

hood near the Manchester school, where a Pakistani boy was killed by a white boy, also had no difficulty considering the possibility that multiculturalism could be counterproductive.

"I feel that this enforced focus on multi-culturalism produces prejudices," one said.

"I feel that the best way to bring about avoidance of racial hostility would be to ignore people's ethnic origins and characteristics," another said.

Double standards in treating students were cited among the counterproductive fruits of multiculturalism: "The teachers are scared, they are frightened to take the white side in case they are accused of racism."⁴⁸ Such complaints of double standards, favoring non-white students, also came from white students in the school—and were confirmed by the predominantly *non-white* committee of inquiry, dominated by Labor Party members.⁴⁹ This panel's findings could not be dismissed in the usual way by labeling them white male conservatives.

Some of the criticisms of multiculturalism as a counterproductive factor in race relations may be only statements of plausibility—but so are the opposite statements of the multicultural zealots. Yet these zealots operate as intolerantly as if they had the certainty of a proven fact. Belief in multiculturalism became a litmus test for applicants for teaching positions in the Manchester school, for example, and initiatives from the principal and other multicultural zealots "were presented in a way that assumed everybody was racist."⁵⁰ None of this was peculiar to Manchester or to England. Such things as enforcement of ideological conformity, *a priori* accusations of racism, and double standards for judging students' behavior are common features of multicultural programs in the schools and colleges of the United States. So too is trying to force people to take part in foreign cultural experiences—in religion, food, and a useless smattering of foreign words, for example⁵¹—whether they want to or not, and regardless of the academic or other costs.

"Why do we have to eat their food?" a student in Manchester asked.⁵² Their parents' questions included: Why are English children being taught to count in Punjabi, when they are having trouble counting in English?⁵³ Why are they being forced to take part in Moslem religious rites?⁵⁴ Similar questions can be raised wherever multicultural zealots gain dominance—and

such questions are likely to be ignored elsewhere, as they were in Manchester.

In the United States, multiculturalism not only covers the kinds of practices and attitudes found in England. In the U.S., the very pictures in textbooks must reflect the multicultural ideology. As one education writer noted:

... the textbooks teachers rely on are required to reflect the growing insistence on inclusion of "underrepresented populations"—mainly racial and ethnic minorities, women, and the handicapped.⁵⁵

In the two biggest textbook markets in the country, Texas and California, committees of the state legislature have "set up exacting goals for depicting these groups in a book's stories and illustrations." One free-lance artist stopped illustrating children's readers after receiving a set of "multicultural" instructions running to ten pages, single-spaced. As she described the pictures resulting from these instructions:

The hero was a Hispanic boy. There were black twins, one boy, one girl; an overweight Oriental boy, and an American Indian girl. That leaves the Caucasian. Since we mustn't forget the physically handicapped, she was born with congenital malformation and had only three fingers on one hand. . . .⁵⁶

The Hispanic boy's parents could not have jobs that would seem stereotypical, so they had to be white collar workers and eat non-Hispanic food—"spaghetti and meatballs and a salad." The editor even specified to the artist what kind of lettuce should be in the salad: "Make sure it's not iceberg: it should be something nice like endive." There also had to be a picture of a "senior citizen"—jogging.⁵⁷ Such nit-picking is neither unusual nor the idiosyncrasy of a particular editor or publisher. A specialist in textbook production pointed out that virtually every textbook "has to submit to ethnic/gender counts as to authors, characters in stories, references in history books, etc. Even humanized animal characters—if there's two boy bears, there have to be two girl bears."⁵⁸

Part of the double standards of multiculturalism often involves a paternalistic sheltering of disadvantaged minority children from things remote from their immediate experience. As one former teacher on a Wyoming Indian reserva-