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New York, NY: The Council on Interracial Books for Children, Inc.,
1979

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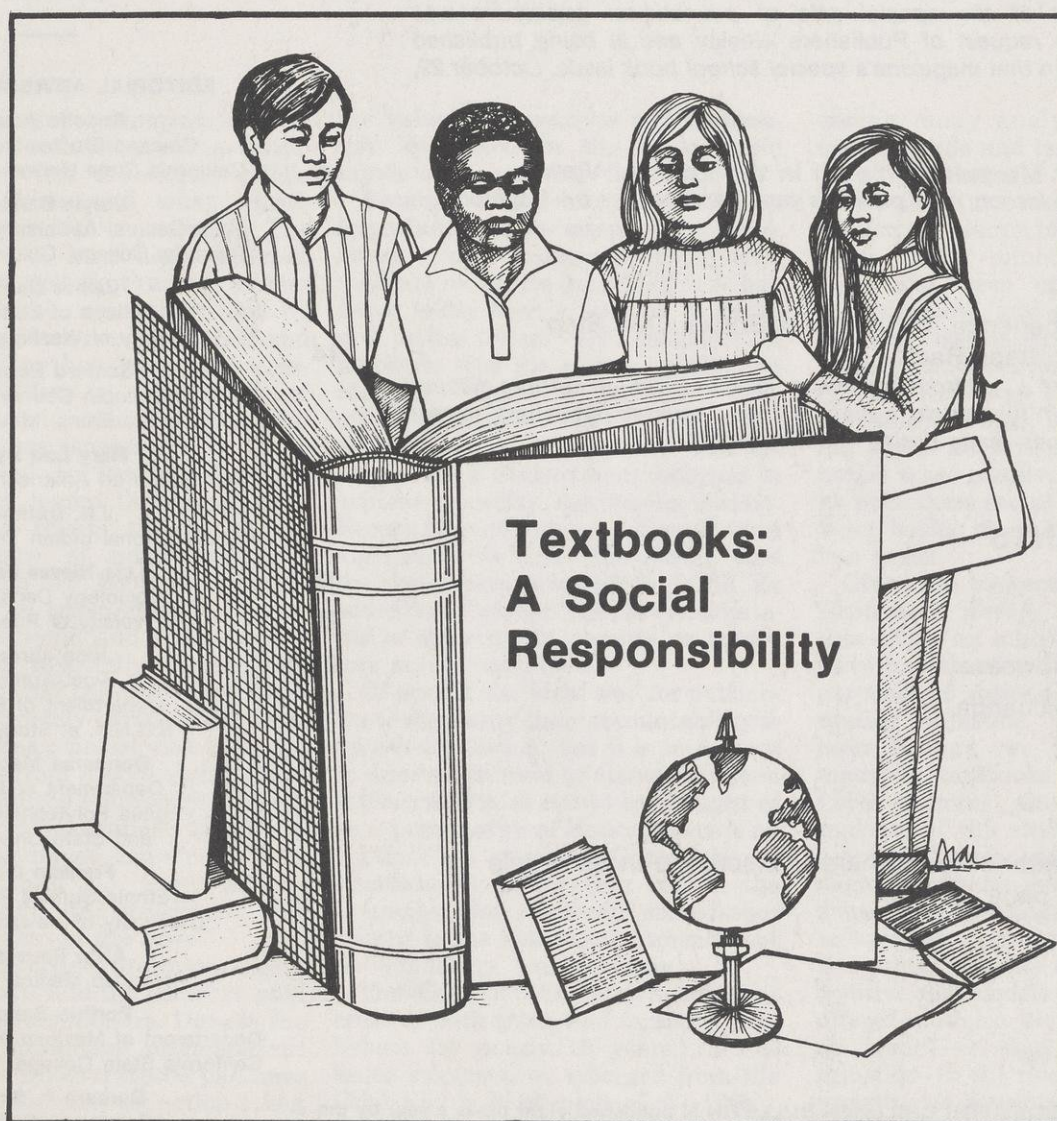
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INTERRACIAL BOOKS FOR CHILDREN

BULLETIN

VOLUME 10, NUMBER 6, 1979

ISSN 0146-5562



A Thanksgiving Lesson Plan

The Black Experience in Children's Books

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This discussion of the special role of educational publishers was prepared at the request of Publishers Weekly and is being published simultaneously in that magazine's special school book issue, October 29, 1979.

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INTERRACIAL BOOKS FOR CHILDREN BULLETIN is published eight times a year by the Council on Interracial Books for Children, 1841 Broadway, New York, N.Y. 10023. © 1979 by the Council on Interracial Books for Children, Inc. Institutional and contributing subscriptions are \$15 a year; individual subscriptions are \$10 a year; single copies are \$2 each for regular issues, \$3 each for special double issues; bulk rates available upon request. A subscription form appears on the back cover.

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School Textbooks: A Social Responsibility

A disturbing development in book circles has been the growing confusion about what constitutes public interest criticism and what constitutes pressure for censorship. The distinction has been hotly debated, following charges that racism, sexism and other biases are perpetuated by the books children read in schools and libraries. There has been further debate on whether or not the use of criteria to avoid racism and sexism also constitutes censorship.

The Council on Interracial Books for Children favors the use of such criteria and rejects the contention that advocacy of non-racist, non-sexist criteria for book selection is tantamount to censorship. In the arena of educational and textbook publishing it is especially desirable to demonstrate that the criteria we advocate are not merely permissible—from a civil liberties point of view—but are mandatory—from a civil rights point of view, under the Fourteenth Amendment to our Constitution. The Fourteenth Amendment mandates that, "No State shall . . . deny to any person within its jurisdiction the equal protection of the laws."

Children at school are *compelled* to read textbooks, and the texts are paid for by taxpayers' dollars. Despite the private enterprise and private profit involved, the whole textbook purchase operation is basically an action taken by "the State," since every public school is a state or government agency. Moreover, because all young people are force-fed a textbook diet for at least 12 of their formative years,

the values, perspectives and information contained in the books mold minds and shape our future society.

Because textbooks play such an important role in shaping attitudes, many people—especially those who refuse to recognize that the U.S.A. has never really been a land of "freedom and justice for all"—see textbooks as a way to stop the clock and preserve historical inequities. Clearly, their efforts to exert leverage on publishers are inimicable to a public interest shaped by a Constitution designed to achieve a secular, egalitarian society. Recognition of that very Constitution also suggests that "the State," and the publishers selected to fulfill its educational obligations, are accountable to students, to parents, to educators and to taxpayers.

Of course, the ideal way for publishers to discharge their accountability is by self-regulation. But it is important to understand and to stress that such self-regulation is not to be thought of as a pure matter of choice. There is no "option" to evade a Constitutional mandate. It is for that reason the Council wishes to present some issues related to the Fourteenth Amendment for publishers' consideration.

The Council has been a constant critic of both trade and textbook publishers for nearly 15 years. As our name suggests, we emerged from the Civil Rights Movement of the 1960's. Ours has been one voice among many pointing out that the all-white-middle-class world of children's books failed to reflect the realities of present or past U.S. life. Ours has been one voice

among many analyzing the prevalence in trade and textbooks of stereotypes, distortions and omissions about the lives and perspectives of women, of Blacks, of Chicanos, and of other racial minority peoples. We have also been one among many organizations, and among many educational researchers, whose studies have documented the pervasiveness of age and handicap bias, in addition to race and sex bias, in children's reading. Yet, as critics, we have also hailed some positive signs of change, as publishers recently began to make their books more multicultural and less sexist.

Given the concerns of this issue of *Publishers Weekly*, we are focusing this article on school textbooks which have had the result (and perhaps the purpose) of rationalizing and perpetuating injustice. While there has been change, we feel the changes made in textbooks are insufficient. Let's examine statistics about the makeup of the student body in U.S. schools. Females, of course, comprise slightly over 50 per cent of the students. But language arts, math and science texts assuredly do not offer them anything like 50 per cent of the positive role models or the page space offered to males. Nor do history texts do justice—in fact they do serious injustice—to the role of women in our growth and development as a nation, economically and culturally. Research shows that biased textbooks harm the self-image of girls. (We believe this textbook treatment is related to the reality that working women earn 58

per cent of the amount earned by working men.)

About one in every five students is a member of a racial minority group. If present population trends continue, that figure is expected to reach one in every four students in the very near future. While there is greater visibility of darker-skinned people in the newer textbooks, the proportion of characters and perspectives does not begin to approach their proportions in our student population. As with women, the importance of minorities in U.S. cultural and economic growth is undervalued and underrepresented. (We believe that there is a relationship between those facts and the fact that median income of minority families is only 59 per cent of that of white families.)

One in every ten students is, to some extent, disabled. They, too, are entitled to positive textbook images and have a right to see their special concerns reflected in school materials. Today, more than one of every five children come from a single parent household. Within a few years it will be one of every four. Why do textbooks continue to emphasize the nuclear family in which daddy works while mom and kids stay at home? Today, only one of every seven children is from such a family. Reality for about half of all students is that their mothers work. (That percentage is rising.) Reality for many students is that their families live below the poverty level. Yet inspection of current textbooks offers a totally misleading picture of the realities of U.S. life.

The First and the Fourteenth

Once it is recognized that government and professional educators have obligations to all groups of children, textbook publishers should become more aware of their own legal—as well as moral—obligations. Publishers are very much aware that some states have anti-bias guidelines, or regulations, for textbook purchases. Publishers are also very much aware of their First Amendment rights. However, the *California Law Review*, Volume LXII, 1974, in an article by Carol Amyx titled “Sex Discrimination: The Textbook Case,” states:

... publishers who wish to sell to schools or any other government agency have always had to publish what those government agencies wanted to buy in

order to make the sale; this fact has never been considered a violation of the publishers’ First Amendment rights. Although publishers may publish what they choose, the government is not obligated to buy. . . . The schools, as government agencies, are obligated by the Constitution not to discriminate and it is, at most, doubtful that they would have some First Amendment rights to discriminate where books are concerned but not in other respects.

Since all the states compel students to attend school, and to use the textbooks they furnish, it follows that all states must see that those textbooks do not deny “equal protection.” So, if publishers wish to sell their textbooks to public schools, the question is not, “Is racist and sexist content protected by the First Amendment?” The question becomes, “Is racist and sexist content something that ‘the State’ can sponsor by allowing it in books which are mandatory reading, paid for at public expense?”

“Equal Protection”

This leads to an examination of just what this “equal protection” entails. At the very least it entails an obligation not to undermine the Constitutional guarantee by a textbook presentation that helps cause differential treatment of any group of persons. To call such presentations “racist” or “sexist” is but an abbreviated description of the process. Creation of negative racial, sexual or other stereotypes traditionally has produced discriminatory, that is unequal, treatment. The publishing industry has, in part, admitted to past exclusion or distortion of information by recent movement in the direction of change. That change may be analogous to “affirmative action,” as that concept is used in other contexts. However, we feel the industry must go much further in the direction of inclusion, and in the correction of distortion, so that the result can fairly be called “remedial history”—an affirmative search for the correction of past injustices. If substantial elements of racial and ethnic hostility are due to past sins of omission and distortion, the obligation to remedy this is not merely moral—it is essential to implementing the Fourteenth Amendment, and hence Constitutional and patriotic.

The National Council of Teachers of English (NCTE) states:

It is essential that the materials schools provide foster in the student not only a

self-image deeply rooted in a sense of personal dignity, but also the development of attitudes grounded in respect for, and understanding of the diversity of, American society.

Children’s sex and race are unalterable conditions of their very being. Children must not be forced to read textbooks which demean their identity, negate their culture or stifle their potential. Children must not be forced to read texts which distort their history, ignore their heroes or omit their people’s perspectives. They must not be excluded from the pages of their textbooks. Each and every group and sex must feel included. It is such inclusion that is the moral and legal responsibility of educational publishers.

Simple sounding as this may be, publishers face enormous pressures for continued *exclusion* by those people who want to pretend the U.S. is all-white, all-Christian, all middle-class-nuclear-suburban family. This depiction of society is *not* supported by educational organizations, by educational research, or by census facts and figures. It *is* supported by well-organized and well-financed fundamentalist and John Birch-type organizations.

Exclusion Equals Censorship

It is important that educational publishers avoid confusing criticism and pressure for greater *inclusion* of ideas, peoples and perspectives, with pressure for *exclusion* of ideas, peoples and perspectives. The former asks for implementation of the obligation to offer equal protection under the law. The latter asks for censorship.

The definition of censorship we offer is adequate for present purposes. It is derived from an article by E.J. Gaines in *Organized Censors Rarely Rest* (1977) edited by Edward A. Jenkinson: “Censorship in its broadest terms is the attempt to prevent the movement and the sharing of information.” When information about, and perspectives of, women, racial minorities, agnostics, or any other large group of Americans is omitted from textbooks, it may be due to ignorance of publishers. Or it may be that censorship has occurred—deliberate self-censorship by publishers.

Oftentimes such self-censorship is done to placate the exclusionists. It is an attempt to avoid controversy and

consequent loss of sales. Whatever the cause or motivation, such censorship denies the rights of all children to "equal protection." Ironically, such censorship usually fails to placate the exclusionists, whose ultimate goal is to strip textbooks of all ideas and perspectives other than their own and to keep children innocent of the realities of U.S. life and even of the very meaning of the U.S. Constitution.

Inclusion Mandatory

Publishers *can* take a number of steps to counteract the censors, and to fulfill their Constitutional obligations, while still selling their books. Let us start at the beginning of the publishing process.

Publishers go through an initial selection process when they assign editors and writers to prepare a new textbook. Why not make certain that the people working on the book represent a variety of perspectives or are, at the very least, sensitive to a variety of perspectives. This most likely will involve awareness-training of publishers' in-house staffs. It will involve input from groups whose history has traditionally been omitted or distorted (not just the customary use of photos of minority consultants as window-dressing, but actually soliciting and presenting their perspectives). It will involve developing publishers' in-house guidelines to avoid bias, in addition to seeing that the guidelines are actually *used*. It will also involve the industry's publicly stating its recognition that the U.S. is a pluralistic society, and therefore bias-free textbooks are an industry goal.

This goal is not merely an optional course for the benignly motivated. It is mandated by the obligation of government and its agencies—in this case, educational institutions—to provide education that is free of bias. This is the only type of education fulfilling the Constitutional directive to provide "equal protection." A major problem is that the publishing industry has yet to demonstrate real commitment to these goals. There is evident a kind of head-in-the-sand "neutrality"—at best attributable to timidity, at worst, to placing profits over patriotism—that invites censorship by appeasing the very forces which seek to "prevent the movement and the sharing of information."

Refer back to 1975. Following the Kanawha County, West Virginia,

Ours is a multicultural society. Our population includes U.S. citizens of European, Asian, African, Central and South American, Caribbean and Native American descent. All of these groups have contributed to the total cultural fabric of our society. Our laws, music, art, language and literature reflect the values of this diversity. Our public educative process is obligated to reflect this reality. All people have the right of access to materials that express the rich multilingual, multicultural nature of our society. Our heritage of freedom of speech and freedom of inquiry demands this. The goals of a democratic society require it.

The 1975 CIBC-NEA conference which drafted the above statement was called in response to growing attacks on the multicultural content of textbooks. Not addressed in the statement are the other concerns of CIBC involving women, older people and disabled people.

tragedy (in which pro-censorship parents, fundamentalist ministers, the John Birch society, the Klan and other organized right-wing groups created riots to protest multicultural textbooks), our Council and the National Education Association co-sponsored a conference on behalf of textbook publishers. Twenty-five human rights and civil liberties organizations and 15 major educational publishers participated. The conference was called to express support for the publishers of multicultural textbooks under attack in Kanawha County and to develop strategies to counteract censorship. Excellent proposals were developed. Meetings were scheduled to plan for future work. However, for whatever reasons, there was no further cooperative action on the part of the publishers; and the proposals that related to them were never carried out. The NEA did its part and prepared an excellent booklet to help educators avert a repetition of the kind of mistakes which led to the Kanawha situation. Our Council did its part and established a resource center to provide training materials for educators and publishers concerned with making textbooks more truly reflect the cultural diversity of this nation.

A follow-up meeting of conference delegates prepared a statement of goals, which appears in the accom-

panying box. The statement, when signed by conference participants, would, of course, have meant commitment by signers to the goals of a pluralistic society—a goal which educators and government spokespersons had previously endorsed. Sad to say, only two of the publishers ever expressed interest in sponsoring it.

Then came the retreat. Publishers deleted multicultural perspectives from their textbooks, and gave in to the censors. This was encouraging to organizations such as the one headed by the Gablers of Texas, who had been deeply involved in the Kanawha episode, and who subsequently stepped up their pressures to terrify publishers at textbook adoption meetings at Austin. (Texas is a key state in textbook sales.)

Since continuing retreat by publishers will result in class action suits under the Fourteenth Amendment by parents and by minority and feminist groups, publishers face a quandary. Admittedly, inclusiveness in textbooks is not easy to achieve and will add extra burdens to the publishing process. Textbooks can never be made into all things to all people, but there is a position which educational publishers can take to stand proud and unafraid.

We urge publishers to forthrightly say:

Look. Different groups have different perspectives. We live in a pluralistic society and have a social responsibility to *all* children and *all* parents. We are trying our best to *include* your perspective—along with many others—so that children can learn to understand and function in a non-sexist, multiracial society. We refuse to censor particular perspectives just because your group objects to them. Nor will we censor your perspectives to please other groups. We are accountable to all taxpayers, to all children.

Such a forthright stand could unite publishers with most educators, with most parents, and with most major church groups. Such a stand may not altogether quiet the censors, but it would surely pull their fangs and greatly reduce their credibility. □

We gratefully acknowledge the assistance of Howard N. Meyer, attorney and author of *The Amendment That Refused to Die* (Beacon Press, 1978), a history of the Fourteenth Amendment, in the preparation of this article.—Editors.

A Thanksgiving Lesson Plan: Celebration or Mourning? It's All in the Point of View

By Arlene Hirschfelder and Jane Califf

Traditional Thanksgiving observances—even those prepared with the best intentions—often make use of stereotypes which perpetuate false images of Native Americans and of U.S. history. In the hope of giving students a more accurate view of Thanksgiving and of raising their awareness, we offer the following lesson plan.

Objectives:

- To develop respect for the culture and values of the Native Americans who inhabited the Plymouth area in 1620.
- To learn how Native Americans helped Pilgrims survive.
- To realize how the actions of the Pilgrims and other Europeans resulted in the destruction of almost all Native Americans in New England.
- To learn more about "The First Thanksgiving."
- To understand why many contemporary Native Americans and their supporters consider Thanksgiving a day of mourning.
- To develop critical thinking by analyzing the accuracy of children's books about Pilgrims, Native Americans and "The First Thanksgiving."

Age Level: Adaptable (suggestions are provided for various age levels).

Time: Two-three weeks. *Note:* These lesson plans can serve as the beginning of a more in-depth study of Native American life in New England and other areas. Since many students think of Native Americans only in terms of past history, it is important to emphasize the oppression of Native Americans today and their continuing struggle to survive.

Materials:

1. Background Reading (see pages

11-13).

2. Two-part imaginary story (see page 8).

3. Excerpts from children's books on Pilgrims, Native Americans and Thanksgiving for class to analyze.

Teacher Preparation: Become familiar with the Background Reading that accompanies this lesson plan. (The pages can be duplicated for distribution to older students.) If possible, collect children's books and other relevant material to supplement the lessons.

Activity 1

Purpose: To determine how students perceive the Pilgrims, the Native Americans they met (the Wampanoags; pronounced Wamp-un-NO-aggs) and the celebration of Thanksgiving.

Procedure:

1. Tell younger students that schools will be closed for two days at the end of November. *Ask:* Does anyone know why?
2. Pass out a questionnaire with the following questions, or ask students the questions and write the answers on a chart.
 - a. Why is there a holiday called Thanksgiving?
 - b. Who were the Pilgrims? Why did they leave England?
 - c. Where did they land?
 - d. Whom did they meet?
 - e. How did the Pilgrims treat the Indian people?
 - f. How did the Indian people treat the Pilgrims?
 - g. What happened at the Pilgrims' Thanksgiving celebration?
 - h. If you were an Indian person, how would you feel about celebrating Thanksgiving?

3. Save the chart or questionnaires for discussion at the end of this unit.

Activity 2

Purpose: To learn about the life of the Wampanoags in the early 17th century before the Europeans landed.

Procedure:

1. Distribute copies of the Background Reading to older students and have them read Part I; tell younger children about Wampanoag life, drawing upon the Background Reading. Explain that food, clothing, shelter and customs varied from one Native American nation to another. (*Note:* The term "nation" is preferable to "tribe" in the context of this lesson plan because it better reflects the organized government and social system of Native peoples.) Point out that the stereotypical headdress and tipi were used only by Native Americans living on the Plains. Stress that Native Americans were not "savage" or "wild" as often portrayed on TV and in books, that life in their villages was carefully organized and that they worked, raised families, made time for play and wanted fulfilling lives just as other people did.

2. Ask students to translate the information into drawings showing Wampanoag life. Have them describe in class or through an essay what might constitute a typical Wampanoag day.

Activity 3*

Purpose: To give students insight

*This activity is based upon student activities for use during the Thanksgiving season developed for the Department of Human Relations of the Madison (Wisc.) Metropolitan School District by Dorothy W. Davids (Stockbridge-Munsee/Mohican) and Ruth A. Gudinas.

into the feelings of Native Americans about the coming of Europeans.

Procedure:

1. Review information about Wampanoag life.

2. Tell class: Something happened to change that way of life. Before we learn about this change, I want to read a make-believe story to you that will help you understand how Native Americans felt about what happened to them. As I read, imagine yourselves in the scene I describe.

3. Read Part 1 of the story in the box on page 8; *ask*: How do you feel about these people who have come to your house? What do you think you will do? Why? What do you think they will do? Why?

4. Read Part 2; *ask*: How do you feel? Do you think that you are being treated fairly by these strangers? Why or why not? What will you do?

Activity 4

Purpose: To learn how Europeans (including the Pilgrims) caused suffering among the Native peoples of New England.

Procedure:

1. Review imaginary story read in previous lesson. Explain that today students will learn what happened when Europeans began coming to North America where Native peoples were already living.

2. Look at a world map. Find Europe and North America. Tell class that the first foreigners to explore North America were from Europe. They came as explorers and fishermen and to trade with the Indians. Some of them, such as Captain John Hunt, seized Native peoples to sell in the Mediterranean slave markets.

In addition, epidemics introduced by Europeans caused the deaths of thousands of Native peoples who had no immunity to smallpox and other European diseases. As a result, whole villages were wiped out or left deserted by the few frightened survivors.

Ask: How do you think Native peoples must have felt about white people after such events?

3. Explain that the first foreigners to settle in North America came from England and Holland. Find these countries on a map. Describe how one group, the Pilgrims, left England and went to Holland to escape religious persecution. Not happy with their life

in Holland, 102 of them managed to acquire a boat, the *Mayflower*, to seek a better life in what they called the New World. Shortly after they arrived, they began living in the Indian village of Patuxet, which had been deserted as a result of an epidemic.

4. Distribute Background Reading, Part II to older students or relate events to younger students. Tell class that it is one Pilgrim's account of what he and other Pilgrims did soon after their boat landed. *Suggested questions for discussion*: (a) Do you feel the Pilgrims had a right to steal Wampanoag food and rob their graves? Why or why not? (b) If you were a Wampanoag, how would you feel about what the Pilgrims did? Why?

5. Ask students to role play an encounter between two Wampanoags and two Pilgrims after the events described above. *Set the scene*: The Wampanoags have just discovered that their corn was taken and their graves disturbed. They encounter some Pilgrims and discuss the events and their feelings about them. (Before acting out this scene, allow the two "Pilgrims" and the two "Wampanoags" to meet for a short period of time to plan what they will say. If they get "stuck" the teacher can offer suggestions. This scene may be acted

out more than once if there are other children who want to participate.)

Activity 5

Purpose: To learn how Native Americans helped the Pilgrims survive and to learn more about "The First Thanksgiving."

Procedure:

1. Tell students that despite the bad treatment that the Wampanoags and other Native Americans received from the Pilgrims and other Europeans, there were Indian people who were friendly to these foreigners and helped them survive. Distribute Background Reading, Part III to older children or tell younger children this information. *Suggested questions for discussion*: Why do you think that Tisquantum and Samoset decided to be so helpful to the Pilgrims when other Native people did not want to help them at all? Do you think that they made the right decision? Explain.

2. Distribute, read or tell students about the letter written by Edward Winslow (Background Reading, Part IV). Explain that this is the only known written account of the Pilgrims' first Thanksgiving and that it was written with a very definite purpose—to encourage people in Eng-



The illustration above is from *The Pilgrims' Party* (Dell). Like many other children's books about "The First Thanksgiving," it portrays Native Americans as wild savages.

STORY FOR ACTIVITY 3

STORY, PART 1

Imagine the following: You and your family live in a nice house with a huge yard, lots of trees, a big garden and a pretty little stream. You have lots of friends, lots of pets and plenty of good food to eat. You are safe and snug and very happy.

One day, when you are home alone, a strange object comes slowly into view in the sky. You've never seen anything like it before. It is a strange shape and very large. It lands in your own back yard! Soon very strange-looking people get out; they are dressed in clothes very different from yours and talk to each other in a way that you cannot understand.

You are hiding so that they cannot see you. You don't want them to see you because you are trying to figure out who they are and what they want. You have heard about people who look like this from your mother and father. They walk about, pick up your toys and pets and examine them closely. One gets into your car, turns the key and drives all around on the grass and through the garden. Others are helping themselves to the tomatoes in the garden and the apples and plums on the trees. Then they fill a lot of big baskets with the fruit and vegetables from your garden and put them in the big machine they arrived in.

Then they come straight toward your house! Without even ringing the bell, they come through the door and go through every room, picking up things and looking closely at them, talking and laughing among themselves. They really don't seem to be afraid or even embarrassed about being in your house.

STORY, PART 2

The story goes on: The strange people leave your house. You think they have seen you but you're not sure. It doesn't matter, though, because you're so glad to see them go. Maybe they'll just get into their big air ship and fly back to wherever they came from. Even if they *have* taken things that belong to you, you'll be happy to see them leave.

But as you watch, they don't seem to

be leaving. In fact, they appear to like it in your big back yard. They begin to bring things out of the machine. They set up a saw and cut down one of the biggest trees! They are going to build a house with it, probably in that favorite spot of yours back there by the stream because that's where they are clearing away the bushes and digging out the grass. They cut down another tree and another and another! They are building two, three, a half dozen houses. They have furniture and pans and dishes and rugs and curtains—everything that you have in your house and some other things that you don't even recognize. They also have big weapons that flash with a big *bang*. You think that they could probably kill you with one big bang just as they have killed some of the pets in your yard.

You stare at all the activity going on out there in your back yard. Suddenly you start to cry. These strange people who have come from somewhere far off and who are so very rude are *not* going away—ever. They are going to stay. They are going to live in your own back yard and use your garden and your toys and fish in your stream and cut down your trees and act as if it all belonged to them!

Then a very strange thing happens. A group of the strangers has been talking together and pointing toward the very place where you are hiding. Do you think they could have spotted you? Yes! They are coming right toward you, talking and smiling. You don't know what to do. Should you run? Call for help? Stay perfectly still? One, who is closer to you than the rest, takes your hand and pulls you out to stand in front of them. They are smiling and pointing at your favorite place by the stream where they are building their houses. They want you to come with them!

As you do, the one holding your hand says: "We like you. We like this place. We are going to live here from now on." Without asking if you are surprised or if you want them here, that person points to a table set with a great feast, smiles and says: "Come. Celebrate with us because we have reached the end of our long journey and have found a wonderful place to live."

land to come to New England and join the Pilgrims. Tell students that it was like an advertisement to attract new people. *Ask:* (a) Are most advertisements 100 per cent true? (b) Why do you think the Pilgrims wanted to encourage more "settlers" to come to Plymouth? (Teachers may wish to mention that recent research has raised doubts as to whether or not "The First Thanksgiving" actually took place.)

3. For older students: discuss the cartoon in the Background Reading; students can also draw their own cartoons.

Activity 6

Purpose: To realize how the actions of Pilgrims and other Europeans resulted in the destruction of almost all of the Native Americans in New England.

Procedure:

1. Review the information already supplied about the Pilgrims and the Wampanoags.

2. Tell class: Today we will learn why the Wampanoags and other Native Americans began to fight the Pilgrims and others who came to live here.

3. Distribute Background Reading, Part V or tell students the information it contains. *Suggested questions for discussion:* (a) Metacomet was an enemy to the Pilgrims and other English people but a hero to Indian people. Why? (b) Why do you think that the Pilgrims and other English people made treaties with Native Americans only to break them soon after by taking their lands? (c) Is there any way that the war between the Indian people and the English people could have been avoided? Explain. (d) Do you think it is fair for Indian people to be depicted as warlike and savage as many books and movies have done? Explain. Do you think that Indians thought the Europeans were warlike and savage? (e) What do you think of the fact that Pilgrims and other Europeans came to the New World for a better life, but when they got here they killed thousands of Indian people and stole their lands?

Activity 7

Purpose: To encourage critical thinking by having students analyze

passages in children's books about the Pilgrims, Native Americans and Thanksgiving.

Procedure:

1. Tell class that many children's books have been criticized by Native Americans and by others for not telling the truth about Thanksgiving, the Pilgrims and the Wampanoags. Give students quotes from some books (Background Reading, Part VI) and ask them if they think the books should be criticized. (*For older children:* distribute quotes and accompanying questions; students can work together in small groups to analyze passages, or each group can be given one passage to analyze and report on to the class. *For younger children:* Read passages and ask questions. Encourage as many children as possible to express their opinions. Then have the class decide what the consensus is on each passage.)

2. Ask: (a) Why do you think there are books that don't tell the truth about the Pilgrims and the Wampanoags? (Answers may include: authors write from a white and not a Native American point of view; people who publish books want children to respect the early "settlers" and therefore don't want to tell them about their cruel treatment of the Indians, etc.)

3. Encourage children to bring in books about Thanksgiving or other books about Native Americans. Look at them to see if they portray Native Americans as "wild savages" or if they show respect for their lives and cultures. (See Resource List.)

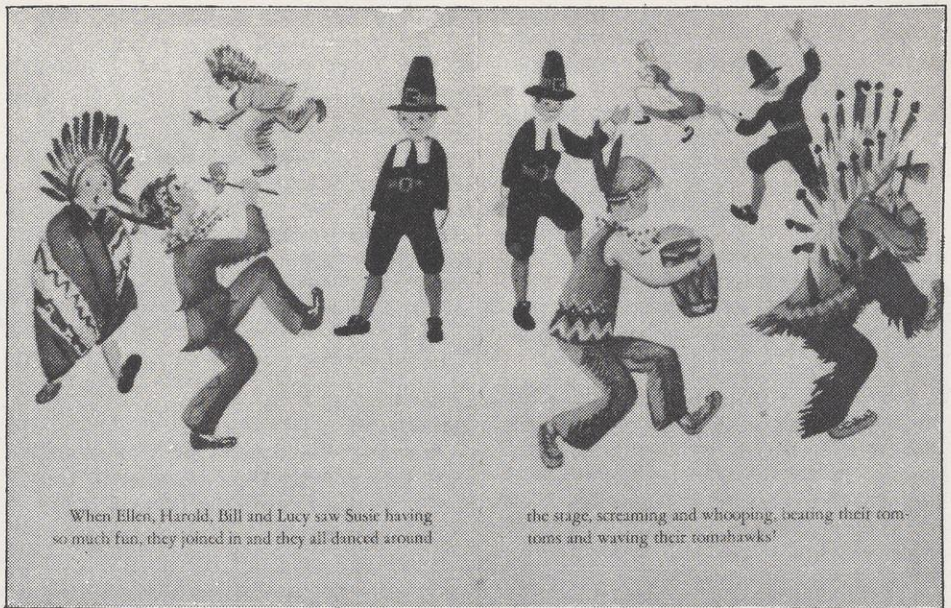
4. Other depictions of "The First Thanksgiving" (on greeting cards, in pageants, store windows, etc.) can be analyzed.

Activity 8

Purpose: To understand why many contemporary Native Americans and others consider Thanksgiving a day of mourning.

Procedure:

1. Tell students that each year there is a Thanksgiving Ceremony at Plymouth Rock given by the townspeople. There are many speeches for the crowds who attend. In 1970, the Massachusetts Department of Commerce asked the Wampanoags to select a speaker to mark the 350th anniversary of the Pilgrims' arrival. Frank James, who is a Wampanoag, was



In Let's Play Indian (Wonder), a Thanksgiving play is a display of stereotypes when some children dress up "like Indians": "they all danced around the stage, screaming and whooping, beating their tomtoms and waving their tomahawks!"

selected but first he had to show a copy of his speech to the white people in charge of the ceremony. When they saw what he had written, they would not allow him to read it.

Distribute Frank James' speech (Background Reading, Part VII) to older students or read it aloud.* Discuss the speech; *suggested questions for discussion:* (a) According to Frank James, the Wampanoag people have almost disappeared. What has happened to his people? (b) Why are there some Wampanoags that do not wish other people to know that they are Native Americans? (c) Many Native Americans are proud of who they are. Why does James say that the 350th anniversary of the Pilgrims' landing in Plymouth is a new beginning for Native Americans? (d) Why do you think this speech was suppressed by the planners of the 1970 Thanksgiving celebration at Plymouth Rock? (e) What would you have done if you were Frank James and the people who asked you to speak told you that your speech was unacceptable?

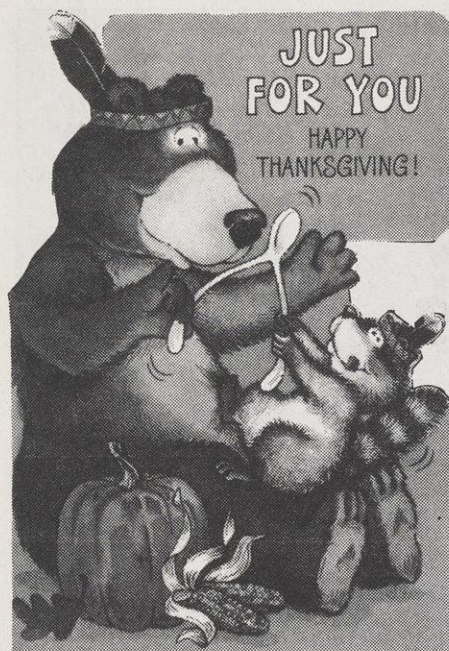
2. Tell class the following: Although Frank James was not permitted to speak at the 1970 Thanksgiving ceremony at Plymouth Rock, 200 Na-

tive Americans from 25 nations and their non-Indian supporters gathered there on that day. They announced that they had decided to make Thanksgiving a day of national mourning for Native Americans. They held a demonstration at the statue of Massasoit who was the chief of the Wampanoag Nation which inhabited Plymouth before the Pilgrims landed. They dumped sand on Plymouth Rock. A group of 25 demonstrators then boarded the *Mayflower*. They lowered the flag of England and threw a wooden dummy of a Pilgrim overboard. Police officers arrested them and charged them with disorderly conduct and criminal trespass. *Suggested questions for discussion:* (a) Why would Native Americans call Thanksgiving a day of mourning? (b) What is the significance of throwing a Pilgrim dummy in the water? (c) If you were a Native American or a supporter of equal rights for Native Americans, would you have participated in this demonstration? Why or why not?

3. Role play this episode. Choose two or three students to be descendants of the Pilgrims who speak at the Thanksgiving ceremony. Also choose two or three students to play the part of Native Americans in the demonstration and a few others to play the part of police officers.

Have students act out the event as it actually occurred. Then invite stu-

*This speech has been condensed for classroom use; the complete text appears in *Chronicles of American Indian Protest* (CIBC Resource Center, 1979).



Greeting cards are ideal for classroom analysis; many Thanksgiving cards feature animals dressed as "Indians," a treatment that dehumanizes Native Americans.

dents to role play this episode making any changes they like. Discuss the two versions. (In one third grade class, the second version went as follows: While the Pilgrim descendants spoke in honor of Thanksgiving, demonstrators boarded an imaginary *Mayflower*, hauled down the English flag and threw the dummy in the water. The Pilgrim descendants called the police—who promptly arrested the descendants instead of the demonstrators! The "police" said they were doing this because they thought the Indians were right in their protest and the Thanksgiving celebration was wrong because the Pilgrims had treated the Indians unfairly. This led to a spirited class discussion: Should the descendants have been arrested? Should the demonstrators have been arrested? Should anyone have been taken to jail?)

Activity 9

Purpose: To learn about contemporary Native American efforts to regain control of their lands.

Procedure:

Tell the class that more and more Indian nations are trying to get back the lands that were stolen from them during the past 350 years. The Wam-

panoags are one such nation; they have taken a case to court and hope the decision will be in their favor. Many non-Indian people who live on these lands now say that what happened in the past is not their fault and that they shouldn't lose their land because of what their ancestors or others did in the past. **Ask:** Do you feel that Indian people should get their land back? Why or why not? How do you think this problem should be solved?

Activity 10

Purpose: To determine if students still agree with the statements they made at the beginning of this unit.

Procedure:

Read the original list and discuss each statement. (If a questionnaire was distributed, distribute the same questionnaire for students to answer again. Have them compare their first responses with their new answers.) **Ask:** Do you still agree with your original answers? Why or why not? Do you feel that the traditional Thanksgiving observances should be changed? If so, how?

RESOURCES

Thanksgiving Resources

Anderson, Jay, and Deetz, James. "The Ethnobotany of Thanksgiving." *Saturday Review of Science*, November 25, 1972. This illustrated article contains a study of English foodways, the first year of English settlement at Plymouth, and their first harvest festival.

Bradford, William. *Of Plymouth Plantation*. Capricorn Books, 1962 (many editions available). This and *Mourt's Relation* (q.v.) are the two primary sources of events from the Pilgrims' viewpoint.

CIBC Resource Center for Educators. *Unlearning "Indian" Stereotypes*. 1977. This filmstrip and booklet contain ways to counter stereotypes about Native Americans; a Thanksgiving lesson plan is included.

Marten, Catherine. *Occasional Papers in Old Colony Studies*. Number 2. Plimoth Plantation Inc. (Box 1620, Plymouth, Mass. 02360), December 1970. This study explores Wampanoag culture in the 17th century.

Mourt, G. A *Relation or Journal of the Proceeding of the Plantation Settled at Plymouth in New England* (usually shortened to *Mourt's Relation*). Collections of the Massachusetts Historical Society, Volume 9, 1832. This and William Bradford's account (q.v.) are the two primary sources about events from the Pilgrims' point of view.

Ramsey, Patricia. "Beyond 'Ten Little Indians' and Turkeys: Alternative Approaches to Thanksgiving." *Young Children*, September, 1979. This current article describes several approaches for discussing Thanksgiving in ways to counter negative images about Native Americans.

Sickel, H.S.J. *Thanksgiving: Its Source, Philosophy and History*. Philadelphia: International Printing Co., 1940. This book contains the texts of the original proclamations of Congress, 1777-1783, and presidential Thanksgiving proclamations through 1939.

General Resources

Asterisk (*) indicates resources of special value for classroom use.

**Akwasne Notes*. Mohawk Nation via Roosevelttown, N.Y. 13683.

Carter, E. Russell. *The Gift Is Rich*. Friendship Press, 1968.

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"Native American Contributions to Science, Engineering, and Medicine." *Science*, Vol. 189, July 4, 1975, pp. 38-40, 70.

Vogel, Virgil. *American Indian Medicine*. Ballantine Books, 1970.

"Wampanoag: Totem of the World." *Akwasne Notes*, Vol. 8, No. 1.

**Weewish Tree*. The Indian Historian Press (magazine for children).

Wrone, D.R. and Nelson, R.S. Jr., editors. *Who's the Savage? A Documentary History of the Mistreatment of the Native North American*. Fawcett, 1973.

About the Authors

ARLENE HIRSCHFELDER, consultant on Indian affairs for the past ten years, has compiled American Indian and Eskimo Authors: A Comprehensive Bibliography (Association of American Indian Affairs) and has written several articles on teaching about Native Americans. JANE CALIFF, who has taught in the New York elementary school system, has written several articles on countering stereotypes about Native Americans in the classroom.

Background Reading

Part I: Wampanoag Life in the 17th Century

The Wampanoags inhabited the area around Plymouth, Massachusetts; when the Pilgrims arrived, the Wampanoags were considerably weakened in numbers because of a smallpox plague of a few years earlier.

Food: Coastal southern New England—including the area around Plymouth—was rich in a variety of food sources. Because these sources were available seasonally in different locales, Wampanoags moved several times during the year. In the spring, they would gather at certain rivers for the upstream run of fish such as herring. In the planting season, Wampanoags moved to the coast; summer was a time for gardening such crops as corn, beans, squash and pumpkins. In the fall, deer were hunted and the men moved to the forest to catch migrating animals; sometimes women and children would be included in the hunting expedition if the distance was not too great. After the hunting season people moved inland where there was greater protection from the weather. From December to April, Wampanoags occupied inland winter camps and lived on food that they had stored during summer and fall. With the return of spring they would once again congregate at the fishing places.

The Wampanoags, like other Native Americans, did not ruin the land that they lived on. They cut down trees only to make way for their gardens, to use for building their homes and to prevent or stop forest fires. They loved and respected the earth from which they believed all living things came. Although each nation had a definite territory on which they lived and

worked, they did not believe that they owned or could sell the land.

Clothing: The basic dress for both men and women was the breech clout—a length of deerskin looped over a belt in back, passed between the legs and looped over a belt again in front. The Wampanoags did not wear a great deal of additional clothing. For more protection against insects and cold, they wore a thick coating of animal or vegetable fat and sometimes put on leggings. Skin capes were worn by both sexes.

Shelters: The Wampanoags had two main types of houses. Summer houses were round in shape. Poles were set in the ground in a circle and bent toward the center where they were tied together with strips of tree bark. Mats woven from tall grasses or bark covered the outside. A fireplace was located in the center of the floor. Winter houses were larger—about 30 feet wide and 50-100 feet long—and rectangular in shape. A number of families lived in them in order to keep warm; each family had its own fireplace. Wampanoag homes were dry and warm; the bark or woven mats were placed on the roofs so carefully that water did not leak in during rains.

Government: The leaders of the Wampanoag people were called sachems. (Both men and women were known to have been sachems.) Each Wampanoag village had its own sachem and tribal council and there was also a chief sachem of all the Wampanoags who consulted with the village leaders. Together they enforced the laws and helped solve the problems of the people living in villages in their territory. (The advice of older people was especially respected because they

had more experience.)

Sachems would try to do a good job since whoever didn't like their policies could join another sachem. The most respected sachem had the greatest number of followers.

Life Style: The Wampanoags treated each other with respect. Any visitor was provided with a share of whatever food a family had, even if the supply was low. Regardless of when guests arrived, the courteous thing to do was to first offer them food. Guests were given a place to sleep. In the summer, room might be given to a visitor by having a family member sleep outside.

No one in a Wampanoag village was left out. Friends or relatives would make sure that widows, orphans, old people and sick people were cared for. If they could not, the sachem (leader) of the village had to see that they were helped.

Part II: A Pilgrim's Account

... We marched to the place we called Cornhill, where we had found the corn before. We dug, and were very glad when we found the rest. We also dug in a place a little further off, and found a bottle of oil. At another place we had seen before, we dug and found some more corn, namely two or three baskets full of loose corn kernels, and a bag of beans, with many fine ears of corn. While some of us were digging this up some others found another heap of corn. In all we had about ten bushels, which will be enough for seed. It was with God's help that we found this corn, for how else could we have done it, without meeting some Indians who might trouble us.

... The next morning . . . [w]e had

marched five or six miles into the woods and could find no signs of any people. We returned again another way, and as we came into the open ground, we found a place like a grave . . . we decided to dig it up. We found first a mat, and under that a fine bow. Then there was another mat, and beneath it a board . . . , finely carved and painted. . . . We also found bowls, trays, dishes, and things like that. . . . We took several of the prettiest things to carry away with us, and covered the body up again.

While we were roaming about and searching, two of the sailors who had just come ashore accidentally discovered two houses that had been recently lived in. Having their guns and hearing nobody they entered the houses and found the people were gone. The sailors took some things, but didn't dare stay. . . .

We had meant to have left some beads and other things in the houses as a sign of peace and to show we meant to trade with them. But we didn't do it because we left in such haste. But as soon as we can meet with the Indians, we will pay them well for what we took.

Part III: Native Americans Who Helped the Pilgrims Survive

Tisquantum (also known as Squanto) was a member of the Patuxet Indian nation. The Patuxet (Pawtucket) were a hunting and farming people who lived in the area now known as Massachusetts.

When Captain George Weymouth, an English explorer, came to Massachusetts, he was the first European Tisquantum had ever met. Bold and curious, Tisquantum left his home in 1605 with Weymouth to see the world. First he went to England where he learned to speak English. He had many adventures including being sold into slavery in Spain from which he escaped. (One source states that he was captured by Captain John Hunt and sold into slavery.) During the course of his travels he met Samoset of the Wabonake Indian nation, which lived where Maine is today. (It is thought that Samoset learned English from workers on English fishing boats near the North American coast. It is also believed that he may have been captured by an English slave trader but like Tisquantum had escaped.)

They both returned to Tisquantum's Patuxet village in 1620. No one was left

alive; skeletons were everywhere. An English slaver had captured some of the people, sold them into slavery and infected the rest with a plague which wiped out everyone. Tisquantum and his friend Samoset went to stay with the neighboring Wampanoags.

Several months later, the Pilgrims, who were the first European colonists to come to the area, arrived. They moved into the ghost town of the Patuxet. One of the colonists said that the plague which had destroyed the Patuxet people was "the Wonderful Preparation (of) the Lord Jesus Christ by His Providence for His People's Abode in the Western World."

The Wampanoag people kept watch on their new neighbors. They were upset to see the Pilgrims robbing graves for the food that had been buried with the dead for religious reasons. Whenever the Pilgrims realized they were being watched, they shot at the Wampanoags. Finally, wishing to live in peace with the settlers, Samoset went to talk to them.

He strode into the village, and speaking in the Pilgrims' language, said, "Welcome." He and Tisquantum brought deer meat and beaver skins for the hungry, cold Pilgrims. (During the first winter, many of them died of the cold and lack of food.) Tisquantum stayed with them and helped them survive their first years in the New World. He taught them how to navigate the waters, fish and cultivate corn and other vegetables. He pointed out poisonous plants and showed how other plants could be used as medicines. He also negotiated a peace treaty between the Pilgrims and Massasoit, head chief of the Wampanoags. This treaty was favorable to the Pilgrims. All this was celebrated in the Pilgrims' first Thanksgiving. (Indian peoples along the eastern seaboard always celebrated the ripening of the fall harvest, so the idea of "Thanksgiving" was not new to them.)

Part IV: Edward Winslow's Letter

Our harvest being gotten in, our governor sent four men on fowling, that so we might after a special manner rejoice together after we had gathered the fruit of our labors. They four in one day killed as much fowl as, with a little help beside, served the company almost a week. At which time, amongst other recreations, we exercised our arms, many of the Indians coming

amongst us, and among the rest their greatest king Massasoit, with some ninety men, whom for three days we entertained and feasted, and they went out and killed five deer, which they brought to the plantation and bestowed on our governor, and upon the captain and others. And although it be not always so plentiful as it was at this time with us, yet by the goodness of God, we are so far from want that we often wish you partakers of our plenty.—Edward Winslow, December 11, 1621.

Part V: Why Native Americans Fought the Pilgrims

Massasoit was the Wampanoag leader who signed a treaty of friendship with the Pilgrims. This friendship did not last long. As time went on, more English people arrived and took more land. Massasoit's son, Metacomet (whom the English called King Philip), and other Native Americans became angry that their lands were being stolen from them. They decided to fight for their right to remain on their lands.

Metacomet worked hard trying to form an alliance between the Wampanoags and other Native American nations to defend their lands and way of life. In 1675 fighting broke out, and for a time it looked as if the Native Americans would defeat the Europeans. But after a year of fighting, Metacomet was killed, his head cut off and taken to Plymouth where it was put on public display. Because food was running short, hundreds of Native people—including Metacomet's wife and children—surrendered, only to be executed or sold into slavery. Massacres of Native Americans by white men, bounties paid for Native peoples' scalps,* wars, broken promises and broken treaties resulted in almost total destruction of the Wampanoags and other New England Native nations.

*Scalping was unknown among Native Americans in New England prior to its introduction by the English, who began by offering cash for the heads of their enemies and later accepted scalps.

Part VI: Excerpts from Children's Books to Analyze

In the night there was a hideous cry. Was it a wolf? One man fired his musket. All was still. They rose at five. While breakfasting one man shouted: "INDIANS! INDIANS!" Arrows whizzed past. The explorers rushed to the

beach for their guns. Muskets were shot. Splinters of tree bark flew about. But it pleased God to save them all. The Indians fled. No one, no Indian nor Pilgrim was hit or harmed.—Weisgard, Leonard. *The Plymouth Thanksgiving*. Doubleday, 1967.

1. This story describes a yell by an Indian as "a hideous cry." How does this make you feel about the Indians?
2. Who seems the meanest in this story—the Pilgrims or the Indians? Is this fair? Why or why not?
3. Does this passage tell why the Indians attacked? If not, why do you think they attacked?

One day in March, a tall Indian walked boldly into the settlement. He was armed with a bow and arrow. The children screamed. What would this savage do? Suddenly the tall savage called out, "Welcome!" He spoke in English! . . . The Indian told them his name was Samoset . . . Samoset told them the Indian name for Plymouth was Patuxet. Four years before, all the Indians there had died of a sickness. There was only one of their tribe left. His name was Squanto, and he had been to England. . . . That night Samoset stayed with the Hopkins family. Constance, Damaris and Giles probably found it hard to get to sleep. It was a fearsome thing to have a wild Indian in the house.—Wyndham, Lee. *A Holiday Book: Thanksgiving*. Garrard Publishing Co., 1963.

1. Why do you think the author uses the words "savage" and "wild Indian" to describe Samoset? Would you have used these words in writing this story? Why or why not?
2. What did the author leave out when she wrote that all the Indians except Squanto had died of a sickness?

All over the country, people gather their families together and have a feast. They eat turkey. They remember the brave Pilgrims and the first Thanksgiving Day.—Rogers, Lou. *The First Thanksgiving*. Follett Publishing Co., 1962.

1. Whom else should they remember on Thanksgiving? Why?

Part VII: Frank James' Speech

Today is a time of celebrating for you—a time of looking back to the first days of white people in America, but it



"They seem nice enough. Shall we tell them about corn?"

Drawing by Stevenson; ©1966
The New Yorker Magazine, Inc.

is not a time of celebrating for me. It is with heavy heart that I look back upon what happened to my People.

Even before the Pilgrims landed, explorers captured Indians, took them to Europe and sold them as slaves for 20 shillings apiece. The Pilgrims had hardly explored the shores of Cape Cod four days before they had robbed the graves of my ancestors, and stolen their corn, wheat, and beans. . . .

Massasoit, the great leader of the Wampanoag, knew these facts; yet he and his People welcomed and befriended the settlers. This action by Massasoit was probably our greatest mistake. We, the Wampanoags, welcomed you, the white people, with open arms, little knowing that it was the beginning of the end; that before 50 years were to pass, the Wampanoags would no longer be a Tribe; that we and other Indians living near the settlers would be killed by their guns or dead from diseases that we caught from them. . . .

Down through the years there is record after record of Indian lands taken, and reservations set up for them upon which to live. The Indian, no longer having any power, could only stand by and watch—while the white people took Indian lands. This the Indian couldn't stand, for to him, land was survival, to farm, to hunt, to be enjoyed. It wasn't to be bought and sold to make money.

Has the Wampanoag really disappeared? We know there was an epidemic [a terrible disease] that took

many Indian lives—some Wampanoags moved West and joined the Cherokee and Cheyenne. They were forced to move. Some even went north to Canada! Many Wampanoag stopped believing and practicing their way of life and accepted the white people's way for their own survival. There are some Wampanoag who do not wish it known they are Indian for fear that others will not like them or will not give them a job or a place to live.

History wants us to believe that the Indian was a savage, illiterate, uncivilized animal. Let us remember, the Indian is and was just as human as white people. The Indian feels pain, gets hurt, has dreams, bears tragedy and failure, suffers from loneliness, needs to cry as well as laugh. . . .

Although our way of life is almost gone and our language is almost extinct, we the Wampanoags still walk the lands of Massachusetts. Our lands were invaded. We fought as hard to keep our land as you the white did to take our land away from us. We were conquered. . . .

What has happened cannot be changed but today we work toward a better America, a more Indian America where people and nature once again are important. . . .

You white people are celebrating an anniversary. It was the beginning of a new life for the Pilgrims 350 years ago. Now it is a new beginning for the Wampanoags and other Indians. We are determined to have our rights in this country.

From the authors . . . third in a series of articles in which authors discuss their concerns. In this article, a Black author discusses publishers' retreat from the advances made during the civil rights era

The Black Experience in Children's Books: One Step Forward, Two Steps Back

By Walter Myers

I was at a conference at a small school in Michigan. The focus of the conference was on literature for children. My talk had gone reasonably well, touching upon my own publications and my seven-year career as an editor. The question and answer period was divided into two sections, interrupted by a more than welcome coffee break. At the beginning of the second session a young man in the front of the auditorium raised his hand. He hadn't participated in the earlier session although I had noticed him taking careful notes.

"Mr. Myers, apart from your personal interest in multi-ethnic literature," he asked, "don't you think we've been harping on the issue of racism in children's books for some time now?"

The inference, of course, was that the "some time" had been too long a time. I asked him to elaborate on his question and, rather uncomfortably it seemed, he expressed the view that the push against racism in children's books, while commendable in itself, had become anachronistic in these enlightened times. What's more, the issue was being greatly overplayed by some people and some groups.

The response from the rest of the assembly was immediate. What buzzing there had been ceased. This was clearly a question that had been on more than one mind—and indeed I had heard similar questions from librarians and educators in Michigan, Kansas, New Jersey, New York and Texas, mostly within the last two years.

This essay is an attempt to answer, from my own viewpoint, this question: Is it time to say "enough" about racism in children's literature? I think I can express my viewpoint best by

sharing my experiences as a Black writer.

I first became involved in writing for children some ten years ago by entering the CIBC's first contest for unpublished Third World writers. Before that I had been writing short fiction primarily, with only a dim awareness of the crying need for children's books reflecting the Third World experience. It became clear upon examination of the materials then available that books did not do for Black or other Third World children what they did for white children—they did not deliver images upon which Black children could build and expand their own worlds. But this was in 1969 and publishers and librarians alike were voicing similar concerns about the lack of suitable materials for Blacks and other Third World children. It was just, I felt, a matter of time before the situation would be rectified.

But I soon discovered that there was a lot of resistance, even resentment, to this idea. I visited my daughter's grade school in Brooklyn at the request of the school librarian. After speaking to a bright group of seven-year-olds I was introduced to the principal. I showed him my first book—*Where Does the Day Go?* (Parents, 1969)—and he thumbed through it quickly, looking at the pictures. I fully expected him to say something tactfully complimentary. Instead, he said that he didn't feel that the book belonged in his school's library. There were no white children in the book! There were several Black children, a Japanese girl and a Puerto Rican boy, but no white child. I began to wonder if my work would be ignored—or remain unpublished—if I did not include white children. Would I be un-

able to write about all-Black neighborhoods?

My next book, *The Dancers* (Parents, 1972), was published some two years later. I need not have been worried about not having white children in this book. The publisher introduced a white character for me. He's not in the story, but he appears in as many pictures as possible and seems to be in the story. This being a Black writer was not going to be an easy task.

The Dancers and *The Dragon Takes a Wife* (Bobbs-Merrill, 1972) inspired some of the most virulent hate mail imaginable. I've received hate mail in response to my magazine articles—an article about interracial adoption drew a lot of angry letters from whites, for instance—but the mail about these children's books represented a different beast altogether. The letters were primarily from parents, people who could keep my work from school shelves and from local libraries. Many correspondents were furious that I—a Black author—had "invaded" the white world of fairy tales; "obscene" was one of their milder labels for *The Dragon Takes a Wife*.

But, despite these minor annoyances, I still felt that the time was soon coming when literature for Black children would really blossom and that all children's literature would be truly humanistic. The accusations that Black writers wouldn't or couldn't write well was being mocked by the CIBC contest, which had attracted a host of good Third World writers, excited by the opportunity to chronicle their own experiences. Such writers as Sharon Bell Mathis, Ray Sheppard, Virginia Driving Hawk Sneve, Margaret Musgrove and Mildred Tay-

lor were demonstrating that not only were they excellent writers but that their work did have viable markets.

By the mid-seventies, however, the promise of the late sixties and early seventies seemed suddenly hollow. The number of Black writers being published decreased as Black political activity decreased. The reasons for this were clear. Publishing companies had never tried to develop markets for Third World literature. Instead, they had relied upon purchases made through Great Society government funds, and when these were phased out the publishers began to phase out Third World books. Books were spaced so that their publication would not coincide with other Black books because sales representatives complained that they couldn't represent too many at one time. A look at the most recent catalogs shows that there are fewer books being published for Black children now than a decade ago.

Publishing Follows Market

The publishing industry has always followed the market, and the supposed commitment to multicultural literature of the sixties was sincere only to the extent that *some* editors did and still do feel a commitment to publish books for all children. Today, as major conglomerates take over publishing, and marketing people answering to these conglomerates have an increasing say over what does and does not get published, even concerned editors don't feel that they can encourage Third World writers since, given present realities, very few Third World writers will be published.

But if the publishing industry is primarily concerned with sales, how about the institutions that serve the public? If editors are unable or unwilling to publish books for which there is a need, why don't librarians and school officials take the initiative and press for more books to meet the needs of their communities? Why is it that a generally accepted concept of the sixties—i.e., that we have to reflect the experiences of all Americans in children's literature—has been forgotten or ignored? I don't have Black children in my school, so I don't need Black books in my school, a librarian told me last week. (But when I asked him if they taught European history in his school, he said that of course they did.) It seems to me that more and

more librarians feel that their role is to bring *some* good literature to *some* good students. They are willing to accept public positions but not public responsibilities. "Enough!" they cry; "let us go back to the heart of what we are all about—good literature for children."

What Is "Good" Literature?

Good literature for my children is literature that includes them and the way they live. It does not exclude them by omitting people of their color, thereby giving them the impression that they are less valued. It does not exclude them by relegating them to a life style made meaningless by stereotype. Good literature for my children celebrates their life and their person. It upholds and gives special place to their humanity.

I am sorry if some librarians and some teachers find the constant vigilance for racism in children's literature anachronistic, or the organizations concerned with it bothersome. I don't feel sorry for the librarians or the teachers, however, but for the children who have to suffer their insensitivity.

I am sorry if some librarians and some teachers feel they are being subjected to censorship by efforts to expose and label some books as racist. I've had my books taken out of schools, I've had my books "integrated," I've had people tell me what I should and should not write,* so I know what censorship means. (I have learned what all other Black artists learn—that our survival as Black artists will depend at times on tolerance of racism and at all times on keeping a low profile.) But I personally would rather have my children exposed to explicit and prurient sex, which librarians do not mind censoring, than racist books. I believe that the human values I give my children will help them deal with filth. It is a far more difficult task to help them deal with the concept of being less worthy because they are Black, especially when that concept is being reinforced in the school. If you choose

*Editors have insisted that I justify a white character's presence in a Black neighborhood, told me that a Black character's speech was "unbelievable" because it was not stereotypical slang, and said that I should only write about Black themes because "there are already enough white writers around."



Author Walter Myers

to deal with my children then you must deal with them as whole people, and that means dealing with their blackness as well as their intellect.

I have had good experiences in my writing career as well as bad. But while I am hopeful for my own efforts I am not hopeful for the body of literature that still needs to be produced. I am not hopeful for the writers who are being turned away because "Black books aren't selling." I am not hopeful for the librarian who claims to love children and children's literature and yet can tell me that American children who are white do not need to learn of the Black experience, or that the Black experience need no longer be chronicled with truth and compassion. But most of all I am not hopeful for the millions of Third World children who will be forced to grow up under the same handicaps that I thought, a decade ago, that we were beginning to overcome. I'm afraid that the time has not yet come to say "enough" about racism in children's books. □

About the Author

WALTER MYERS, a free-lance writer, has written numerous books for children. His newest book, *The Young Landlords* (Viking) has just been published.

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

Happy Endings Are All Alike

by Sandra Scoppetone.
Harper & Row, 1978,
\$6.95, 202 pages, grades 6-up

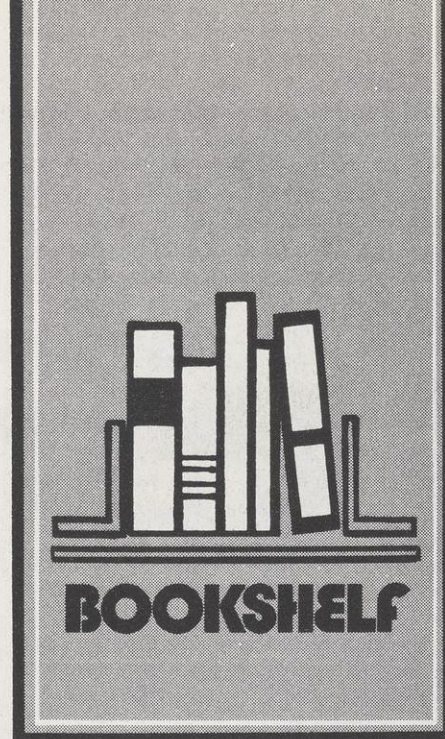
Hey, Dollface

by Deborah Hautzig.
Greenwillow Books, 1978,
\$6.95, 151 pages, grades 6-up

Adolescence, as we all remember, is a time of extraordinary conflict and uncertainty, and the anxieties of sexuality are certainly not dealt with helpfully in most teenage literature. Although new books are beginning to help heterosexual teenagers in this struggle, there is little offered to young lesbians and gays. Thankfully, Sandra Scoppetone and Deborah Hautzig have each written a book on the subject, and despite certain failings, both books offer an accepting portrayal of young women in high school who are in love not with boys, but with each other.

There is virtually no validation for the lesbian teenager, and not only is her right to self-respect opposed by adult institutions, but she is also subject to emotional and/or physical abuse from homophobic peers. Scoppetone deals with such problems, including the rape of one of the protagonists, with depth and sensitivity in *Happy Endings*. . . . Her book concerns the lesbian relationship (already in progress) between Jaret and Peggy, upper-middle-class high school seniors in a small eastern town.

The central drama involves the rape of Jaret by her brother's friend Mid, who has secretly happened upon the young women's love-making in the woods. He is apparently psychotic, but he also epitomizes the essential misogyny and fear of lesbians within this society. Using shifting perspectives, Scoppetone reveals Mid's thoughts in short chapters throughout the book, revealing a boy who needs desperately to prove himself sexually,



but is also aware enough of societal values to threaten to reveal Jaret and Peggy's relationship if the rape is reported.

The rape is jarring, but treated responsibly. The author's intent is not to shock, but to leave the reader with no illusions about the violence inherent in the act. The rape's consequences, the response of the police when they learn of Jaret's lesbianism, and Jaret's own decision to prosecute all serve to be alternately rage-provoking and intensely moving. Scoppetone depicts, with great accuracy, a police investigator who embodies society's typical treatment of rape and lesbianism. Rape is not a subject most young-adult authors dare to tackle, and this one does so admirably.

Scoppetone also deals in a thoughtful manner with the issue of family, allowing each member's point of view into the drama. In both families, siblings have a particular difficulty in adjusting to their sisters' relationship, as do Jaret's parents and Peggy's recently widowed father. Unfortunately, all of the parents are treated somewhat superficially. Although Jaret's mother expresses her bewilderment and guilt, her conversations with Jaret are stilted and overly "liberal." Such outwardly accepting behavior would not fool most anxious gay and lesbian teenagers with homophobic parents.

The presentation of the small com-

munity's prejudice is more realistic, and by the end of the book it is clear that both the young women and their families are enduring the hostility of a community that views Jaret as either "whore" or "queer." The problems that ensue between Peggy and Jaret are not uncommon in the lesbian community. When Jaret chooses to prosecute the rapist, thus publicly asserting her identity as a lesbian, Peggy temporarily pulls out, fearing the consequences. Rather than judge one choice or the other, Scoppetone compassionately deals with the complexity of each young woman's feelings, emphasizing how societal pressures make their decision more painful. The way in which Peggy and Jaret ultimately deal with their individual needs within the relationship serves as a valuable model to readers of any sexual orientation.

Like *Happy Endings* . . . , *Hey, Dollface* is concerned with a lesbian relationship between upper-middle-class high school seniors. I emphasize the repetition because this is the basic flaw in both books. Neither touches at all upon the experiences of working class or Third World lesbians, who undoubtedly will not feel a great sense of identification with the characters in either book. It is true that the protagonists in both books would not have had much opportunity to meet working-class lesbians; with that in mind, it can not be denied that the problem is not limited to fiction, and that these books reflect the tremendous lack of communication within the class structure.

The young women in *Hey, Dollface*, Val and Chloe, seem to be drawn from the author's own background, but to her credit, both are critical of their environment. It is their lack of identification with their peers that draws them together at first, and Val serves as the intelligent and humorous narrator in relating the evolution of their relationship. Through the use of stream-of-consciousness, the author reminds us of the questions and anxieties experienced as we enter adulthood. With a wonderful tenderness, she takes Val through a growing awareness of her body, her sexual fears and fantasies, and the need to come to terms with death.

It is not until the end of the book

that the young women become aware of the sexual quality of their friendship, and thus the issue of their families' reactions is not central to the plot. Unlike *Happy Endings* . . . , the story focuses more on the emotional lives of the two young women and less on their immediate environment. The revelation of their deepening feelings occurs when Val comforts Chloe after her father's death, at which point they are discovered by Chloe's mother. (Interestingly, an almost identical situation occurs in *Happy Endings* . . . , the intruder being Peggy's sister.) It is sad that these young women, and so many others, need to wait for a chance to comfort one another before they are "allowed" to feel the pleasures of physical contact.

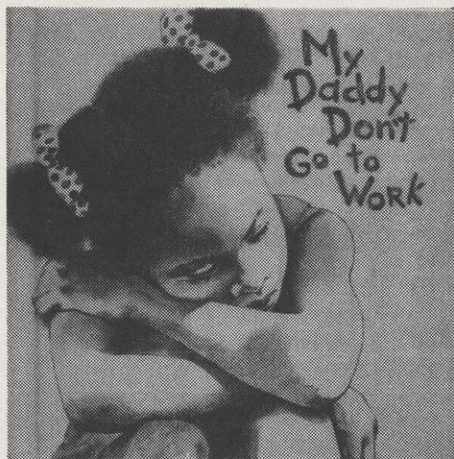
Chloe and Val encounter other problems similar to those of Peggy and Jaret. When Val is able to verbalize her attraction to Chloe, the two are forced to deal with society's interpretation of their behavior. Like Peggy, neither Val nor Chloe is able to "label" her feelings. As Val so beautifully articulates, "How do you separate loving as a friend and sexual love, or do they cross over sometimes?" Responds Chloe, "We don't have to fit into any slots . . . [s]o stop trying."

This realization is invaluable for all readers, and Hautzig deserves credit for expressing it so clearly. Both she and Scoppetone do not, at any point, underestimate the complexity of the teenage mind, and what's more, they each perform a crucial service in giving lesbian and gay teenagers the courage to live without shame. [Lenore Gordon]

My Daddy Don't Go to Work

by Madeena Spray Nolan,
illustrated by Jim LaMarche.
CarolRhoda Books (241 First Ave. N.,
Minneapolis, Minn.), 1978,
\$4.95, unpagged, grades p.s.-4

The notes at the end of *My Daddy Don't Go to Work* state that the author "has tried to present a look at the members of a loving family caught up in a situation that reveals the strength of their relationships." Ms. Nolan has suc-



ceeded admirably. She has written with insight and empathy about an urban, Black family dealing with the father's unemployment in a way that children can relate to and understand.

In their relationships the mother, father and their elementary school-age daughter show not only strength, but also sensitivity and respect for themselves and one another. Both mother and daughter are very supportive of "Daddy" as he faces the frustration of the daily unsuccessful search for work. While everyone tries to remain positive, the little girl is especially good at looking on the bright side: "Don't feel bad Daddy. You just got a long vacation so you can be with me." She enjoys the fact that her Daddy is there to play ball with her and talk to her after school. Even when a girl at school tries to tease her about her father's role in the home, she replies, "So what!—My Daddy is the best cook in the whole world."

When the situation reaches a crisis point as the father considers going elsewhere to look for a job, each member of the family openly expresses a range of emotions: anger, frustration, fear and sadness. The little girl, her Mama and Daddy all cry as they discuss the problem and reassuringly hug each other as they decide to stick it out together.

These and other interactions in the story are presented in a simple, yet realistic, manner. The text and the beautiful pencil drawings make the people in this book "come alive" to present positive examples for children who will hear or read this story. [Child Care Resource Center, Cambridge, Mass.]

Eskimos

by Jill Hughes,
illustrated by Maurice Wilson.
Gloucester Press (distributed
by Franklin Watts), 1978,
\$5.90, 32 pages, grades 5-8

Plains Indians

by Christopher Davis,
illustrated by Maurice Wilson
and George Thompson.
Gloucester Press (distributed
by Franklin Watts), 1978,
\$5.90, 32 pages, grades 5-8

Eskimos and *Plains Indians*, part of a "Civilization Library" series, are among the most misleading and inaccurate books of the year. Although the publisher's flyer speaks of how lively, informative and authentic the books are, they contain blatant errors and are full of misrepresentations.

For example, contrary to the information in *Eskimos*, an Inuit family prior to the 20th century was lucky to have a few dogs, never ten or more as stated on page 15. (In fact, Inuits of the 1800's, the period that seems to be under discussion, often had no dogs or just one per family.) Also, it is a distortion to claim that whale hunting communities were "better organized" than other groups. Whales are hunted throughout the Arctic *where available*, but this is a response to the necessities of subsistence and not a question of being "better."

Similarly, some Eskimo groups are described as wanderers, an error also made about Plains Indians. No people wander; all follow definite patterns or routes based on sound decision-making about locations that offer water, shelter, etc. Similarly, the "tattooing" described on page 20 as "a very painful process" was not at all painful. This statement simply shows the author's British ethnocentrism.

Illustrations portray a human type that has never been seen. They certainly are not Inuit. (The statements under the heading "mongoloid features" are inaccurate, for it has been recognized for decades that the glare of sun or snow has nothing to do with the genetic development of the so-called "mongoloid fold," and the "slanting eyes" the text describes do not exist.) Clothing is also described or depicted incorrectly. Wolverine fur is

used for trim, but unless the illustrator found an albino wolverine, the results would not be white. Wolverine fur is very dark brown to black. Parkas are made out of caribou, almost never seal, but if one wants to depict a seal parka (very undesirable by Inuit standards), it should look like seal: spotted silver grey and sleek, not brown and furry. A Greenland woman is depicted supposedly in sealskin boots, but being red, they are unquestionably made of wool.

The first sentence of *Plains Indians* typifies the book's inaccurate perspective. The Great Plains were never "an empty sea of grass" to the people who lived along the well-wooded and protective riverine areas. And contrary to what page 6 tells us, buffalo do not migrate "a few hundred miles" in winter, and their whereabouts were never a mystery to Indian peoples. In winter buffalo disperse in small groups to protected locations. Indians hunted them less in winter since travel was more difficult and the proportional returns were less.

The book also states that "an Indian infant was not allowed to cry" (page 18). This is impossible. The statement is most likely a misrepresentation based upon one source dealing with the Cheyenne nation—E.A. Hoebel's *Cheyenne: Indians of the Great Plains* (Holt, 1960). Furthermore, "disapproval" by the tribe didn't bring "harsh punishment." Indian children in general, and those of the Plains in particular, are treated with far greater indulgence than Euro-American children.

The author also claims that "the Sun Dance was the most important ceremony of the Plains Indians." In fact, the Sun Dance has been practiced by only some of the Plains Indians—and it is still practiced today. It has been an annual event for some tribes; others carry out the ceremony much more sporadically. The ceremonies and religious thinking of Plains Indians are very complex, and no one ceremony reflects the multiple features of religious behavior. Features of the ceremony caught the attention of European observers; that can be the only reason that it is described as "most important."

The illustrations in this book also leave much to be desired. The portrait

of a Blackfoot is based on a rendition by George Catlin, an artist with a European perspective. The Pawnee is portrayed inaccurately with a Mohawk hair-do.

This romanticized book suggests the disappearance of the Indian. But although this book suggests otherwise, Indians know that the buffalo are gone and that they can adapt to new economic strategies without losing their Indian identity. Identity comes not just through dances, language and history, as the author claims, but more importantly by maintaining one's ties with one's own people. [Eugene S. Rave and Beryl C. Gillespie]

The Human Rights Book

by Milton Meltzer.

Farrar, Straus & Giroux, 1979,
\$9.95, 264 pages, grades 9-12

Meltzer has made another timely contribution to the collection of non-fiction works on topics not sufficiently emphasized in schools. *The Human Rights Book* begins with a short (156 page), thoughtful introduction to the subject of human rights at home and abroad. The remaining pages offer a bibliography, names and addresses of organizations working in the field, and documents issued by the United Nations and others dealing with human rights.

Readers learn that in 1977 there were serious violations of human rights in 116 countries. Meltzer describes some of the torture methods used and discusses a few of the countries with the worst records—Iran, Philippines, Argentina, South Africa, the Soviet Union and others. There is a chapter on U.S. violations of political freedom by the FBI and the CIA and about U.S. political prisoners such as the Wilmington Ten, although Meltzer does not deal with the cruel treatment (including torture by isolation and many forms of degradation) routinely accorded to thousands of ordinary prisoners in U.S. jails. He does introduce differences in conceptions of what "human rights" means, including the different perspectives of socialist and capitalist nations. And he does point out that among the

worst offenders using torture throughout the world are those who are "client" nations of the U.S. and dependent upon our official assistance.

This book belongs on all high school library shelves and would be a fine gift for any thoughtful young person. [Lyla Hoffman]

Overkill: Weapons of the Nuclear Age

by John Cox.

T.Y. Crowell, 1978,

\$7.95, 200 pages, grades 7-up

In this well-written book are fairly technical explanations of how nuclear energy, thermonuclear bombs and missiles work. Unlike most books of its kind, however, the emphasis here is on the human and ecological destruction that the weapons of our age have produced and are capable of producing. This is a cogent plea for total disarmament by all of the nuclear powers.

The book begins with a history of the atomic bomb; it gives the political reasons for the U.S. decision to bomb Japan and denies that there were any militarily strategic ones. There are excerpts from Michihiko Hachiya's *Hiroshima Diary* describing the horrors witnessed by one of the bombing's victims. A brief history of hydrogen bomb testing in the 1950's is also provided, and one chapter is devoted to describing the different forms and consequences of non-nuclear warfare in Vietnam: asphyxiation bombing, incendiary bombing, chemical and biological warfare. This section notes that any form of warfare short of nuclear warfare has come to be regarded as "conventional" and therefore acceptable, regardless of how horrible it is. But given the amount of permanent destruction wrought on the land and people of Vietnam (more explosives were dropped on that one country than during all of World War II), Cox argues that "conventional warfare is not much different from a small nuclear war."

Another useful section lists phrases which are part of the vocabulary of today's military strategists. The definitions are chilling—for example, "ac-

ceptable level of damage" can mean "more than 40% of a population killed."

In conclusion, the author asserts that persons in high office cannot be trusted to deal with the problems of the arms race because "powerful military and industrial interests *need* the arms race to continue. . . . Ordinary people must combine to produce a lobby for peace which governments dare not resist." In sum, this book is a rare blend of science, political history and a humanist call for action. [Maxine Fisher]

War Cry on a Prayer Feather: Prose and Poetry of the Ute Indians

by Nancy Wood.
Doubleday, 1979,
\$7.95, 108 pages, grades 10-up

War Cry on a Prayer Feather is a book of beauty and understanding. Nancy Wood has sensitively interpreted the thoughts, wisdom and philosophy of the Ute in a collection of prose and poetry. Originally presented as a libretto (with music by Harold Faberman) and nominated for a Pulitzer Prize in music, these writings reflect the past, present and future of the lives of a proud nation.

The text expresses a knowledge of what is relevant, respected and revered by Native Americans. The poems are messages to all of the universe and speak about life, death, survival and traditional remembrances. They tell of the enduring spirit of the Ute despite the injustices and unnaturalness in the world that the white man has created in this country.

In finding friendship and inspiration among the Ute, Ms. Wood has acquired insight into various aspects of their lives and feelings. In particular, she successfully conveys the conviction that the traditional way remains the key to the future, a belief which few non-Indians can accept. Her understanding seems genuine and her writings are rivaled only by the book's magnificent photographs.

This fine work is highly recommended. [Donna Lovell]

The Murderer

by Felice Holman.
Scribner's, 1978,
\$7.95, 151 pages, grades 5-up

Hershky Marks is a twelve-year-old Jewish boy growing up in a Polish mining town in Pennsylvania just prior to World War II. Hershky's story is an interesting one, as he faces the conflicts of being part of the relatively richer class of merchants, yet feeling envious of the Polish boys who dominate the social and athletic scene at his school. The story traces a year in his life, and the many anecdotes are often amusing, sometimes exciting. The growing threat of Hitler in Europe gives added punch to Hershky's concerns about being Jewish in an anti-Semitic environment.

But the book fails to live up to its potential for presenting honest, non-stereotypical views of the lives it depicts. Although it's certainly possible that there was a town somewhere in Pennsylvania around 1940 in which *all* Jews were merchants and *all* Poles were miners or domestic workers, to depict such a situation as this book does will simply reinforce negative stereotypes. However "sympathetic" the author may try to be toward all the characters, she does them all a disservice by presenting

such a situation without explanation and without discussing why there is so much antagonism between the two groups. The conclusions that a child might draw are all negative.

Females are also stereotyped. Since all of Hershky's friends and all important figures in his school are boys, females enter into the picture only in the form of his mother (who stereotypically nags her children and husband about everything from food to money), Hershky's own budding sexual interest (notably, in a blond Polish girl who happens to be the sister of a boy he idolizes) and domestic servants. In fact, the first girl to be mentioned in the book is a kind of living mannequin who sits in a store window.

To his credit, Hershky does ask a friend what girls do after school, since he almost never sees any girls except in class. But his friend's response is that girls—such as his sister—simply hang around the house making paper dresses for their dolls, listening to the radio, and sometimes going to a Saturday movie. Rather than question why girls don't play ball or run around outside like the boys, Hershky simply wants to know when the girls learn "stuff girls know," like "how to cook and be . . . like a mother." His friend shrugs, and no further attempt is made to answer the question.

The effects of poverty are well described, conveyed in a variety of small details. But basic questions about the depression or the poverty of the working class are never addressed. The book does raise—and attempt to answer—some basic questions about religion: Why can't everyone have the same religion? Did the Jews really kill Christ as the Polish boys charge?

The inclusion of names, events and historical data from the period described could be very useful if an adult explains many of the references. Otherwise most of them will probably be lost on young readers.

The clear intention of the book is to make its protagonists a little more human and their cultures a little more understandable to readers of other backgrounds. As a whole, however, the book is likely to produce the opposite effect from the one intended, reinforcing negative stereotypes about Jews, Polish people and women. [Karen Wald]

WAR CRY ON A PRAYER FEATHER NANCY WOOD

WAR CRY ON A PRAYER FEATHER

Prose and Poetry of the Ute Indians
by the Award-Winning Author of "More Windows"

NANCY WOOD



Hits & Misses reviews material intended to assist adults working with children in the classroom, the library and at home. Professional literature, parenting materials and other resources are reviewed. Readers are invited to submit materials that should be considered for this new column.

Response Guides for Teaching Children's Books

by Albert B. Somers and Janet Evans Worthington.
National Council of Teachers of English, 1979,
\$5 (\$4 to NCTE members),
paperback, 119 pages

It is distressing that a publication which shows so little sensitivity to the issues of racism and sexism in children's literature should have been published under the imprimatur of the respected and influential National Council of Teachers of English.

The praiseworthy objective of the volume is to "provide teachers with guides that will help them light small fires with books, kindling an enthusiasm for reading while at the same time reinforcing the teaching of reading skills and interrelating the language arts with other areas of the curriculum." Unfortunately, the authors fail to recognize that anti-human values can be reinforced through books, and they make no provision for dealing with such values in their discussion guides. Indeed, their treatment of such materials would seem to indicate tacit acceptance of some of these values.

In presenting such works as *Sunder* and *The Matchlock Gun*, the authors attempt to get themselves off the hook by noting that both books have been severely criticized, although their equivocal explanations of the criticisms never mention the word "racism." Moreover, the guides for these titles leave no doubt of the authors' feelings. Their appraisal of *The Matchlock Gun* reads: "*Despite its setting and faithfulness to history [emphasis added], The Matchlock Gun* has been criticized by some who say it depicts Indians as blood-thirsty savages and emphasizes violence." In addition to minimizing the criticism



of the book, this comment also fails to note the book's casual references to slavery. In the companion exercises, children are asked to read about the Native Americans along the Hudson River in the 1700's and to answer the question: "Were they all warlike?" Students are also asked to write on the following statement: "Indians are always to be feared." Such exercises—particularly in the hands of an insensitive teacher—can only reinforce racist views of Native Americans.

Black Literature for High School Students

by Barbara Dodds Stanford and Karima Amin.
National Council of Teachers of English, 1978,
\$4.75, 273 pages

This is an exceptionally fine resource. The positive positions taken and the challenging questions raised by the two collaborators provide valuable insights and state principles of vital importance to all teachers.

In a remarkably open statement in the Preface, Stanford, a white teacher, recognizes "the validity of the statement that white people do not interpret literature the same way black people do." It was this realization that led to her collaboration with Amin, a Black teacher of English.

Although the introductory chapter is attributed to Stanford, she notes that it contains ideas from both au-

thors. In this important chapter Stanford cites the growing awareness among her colleagues that "the experience of blacks and whites in this country is quite different and that the evils of 300 years cannot be dissolved in one rousing chorus of 'We Shall Overcome.'" Stanford also emphasizes the fact that whites tend to view favorably those books in which whites are depicted as being generous and kind and often fail to notice behavior which is patronizing or which does not result in any positive or important change in the lives of Black people. The need for students to have a thorough understanding of the racist oppression experienced by Blacks in the United States—to understand the historical and sociological facts about slavery, Jim Crow laws and contemporary institutional racism—is also addressed.

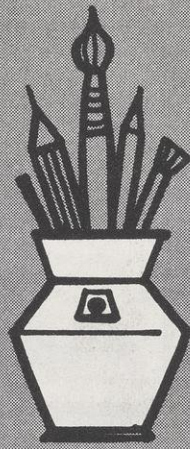
Amin provides an excellent discussion of adolescent literature dealing with the lives of Black people, noting the effects of the racism that was so prevalent prior to the mid-sixties on both Black and white children. She notes that the white power structure was seldom pictured as responsible for the perpetuation of racism; instead, Blacks were depicted as being somehow responsible for their oppressed state. She indicates that while junior novels are handling some themes more sensitively, racism by omission and commission is still evident, and teachers must be aware of this when selecting books for use by students.

The chapter on Adolescent Literature includes reviews of junior novels by Black writers, brief summaries of short story collections by Black authors, and reviews of junior novels on Black themes by white writers. Each work is graded in terms of reading difficulty and evaluated in terms of literary merit.

There is one minor flaw in this otherwise excellent resource: some of the recommended books do contain racism. For example, some of the works of Frank Borham that are recommended for class room use are racist in their presentation of Black characters. Also, some works by Harold W. Felton (*Edward Rose, Negro Trail Blazer* and *Jim Beckworth, Negro Mountain Man*) present Native Americans in an offensive and degrading manner.

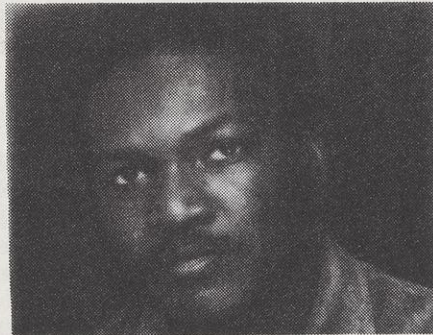


Randolph Counts attended the High School of Art and Design and the Brooklyn Museum Art School. Mr. Counts can be reached at 253 Cumberland St., Brooklyn, N.Y. 11205; tel. (212) 735-8189.

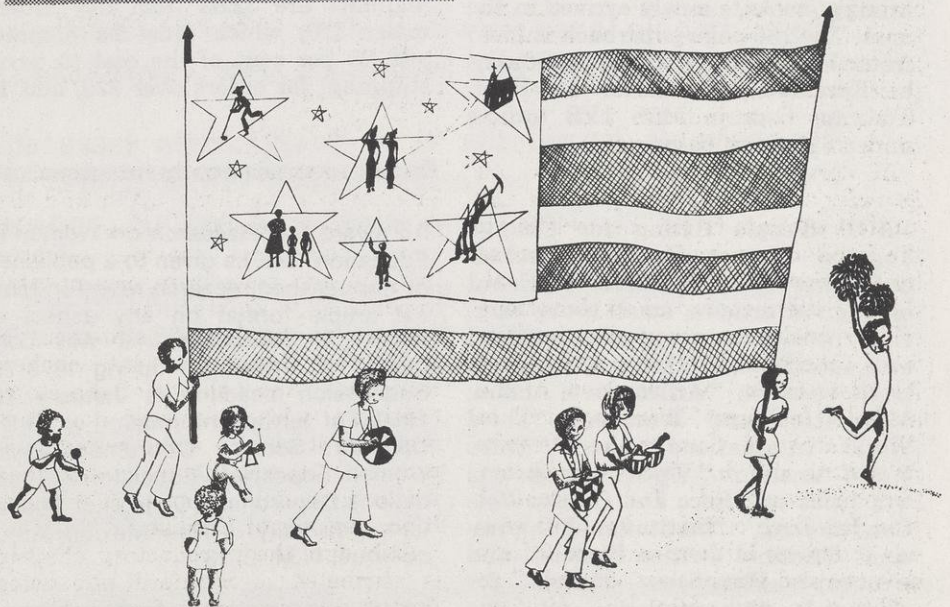


ILLUSTRATOR'S SHOWCASE

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.



Marian Straw, who received a B.A. and an M.A. from the City University of New York, illustrated *I Sing Black America*. Ms. Straw can be reached at P.O. Box 188, Forest Hills, N.Y. 11375; tel. (212) 242-6767.

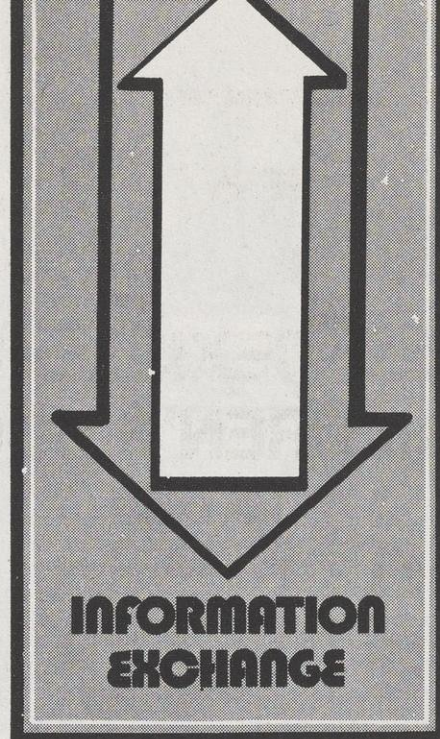


"Freedom for Individual Development" is a four-module program with directions for conducting in-service programs on **sex-stereotyping** issues in (1) school and community relations, (2) vocational education, (3) teaching methods and materials, and (4) counseling and guidance. Each module contains instructions, describes activities and contains background readings, evaluation tools and a resource bibliography. The complete program of four modules plus a Trainer's Guide is \$9.25 (for orders under \$20, which must be prepaid, add 20 per cent of the cost for shipping; for orders over \$20, add 15 per cent). Order from EDC/WEEAP Distribution Center, 39 Chapel St., Newton, Mass. 02160. (Make checks payable to Educational Development Center.)

REHABFILM Newsletter reports on audio-visual materials about disabilities, **handicapism**, access, etc. The four-page quarterly is free; write *REHABFILM Newsletter*, 20 West 40 St., New York, N.Y. 10018.

The City Kids' Teachers' Book provides **curriculum suggestions** to encourage students to explore their environment, relationships with family members, the kinds and conditions of work of the people around them (a particularly good section), and the reasons why people move. Prepared by a Canadian group, the material will be of value to teachers everywhere, particularly those with classes containing students newly arrived in the area. The 130-page paperback is \$7.75 from the Ontario Institute for Studies in Education, 252 Bloor St. West, Toronto, Ontario M5S 1V5 (orders under \$20 must be prepaid).

PACT (People Acting for Change Together) issues Resource Packets consisting of 10-15 pieces—reprinted or original articles, small group exercises, book reviews and other material on a specific topic. This year's packets have been on "Affirmative Action: Minorities and Women," "Third World International" and "Third World American." Up-coming packets will focus on "Race and Gender Role Conditioning," "Institutional Oppression: Criminal Justice System" and "Cultural Pluralism: Models for Change." Subscriptions for the



packets mentioned are \$20 for individuals, \$40 for institutions. Packets on other topics are also available. Write PACT, Wayne County Community College, 4612 Woodward Ave., Detroit, Mich. 48201.

"Sex Discrimination in the Schools: Evaluating Employment Practices" gives step-by-step instructions for recognizing specific employment issues and for collecting and analyzing data relevant to hiring practices, promotional processes, salary and fringe benefits for women teachers. The manuals are \$2.50 each (for orders under \$20, which must be prepaid, add 20 per cent of the cost to cover shipping; for orders over \$20, add 15

An award for "Research on Women in Education" will be given to a published or unpublished research report in journal article format on any aspect of **women in education** that was conducted or written up during 1978-79. Submission deadline is **January 10, 1980**. For further information write Dr. Candice Schau, Coordinator-Elect, Women Educators, Educational Foundations Department, College of Education, University of New Mexico, Albuquerque, N.M. 87131.

per cent). Order from EDC/WEEAP Distribution Center, 39 Chapel St., Newton, Mass. 02160. (Make checks payable to Educational Development Center.)

"The Social and Economic Status of the **Black Population** in the United States: An Historical View, 1790-1978" documents the changes which have occurred in population distribution, income levels, employment, family composition, mortality, housing, education, etc. The 271-page, large-format paperback is \$4.50 (use stock number 003-024-01659-1) from The Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

"Education for All People: A Grassroots Primer," designed to assist "parents, citizens and grassroots organizations," emphasizes information about national organizations that can assist people working to **improve public schools**. Federal funding, legal rights of parents and students, bilingual education, school evaluation, special education and a variety of other topics are covered. The 155-page, large-format paperback is \$3.95 from the Institute for Responsive Education, 704 Commonwealth Ave., Boston, Mass. 02215.

The recently published winter issue of the *Civil Rights Digest* contains "Into the Mainstream" on the **civil rights** of people with disabilities, and "Ending Age Discrimination" on the enforcement of the 1975 act that prohibits "unreasonable discrimination" on the basis of age. Copies of the *Digest* are free; write the Editor, *Civil Rights Digest*, U.S. Commission on Civil Rights, 1121 Vermont Ave. N.W., Washington, D.C. 20425.

"The Wheelchair Rebellion" and "Declaring Independence in Berkeley" (about the Center for Independent Living) are the two articles of a special feature on "**Handicapped Lib**" that appeared in the August, 1979, issue of *Psychology Today*. Reprints of the first article are \$1 each (\$3 minimum); the issue itself is \$1.25; order from *Psychology Today* Reprints, P.O. Box 278, Pratt Station, Brooklyn, N.Y. 11205.

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CIBC is a non-profit organization founded by writers, librarians, teachers and parents in 1966. It promotes anti-racist and anti-sexist children's literature and teaching materials in the following ways: 1) by publishing the *Bulletin*, which regularly analyzes children's books and other learning materials for human and anti-human messages; 2) by operating the Racism and Sexism Resource Center for Educators, which publishes reference books, monographs, lesson plans and audio-visual material designed to develop pluralism in schools and in society; 3) by conducting workshops on racism and sexism for librarians, teachers and parents; and 4) by initiating programs that bring to public attention the unrecognized talents of Third World writers and artists. For more information about CIBC and a free catalog of its Resource Center publications, write us at 1841 Broadway, New York, N.Y. 10023.