affirmation to the curriculum prompts their change in concepts and actions

It shows on students' feedback sheets that they have a positive affirmation to the curriculum. Students state their change on gender

stereotypes in gender characteristics, family roles and division of labors, and career choices.

Boys are not necessarily stronger than girls, and girls can protect boys. Women can go to work, and men can do housework at home(FSs1).

Men and women can both be breadwinners; boys and girls can both play with dolls(FS4s15).

Boys and girls can choose works according to their own interests or preferences(FS4s8).

As to specific actions to break through gender stereotypes, they think they can do things they want and be themselves. Besides, they can introduce the concept of gender equality to other people, and help them complete their dreams.

I can introduce gender equality to a friend who is a teacher (FS4s5).

I want to do things that only boys all owed to do. I will not laugh at my brother but comfort him when he cries(FSs16).

Now I've realized men and women are equal. As long as I recall, I will feel the great sense of justice. I can't help to try to assist those who are excluded. I really appreciate the teacher preparing for this lesson. It makes me feel like to be a superwoman in my life (FSs19) .

I want to encourage people to do what they want, and develop their own expertise (FS4s25).

The curriculum prompts the good gender interaction; both the teacher and students are benefit from teaching and learning

Students' active participation in class means they like it. It helps them change their interaction with the opposite sex. Moreover, they also learn how to appreciate artwork. On the feedback sheet, students suggest teacher to provide better artwork and more relevant curriculums. From students' constructive suggestions, both teacher and students learn a lot.

Thanks to this lesson, some boys will no longer laugh at us(FS4s16).

I will take a deep breath when a girl beats me, and I will be tender toward girls(FS4s12).

I suggest that we can have more lessons like this; everyone listens to you attentively. Besides, we accomplished your request and tried our best to do the painting. We also express our opinions positively. Teacher, could you give us more lessons? I realized that to appreciate a painting, we must read the text below, and then look at the painting above. In this way, we can realize the author's feeling. If I went to the art museum, I would explain to people, like a tour guide(FS4s19).

Teacher, this lesson is a good experience to me. Next time, I hope you can use some cooler, more dazzling paintings and good quality pictures(FS4s3).

Through the heart to heart dialogue between teacher and students, the participants' behaviors are changed. However, it will not root in their mind without constant practice.

The Reflection and Future Recommendation

A curriculum will not be perfect without practice and revise; teacher's introspection is part of it. The following are the reflections and personal experiences of the researcher who is also the instructor of this gender equality curriculum.

Gender equality curriculum should wake boys to have empathy to people with different genders and sexual orientations

The researcher works in the elementary school where female teacher are the majority. Through the close observation of "other" as Beauvoir named, the researcher think they choose what benefit them by swing between male hegemony and gender equality. The researcher realizes their situation and their grievance, so he wants to change it. Furthermore, the researcher agrees with the scholar, Wu's gender affinity (2013) and the notion that gender negotiation can establish the bridge of "feeling for others" and the platform of "putting in others' position" for both sexes. Gender equality should activate men who control the authority in education. Take care of the girls' needs, deconstruct boys' inappropriate gender concepts to

awaken their empathy for people with different genders and sexual orientations, and encourage them to interact with those people with more appropriate attitude.

Students exercise the gender negotiation skills by imitating the situation of gender interaction in daily life

Gender is the interaction between peoples. The equal and harmonious correspondence depends on the good negotiation skills through learning. Therefore, we only focus on the criticism and correction of gender cognition and concepts in this program. It fails to transform in their daily life because there is only the enlightenment of "knowing" and not the exercise of "doing". One cannot drive if one just memorizes the coach's instructions and has no actual driving experiences. So, the ideal gender equality curriculum program has not only the criticism and reflection of values but also the gender interaction situations in real life. Questions like "What choices and situations do career women have: family or work?"; "Whose last name should be given to the child?"; "How to the plan and arrange the living space in family?" can be talked about on group discussion. Students can practice and imitate the skills of gender negotiation through dynamic activity as role-playing. Take the body as the practice field to release the configuration engraved and shaped by social and culture. Through the external action experience, link the internal gender awareness to create the meaning and become our lifestyle.

Adjust the assessment according to the individual difference.

The visual art curriculum can be converted easily into the implementation of gender equality education, but the individual difference affects the realization of curriculum. To achieve the teaching goals, teacher revises and extends the content constantly which makes it difficult to finish the program as planned, especially in art creation. Students need more time to meditate, implement, and express themselves in art creation. Not every student can do it. That is why teacher need to adjust the assessment according to students' abilities. Take a more flexible way to balance the time and content; role-playing, taking photos, writing report and oral report are some convenient forms to assess students. Besides, do "questions and answers"

with interesting and challenging advertisements or films as the summative assessment will be a good choice in the end of teaching.

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Conclusions

Gender takes the visual culture products as the carrier to reproduce the value and belief of patriarchy. We are involved in the patriarchy that shapes and influences our life. However, at the same time, we also have the right and ability to change it. Most of all, hand over it to the future generations. As the teachers, parents, and other important persons in the children's growing process should always make themselves a model and urge them to link their gender cognition with body experience to internalize it as a living habit. Because the body is the gender field of sociocultural inscription and formation. Only liberate the words and deeds, the patriarchal society could be broken. Gender is the social interaction which includes man and woman, the other and me, and group and individual in different fields and situations. The equal relation involve the communication and negotiation of labor, authority, and right. The content of gender curriculum should cover the reconstruction of static gender concept to evoke everyone's empathy for any gender and sexual orientation. In this way, people treat others like themselves. At last, we expect each one become the knower and collaborationist of gender equality and put it into practice. In addition, the real situation related to the gender issues should be discussed in life . let students do the role-play to perform dynamically the gender negotiation for creating a win-win situation.

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Appendix 1 Gender Stereotypes A-R-T Curriculum Framework Table

unit	class	teaching goal	learning activity	teaching resource	assessment
The female voice under patriarchy	1	<ul style="list-style-type: none"> ■ Understand women's situation under the traditional gender discipline. ■ Realize the meaning of gender stereotypes ■ State the opinion and feeling of gender discipline. 	<ul style="list-style-type: none"> ■ Watch and discuss the painting, "All things in their being are good for something". ■ Share the feeling and experience of gender stereotypes. 	Powerpoint	The observation and records of teacher
gender diversity	2	<ul style="list-style-type: none"> ■ Detect gender characteristics stereotypes hidden in artwork. ■ Criticize gender characteristics stereotypes. ■ Realize the diversity of gender roles. 	<ul style="list-style-type: none"> ■ watch and discuss the painting, "Oath of the Horatii". ■ Compare the differences of paintings between "And They Are Like Wild Beasts" and "Oath of the Horatii". ■ Change the label of the painting "And They Are Like Wild Beasts" in pairs. ■ Introduce examples of some atypical gender roles and read the news of Jason Wu. 	Powerpoint, notepaper, working sheet of reading	The observation and records of teacher, note paper recorded in changing the label, working sheet of reading
You are tired, mom!	7	<ul style="list-style-type: none"> ■ Detect family structure stereotypes hidden in a pop song. ■ Criticize traditional gender roles and division of labor in family. ■ Reflect how gender equality implements in the family. ■ Give the women in family a new image of self-confidence and independence through art making. 	<ul style="list-style-type: none"> ■ Listen to Taiwanese song, "My Wife" and group to discuss the family gender role and division of labor in the lyrics. ■ Discuss the hardships of women's different roles in the family and workplace and reflect the solution. ■ Imitate Sally's work. ■ Appreciate and discuss the students' works together. ■ Listen to Ang Lee 's family story and discuss the different interpretation of his family role and division of labor. 	Powerpoint , working sheet of My Wife, Sally's work copy	The observation and records of teacher, working sheet of My Wife, students' works
happy male and restricted femaleat work	2	<ul style="list-style-type: none"> ■ Detect the discrimination and unequal treatment in the workplace of women in artwork. ■ Criticize the gender stereotypes in career choice and workplace. ■ Realize individuals should choose careers based on their interests and abilities.. ■ Reflect the definition and implementation of gender equality in life. 	<ul style="list-style-type: none"> ■ Watch and discuss how the limit of gender stereotypes in career choice and workplace is eliminated. ■ Discuss the definition and implementation of gender equality in life.. ■ Complete the curriculum feedback sheet. 	Powerpoint, feedback sheet	The observation and records of teacher, feedback sheet

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Appendix 2 Checklist of Possible bias Sources

Did I consider comments	
<input type="checkbox"/>	<p>1 the mean differences of particular groups (e.g., ethnicity, gender) in other assessment tasks similar to this one? Have all groups been given the same opportunities to perform this type of task?</p> <p>If some group has an average score much lower than the average score of other groups, then the assessment may have a bias of mean differences.</p>
<input type="checkbox"/>	<p>2 the constructs (educational or psychological attributes, traits or mental processes) undergirding a task? Are all required skills and knowledge in the task relevant for intended assessment use and score interpretation?</p>
<input type="checkbox"/>	<p>a the internal task structure? Is a part of the task or task exercise unfair for some students?</p> <p>If constructs embedded in a task do not fit the intended use of the assessment and internal task structure or exercises are unfair for some students, then the assessment is said to have a construct bias.</p>
<input type="checkbox"/>	<p>3 the content and format of the task? Are they appropriate for assessment use and interpretation of outcomes?</p>
<input type="checkbox"/>	<p>a sexist content? Are language and images relating to the task sexist in nature?</p>
<input type="checkbox"/>	<p>b racial content? Are language and images relating to the task racial in nature?</p> <p>Sexist and racist content create a facial bias</p>
<input type="checkbox"/>	<p>c the differences in experience of students? Are some students' life experiences likely to cause them to perform poorly on the task?</p> <p>A content and experience bias occurs when some groups' life experiences differ vastly and not taken into consideration when creating the task and interpreting the results.</p>
<input type="checkbox"/>	<p>4 the administration of task? Are administration procedures equal (standardized) for all students? Are task directive equal for all groups?</p>
<input type="checkbox"/>	<p>a how facilitator and students will be prepared for administering the task?</p>
<input type="checkbox"/>	<p>b how students will be monitored during the task?</p>
<input type="checkbox"/>	<p>c how administration of task will affect the performance of students particular groups of students?</p> <p>An administration bias occurs when standardization procedures are not set or followed precisely. Student should know that they will be assessed, on what they will be assessment, reasons for the assessment, and how results will be used.</p>
<input type="checkbox"/>	<p>5 if scoring of task is objective enough? Is it too subjective? A wrong or insufficient scoring method can create a scoring bias?</p>
<input type="checkbox"/>	<p>a if score interpretation might go beyond what task content actually supports?</p> <p>Interpretation of scores needs to be in line with what can be inferred from task content. If too much is inferred, or too little, then a misinterpretation score bias occurs.</p>

Note. Form *Assessment in art education* (P. 143), by D. K. Beattie, 1997, Worcester, MA: Davis Publications. Copyright 1971 by Davis Publications.