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INTERRACIAL BOOKS FOR CHILDREN

BULLETIN

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Amusement Parks Aren't Always Amusing

What Do Texts Teach about Africa?

Needed—Liberating Bilingual Materials

INTERRACIAL BOOKS FOR CHILDREN

BULLETIN

VOLUME 9, NUMBER 3 1978

ARTICLES

DEPARTMENTS

Cover

Amusement parks are supposedly all in good fun. However, their messages often reinforce stereotypes. An analysis appears on pages 12-13.

Note: The last issue, as you may have noticed, was slightly wider than usual. This was due to a trimming error and we apologize. If you bind your issues of the *Bulletin,* please alert your bindery.

Indexed in
Education Index
ERIC *IRCD*

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An evaluation of the two most popular junior-high textbooks on Africa and a look at an alternative. Third in a series of articles on how Third World people in other countries are portrayed in U.S. children's materials.

What Do Textbooks Teach Our Children about Africa?

By Susan J. Hall

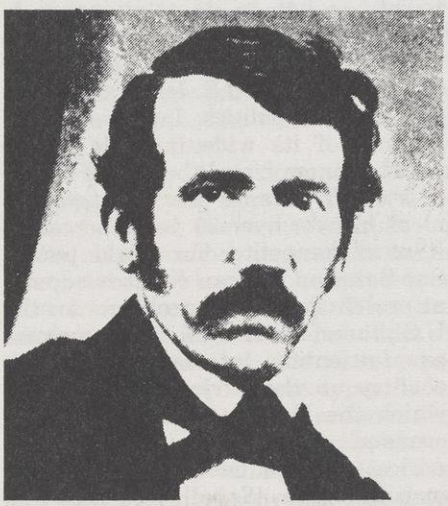
What are children being taught about Africa in school? As part of a survey on this topic for the African-American Institute, I asked educators what materials are used by classes studying that continent. In the six states that I visited, the two most popular junior-high texts—by far—are Melvin Schwartz and John R. O'Connor's *Exploring the Non-Western World* (Globe) and Edward R. Kolevzon's *The Afro-Asian World: A Cultural Understanding* (Allyn and Bacon).

I was familiar with these two books and was, consequently, surprised and chagrined by this finding. Neither is notable for its accurate or empathetic presentation of Africa. Given their popularity—and because I had recently seen ads for "revised" editions of both books—I decided to examine the texts carefully once again. What I found on reading *The New Exploring the Non-Western World* (1976; hereafter usually referred to as *N-WW*) and *The Afro-Asian World* (1978; hereafter usually referred to as *A-AW*), however, was that while parts of the books had been changed, they remained essentially superficial, inaccurate, misleading and patronizing treatments of Africa.

To evaluate these—and other—texts, I first look at a work's title, then its table of contents, visuals, student activities and, finally, at the text's treatment of selected topics. (I usually follow up the table of contents' titles, the visuals and the student activities immediately to see how accurately they reflect the text.) Below are *some* of the reasons that the two books in question are so objectionable as texts.

TITLE

As a child attending Catholic schools, I lived in a neighborhood categorized by my teachers as "Catholic" or "non-Catholic." We made no distinctions among Jews, Presbyterians, Baptists or other denominations. All of those who were like us were Catholics; all of those who were not were "non-Catholics." As I grew older I realized how limited and limiting this world view was. I also grew exceedingly wary of words which begin with "non-."



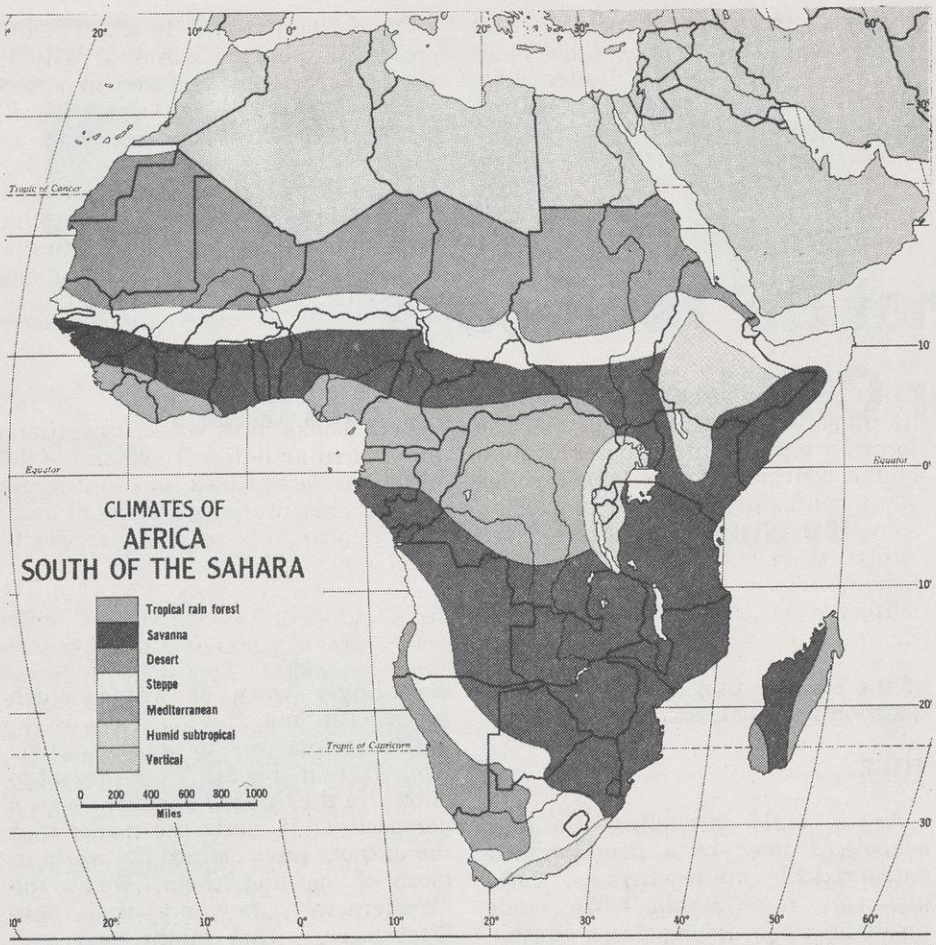
An entire page is devoted to "Livingstone [above] and Stanley" in The Afro-Asian World, *yet no mention is made of the destruction that Stanley wreaked on African villages.*

That brings me to *Exploring the Non-Western World.* What does the "non-" in the title tell about the book's perspective? It alerts the reader that the authors have defined the world in terms of "us" and "them." *We* are the "Westerners"; *they* are the "non-Westerners." (One might well ask, "West of what?"—but that is another issue.) A look at the text indicates that the people presented are from the Soviet Union, some African and Asian countries and some Pacific islands. What a diverse group of people! Can the most descriptive and imaginative thing said about these various peoples—Australians, Israelis, Ghanaians and Pakistanis, to name but a few—be that they are non-something? Such a negative beginning augurs poorly.

Kolevzon's title, *The Afro-Asian World,* at first glance appears more positive. However, it might lead the student to believe that Africa and Asia form a single culture area. The subtitle—*A Cultural Understanding*—reinforces this notion through its use of the particle "*A.*" As will become apparent from this evaluation, the title's meaning and implications never become clear.

TABLE OF CONTENTS AND HEADINGS

Why is it that books on Africa *and* Asia give far less attention to the African continent than to the Asian?



A climate map in Exploring the Non-Western World *includes a "vertical" category, although this term is not explained in the text. Note, by the way, how large the "savanna" area is, and the absence of a true "jungle" area.*

Certainly Asia's population is far larger than Africa's, but this does not seem a sufficient explanation for the imbalances reflected by a page count from the table of contents. Schwartz and O'Connor devote 50 pages to "The Soviet Union," 147 to "The Far East," and only 53 to "Africa, South of the Sahara." Kolevzon gives most of Asia 237 pages and "Africa South of the Sahara" only 88. (*The Afro-Asian World* contains another curious division: Israel is included in the unit entitled "The Moslem World.") What I begin to suspect when I come across divisions such as these is that the books will reflect strong ethnocentric biases: that is, that the divisions are based on, and their texts will emphasize, those areas which the authors deem important for one reason or another. More likely than not, the authors will reflect U.S. government and commercial interests. In other words, an area's importance lies not in its unique cultures, history or contributions but in its relationship to the U.S. Thus, China is stressed because it is more and more effectively challenging the U.S. leadership position in world politics; Japan is a focus because of its widening role in the world economy; and the Soviet Union is studied because the U.S. government has for over 30 years perceived it as a competitor for world power. Sub-Saharan African countries do not at present pose such problems for the U.S.; therefore, they do not command equal attention. Interestingly, the one country on the African continent to which the U.S. has been paying increased attention lately—South Africa—does get case-study treatment in both works. We will return to this point later.

The table of contents in each book offers other insights into what material the authors consider important. Both books contain history chapters. Neither, however, seems much concerned with *African* history. Instead, they stress *European* history in Africa: "Europeans Discover Africa" (*N-WW*) and "Exploration and Conquest" (*A-AW*). A reading of these sections reveals that both books do at least mention something about the famous African kingdoms, but the lion's share of attention is given to the European explorers' escapades. Livingstone and Stanley figure prominently in these narratives. This raises a number of nagging questions: What of Africans who did not live in the "famous" kingdoms of Ghana, Mali or Songhai? Have they no history worth mentioning? And when Stanley is discussed, why are his pernicious deeds omitted? Stanley's own journals recount how he wiped out whole villages he imagined *might* be inhospitable, how he and his men raided and robbed villages, and the punishments he inflicted on those he considered unfriendly. Why are we only told by these texts of his explorations and his encounter with David Livingstone? His other actions were certainly as—if not more—important to Africans.

What is more, both books use Stanley and Livingstone as take-off points to discuss how helpful missionaries were to Africans. The following extract is from *A-AW*:

> Dr. Livingstone was the leading Christian missionary. However, there were many who set out from Europe during the 19th Century to go to Africa. Most had three gifts they wanted to offer the Africans. They were religion, education, and medicine.
>
> Some Africans were encouraged to accept Christianity. Those who did were expected to give up their beliefs in spirits and animism. They were expected to wear European-style clothes. The medicines brought by the missionaries saved many Africans' lives. They also made the villagers question their worship of spirits to drive away sickness and death. Some were taught to read and write. These Africans often left the village to get jobs in cities, in government, or in business. (pages 487-489)

And from *N-WW* comes:

> Stanley and Livingstone opened Africa for other missionaries. These men came to Africa to help the natives and to teach them the Christian religion. They opened schools, hospitals and churches for the African people. (page 185)

These passages are factually inaccurate. (One example of this: African Christians were not expected to dress

in "European-style clothes"; in some areas this practice was actively discouraged.) And the interpretations are terribly limited. For instance, education often had as one of its stated goals the preparation of Africans for work in the colonial government. It was also aimed at making Africans "good citizens" of whatever colonial empire they happened to be part of at that particular time; this meant that the Africans had to pay taxes, engage in government work, act as soldiers in European wars and generally support their colonizers. Education was not a "gift" but an essential component of the new political order imposed on Africans.

The passages in question display another problem; they portray Africans as passive receivers of European actions. Why doesn't the text state that Africans *learned* to read and write instead of being "taught to read and write"? And who built the schools, hospitals and churches that the Europeans "opened"? Africans did. It was their labor and their money and, of course, their resources that were exploited. Education, medicine, even church attendance were not free; Africans were expected to pay and to contribute for these "gifts." To misrepresent missionaries and Africans in this manner is to dehumanize both and to preempt any real understanding of the interplay of these two groups during the colonial period.

A section heading in *N-WW* is "The Hot Continent." It is explained as follows:

> The equator runs through the middle of Africa. This means that most of the continent lies in the low latitudes. (Even in the tropics, however, it is not always hot. Where there are highlands it is always cooler than it is at sea level.) No part of Africa is as far from the equator as New York or Chicago. Thus, it is easy to remember the climate of Africa, south of the Sahara with the simple statement, "Africa is warm, but some places are warmer than others." (page 180)

If it isn't always hot in Africa, why dub it "The Hot Continent"? Then, too, southern Africans would find this paragraph and heading laughable when, in July, they experience winter, often complete with snow.

A-AW also uses section headings within the chapters to point out ideas for students to remember. Some of these are quite suspect. In the chapter "Emerging Africa" (emerging from what and to what?), two are particularly striking—"Why the United States Is Interested" (page 508) and "The Communists Try to Edge Their Way Into the Region" (page 509). Here, again, are examples of blatant ethnocentrism. The U.S. is only "interested" and has "tried to be of help to the people" (page 509); the Communists are trying to "edge their way into the region."

VISUALS

A-AW has, on the whole, a better selection of pictures than *N-WW* but its maps are certainly no better. The former's topographical representation of the continent (page 449) is somewhat confusing, being up-to-date on some items but not on others. Lake Albert is called Lake Mobutu Sese Seko (Mobutu is misspelled on the map even though the Zaire president's name is correctly spelled in a later caption), but Lake Turkana, whose name was changed earlier, is given as Lake Rudolf. The capital of Mozambique is Maputo, as the text rightly notes on page 471; the map shows it as Lourenco Marques. Even less exact is the resource and industry map on page 466. Kenya, East Africa's largest "food processing" country, bears no symbol to indicate this; it is, in fact, blank—indicating it has no resources or industries. Nor is oil mentioned in the legend, and thus no such symbol appears in Nigeria. Yet, page 540 of the text notes that "Oil now makes up more than 80 percent of all of Nigeria's exports." *N-WW,* on the other hand, contains a climate map which includes one categorized as "vertical" (page 183). Not being a geographer, I am unfamiliar with this term so I searched the geography discussion for an explanation. The word is not used in the text.

N-WW opens its African unit with a two-page picture spread (pages 170-171). Included are a house built on stilts, an elaborately dressed dancer, a dam, some sail boats, a woman's face and various game animals. What are students to make of this? I shudder at the possibilities since this visual presentation is based on stereotypes. Take just one of them—game animals. In reality, there are more cattle, sheep and goats in sub-Saharan Africa than there are elephants, giraffes and antelopes. Why not show these animals rather than the game? They certainly have more relevance for understanding African ways of life than wild animals do.

Other illustrations do little to improve this shaky beginning. Why is Albert Schweitzer featured in a section devoted to "The Tribal World" (page 190)? Why does the map on page 174 show Egypt as the U.A.R.? This name was changed in 1970, and this book bears a 1976 copyright. Such visuals, one must reluctantly conclude, are not going to expand our children's understanding of the area.

STUDENT ACTIVITIES

Both books have weak suggestions for student activities. Too many of the questions are based on inaccurate textual presentations; others, in addition, appear to be merely exercises to keep students busy.

An exercise on page 479 of *A-AW* asks students to explain the statement, "For many people, animism is a way of keeping peace with the forces of nature." Animism is defined earlier in the book: "In animism everything has a soul, even the stones and the rivers. Animists fear and worship many objects and powers which they believe play a part in their lives" (page 474). What utter nonsense! Most Africans are monotheists, just like most Americans. Although it is often said that Africans worship their "ancestors," in actuality they revere their forebears in much the same way that many Christians revere historical religious figures who are believed to have led virtuous lives. Africans also respect nature—including "the stones and the rivers"—because these are God's creations. As for the "fear" of such natural forces as a river, a parallel can be drawn with the emotions felt by *any* people who have lived on a riverbank and been subject to the destruction caused by a flood. In calling such beliefs and practices "animism," the author unwittingly exposes his own lack of understanding of what African religions involve.

Other questions in *A-AW* raise more problems. One (page 527) asks students to give "three reasons why manufacturing has developed slowly in Africa." When I looked for clues to the answer, I was struck by the absence of the *major* reasons for Africa's slow industrial growth—the colonial rigging of its economies and the world economic situation. Under colonial regimes, the overwhelming majority of African countries developed primarily as agricultural economies that usually concentrated on one or two

crops for export. Essential to colonial policy was the fact that claimed territories would provide raw materials for *European* industrial expansion. Thus, Ugandans grew cotton and coffee; Ghanaians, cocoa for British processing factories. It wasn't that Africans could not adjust "to living in factory areas, working for others, and receiving money to buy their food, clothing, and shelter" (page 519). On the contrary, most Africans did not and still do not have this option. Even now, with most of the continent politically independent, there is little interest on the part of the U.S. and Europe to help develop African industries. U.S. manufacturers do not want African competition; they want to sell their own goods. Thus the African dilemma is how to change this economic order. How does one shift from being a single-crop economy when primary product prices are low? How does one amass the capital necessary to invest in manufacturing when incomes are low? How are such turnarounds possible when the richer nations have an interest in keeping them from happening? Without considering these questions, children cannot give an adequate answer to the question asked. All they can conclude from the information given is that Africans are mainly, perhaps solely, responsible for the lack of industries on the continent.

In *N-WW*, children are tested on misinformation. At the end of the chapter on "The Savanna Farmer and Herder," there are two pages of exercises. Under the heading, "Understanding What You Have Read" on page 198, the following question appears:

7. A *kraal* is a native:
a) village b) drum c) boat

According to page 197, the answer is "a)" because the text notes "The Masai live in a village called a *kraal.*" I found this especially interesting for a number of reasons. In the first place, the question uses the offensive "buzz word" native. In the second place, the Masai do not refer to their villages as a "kraal." The word originates in South Africa, not in East Africa, home of the Masai. Here, then, the word is used incorrectly. Had the authors consulted a dictionary, they would have avoided this error.

On another level, why is it important for children to learn an isolated African word? Is the knowledge of this word any indication that the

child has learned anything about farming and herding? I doubt it. The question concerns itself with trivia.

Later in the same exercises children are told to complete a chart comparing "Masai herdsmen" and "Bedouin tribesmen." Again, we must ask why? No reasons are given for the chart completion. My guess, though, is that the exercise will keep students busy.

In yet another *N-WW* exercise, children are asked whether the following statement is fact or opinion: "Africa today is not the same as it was 100 years ago" (page 183). Would we ever ask our children the same question about the U.S.? Is this, again, an important generalization? As teachers we must demand more than busy work and trivia from our texts' exercises.

SELECTED TOPICS

Peoples of Africa

Most texts on Africa include an opening chapter on the peoples of the continent. *N-WW* and *A-AW* are not exceptions. Both group the majority of Africans under the heading "Bantu" and "Sudanese." *N-WW* adds that "there are three important smaller black groups"—"Pygmies," "Bushmen" and "Hottentots" (page 188). *A-AW* claims there are in addition to the "Bantus" and "Sudanese," "Nilotes," "Hamites," "Semites," "Europeans," and "Asians" in Africa (pages 468-470). I dislike being repetitious, but these classifications can only be dismissed as utter nonsense. Apparently, even the authors found them to be useless because they appear only erratically in the rest of the books' discussions.

The major factor in *A-AW*'s "definitions" is the color of a people's skin. "Most Hamites," it tells the reader, "are of medium height with light brown skin. Many are believed to be more European than African" (page 469). What does this mean? The book neglects to explain. What does this really tell us about the people so classified? Not one thing. But it does tell us something about the writer; he obviously thinks people can be categorized and "understood" solely on the basis of their skin color.

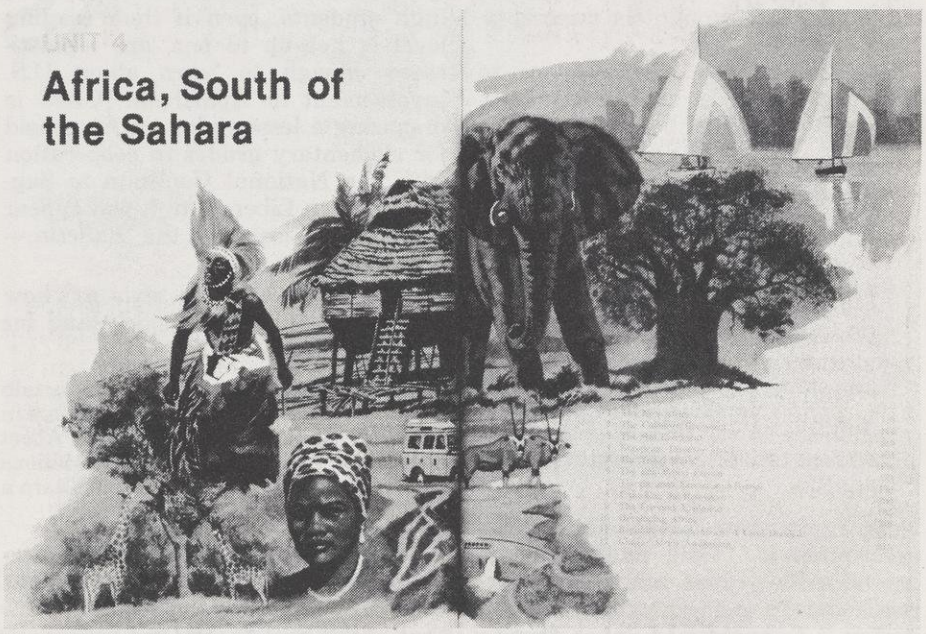
Race is a highly debatable biological concept. We have, unfortunately, seen the effects of people's use of race theory outside this field. The purported superiority of the white race was a philosophical underpinning for slavery and the slave trade; more recently, Adolph Hitler espoused a variation of the concept and used it to justify his attempts at genocide. Currently, Shockley and Jensen are reviving racist theory about superior white "I.Q." Why, then, are classifications based on race superiority still found in our texts on Africa? Isn't it way past the time such typologies were discredited?

N-WW's addition of "three important smaller black groups" also lacks legitimacy. To begin with, we are not told why these people are "important." Because they are minority groups, I cannot help but feel their importance derives from the fact that they are perceived as quite different from other people, that they are exotic and romantic. But there is a more serious problem here. The names of the peoples are those assigned to them by their colonizers; they are not the names they call themselves. "Pygmies" are more correctly Mbuti; "Bushmen," San; and "Hottentots," Khoi-Khoin. In line with this it is enlightening to check the etymology of the word "Hottentot." According to Sanford Berman's excellent discussion of these terms in the Hennepin County Library Cataloging *Bulletin* (Nos. 8/9/10, page 31, September 1, 1974), "Hottentot" comes from a Dutch word meaning "stutterer." Since the Dutch colonists in southern Africa were unfamiliar with the Khoi-Khoin language, it sounded like stuttering to them and they so named the people. Knowing this, one begins to understand why a name like "Hottentot" is so offensive a term.

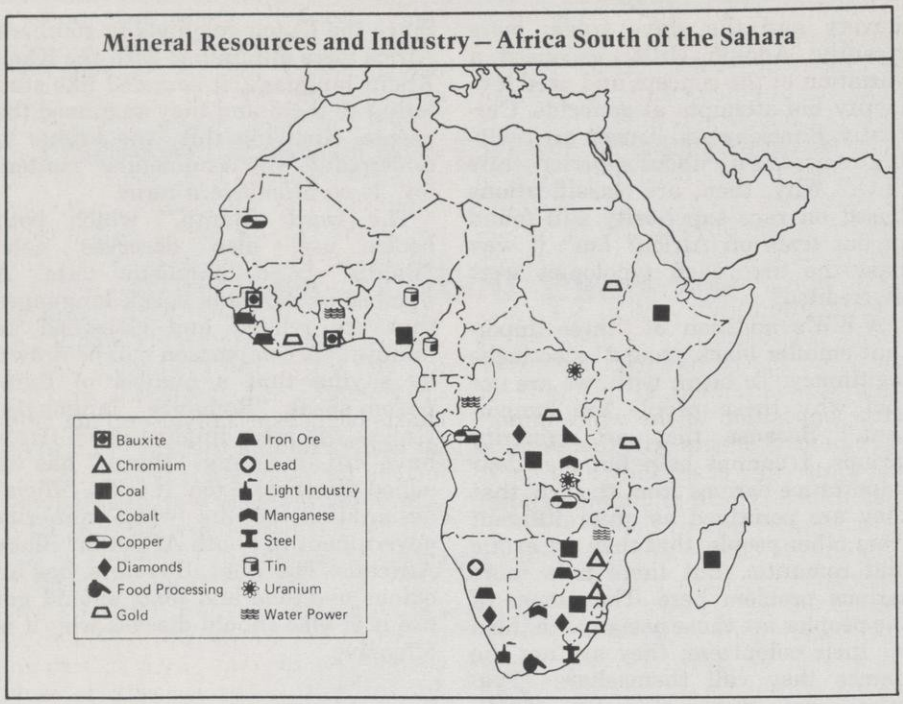
The word "Bantu," which both books use, also deserves note. "Bantu" is a linguistic term. A number of Africans speak languages that are related and classified as "Bantu." A comparison can be drawn by saying that a number of Europeans speak "Romance" languages. Unless you are a linguist, such terms have little meaning. "Bantu" has an added dimension, too. It is the official designation of the white minority government in South Africa for Black Africans. The word, therefore, has an odious overtone and texts should not use it or else should discuss why it is offensive.

South Africa

Both books, apparently unaware of the word's connotations, designate Black Africans as "Bantu" in their studies of South Africa. Granted that a survey text cannot go into depth on the complex issues involved in that country, the treatment given this troubled land in both *A-AW* and *N-WW* is nevertheless shoddy and far too superficial. Both, for example,



This spread, which introduces the chapter on "Africa, South of the Sahara" in Exploring the Non-Western World, *features several stereotypes, including game animals and an "exotic" dancer.*



This resource and industry map in The Afro-Asian World *leaves Kenya blank, even though it is East Africa's largest "food processing" country. Nor is oil mentioned in the legend, although the text does note that "Oil now makes up more than 80 percent of all of Nigeria's exports."*

begin their history sections with the arrival of the Dutch in 1652 and spend time discussing their descendants' conflicts with the British. Africans do not figure at all in either historical narrative! Since European expansion in the area, whether British or Dutch, was at the Africans' expense, this oversight is unacceptable.

Both texts also devote space to South Africa's natural resources. Here is how *N-WW* describes them:

> Because of its natural resources, South Africa has become the richest country in Africa. Gold and diamonds are mined, and these industries are very important. The gold fields near Johannesburg are the richest in Africa. South Africa also has iron and coal. There are many factories that produce textiles, chemicals and automobiles. There is a modern transportation system. This republic has the highest standard of living on the continent—for its white people. It has the largest cities in sub-Saharan Africa. (page 215)

Note again, how depersonalized the description is. "Gold and diamonds are mined"; "[t]here are many factories" and "a modern transportation system." It is African labor that is doing the mining and the building. And while the text later notes that Africans "receive lower wages than white workers" (page 215), the point that white prosperity and high standard of living are predicated on cheap Black labor is not made. American youngsters should also be told that many South African industries are owned by Americans. Surely junior high students, even if their reading level is not up to par, are sophisticated enough to learn about U.S. involvement in Apartheid. [CIBC is preparing a lesson plan on Apartheid for elementary grades in cooperation with the National Coalition to Support African Liberation. It will appear in a future issue of the *Bulletin*.—Editors]

In addition, the two texts tell how government has "set aside" land for Africans. *A-AW* says:

> The government has set aside certain places for the Bantu people. These are in the country, often on poorer lands. About 4 million Africans live on them. Millions of others have gone to the cities to earn a living. (page 550)

The expression "set aside" is altogether too gentle in this context. What the government has done is to declare that 87 per cent of the land belongs to whites who make up 13 per cent of the population. It has decided, unilaterally, that Black Africans cannot live permanently in the white areas and cannot be citizens of the Republic. Black Africans must accept the citizenship and "homeland" the government assigns.[1] Many of the 4 million Black Africans who live in the "homelands" have been forcibly moved there. And there are in addition to the "millions" who "have gone to the cities to earn a living," millions who were born in cities and millions more who have never seen their so-called "homeland."

To be fair to these texts, it should be said that they do indicate that Black Africans oppose the system. However, this is very mildly expressed. *N-WW* states that Africans "do not like apartheid" (page 215) and that Africans have resisted the system's application. *A-AW* notes that in 1960 "blacks demonstrated at Sharpeville" and that "[t]he mid-70's saw similar unrest" (page 551). African opposition, however, is not so new. It is documented from the time of the Europeans' arrival. Had the history section mentioned earlier struggles between Europeans and Africans as the colonists, with their superior military technology, moved into African lands and the African nationalist struggle early in this century, our children might be prepared to interpret the later "unrest." Given the books' treatment of the country's development, it appears that Africans, until recently, have docilely accepted their exclusion from their own country.

Language

Some language problems have already been pointed out above—"Bantu," "emerging," "animism," the use of passive voice or depersonalized narrative, etc. Another objectionable word, "native," was noted in quotes from *N-WW*. The texts contain others. *A-AW*, for example, tells us that "the Yoruba, mostly townfolk, make up some of the most advanced of the African peoples." Aside from the sentence's puzzling meaning, the word "advanced" is questionable. Are peo-

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[1] *A-AW*, on the topic of "homelands," states that Lesotho is the largest of these (page 550). Lesotho is *not* a "Bantustan." It was a British High Commission Territory which won its independence from Britain in 1966. A factual error such as this should not be made 12 years later!

ple "advanced" when they live in towns, "backward" when they don't? "Advanced" usually means "like us"; it is an ethnocentric term.

N-WW confuses "jungle" with "rain forest" (page 180), thus perpetuating another stereotype—that Africa is one vast "jungle." A jungle is an "impenetrable thicket," a rain forest is *not*—in fact rain forests are among the most heavily populated and cultivated areas in Africa. In addition, these forests cover only 1/7 of the continent, and, in spite of the myths, there is virtually no actual jungle! Jungle-like foliage is limited to a very few areas near river banks. Given the stereotype that exists, textbook authors should be particularly careful with this terminology.

If I sound angry it is because I am. All of the problems discussed so far represent only a few that these texts exhibit. *N-WW* and *A-AW* are popular books in our schools. Our children are reading them, learning from them. But just *what* are they learning? Misinformation and patronizing attitudes. This is grossly unfair to them, and there is no reason for our texts to be so poor. Much is known and written about Africa; scholars of African studies are located all over the U.S. When will publishers and authors begin to make use of these resources? Until they do, we must face the fact that many of our children are being badly miseducated about the world in which they live.

But I do not want to end on a negative note, for there are books which offer some hope. One of these is *People, Places and Change* (Holt, Rinehart and Winston, 1976, hereafter *PPC*) a text comparable in scope, price and reading level to the two reviewed here.[2] Leonard Berry and Richard B. Ford, the authors of this book, have a strong background in international studies and teaching, which shows in their generally more sensitive and accurate treatment of Africa. Their approach is a personalized one. Rather than giving a dry geographical narrative, they focus on a person who lives in the area being discussed and present life there through her or his eyes. Thus, South Africa is seen from the vantage point of an African worker who wants to apply for a better job but who has difficulty doing so because his assigned living area is far from the employment site and because of the pass and work regulations which apply to him solely because he is Black (pages 83-97). What is more interesting is that the story takes place largely in Soweto, which has, since *PPC*'s publication, gained world-wide attention as a center of active opposition to the white minority regime. Students will therefore be able to use this case study as a background for exploring and understanding current events in South Africa.

Algeria, to cite another example, is presented when three old friends—two men and a woman—meet for the first time some years after they fought side-by-side for the country's independence from France. As they reminisce and talk about their present lives, students are introduced to Algerian history and its contemporary situation (pages 7-21).

PPC has other pluses. The section on Africa includes case studies from all over the continent. Because it is not divided at the Sahara, links between the various countries and comparable experiences can be pointed out quite easily. In addition, some of the countries studied—Algeria, Sudan and Tanzania—are hardly mentioned in other texts. And the book's visuals are generally of high quality, with the charts being especially useful not only for understanding the text but also as models for other student activities.

Perhaps the work's greatest advantage is that it presents Africans with concerns similar to those of the students who are reading about them: A Sudanese boy wonders what he will be when he grows up; a Nigerian couple try to plan their marriage, balancing their own desire to save

This map in The Afro-Asian World *is rather confusing, being up-to-date in some matters but not others. Lake Albert is called Lake Mobutu Sese Seko (misspelled as Lake Mobuto) but Lake Turkana is labeled Lake Rudolf, a name which was changed before Lake Albert's. In addition, the capital of Mozambique is incorrectly shown as Lourenco Marques.*

[2]*PPC* is in the same price range as the other books discussed; it lists at $12.72, while *A-AW* is $14.36 and *N-WW* is $11.20. It also has the same seventh grade reading level. This is especially important because the reason I was most often given by school personnel for the use of *A-AW* and *N-WW* is that they are two of the few texts that "students can read."

Resource List

The resources listed below will be useful in evaluating textbooks about Africa. They contain information to counter the stereotypes, myths and misinformation that most texts contain. (This resource list first appeared with the article "Tarzan Lives! A Study of the New Children's Books about Africa" in Vol. 9, No. 1 of the *Bulletin.*)

Articles

"Mark My Word!" by Evelyn Jones Rich, *Africa Report,* November-December, 1976 (o.p. but available in most libraries).

"Mind Your Language" by Evelyn Jones Rich, *Africa Report,* September-October, 1974 (o.p. but available from most libraries).

Short, concise articles identifying major vocabulary problems in African studies.

Booklets

"Africa in U.S. Educational Materials" by Susan J. Hall, The African-American Institute (833 United Nations Plaza, New York, N.Y. 10017), 1977, $3.

A highly useful guide for teachers and librarians in evaluating and selecting textbooks on Africa. Many of the stereotypes discussed also appear in trade books, so the booklet will be helpful to authors of fiction and non-fiction children's books.

"African Resources for School and Libraries," The African-American Institute (833 United Nations Plaza, New York, N.Y. 10017), 1977, free.

This pamphlet lists organizations, reference works, periodicals and films about Africa.

Encyclopedias

African Encyclopedia, Oxford University Press, 1974.

The Encyclopedia of Africa, Franklin Watts, 1976.

Two widely different volumes which give information on countries, leaders and other prominent personalities, descriptions of languages, traditions and a wealth of other information. Most of the entries are authored by Africans.

The Student Africanist's Handbook, John Wiley, 1974.

A reader's guide to African studies.

money against their parents' wishes for a larger, more costly traditional ceremony; a teenage Tanzanian girl debates how to spend her own money.

Drawbacks do exist in *PPC,* however. A few of the student activities are superficial. Pictures on page 82 of "natural resources" show a zebra, a snow-capped mountain and a scenic waterfall. The questions posed with these "picture post card" items are: "Should nations try to save these natural resources? Or should nations allow people to use up these resources without planning for the future?" There are more choices than the two alternatives presented, and the issues are much more complex than students are led to believe.

Another of *PPC*'s shortcomings grows out of its personalized approach. Each vignette tries to weave in a great deal of information and this too often proves awkward. Nevertheless, when one considers the style of *N-WW* and *A-AW*—oversimplified to the point that the narratives are boring—*PPC* is by far the most interesting to read.

A final weakness of *PPC* is that it makes some unnecessary generalizations in marginal notes which are unsupported by the text. In the Nigerian chapter, for example, one marginal comment reads:

> Three major cultural or tribal groups live in Nigeria. They are the Yoruba in the West; Hausa in the North; the Ibo in the East. (page 37)

"Tribe" is a buzz word not used and not explained within the chapter. Since its use is ambiguous and its definition vague—and since it does not relate directly to the paragraph at its side—why is it there? Further, the reasons that the three peoples are singled out as the "major cultural or tribal groups" are not discussed. Shallow observations such as these do not add to the text or to our students' knowledge.

Taking these problems into account and measuring them against those found in *A-AW* and *N-WW*—and considering the books' prices and reading levels—you will find that PPC comes out way ahead as a text for teaching about Africa.

To conclude, some comments on the reviews you have just read may be enlightening. While they may seem to be long and detailed, the comments on *N-WW* and *A-AW* in fact only scratch the surface of the problems these texts display. Nothing has been said, for example, about their inadequate treatment of African cultures or the slave trade, to name two other very important topics.

Moreover, the problems discussed are those that you will probably find in many other texts dealing with the Third World. And they are those which have been repeated over and over for some years now. In 1970, the African-American Institute did in-depth evaluations of the 28 latest paperback books on Africa for secondary school students. The same myths were uncovered then. But, despite the fact that *N-WW* and *A-AW* have been updated and revised, the latter as recently as this year, they have not changed their approach or tone.

What do we do about these texts and so many others like them? The budget squeeze has produced a trend back to textbooks, so many of us will find ourselves stuck with books like *N-WW* and *A-AW.* In that case we can use the books and analyze the false content with students. This can become an exciting exercise, not only in learning about African realities but in developing students' critical awareness. At the end of this article is a list of resource materials that teachers can use in the classroom to analyze and counteract textbook stereotypes about Africa.

We can also pass on to those responsible for purchasing textbooks in a particular school or school system our specific objections to the content of the books they order. Letters to local newspapers citing examples of distorted history from the textbooks are also valuable.

In the long run, it will only be through the objections we all raise to the content of textbooks bought at public expense and through our refusal to buy any more of these poor books that publishers will actually improve their offerings.

Unless we begin to apply such pressure for better African materials, our children may learn in social studies classes but they will be learning an untrue picture of the world in which they live. □

About the Author

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Existing materials undermine the aims of true bilingual education. An activist sociologist comments.

NEEDED–Liberating Materials for Bilingual Education

The following is a comment on the present state of bilingual education with suggestions for the type of curriculum materials that are needed to replace current ones. The statement is a synopsis of the major points of a speech by Dr. Luis Nieves Falcón, delivered at the Third Annual Conference on Bilingual Curriculum. The conference, at which CIBC conducted workshops, was sponsored by the Northeast Curriculum Development and Dissemination Center and was held in New York City February 23-24.

Bilingual education has been talked about by educators, lay people and politicians. It has been scrutinized and analyzed to the hilt. Unrealistic demands have been made on it, and it is expected to produce solutions to problems which have been part and parcel of the U.S. school system for decades. Not only are the expectations invalid, but much of the literature on the topic is of dubious quality and validity.

Many of the difficulties stem from the fact that bilingual education is seen as a threat by the traditional educational power system. Much of the criticism of bilingual education may be seen as an effort to undermine its effectiveness.

The dominant groups in U.S. society have very different expectations of bilingual education than do those minority groups supposedly served by it. The dominant groups see it as part of an assimilative process, a provisionary measure designed to prevent further rupture in the fabric of U.S. society. They view the recruitment of a new kind of socially committed professional as an invasion of "the ethnic hordes, of the inferior ethnic barbarians" in areas that have been exclusively their own. This perspective might explain what seem to be efforts to obstruct the opportunities for people from various minority groups, efforts to prevent them from obtaining positions of power. The myth of equal opportunity seems to work well for all but minority groups in this country.

The expectations of the minority groups concerned with bilingual education—particularly Native Americans, Chicanos and Puerto Ricans—are usually in direct contradiction to those of the dominant groups. For most oppressed groups a true bilingual education would reflect the emergence of a new racial and sociopolitical conscience. We see bilingual education as an integral part of a whole struggle for the liberation of minority people, as part of a national—and international—movement. In more concrete terms, bilingual education is not only a way to improve the quality of education for children whose mother tongue is other than English, but also a reflection of the right to be educated in one's own language and to have a vehicle for positive learning about one's own roots. It is a reflection of the right to be a person, to exist without having shame and negative self-images instilled by the dominant culture as part of an effort to maintain the status quo. To minority groups, bilingual education is much more than an educational artifact or a transitory measure.

In evaluating bilingual materials from the perspective of an oppressed people, it is easy to see how far available materials fall short of such goals. The points made below come from my experience with curriculum materials for the Spanish speaking, but I feel that they are true for other minority groups as well.

First, most bilingual curriculums focus on facts and ignore non-cognitive aspects. Educators recognize the equal importance of cognitive and non-cognitive development, so this has posed a problem with materials for all groups. In addition, the strictly factual approach is particularly unsuitable for groups with a long history of oppression and systematic negative self-image formation. It is important that Spanish—or other—language curriculums have a "recuperative" function. Materials under consideration for such a curriculum should be judged not only on the basis of their factual content and the skills they develop, but also on whether or not they will aid in restoring students' socio-psychological health. Because of their focus on facts, most adaptations of existing English materials—or even, for that matter, adaptations of materials available in Spanish—are inadequate.

Second, and equally important, is that existing materials strongly reflect the values and biases of the dominant groups in our culture. These values reinforce the superiority of the dominant groups and the inferiority of minorities. Thus materials frequently depict minorities in a negative way and prevent students from developing a liberating ideology. The task of discovering information and

Continued on page 19

A look at amusement and "educational" parks—and some consciousness-raising activities for the summer.

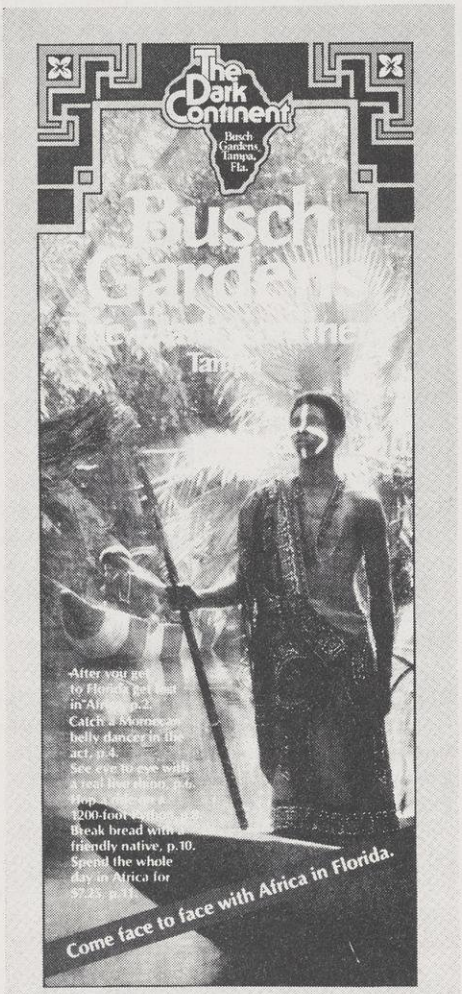
Amusement Parks Aren't Always Amusing

Amusement parks—a great source of fun and education for the kids? Fun, we might agree. We question some of the education. Amusement parks are, after all, very commercial undertakings, and where profits are at stake, stereotypes are usually close at hand. When you analyze amusement park "attractions," it becomes clear that many of them carry—overtly or covertly—racist and sexist messages.

When the Council began to research this project by asking friends and colleagues about their experiences at amusement parks, the response was always, "Oh, here you go again. Racism and sexism at parks—*really*!" The initial response was followed more often than not by a pause, then a thoughtful, "Hmm, now that you mention it, I remember . . ." or a grudging admission that a "click" was registering.

This summer, why not use an amusement park visit to consciousness-raise with your family? Suggest they make a project of deliberately looking for stereotypes; then compare notes and discuss why stereotypes harm all of us and what can be done to counteract them. The project needn't be limited to the amusement park. While you're on the road, look at billboards and other advertisements. When you stop to eat or for the night, check what messages the names of restaurants and hotels are sending. *This* project can be really educational.

What can you do when you find any offensive scenes, "attractions" and "games"? First, complain to the park management, preferably in writing with carbon copies to any human rights organization in the area or Third World and feminist groups whose members are depicted in a negative manner. Don't be surprised if the park's response insists that "it's all in fun" or that you and/or your children are "too sensitive." Persist; speak or write to other parents and groups in your area, etc. Write to TV and radio stations and newspapers in your area as well as to those where the park is. Above all, discuss what you find with your children.



Above, a promotional brochure for "The Dark Continent," a Florida "attraction"; below, the park logo, which trades on the same old stereotype.

The Dark Continent®

CIBC would like to make the search for racist, sexist and other stereotypes at public places that cater to children an on-going project. Please send us information about the places you visit for publication in the *Bulletin*.

Below is a list of some of the typical racist and sexist stereotypes that have been reported to us. It is followed by a list of specific examples that we have learned about; some reports were based on visits made last year and we *hope* that they are out-of-date.

Typical Stereotypes

- "Wild West" and "frontier" scenes that stereotype Native Americans.
- "In Darkest Africa" and "jungle" scenes that stereotype Africans.
- Scenes using dragons and other "oriental" exotica that stereotype Asians.
- Portrayals of Hispanic peoples as carefree, fiesta-loving guitar players and dancers.
- Names offensive to U.S. minorities—like "Sambo" or "bandito."
- Scenes that ignore, belittle the contributions of, or demean women of all races.
- Racism by omission—"attractions" such as miniature villages that depict only European sites, with no representation of African or Asian sites.

Specific Examples

Disneyland in California. A ride called "It's a Small, Small World" features miniature scenes from different lands and every stereotype conceivable. People are represented by three-foot-high dolls, all with identical features. The differences are entirely skin color and clothing; the scene of Africa depicts Blacks in grass skirts

living in grass huts. The theme song is repeated in the language of the country one is passing through. The message is loud and clear: People's differences are external only.

Marriot's **Great American Park** in California has a Bugs Bunny Magic Show. Bugs Bunny's around-the-world adventures include an offensive portrayal of "the Orient" in which the line "weird place and weird people" occurs. White dancers in kimonos bow and act in a stereotypic fashion. In another scene before Bugs returns to "the good old U.S.A.," the same dancers don orange-colored "Afro" wigs and jump around to the sound of "jungle drums."

San Jose's **Frontier Land** has a fort complete with sound track of Indians "yelping" and the U.S. cavalry "coming to the rescue."

Six Flags Over Mid-America, St. Louis, Missouri, features a ride called "Injun Joe's Cave" based on *Tom Sawyer.* The high point is when children are terrified by a bigger-than-life figure of a "wild, fearsome savage" lurching out of the dark.

Six Flags Over Georgia (Atlanta) features a boat ride through "Injun country." Much of the trip is devoted to Indians shooting at passersby.

"The Dark Continent" at Busch Gardens, Florida. "Journey back a hundred years and a thousand miles as you uncover the deepest secrets of darkest Africa" reads the promotional brochure. The park's "exotic" portrayal of Africa focuses on such items as a Moroccan bazaar and belly dancer, wild animals (including four Bengal tigers), rides like the Monstrous Mamba (snake) and places to "break bread with a friendly native."

New York City's **Coney Island** has a bigger-than-life figure of a "laughing" Gypsy woman, very fat with garish, grotesque make-up. A machine emits a continuous highly amplified sound of raucous, shrill laughter.

The Chinatown Fair and Museum in Lower Manhattan is a commercial tourist attraction, conveying Asian American lifestyles in a "fortune-cookie," carnival fashion. A 25¢ piece will light up a huge papier-mâché dragon and make it look ferocious, and another 25¢ piece will send electric currents to the feet of a live chicken, making it dance. Yet teachers bring school children from all over New York City to this exhibit "to see how the Chinese live."

U.S. history is often misrepresented at amusement parks, as well as at historical sites. For instance, children learn that heroic defenders of the Alamo were brutally massacred by Mexicans. They do not learn that the "heroic Texans"—many of whom had only recently come to Texas—were slave-traders, slave owners, land speculators and Indian killers. Bowie made a fortune selling slaves in Louisiana; Crockett killed Indians in Florida and boasted that he ate potatoes fried in fat from Indian bodies; Travis let a slave be condemned to death for a crime that he himself had committed and then abandoned his wife and children and fled to Texas. (The "servant" who supposedly was the only survivor of the Alamo battle was actually one of Travis' slaves.) Some heros. Last but not least, Davy Crockett—who supposedly "fought to his death like a tiger," killing Mexicans with his bare hands—was one of seven who surrendered at the end of the battle and were later executed.

Great Adventure in New Jersey. The amusement park section includes a gigantic "super teepee," filled with souvenirs of the bow-and-plastic-arrow variety. It is billed as: "The largest teepee known to man (*even Indians*)." Overheard in the souvenir shop, a little white boy asking for an "Indian hat." A shooting-gallery features a mixture of "South Seas" and "African jungle" stereotypes, complete with a white hunter in a cannibal's pot, a "witchdoctor" treating someone wearing a bone necklace and, for a dash of sexism, a caricature of a "sexy" Black woman hanging up wash that includes a coconut bra. □

For their assistance with this article, the CIBC thanks Roni Branding, Sam Ethridge, Ginny and Walter Hall, David Hansen, Bertha Jenkinson, Iris Rivera, Ginlin Woo and Connie Young Yu.

The "super teepee" at New Jersey's Great Adventure is a souvenir shop filled with stereotypic items—bows and arrows, "Indian headdresses," etc.

In the BOOKSHELF, a regular *Bulletin* feature, all books that relate to minority themes are evaluated by members of the minority group depicted.—Editors.

I'll Love You When You're More Like Me

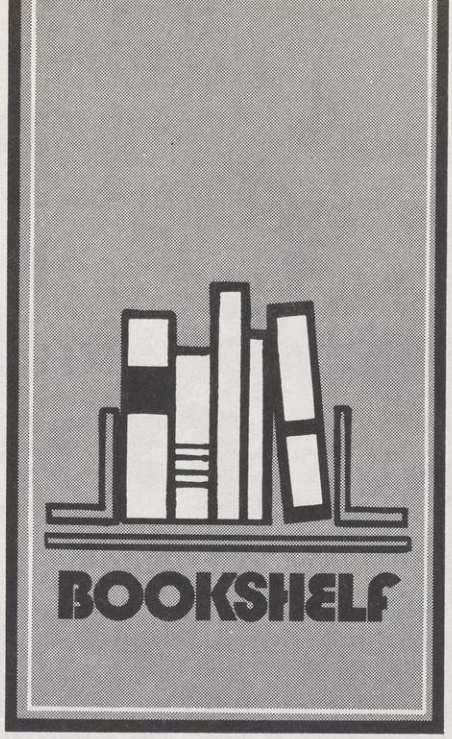
by M.E. Kerr.
Harper & Row, 1977,
$6.95, 183 pages, grades 7-up

High-school student Wallace Witherspoon, Jr., heir-apparent to directorship of funerals in Seaville, Long Island, and Sabra St. Amour, teenage goddess of daytime television soap opera, spend a star-crossed summer getting to know themselves through each other and through the other wildly overdrawn characters in this story. Nasty Harriet Hren has used "female" tactics to get herself engaged to Wally. Wally's gay friend, Charlie, has just come out of the closet. Sabra's mother, Madame St. Amour, is vicariously living out her own aborted stage career through Sabra.

Present only in the first and last chapters, but ever present in Wally's mind, is Lauralei Rabinowitz. In the first chapter Lauralei calls a screaming, screeching halt to her relationship with Wally, offering three reasons—he is not Jewish, he is shorter than she, and he is going to be an undertaker. In the last chapter she reappears, delighted about Wally's decision to go to college and let Charlie take over the family burial business. "Now," she tells Wally, "if you were only two feet taller and your name was Witherstein, you'd be perfect!"

Thus Lauralei obviously carries the weight of the book's title. The theme, "I'll love you when you are more like me," is, however, borne out by all relationships except the one existing between Wally and Sabra. Sabra and her mother are involved in a heavy, symbiotic relationship, each trying to be like the other and yet trying to mold the other into her own image. Wally is torn between his family's career expectation of him and his own desire to pursue college. Charlie's sexual preference gives rise to a barrage of bigotry, abuse and jibes from his parents, peers and neighbors. Even Sabra is laughed at and ignored when it becomes clear how different she is from other teenagers in the community.

Wally and Sabra share happy endings, each taking active steps towards the particular future they yearn for. Charlie, in the meantime (although not hit by a car or otherwise killed off as gay men tend to be in adolescent fiction), chooses to bury himself forever in a small town where no gay life-style is possible. So while we finally have a book with a nice straight-boy, gay-boy friendship, the future promises a sex life only to straight Wally. [Virginia Wilder]



Ghost Fox

by James Houston.
Harcourt Brace Jovanovich, 1977,
$8.95, 302 pages, grades 9-up

In this tale set during the French and Indian War, seventeen-year-old Sarah Wells is stolen from a New Hampshire farm by a raiding party of Abnaki working for the French. After a forced march into Canada she faces death by torture or life as a slave.

In telling Sarah's story, Mr. Houston apparently intends the reader to see that there was savagery on both sides, but what you derive from the book depends on what you bring to it. A person who believes that Native Americans are savage will not be disappointed by *Ghost Fox*. A reader who is open to the fact that the North Eastern Nations were also victims in the French and Indian War will find this substantiated.

The book is full of direct comparisons between white and Native American societies in which Native American culture always comes out on top. Sarah is involved romantically with both a white indentured servant and an Abnaki warrior whose family owns her. Sarah and the reader come to realize the difference in their attitudes toward her, the Abnaki being sincere and respectful. She also observes differences in the way a Native American man treats a wife and the cruel, abusive way her father treated her mother.

However, the author seems ambivalent and his mixed messages sometimes reinforce prevalent racist notions. There are many offensive descriptions of Native warriors and the jacket shows a stereotypic fierce, menacing warrior. On the whole, the book is not recommended. [Daphne Silas]

Kid Power

by Susan Beth Pfeffer,
illustrated by Leigh Grant.
Franklin Watts, 1977,
$5.90, 121 pages, grades 3-6

Daddy's a labor lawyer and Mom's a recently unemployed social worker, which cuts the income of this suburban family down a notch. Enterprising eleven-year-old Janie copes with these straitened circumstances by posting a sign in the local supermarket: "Kid Power, no job too big or too small."

In no time she has more work than she can handle and the new sign reads "Kid Power Agency" as Janie farms the jobs out, taking a ten per cent commission from her friends and her sister who are now working as part of Janie's staff. Mom is so inspired by Janie's success that she stops job hunting and plans to organize an adult version of the business using Housewife Power.

It's a cute story and Janie is an engaging hero. The black-and-white

line drawings neither add nor distract from its charm. However, this particular type of charm leaves this particular reviewer wishing—wishing that either the social worker mother or the labor lawyer father or someone in the book would stop to point out that this particular way of earning money could ONLY happen in a middle-class area where neighbors can afford to pay for catching runaway cats, walking dogs, returning library books, etc.; wishing that young readers would be urged to consider how an enterprising poor child, in a family in which unemployment of a parent meant real poverty, might maneuver to bring in money; wishing that relevant books were written about and for poor children. [Lyla Hoffman]

I Been There

by Carol Hall,
illustrated by Sammis McLean,
conceived by Northern J. Calloway.
Doubleday, 1977,
$5.95, 32 pages, grades p.s.-3

Not only is a trip to outer space easier than the flick of a television dial, it is a lot more fun and imaginative. If you don't know anything about rocket ships, countdowns and astronaut training, the fun quadruples.

In *I Been There* the hero's boundless imagination provides fuel and transportation for his trip. Once he gets to outer space, he puts himself in dangerous predicaments. He even conjures up a 19-foot gorilla-bat. What ensues is an amusing confrontation and climax.

Although *I Been There* is basically positive, there are several flaws. For one, it is difficult to think, talk and write about the hero because he doesn't have a name. The most serious flaw occurs when the boy imagines what he would do if the 19-foot gorilla-bat attacked him: "I'd get a spear like an African chieftain and I'd put on my mean look, and I'd yell AAARRRGGGH!" So once again, stereotypes about mean, fierce "primitive" Africans are reinforced.

On the plus side, readers will identify with the hero because he fully utilizes his imagination to enjoy himself. The language is earthy and characteristic of children. This is an oversized, handsome book, splashed and sparkling with vivid and highly detailed illustrations which capture the texture of fantasy yet remain realistic.

Don't look for a knock 'em, sock 'em, adventure story with an explosive climax. *I Been There* provides quiet, rainy day entertainment. [Emily R. Moore]

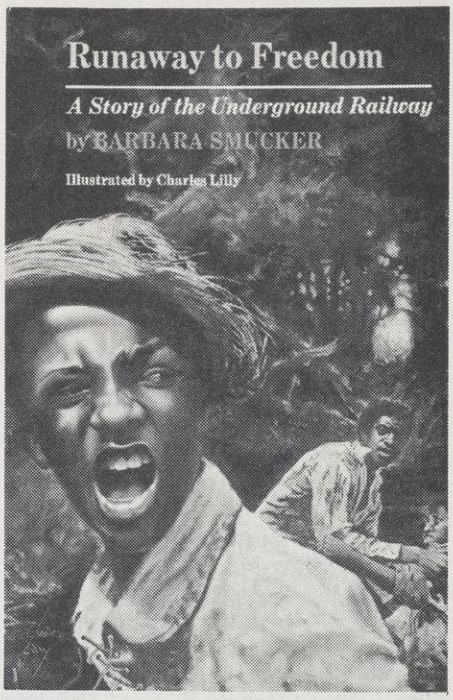
Runaway to Freedom: A Story of the Underground Railway

by Barbara Smucker,
illustrated by Charles Lilly.
Harper & Row, 1978,
$6.95, 156 pages, grades 4-8

This book is highly recommended. Using the Underground Railway as a backdrop, the author tells an exciting story of two Black slave girls' journey to freedom from Mississippi to St. Catherines, Canada. The narrative begins with Julilly, a Virginia slave, being sold to a slave owner named Riley in Mississippi. At the Riley plantation she meets Liza, a slave disabled by a beating received when she attempted to escape.

Julilly and Liza discuss escaping and fleeing to the promised land of Canada. Their chance for freedom comes when an abolitionist provides them and two male slaves with an escape plan. The girls disguise themselves as boys and leave with the men. Riley's men follow them, and the male slaves are captured. With courage and strength, the girls continue their perilous trip and struggle against fatigue, hunger, the elements and capture by Riley's men. Along the way they meet brave Black and white women and men "conductors" of the Railway who risk their lives so that enslaved people can be free.

While the story is fictitious, Smucker draws on true stories of fugitive slaves and introduces real-life abolitionists Alexander Ross and Levi Coffin into the narrative. Smucker uses Julilly and Liza's pilgrimage to vividly describe to young readers the mechanics and difficulties of the Underground Railway, which led thousands of Blacks to freedom in the



North and Canada in pre-Civil War America.

The book is disconcertingly illustrated by drawings which make all Blacks look like 1970's characters. [B. R. Walters]

Zanbanger

by R.R. Knudson.
Harper & Row, 1977,
$6.95, 162 pages, grades 7-up

Zanbanger is the story of a girl who is determined to play basketball for her high school.

Starting out on the girls' varsity team—the Generalettes—Zan proves to be too much for her physical education teacher, Mrs. Butor, who wants her team to look pretty and behave like ladies. Zan is thrown off the team because of her aggressive basketball techniques. She then asks the boys' varsity coach, Mr. O'Hara, if she can play with the *Generals* but is refused because of her sex.

Finally, Zan is persuaded by her unlikely best friend—bespectacled, brilliant-but-clumsy Arthur Rinehart—to take her case to court. Rinehart's dazzling performance as Zan's attorney and the surprise tes-

timony of Coach O'Hara about Zan's basketball skills win the case. Everyone is shocked. Zan joins the Generals and, predictably, turns out to be a superstar, thus winning over the most sexist teammate.

There are numerous flaws in this happy-ending anti-sexist tale. Mrs. Butor's appearance and overall ridiculous behavior are so overdrawn that they weaken whatever slight credibility the story holds. Butor is portrayed as a very plump woman who thinks that girls should be frilly and feminine at all times and that their locker room should have vanity mirrors and ruffled curtains. She is the only adult woman in the book, except for Zan's silent mother.

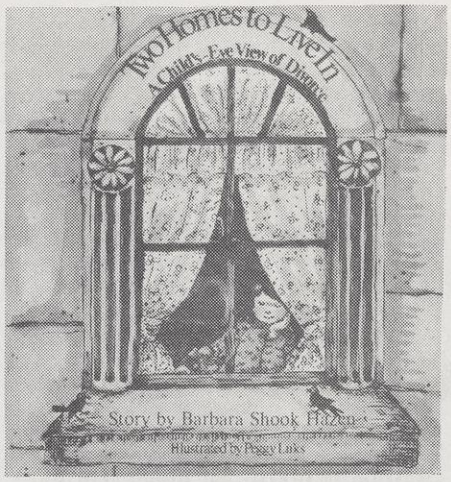
In her desire to portray Zan as a character of outstanding drive and determination, Knudson has stereotyped all but one of the other members of the girls' varsity and the cheering squad as brainless boy worshipers.

The author has chosen to name the high school "Robert E. Lee" and has called one of the opposing teams the "Redskins" (naturally, they play wearing "war paint"). The author has previously written a book racist in its treatment of an Apache runner, so her choices are not surprising. But sports-loving youngsters who read this book will end up with a strong message against sex-stereotyping *great* basketball players. [Lorraine V. McNamara]

Two Houses to Live In; A Child's-Eye View of Divorce

by Barbara Shook Hazen,
illustrated by Peggy Luks.
Human Science Press, 1978,
$6.95, unpaged, grades p.s.-3

How does a young child react to the divorce of her parents? Niki is frightened when her parents no longer seem to "like each other," sad when they separate and anxious when in the presence of either. Each parent explains to Niki that sometimes grown-ups are not as happy as they had expected to be, and that "divorce" means that they are no longer married. Each assures Niki that she is



still loved. After she begins to sort out her feelings through emotionally intense encounters with each parent, Niki learns to be happy when she is with her Daddy, with her Mommy, and "most of all with me."

The sensitively realistic explanation of the divorce given to Niki by her parents will be easily understood by a child reading or listening to the story. The illustrations reinforce the message that these parents continue to love their child after the divorce by showing each parent holding and comforting the sad, crying little girl. Yet Niki's inner turmoil is graphically reflected in the predominance of red in the illustrations and the red print of the text.

There is a subtle hint of sexism. Niki "gets mad" when Mommy goes out with another man, while Daddy's activities appear to be limited to making Niki feel happy and loved. (This is statistically inaccurate; men are much more likely to date soon after divorce than women.)

In addition, the author makes a regretably racist choice of words: when Niki goes to a Chinese restaurant, she eats "with funny things so everyone got the giggles." (Also, the conclusion—"Having divorced parents means pajamas both places and getting two sets of birthday presents"—does put an unfortunate stress on the materialistic "benefits" that divorced children often get.)

It must be concluded, however, that the theme of the story—"a child's-eye view of divorce"—is handled perceptively and sensibly. Split literally and emotionally between her mother's house and her father's, Niki learns to live happily in both. But most importantly, she achieves a self-appreciation that permits her to live happily in her own house, the inner house of herself. [Virginia Wilder]

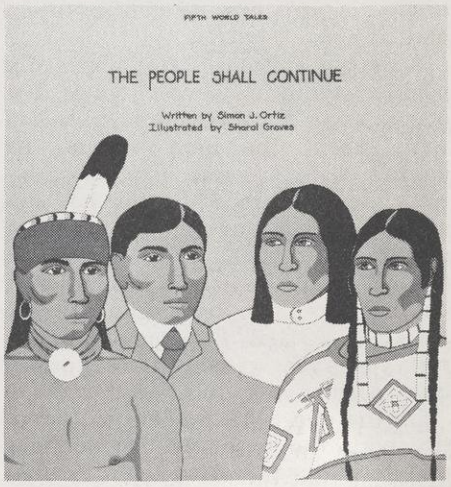
The People Shall Continue

by Simon J. Ortiz,
illustrated by Sharol Graves.
Children's Book Press
(1461 Ninth Ave.,
San Francisco, Cal. 94122), 1977,
$3.50, 23 pages, grades p.s.-up.

The People Shall Continue is a small, soft-bound book which takes on the enormous task of encompassing the entire history of Native Americans.

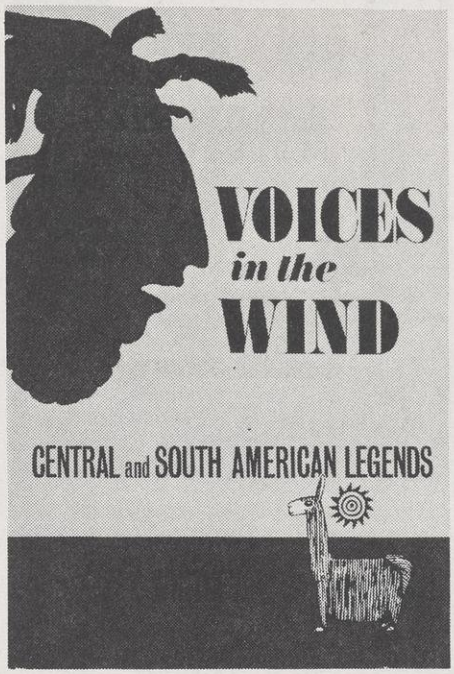
The story begins with a montage of creation stories. The author then introduces the idea that "the People" lived in a variety of ways but shared a common knowledge—that we must respect Mother Earth. The book then goes on to explain that different nations did not always get along, although the elders taught respect for others.

The middle section covering history to the present is less successful. I realize that a great deal of Native American history is sad and humiliating, but it is reported too baldly in this brief book. The gravity of the People's



situation is not fully expressed. The book does, however, conclude in a positive way, with the People once again joining forces, willing to share their knowledge and history with others.

The book is to be commended for several reasons. First, it refers to Native Americans by their chosen name, "the People." It also gives a hint of various creation stories, a bit of insight into how the great battle leaders came to be, and it touches on reservation life and on attempts at assimilation. The book is vividly illustrated, and although all the faces are similar, different styles of dress are depicted. This is a good book for all ages to get an idea of Native American history; hopefully, the reader will then search deeper. [Daphne Silas]



Voices in the Wind: Central and South American Legends

by Alex Whitney,
illustrated with photos.
David McKay, 1976,
$5.95, 57 pages, grades 5-up

Alex Whitney has succeeded in compiling a group of very interesting and beautiful stories. So much attention has been given to the Maya, Aztec and Inca that other cultures tend to be overshadowed by the greatness of those large civilizations. That's why I am particularly pleased that the author has included stories from other cultures, particularly a story from the Chibcha of Colombia and Panama called "The Lost City of Gold." "The Hunter Who Wanted Air," supposedly a legend representative of the Amerindians of Guyana, Surinam and Brazil, is exquisite in its simplicity and its message—to achieve wisdom one must first be honest with oneself—has meaning even today.

However, I question the validity of "The First Incas." It tells of two brothers who escape the destruction of Atlantis, swim to Peru and become the founders of the Inca empire. Although I am familiar with at least two legends of the first Inca, this was the first time that I read one that referred to Atlantis. It seems that this example was influenced by European mythology. Overall, though, these Central and South American legends do reflect the unique qualities that are indigenous to this hemisphere. [Donna Lovell]

How Far Is Berkeley?

by Helen Chetin.
Harcourt Brace Jovanovich, 1977,
$6.95, 122 pages, grades 9-up

"I just don't understand you, Margaret. . . . And now this house you're taking Michael into—a commune!" Michael—a girl of twelve—wakes up to the angry voices of Mom and Grandma on the day she and her mother are to leave Los Angeles to live in Berkeley. They are going because Mom has given up her dead-end job as a secretary to attend graduate school.

Twelve years before, Mom and Miguel, a Mexican student, had fallen in love while in college and Michael was conceived (born on Mom's graduation day), but because of the pressure from *Miguel's* family, they had not married. (Daughter Michael is named after her father.)

In Berkeley, Michael meets four housemates—three feminists and Al, who sells orange juice and cookies. As the pleasantly humorous and offbeat story progresses, it becomes increasingly clear that Michael is hardly more than a vehicle for the author's commentary on social issues. On the surface, that commentary appears to be feminist and "hip," but the essential messages are quite conventional.

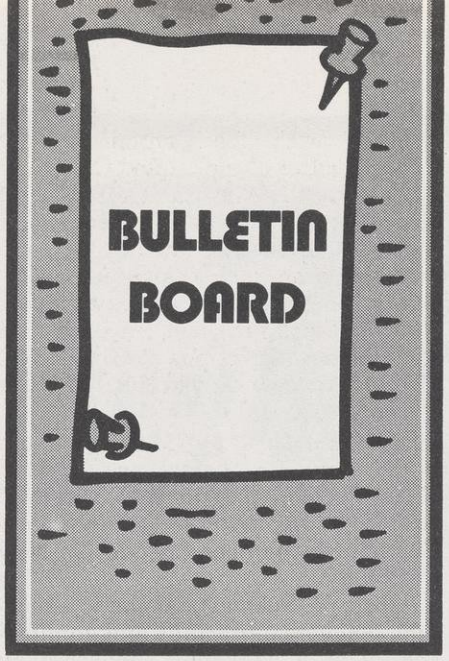
Despite all the book's precocious talk of sex, the celebration of Michael's first menstrual period, grandmother's shock at the free life in Berkeley, etc., the author makes it clear that: 1) Mom was deeply in love with Michael's father and didn't marry him because *she* was jilted; 2) Mom has not slept with any man since Michael was born; 3) now that Mom has fallen for Al, he will go back to his profession of teaching school and will eventually marry Mom; and 4) feminists are likeable, but silly. They are not sensible, like practical Mom.

There is one Black person in the book, a helpful gas station attendant. He "grins" twice. White people in the book always seem to "smile." And what are we to make of the reason Mom is going to school? She is learning Spanish so she can teach "Mexicano" students. While the author implies this will be a blessing to the children this reader suspects it may be the belated revenge of a gringo who was once spurned by a Mexican. [Virginia Wilder]

Bus Ride

by Nancy Jewell,
illustrated by Ronald Himler.
Harper & Row, 1978,
$5.95, 32 pages, grades p.s.-3

Nervous Janie is sent by bus, by herself, at night, from New York City to visit her grandfather in the country. Her parents arrange for another traveler, "an old woman," to sit with Janie. All goes well. Janie learns about buses and about friendly older women. Finis. Despite the nice warm black-and-white illustrations the book seems to be a pointless purchase unless the buyer is planning to send a child on a solo trip. [Lyla Hoffman]



ALA Conference Alerts

As noted in the last issue of the *Bulletin,* a major first step in implementation of the clause of the ALA Racism and Sexism Awareness Resolution mandating a model in-service program to provide racism and sexism awareness training to librarians will be taken this summer at the ALA annual conference in Chicago. The Resolution had singled out ALA's Library Administration Division (LAD) to develop the model program, and the group will present the first part of its program on racism June 25-28. (The second part on sexism awareness training will be given in 1979.) To conduct the actual training, LAD has hired the firm of Richard O. Ulibarri Associates, operating out of the General Assistance Center at Weaver State College, Ogden, Utah. There will be two training sections (June 26-27 and June 27-28) of 75 trainees each. Applicants must be willing to conduct similar workshops for librarians in their own communities. Those interested in attending are asked to write Mary A. Hall, Prince George's County Memorial Library, 6532 Adelphi Road, Hyattsville, Md. 20782.

While these positive steps are taking place, the Intellectual Freedom Committee is still trying to move the clock back. Having been rebuffed in its attempt to have the Racism and Sexism Awareness Resolution rescinded in its entirety, IFC—or rather the IFC majority—is now working to amend a part of it. Specifically, they want to water down the clause that calls on librarians "to raise the awareness of library users to the pressing problems of racism and sexism" on the grounds that this will change the role of librarians from "neutrality" to one of "advocacy." Majority and minority reports on this issue will be debated at the IFC meeting June 24 from noon to 4 P.M. This is a crucial meeting, and *Bulletin* readers are urged to attend.

The program of the new SRRT Task Force on Tools for Consciousness-Raising, also announced in the last *Bulletin,* will be held June 28 from 9 A.M. to noon. Featured will be showings of new anti-racist and anti-sexist AV and print materials, some prepared by CIBC. (Note: The CIBC will share a hospitality suite with SRRT at the Pick-Congress Hotel June 24-29. Readers attending the ALA conference are invited to visit; please ask the registration/information personnel for the location of the suite or see the special SRRT newsletter issued just before the conference.)

Maryland Student Group Protests "The Speaker"

On March 28, the College of Library and Information Services at the University of Maryland presented the American Library Association (ALA) film "The Speaker" to students, faculty and alumni.

In reaction to the film and its showing, a student group, the Committee to Defend Intellectual Honesty, was formed. The group's secretary, Susan Coburn, notes "This committee is composed, not of 'oversensitive Blacks' [as IFC has labeled some protesters], but of white library students who are committed to ending racial discrimination in our professional sphere."

The committee distributed the following petition at the film's showing:

> "The Speaker" is not a legitimate vehicle for the promotion of First Amendment freedom, and you should know exactly what it is. It is a subtle racist propaganda film with the American Library Association's name on it. In showing this film, the ALA and the University of Maryland have totally ignored the criticism and position of the Black Librarians Caucus of the ALA. This film is so filled with "mother and apple pie" symbolism that it dares anyone to be so unpatriotic as to disagree with its message. What is the message? In an only thinly disguised manner, the film seriously asks the viewer to believe that Dr. Boyd's racist theories are true. This film implores that the "truth" must be heard and uses every authority symbol to back up Boyd's assertions. It is shocking that the ALA has misused its power to go this far in condoning and promoting racism.

The committee is now actively involved in trying to condemn this film and urges the ALA to withdraw its endorsement of the film. Those interested in working with the group should contact: The Committee to Defend Intellectual Honesty, 4188 Brittany Drive, Ellicott City, Md. 21043.

Report on Civil Rights Issued

A report entitled "The State of Civil Rights: 1977" has recently been issued by the U.S. Commission on Civil Rights. This valuable study covers employment, education, housing, women's rights and other areas. In general, the report is not encouraging. The section on employment, for example, begins as follows:

> Developments affecting the employment position of minorities and women in 1977 were generally discouraging. Although overall joblessness declined and employment increased during the year, the disparities between whites and minority groups persisted as minorities shared only marginally in the improvements. Black unemployment was the highest since the Second World War. The persistent income gap between white men as compared to minorities and women is another disturbing fact.

Copies of the report are available from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

Oh, Would That It Were!

The opening sentence of the section on "People" in *Learning* (February, 1978) is: "Most new material put out by textbook publishers is relatively free of racist and sexist stereotypes." That is an extraordinary claim. The article goes on to quote an assistant professor at the University of San Francisco, Joan S. Hyman, as saying the problem is that the schools aren't "keeping up" with the publishers, and that racism and sexism are being perpetuated because schools aren't buying enough new textbooks. The assistant professor, it turns out, is the author of a reading program for elementary school students.

We can't conceive of a statement

Wanted: Classroom Discussions of ERA

In line with the recent state of emergency for the Equal Rights Amendment declared by the National Organization for Women, CIBC is urging librarians and teachers to bring the debate into the classroom. For an up-coming *Bulletin,* we are preparing a lesson plan and suggested classroom activities to develop awareness, on both elementary and secondary grade levels, of the issues involved. One suggestion will be that children examine whatever discrepancies may exist between what they learn in civics class about equal rights and what their parents and the local community are doing to achieve equality for women of all races. We ask our readers to share with us lesson plan ideas for use in the fall *Bulletin.* Meanwhile, an outstanding kit of materials related to the ERA emergency is available from: Emergency Project for Equal Rights, NOW Legal Defense and Education Fund, 36 West 44 Street, New York, N.Y. 10036.

more self-serving and calculated to bolster the interests of the publishing establishment, nor one, for that matter, that so flies in the face of reality. It is one thing for *Learning* to quote a professor's assertion that textbooks are suddenly free of bias, but from the way the account is written, the magazine itself appears to be making the claim. Just as awareness that textbooks do in fact contain stereotypes and distortions is beginning to grow, along comes a major journal for school teachers to say it isn't so.

CIBC on the Road

It was like a CIBC reunion at the recent workshop for Training Library Specialists in Multi-Ethnic Heritage Programs, sponsored by Atlanta University's School of Library Science. Two of the four main speakers April 6-8 were CIBC officers, Mary Lou Byler and Irma Garcia; the third, Ginlin Woo, is working with CIBC to design curriculum; and the fourth, Walter Dean Meyers, was CIBC's first annual contest winner (1968-69). Participants were library/media specialists from across the U.S.

The CIBC co-sponsored—in conjunction with the Commission for Racial Justice of the United Church of Christ and the Anti-Racism Project of Danbury, Conn.—a conference of trainer/consultants who provide workshops on racism awareness. Designed to assess racism awareness training during the last ten years and to chart new directions for the future, the conference was held April 6-8 near Washington, D.C.

On April 13 Jane Califf spoke on "Challenging Stereotypes about American Indians" at the annual conference of the New York State Council for the Social Studies in New York City.

Albert V. Schwartz spoke to educators, teachers, librarians and administrators at a workshop sponsored by the Minnesota State Department of Education. Dr. Schwartz spoke on "Criteria for Detecting Racism and Sexism in School Literature" at workshops held in Minneapolis and Moorhead.

CIBC President Beryle Banfield spoke to librarians on sexism in reading materials at an April 14 conference for librarians that was sponsored by the Institute of Minority Affairs, Teachers College, Columbia University. Dr. Banfield also led a workshop on "Sexism in the Curriculum" for career women in administration; this April 15 workshop was sponsored by the Department of Educational Administration, Teachers College. Dr. Banfield also spoke on "Developing Curriculum Materials to Combat Sexism" at an April 18 session for teachers and curriculum developers in Niagara Falls, N.Y. that was sponsored by the General Assistance Center of Teachers College.

At the annual convention of the National Association for Bilingual-Bicultural Education, held in Puerto Rico, April 22-23, CIBC officer Carmen Puigdollers spoke on "The Development of Non-Sexist, Non-Racist Curriculum Materials for Bilingual Education in the U.S."

CIBC director Brad Chambers met in Geneva, Switzerland, April 24 and 25 with the staffs of the World Council of Churches Program Unit to Combat Racism and the Program Unit of Justice and Service to develop plans for an international conference on children's trade and textbooks scheduled for October 14-17 at Frankfurt, Germany, with follow-up activities to take place during the International Year of the Child 1979.

Bilingual Education

Continued from page 11

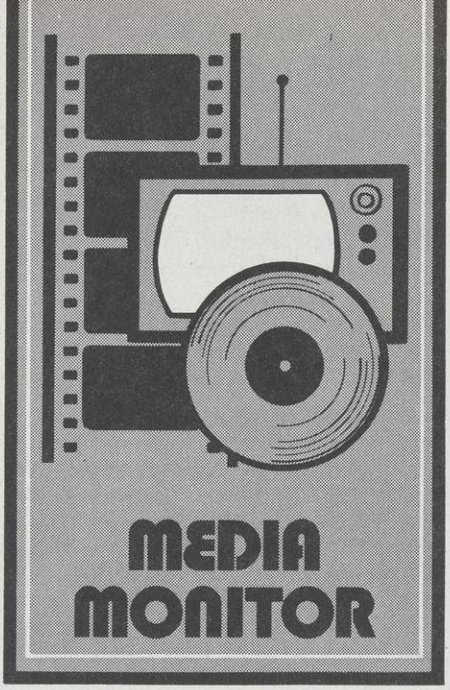
perspectives to counteract the dominant values then falls to the minority students themselves.

Third, the tendency in existing bilingual materials is to compartmentalize knowledge. This prevents the student from integrating various aspects of reality into a coherent world view. For minority groups in particular this kind of presentation increases feelings of powerlessness regarding the control of their environment. It is important that all students—and minority students in particular—have an integrated vision of the totality of society and of the interaction of its social institutions.

Fourth, existing bilingual materials ignore a group's cultural and historical roots as well as its present reality. Understanding past oppression—and how it influences and continues into the present—is crucial to sociocultural recuperation. Again, the tendency of existing curriculums to present information in a dislocated manner forces minority students to establish the contemporary relevance of various historical factors on their own.

Finally, most existing materials have not been prepared by professional personnel with a highly developed sensibility and raised consciousness about the minority group for whom the material is prepared. Ideally, such personnel should come from the minority group itself, but even in such cases training is sometimes necessary to overcome negative self-images, stereotypes and misinformation that have been inculcated by the dominant group. In addition, class biases are often an acute problem since those professionals recruited from minority groups often belong to the middle class and bring with them many misconceptions about their own people—misconceptions originally fostered by the dominant group.

Difficult as it might be to create such ideal bilingual curriculum materials, they would only be the first step. Intensive work with teachers and administrators would also be needed, as would changes in teaching styles. The goal is human liberation in place of subordination. This will have implications not only for minority bilingual students, but for the entire educational system as well. □



Ten Media Guidelines

The guidelines below appeared in "Media Watch," the newsletter of the National Citizens Committee for Broadcasting, Vol. 1, No. 10. We reprint them not only for their usefulness in combatting sexism, but also because of their applicability to minorities.

1. The media should establish as an ultimate goal the employment of women in policymaking positions in proportion to their participation in the labor force. The media should make special efforts to employ women who are knowledgeable about and sensitive to women's changing roles.

2. Women in media should be employed at all job levels—and, in accordance with the law, should be paid equally for work of equal value and be given equal opportunity for training and promotion.

3. The present definition of news should be expanded to include more coverage of women's activities, locally, nationally, and internationally. In addition, general news stories should be reported to show their effect on women. For example, the impact of foreign aid on women in recipient countries is often overlooked, as is the effect of public transportation on women's mobility, safety, and ability to take jobs.

4. The media should make special, sustained efforts to seek out news of women. Women now figure in less than 10 per cent of the stories currently defined as news.

5. Placement of news should be decided by subject matter, not by sex. The practice of segregating material thought to be of interest only to women into certain sections of a newspaper or broadcast implies that news of women is not real news. However, it is important to recognize and offset an alarming trend wherein such news, when no longer segregated, is not covered at all. Wherever news of women is placed, it should be treated with the same dignity, scope, and accuracy as is news of men. Women's activities should not be located in the last 30-60 seconds of a broadcast or used as fillers in certain sections or back pages of a newspaper or magazine.

6. Women's bodies should not be used in an exploitive way to add irrelevant sexual interest in any medium. This includes news and feature coverage by both the press and television, movie and movie promotion, "skin" magazines, and advertising messages of all sorts. The public tends to violate the individual integrity of all women.

7. The presentation of personal details when irrelevant to a story—sex, sexual preference, age, marital status, physical appearance, dress, religious or political orientation—should be eliminated for both women and men.

8. It is to be hoped that one day all titles will be unnecessary. But in the meantime, a person's right to determine her (or his) own title should be respected without slurs or innuendoes. If men are called Doctor or Reverend, the same titles should be used for women. And a woman should be able to choose Ms., Miss, or Mrs.

9. Gender designations are a rapidly changing area of the language, and a decision to use or not to use a specific word should be subject to periodic review. Terms incorporating gender reference should be avoided. Use firefighter instead of fireman, business executive instead of businessman, letter carrier instead of mailman. In addition, women, from at least the age of 16, should be called women, not girls. And at no time should a female be referred to as "broad," "chick," or the like.

10. Women's activities and organizations should be treated with the same respect accorded men's activities and organizations. The women's movement should be reported as seriously as any other civil rights movement; it should not be made fun of, ridiculed, or belittled. Just as the terms "Black libbers" or "Palestine libbers" are not used, the term "women's libbers" should not be used. Just as jokes at the expense of Blacks are no longer made, jokes should not be made at women's expense. The news of women should not be sensationalized. Too often news media have reported conflict among women and ignored unity. Coverage of women's conferences is often limited solely to so-called "splits" or fights. These same disputes at conferences attended by men would be considered serious policy debates.

Copies of these guidelines are also available in Spanish from the Office of Public Information, IWY Commission, Room 1004, Department of State Building, Washington, D.C. 20520.

Films on Sexism and Working-Class Women

There are many films that deal with women and sexism. Very often, however, they present only the perspective and views of white and/or middle-class women. Listed below are three films that we would recommend because they present important perspectives of working-class women—the first and third focus on white women, the second features a Black woman. The films are suitable for senior high school students and adults.

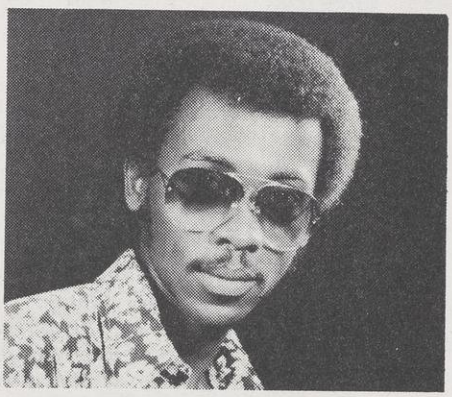
"Janie's Janie," black and white, 25 minutes, $25 + $3 handling for rental, $250 purchase. Odeon Films Inc., P.O. Box 315, Franklin Lakes, N.J. 07417. Janie tells of her struggle to become an independent woman.

"Mothers Are People," color, 8 minutes, $15 rental. EDC Distribution Center, 39 Chapel St., Newton, Mass. 02160. A Black West Indian woman living in Canada talks about the racist and sexist discrimination she has experienced

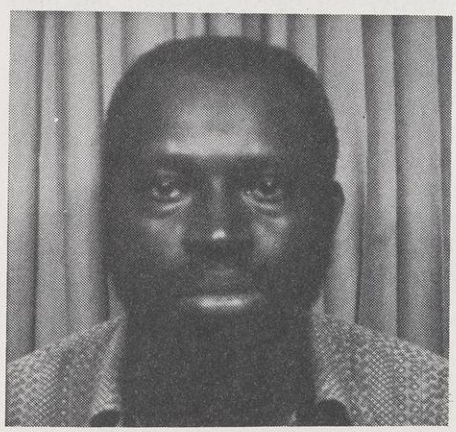
"Would I Ever Like to Work," color, 9 minutes, $25 rental. EDC Distribution Center, 39 Chapel St., Newton, Mass. 02160. A white Canadian welfare mother discusses her life.

ILLUSTRATOR'S SHOWCASE

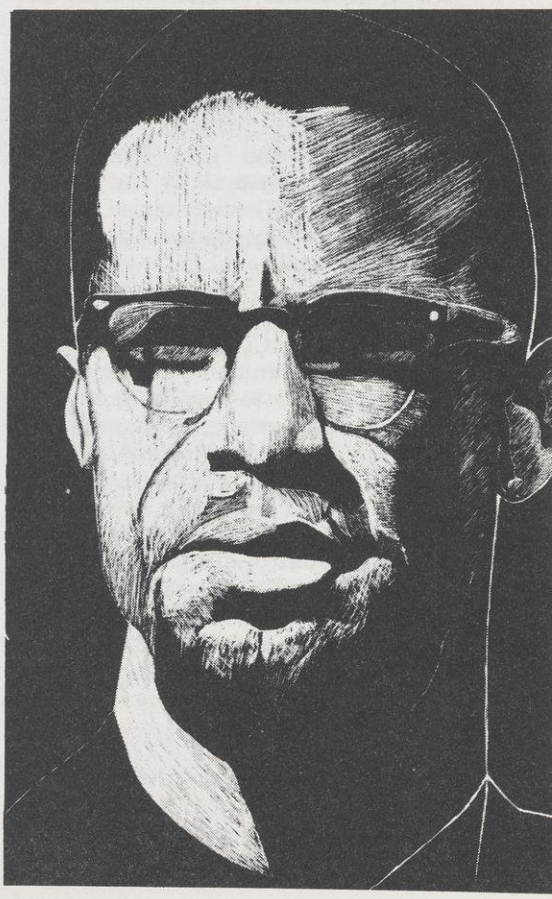
This department brings the work of minority illustrators to the attention of art directors and book and magazine editors. Artists are invited to submit their portfolios for consideration.

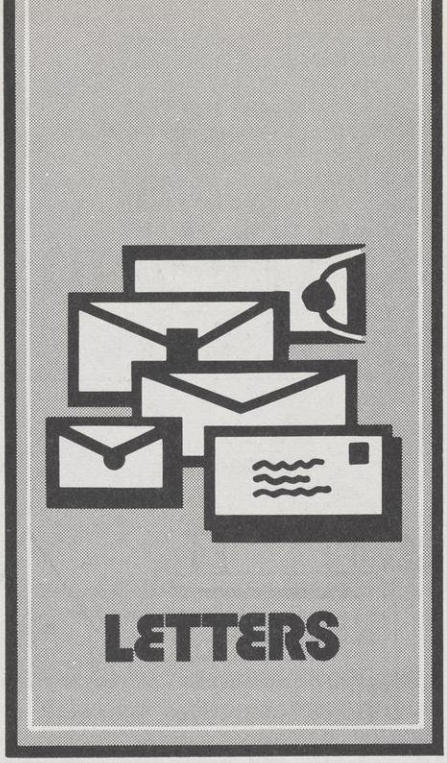


Kenneth Davenport, whose work is at the left, studied at Queens College, Georgetown, Guyana. His art has appeared in many exhibits. Mr. Davenport can be reached at 454 West 153 St., New York, N.Y.; tel.: (212) 926-1676.



Ronald Dixon, whose work appears above and below, is a free-lance illustrator. A graduate of the School of Visual Arts, his work has been in various publications. Mr. Dixon can be reached at 80 St. Marks Place, Apt. B1, Staten Island, N.Y. 10301; messages may be left at (212) 720-8147.





We welcome letters for publication in the *Bulletin*, and unless advised to the contrary, we assume that all letters to the CIBC or *Bulletin* may be published.—Editors.

The *Bulletin* recently published an article entitled "Australian Aborigines: Myth and Reality" (Vol. 9, No. 2). The author, Jim Gale, is presently in England on sabbatical and has written the following letter.—Editors.

Dear CIBC:
The Aboriginal situation in Australia is not standing still while we reflect on it and write about it. Two events have been reported recently in the British press:

1. March 23, 1978—the *Guardian* (Manchester) reports that "[Prime Minister] Fraser moves to curb racialism in Queensland." The report begins: "In an unprecedented move, the Federal Government announced yesterday that it would forcibly take control of Aboriginal Affairs from the racialist government of the state of Queensland. The move has followed an attempt by the Queensland authorities to assume administrative control of an isolated Aboriginal community which owns large bauxite deposits in Aurukun, in the North."

Now this news is welcome if overdue. It is something which the federal government was empowered to do by the referendum of 1967. Both the Queensland and the federal government want control of Aborigines because this will give them ultimate control of the mineral deposits under some of the reserves.

2. March 20, 1978—the *Age* (Melbourne) reported that Fraser had agreed to a demand by the Queensland premier, Bjelke-Petersen, that he abolish the Aboriginal Land Fund Commission. The ALFC was set up as an independent statutory body (three Aborigines and two whites, including chairman Dr. Colin Rowley) by the Whitlam government and given $5 million a year to buy back land for Aborigines. Fraser gave it no money in 1976-77 and only $750,000 last year.

The "functions" of the Commission will now be placed in the hands of the Aboriginal Affairs Department under the direct control of the Minister, Mr. Viner. Henceforth decisions whether or not to purchase land for Aboriginal groups will be a political one.

Jim Gale
London

Dear CIBC:
I am disappointed to note that my disability is not mentioned [in the special *Bulletin* on handicapism, Vol. 8, Nos. 6 & 7] under your Offensive Term list and your Preferred list (page 5). I suppose that like so many other people you may not consider cleft palate and cleft lip as serious enough to compete here or perhaps you had to shorten the list somewhere, but it concerns many of us daily. I believe 1 in 600 in the U.S. [have a cleft palate], except for certain groups of Native Americans who have an incidence as high as 1 in 300 or those who, like my daughter from Southeast Asia, have an incidence much higher.

Anyhow, I am tired of reading "hare lip" everywhere, especially in adoption forms. It is more disgusting to see my social worker (my child is adopted) referring to her as hair lipped. Now I myself have a hairy lip as does my husband, so I can take double offense, if you can see the humor here. Anyhow, please add this to your list. This term is also in common use on insurance forms, where they are only just beginning to treat it as more than a cosmetic problem. It involves speech production and feeding problems as well as the obvious social problems. Thanks.

Susan Chew
Swansea, Mass.

P.S. When are you going to refer to the [stereotypes of] stepmothers? Never stepfathers in children's literature, always the mothers. I am beginning to feel like the worst sort of one, after reading to my kids, who luckily haven't asked what a stepmother is yet.

Dear CIBC:
We welcome your article "Racism and the Teaching of Spanish" [*Bulletin*, Vol. 8, No. 8]. Dr. Rose is on target when he calls "Spanglish" a "put-down racist term" used to describe the Spanish spoken by first- and second-generation Puerto Ricans in New York City. The effect of a term such as "Spanglish" on the self-image of Spanish-speaking people is indeed harmful.

Inez Perez
President
Puerto Rican Educators Assn.
80 Fifth Ave.
New York, N.Y. 10011

Dear CIBC:
My divorced son is contemplating remarriage. He has a son of four-and-a-half. All the children's books I know of (or could locate) are in the Cinderella class. Do you know of any books featuring GOOD stepmothers? If not, shouldn't someone produce such a book?

Ralph G. Ledley
Chair
The City University Faculty Welfare Trustees
New York City

Readers are asked to send us comments and/or recommendations.—Editors.

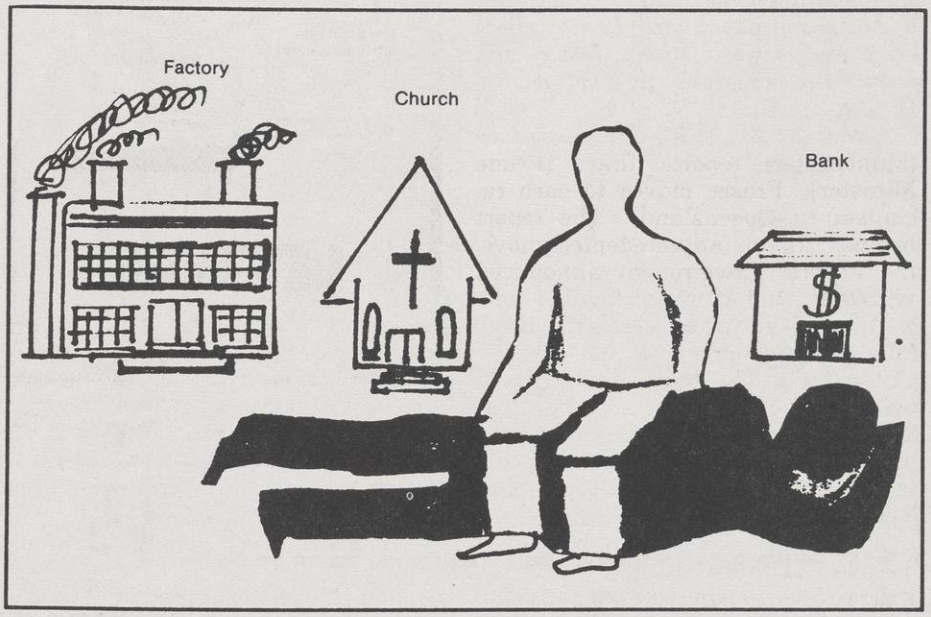
Dear CIBC:
I am writing to tell you how helpful I find your publications in teaching history. In fact, they are the most valuable teaching aids I have found. I distribute your statistics about racism in every class each semester, I used quotes from your book *Stereotypes, Distortions and Omissions in U.S. History Textbooks* as a mid-term in a women's history course and on Monday I will ask students in an introductory American history course to compare quotes from *Your Mississippi* and *Mississippi: Conflict and Change* as part of their mid-term.

Dr. Emily K. Abel
Department of History
California State University
at Long Beach

"Understanding Institutional Racism"

A new film from the CIBC Racism and Sexism Resource Center

"Understanding Institutional Racism" includes a sound/color 133 frame, 17-minute filmstrip plus discussion guide and curriculum kit. $32.50. Send check or purchase order to CIBC Racism and Sexism Resource Center, 1841 Broadway, New York, N.Y. 10023.



An explanation of why the practices and policies of institutions—rather than the attitudes of individuals—are the crucial factors in maintaining racial injustice in the United States. The narrators discuss affirmative action, the historic continuity of racism, and aspects of racism in churches and schools. Special emphasis is placed on institutions dealing with justice, jobs and housing. These three areas are examined in terms of their distributing unequal rewards to minorities and to whites. The ways in which well-meaning white people can participate—however unintentionally—in their institution's racist practices also come under scrutiny.

The accompanying curriculum kit includes a discussion guide and many group activities to reinforce learnings from the filmstrip and to lead the way towards planning for institutional change. The exercises can be useful in examining the practices and policies of any type of institution. Background reading materials, included in the kit, will help the facilitator in leading discussions.

The filmstrip and curriculum were prepared by experienced racism awareness trainers from the Council on Interracial Books for Children, the Institute for Education in Peace and Justice (of St. Louis), and the Division for Life and Mission of the American Lutheran Church.

Useful for high school or college classrooms and for church, community or business human-relations workshops or training events. The film is an ideal follow-up to "From Racism to Pluralism," a filmstrip also produced by the CIBC. Both filmstrips are available for **$32.50** each, or they may be purchased together for **$50,** a savings of $15.

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Council on Interracial Books for Children, Inc.
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