



LIBRARIES

UNIVERSITY OF WISCONSIN-MADISON

Interracial books for children bulletin: special double issue on day care/early childhood education. Volume 6, Nos. 5-6 1975

New York, NY: The Council on Interracial Books for Children, Inc.,
1975

<https://digital.library.wisc.edu/1711.dl/MXXKMT2BKLFTB84>

This material may be protected by copyright law (e.g., Title 17, US Code). For information on re-use see: <http://digital.library.wisc.edu/1711.dl/Copyright>

The libraries provide public access to a wide range of material, including online exhibits, digitized collections, archival finding aids, our catalog, online articles, and a growing range of materials in many media.

When possible, we provide rights information in catalog records, finding aids, and other metadata that accompanies collections or items. However, it is always the user's obligation to evaluate copyright and rights issues in light of their own use.

Interracial Books FOR CHILDREN Bulletin



Ann-Marie Mott/Educational Alliance
D.C.C.



Kenneth Werner



Joan Vermulen



Mark Haven

TOWARD MULTICULTURALISM: ONE CENTER'S STRUGGLE

BY GEORGE BUSSEY

At the formation of the Goddard-Riverside day-care center in New York City, parents, teachers, social service workers and other members of the community gathered together excitedly in anticipation of what our first days as an institution would be like. But before proceeding, there were some basic questions we had to address.

Whose goals and aspirations determine a preschool program? For whose benefit do we teach young children—for the good of the child, the community, or society at large? We say yes to all three, but in reality, are we not more often concerned with the latter—with society at large? And therefore, is some standardization of education—and of the individual—required?

In search of answers, Goddard-Riverside staffers talked to parents, children, the immediate community, and people in the public and parochial school systems. The children and their families were our chief concern, even though we knew we could not ignore what the systems beyond our two-to-three-year preschool experience were going to demand of these children and their families. We were clear about the need to respond to the fears and concerns of parents for their children's success in elementary and high school. We were clear about our responsibility to honor the Headstart mandate in setting objectives for the preschool program. However, in many ways the immediate realities of the young lives affected by our program were quite different from the larger realities of the world beyond the center.

In 1971, over 60 per cent of the children at Goddard-Riverside spoke a language other than English. Most of them spoke primarily, or only, Spanish—most of their families being

Continued on page 16

The ABC's of Freeing Day Care from Racism, Sexism

To mount a full-scale attack on racism and sexism in your child-care program, parents and staff must be prepared to systematically examine—and then re-examine—the formal as well as the hidden curriculum. The more people you can engage in the evaluation process, the better. Doing this kind of “research” is, in itself, a

consciousness-raising experience. However, if only a few people are willing to start, they should go it alone. Once the data has been collected, many who were initially skeptical will come to share your outrage (or your pride if your center holds up under close scrutiny).

It is important, especially at the beginning, to make your exploration a formal one. Keep notes on what you have seen and heard and try to have more than one person perform each “research” task. Impressionistic labeling can make people defensive, whereas hard data is difficult to dismiss.

After you have made the commitment to identify elements of racism and sexism in your program, you need the strength to root out harmful inequities, even though this may stir

Continued on page 18

THE POLITICS OF JUICE AND CRACKERS

This issue of the CIBC Bulletin is devoted to what we call “The Politics of Juice and Crackers.” Each of the contributors to this issue was asked to examine an aspect of early childhood education and to analyze the messages about race, sex roles and socio-political values conveyed to young children and how they are conveyed.

Although it is in keeping with the overall objectives of the CIBC, this edition takes us somewhat further afield from our usual literature-oriented format. We have made this departure recognizing that books, although extremely important sources of messages about race and sex-role stereotypes, play only one part in the education (and mis-education) of children. For example, preschoolers learn a great deal about the world from the words and pictures hung on their classroom walls. Colorful posters about food and nutrition may be telling them that healthy, happy children have white skin, eat Anglo-Saxon foods and have uncomplaining mommies who happily serve them and their waiting daddies.

What different messages would these children receive if the foods illustrating the principles of a good diet included pictures of guava jelly, posteles, bow di or any of the other healthy foods that many young children eat with relish in their own homes? Dramatically different messages about social relationships might also be conveyed in a picture of little children serving each other or of older children helping younger ones. And a different set of expectations might be communicated if daddies and brothers were shown actively participating in cooking and serving the food instead of being only the privileged recipients.

As preschool children toddle from the doll corner to the block corner, what messages about the dignity of different cultures and languages do they receive if every written word in the center—“exit,” “entrance,” “boys,” “girls”—is only in English? Those messages must be especially negative in centers which have many children from Puerto Rican, Chicano or Asian American families.

The attention of small children is caught by the words and pictures on the boxes of every game they find on school shelves. Do the boxes show children of different

Continued on page 2

CONTENTS

Toward Multiculturalism	1
The Politics of Juice and Crackers	1
Freeing Day Care from Racism, Sexism	1
Editorials	2
Who Controls Day Care?	2
Golden Books with Tinsel Content	3
Information Clearinghouse	4
Other Perspectives on Day Care:	
Cuba/China/Great Britain	5
The Social Context of Day Care	7
Day-Care Guides	8
Liberating the Toy Chest	8
Toward a Multicultural Collection	9
Creating Books With Children	12
TV: Mass Miseducation	13
Mi Cultura	13
The Bookshelf	14
Child-Care Workers, Organize!	16
Art Directors, Take Note!	17
Censorship Dialogue Continues	19
Resources for Early Childhood Education	20
Carnegie Funds Center	20



Ann-Marie Mott/Educational Alliance D.C.C.



Ann-Marie Mott/Educational Alliance D.C.C.



Vicki Breitbart

EDITORIALS

THE POLITICS OF JUICE AND CRACKERS Continued from page 1

aces? Do they include older people playing with youngsters like themselves? Do they show a child in a wheelchair having fun with friends? Are the faces and clothes of the players like those the children see in their neighborhood?

Finally, what words and pictures do children hear and see on the television set at the center or in their own living rooms? Even if a particular show avoids the most blatant sex or race stereotyping, what do the children watch before and after the show? Even though the actors in commercials may be Black or Hispanic children, the scripts they read to sell Barbie Dolls or G.I. Joes are programming young people to pursue the worst form of consumerism.

In the long run, of course, all of the materials of early childhood education—the best and the worst—are supported or negated by the actions of the adults who interact with children. If the adults are alert to the subtle biases in words and pictures wherever they are found, then the worst of them can be used as the basis for provocative discussions that help nurture liberated minds.

To help us develop conscious strategies for imparting values other than those of commercial publishers or toy manufacturers, we have looked briefly at early childhood programs in other countries. Although some readers may not like their ideologies, child-care workers in some countries fully understand and consciously use the preschool years to build their “ideal” future citizens. Too often our child-care professionals naively believe that their materials are value-free, drawn from some universal principles of child development. Thus they find themselves trying to teach brotherhood/sisterhood while all the books, games and toys on the shelves shout messages of elitism, racism and sexism. Out of such contradictions emerge children who are bigoted or self-hating and certainly confused.

CULTURE OR HUMAN NATURE? OUR VIEW

Americans have been brought up to believe a variety of absolutes about human nature. Competition is inevitable and healthy” . . . “Jealousy is universal” . . . “War is inevitable” . . . “Possessiveness starts in the cradle” . . . Child experts, too, define what is “natural” at every stage of development. Of particular interest is the conviction that infants engage only in “parallel play.” Yet from visitors to countries where children are communally cared for, we hear more and more about infants who, instead of engaging passively in solitary parallel play, dynamically interact with each other. Where children share cribs from earliest infancy, observers report many child behaviors very different from those we have come to expect. There are reports about children who are encouraged from infancy to share and to cooperate with one another, to strive for group goals, and to play with materials designed to instill appreciation of group achievement. The values, attitudes and behaviors of these children are radically different from those developed in our environment, which encourages competitive individual achievement and rewards excelling over others.

What this implies for educators is the belated realization that much of our common “wisdom” about childhood is riddled with unacknowledged bias. Our concepts of child development have been evolved by theoreticians who were themselves nurtured in—and have for the most part limited their observations to—highly competitive, individualistic, materialist societies.

That our concepts reflect a particular *style* of socialization rather than a universal definition of human nature or social organization is a simple yet critical insight, and it places responsibility on those adults committed to combatting sexism and racism to *rethink* and *redesign* the theories, the methodology and the content of traditional early childhood education. If our goal is to nurture future adults with values, attitudes and behaviors better suited to the creation of a more egalitarian, humane society, we can no longer tolerate a “business as usual” attitude towards day care in particular and education in general. Racism and sexism will not dwindle away if the values of our current capitalist system which sustain them remain unchallenged.

The realization that child care—and education generally—is a profoundly political activity is a cornerstone upon which to begin building a society with reordered priorities. A preschool teacher can instruct toddlers to tie their own shoes and button their own painting smocks, or that same teacher can encourage them to tie the laces of a younger child and button their neighbor’s smock. Such early cooperation can result in less competitive, individualistic behavior.

The political nature of education goes far, far beyond the content of a junior high school civics course. Rather, it is the daily promotion of a particular set of values, attitudes and behaviors. The conscious decision to encourage new values which challenge the status quo is a highly political choice, yet one which all of us must come to terms with.

WHO CONTROLS DAY CARE? S/HE WHO PAYS THE PIPER....

BY BARBARA SCHRAM

One day when I was a child, my father heard me wishing out loud for a new sled, a change in teachers and an extra week at summer camp. “You’d better be careful what you wish for,” he warned me. “You might just get those things; then who knows what would happen?” His caution has come back to haunt me many times.

Often, in the midst of a struggle to win some new social program, I pause for a moment and ponder whether, if we win our demands, we will really come out ahead or run smack into a new set of problems. That is the question I’m pondering now as I look back over the last ten years of the struggle for affordable, quality child care that is not racist, classist or sexist.

When I started working in day care in New York City, all publicly supported centers were run by social agencies, settlement houses or churches on contracts from the Department of Welfare. To the casual observer, their programs appeared to be very good. They had the latest equipment, outdoor playgrounds, nutritious hot lunches and credentialed staff. However, beneath the surface, these same programs were sending out damaging messages to preschoolers.

First, and most importantly, they were essentially *segregated* programs. To qualify for enrollment a family not only had to have an extremely low income and/or family problems, but they had to “prove it” to a social worker (read investigator) just as if they were applying for welfare. If a child’s mother stopped working, the family’s income increased or family problems were resolved, the child had to leave the program. Thus, day care was neither defined nor perceived as a service for children, justified simply because it contributed to the healthy development of youngsters and supported alternative patterns of family life. Rather it was a “charity” doled out in meager doses to those defined as unable to care adequately for their children. This screening process assured the “ghettoization” of day-care centers populated by children from the same racial and/or economic groups.

Secondly, all key program decisions were made by Welfare Department bureaucrats along with the boards and staff members of each center. Blissfully unaware of the life styles and traditions of their charges, these people—in the main, white, middle class and educated (and now educating their youngsters) outside the community—imposed their values on day-care routines and curricula. Many centers would not allow children to speak Spanish (it was “bad” for future school adjustment). Most celebrated Washington’s birthday (ignoring the fact that he was a slave holder), while Chinese New Year, Three Kings Day and Malcolm X’s birthday went unnoticed. “Parent participation” consisted of cake-baking and raffle-selling, leaving parents with little control over the educational materials and methods encountered by their children. (Despite these drawbacks, the centers had long waiting lists of parents anxious to have some type of reputable child care while they worked.)

Occasionally, a group of parents—perhaps members of a poverty program or feminist group—tried to start their own day-care center. But the licensing requirements called for a much larger outlay of capital than most independent groups could ever hope to raise. They were trapped in a “Catch 22”: they could not get a license without having renovation and equipment money, yet they could not apply

for state funds until they qualified for a license. Hence, many of these groups went “underground”—operating out of church basements, carriage rooms and storefronts, hoping to escape exposure due to the Health Department’s work overload.

Despite their crude facilities, many underground centers grew vigorously. Parents, community members and congenial professionals volunteered to staff classrooms, cook, build equipment and raise funds. Since most centers had no formal eligibility requirements and the need for child care cuts across class and race lines, they tended to have very integrated memberships. The staffs, self-selected on the basis of time, energy and love of children rather than formal credentials, were also varied: teenagers, elderly persons and working men and women challenged the stereotyped image of the young, white female nursery teacher. In the absence of articulated guidelines, everyday decisions had to be made very pragmatically. The hours a center was open followed the patterns of the parents’ schedules; the foods, languages, holidays and customs mirrored the backgrounds of the families. Some centers formed boards and committees to make decisions, others experimented with less structured forms of organization and worked things out as they went along.

Though many of the parents were delighted with their first real chance to have a say in the education of their children, volunteerism was a luxury few could afford. They argued that their tax money should support child-care centers.

Eventually, several of the best established centers banded together and through agitation were finally able to wrench an interim funding arrangement from the city. This gave the centers seed money and time to “come up to standard.” Eagerly, they began renovating. The hodge-podge of donated, jerry-built equipment was replaced by sturdy, professionally-made toys. Many staff and parents enrolled in child-development courses.

But soon, the old adage “s/he who pays the piper calls the tune” proved true. Even though the state funding was their own tax money recycled, it had many strings attached. It became harder and harder for centers to resist the pressure to investigate families and eject those who did not fit the state’s arbitrary categories. A few centers tried to protect the anonymity of the parents but were swiftly punished by having their funds withheld. State directives, guidelines, standards, personnel procedures and criteria were

Continued on page 18

Hidden under the fireperson’s garb is a girl! Free choice in role-playing should be allowed both sexes.



Ann-Marie Mott/Educational Alliance D.C.C.

Interracial Books FOR CHILDREN

is published eight times a year by the Council on Interracial Books for Children, 1841 Broadway, New York, N.Y. 10023. Institutional and contributing subscriptions, \$15 a year; individuals, \$8 a year. Subscription form on last page.

CIBC and Bulletin Staffs: Charles Bible, Susan Bodenstein, Jean Carey Bond, Bradford Chambers, Ruth Charnes, Jeanie Chin, Sonia Chin, Lynn Edwards, Lyla Hoffman, Gabrielle McMahon, Robert B. Moore, Antonia Pérez, Virginia Rice, Cora Rust, Anita Stark, Joyce Toney, Byron Williams

This issue was prepared under the editorial coordination of Barbara Schram, professor at Northeastern University and a consultant to the Bank Street College of Education Day Care Unit. Consultants included Stella Alvo of the Mi Cultura Day Care Center; Sophie Rosner, director of materials, Resource Center, Regional Training Office, New York City Headstart, and Judith Shafraan, director of Garden & Nursery School-Kindergarten.

GOLDEN BOOKS WITH TINSEL CONTENTS

BY MARCIA NEWFIELD

Western Publishing Company, based in Racine, Wisconsin, produces many types of books for children, among them the "Golden Books" line. These books have an extraordinarily wide distribution; they are found in places most other children's books are not, such as supermarkets, drugstores and stationery stores. Obviously, many of them wind up in day-care centers, libraries, homes and schoolrooms. On grounds of their accessibility alone, they deserve critical attention. What are they saying, showing and teaching?

The five books reviewed here were selected by Western in response to a request from the Council for ten* of their best sellers for children in the youngest reading group (ages three to six). They are all hard-cover books; their price range is from \$1.95 to \$4.95. (Such prices for hard-cover books are, by the way, lower than those of most publishing companies for comparable books.) Although they are only in their first to fourth printings (all have been published within the last few years), Western considers them best sellers; and given their record, it seems wise to believe them. I have examined each book with specific attention to its covert and overt messages about race and sex roles as well as for its verbal and visual content and aesthetic.

ONE MONSTER AFTER ANOTHER by Mercer Mayer; 1974; 2nd printing; \$3.95; 46 pages

Here is an adventure story in which several imaginary monsters with fanciful names interfere with the delivery of a letter sent by curly, red-haired-with-a-big-pink-bow Sally Ann to her blonde, curly-haired, bespectacled best friend, Lucy Jane. The author relies on the monsters' names to carry the meager plot. They occur once, often twice, in every sentence: "The Stamp collecting Trollusk stole the letter and gabbled away with a smirk on his snerk." The cuteness is imitative of the worst of Seuss; the drawings, though competent and well-composed, are imitative of Sendak.

All of the actors in this adventure are male; the only females are Sally Ann and her friend, and the ironic point is that they're totally unaware of all that's been going on. When the letter finally arrives (saved by the "Grithix" and the "official Mailman"), it says, "Dear Lucy Jane. Nothing exciting ever happens around here. Please come and visit. Your Best Friend, Sally Ann." Being generous, the book has about five "good" pages and even by Golden Book standards, that's not a bargain for \$3.95.

NICKY GOES TO THE DOCTOR by Richard Scarry; 1974; 4th printing; \$1.95; 28 pages

Writing about Richard Scarry is like writing about a corporate entity; his books are such big-time sellers that they evoke practically ideological reactions. Many of Scarry's books have been reviewed in these pages. *Busy, Busy World* was most recently de-

scribed in a letter to the editor by Debbie Stead as "a celebration of stereotypes" (Vol. 6, Nos. 3&4). Nevertheless, I think I came to this book with an open mind.

Hero Nicky is an anthropomorphized rabbit. Everybody in Nicky's rabbit family looks more or less the same: same oblong ears, same pink button nose, same brown and white feet, same number of whiskers, etc. They all wear the same simple, colorful clothing, and cheerful, inquisitive facial expressions. Generally, the females wear dresses and the males, pants or overalls. Is all this sameness a code message for individual and racial uniformity among humans? Although it is not, in this reviewer's opinion, the obligation of every book to consciously carry a political banner, books do nevertheless embody messages. The cumulative effect of books like this may be more insidious than people realize.

The story is about Nicky Bunny's mother taking him to the bunny doctor for a physical checkup. They ride to their appointment in a red convertible sports car. The book is a study in sexist attitudes:

1. Of course, the "Dr. Doctor" is a man; his nurse a female, referred to only as "the doctor's nurse" (no name, however inane, for her; no capital letters). She greets Nicky and his mother at the door; both she and his mother are wearing aprons. Even the doctor, when he dismisses Nicky with a clean bill of health, does not refer to his nurse by name. "Get dressed," he says, "and the nurse will give you a balloon to take home."

2. Nicky and his mother come home to find Mr. Bunny mowing the lawn (a traditional male role if ever there was one in America). With Nicky sitting right there, Mrs. Bunny tells Mr. Bunny what the doctor said (i.e., that Nicky had grown a great deal). And what is Mr. Bunny's response to this? He says, "Just keep it up. Some day you'll be taller than I am." This incident embodies, in my opinion, several sexist and psychologically destructive attitudes and practices: the child has contact with his father through his mother, the mother feels she is fulfilling her role as wife and mother by interceding in this way, the father relates to the child narcissistically, that is, in terms of his, rather than the child's, ego.

3. On the next to final page, the reader finds out that Nicky is only one of a family of 34 children. In the light of this over-spawned family, it becomes all the more sexist to see Mrs. Bunny taking charge of everything. During the examination, Nicky said to the doctor, "I always eat everything Mommy gives me." It is easy to believe that Mr. Bunny never helps when one contemplates the final picture in the book. Mrs. Bunny is standing in the midst of her brood, her hands outstretched, apron intact, enjoining them to be patient and wait their turn for her to take each to the doctor. Mr. Bunny, in the same picture, is standing alone in the upper right-hand corner (a spot the eye focuses on in this culture; it is where the lead article in every newspaper is placed). He is standing with his hands behind his back, silently contemplating but not participating in his family's world.

The book does not make the most of its potential to teach. This is, after all, a slim story about a visit to a doctor, an experience many children fear. Why not include a little basic biology along with the reassurance? The two pages where the doctor uses a stethoscope are the only ones where an attempt is

made to give reasons or descriptions for any physical processes, though it is by no means explained why the doctor listens to Nicky's lungs by putting the stethoscope on his back. Children are not born knowing any human biology; many parents do not have the information or ability to explain anatomy to them. Why wait until school when a book like this could so easily incorporate this kind of information? Why not, at the same time, take the obvious opportunity to demystify the expertise of the medical profession? I feel Mr. Scarry should take his educational responsibilities more seriously.

One last comment—about the drawings. They are clear, humorous and have the kind of openness, definition and animation that have so endeared Mr. Scarry to children.

BUSY PEOPLE AND HOW THEY DO THEIR WORK by Joe Kaufman; 1974; 3rd printing; \$4.95; 93 pages

Composed of excerpts from days in the life of Fred Fireman, Trudy Teacher, Peter Policeman, Doris Doctor, Zeke Zookeeper, Irma Installer, Carlo Clown and Perry Postman, these eight stories give information about the scope of each occupation by following the characters through their daily routines. Illustrations on each page amplify the text by showing the paraphernalia common to each job. There is, for example, a whole page devoted to the equipment in Doris' doctor bag and, in this case, we are given a technical name for each item as well as an explanation of its use. Though clear and accurate enough, the illustrations are uninspired and insipid. The people (even the animals) are always smiling—and that's a lot of smiles in one book.

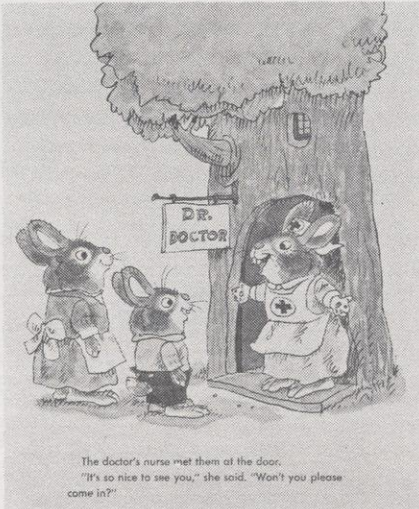
As the only book in the group about the human animal, this book carries with it many messages about race in America. First, let's look at the numbers:

Story	White People	People of Color
Fred Fireman.....	34	10
Trudy Teacher*.....	61	21
Peter Policeman.....	81	19
Doris Doctor.....	42	3
Zeke Zookeeper.....	18	5
Irma Installer.....	32	2
Carlo Clown.....	78	26
Perry Postman*.....	17	14

*The main character is a Black person. The count is accurate to one or two places.

The numbers include all the pictures of a character, rather than just the number of characters in the text. The

The illustration below from Nicky Goes To The Doctor shows that even female bunnies cannot escape the doctor/male, nurse/female mystique.



Among other things, this illustration from *Busy People And How They Do Their Work* seems to say "Heroism is male."

reason for counting by representations, rather than by number of individuals, is because of my belief that the image carries the greatest impact for young children. I consider the above numbers damning all by themselves. Looked at more closely, the visual messages are even more frightening:

1. There are seven people in Irma the Installer's telephone class; only one of the students is Black and of course, he is not the teacher.

2. In the Peter the Policeman Story, there is only one Black police person to six white ones. He appears doing two jobs. He stands in front of a barricade for a parade (you don't see his face in this picture, although you do that of his white counterpart); he also appears in a police car, riding beside the white policeman who is driving. Meanwhile the white officers (including one woman) are shown in ten active and exciting pictures—directing an ambulance, rescuing a lost child, riding a motorcycle, helicopter, patrol boat and horse. One more detail in this story: two men emerge from an ambulance—the doctor is white; the man carrying the stretcher, and obviously the doctor's assistant, is a man of color.

3. In Doris the Doctor, there are 21 pictures of children, most of them shown with Doris treating them; the only Black child is a newborn infant.

4. In a picture of a class trip in Trudy the Teacher, there are 2 Black children compared to 12 white ones (Trudy is Black).

5. In Carlo Clown, out of 21 performers, there are 2 Blacks. (Even CBS isn't that token-ridden!) There are 24 people of color in an audience of 88 people.

6. In Perry the Postman, the main character, Perry—who is Black—disappears for six pages whereas in the other stories, the main character is never out of sight for more than one page at a time. In the six pages of Perry's absence, various other postal employees are shown doing their jobs and/or people are shown receiving mail (4 faces of color appear out of the 17 in this sequence).

7. In Fred the Fireman, there are 3 men of color in Engine Company No. 1 (out of 10). The next to final picture of the story shows Fred Fireman in the middle rung of a high ladder, rescuing a blonde, green-eyed little girl. He is smiling tenderly at her in his arms while the four firemen on the truck below gaze up, smiling happily; one of the men has his arms outstretched. All three firemen of color have mysteriously disappeared from this picture, though two of them play active roles in the pictures preceding and following. The picture immediately following shows a small brunette boy bouncing on a safety net with his dog. Two of the firemen of color are now back on the scene.

The same visual stereotyping occurs in relation to sex roles in these stories. It may seem tedious at this point, but I feel it is necessary to go over detailed points. This is the only way for readers to become aware of what is really being done under the guise of a simple, direct, information book.

Continued on page 4

INFORMATION CLEARINGHOUSE

The National Association for the Education of Young Children will meet in Dallas, Texas, for its national convention November 11th to 15th. Among the seminar topics are "Multicultural Education for All Young Children," "Developing a Functional Black Curriculum for Pre-School and Day Care," and "An Approach to Non-sexist, Multicultural Early Childhood Education." For information, write NAEYC '75 Conference, 1834 Connecticut Ave. N.W., Washington, D.C. 20009.

The Child Care Resource Center Newsletter, published by the Child Care Resource Center (CCRC), focuses on the struggles, activities and successes of **day-care centers**, especially those in the Boston, Mass. area. CCRC also maintains a resumé file of child-care workers, posts openings and keeps a library of 700 publications on child care. Subscriptions to the Newsletter are \$5 for 12 monthly issues. Write CCRC, 123 Mt. Auburn St., Cambridge, Mass. 02138.

Readers involved with **day-care** programs, especially in or near Essex County, New Jersey, may be interested in the newsletter published by the Day Care Coordinating Council of Essex County, Inc. The newsletter provides updates on state and national legislation, information on upcoming public hearings, seminars, conferences and events and reprints of articles of topical interest. Available free from DCCC of Essex County, 11 Hill Street, Newark, N.J., 07102.

Learn Me, Inc. is a retail store that specializes in books, teaching aids, A-V materials, etc. that have been checked by the staff to ensure **non-racist** and **non-sexist materials**. They also sell "idea books" for teachers, resource materials, etc. For a catalog, write Learn Me, Inc., Teachers, Parents, Students Store, 642 Grand Ave., St. Paul, Minn. 55105 or call (612) 222-5583.

Free the Children, a collective, publishes an **annotated bibliography** of 200 books that the group considers to be non-sexist and non-racist. Available for 75¢ from *Free the Children*, 1707 Buena, Berkeley, Cal. 94703 or call (415) 527-2054.

The new magazine *Media Center* is an expanded version of *New Media Bulletin*. In addition to providing a buyer's guide for current print and non-print **materials of interest to schools**, it also carries feature articles on topics related to education. The first issue (May, 1975) focuses on **women**, with articles on planning a non-sexist preschool program, evaluating schools and dealing with biased textbooks. The theme of the September issue is **early childhood**. For the time being, subscriptions are free. Write David Cathers, the Baker and Taylor Companies, 1515 Broadway, New York, N.Y. 10036.

The Children's Music Center has published three catalogs of interest. *The Best Records*, *Books for Early Childhood* lists books and A-V materials for **English and Spanish** language development, music, natural history, etc. The *Multi-Ethnic Studies and Multi-Cultural Education* catalog has similar materials directed at teaching about **Asian, Black, Native American and Spanish-speaking Americans**. The third catalog lists materials about *Spanish-Speaking Americans*. All are free to readers of the *Bulletin*. Write the Children's Music Center, Inc., 5373 W. Pico Blvd., Los Angeles, Cal. 90019 and mention us.

Note name change: The former Washington Area Free School Clearinghouse (see Vol. 5, No. 6) is now the Clearing House for Options in Children's Education (C.H.O.I.C.E.). Their newsletter on **alternatives in education** in the D.C., Maryland and Virginia area—published ten times a year—is available from C.H.O.I.C.E. Newsletter, Sumner School Building, 17th and M Streets N.W., Washington, D.C. 20036. Subscriptions are \$3 for individuals, \$10 for institutions.

Twenty-one posters, printed on heavy paper in various colors, are being offered by the publishers of Akwesasne Notes. The posters, all on **Native American themes**, are available at \$.50 each or 3 for \$1 plus \$.25 for the mailing tube. As a fund-raising item, an assortment of 100 posters will be shipped for \$25. Order from Akwesasne Notes, Mohawk Nation, via Rooseveltown, N.Y. 13683.

"The **Chicano** Heritage Coloring Book" is designed as a bilingual "educational experience" for preschoolers. In addition to picture captions in both Spanish and English, the book contains historical and background information and suggestions for teachers. Price per copy is \$2.50; order from Child Development Division, Home Livelihood Education Program, 933 San Pedro S.E., Albuquerque, N.M. 87108.

Two important booklets have recently been published by the Education Commission of the States. The first is a digest of federal laws (Report No. 61) dealing with **equal rights for women** in education, and the second (Report No. 62) is a handbook giving a state-by-state breakdown of equal rights laws. No. 61 is available free; No. 62 is \$2. Both from the Education Commission of the States, 300 Lincoln Tower, 1860 Lincoln Street, Denver, Colo. 80203.

The Knoxville **Men's Resource Center** has published their first issue of the *Men's Awareness Network* (M.A.N.) Newsletter. This issue includes a resource guide to other similar publications, men's studies, special projects, conferences, other resource centers, etc. They are committed to publishing two issues and more if demand warrants. Contact the Center, P.O. Box 8060 U.T. Station, Knoxville, Tenn. 37916 and enclose \$1 or more to help with expenses.

People's Bookseller is "a newsletter for progressive booksellers" that will also be of interest to those—librarians, parents, teachers, etc.—interested in information on "**alternative**" **periodicals, books**, etc. Issue #2 includes a section on children's books. Published two or three times a year, there is no subscription rate, but stamps are requested to help defray mailing costs. Write *People's Bookseller*, P.O. Box 20049, Tallahassee, Fla. 32304.

GOLDEN BOOKS

Continued from page 3

1. There are only two women in the class of six learning how to be telephone installers, whereas there is only one man in the group of four switch-board operators. It seems to me that this is a visual reflection of the way things are, that is, that more women are entering work areas previously closed to them than are men. This does not necessarily mean that men don't want to make role changes but rather that industry does not permit them to.

2. The text accompanying the picture of Doris the Doctor at the bedside of the newborn infant and its parents is, "Doris helps mothers when they are having babies." So much for the interested looking man sitting by the bed, looking lovingly at the child (is it his child?). Assuming he is the father, there is nothing about the part he will play as a parent. The implication here is that he's not important. Perhaps it is this kind of expectation that leads to people like Mr. Bunny fathering 34 children and not helping out in the kitchen.

3. The three out of eight stories that have women as their main characters are the only ones where people with supervisory roles appear. In Irma the Installer, there is a male teacher; in Trudy Teacher, a male principal. In Doris Doctor, the text reads, "Other doctors and nurses help." In the accompanying picture, Doris is examining a child with her stethoscope while a male doctor stands at the foot of the bed, clipboard in hand, watching her. In the same picture, a female nurse is serving a meal tray to two children. Why isn't the nurse a male and the other doctor a female? Or is that asking for more changes than are comfortable?

ANIMAL MANNERS by Barbara Shook Hazen, pictures by Leonard Shortall; 1974; 1st printing; \$2.98; 48 pages

This could be a Victorian etiquette book in modern dress. It consists of poems in the voices of various animals; each poem stresses a different virtue and/or social behavior. The tone is a mixture of Emily Post and Dear Abby: "The gracious gnu/Always says, 'Thank you.'/Sometimes even better,/She says it in a letter."

Many situations are covered—sharing, putting away toys, being a welcome guest, behavior on the bus, muddy feet, table manners, climbing in the house. The overall message is forget about yourself, think about others and everyone will like you. Claude Crocodile is a perfect example of how not to be: "How sad, how sad, Claude Crocodile./He never greets anyone with a smile./His mood is always gloomy and gray.*/No wonder his friends go the opposite way."

In my opinion, these poems are as sloppy psychologically as they are poetically. They shortcut and oversimplify the difficulties of being thoughtful of others and oneself at the same time. For those who believe in giving children the rhetoric of civility with neither understanding nor realistic coping skills, this book is just what the psychiatrist ordered.

The illustrations, however, are fun, despite possible aesthetic exception someone might take to the androgynous Southern California fashions and life style they seem to espouse.

HAMILTON DUCK'S SPRING-TIME STORY by Arthur Getz; 1974; 2nd printing; \$1.95; 24 pages

This is a simple, elegant story in which the male duck hero, Hamilton, displays sensitivity, receptivity and



He smelled the spring flowers and picked a bunch.

Isn't it refreshing to see a male animal engaged in a "feminine" activity as in this illustration from Hamilton Duck's Springtime Story?

affection. He even makes a mistake which provides the point of tension upon which the story pivots. It's a refreshing change to see a male figure that doesn't conform to the usual stereotypes.

The illustrations, suitable for very young children, are as careful and uncluttered as the plot.

The sparing use of language (one or two lines on a page) is perfect for this age group. It is unfortunate that much of the language is stilted and unnatural in its rhythms; it reads much more like the way beginning readers are written rather than the way people actually speak ("I'm in the middle of a pink snowstorm which has a nice smell," says Hamilton) but this is the only flaw in an otherwise highly recommended book.

In summary, except for one gentle, pastoral story (*Hamilton Duck*), these books are transmitting a consciousness that seems irrevocably locked into maintaining an unenlightened status quo. They transmit neither understanding, insight nor ways to change racial, sexual and human interactional structures that permeate our culture, creating disparity, unhappiness and violence. Some may argue that it is not the business of books for children to be vehicles of change. My position is that all books nevertheless contain messages and by endorsing them we, ipso facto, are endorsing their messages. In the case of four of these books, by buying them we are saying "yes" to a quota system, impenetrable and static sex roles, and a snail's pace rate of change toward racial equality and equal opportunity. These books, that sell by the hundreds of thousands for under \$5, are selling conservative values and practices in a big way.

We have learned in the last few years that large corporations, like Western Publishing, are somewhat receptive to the demands of the public; it was not a corporate idea to produce detergents without phosphates but it was done when the protests of conscientious citizens became loud enough. At least on this level, the level of elements that poison, we—teachers, educators, and parents—must share responsibility for what we accept for our children. By the simple biological fact of being adult, we transmit to the next generation, and are thus members of the educational community. I believe we should regard our position as both a privilege and responsibility to sharpen our critical awareness and let publishers know it.

ABOUT THE AUTHOR

MARCIA NEWFIELD, author of two children's books, *A Book for Jordan* (see page 14) and *Iggy*, is an educational consultant to a federally funded Follow Through Program, the Interdependent Learning Model, and she organized a 1975 International Women's Year conference on materials for children.

CUBA BY KAREN WALD

When Fidel Castro announced the opening of a national network of child-care centers in early 1961, he described the *circulos infantiles* as a way to free Cuban women from centuries of physical and psychological oppression. But from the start, child-care centers in Cuba were never intended as mere “caretaking” facilities. Like other institutions of Cuban society, they were to contribute to developing the new attitudes and values of a working-class society. Clementina Serra, National Director of the Child-care Program in Cuba, has said:¹

The principle pursued in the child-care centers is to form the child completely: a healthy, strong, well-developed child, culturally prepared, politically clear, with just ideas—the child for the new society, children who will replace today’s workers.

By the end of the first decade of the Revolution, Cuba was providing child care for 50,000 children of working families. The current plan calls for expansion of these facilities during 1976-1980 to include 150,000 children. This is full-time child care, providing meals, snacks, clothing and medical care as well as preschool education from age 45 days to school age.

¹ The quotation from Clementina Serra is taken, with permission, from an interview done by Margaret Randall, a North American writer and poet who has lived in Cuba since 1969.

Many facets of behavior and attitude are dealt with but the efforts to prepare children for life in the new society focus on four main areas: collectivity, working-class consciousness, national pride and dignity and internationalism.

The teaching of collectivity begins as soon as the child enters the *circulo*. Infants experience a collective environment even in their cribs. Other babies are all around them, sleeping, playing, being changed, bathed or fed. As they get older, babies spend a certain number of hours each day in large, collective playpens called *corrales*, which hold four or five babies. They are raised by high legs off the ground, so children can look out at the world, not up at it. Most importantly, they are places where children begin to live and play with children from other families, rather than a place for keeping the children safely out of the way.

The teachers (*educadoras*) and assistants (*asistentes*) interact with the babies in the *corrales* in an organized program designed to teach the children both verbal and motor skills, as well as a sense of sharing.

In one *circulo* I visited, an *asistente* had placed a rubber toy in front of a curly-headed eight-month-old boy and was urging him to pick it up. After the child grasped it in his hand, the *asistente* smiled and said encouragingly, “OK, now give it to Celita.”

The infant seemed not to understand, or was unwilling to part with his new possession, so she repeated the phrase several times. Finally, he extended the rubber toy toward a baby girl. The *asistente* praised him lavishly as the little girl took the toy.

“First we teach them to identify objects,” explained the *educadora* who was accompanying me, “and to pick them up—combining verbal and motor mastery. As soon as they can do that, we teach them to use these objects to relate to the other children—to share them. We’re still a poor society,” she said, as if the action needed an explanation. “When there is only one ball or toy, the children must learn how to share it.”

Although there is not the total focus on games and toys that can only be enjoyed collectively (as has been reported in China), a great many aspects of life in the *circulo* are, in fact, geared toward children doing things together. In a dining area I saw youngsters too young to feed themselves being fed at double feeding tables.

The *educadora* explained that this was not just a method of speeding up mealtimes. “This way, the child very early thinks of eating as a shared activity. Look at Pepito over there. He seems to be thinking, ‘OK, I get a spoonful, and then he gets a spoonful, and then I get another spoonful.’ And that’s how we want him to think.”

As children get older, they come to see that people who work together and produce collectively have more food, housing, clothing and other things to

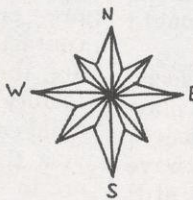
share. In the *circulo*, this is demonstrated by encouraging the sharing of toys, paints, paper, food. Activities—from naps and baths to games and meals, even monthly birthday parties—are carried out collectively.

Individual development is also strongly encouraged, but it is promoted in a collective way. When I watched children working with clay, they were sitting four to a table, each molding his or her own creation. When they finished, a teacher asked the children to look at all the clay models and decide which ones they liked best. Those who had done the best work were then asked to stand up and explain to the other children how they had produced their works of art so that the others might be able to do the same. The *educadora* told me as we left that the activities are varied frequently, so that every child has an opportunity to be outstanding in something.

Working-class consciousness is developed in many ways. Stories, games and puzzles frequently have working-class content. Every week in the *circulo* is dedicated to some type of work. The week I visited one *circulo* was *campesino* (farmer) week. A group of children was singing songs and reciting poems about *campesinos*. Another was shown a picture of a farmer with a hoe, then shown the picture with only the farmer, and asked what was missing. (In the U.S., I’ve found that young children sometimes believe that food comes from the supermarket. In Cuba they know it

Continued on page 6

OTHER PERSPECTIVES ON DAY CARE



GREAT BRITAIN BY SIAN WILLIAMS

Day care in Britain has had a history of broken promises. Even today, when the number of nursery school places has risen by 5,000 during the last five years, it is still woefully inadequate. In order to explain this deficiency, it is necessary to look briefly at the history of day care in Britain and at the government thinking which has guided it.

Nurseries first appeared in the mid-1800’s as charitable institutions ministering to the poor. They were not supported financially by the government, but during World War I, when women were needed for the war effort, government money was forthcoming for the first time. When the war ended, government subsidization was discontinued and recommenced only with the onset of World War II. (Woman’s place is in the home—except in a crisis.) When the war ended, local authorities were again forced to support their nurseries themselves, and nursery closures accelerated.

In 1964, permission was given for the establishment of new nursery classes as long as they released a specific number of women to return to teaching.

In 1973, a Government White Paper nullified a previous circular which had actually prohibited local authorities from providing more nursery classes except in Education Priority Areas. So slight improvement in the availability of day care services is evident—but only slight.

One might proffer the suggestion that this extremely slow growth is attributable to ambiguities in British values about the socialization and early education of our children. It would seem that provision of day-care services on a broad scale is viewed as undermining the responsibility of the family, particularly of mothers, and has, therefore, been resisted. It has been resisted so successfully that even though several types of care exist, they are almost all inadequate for the needs of the working mother.

The categories of available care are: Nursery classes in a state primary school, which usually operate two 2½-hour sessions (morning and afternoon) and take children three-and-three-quarters-years-old and up (this is the only type of care which is wholly free); local authority day nurseries providing all-day care (7:30 A.M. to 6:00 P.M.) for children from birth-to-five-years-old but catering only to those parents who have priority need for full-day care (single parents, those with health or domestic problems, low income); playgroups operating on 2½-hour sessions for three-to-five-year-olds (usually); private nurseries run for profit and similar in structure to local authority nursery classes; creches run by local health centers dispensing care for only an hour or two; registered (and unregistered) childminders for mothers who work full time; residential nurseries of three types: (1) local authority for children in their care, (2) voluntary in conjunction with local authority, and (3) privately run as a service to parents—these all take children 24 hours a day; foster homes; industrial nurseries geared to the hours of the firm’s women employees (there are about 50 such nurseries); and, finally, hospital day nurseries for the children of hospital staff. In addition to this, there are One O’clock Clubs in parks for all children under five—but the mother or a responsible adult must stay with the child. They are open in the afternoon throughout the year and are free.

Extensive though this list may appear, only a small proportion—about one out of every four—of children under five in England and Wales are encompassed by the services described.

It is difficult to pinpoint what values are actually inculcated in the children cared for in these various organizations, differing as they do quite radically from one category to another and within each category. For example, day nurseries aim to provide “care”

Continued on page 6

CHINA BY ITTY CHAN

Visitors to China often ask why Chinese preschoolers relate to each other and adults in such an obviously caring way. The Chinese reply, “We teach them.” How are children taught?

During a three and a half month stay in China, I systematically observed young children in a variety of child-care centers, stores, parks, on the streets and in homes. At every opportunity I asked questions of parents and teachers. Slowly I began to understand the educational strategies that underpin Chinese education, starting in the infant centers. I realized that the social setting in which education functions is dramatically different from the one with which I am familiar. In the U.S. I have often felt a real conflict between classroom messages and those given by the outside, “real” world. This is especially true if the center is trying to give non-racist, non-sexist messages. In China the school and the community support each other. The Chinese do not have to use classroom time or materials which overtly challenge sex-role distinctions since the entire Chinese society is now struggling self-consciously to reverse 2,000 or more years of socialization. Children in China see their mothers working as crane operators and airline pilots. They listen to the men in the community talk about the old days of male dominance and the effort they are making not to slip back into chauvinistic habits.

In the classroom as in the society at large, there is a constant attack on what the Chinese refer to as elitism. Boys and girls—often of different ages—are encouraged to play the same games. In dramatic play they choose, and are assigned, widely ranging roles. Both girls and boys play with toy sewing machines. In fact, all chores in the classroom or in the community are assigned without class or sex considerations.

Attacking elitism also means destroying the idea that one racial group

is superior to another. Thus the idea that people can be different and at the same time sisters and brothers is a common theme in preschool songs and stories. Generally, when the Chinese speak of racial differences, however, they are referring not to world groups (Europeans, Africans, etc.) but to their own minorities. (There are over 50 minority groups in China, and they comprise 6 to 8 per cent—about 45 million—of the total population. Prior to the Chinese revolution they were called “tribes,” but today they are called “nationalities” and “cultural minorities.”)

I heard virtually no discussion of attitudes towards foreigners and very little talk, negative or positive, about Europeans or Americans. This is probably because China has just come out of a period in which internal reorganization has been the most pressing priority. For the Chinese, getting to know and respect each other across the artificial chasms of class, sex and professional status has been of central importance for the adults as well as for the children.

The theme of children teaching and learning from each other is a recurring one. So too is the congruent theme of taking responsibility for your classmates. It is a common sight to see little children help each other learn to button up clothes, sweep the floor, practice a lesson or be thoughtful of and serve others. Stated government policy promotes these values at all levels of schooling.

Many of the group activities in preschool programs—especially song and dance performances and dramatic plays—involve cooperative orchestration and collective activity. I watched several three-year-olds perform a musical play about a group of ducks in search of a missing friend. When they found the duck they helped teach it the advantages of cooperation in group

Continued on page 6

CHINA

Continued from page 5

living. In one center I saw a puppet show in which three young children get together to help "Grandpa"* by watering his sunflowers and sweeping his yard while he is away. In a circle game children sing: "The peasant uncles planted the melon; we had a big harvest this year," as they race around the melon. An arithmetic lesson on a felt board conveys social learning with problem-solving: "Fang-fang goes to help pick turnips in the commune. The first time he picked ten, the second time he picked two; how many turnips did he pick?"

In addition to the songs, circle games and dramatics that make up the most substantial part of the preschool curriculum, formal learning materials are also deliberately created to convey cultural and social values. This is particularly evident in the mass-marketed Chinese picture books which tend to be moralistic and didactic. The captions that appear with the double-spread drawings in *Good Children* include "Helping others is a pleasure," "We repair toys for little tots," and "Learning from Grandad to do a thorough job." In *I Am On Duty Today*, a very young child who passes out biscuits at her child-care center says, "The large and good ones I give to other children, and keep the small ones for myself." In *Little Pals*, a boy and girl mend clothes and clean house together. [A more detailed look at children's books in China appeared in Vol. 4, Nos. 3&4 and Vol. 5, Nos. 1&2.—Editors]

Games also buttress the teaching of social values. One game resembles America's "Monopoly" but instead of emphasizing buying or selling, the cards include "Help elder" (rewarded with two extra turns) and "Fighting" (punished by backing up 19 steps)

Children's TV and film programs also impart social learning. "The Cock Crows at Midnight" shows what life was like when landlords exploited the peasants by making them work long hours for very little wages. "Little Sisters of the Grasslands" extols the heroism of two Mongolian girls who risk their lives to save their commune's herd of sheep during a sudden blizzard.

A recurring theme in Chinese education is respect for labor and the people who perform it. Many songs and games support this, and toys and dolls are made in the likenesses of cobblers, textile workers and farmers, etc. for a similar purpose.

Respect for productive work is carried out in an even more direct fashion in the Chinese school. It is based on the concept that life is education, society is school. Kindergarten children insert flashlight bulbs into cardboard holders, fold crayon containers, box chess sets and do other productive work at school and in nearby factories. (Schools are paid for the children's labor, and the money is used for their activities.) This is not seen as exploitation but rather as a way of giving children a sense of the dignity of labor plus the opportunity to help their community. For too many years a rigid class structure and colonial influences had held labor in low esteem. The effort to reverse this is an all-out one.

Given the priorities of Chinese society today—and the many ways in which these priorities are taught in child-care centers, it is no surprise that Chinese preschoolers do relate so well to each other and to adults.

*The Chinese children call each other "little friends," adults "aunties" and "uncles," and older people "grandpas" and "grandmas."

ABOUT THE AUTHOR

ITTY CHAN was born and raised in China and came to the U.S. 18 years ago. She has worked as a preschool teacher and, for the past eight years, as a researcher in early education. In 1973, she spent three-and-a-half months visiting her homeland, the People's Republic of China.

GREAT BRITAIN

Continued from page 5

rather than education. However, it is possible to draw some general conclusions about their aims.

Official nursery classes attached to primary schools seek to give children the opportunity to meet other children and learn to cooperate with them. Children are trained to behave in so-called socially acceptable ways. Emotional development is encouraged by improving self-confidence, by enhancing independence and by teaching children to curb their aggression. Outdoor equipment is provided for physical exercise, along with other equipment for developing motor and perceptual skills. Music, poetry, stories and games are incorporated in the day's activities designed, directly or indirectly, to improve linguistic ability and develop imagination and creativity.

One of the areas most likely to raise questions about what messages are covertly transmitted is that of books, story-telling, poetry and nursery rhymes. Britain is now a multiracial society, but the majority of nursery school teachers are white middle-class women who, unless they are particularly sensitive to the needs of the children in their care, will tend to promote the values of a white middle-class culture.

Picture books in nursery schools are singularly lacking in stories about Black children, and the traditional male/female stereotypes prevail. This lack of picture books depicting Black children is likely to freeze a teacher's approach into an assimilationist mold, whether or not she has even thought about the issue.

The Pre-School Playgroup Association, which now has over 5,000 playgroups, is also largely middle class in outlook, although playgroups have also flourished—and are still growing—in working-class areas. One of the most important features of these groups is that they encourage mothers to participate in the education of their children through visits and/or participation on a rotation basis in the day-to-day running of the group.

What emerges clearly is that in Britain, unlike in Russia or China, questions about the kind of people our preschool centers are intent on developing are never explicitly raised except in a most general way. This state of affairs is significant because unless one *actively intervenes*, unless one is conscious that children are being conditioned to behave in certain ways and adopt certain attitudes then the same sex, race and class stereotypes and disadvantages that exist now will be perpetuated.

A more positive approach is being made in Britain by the Children's Community Centre, Dartmouth Park Hill, London N19. Funded by a local council grant, this playgroup takes children from 8:30 A.M. to 6:00 P.M. The people involved in it are actively attempting to combat sexism by involving both men and women in the group's management, by questioning sexist books and introducing books which seek to avoid sex stereotyped roles, by showing in their activities that male/female traditional roles are interchangeable, etc. They are trying to break down hierarchies and develop different ways for adults and children to relate to one another in supportive rather than competitive or dominant/submissive ways. Although the group is realistic enough to realize that schemes such as theirs are not going to solve the national child-care problem, they feel that given enough time, energy and confidence, their model will be reproduced.

ABOUT THE AUTHOR

SIAN WILLIAMS, who taught for three years in an Education Priority Area in East London, is now a member of the Writers and Readers Publishing Cooperative, London, with special interests in education and feminism.

CUBA

Continued from page 5



Karen Wald

Day-care centers in Cuba structure activities to teach children the value and function of different forms of labor. The children above learn about farming by planting trees themselves.

comes from the ground and that someone planted it, weeded it, watered it and harvested it.) In this *círculo* the children had their own vegetable and flower garden, in which the older children worked for a short time each day. As the four- and five-year-olds pulled weeds and watered new sprouts, their teacher told them "This is how the farmers grow food for us every day."

The children also learn that goods are produced by workers through contact with their *padrinos*. *Padrinos* are the workers from the particular factory, shop or farm that sponsors the child-care center. Children regularly visit their *padrinos'* work center, and are in turn visited by their *padrinos*.

Learning to Be Proud

Cuba once shared with other Third World countries the complex of being "inferior" and underdeveloped. Children at school were instructed in North American history and were taught to look up to and imitate "the American way of life." Today Cuban children are taught their own history and learn to be proud of the heroes and martyrs, men and women of all colors, who fought and died for Cuba's freedom and independence. In the *círculos*, this is taught primarily through songs, poems and simple stories. Children are taught pride in their national heritage in a way that is deliberately non-chauvinistic, so that they will see themselves as united with other peoples of the world who are in similar situations. When they learn that other peoples are struggling or fighting, it is explained in simple terms: "They are fighting so they can have schools, and nice houses, and good food, and clothes like we have now. So no one will rule over them." This accounts for the very deep emotional attachment most Cubans—even the very young—feel for the peoples of Vietnam and Chile, for instance.

All of the child-care workers I saw were women. Although men teach older children, they do not now teach in child-care centers—in part because of economic reasons, in part because of traditional attitudes about who should care for very young children. Efforts are being made to change this situation.

The struggle to combat sexist attitudes is still in a very early stage. It was only two or three years ago that teachers and *asistentes* in the *círculos* began to accept the fact that boys as well as girls could play with dolls and household toys—because it was only then that the society at large was beginning to insist that men share housework with their working wives, who were being brought into the labor force in increasing numbers.

Racist attitudes, at least the most overt ones, were more easily confronted, since the abolition of institutional

racism was implemented early in the Cuban Revolution. But more subtle or covert attitudes and practices, passed from parent to child, are fading more slowly—attitudes that hold straight hair to be nicer than kinky hair, mulatto to be "better" than Black. I never encountered children who felt that lighter-skinned children were smarter or more skillful than darker-skinned children—but I did meet some who thought they were "prettier." Hopefully, this, too, is a dying concept. An increase in books, toys, films and TV programs that reflect the new values will presumably speed up the process of breaking down old ideas and creating new ones. But the main burden falls on the child-care centers, the *educadoras* and *asistentes*. To the extent that they have learned a "new consciousness," they will be able to create *La Gente Nueva*—the New People.

ABOUT THE AUTHOR

KAREN WALD, who has researched day care in Cuba, has written a book (currently in search of a publisher) about her observations. She has also prepared "The Children of Che," a one-hour slide show plus videotape which is available for rent or purchase. Interested readers should contact Ms. Wald at 549 62nd Street, Oakland, Cal. 94609.

BOOKS ON CHILD CARE IN OTHER COUNTRIES

Two Worlds of Childhood: USA and USSR by Urie Bronfenbrenner. Russell Sage, 1970, \$7.95 (cloth), 190 pages; Touchstone-Clarion (Simon & Schuster), 1972, \$2.95 (paper), 216 pages

A short, readable and apparently objective description of child-care programs in the U.S. and Russia. Bronfenbrenner deals with the main activities as well as the underlying themes in both countries and documents the ways in which American day-care programs and staff foster individual skills and competition while the Russians promote group commitment and inter-group competition.

Storefront Day Care Centers: the Radical Berlin Experiment by an Authors' Collaborative, translated by Catherine Lord and Renée N. Watkins. Beacon Press, 1973, \$9.95, 177 pages

A fascinating, although at times overly polemic, account of the efforts of a group of young, mostly female, German socialists to create a chain of small day-care centers that would provide "liberated space" for the children of the future for which they were working. The centers were ultimately terminated because of the government bureaucracy's awareness of their political nature and by the organizers' inability to integrate their own children with those of the working class. Nevertheless, this account offers a provocative model for parents and staff who are consciously designing centers around their own visions of the future.

Children of the Dream by Bruno Bettelheim. Macmillan, 1969, \$7.95 (cloth), 363 pages; Avon, 1971, \$1.95 (paper), 384 pages

Children of the Kibbutz by Melford E. Spiro. Schocken, 1965, \$9.50 (cloth), 500 pages; Schocken, 1965, \$3.95 (paper), 500 pages

Both of these accounts offer detailed (although sometimes contradictory) accounts of the full-time child-care programs on Israel's agricultural settlements. These programs consciously attempt to meld the children of highly diverse refugees into a distinct national group and are far more extensive than those found in most other countries. These books may lead us to reevaluate our "modern" separation of family and school and of socialization and education.

The Social Context of Day Care

BY LISEL BURNS

Two recent books—*Day Care: A Handbook*¹ and *The Day Care Book*²—come out of their authors' experiences in the child-care movement. Although both provide considerable information about structuring child-care services, the realities they recognize and the visions they reflect are crucially different. In fact, the books represent opposing perspectives on child care. One viewpoint (represented by *Day Care: A Handbook*) assumes day care can be isolated from any societal context and focuses merely on the nuts and bolts of organizing a program. The other view (represented by *The Day Care Book*) begins by confronting the inequities of the economic and social system that day care is part of.

Day Care: A Handbook, after a brief history of non-profit preschool services in the U.S. and elsewhere, outlines the steps necessary to set up the "quality child-centered" day-care services that the authors advocate. They make it sound easy: after checking out relevant government ordinances, a group decides on funding for the center and seeks out a "qualified" director. The director then defines policy, hires staff, plans the educational program and deals with the funding sources.

Like others of its type, the book does demystify the technical aspects of setting up a program. Flexible models for staffing, health and curriculum are presented so that groups planning with either high or low budgets can be guided by what they can afford.

But unfortunately, all of this information is distorted by the authors' middle-class and white biases. These biases permit the reader to virtually ignore what day care is really about—the lives and concerns of the children and parents who need it.

For most families who need child care, the question of cost is more basic than the educational philosophy of Piaget or a classroom's style. Adequate services are expensive, and current estimates of the full cost of care run up to \$80 per child per week. In our profit-based system, affluent parents can buy "quality" child care, while the majority of those in need are at the mercy of a patchwork system of inadequate alternatives. Although over 60 per cent of U.S. women with children under six are working, countless more would also work if adequate care were available at a price they could afford. It is true that with only a trickle of government funds being allotted for public day care, *all* working parents suffer. But those hardest hit by the virtual absence of child care they can both afford and trust are single-parent, working-class and minority families. Nowhere are these groups mentioned in *Day Care: A Handbook*.

Class Bias at the Day-Care Center

Writing as if the economic and social injustices of our society have nothing to do with planning or obtaining child-care services, the authors obscure the real conflicts of interest between those who control most day-care programs and the families who need the services.

For example, the *Handbook* suggests two different models for structuring day-care centers. The first is a parent cooperative, which operates informally, with parents encouraged to share both the child-care and policy-making functions. The second model, on which the book concentrates, operates with a paid staff supported by private or government funds; it has no accountability to the parents involved.

What the authors ignore is that all

parents who need day care do not have both options. Although parent cooperatives are exciting group efforts, the free day-time hours and/or high fees they require of participating parents effectively exclude this "choice" for the working poor and most single parents working fulltime.

The latter families are thus left with model #2—a strict power hierarchy all-too-familiar to working-class people. At the top of the ladder, the professional director is responsible for all policy and program planning. At the bottom are the powerless parents.

Never questioning the traditional assumption that administrators should determine the degree and quality of parent involvement, the authors imply that day care must be controlled only by those with the credentials and money to provide it. Whose interests are really served by continuing a day-care system that excludes low-income parents from policy-making authority? Parents and staff can work together for decent child care, regardless of how the center is funded. Not to suggest this possibility is to side with the past.

Another central issue is eligibility—which families should public day care serve? Federal day-care money has, in general, been limited to families with near-welfare incomes or severe (provable) medical or emotional problems. Although the Black liberation movement and widespread political unrest of the late '60's won expanded government social services, the end of the war in Indochina and ensuing economic crisis have led to severe cutbacks and a drive to make *existing* day care serve business and government interests rather than the working poor. A crucial aspect of the new policies is the use of public day-care funds to support coercive welfare policies—a use that the *Handbook*, because of its class bias, passes over lightly.

Welfare "work incentive" programs such as WIN and New Careers (in which welfare recipients cannot receive their checks unless they "work") rely heavily on day-care facilities. To encourage localities to cooperate, the federal government now returns to local governments 90¢ for every day-care dollar spent on WIN or New Careers children—15 per cent more than the reimbursement for local money spent on other eligible children. More and more centers are being used as warehouses for storing children while their parents attend dead-end training programs or work for their welfare checks in local government and/or private industry. (Through no fault of their own, these parents usurp day-care places from already working parents and jobs from regularly employed workers who are laid off because employers can get WIN workers for free or next to nothing.) In this context, day-care groups cannot be "neutral"—they must either cooperate with such repressive policies or join forces with people struggling against them.

Day Care and Working Women

Another result of the *Handbook's* failure to deal with the economic and social context of child care is that most readers are left unaware that programs for children have been historically used to regulate the flow of women—especially Third World women—in and out of the labor market. During World War II, when Rosie the Riveter was needed in the war effort, day-care centers funded by government dollars sprang up in factories, church basements and community centers throughout the country. But when Johnny came marching home again, government funds were cut and Rosie was told that her rightful role was to mind the children and the home.

While today's inflation and high unemployment mean that more women than ever need work, government day-care policy favors business interests by cutting back day-care funding for all but the poorest of mothers, who are needed to fill the lowest paying jobs.

Educational Program

Most new child-care books, including the *Handbook*, do break from traditional visions of custodial day care and their sections on curriculum are by and large the least biased and most useful. But educational programming, even for the youngest children, is, in reality, never neutral. Staffing, teacher training, classroom set ups and educational approaches will reflect the viewpoints and assumptions of those in charge. Yet nowhere in the Evans and Saia book are readers alerted to the hidden curriculum in day-care centers. Nowhere are they warned to check out whose values and life styles are being "taught."

In the entire book, there are only two references to race: Day-care groups are counselled to recruit a multiracial staff because "children have a better chance of growing up without prejudice and fear if they have been given the chance to grow up with and have important relationships with people of different races." Later, in planning the classroom, we are advised that "dolls should be of both sexes, all races, and in a variety of sizes."

Multiracial child-care staffs are not uncommon. What is uncommon in my experience are staffs that break from the stereotyped hierarchy that mirrors and perpetuates the racism outside the center. Too often, in both predominantly white, high-tuition child-care programs or in public centers with a high proportion of Third World children, white directors and head teachers supervise minority assistant teachers, aides, cooks and custodians. Surely *all* children deserve an actively anti-racist and anti-sexist education as well as a non-elitist multiracial staff. But because most "child-care" experts don't understand that their biased viewpoint is in fact part of the societal problem, they cannot very well provide real resources for its solution. With no mention of resources for overcoming bias against any group, *Day Care: A Handbook* offers us several pages of recommended books without a word of warning about the negative ways in which some of them treat Third World people, women, the aged or the handicapped.

Meaningful Child-Care Resources

There are people whose experiences are more instructive resources for understanding and positive change, and people who are working for meaningful child-care alternatives need to hear from them. Vicky Breitbart's *The Day Care Book* is a solid place to start. It combines a comprehensive analysis of the development of child care with a concrete guide to planning a cooperative (parent-staff) day-care center. The alternatives presented, whether in parent cooperatives, rural communes, the free day-care centers of revolutionary Cuba or the community-parent struggles within New York City's public day-care system, are no textbook exercises.

How would you describe your child's role in your family? Is the child the good little sister? the black sheep?

Question from a parent questionnaire suggested by *Day Care: A Handbook*

Breitbart takes up the child-care question at the point it has to begin—the lives of the parents, particularly women, who need it:

The child-care alternatives we create in this country will depend on how we feel about our families, what we think about the child-care alternatives that already exist, and what our vision of the future may be—but a lot depends on what we are going to do about it.

Here are day-care people I know and missed in *Day Care: A Handbook*. They are all here—Black and brown and white. There are mothers alone with children, nuclear families and extended families, parents on welfare, the working poor and the middle class. Since people's personal lives are generally as segregated by race and class as the society around them, the story of their efforts to create meaningful child care must be told as many stories. Each article in this book is a part of the diversity of the present child-care movement.

Child Care for Families

Although all visions of the future presented in the book may not be exactly the same, the shared commitment to make child care work for families and not against them is clear. One important message of the book is that strikingly diverse child-care groups do have enough common interests to build a national movement that can effectively challenge the present child-care system and lay the groundwork for a new one.

What do these parents want? They want the option to affect the education of their children and to organize programs that do not force women to choose between their children's well-being and work outside the home. To gain that right, they must challenge the economic and social priorities of the present system. They have to confront power, and deal with it:

It is not only the image of child care that is changing. People in communities throughout the country are changing the reality as well. They are struggling against the institutions that determine how, by whom, and for whom child care programs are run.

Certainly, local struggles of parents and day-care workers to participate in shaping the policies affecting them cannot alone create either truly liberating child-care programs or a new society. But compared to programs run in the narrow interests of the government and present child-care establishment, the "people's" day-care centers described in the book are positive for everyone involved.

To give people a comprehensive picture of the present and past day-care situation is to give them tools with which to shape their goals. The resources in *The Day Care Book* are wide ranging. Some articles help us understand the role of government and business in day care and the institutional and societal roadblocks of economic injustice, racism and sexism. Other articles offer concrete ways to recognize and confront these roadblocks, inside and outside of the classroom.

More on Racism

I only wish the book were one article longer: it needs an article that specifically analyzes the role that racism has played in the development of day-care programs and that focuses on the need to combat its effects within the growing child-care movement.

It is natural for people's priorities to start from the injustice they understand most directly. For white middle-class women, sexism may appear to be the primary obstacle. For non-affluent parents, economic injustice and class bias are most apparent. But for minority families, racism limits their every option and cripples their education, their neighborhoods, their prospects and hopes for their children.

We need to be reminded that the diversity of the child-care movement,

Continued on page 8

¹ by Belle Evans and George E. Saia. Beacon Press, 1972, \$6.95, 216 pages

² by Vicki Breitbart et al. Knopf, 1974, \$3.95 (paper), 212 pages

SOCIAL CONTEXT

Continued from page 7

though one of its strengths, is also double-edged. People from all kinds of backgrounds are uniting in their fight for decent child-care—but for white people to ignore the special needs of minorities in a racist society is to shatter that unity and set us all back. As Third World parents move out to fight for child-care programs that meet *all* of their needs, we learn the limits of other efforts, and the necessity of putting the fight against racism high on the day-care agenda.

Below is a listing of a few other

DAY-CARE GUIDES

Below is a short, annotated bibliography of some of the most readily available publications on how to organize child-care services. These materials have been evaluated for their recognition of racial and sex-role stereotyping and their explicit advice for combatting those influences in designing child-care programs. The books were not examined for their attention to more subtle issues such as encouraging children to develop values of non-competitiveness or collective responsibility.

Day Care—How to Plan, Develop, and Operate a Day Care Center by E. Belle Evans, Beth Shub, and Marlene Weinstein. Published by Beacon Press, 25 Beacon St., Boston, Mass. 02108; 330 pages; \$3.95 (1971)

This book covers the practical aspects of starting a center, including selection of a site, rules and regulations governing child care, hiring staff, developing a curriculum, planning a budget and raising funds. The need to hire a racially and sexually balanced staff is mentioned but generally such issues are ignored.

A Day Care Guide for Administrators, Teachers and Parents by Richard Ruopp, David Warner, Mary Rowe, and Ruth Freedman. Published by the MIT Press, Cambridge, Mass. 02139; 360 pages; \$10 (1973)

This book is divided into four parts—the role of parents, staff, children and others in a center; program components such as health and education and how to develop them; cost and budget, with a description of a model program for 50 children, and case studies of four types of child care. The book takes note of racial and cultural identity as an integral part of good child care and emphasizes it in anecdotes about the 20 programs covered in their study. However, no practical advice is given for developing such a curriculum.

Guide for Establishing and Operating Day Care Centers for Young Children by Dorothy Boguslawski. Published by the Child Welfare League of America, 44 East 23rd St., New York, N.Y. 10010; 100 pages; \$3 (1966)

A narrative account of the steps involved in starting a child-care center rather than a “how to” manual, this book seems to reflect a bias towards the need for professional planning and staffing rather than parent or community input. It presents a limited view of the possibilities for child-care programs and makes no reference to the issues of a multicultural or non-sexist curriculum.

How to Organize a Child Care Center by Carol Shapiro. Published by Women's Action Alliance, 370 Lexington Ave., New York, N.Y. 10017; 20 pages; \$1.50

This is a short introduction to the process of setting up a child-care center. While it is not a source of a great deal of specific information, it provides a clear overview for those groups just starting to plan a center. The Women's Action Alliance has developed a non-sexist curriculum for

popular manuals, annotated for their sensitivity to sexism and racism.

ABOUT THE AUTHOR

LISEL BURNS, active in the New York City day-care movement, has taught in public schools and day care. She worked with community day-care centers through the Committee for Community Controlled Day Care and Bank Street Day Care Consultation Service and wrote Section 7, “Planning a Health Program for your Day-Care Center,” for their day-care manual. Presently Ms. Burns is part of a recently formed organization, Workers and Parents United for Day Care.

use in child-care programs. Information on the curriculum (with a bibliography of non-sexist children's literature and a materials resource list) is available for 25¢.

Manual on Organization, Financing, and Administration of Day Care Centers in New York City for Community Groups, Their Lawyers, and Other Advisors edited by Stacie Jacob. Published by the Bank Street Day Care Consultation Service, 610 W. 112 St., New York, N.Y. 10025; 500 pages; \$5.50 (1971)

While this manual is designed for use in New York City and consequently has some information that is not applicable to other areas, it treats very well the legal and financial management problems of setting up a center. The manual is designed for use by parents and community groups who are setting up their own programs and reveals some awareness of the necessity and desirability of multicultural curricula. No attention is given to sex roles.

While the publications reviewed in this bibliography are all useful to some degree, they fall short on offering concrete suggestions to parents and child-care workers who are attempting to teach their children the values of equality between the sexes and to give their children a sense of pride in who they are.

The message is clear. It is still up to individual parents or small groups of parents to try to counteract the influences of television, traditional schooling and the weight of our entire society if they want to develop alternative methods of raising their children.

Compiled by the Child Care Resource Center, 123 Mt. Auburn Street, Cambridge, Mass.

ADDITIONAL INFORMATION

For additional information on U.S. child-care programs read:

Who's Minding the Children by Margaret O'Brien Steinfelds. Touchstone-Clarion (Simon & Schuster), 1974, \$2.95 (paper), 281 pages

A sophisticated history of the ups and downs of U.S. child-care programs in the last several decades. This is one of the first books to trace the history of day-care programs as it relates to and is shaped by potent and unacknowledged social forces.

The Devil Has Slippery Shoes by Polly Greenberg. Macmillan, 1969, \$14.95, 704 pages

A detailed, very personal history of the Child Development Group of Mississippi which grew from and helped fuel the 1960's civil rights struggle in the deep South. The Child Development Group was a large network of pioneer Headstart programs which recognized that community-based child-care could be a major weapon in the struggle against racism in society and elitism in education. This history is filled with valuable “how to” observations about parent control of and participation in education.

LIBERATING THE TOY CHEST

Toys have many functions. They can be tools of childhood fantasy, as well as instruments for practicing real-life tasks. They can help a child learn to reason, relate to others, compete or cooperate, create or dismantle. Certain toys elicit love and care from a child; others serve primarily as outlets for rage and frustration. Above all, toys impart values about the nature of people, society, life; they define someone's conception of what is good and bad. In keeping with our on-going effort to assist parents, teachers and day-care workers who wish to counter the anti-humanistic sexist and racist values reflected in many materials marketed for their children's consumption, we submit the following guidelines for purchasing toys. Our guidelines draw heavily on two articles written by Letty Cottin Pogrebin that appeared in two issues of *Ms. Magazine* (December, 1973 and December, 1974). Our overall considerations regarding the purchase of toys coincide with hers: Is the toy “safe, made to last, respectful of the child's intellect and creativity, non-racist, moral in terms of the values it engenders, and non-sexist in the way it is packaged, conceived and planned for play?”

1. Avoid unsafe toys. If a toy requires the use of an electrical outlet or if any of its parts have sharp edges or points it is not safe. Play ovens, mixers, irons, etc., in addition to promoting the sexist happy-little-housewife bit, are potentially dangerous.

2. Avoid toys that have racist and/or sexist packaging or content. Examples: A walkie-talkie set that shows a boy listening in boredom to a little girl who is apparently chattering inanities into the set “just like a woman”; tool kits bearing such titles as Handy Andy or Mr. Fixit; games which show an all-white group of children at play. If the toy itself is attractive and sensible but the packaging is not, purchase it, discard the package and rewrap it yourself.

3. Avoid war toys or other toys which in some way glorify militarism and/or violence. G.I. Joe and Action Jackson dolls and guns and cars that are meant to be collided fall into this category. In addition to fostering destructive values, these toys fail to stimulate the imagination in ways that contribute to healthy development.

4. Shun dolls and games that foster narcissism and boy-fixation in girls or machismo and anti-feminism in boys. Examples: Barbie Dolls and their descendants; “torture” kits; “popularity” games (one girl's board game includes a card that reads: “You handled your first date with a new boy very well. You made an excellent impression and got another invitation.” Ugh!).

5. Beware of manufacturers' specifications such as “educational,” “child-tested,” “for ages three to six,” “for boys” or “for girls.” These are arbitrary and misleading. Better to use your own judgment.

What to Buy

Enough said about the “don'ts.” The remaining points focus on alternatives. To quote Letty Pogrebin again: “In general, the best toys are the least structured ones. They're open ended. Their playability is determined by what the individual child brings to them.”

6. Blocks of all kinds—plain and multicolored—make excellent creative toys of long-lasting interest to children of all sexes and races. One can also purchase small rubber dolls or stand-up wooden figures in Black and white versions as accessories for block play.

7. Some other standard toys that contribute to the intellectual and

physical development of children regardless of sex or race are *bicycles* (“boys” bikes with the crossbar are sturdier and safer for both sexes), *painting easels*, *bulletin boards*, *wagons*, *record players*, *telescopes*, *microscopes*, *roller skates*, *kites* and *second-hand typewriters* (toy typewriters are often poorly made and have disorganized keyboards).

8. We suggest boycotting certain types of sports equipment—especially for fishing, golf, archery, bowling—because the packaging is so outrageously sexist, but *baseballs*, *basketballs*, *mitts* and other items can be purchased loose from the counter and are recommended.

9. Toy and department stores are not the only source of toys. Some other sources are:

Garden shops. City children especially might enjoy having a flowerpot and seeds or a small plant of their own.

Art shops. They're useful in that they offer a better quality of clay than can be obtained elsewhere, as well as poster paints, felt-tipped pens, pastels and drawing pads.

Stationery and office-supply stores. They contain many items that qualify as “toys.” Colored pipe cleaners, hole punchers (for making Swiss-cheese pictures), loose-leaf binders for making scrapbooks, colored paper of different weights and textures and glue can all be used creatively.

Notion stores. Yarn, beads, buttons, sequins, appliques and braiding can be packaged by parents to form collage kits more exciting than the readymade ones.

Supermarkets. Plastic bleach bottles, decorated with felt pieces and corks for legs, make whimsical piggy banks. Plastic orange juice or lemonade containers can be glued together in quantity to form castles, corrals or—in really large quantity—walk-in playhouses.

10. Old adult clothes for let's pretend play are popular staples, but we urge parents and teachers to give children complete freedom in choosing the roles they want to play. Boys should not be discouraged from dressing up as women nor girls as men.

11. Last but not least—dolls. We prefer the newer dolls with realistic genitalia to the ones that wear invisible fig leaves, but, unfortunately, most of these are expensive imports. Nowadays, there are a fair number of non-white dolls on the market, but often they are white dolls (that is, with white features) in blackface—progress sometimes comes in small steps. *Dollmaking* can be a rewarding joint effort for parent or teacher and child. Felt, velvet, scraps of printed fabric, buttons and yarn for hair can be used to create a wide variety of durable, colorful and huggable dolls (or puppets). These homemade items may not walk, talk or wet, but they are excellent love-stimulators.



Ann-Marie Mott/Educational Alliance D.C.C.

The little boy above is changing a Black doll's outfit. Promoting the nurturing role among boys and providing toys that reflect a variety of racial and cultural backgrounds should be high on the list of day-care priorities.

Toward a Multicultural Collection

PICTURE BOOKS FOR YOUNG CHILDREN

The following bibliography was compiled to help meet the needs of parents, teachers, librarians and day-care people who must use books in their work with very young children. The list is not long because good books on minority and feminist themes continue to be in short supply—and this is particularly true at the preschool level. Moreover, many books which trade and professional journals have praised are, by our standards, unacceptable. This has led us to exclude from the list quite a number of books one might expect to find in a bibliography of this type.

We have tried to identify those books which fit as many of the CIBC criteria as possible. Among our criteria for anti-racist and anti-sexist books are that they:

- Portray people in non-stereotyped ways with regard to race, sex and age
 - Project culturally authentic images of different peoples
 - Build respect for minority cultures in *all* children
 - Encourage new values and priorities for a society free from racism and sexism
- There are virtually no picture books on the market that meet all of these criteria. Very often, books that are free of sexist stereotypes contain racist elements and vice versa, or a book authentic in its presentation of one minority may unwittingly demean another.

Readers will note that the list of books on African American themes is longer than the other lists. This is perhaps explained by the fact that (1) African Americans are the largest and most vocal of U.S. minority groups and, thus, have been more likely to elicit a response from publishers to their demands for relevant books, and (2)

African Americans spearheaded the 1960's civil rights movement to which the emergence of Black authors and Black-orientated children's material can be attributed.

We wish to stress that a book's appearance on this list is no guarantee that it is entirely free either of subtle stereotypes or even of some offensive material. Therefore, we urge you to begin discussing with your children those books, or parts of books, that reflect racism, sexism and any other destructive human values. To openly raise questions about the content of books with children is an exciting way to communicate values and help them to develop their own powers of perception and interpretation. When this technique is used, even unacceptable or blatantly offensive books can become learning tools. (For this project, a useful pamphlet is "10 Quick Ways to Analyze Children's Books for Racism and Sexism," available from the CIBC for 10¢ each.)

Because so few of the books available for preschoolers are really first-rate, we have included some books written for a slightly older age level. But since all of the selections are fully illustrated, difficult passages can be retold in simple language as the children's attention is directed to the pictures.

Reader suggestions of titles that the CIBC should consider for inclusion on a revised or updated version of this preschool bibliography will be gratefully received. Please include title, author, publisher and date of publication.

An asterisk (*) indicates the author and/or illustrator is a member of the same minority depicted in the book.

AFRICAN AMERICAN/AFRICAN THEMES

Although longer than the others, this list is still inadequate—considering the need. A recent positive development has been the emergence of several Black children's book writers and illustrators whose commitment is having an impressive impact on improving the quality of children's books which depict the Black experience. Several of the books relating to Africa are listed in response to the need of African American children to learn about their African heritage—exposure to which was systematically denied them until recently.

A Is for Africa by Jean Carey Bond.* Franklin Watts, 1969.

Color photographs for each letter of the alphabet show scenes and objects from Africa. Should be supplemented by other books, photographs, records etc. that give a feeling for different African peoples.

The Adventures of Spider by Joyce C. Arkhurst,* illustrated by Jerry Pinckney.* Little, Brown, 1964.

A collection of Ananse folktales of the Ashanti people of Ghana retold by an African American author and librarian who lived in Africa for many years. The author (writing as Joyce Cooper) also wrote *More Adventures of Spider*.

Black Is Beautiful by Ann McGovern, with photographs by Hope Wurmfield. Four Winds Press, 1969.

Short, rhyming lines accompany photographs illustrating the beauty of blackness: "At the top of the stairs in a secret place/Black lace/And a black face./Black is beautiful." Children might be asked to repeat some of the lines in unison as they are read. Suggested supplemental activity: Make

a "Black Is Beautiful" bulletin board and display shelf.

The Boy Who Didn't Believe in Spring by Lucille Clifton,* illustrated by Brinton Turkle. E.P. Dutton, 1973.

Two boys do not see any signs of Spring on their city streets and doubt there is such a thing. They take off one day to find "some of this Spring." Their search is successful when they find a few budding flowers and a bird's nest in a cluttered lot. This is a positive story about friendship between a Black and a white child.

Brown Is a Beautiful Color by Jean Carey Bond,* illustrated by Barbara Zuber.* Franklin Watts, 1969.

On a trip through the country and city, a little boy notes the multiple pleasures of the color brown—tree trunks, chocolate eclairs, finally people. This book is useful for initiating discussions on the different colors of people and for developing positive associations with human color.

Bubbles by Eloise Greenfield,* illustrated by Eric Marlow.* Drum & Spear Press, 1972.

A little boy has just learned how to read three words in school and runs home to tell his mother. *Bubbles* can help children deal with the times when adults are unable to give them the attention they want. It can also help youngsters understand that families adopt different lifestyles for survival. These are important issues to talk about with young children. The book is out of print because the publisher (Black) is no longer in existence, but it is available in some libraries. We urge our readers to send letters to publishers of their choice requesting that the book be reissued.

City ABC's by Michael Deasy, with photographs by Robert Perron. Walker, 1974.

Photographs illustrate a city scene for each letter of the alphabet while short explanations, often in rhyme, describe the pictures. Suggested activity: Children might collect photographs from various sources to make their own book of ABC's.

City Rhythms by Ann Grifalconi. Bobbs-Merrill, 1965. (Also available as film strip with record or cassette from Hudson Photographic Industries Inc., Irving-on-Hudson, N.Y. 10533.)

An urban Black child becomes aware of the rhythms and beat of his city. He and his friends of different nationalities make musical instruments out of material they find in a vacant lot, and with these they create their own city rhythms. It should be noted that this book was published a decade ago when awareness of sexist stereotyping was not yet reflected in children's books. You will want to call attention to the portrayal of girls in starched dresses watching passively as boys cavort in the spray of a fire hydrant.

I Love Gram by Ruth A. Sonneborn, illustrated by Leo Carty.* Viking, 1971.

As one of the few picture books in which the mother works, this will be meaningful to many city day-care children. A refreshing illustration shows the heroine playing with a little boy, and *she* is holding the toy truck. The portrayal of the grandmother in this book does not, for a change, suffer from the ageist rocking-chair stereotype.

I'm Glad I'm Me by Elberta H. Stone,* illustrated by Margery W. Brown. Putnam, 1971.

A positive self-image builder for *all* children. A Black child considers being

a tree, a bird and a cloud but in each case decides that "I'm glad I'm me." This was written by a Headstart teacher who was desperate for suitable materials.

John Henry, An American Legend, written and illustrated by Ezra Jack Keats. Pantheon, 1965.

Incidents in the life of the Black folk hero are reported, culminating in his legendary contest with a steel driving machine. This story lends itself well to dramatization. Keats has written and illustrated other books suitable for preschoolers such as *Whistle for Willie* (Viking Press, 1964) and *Snowy Day* (Viking Press, 1962). Objections have been raised about the stereotyped portrayal of the mother in the latter book. (Both *Whistle for Willie* and *Snowy Day* are available in paperback.)

Continued on page 10



From a children's book on day care by Carol and Mark Snyder. The photo-manuscript is available for publication; the Snyders can be reached c/o the CIBC.

This four-page center section of the *Bulletin*—which can be easily removed for posting on bulletin boards—features an annotated list of picture books that can contribute to a multicultural, non-sexist library collection. Since there are so few worthwhile books of this type for preschoolers, the last page of the section suggests ways to assist children in creating their own materials. This insert is part of a special

double issue of the *Bulletin* which focuses on day care and early childhood education. For copies of the complete 20-page issue, please send \$2.50 to the Council on Interracial Books for Children, 1841 Broadway, New York, N.Y. 10023. (Bulk rates are \$1.75 for 10-29 copies; \$1 for 30-99; \$.75 for 100 or more.) Annual subscriptions for 8 issues of the *Bulletin* are \$8 for individuals, \$15 for institutions and libraries.

BOOK LIST

Continued from page 9

Moja Means One, Swahili Counting Book by Muriel Feelings,* illustrated by Tom Feelings.* Dial, 1973. By the same author and illustrator: **Jambo Means Hello, Swahili Alphabet Book.** Dial, 1971.

Moja Means One offers a fun way of learning to count to ten in both Swahili and English. The striking black-and-white illustrations portray the dignity and grace of East African peoples as they go about their daily lives. The simple Swahili phrases in *Jambo Means Hello* can be learned through dramatic play.

Playtime in Africa by Efua Sutherland,* illustrated by Willis Bell.* Atheneum, 1962.

Written by a leading author from Ghana, this book presents Ghanaian children in popular games and recreational activities: playing marbles, hide and seek, sailing boats, dramatizing harvest parades and playing with Akuabu dolls. While there appears to be some sex-role stereotyping, the games and activities must be viewed in a cultural context.

Sam by Ann Herbert Scott, illustrated by Symeon Shimin. McGraw-Hill, 1967.

Sam has nothing to do and is rebuffed each time he approaches a busy member of his family. When he finally bursts out crying, his parents, brother and sister realize they have caused his unhappiness. The story provides positive reinforcement for the close-knit Black family. Note the publication date, when it was still common for children's books to identify girls only with dolls.

Shawn Goes To School by Petronella Breinburg,* illustrated by Errol Lloyd.* T.Y. Crowell, 1973. By the same author and illustrator: **Dr. Shawn.** T.Y. Crowell, 1975.

In the first book, Shawn's fear of nursery school is overcome by an understanding mother, sister and teacher. The cover of *Dr. Shawn* shows a young Black child as a doctor—this should be particularly noted and discussed. The text points out that girls can also become doctors.

Some of the Days of Everett Anderson by Lucille Clifton,* illustrated by Evaline Ness. Holt, Rinehart & Winston, 1970.

Short poems describe the activities, thoughts and feelings of a six-year-old Black child in an urban setting. The word images and illustrations portray positively the child's blackness. However, there is an unfortunate illustration of the boy in Indian headdress, which perpetuates the all-Indians-wear-feathers syndrome. Other worthwhile books by the same author are

Everett Anderson's Christmas Coming and *Everett Anderson's Year.*

Stevie, written and illustrated by John Steptoe.* Harper & Row, 1969.

A Black urban child resents having to take care of his little neighbor Stevie while his mother is at work. When Stevie is gone, the older boy feels the loss as he recalls the fun times he and Stevie had together. The language is poetic. (See also *My Special Best Words* by the same author, which appears on the feminist list.)

Walk Home Tired, Billy Jenkins by Ianthe Thomas,* illustrated by Thomas di Grazia. Harper & Row, 1974.

Little Billy Jenkins says he's too tired to walk home, so Nina creates images of their travelling by boat, plane and train through the city streets to distract him. The older Black child's genuine concern for Billy is a model for positive sibling relationships. This story is ideal for dramatization.

What Mary Jo Wanted by Janice May Udry, illustrated by Eleanor Mill. Whitman, 1968.

Mary Jo is a Black girl who wants a puppy. When she gets one, she assumes responsibility for house-training it. Most of the books on this list are about children in a low socioeconomic, urban setting; this portrays a different class setting. Other Mary Jo books are *What Mary Jo Shared* and *Mary Jo's Grandmother*.

Where Does the Day Go? by Walter M. Myers,* illustrated by Leo Carty.* Parents' Magazine Press, 1969.

An interracial group of boys and girls accompany the father of one of the boys to a city park in late afternoon. As they look up at the sky, they wonder where the daylight goes until the father tells them about the earth's daily rotation. Teachers can ask children why there is day and night before telling them the father's explanation. A globe and a flashlight representing the sun would be useful for this discussion. This is one of the rare children's picture books in which a Black, male adult plays a prominent, positive role. This book won the CIBC's first annual contest for new minority writers.

ASIAN AMERICAN/ASIAN THEMES

There are very few books about Asian Americans for preschoolers. While there are a great many books set in Asia, these are far from satisfactory, and some are blatantly racist. *The Five Chinese Brothers*—a standard "classic" which is found in many day-care centers—exemplifies the nature of the problem. It is a tale of five nameless brothers who "all looked exactly alike"—in dress (queue, cap

and gown), expression (a moronic smile worn throughout the book) and color (a ghastly yellow suggesting the final stages of jaundice). Admittedly, these stereotypes are extreme, but most children's books depict Asians, if not always grotesquely, certainly without individuality, character or variety.

Most other books on Asia are either folk tales or have classic "old country" themes. An example in this category is *The Story of Ping*, which is about a duck in Old China. While there may be nothing wrong with some of these books, they have little cultural relevance to contemporary Asia. Moreover, their predominance, coupled with the absence of books about contemporary Asian life, leaves nothing available to reinforce the self-images of Asian Americans. Nor can they enlighten non-Asian children about unfamiliar peoples, places and ideas.

The books listed below are not without flaws, but we feel they can be used to introduce Asian themes to young children. The two books published by the Foreign Language Press of Peking, both paperbacks, may be obtained from China Books and Periodicals, 125 Fifth Ave., New York, N.Y. 10003.

A Pair of Red Clogs by Masako Matsuno,* illustrated by Kazue Mizumura.* Collins World, 1960.

Mako, a young Japanese girl, accidentally cracks her new pair of red lacquered wooden clogs while playing and she plots to have them replaced. The story is told by a grandmother recalling warmly her younger days in old Japan, as she gets ready to send her granddaughter a similar pair of clogs. Mako and her family and friends are shown in kimonos; her grandchildren are shown in modern dress in contemporary Japan.

Little Pals. Foreign Language Press (Peking), 1974.

This book has three sections: "We Love Cleanliness" shows boys and girls cleaning themselves, their clothing and toys, and giving each other haircuts, shampoos, etc. "We Love Study" depicts children learning languages, arithmetic on an abacus, reading revolutionary stories, etc. And "We Love Work" shows boys and girls working in the garden, doing housework and mending their own clothing.

Ma Lien and the Magic Brush by Hisako Mimishima,* illustrated by Kei Wakana.* Parents' Magazine Press, 1968.

A beautifully told and illustrated legend of Ma Lien, a poor peasant boy from China, who dreams of becoming an artist. An old wizard gives Ma Lien a magic paintbrush, which brings life to whatever it paints. Then, one day, the Emperor imprisons Ma Lien and demands that he paint piles of gold and silver. But he will only use the brush for good—to free innocent men who have been thrown off their land and imprisoned by the wealthy and to help the poor by painting tools and animals to assist them in their work. (This book is well thought of in the People's Republic of China.)

A Day on a Chinese Commune by Audrey Topping. Grosset & Dunlap, 1972.

This book describes a day in the life of a young boy in the People's Republic of China. He is shown in school, at the village store, visiting with his parents and grandparents while they are at work and in other activities. The story is told with photographs and a simple matter-of-fact text.

Umbrella written and illustrated by Taro Yashima.* Viking Press, 1958. (Available in paperback, Seafarer, 1970.)

A sensitive, joyful story about a little girl who, in her excitement to use her new boots and umbrella, learns to walk alone for the first time. It would have been helpful if the author had indicated that the raindrop sounds in the

story are in Japanese and mean "pitter patter" in English.

Good Children. Foreign Language Press (Peking), 1974.

In a series of pictures and short, declarative statements this book shows a variety of ways in which children can be unselfish, self-reliant and contribute to community life. Topics include "helping others is a pleasure," "we wash our own clothes," "learning from life," "learning from granddad to do a thorough job," "we repair toys for tiny tots." These topics clearly reflect the kinds of values and social relationships approved of in China today. Some pictures may be confusing for U.S. children. For example, a child is shown giving a pair of shoes to a soldier. An American child (who might see the figure as a policeman) would not understand the incident unless a teacher or parent explained it.

CHICANO THEMES

In 1975 the CIBC completed an evaluation of 200 children's books on Chicano themes. Our reviewers were unable to locate a single picture book that would accomplish either of two objectives: (1) provide a positive model for Chicano children to identify with or (2) provide non-Chicano children with a sense of Chicano reality. Available books for young children either demean, patronize or stereotype Chicanos.

There are ten million Chicanos, and they comprise the second largest minority in the U.S. The failure of the book publishing establishment to develop books relevant to the Chicano experience is due in part to the fact that most Chicanos live in the Southwestern states, far removed from New York's publishing establishment and other U.S. communication centers.

There are a great many children's books about Mexico but even if these books did not suffer from the siesta-fiesta syndrome, the greatest need for Chicanos, whose roots in U.S. culture go far back in history, is for books about the Chicano—not the Mexican—experience.

As a starter for developing insights to counteract prevailing myths and stereotypes about Chicanos, we offer the CIBC *Bulletin*, Volume 5, Nos. 7 & 8. In addition to giving the criteria and results of the survey, the special issue lists alternative materials and resources, Chicano periodicals and publishers, etc. (The issue can be obtained from the CIBC, 1841 Broadway, New York, N.Y. 10023 for \$2.50 including postage and handling.)

NATIVE AMERICAN THEMES

In searching for books about Native Americans that are suitable for preschoolers, we were disheartened to discover so little acceptable material—hence, the brevity of the list below. Since there are so few books available, we have included a magazine written and published by Native Americans.

As indicated in the text below, the availability of several books is limited. We urge readers to write the publishers of *Normie's Moose Hunt* and *Alphabet Book* requesting their reprinting. We urge all publishers to seek out Native American writers so that more books will be available in the future. It is ironic, especially in this bicentennial year, that Native Americans are still receiving short shrift in the accurate portrayal of their history and cultures in educational and trade materials.

An excellent discussion of the offensive stereotypes that plague almost all children's books on Native Americans is contained in *American Indian Authors for Young Readers* (published by the Association of American Indian Affairs, 432 Park Avenue South, New York, N.Y. 10016). The introductory chapter will be particularly helpful to parents and teachers when discussing the contents of books with children.



Ann-Marie Mott/Educational Alliance D.C.C.

Alphabet Book edited by Anne Wyse. University of Toronto, 1969.

An A to Z book with illustrations by children from the Kettle Point Indian Reserve in Southwestern Ontario. The black-and-white images reflect the important role that nature plays in the children's lives. Now out of print.

Echogee, written and illustrated by Acee Blue Eagle.* Palmco Corp. (Dallas), 1971.

Echogee, a little blue deer, ventures away from his mother to explore the world. The soft pastel illustrations show the author's love of nature and animals and, also, the symbolism of his people. (At press time, we have been unable to locate the publisher; any information will be appreciated.)

Normie's Moose Hunt, written and illustrated by Vi Cowell. E.M. Hale, 1968.

This story of a Canadian Cree family on a moose-hunting trip portrays a way of life in Northern Canada that has changed little in hundreds of years. The color illustrations are effective in depicting aspects of the culture. The publisher reports that the book is almost out of print.

The Northwest Coast Indian's ABC Book. State Street Press (Pullman, Wash.), 1972.

The photographic illustrations taken in Native American communities in Washington for this alphabet book are especially relevant to the Northwest region ("V is for village").

The Weewish Tree. Published six times a year by The Indian Historian Press* (San Francisco, Cal.).

Written and illustrated by Native Americans of all ages, this magazine contains stories, poetry, games, myths, legends and articles. Although written for older children, the material can be adapted for preschool ages.

PUERTO RICAN THEMES

In 1973 the CIBC conducted a comprehensive study of children's books on Puerto Rican themes. Evaluated for racist and sexist content, nearly all of the 100 titles we assembled contained distortions and omissions varying only in the degree of severity. The few culturally relevant books found were a series by Puerto Rican authors published in Puerto Rico. While these books are intended for use in the first years of school, we think day-care centers can make good use of them. They are listed below, with information on where they may be purchased.

ACCION SOCIAL SERIES: The following titles were produced by Accion Social, a group of historians and scholars concerned about the self-image of Puerto Rican children in a racist society. The series is edited by Luis Nieves Falcón, the eminent Puerto Rican sociologist. All are in Spanish. The U.S. distributor for the series is the Bilingual Publications Co., 1966 Broadway, New York, N.Y. 10023.

Fabían, texto de Wenceslao Serra Deliz.* fotografía por Angel Aponte.* Editorial Edil, 1968. This story depicts the life of a young boy in a rural district of Puerto Rico.

Mi Música, texto de Wenceslao Serra Deliz.* Editorial Edil, 1973. This book notes how the use of certain musical instruments in Puerto Rican culture reflects a fusion of Indian, Spanish and African influences.

Poemas y Colores, texto de Wenceslao Serra Deliz.* Editorial Edil, 1968. This book of poems, written and illustrated by children, shows the contributions of Taino Indians, Africans and Spanish conquistadors to Puerto Rican culture.

Yucayeque. A forthcoming picture book in the same series is this history of Taino Indians who lived in Puerto Rico before the European invasions.

ABC de Puerto Rico, text in Spanish by Ruben del Rosario* and Isabel Creire de Matos,* illustrated by Antonio Martorell. Troutman Press (Sharon, Conn.), 1968.

A short poem and woodcut on each page illustrate letters of the alphabet. The vocabulary and imagery are intended for older children, but they are all authentically Puerto Rican and even small children will enjoy this book. The illustrations are exquisite. This book is distributed by Eliseo Torres & Sons, 17 E. 22nd St., New York, N.Y. 10017.

Angelita by Wendy Kesselman, photos by Norma Holt. Hill & Wang, 1970.

This book is annotated in the section listing books on sex roles.

Santiago by Pura Belpre,* illustrated by Symeon Shimin. Warne, 1968.

The story, in English, of a boy from Puerto Rico who moves to New York. The plot is thin, but the illustrations can be used to help children create their own stories.

Yaqua Days by Cruz Martel,* illustrated by Jerry Pinckney. Dial, to be published Spring, 1976.

This story won a runner-up award in the CIBC fourth annual contest. A Puerto Rican boy visits his parents' home town in Puerto Rico and experiences some facets of Puerto Rican culture first hand.

SEX ROLES

The books listed below all have girls as their main characters. In compiling the list, we have excluded any book that is demeaning to any child. It should be stressed that all books showing girls in positive roles are as relevant for boys as for girls. Unfortunately, most new "feminist" books on the market are still concerned exclusively with providing more positive images of girls and with redefining sex roles. As yet, they fail to deal with changing society in any deep or meaningful way.

Some of the books, such as *Mothers Can Do Anything*, *Jo, Flo and Yolanda* and *The Sheep Book*, were chosen for their explicitly feminist content. Others, like *Noisy Nancy Norris* and *I Was So Mad!*, were included because they have leading female characters who display emotions and engage in activities rarely assigned to girls in books. Other books, such as *A Hole Is To Dig*, depict deliberate role reversals. *Angelita* and *My Special Best Words* have Third World girls as the main characters.

A Hole Is To Dig by Ruth Krauss, illustrated by Maurice Sendak. Harper & Row, 1952.

A book of simple definitions such as "dogs are to kiss people" and "mashed potatoes are to give everyone enough." The wonderful Sendak illustrations show boys and girls doing everything together without any sex distinctions—digging in dirt, playing in mud, climbing mountains, washing dishes, dancing, making faces and hugging each other.

Amy's Dinosaur, written and illustrated by Syd Hoff. E.P. Dutton/Windmill, 1974.

Any day-care center is lost without at least one dinosaur book, with *Danny and the Dinosaur* being the usual favorite. Finally, here is a counterpart with a female heroine. Amy, the leader of a racially integrated group of children, discovers a dinosaur who, of all things, is concerned about ecology. Amy, her gang and the dinosaur hang out together and clean up the city. Unfortunately, the impression is given that serious problems like pollution should be corrected mainly through the efforts of individuals, thus absolving corporations and government of responsibility.



Sally Smith/Educational Alliance D.C.C.

Angelita by Wendy Kesselman, with photographs by Norma Holt. Hill & Wang, 1970.

Photographic portrait of a young girl in Puerto Rico. She climbs mountains, swims, plays on the beach and rides horses. When she and her family move to New York City, Angelita is forced to adjust to the new, starker environment. While this book does not seriously challenge female stereotypes, it does provide a warm portrayal of the young girl, and it is probably the best book about a Puerto Rican girl now available for very young children.

I Was So Mad! by Norma Simon, illustrated by Dora Leder. Whitman, 1974.

This book, illustrated with Asian, Black and white boys and girls, shows how, and at what, they and their parents get angry. The text and illustrations clearly have a feminist tone—women and girls wear pants most of the time, and the girls are very active, messy and unisexly dressed. On the minus side, adults are pictured rather stereotypically—a common flaw in many new feminist books where children are portrayed untraditionally but adults are not. Another minus is the poem appearing at the end of the book. It contradicts the overall message, and is violent in content. Teachers reading this book to children should skip it.

Jo, Flo and Yolanda by Carol de Poix, illustrated by Stephanie Sove Ney. Lollipop Power, 1973.

This story is about three identical triplets of unspecified Spanish American origin who are not identical in their aspirations—one wants to be a baseball player, one a famous cook who has her own restaurant, and the third, an explorer and writer. (The future journalist dreams of covering demonstrations for "Free Day Care.") This is a consciously feminist and political book.

Mothers Can Do Anything, written and illustrated by Joe Lasker. Whitman, 1972.

Consciously challenging traditional female roles, this book depicts mothers in the occupations of skydiver, trapeze artist, lion tamer, plumber, ditch digger, filmmaker, judge, painter, athlete, etc., without any qualifiers. The illustrations are colorful, humorous and multiracial. Fun!

My Special Best Words, written and illustrated by John Steptoe.* Viking, 1974.

This book by the marvelous Black writer and artist is about a young Black girl and her smaller brother who are being raised by their father. While not a feminist book, the girl is the main character, and all children adore having this story read to them because of the real language and the explicitly

dealt with subject of toilet training. "Javaka don't even know how to make stink on the pot," complains Bweela, the girl, to which Javaka replies with his special best word, "TAKEA-BREAK!"

Noisy Nancy Norris by Lou Ann Gaedert, illustrated by Gioia Fiammenghi. Hale, 1971.

A book about noise that young children will most certainly relate to. The heroine, a white, middle-class child à la Eloise, is an incurably active, inventive and noisy girl. The message is: yes, girls are noisy too, and that's OK. No one, of course, can stand the noise, and she is pressured into being quiet—so quiet that the adults around her begin to feel uncomfortable and guilt-ridden. Ultimately, the problem is resolved by everyone giving in a little: Nancy learns that there must be limits to noisemaking, and the adults realize that some noise is better than none at all.

The Sheep Book, written and illustrated by Carmen Goodyear. Lollipop Power, 1972.

A lamb is born on a farm. When it grows up, the farmer (a woman) shears its coat, making it happy and cool. She then spins the wool into yarn, knits herself a sweater for warmth, and the following year the same sheep has a baby of her own. In this simple presentation, children learn about the cycle of life, the healthy interaction between humans and animals, information on how things are made and a strong message that women can be shepherds and farmers, among other occupations. This paper-bound book is somewhat crudely produced (partly because it's printed on recycled paper).

In addition to the feminist books above, and as a further antidote to stereotypes of human behavior that are frozen according to gender, a few books are now deliberately exploring role reversal. Examples of books that show men and boys in non-traditional roles are: *William's Doll* by Charlotte Zolotow (Harper & Row, 1972), *Grown-ups Cry Too* by Nancy Hazen (Lollipop Power, 1973), *Martin's Father* by Margrit Eichler (Lollipop Power, 1971), and *My Special Words* by John Steptoe (annotated above). The last two books show males in a role usually relegated only to women.

Contributors to this book list in addition to the CIBC staff: Beryle Banfield, Mary Lou Byler, Jane Califf, Jeanie Chin, Arlene Hirschfelder, Johann Lee, Jim Levine, Betita Martinez, Merle M. Okada, Carmen Puigdollers, Rarihokwats, Sue Ribner, Albert V. Schwartz, and José Taylor.

CREATING BOOKS WITH--NOT FOR--CHILDREN

BY ALBERT V. SCHWARTZ

Creating books with young children can contribute to their reading, listening and speaking abilities and to their concepts of self and society, as well as provide an experience to be drawn upon for a whole lifetime.

Because a child lives in a cultural context, any book he or she puts together will reflect that culture. The excitement in learning that was generated when Sylvia Ashton-Warner put aside an adult-oriented, European-based word list and substituted words taken directly from children's own cultural experience can be duplicated with the creation of simple books. And while some commercially produced books can be valuable, recording children's real experiences can help counter the myths and inaccuracies to be found in most commercial trade and text books.

Creating books with children also has a practical, economic advantage. School budgets are being strangled by the high cost of commercially produced books. To counter this, a multicultural library can be built easily in many preschool centers from children's recorded experiences.

It would seem more appropriate to define as children's literature those books produced by children rather than those written by adults for children. The child is directly in touch with levels of experience the adult can only recall or simulate, at best. It might even be that when we supply our children with books written by adults we are giving them counterfeit rather than true realities.

The word "book" immediately calls to mind a traditional learning tool consisting of printed pages between two covers. With children, however, we must forego our concern with a finished "object" and focus primarily on the imaginative and creative processes. A book can be anything that stimulates imagination and contributes to developing the perceptual skills used in reading.

Books can take various forms. An oral statement may be considered a book. The words may be written down by an adult or periodically presented in story-telling form by one child or many children. It may also be acted out in a kind of loose, role-play form. A tape recorder or camera may be used to record a "book." (Both written pages and tapes can be in any language. This is especially worthwhile in promoting multilingual values and can be useful for the young child who is in danger of losing touch with the family language.) "Experience charts"—statements about the weather, the days of the week or a child's daily activities—can comprise a book. And since we are interested in the percep-



George Murray III

tions of children, a book may also consist of a collection of items which can be grouped in any way that has meaning to a child.

Given an open concept of what a book is, community resources can be tapped—parents, neighbors and others who can provide the accurate and multicultural perspectives so lacking in commercial materials (see George Bussey's article on page 1). Such sources are rich in social history, which often flies in the face of the myths and distortions youngsters are exposed to.

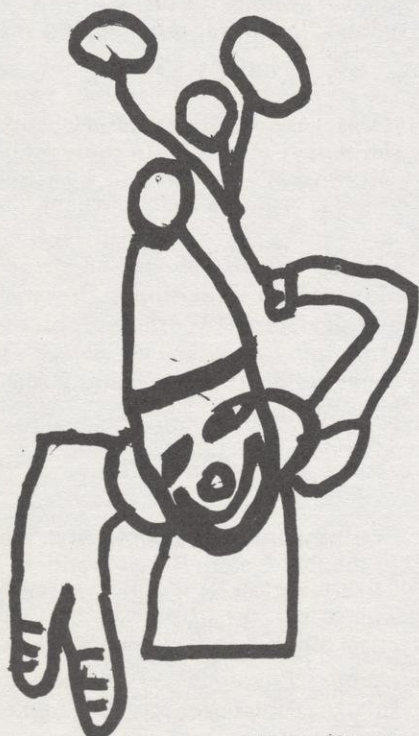
The box accompanying this article offers six simple pointers on how to start creating books with very young children. They can be used by any adult: parent, day-care instructor, teacher, story-hour librarian, etc. Here I would like to stress the importance of developing an appreciation for literature that is truly an expression of the child rather than a counterfeit, teacher imposition and suggest a few ways one may go about acquiring this appreciation.

First, listen carefully and record as faithfully as possible the children's spontaneous expressions. The rhythms and meanings are theirs. It may be nonsense to us but a rich tapestry to them. The Russian poet Chukovsky, who worked with young children, points out how important "nonsense" and the creation of new words and sounds are to the child. (More information about his and other books appear in an annotated bibliography at the end of this article.)

Read the poems collected by Richard Lewis in a book called *Miracles*. They are the uncorrected, unadulterated writings of English-speaking children. If possible, get a recording of Mr. Lewis reading the poems. His artistry reveals, in a non-condescending way, the aesthetics of a child's words. If you want to delve further, read *Understanding Children's Writing* edited by Carol Burgess; its major purpose is to sensitize the reader "to the difficulties and the excitements of the child's situation. . . ." One should also study the writings of children in such collections as Kenneth Koch's *Wishes, Lies and Dreams* or Steven Joseph's *The Me Nobody Knows*.

Ideas for the content of books that young children create can spring spontaneously from the rich imagination of a child, or they can be stimulated by the simple questions suggested in the accompanying box. A few words of caution: It is possible that when children start expressing themselves racist and sexist sentiments will also find expression. Not wanting to inhibit the child, the adult who is recording the sentiments is faced with a "grin-and-bear-it" situation. The best way to handle the problem is to plan a future educational experience for counteracting the negative attitudes expressed.

Racist or sexist attitudes stem from the home, from watching TV, from the attitudes of society. They can also stem from the day-care center or school itself. Check out the hidden curriculum in your center. Are children admonished to be quiet with "don't act like a wild Indian!"? Do children believe all



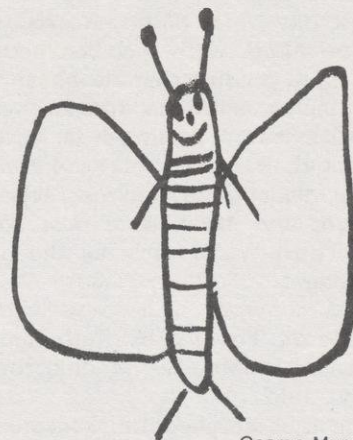
Malcolm Murray

GETTING STARTED BOOK-MAKING

Although many three- and four-year-olds are full of experiences and adventures they want to record, they frequently need some stimulation or cue to set their words in motion. Following are a few of the techniques people have used to help very young children create their own materials.

1. **Make a book.** Sometimes the very act of folding or stapling pages together starts the creative juices flowing.
2. **Provide an opening sentence** and let the child go from there. "I like to ____" is a simple example. You can also present a theme or issue and ask the child to tell a story about it. For example, "Tell me about ____."
3. **"Tell me about your drawing."** A child's scribbblings contain many a story. The drawings can be extremely simple—even a single letter or other symbol is enough to elicit some kind of tale. A word of caution: Don't insist on a story; let the child decide if there is one or not.
4. **Tell about ready-made pictures.** Children can bring in photographs of their family, friends, pets, neighbors, the street they live on, etc., or they can bring in magazine cut-outs. These can help a child to start describing the world as they see it. A teacher or parent can supply pictures from ads or other printed materials. Use pictures showing people in various occupations, making every effort to show women in non-traditional roles. Make sure that the magazines available for cut-outs present viewpoints other than the traditional white one—include, for instance, *Ebony*, *China Pictorial* and *Akwesasne Notes*.
5. **Make a group book.** Several children can contribute to a book that has an overall theme. This will enable them to compare and share experiences and feelings. For example, the experience of coming to an American city has rarely been as well described as in a small booklet produced by young children in the Two Bridges section of New York's Lower East Side. Many children newly arrived from Puerto Rico and other Third World countries were asked to draw and tell about their first encounter with New York. The pages record the warmth and cruelty, awe and fear of the urban scene for small and very powerless little people.
6. **Record the stories of families and friends.** Families all have stories and experiences to tell. These may be about the "old country," about a particular neighborhood, or about incidents which illustrate a particular cultural heritage. All these can be recorded on paper or on tape in any language.

Asians look alike because they are read *The Five Chinese Brothers*? Are boys given a hard ball to play with and girls given a softer and lighter ball? If such elements are part of the curriculum, is it any wonder that racist and sexist statements would be forthcoming from a child? In such cases, it is not the child's true feelings that are being expressed but a reflection of ourselves and of our society.



George Murray III

The following books are how-to guides and should be particularly helpful to you in creating books with children. Most books on creative writing are designed for working with older children. The ones that are annotated below have been selected because they can also be used with the very young.

□ Ashton-Warner, Sylvia. *Teacher* (Bantam), 1964. This great work challenges the traditional approach to prescribed word-list and originates the concept of the "organic word." Warner emphasizes the experience approach and puts forth a simple but powerful idea: Build upon the words a child knows rather than on imposed or "strange" words selected by educators.

□ Chukovsky, Kornei. *From Two to Five*, translated and edited by Miriam Morton (University of California Press), 1965. The author explains the role of nonsense and fantasy in the language development of the very young child. This book contains many worthwhile insights and observations from a leading Russian children's writer who worked in nursery schools.

□ Cole, Natalie R. *The Arts in the Classroom* (John Day Co.), 1940. A classic for teachers! Not only language but all of the arts are covered.

□ Glaus, Marlene. *From Thoughts to Words*, illustrated by David Batman (National Council of Teachers of English, Champaign, Illinois), 1965. Offers a lot of ways for stimulating children to express themselves—through rhythms, riddles, pictures, etc.

□ Koch, Kenneth. *Wishes, Lies and Dreams: Teaching Children to Write Poetry* (Random House), 1971. This book describes the teaching methods developed by a famous poet to release children's ideas and feelings in writing. A collection of the children's poetry is included to illustrate the methods. A sequel with more methods and more illustrative poetry is *Rose Where Did You Get That Red?* (Random House), 1974.

□ Kohl, Herbert R. *Math, Writing and Games in the Open Classroom* (The New York Review of Books), 1974. All of Kohl's books (*36 Children and Reading: How To*) are geared to the upper elementary grades but are also a source of inspiration for the teacher of the very young. Kohl is a leader of the open school movement.

□ Lewis, Richard. *Journeys: Prose by Children of the English Speaking World* (Simon & Schuster), 1969 and *Miracles: Poems by Children of the English Speaking World* (Simon & Schuster), 1969. This is one of the pioneer collections of children's writing. It is an excellent introduction to the aesthetics of writing by the young.

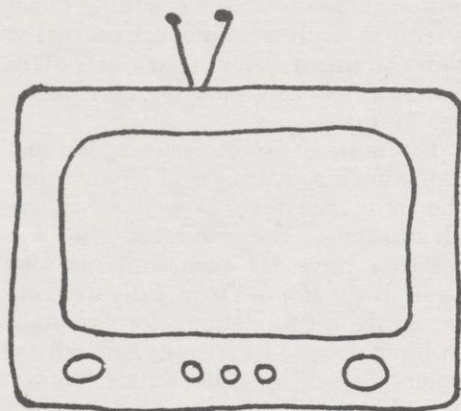
□ Petty, Walter T. and Bowen, Mary E. *Slithery Snakes and Other Aids to Children's Writing* (Appleton-Century-Crofts), 1967. A very popular how-to book. It contains the writings of older elementary school children, but some of the ideas will be useful with the younger. In fact, it points up the dearth of good how-to books for those working with the young.

ABOUT THE AUTHOR

ALBERT V. SCHWARTZ is Assistant Professor of Language Arts, Richmond College, Staten Island, N.Y.

TV: MASS MISEDUCATION

BY DEIRDRE BRESLIN AND EILEEN MARINO



For nearly two decades, TV has been used as the great American baby-sitter. According to *Broadcasting Yearbook*, American television sets are turned on for an average of 6 hours and 18 minutes per day. By the time children enter high school, they will have spent some 22,000 hours with that electronic guardian. Dr. Spock once estimated that American preschoolers watch TV about 50 hours per week, more time than is given to any other single activity except sleep. Television can now be found in 98 per cent of all American homes—more homes by far than have adequate heat or indoor plumbing.

Many teachers are now integrating shows like "Sesame Street" and "The Electric Company" into the school curriculum. Thus, for almost every American child, TV is an integral part of growing-up. What kind of influence is TV having on American children? What shows do children watch, and what is the content of those shows?

Research reveals that Saturday morning is prime time for children's television. However, a 1972 study¹ found that 15 per cent of a very large sample of six-, seven-, and eight-year-olds were still watching TV at 9:30 P.M. Another study, done for the U.S. Department of Health, Education and Welfare,² states that "On one Monday during the period covered, five million children under the age of twelve were still watching TV between 10:30 and 11 P.M."

Perhaps the most obvious and, therefore, most discussed aspect of TV content is violence. An analysis of Saturday morning children's shows on commercial television³ found that "about three out of ten dramatic segments were saturated with violence and 71 per cent had at least one instance of human violence with or without the use of weapons." Robert M. Liebert, a psychology professor at the State University at Stony Brook, has stated that children are using violence on television as a partial guide for their own actions. Action for Children's Television, a Massachusetts-based group, has done outstanding work in alerting the public to the ever present danger of TV violence's impact on the behavior of children.

If television content does, in fact, influence children's actions, then other less obvious aspects of television content must also become a source of concern. After reviewing television

programs chosen at random, the following emerged as some of the messages presented on TV.

1. *The world we live in is, in the main, white, middle-class and suburban.* On Saturday morning, channels 2, 4, and 7 present programs which include minority representation in only 4 out of 39 shows. On the major commercial networks, 80 percent of all characters are white—this despite the fact that the majority of the world's population is non-white.

2. *Minority group members believe in and support the conventional rules of society.* "Mod Squad," "Hawaii Five-O" and "The Rookies," all present minority peoples as staunch supporters of the status quo. Other popular programs, such as "Ironside," go further in suggesting that power and ideas always emanate from the white man.

3. *Racial and ethnic slurs are funny.* "All in the Family," among other shows, has legitimized and given respectability to racial and ethnic slurs. The audience laughter elicited by such shows conveys to young children that such expressions are not vicious or symbolic of an oppressive system but are primarily funny. It seems likely that a large segment of the TV audience, particularly children, are not laughing at Archie Bunker but with him. A spinoff of "All in the Family," "The Jeffersons" (a Black family whose members were the next-door neighbors on the former show) contributes to this syndrome by evading the serious nature of racial discrimination.

4. *Women are extraneous and/or unimportant.* One study⁴ revealed that women held only one-quarter of the major roles on TV, fewer than had been noted in an earlier study.⁵ Thus TV has failed to recognize the contributions of women to the workings of our society by lessening their roles and lowering their visibility to the child viewer.

5. *Women are usually mothers, sweethearts or wives.* Lucy, heroine of the perennial children's favorite, "I Love Lucy," embodies all three of these identities. Other favorites such as "The Mothers-in-Law," "I Dream of Jeanie," "Greenacres" and "Bewitched" all present a highly superficial view of women.

6. *Women can only be employed in certain jobs.* Susan on "Sesame Street" and Jill, the wife on the "Rookies," portray the traditionally acceptable role of nurse. Lucy of "The Lucy Show" is a secretary—and an incompetent one at that. Her bumbling performance on the job is one of the show's main comic ingredients.

The only female on "Mannix" is a secretary. "Mission Magic" on Saturday mornings depicts a nice, smiling teacher. "Room 222" has several female teachers but strictly as adjuncts to the male "master" teacher. "Nanny and the Professor" presents the female as a smiling caretaker of children. "Get Christie Love" and "Policewoman" present women in what might be considered a new career. However, it is interesting that the career is one which highlights enforcement of the male-dominated status quo. These women, just like the minorities presented in other TV shows, always support that status quo and defer to the white male.

4. Gerbner, G. "Violence in Television Drama: Trends and Symbolic Functions," in Rubenstein, E.A. and Comstock, G.A., eds., *Television and Social Behavior*, Vol. I: Media Content and Control. Washington, D.C.: U.S. Government Printing Office, 1972, pp. 28-187.

5. Head, S. "Content Analysis of Television Drama Programs," *Film Quarterly*, Vol. 9, 1954, pp. 175-194.

1. Lyle, J. and Hoffman, H.R. "Children's Use of Television and Other Media," in Rubenstein, E.A., Comstock, G.A. and Murray, J.P., eds., *Television and Social Behavior*, Reports and Papers Vol. IV: Television in Day-to-Day Life: Patterns of Use. Washington, D.C.: U.S. Government Printing Office, 1972.

2. McIntire, J.J. and Teevan, J. "Television Violence and Deviant Behavior," in Rubenstein, E.A. and Comstock, G.A., eds., *Television and Social Behavior*, Vol. III: Television and Adolescent Aggression. Washington, D.C.: U.S. Government Printing Office, 1973, pp. 383-435.

3. Barcus, F. Earle. *Saturday Children's Television: A Report of Television Programming and Advertising on Boston Commercial Television*. Prepared for Action on Children's Television, July, 1971, 54 pp. and appendix, available from ACT, \$10.00.



A nursery class in session at St. Paul's Mi Cultura Day Care Center.

MI CULTURA: A Minnesota Success Story

Mi Cultura Day Care Center started in 1971 through the efforts of a group of Chicana mothers from St. Paul, Minnesota's West Side district. Under the requirements existing then, it was almost impossible for a community group to form a licensed day-care center, so the center first operated out of members' homes as a kind of floating birthday party. Eventually, a church was found in which nursery classes could be held three times a week. (To deceive the Fire Marshal, a sign was posted describing the classes as parent meetings.) Licenseable space was finally found in 1973, and Mi Cultura became the first bilingual/bicultural day-care center in the state.

Fortunately, Mi Cultura was located in a culturally resourceful community from which needed bilingual materials could be drawn. The teachers (all community people) create most of the

center's equipment and materials based on their familiarity with the life and culture of Chicano and Mexican communities.

Children at the center receive history, culture and language instruction, as well as the usual developmental training associated with early childhood education. The program strives to engender self-pride. Spanish-speaking children are taught in Spanish and helped to extend their knowledge of their home language. At the same time, they are helped to develop proficiency in English.

In addition to being a bilingual/bicultural day-care institution organized as a parent cooperative, Mi Cultura has expanded into a bilingual preschool resource center and after-school center. Readers can get in touch with Mi Cultura at 530 Andrews Street, St. Paul, Minn. 55407.

7. *Possessions bring you success and happiness, so buy, buy, buy.* Jox sneakers will make you a happy athlete. Pepsi will assure you of being popular. Tang will help you become an astronaut. Cereal companies have, via TV advertising, altered the breakfast diet of America's children, creating a nation of nutritional illiterates. Advertisements for the Cheerio Kid would have children believe that this product has more vitamins, minerals and food value than almost anything one could eat. When Robert B. Choate, former national hunger consultant, ranked the nutritional value of 60 cereals, "Cheerios" ranked 25th. "Sugar-Frosted Flakes" assures children that it will give them more energy; Choate ranked "Sugar-Frosted Flakes" 58th out of 60.

8. *Beauty, particularly female beauty, comes from external products.* "Minute by minute you become a woman again soaking in a tub of Softique." Information about Colgate-Palmolive and Proctor & Gamble detergents and bleaches is projected as being far more important than facts about the life of Martin Luther King or the story of the Catonsville Nine.

9. *"From nineteen to twenty-five it's great to be alive."* The "cult of youth" on TV downgrades the validity of other ages, leaving both childhood and old age in limbo.

10. *Old age, when depicted at all, is portrayed in destructive, ageist stereotypes.* It is unfortunate that the TV programs children watch fail to depict older people in the normal fabric of life. Either older people are the butt of offensive ridicule or they are presented as pathetic, meddling non-entities.

Are these the concepts we want presented to our children?

TV is not going to go away. Nor do we really want it to. In the early years of its development, TV in the U.S. held the promise of becoming a window on the world from which the country's citizens would benefit. The promise has yet to be fulfilled. Therefore, we must (1) help children become knowl-

edgeable and demanding consumers of TV, and (2) become more vocal in demanding quality programming for children and for ourselves. Parents and teachers must embark on a campaign of TV monitoring. We must become familiar with the content of the TV shows children like and watch; only through such knowledge can we plan strategies to modify the negative images and attitudes presented.

Here are some important sources of information about children and TV:

Action for Children's Television
46 Austin St.
Newtonville, Mass. 02160

Mr. Robert Choate, Director
Council on Children, Media, and Merchandising
1346 Connecticut Ave. N.W.
Washington, D.C. 20036

Media Watch
Gray Panthers
c/o CIBC
1841 Broadway
New York, N.Y. 10023

Dr. Robert Liebert, Director
Media Action Research Center Inc.
200 Main St.
East Setauket, N.Y. 11733

National Academy of Television Arts and Sciences
54 W. 40th St.
New York, N.Y. 10018

National Citizens Committee for Broadcasting
1914 Sunderland Place N.W.
Washington, D.C. 20036

Dr. Ralph Jennings
Office of Communications
The United Church of Christ
289 Park Ave. South
New York, N.Y. 10010

ABOUT THE AUTHORS

DEIRDRE BRESLIN is an early childhood specialist with the Office of Urban School Services of the New York State Department of Education. EILEEN MARINO is completing her doctoral research at New York University on the role of television in the race awareness of young children.

THE BOOKSHELF

Opium War in China by Robin McKown. Franklin Watts, 1974, \$3.45, 66 pages

Unlike most books on imperialism for young people, this book pulls no punches. It is honestly written, well-researched and avoids making apologies for Western transgressions against the Chinese people during the middle of the 19th century. As a history book for ages 12 and up, it will go far in countering the still existing stereotype that opium addiction is an integral part of the Chinese culture. The "unequal treaties" of the 19th century, which effectively stripped China of its sovereignty, are given the attention they have long deserved (earlier books have avoided analyzing them) and are placed in perspective.

The author is to be commended for not writing history based only on the thoughts and actions of "great men" of state. He also shows how massive and widespread the opposition to foreign imperialism was among the Chinese people. This depiction of Chinese peasant opposition will help to discredit the view that the Chinese are not prone to resist oppression. Discussion of the progressive way in which the People's Republic of China has solved the opium problem in China is a subtle yet effective way of questioning why American society cannot deal with its domestic drug problem. McKown has successfully employed an anecdotal approach to history without undercutting the historical significance of this period. [Johann Lee]

* * *

Nancy Ward, Cherokee by Harold W. Felton. Dodd, Mead, 1975, \$4.95, 86 pages

This book for ages eight-to-twelve tells the story of Nanye'hi, known to Euro-American historians as Nancy Ward. She was a Ghigau or "Beloved Woman" of the Cherokee Nation during the rapid encroachment of Euro-Americans on Cherokee land (the mid 1700's through the War of 1812). Although she won her status in battle with the Creeks, Nanye'hi continually favored peace with the settlers and nonalignment during the Revolutionary War (the Cherokees sided with the British). She also urged the widespread use of dairy cattle, along with butter and cheese, among the Cherokees. At one point, she gave many of her own cattle to feed hungry U.S. soldiers who were attacking the Cherokees. Yet before her death she argued against relinquishing additional land. She died before the forced removal of the Cherokee Nation from their lands, the event called the Trail Where They Cried Blood (often mistranslated as the Trail of Tears).

In general, this is a very biased book which presents Cherokees as either "good" or "bad"—i.e., those who helped Euro-Americans versus those who fought them; those who wanted peace even at the price of much land versus the "hotheads" who wanted war; the assimilationists who desired the fruits of white civilization versus the traditionalists who wanted no part of it. It is a very moralistic, preachy book that expresses a simplistic concept of good and evil. The men in the illustrations all wear scalp locks, and Nanye'hi's white swan wing is described as "powerful medicine" rather than as a symbol of respect and earned authority. (Is the Christian cross "powerful medicine"?) [Gelvin Stevenson]

A Book for Jodan by Marcia Newfield, illustrated by Diane de Groat. Atheneum, 1975, \$6.25, 48 pages

A Book for Jodan (for ten-to-twelve-year olds) is about the separation of two parents and the resulting anxiety of their only daughter, nine-year-old Jodan. The book attempts to reassure children that (1) they are not the cause of their parents' separation, (2) just because parents do not love each other anymore does not mean they do not love their children anymore, and (3) just because one parent doesn't live with the child does not imply lack of love from that parent. The book focuses on the latter point since Jodan and her mother move cross-country after the separation. The father and his daughter feel the separation terribly ("I miss you, too, and sometimes I cry about it," says the father in a letter), and the story concerns the tender outreaching of the father to assure the daughter that he still loves her. Just as he once had created her name "Jodan" from the names of his grandfather and her mother's father because "it had a lot of love in it," he now puts together a touching "Book for Jodan" filled with old mementos, jokes, advice, songs, etc. to give her comfort when she misses him. The scrapbook segment comprises the best 14 pages of the story.

Sex-role stereotyping is consciously but subtly attacked throughout, and Jodan, described as "graceful yet strong," builds bookcases with her mother, cooks pancakes with her father, and alternately plays shortstop and dresses up in old gowns in the attic.

Excluded, unfortunately, is any discussion of why Jodan automatically moves with the mother, especially in light of her close relationship with the father. Also omitted is any mention of Jodan's friends, school, neighborhood, and the pain unquestionably involved in leaving these, too. [Sue Ribner]

* * *

Josie's Handful of Quietness by Nancy Covert Smith, illustrated by Ati Forberg. Abingdon Press, 1975, \$4.95, 143 pages

The racism implicit in this book for ages ten to fourteen is difficult to pinpoint. In fact, racism is denounced in the book. The overt stereotype of Mexicans or Chicanos as dishonest and lazy is absent, and there is even some exposure of the greed of the white landowners and their exploitation of farmworkers. But this story about an elderly white man who "befriends" a family of Mexican migrant farmworkers and ends up providing them with all the good things in life is paternalistic to an outrageous degree. One kindly white man can change everything, the book seems to suggest.

Each member of Josie's family is a stock character: the patient, hardworking, long-suffering mother; the taciturn father who beats his wife out of deep frustration; the honest, bright young daughter who wants to get ahead in her modest little way. These are not necessarily negative stereotypes, but they are stereotypes nevertheless. Sexism also appears: "Like all mothers, they began the conversation with talk of their children" (this is somewhat countered by the fact that Josie has quite a bit of initiative, is fearless and engages in a physical fight with another girl).

The use of Spanish is paternalistic

and racist. The author clearly got her Spanish straight from a dictionary and makes some hilarious errors (*partido* for a party of the social type). Furthermore, the author has the characters speak English in Spanish constructions—"I go. Already supper is late for the baby"—one of the grossest forms of literary racism to be found.

A positive feature of the book is that it places great emphasis on the value of love between friends and family members, on love of the land for its own sake, on trust, on healthy anger—in short, on the value of human qualities over high social status. It is also non-ageist in that the old man who is Josie's best friend is realistically portrayed as having dreams and needs.

However, in addition to subtle racism, elitism is reinforced by the plot (a superior, non-racist white man saves an above-average Mexican family), and competitiveness between individuals is sanctioned.

When the bicycle given to Josie by the old man is stolen and hidden by the daughter of the rich grower-boss, it is explained that she stole it out of jealousy because she has no close friends and Josie does. This explanation obscures the class basis of the theft. The girl really stole the bicycle because she is the rich, bratty daughter of a greedy man who has been stealing from workers for years. Reality is further distorted when we see her father scolding her for the theft, as if he really is an honest man after all! [Betita Martinez]

* * *

The Queen Who Couldn't Bake Gingerbread: An Adaptation of a German Folk Tale by Dorothy Van Woerkom, illustrated by Paul Galdone. Knopf, 1975, \$5.50, 32 pages

This modernized version of an old fairy tale concerns King Pilaf of Mulligatawny who desires a beautiful and wise wife who can also bake perfect gingerbread, and Princess Caliope of Tintinnabulum who wants a husband that is handsome, kind and plays a slide trombone. The fact is, both are homely, and neither one can perform the desired feats. However, the king is kind, and the princess is wise, and they decide to base their marriage on this foundation. But time's passage finds them blaming each other for their respective inability to cook and play music. A marital fight, estrangement and reconsideration leads to a resolution: *He* will learn to bake perfect gingerbread and *she* will learn the slide trombone. Both will live happily ever after.

This picture book is entertaining and fun for its twist ending. It also provides a good lesson: You should not put on others a role expectation that is your thing, not theirs. Unfortunately, this feminist twist takes place within a framework that reflects the age-old assumptions of universal heterosexuality and marriage, an all-white cast, and a royal state where the citizens' happiness depends upon the good moods of their king and queen. Do we still need to read about a king who for all his "kindness" orders around his servants who obey his every whim without question? Pretty much the same old German fairy tale. [Sue Ribner]

* * *

Walk Home Tired, Billy Jenkins by Ianthe Thomas, illustrated by Thomas di Graza. Harper & Row, 1974, \$4.95, 24 pages

Walk Home Tired, Billy Jenkins is a fun mixture of fantasy and reality. In it Nina tries to convince Billy Jenkins, a younger boy, that a long walk home is not a wearisome trek but a magical journey. Billy does not want to believe: "Ah, you're just pretending, Nina./ Just making believe." "Well then walk home tired Billy Jenkins./ You

just walk home tired,/if you won't ride with me."

While the text is fanciful, the illustrations add a realistic dimension to the story. They show overflowing garbage cans, graffiti and lots of people just "hanging out." Nina's mind is elsewhere: She is sailing down a river in a silver sailboat. Eventually, she convinces Billy that just plain walking is boring, and he joins her in her fantasies.

The fantasy is not escapist; it's just fun. Nina's buoyancy and strength are shown in the text as well as in the illustrations. The fondness the two children have for each other is also clear. *Walk Home Tired, Billy Jenkins* is a delightful story for younger children despite its less-than-delightful inner-city setting. The book's characters shine with life and energy in an environment designed to take their shine away. [Lydia Bassett]

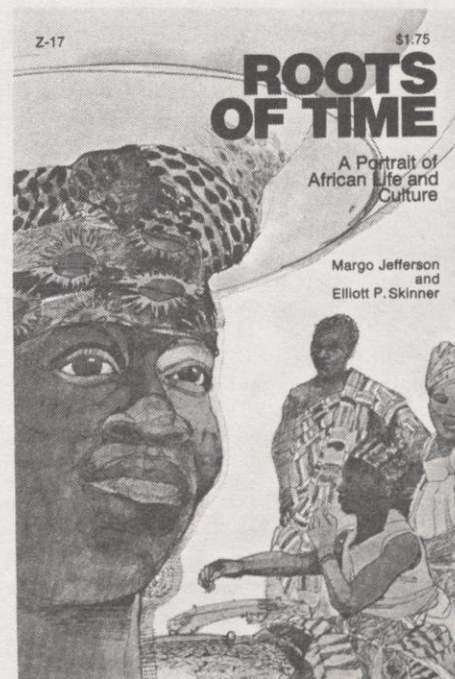
* * *

Roots of Time: A Portrait of African Life and Culture by Margo Jefferson and Elliott P. Skinner, illustrated by Jerry Pinckney. Doubleday (Zenith Books), 1974, \$1.75, 127 pages

This book attempts, in 123 pages, to identify and explore the common elements in the culture and traditions of the many and diverse peoples of the African continent. Such brevity in itself imposes certain limitations upon the treatment of the material. Within these limitations, however, the book may prove useful for those wishing a quick overview of the cultural patterns of the various African peoples and the ways in which they influenced other cultures.

The book is refreshingly free from stereotypic presentations and racist terminology. African terms are employed to describe African institutions and customs. For example, when the term "huts" is used to describe African dwellings, the temporary quality of such dwellings is emphasized as well as the reasons for constructing dwellings of this type. Common elements in African cultures such as the veneration of ancestors, the extended family, and the role of the queen mother in some societies are discussed in a manner which provides helpful insights into African systems of belief.

"Africa Today" is the weakest section of the book. The reasons for European interest in Africa which led to the continent's ultimate exploitation are inadequately treated. The heroes of African resistance to European invasion—Samoray Touré, Prempeh I, King Jaja and Behanzin—are dismissed with one sentence that only notes the places to which they were exiled. The valiant women leaders of African resistance, Nzinga and Yaa Asantewa, are not mentioned. Also missing is any mention of those African leaders who led their countries to independence—Nkrumah, Touré, and Kenyatta. Classroom teachers should be especially alert to these



deficiencies and suggest supplemental sources for student research.

The black and white drawings are well-executed and capture the grace, power and dignity of the people.

A note of caution: Although the book is designed for use by junior and senior high school students, the vocabulary used makes it more suitable for adult use. [Beryle Banfield]

* * *

Me and Neesie by Eloise Greenfield, illustrated by Moneta Barnett. Thomas Y. Crowell, 1975, \$5.50, unpag

A familiar situation is depicted in this picture book—the relationship between an only child and her imaginary friend. Janell’s alter ego, Neesie, is a happy-go-lucky free spirit who defies all parental authority in an amusing and delightful way. When Aunt Bea arrives to visit the family, Janell is asked by her mother to refrain from her make-believe play. But Neesie, being irrepressible, intrudes herself upon the scene, creating a delicate situation for all.

When Janell’s first day at school leads to the formation of new and real friendships, she returns home to find that Neesie has mysteriously disappeared—the need for her existence having faded away. (Parents who read this book to their children should be prepared to explain Neesie’s disappearance and Janell’s final adjustment to her absence.)

This story about a Black family has a very warm texture. Janell’s mother and father are portrayed as being sensitive and sympathetic regarding their daughter’s growing pains. Mone-ta Barnett’s illustrations are lively and expressive. There are so few good stories written about young Black children that this book is especially welcome for its portrayal of a warm family relationship. [Joyce Toney]

* * *

Three Strong Women by Claus Stamm, illustrated by Kazue Mizumura. Viking Seafarer Books (paper), 1974, \$.95, unpag

Subtitled “A Tall Tale from Japan,” *Three Strong Women* is a fable for seven- to twelve-year-olds about a renowned wrestler named Forever-Mountain. As he wends his way to a wrestling match that will take place before the emperor, the vain wrestler meets a family of women (daughter, mother, and grandmother), who quickly dispel the notions he has about his strength—their strength far exceeds his. The three women agree to help Forever-Mountain grow stronger in the three months that remain before the match. The previously proud man trains arduously and becomes a chastened and grateful man before these simple, kind and strong women. At the match, his strength is awesome and he quickly wins all bouts. Forever-Mountain promises he will no longer wrestle and he returns to the women with the prize money, to marry Marume (which sounds too much like “marry me” for comfort) and become a farmer.

This fable provides a vignette about a feudalistic Japan of long ago, a time when the emperor sat behind a veiled screen “by himself, because he was too noble for ordinary people to look at.” The court ladies—in contrast to the three strong women—are seen as nothing more than court adornments. One cannot help but admire the “natural” non-competitive way in which the women handle their strength as opposed to scenes of the boastful, macho wrestlers at the match.

Although it is unfortunate that the strong women serve primarily as helpers rather than the doers, it is good to see the teaching of humility and training through apprenticeship, and the theme that, as good as one might be, one can learn from others, young and old. [Akiko Justesen and June Kushino]

Mandy’s Grandmother by Liesel M. Skorpen, illustrated by Martha Alexander. Dial, 1975, \$4.95, 28 pages
Kevin’s Grandma by Barbara Williams, illustrated by Kay Chora. E.P. Dutton, 1975, \$5.50, 28 pages

These all-white middle-class oriented books tell about three grandmothers. *Mandy’s Grandmother* (for kindergarten through fourth grade) deals with the relationship between Mandy, a jean-wearing, pony-riding preschooler; her mother, a frantic ultra-domestic type; and her grandmother, a grey-hair-in-a-bun knitter who is paying her very first visit to Mandy’s home.

Grandmother and granddaughter do not meet each other’s expectations. But their loneliness and need for affection result happily in mutual compromise. Grandmother becomes more accepting of Mandy as she is, and the two enjoy one another’s company—Mandy learning to knit and Grandmother learning to whistle.

The warm age-youth relationship depicted here is a welcome plus, and the style of the writing and illustrations reinforce this feeling. Not enough, however, to offset the chill of one more image of a super housewife (Mandy’s mother).

In *Kevin’s Grandma* (for kindergarten through second grade), a book which promises much but delivers a negative message in the end, two grandmothers present a striking contrast. For many pages, with great charm and humor, this tale, as told by two little boys about their grandmothers, builds false hopes. The “traditional” grandma, on every other page, is shown driving a station wagon, bringing presents, buying new toys, making popcorn or playing bridge. Kevin’s grandma, on the facing pages, rides a Honda motorcycle, practices yoga and karate, buys pizza at midnight and sky-dives.

Do we finally have a book which celebrates the grooviness of all kinds of grandmas? No. The final pages mock the credibility of Kevin’s descriptions, which seem to be just tall tales told to top his friend’s. This book is a great disappointment because it is not really the positive anti-ageist statement it seems to promise. [Lyla Hoffman]

* * *

Dragonwings by Lawrence Yep. Harper & Row, 1975, \$6.50, 208 pages
Chinese Americans—like all Asian Americans—have been either “invisible” or seen as one-dimensional laundrymen, Fu Manchus, cooks or Charlie Chans. *Dragonwings* attempts to counter such stereotypes with the story of a talented Chinese immigrant and his son who, in the early 1900’s, dream of building a flying-machine and succeed in making their dream come true. Along with the dream they must contend with the realities of the new land—the racism of the “demons,” beatings and lynchings, the harshness of life, the sacrifices and the failures. The book tries and in some ways succeeds in showing that the Chinese in America were and are ordinary as well as extraordinary people.

The book, however, has flaws throughout. There is no attempt to link up oppressive conditions to economic and historical conditions. Instead the reader is left with the usual stereotype of the immigrant struggling against adversity and eventually making it within the system rather than seriously questioning and challenging it.

Windrider and his son Moonshadow easily find a couple of all-too-understanding and warm white friends who immediately respect them and their dream. The reactions of Moonshadow and his family to the strangeness of the “demons”—their food, customs, etc.—are valid enough but seem to imply that the Chinese are simplistic and mystical in their outlook and interpretation of their environment even though Windrider is depicted as scientific and inventive.

The secret societies, prostitution and opium depicted in the book were all historical realities, but I feel that here they serve only to reinforce the negative stereotypes of the early Chinatowns. While Lawrence Yep has indeed tried to make “dry historical facts become living experiences,” it is a mistake to include so many negative stereotypes while painting an unreal, positive picture of the two white characters.

This book is for children twelve-years-old and up. [Liz Fong]

* * *

The Terrible Thing That Happened at Our House by Marge Blaine, illustrated by John C. Wallner. Parents’ Magazine Press, 1975, \$4.95 trade, \$4.59 library, 32 pages

The terrible thing that happens to the straggly-haired, bespeckled heroine of this picture book is that her mother changes from a “real mother” (always home, available, calm) to being a science teacher (her profession before marriage). As a result, the household is disrupted—the children must dress themselves, eat lunch at school, etc.—and the harassed mother has less time and tolerance for the heroine and her little brothers.

Distraught at this turn of events. The heroine finally explodes: “NO ONE CARES ANYMORE IN THIS HOUSE, NO ONE LISTENS. NO ONE HELPS YOU. NO ONE EVEN PASSES THE MILK WHEN YOU NEED IT.” As a result, the parents *do* listen, and the family begins to make some adjustments, although unfortunately the idea that the mother’s going back to work is a terrible thing is not really dealt with.

The book’s lessons are good ones: Family life isn’t always easy, but through collective cooperation by all ages and sexes, workable arrangements can sometimes be found. The lesson for the child is—when feeling unloved, FIGHT, make yourself heard, demand your rights in the family.

Best of all are the illustrations by John C. Wallner—often from a kid’s eye view: there are lots of things close to the ground like shoes and legs, and many little details that children like to look at. [Sue Ribner]

* * *

La Aventura De Yolanda/Yolanda’s Hike by Tomás Rodríguez Gaspar, illustrated by Sue Brown. New Seed Press, 1974, \$.75, 23 pages

Other than the Spanish names of the two girls and the two boys and the fact that they live in the barrio, *Yolanda’s Hike* could be an Anglo story.

The story of the hike itself is interesting and well written, but there are some mistakes in the Spanish version. For example, where the English version reads: “She grabbed her knapsack and ran into the kitchen,” the Spanish version says: “Yolanda recogió su mochila y corrió la cocina.” This means that Yolanda either ran the kitchen or the kitchen ran. Elsewhere, Gómez is written in the English version without the accent mark, although in the Spanish section the accent is where it should be. (An accent mark is also missing from the author’s last name, Rodríguez.) On page 9 is another example of incorrect Spanish: “La moneda rodó hasta que se detuvo a las pies de Lupe.” It should read *a los pies* de Lupe.

In one instance, at the beginning of the story, Yolanda is presented in a negative way when it is said that she stuffed a tortilla in her mouth, something that in reality would have been very difficult to do (in the illustration she is shown holding a tortilla with one bite missing).

Even though the author attempted to write an anti-sexist story, he barely succeeded in writing a non-sexist one. It is true that Lupe flips the coin to determine the leader and that Yolanda

THE ADVENTURES OF YOO-LAH-TEEN

A Legend of the Salish Coastal Indians by

ELLEN TIFFANY PUGH

Pictures by Laszlo Kubinyi



The above book, about a Native American boy of the Salish nation, is praised by our reviewer.

is the one who wins and becomes the leader of the hike, but it is Antonio who first identifies the noise above them when they are walking through the tunnel as being that of a train. Further on, Roberto identifies the dead cat and Antonio has the answer for what to do when they get tired—to stop and rest. Finally, when Lupe is thirsty, Roberto saves the day with the water from his canteen and with advice for all on how much water to drink so as to have enough for the trip home.

The drawings are generally good to very good. The rendering of Yolanda is excellent. Two of the drawings, however, are not very complimentary to either Lupe or Roberto. The drawing of Lupe depicts the face of a grown woman, and the face of Roberto appears lifeless.

Yolanda’s Hike is a step in the right direction in that it is free of racist stereotypes, but it falls short of being a story that is really relevant to the Chicano experience and truly anti-sexist. [Porfirio Sanchez]

* * *

The Adventures of Yoo-Lah-Teen by Ellen Tiffany Pugh, illustrated by Laszlo Kubinyi. Dial, 1975, \$6.95, 73 pages

The Adventures of Yoo-Lah-Teen is a very well-written story about a young Salish Indian boy and his growth to manhood. The history of the Salish people provides a backdrop for the story, and a great deal of information is offered in just 73 pages.

The tale is neither “colorful” nor “quaint” but a description of what some people believe is possible in the life of a young man who possesses the qualities of leadership, strength and wisdom. The author, a Native American herself, explains certain actions of Yoo-Lah-Teen that would seem “irrational” to people of other cultures. The descriptions—of the island on which Yoo-Lah-Teen lives, the longhouses of his village, the fruits, the winds, clouds and water—neither belittle nor romanticize the customs of the people by treating them as “beautiful myths” but instead make clear their particular traditions.

The Adventures of Yoo-Lah-Teen can be read by all ages. For young children, it is a rare example of accurate descriptions and explanation. For high school students and older readers, it offers an even rarer example of understanding. No matter how the book is used, its meaning will come through. This reviewer read the book in galley form and saw only one illustration; if the rest are as good, they will make a fine complement to the text. [Harry Wallace]

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

Communique from Connecticut CHILD-CARE WORKERS, ORGANIZE!

BY FRED RIBNER

Regional organizations of day-care workers dedicated to improving the quality of child care are appearing throughout the U.S. Their concerns are exemplified by the goals of the child-care workers of Connecticut, which appear below. A brief list of similar organizations that have come to the attention of CIBC follows the statement; we welcome information about other such groups from our readers.

Child-care workers are organizing in Connecticut. This effort is being spearheaded by a group of women and men who formed, in 1974, the Childcare Workers of Connecticut (CWC). CWC is based on the conviction that all children and parents have a right to more and higher quality child care. We know that only through the organized action of child-care workers and parents can this be achieved.

As part of our effort to create more and better child care we are working on the following:

1. *Ways child-care workers can support and help each other improve their work with children.* We think it's important for child-care workers to share their knowledge and experience with each other. We must also support each other in our struggles and unite to put an end to the fragmentation that has kept us isolated and powerless for so long.
2. *Low pay and poor working conditions.* Child-care workers are grossly underpaid. Most take home less than \$100 a week. Poor working conditions lead to exhaustion, short tempers and less enjoyment of our work. The result is that the children suffer. Opportunities for individual attention are lost due to understaffing. Through unionization, we can improve our wages, working conditions and our role in decision-making.
3. *Parent and worker control of child-care programs.* Parents and workers are rarely consulted about what they think would be best for the children. Policies are made by people who have never worked with young children—administrators, bureaucrats and local dogooders. More often than not, parents and workers are made the scapegoats or victims of various problems.
4. *Developing programs that combat racism, sexism and authoritarianism.* A major reason why we are underpaid, overworked and powerless is because we are predominantly women, traditionally oppressed. It is important that

we actively eliminate sexist stereotypes in our children's programs. Black workers are mostly in lower paid, less responsible positions, and predominantly Black programs often have less money available to work with. Children of all colors learn the racist lesson that Blacks are second-class citizens when it comes to education and authority. In addition to subverting our interests as workers, institutionalized racism and sexism are destructive to our children's needs and aspirations.

Together we can deal with these problems. We are currently seeking to expand our membership to better represent the multiracial/multicultural composition of child-care workers. Persons interested in our organization should write to us at the address below, or visit our office in New Haven. Our primary means of communication is our monthly newsletter, "Free Play" (for a year's subscription, send \$2.00 to the address below). We are fighting for better day-care centers where children and workers have more educational and enjoyable experiences. With parents as our allies, we can assert collectively our right to play a substantial role in determining the content of day care.

Contact Childcare Workers of Connecticut (CWC), 1437 Boulevard, New Haven, Conn. 06511.

Groups in other areas that can be contacted for further information are: **Boston:** Boston Area Day-Care Workers Union (BADWU), 42 Walnut St., Somerville, Mass. 02143.

Chicago: Mary Beth Quinan, Child-Care Division of Local 329, Service Employees International Union (SEIU), Room 744, 127 N. Dearborn St., Chicago, Ill. 60602.

Portland: Portland Day-Care Workers Alliance, 1516 S.E. Alder St., Portland, Or. 97214.

San Francisco: Child-Care Workers, Local 2694, American Federation of State, County, Municipal Employees Union, 4284 23rd St., San Francisco, Cal. 94114.

Seattle: Child-Care Workers Organizing Committee, Service Employees International Union (SEIU), 107 S. Main St., Seattle, Wash. 98104.

ABOUT THE AUTHOR

FRED RIBNER is a member of Childcare Workers of Connecticut.



This photograph was turned into a puzzle by a Goddard-Riverside teacher.

the overwhelming demand by the larger society for everyone to speak English? Furthermore, can the child blend into the mainstream without the almost total annihilation of his or her original culture?

Other questions follow from these: Which language form is the correct one to use, and what cultural or economic group makes that decision? This issue entails choosing whether Castilian ("proper") Spanish as opposed to other national forms of the language will be spoken and deciding what idioms should be used. Many divisions emerged between national groups at the center—for example, Puerto Ricans and Dominicans born and raised in New York spoke differently than Puerto Ricans and Dominicans who were born and reared in their home countries and later migrated to New York. Should "Spanglish" be used? Many felt it was not a valid language form for a school situation—in fact, many people were embarrassed by it. In theory, it was agreed that whatever the child's first language was, we would use it but, in actuality, we were a bit snobbish (depending on which classroom you were in) as to what the correct and incorrect Spanish forms were.

There was also a controversy over which American Standard English form was acceptable (many were intimidated by this issue). Should it be white American middle class without any cultural overtones or slang? What about Black English? Is it a valid language form? Does it vary from one region of the U.S. to another? How can the class and race components of a language controversy be ameliorated? The language problem has yet to be resolved at Goddard-Riverside; each new group of parents brings another set of attitudes on the subject.

In addition, racism and classism continue to exacerbate the debate. For many of the parents, the desire for their children to succeed on U.S. society's terms does not permit them to accept bilingualism as a valid approach to the development of their children. The parents and the staff most convinced of bilingualism's value tend to be people who are very politically and socially aware. (Point of clarification: It is not that the others do not see the value of bilingualism; it is rather that the pressures of economic survival blot out all other considerations.) Many people, convinced that bilingualism helps children to develop at the preschool level, change their minds when the child enters either kindergarten or first grade. No matter what happens on the preschool level, elementary schools and all they stand for enforce the notion that American Standard English is the only way to conquer and pass through the system. Many parents give in to this and begin to assume the attitude that preschool is not a serious learning situation.

How to integrate cultural influences and what cultures and aspects of culture to integrate in the school setting had to be determined. A primary concern was that each child's culture be fully explored and utilized on an ongoing basis and, at the same time, that the reality of their backgrounds be rendered compatible with their growing sense of "Americanism."

With all of these questions in mind, we began to further define with staff and parents what bilingual/multiculturalism could or should mean for the

children at the center.

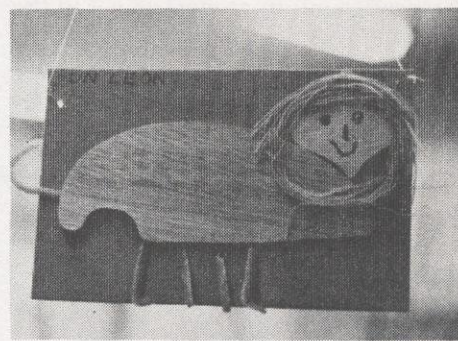
We first identified the particular cultures represented at the center; then we checked to see whether the staff and program reflected them. We spent many hours with parents discussing how these cultures influence people's thoughts and feelings about physical distance, signs of respect, religion, education, etc.

Next, we invited representatives from many cultural groups—Haitian Neighborhood Council, El Comite, Georgia Sea Island experts, for example—to discuss the history of each group, their needs in the U.S. (more particularly, in New York). Then we examined the music, games, foods, holidays, toys and stories of various cultures (Puerto Rico, Mexico, Spain, South America, regions of the U.S.), carefully trying to choose which things to utilize in the school and how to blend them.

Most materials we collected proved to be disappointing. For example, many of the Spanish materials had the language but not the cultural content that was needed (and a large number of them were not for preschool children). Many were translations into Spanish of stories and games played by Anglo American children.

Our dilemma of not finding materials which had both the language content and cultural orientations we were looking for was solved easily by input from parents and grandparents. Parents told us about the stories and games they had grown up with and taught them to staff and children. We tape-recorded songs, games and stories that could be used. Parents made books by cutting out pictures from magazines or putting together family photographs to create stories and resources with the desired cultural orientations. Meanwhile, we continued our investigations with staff, parents and community people, experimenting all the time with materials, having children make materials, etc.

Finally, a decision had to be made whether Goddard-Riverside would be a bilingual center or not. Parent-staff meetings were held. African American parents were concerned about how a bilingual policy would affect their children. Would their children learn Spanish? How would this help their children extend their abilities in English? The Latin parents were worried that further extension of their children's knowledge of Spanish would hinder their mastery of English, as well as lead to overemphasis on their Latin ("foreign") identity. What would



Spanish language materials made by Goddard-Riverside children.



MULTICULTURALISM Continued from page 1

of Puerto Rican or Dominican heritage. But language was only one of the issues to be considered. Race was a second issue (represented were Black, Asian, and white peoples) and culture was a third.

Of the children whose first and dominant language was Spanish, the national cultural backgrounds represented were Puerto Rican, Dominican, Cuban, Colombian and Ecuadorian. Of the children who were bilingual and whose dominant language was English, the cultural backgrounds were varied—African Americans from the U.S., African Americans from the West Indies, Japanese, East Indians, West Indians, and Dutch Indonesian. There were also children from various European American backgrounds, as well as children of interracial American parentage, etc.

We had to analyze how the cultural life of the child affects such things as his or her language, relations with

others, etc. To put it another way, we asked in what ways should a child's language, lifestyle and cultural orientation be reflected in the preschool education program?

Depending on whom one spoke to, the answer varied. The majority of parents and community people queried said yes, the cultural life was important, but they were not sure if it could or should be reinforced. To some, becoming identified as an American was more important. Some agreed that yes, a child's first language (where it was other than English) was important but felt the child must learn English as quickly as possible in order to survive intellectually and economically in the U.S. These responses illuminate a dilemma: can the language, when it is other than American Standard English, and the culture (the child's heritage and nurturing background), when it is other than European American, survive, especially given

this mean to their child's success in other schools, they asked? Two positive incidents are worth relating here. A three-and-a-half-year-old came home from school one day joyfully announcing to her parents that she was Spanish. The parents were overwhelmed by this and decided that bilingual/multicultural education would help them secure their child's identity and culture. In another family, a child who had refused to speak Spanish one day began to speak it to his parents with ease and comfort. The parents, who had previously spoken only English to their children, began to use both languages.

At the same time we were exploring these issues at Goddard-Riverside, the local schools were experimenting with bilingualism. Their findings on the success in reading and writing in both languages impressed many of the parents and staff. It was decided that Goddard-Riverside would be a bilingual/multicultural center and that the major responsibility for developing materials and program would be shared by staff and parents.

Over the next two years, our approach changed as we grew more confident and knowledgeable about what was needed to fashion a truly bilingual/multicultural program. One of the main methods employed was for each class to have one teacher who was fluent in Spanish and one who was fluent in English. For other language groups, there were volunteers to help with classroom work.

It was important that the dominant language groups and cultures be reflected throughout the school curriculum. For example, all meals had to reflect the cultures that made up the center and the community. Parents and cooking experts helped us develop varied menus. We held discussions and played games with the children about the origin of the foods and the different ways various cultures use foods and spices. Most important, the children ate foods prepared in the style of different cultures. Children who had eating problems stopped having these problems; they were eating foods they knew and enjoyed at home. Children who had never tried dishes from other cultures were able to overcome some of their fears about eating unfamiliar foods. Learning how the food was grown, helping to prepare it and learning how the different groups used the same foods helped both children and staff overcome some of their prejudices.

Bilingual Labelling

All information concerning activities at the school had to be in both Spanish and English. Everything in the classrooms is labelled in two languages. All school meetings, workshops and functions have to reflect both the language and cultures of the children and families in the program. Children coming into the school were placed in classes that had a linguistic balance.

Use of the language in the classroom began with the child defining what language he or she wanted to use. This language choice was reinforced by the teachers. All children learned some Spanish, while Spanish children extended their language knowledge. (So that Spanish-speaking children could increase their language skills, they were separated from the English-speakers for a half-hour every day to concentrate on stories, games, or dramatic play in Spanish. English-speaking children who wished to be a part of this group were encouraged to participate.)

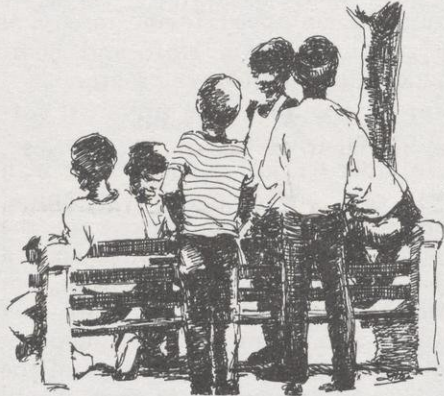
We moved from this approach to one in which the Spanish-speaking teacher would speak only Spanish all day. The same would be done by the English-speaking teacher. We found that this method helped the children develop their ability to understand and use both languages more proficiently.

To more effectively integrate language and culture, we decided our curriculum approach would have to

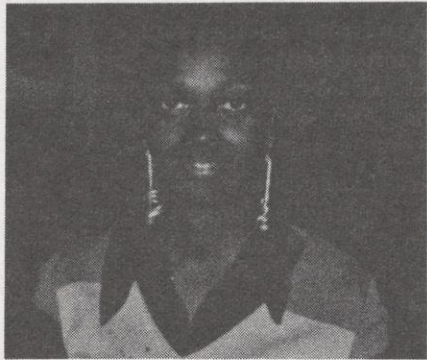
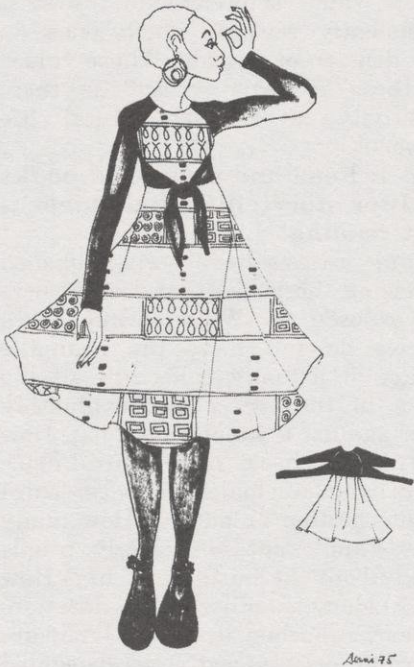
Herb Henry, a free-lance artist, is also art director of Impressions Magazine. Mr. Henry can be reached at 100-6 Asch Loop, Bronx, N.Y. 10475; tel.: (212) 379-5432.



Petra Cintron, who attended the Art Students League, is director of the Art Discovery Studio at the James Weldon Johnson Community Center. The recipient of the "Premio a



la Excelencia: Foundation of Arts, Letters and Sciences of Puerto Rico," Ms. Cintron can be reached at 868 Amsterdam Ave., New York, N.Y.; tel.: (212) 865-8660.



Claudine Brown, a graduate of Pratt Institute, is co-founder of Afro-Desiac Productions, a student and community organization that strives to combine a Black heritage with contemporary life styles. Ms. Brown can be reached at 136 Cambridge Pl., Brooklyn, N.Y.



begin with self-identity. Our belief was that learning about themselves in relation to family, community, and other cultures would help children understand similarities and differences.

In order to keep abreast of what was happening, a Parents Education Committee was set up to investigate and develop, along with staff, the curriculum for the school, to gather information on early childhood development, and to further explore the various

educational approaches of the local public schools to which Goddard-Riverside sent pupils. With this information, we decided which schools offered the best programs for "our children." Then, parents and staff negotiated with the schools, selecting which teachers and in which classroom each child should be placed. The basis for an ongoing dialogue about the further development of each child was thus established.

What has been developed at

Goddard-Riverside does not even scratch the surface of bilingual/multiculturalism. There are still problems: a) How should more than one second or home language be dealt with? There are, for instance, many children from a variety of Asian backgrounds whose language we do not use on a regular basis. How do we help these children? Is it true that a child's concept development is fostered through the first language and culture?

Continued on page 18

MULTICULTURALISM

Continued from page 17

- b) How can the cultural aspects of the program be more effectively developed, especially for African Americans and African Caribbeans who speak more than one language and come from more than one culture?
 - c) How do we develop a meaningful program recognizing that the local elementary school structure does not include a well-defined approach to
 - d) How can parents be helped to overcome their fears that their children will not succeed unless they learn English in a hurry?
 - e) How can an effective tool be developed for evaluating children's language ability before they enter the preschool? How can a specific linguistic approach be tailored to each child's needs?
 - f) How do we cope with and counter all of the children's literature that is highly biased and/or unicultural? How do we build a group of experts (staff and parents) who can search out and develop reading materials that will have a more positive impact?
- These are some of the many situations we face continually.

ABOUT THE AUTHOR

GEORGE BUSSEY is Program Director of the Goddard-Riverside Community Day Care Center and is currently working towards a Master's Degree at The Teachers Incorporated, an Antioch extension institution in New York.

DAY-CARE CONTROL

Continued from page 2

enforced until few decisions were left to the centers. Little by little, paper credentials replaced dedication and familiarity with culture or neighborhood. In other words, the centers became *re-segregated*.

Of course not all of the vitality of neighborhood people actively participating in the education of their children could be wiped out by strokes of a bureaucrat's pen on a check. The back of genuine participation is hard to break; and even though the maverick centers have had to retreat a few steps in the struggle against racism, sexism, classism and professional elitism, they are still substantially less tainted by these "isms" than those which have never tasted any freedom of choice.

What lessons can be learned from this? Inevitably, most reform groups in schools, libraries or the media will demand support from government or the administration of their institution, often turning for money and clout to the very people who caused the problems in the first place. Their only protection would seem to lie in carefully analyzing the risks *before* cooptation actually takes place. They may still decide to accept funding, but they should be armed with a healthy skepticism and strategies aimed at reinforcing their integrity as much as is possible. They also might put aside some energy and resources for that rainy day when they may have to say, "thanks, but no thanks," and fall back again on their own resources.

ABOUT THE AUTHOR

BARBARA A. SCHRAM is co-ordinator of the Human Services Program in the School of Education, Northeastern University, and a consultant to Bank Street College of Education's Day Care Unit. She has worked as a community organizer for welfare rights and community participation in schools and is active in several feminist groups.

FREEING DAY CARE

Continued from page 1

up a hornet's nest of conflict at the center. Revelations of sexism and racism may lead to the discovery that parents, staff and board members do not really share a common set of values or priorities. Perhaps they share non-racist and non-sexist values but are not all willing to pay the same price to put these into practice.

Step 1: Review the composition of the board and staff for race, sex and class.

Although it sounds hackneyed, it cannot be repeated often enough that *what we do teaches children much more than what we say*. The most liberal and well-meaning staff and board, buttressed by the most modern pedagogic materials, cannot project positive, multicultural images to children if they themselves are all from one, dominant group. If the staff and board leadership is composed predominantly of white, middle-class professionals (as too frequently happens), Third World children will get the message that people like themselves are destined to be second stringers. Simultaneously, white children will be led to expect that they will grow up to be "in charge" of their Third World classmates. If the center's tasks are divided between males and females in the traditional way—that is, females cook, type and take care of little children, while males keep the accounts and build the playground equipment—that is what the children will learn is proper adult behavior.

If we discover a serious imbalance in the composition of either board or staff, we must insist on filling the next open slots with people whose backgrounds and attitudes fill the gap. This will challenge us to innovatively recruit the untapped talent in groups long-excluded from staff and board leadership in child-care programs.

Step 2: Examine the physical set-up of the center.

In order to look at your center with fresh eyes and listen with a "third" ear, you must step back from the hubbub of activity. For a half-hour at a time, try to be a fly-on-the-wall, not interacting with children or staff—just looking and listening and jotting down notes about a very small area of the children's play space. At first, it will seem strange to everyone but in a few minutes they will forget you are there and life will resume its normal character.

In traditional centers, the major focal points of free-play activity are usually the doll/housekeeping corner and the block/building/transportation corner. While there is generally some mixing of the sexes in each area, a close scrutiny may reveal systematic patterns in which girls and boys assume those stances typical of the larger adult community. In the transportation area girls will often back-off when challenged by boys for possession of trucks or blocks. In the housekeeping corner, filled with its miniature kitchen equipment and cleaning supplies, girls will usually assume the dominant roles while boys play fathers and brothers, going off to work and being served "meals."

In reviewing the doll corner we should also be alert to the kind of world that is defined for children. In too many centers, all or most of the dolls are white and most are female. This hardly invites genuine identification on the part of Third World children and boys of all groups.

The evaluators need to listen carefully and jot down things children say as they go about their dramatic play. These comments can become the raw material for many staff-parent conferences and training sessions. Responding to the real words of their own children, parents can begin to work with the staff to figure out strategies for dealing with behaviors and attitudes that duplicate the racism and sexism of the society.

As staff and parents discuss the

Non-Sexist Education for Young Children: A Practical Guide by Barbara Sprung is a detailed guide to the prevention of sex-role stereotyping in play activities, work and emotional expression which seeks to stimulate more open views of the family and more realistic, pluralistic views of society. Among its suggestions:

- Examine the clothing and props in the playhouse area. A small change—such as providing more small suitcases and briefcases and fewer pocketbooks—can change the roles children take in dramatic play.
- Make playing with dolls—and hence the nurturing role—more acceptable to boys. Buy or make boy dolls, making sure to have racial variety as well.
- Be aware of subtle hidden messages when speaking to children. Are girls complimented for being pretty, boys for being handsome? Compliments are less hackneyed, more personal and more reality-oriented if they focus on comfort or function—"Those overalls are great for climbing, Nell," for example.

The book contains information on toys, games and non-sexist materials, etc. It also has an extensive list of recommended books for pre-schoolers which is not, unhappily, as sensitive to multicultural values as it should be. The guide is an adaptation of The Women's Action Alliance's "Guide to Non-Sexist Early Childhood Education," which appeared last year; it will be published October 30th by Citation Press, a division of Scholastic Magazines. Cost for the 128-page paperback will be \$3.25. (A 32-page version is still available from The Women's Action Alliance, 370 Lexington Avenue, New York, N.Y. 10017 for \$1.50.)

attitudes demonstrated by children's dramatic play, they can, for example, speculate on the wider range of sex roles children could experiment with if the housekeeping corner were expanded to include a living room. They can also start the frustrating search for more varied dolls and puppets—which often leads to creating dolls for the center. Another option is to write toy manufacturers requesting them to expand the range of races, sexes and facial types currently on the market.

Finally, in reviewing the physical set-up of the room, evaluators should examine the pictures on the walls, noting the race, sex and class of the people displayed, and raise questions about the representativeness of these images.

Step 3: Review each of the daily routines.

Using the same fly-on-the-wall approach members should observe, on at least three different occasions, the children and staff on the playground, at storyhour, in the bathroom, at mealtimes, preparing for naps, etc. Careful watching and recording of the interaction between children and staff may alert observers to some patterns that may be subtle but damaging. Do staff people routinely assign certain children the more intellectually or physically demanding chores? Do these assignments have a race or sex pattern? Does any of the staff say, "I'd like a big strong boy to carry this" or "Little ladies don't act like that"? Do they use offensive phrases such as "acting like wild Indians," "a Chinaman's chance" or "cry like a baby"? Or use words such as "sissy" or "tom-boy"? Which behaviors do the staff consistently reward; which ones do they demean or punish? Whose values do these patterns reflect? Is there sensitivity to diverse cultural life styles?

Step 4: Read and review all books used for storytelling and independent reading.

Many articles have been published criticizing the books that preschoolers are exposed to. While useful, these articles do not have the dramatic impact of actually collecting all the books in the center and evaluating them against a simple check list. How many of the books have central characters who are males, females, Third World children or adults? How many show handicapped or elderly people going about the business of life? How many show families that are non-nuclear, suburban or rural? What are the emotions and activities delegated to each character—do they follow any patterns of dominance or subordination, passivity or activity? [For a brief checklist, see "10 Quick Ways to Analyze Books for Racism and Sexism," Vol. 5, No. 3.]

Those evaluating the center should make it a point to re-read all of their "old favorites" as well as all the slick, new books. They should pay special attention to what is going on in the background of the illustrations. Little children, still non-readers, are remarkably observant of all the details on a page. The lack of variety among faces

in a crowd will be noted and tucked away by a toddler. As part of this survey, group members should also "read" the covers of game and toy boxes, noting just who the manufacturer assumes will use the product.

The findings of your survey of the center's picture books should be circulated among parents and staff. Especially offensive books should be labelled HORRIBLE EXAMPLE. These can be put on special display in the lobby where parents can see them when they come to pick up or drop off their children. The most offensive pages can be duplicated and hung on bulletin boards or put into newsletters. They can also be passed around at parent meetings. When it becomes almost a contest to find THE MOST HORRIBLE EXAMPLE, the habit of reading picture books *before* they are bought or checked out of libraries will have become established at the center.

Step 5: Listen to each of the children's records.

Rarely do grown-ups actually hear the words on children's records. Played over and over by eager children, these become part of the background sounds in a center. We can end that subliminal pollution if we listen to each song and write down the words of those that are most offensive. The fairy-tale records, filled with ugly murderous stepmothers, evil black knights and submissive blonde princesses may jolt parents who wish to impart non-stereotyped values about the humanity of all people.

Step 6: Watch all of the TV programs aired at the time the center most uses its set.

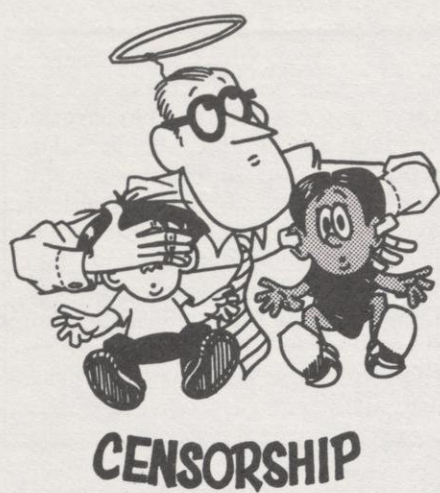
Many centers use TV to keep tired children occupied at the end of the day while waiting to be picked up by parents. While this is very understandable, the content of these programs may be extremely offensive. If the TV must function as an auxiliary child-care worker, the evaluators can at least compare the choices available and pick the least negative.

Step 7: Involve everyone in the discovery process.

As you collect and disseminate the material you have collected during your systematic review of the center try to get constant input and feedback from other staff and parents. In both formal meetings and conversations and via newsletters and posters, try to get folks to reflect on the way little children must feel about Santa Claus, the president and God being white males—when they know they will grow up to be another color and perhaps the opposite sex. Try to get staff to think twice before passing on society's myths. Better yet, urge that the staff deliberately challenge these myths. Little children can handle a lot more truth than we give them credit for. By listening to them and struggling together we can figure out ways to dignify other models for children to identify with and emulate.

This was written as a collaboration among four child-care workers—Connie Jackson, Blanca Nieves, Debby Leong and Barbara Schram.

CENSORSHIP DIALOGUE CONTINUES



Cartoon by Brumsic Brandon, Jr.

The last issue of the *Bulletin* (Vol. 6, Nos. 3 & 4) featured an article entitled "Censorship and Racism: A Dilemma for Librarians." It dealt with the ways in which censorship—especially the unrecognized, covert variety—affects the selection and status of books in library collections.

Printed below are two statements on that issue. The first statement is by Barbara Wolfson, children's services specialist, The Nassau Library System (Garden City, N.Y.). The second statement is by Donnaræ MacCann, a freelance consultant and writer who was previously head librarian at the University Elementary School Library at UCLA and, before that, children's librarian at the Los Angeles Public Library. The MacCann statement follows the format of the *Bulletin* article and appears as a series of resolutions.

We welcome further comments from our readers.

The following views represent the opinions of the children's services specialist only. They are not in any way to be construed as reflecting the opinions of the administration of the Nassau library system.—Barbara Wolfson

It is useful to bear in mind that not every issue is in fact one of intellectual freedom. More often what is at issue is

common sense and sensitivity. Beyond that, we readily acknowledge in the case of every freedom, except sometimes this one, that freedom by its very nature carries with it a responsibility; we are free only so long as exercise of our freedom does not infringe upon our fellow citizens. One preschooler's freedom to have *Little Black Sambo* in a children's library collection infringes upon the freedom of all other children whose parents would not have them unwitting subjects of a racist book. One child's freedom to have the children's department of the public libraries filled with inferior "popular" series books that render reading no more desirable than passive TV watching of the meanest sort infringes on the rights of other children visiting the library to learn to value literature and to develop standards of critical awareness. The argument that it is through individual work with individual children that we instill these abilities is moot. What a pitiful low percentage of library users either ask, or desire, our assistance. Nor should it be inflicted on them. And what Black child, and for what reason, would trust a librarian sufficiently to ask if every fourth or fifth book selected from the collection she or he built includes derogatory references to Black people. A Black child who picked up *Tarzan* unsuspectingly and felt humiliated might well be justified in not returning to the library, and as an adult in not voting for passage of its budget.

There is no conflict. Intellectual freedom carries with it only the demand that we include books in our collections based on their individual value, regardless of their authors' political, etc., affiliations; and that we present as many sides as are available on as many subjects as possible. By no stretch of one's imagination does it require that we include fiction that is poorly written, stereotyped and biased.

*

Be it resolved:
1) that in the selection and evaluation of children's books having Third World themes, librarians involve Third World

PLEASE POST PLEASE POST PLEASE POST PLEASE POST PLEASE POST

FIVE PRIZES OF \$500 EACH

SEVENTH ANNUAL CONTEST

FOR MINORITY WRITERS

FOR AFRICAN AMERICAN, ASIAN AMERICAN, AMERICAN INDIAN, CHICANO AND PUERTO RICAN WRITERS WHO ARE UNPUBLISHED IN THE CHILDREN'S BOOK FIELD

Minority writers are invited to submit manuscripts for children's books. Any literary form except plays is acceptable—picture book, story, poetry, fiction or non-fiction—as long as it is free of racist and sexist stereotypes and is relevant to minority struggles for liberation. For contest rules please send a stamped, self-addressed envelope to the Contest Committee, Council on Interracial Books for Children, 1841 Broadway, New York, New York 10023.

CONTEST ENDS DECEMBER 31, 1975

educators as consultants in the decision-making process. It is the victims of racism who must define racism in specific cases. If not, librarians have no solid basis for defending their decisions, since clearly the perpetrators of racism cannot define their unwitting practices. Librarians lose their professional credibility in the eyes of the community if they do not ask the right questions of the right people.

2) that librarians involve members of feminist organizations in determining whether female characters in children's books are demeaned or subordinated because of their sex.

3) that ALA's Intellectual Freedom Committee set up a children's book sub-committee made up of Third World persons and feminists to evaluate books mentioned in 1) and 2), and that they publish their findings regularly in an appropriate ALA periodical (probably *American Libraries*), thereby assisting librarians who have no access to Third World or feminist consultants at the local level.

4) that the ALA Intellectual Freedom Committee change its "... Interpretation of the Library Bill of Rights" so that instead of advocating "no distinction between materials for children and adults," the "interpretation" would include and elaborate further Supreme Court Justice Brennan's opinion (written for the Court's majority in *Jacobellis vs. Ohio*): "We recognize the legitimate and indeed exigent interest of States and localities throughout the Nation in preventing the dissemination of material deemed harmful to children." This resolution is based on the principle that children and adults have to be treated differently because adults automatically exercise enormous authority and influence over children, particularly in libraries; for children, books themselves have an aura of authority and books in libraries have a two-fold impact.

5) that the ALA not lump together the librarian's book selection problems involving racism and sexism with those involving a so-called "new morality"—books candidly dealing with abortion, drugs, homosexuality,

etc. ALA need not presume that it must set up a sub-committee to advise the field on children's books containing unfamiliar moral positions. There is a vast difference between racism and sexism (where a group is made subordinate because of external qualities such as skin color or sex) and questions of morality which involve every human being—an area in which it is valid to assert that no particular human being is a better adviser than any other.

6) that ALA undertake a series of publications which would reprint much of the material published by the CIBC and that these books be organized by specific topic (such as Black Americans in children's books; Chicanos; textbook racism; community action, etc.). This information belongs in any reference collection containing racist or sexist children's books.

—Donnaræ MacCann

TOOLS TO HELP YOU FIGHT RACISM AND SEXISM

The following materials are now available from the CIBC:

CENTER CATALOG:

□ Please check here if you would like to receive the complete catalog of CIBC's new Racism and Sexism Resource Center for Educators listing AV materials, lesson plans, reprints, etc. (*Bulletin* subscribers will be receiving it automatically.) Free.

DIGEST:

□ *Interracial Digest* (48 pages), contains reprints of ten major articles selected from the first five volumes of the *Bulletin*, \$2.50

BACK ISSUES OF THE BULLETIN OF SPECIAL INTEREST

- Vol. 4, # 1-2, special issue on Puerto Rican materials, \$2.50
- Vol. 5, # 4, includes *Reading Programs: A Look at Distar and Pippi Longstocking: Feminist or Anti-Feminist?*, \$1.35
- Vol. 5, #5, includes *The Real Robinson Crusoe, Misgivings About "The Giving Tree,"* and critiques of *The Slave Dancer*, \$1.35
- Vol. 5, #7-8, special issue on Chicano materials, \$2.50

Prices include postage and handling.

name _____

library, school or institution _____

street _____

city _____ state _____ zip _____

Enclosed please find a check for \$_____ which covers the items checked above.

"The Cay": An Award Regretted, Not Revoked

CIBC sincerely regrets the inadvertently misleading headline in the last issue that prompted the following letter from Bertha Jenkinson, chairperson of the Jane Addams Children's Book Award committee.—Editors

The headline on the article on the controversy over *The Cay* in your special ALA conference issue of the *Bulletin* [Vol. 6, Nos. 3 & 4] was not only incorrect but most unfortunate. The Jane Addams Peace Association and Women's International League for Peace and Freedom did not "revoke" the award. The author chose to return it because I said in my press conference statement on the TV version that as "present" chairperson of the Jane Addams Children's Book Award committee, I thought we had made a mistake in 1970. There wasn't time to poll the current committee, but I spoke for myself, minority members of the 1970 committee, JAPA and WILPF national offices, and the many members and organizations who had protested because in their opinion the book is racist.—Bertha Jenkinson

Another thank you to our readers!!

Each time we have asked for your help, we have been heartened and encouraged by your interest, enthusiasm and perceptions. Once again we want to thank all of you who have taken the time to complete the questionnaire recently sent you asking for information on how to improve the *Bulletin*. We are sorry that time does not permit us to write to everyone who answered the questionnaire, but we are trying to incorporate your many helpful suggestions into the *Bulletin*.

RESOURCES FOR EARLY CHILDHOOD EDUCATION

The following presses and organizations concerned with day care and/or early childhood education may be contacted for further information. We welcome suggestions for additions to this list.

Behavioral Publications
72 Fifth Avenue
New York, N.Y. 10011
Publishers of books on day care and early childhood education.

Child Care Resource Center
123 Mt. Auburn Street
Cambridge, Mass. 02138
Position papers, newsletter.

Child Care Resource Center & Library
406 East 48th Street
Minneapolis, Minn. 55409
Newsletter, library.

The Day Care & Child Development Council
1012 14th Street N.W.
Washington, D.C. 20005
Publishers of Voice for Children, manuals, texts, policy papers, etc.

Day Care Consultation Service
Bank Street College of Education
610 W. 112th Street
New York, N.Y. 10025

Feminist Press
Box 334
State University of New York
Old Westbury, N.Y. 11568
Publishers of books, bibliographies, resource booklets, curriculum materials, etc.

Lollipop Power
P. O. Box 1171
Chapel Hill, N.C. 27514
Publishers of children's books (mainly non-sexist picture books).

National Association for the Education of Young Children
1834 Connecticut Avenue N.W.
Washington, D.C. 20009
Publishers of Young Children, books, pamphlets, etc.; resources and consultation.



Ann-Marie Mott/Educational Alliance D.C.C.

Odeon Films
1619 Broadway
New York, N.Y. 10019
Distributors of "Sugar & Spice," a film on non-sexist preschool education.

Resource Center on Sex Roles in Education
Attn: Dr. Shirley McCune
1156 15th Street N.W., Suite 918
Washington, D.C. 20005

Social Change Advocates
Box 435, Planetarium Station
New York, N.Y. 10024
Workshops, training sessions, consultations.

Women on Words and Images
P. O. Box 2163
Princeton, N.J. 08540
Various publications, etc., on sex-role stereotyping including "Dick & Jane as Victims," a slide show and pamphlet.

Women's Action Alliance
370 Lexington Avenue
New York, N.Y. 10017
Resource and consultation center; publications include "How to Organize a Child Care Center" and "Non-Sexist Child Development Project".

Carnegie Funds First-of-Its-Kind Resource Center to Analyze Racism, Sexism

The Carnegie Corporation has awarded CIBC partial funding to develop a resource and publications Center to evaluate racism and sexism content in educational materials. The Center, to be housed at CIBC headquarters in New York, will provide a number of unique services and publications for teachers, librarians and parents.

Two annual publications are planned, both of which will analyze books for racism, sexism, elitism, materialism, ageism and other hidden messages. One publication will evaluate and rate children's trade books that touch on themes relating to feminist, minority and other social issues. The other will focus on basal readers and social studies textbooks. Both books will serve as reference tools for educators, parents and publishers.

A further function of the Center will be to act as a national resource and referral location for the collection, adaptation, development and distribution of educational resources. These resources will focus on methods to counteract racism, sexism and ethnocentrism, and on the development of pluralistic educational strategies and practices.

The Center is publishing its initial catalogue, listing materials for educators which have already been developed by CIBC or other organizations. The Center hopes, by this method, to greatly increase the distribution of available anti-racist and anti-sexist materials and to improve the lines of communication between people who share similar concerns. *Bulletin* readers are urged to join in the task of identifying and/or developing such anti-racist, anti-sexist school materials—lesson plans, criteria, bibliographies, curricula, articles, teaching strategies, etc.

The Center is a collaborative effort of CIBC and the Foundation for

HELP NEEDED

Do you know of any Third World, multicultural, and/or feminist centers? The newly formed racism and sexism Resource Center (see article at left) is compiling a comprehensive list of all such centers and their special programs and services. Please forward pertinent information to Bob Moore, Resource Center, Room 300, 1841 Broadway, New York, N.Y. 10023.

Change. The Foundation—like the CIBC a non-profit organization concerned with the elimination of racism in education—was established in 1968 to work toward increasing the awareness among white students and teachers of minority viewpoints and institutional racism in our society.

The Carnegie grant enabled the Center to begin operations in August. Efforts to secure additional funding from other sources will continue in order to provide the full range of services projected. The Center book evaluation team is coordinated by Joyce Toney, who has been a secondary school teacher in the New York City system, a researcher on employment of women and minorities for a consumer organization and is presently pursuing a doctorate in African history at Columbia. The resource coordinator is Robert Moore, who has had extensive experience in racism awareness and action training, and received his doctorate in education from the University of Massachusetts School of Education, with a focus on racism in education.

Educators wishing to be placed on the Center's mailing list and to receive the Center's catalog are asked to write the Center c/o CIBC, 1841 Broadway, New York, N.Y. 10023.

WHAT IS THE COUNCIL?

The Council on Interracial Books for Children, a non-profit organization founded in 1965, is dedicated to promoting anti-racist and anti-sexist literature and instructional materials for children in the following ways: 1) by publishing this *Bulletin*; 2) by running a yearly contest for unpublished minority writers of children's literature (see announcement on page 19); 3) by conducting clinics and workshops on racism and sexism; 4) by providing consultants and resource specialists in awareness training to educational institutions, and 5) by supporting community groups who are working towards similar goals. Write to the CIBC for further information about these services.

SUBSCRIBERS—PLEASE NOTE!

Will you help us save the expense of renewal mailings? It is really very easy. Unlike many periodicals which have long, puzzling codes on the first line of your address label, ours is simple. The single number near your name indicates both the volume (first number) and issue number (second number) that ends your subscription. Thus, if the number is 65, it means your subscription will end with Vol. 6, No. 5.

You are now reading a double issue—Vol. 6, Nos. 5 & 6. If your mailing label shows either 65 or 66, your renewal notice is already in the mail. If your label shows 67 or 68, please renew now, before receiving a reminder from us. If you renewed very recently, your present mailing label may not yet reflect the change of expiration date. Please be patient; the next one will.

Interracial Books for Children
1841 Broadway, New York, N.Y. 10023

6/56
8 ISSUES A YEAR

☐ New

1 yr.

☐ \$15

☐ \$8

☐ Renewal

2 yrs.

☐ \$25

☐ \$14

☐ 3 yrs.

☐ \$35

☐ \$18

Payment enclosed ☐

Please bill me ☐

STUDENTS ☐ \$5 per year—please enclose payment

☐ I am pleased to enclose a contribution of \$ _____

NAME _____

ORGANIZATION _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

All contributions are tax deductible

Bulk rates available on request. Subscriptions outside the U.S. will be sent via surface mail; if air mail is preferred add \$5 to the subscription cost and specify air mail on coupon. If you would like a subscription and cannot afford it, please write us.

Council on Interracial Books For Children, Inc.
1841 Broadway,
New York, N.Y. 10023

ADDRESS CORRECTION REQUESTED

NON-PROFIT ORG.
U. S. POSTAGE
PAID
NEW YORK, N.Y.
PERMIT No. 5090

74R COOP CHILDREN'S
BOOK CENTER
HELEN WHITE HALL 4290
600 NORTH PARK
MADISON WI 53706