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INTERRACIAL BOOKS FOR CHILDREN

BULLETIN

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School System Fights Sexism
People's Struggle—A Classroom Resource

INTERRACIAL BOOKS FOR CHILDREN

BULLETIN

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ARTICLES

DEPARTMENTS

Note: Illustrator's Showcase, which features the works of Third World artists, does not appear in this issue. It will be resumed in the next issue.

COVER

Details from a multicultural poster produced by the CIBC Racism and Sexism Resource Center.

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Racism and the Teaching of Spanish

By William Rose

Teaching Spanish to English- and Spanish-speaking students is difficult enough due to the woeful inadequacy of instructional materials. But it is made even more difficult by the myths and misconceptions about one of the main languages of our continent.

One of the oldest of these myths has to do with the pronunciation of the *z* and the *c* before *e* or *i*. In some parts of Spain these letters are pronounced with a sound approximating the English "th" sound, while in the rest of Spain and most of Latin America they are pronounced with a sound similar to the English *s*. An explanation for this phenomenon which has been floating around for many years is that Philip II, a Spanish king of the 16th century, lisped. His courtiers, wanting to please their monarch, imitated his speech and soon a goodly part of the Spanish population was doing the same.

This explanation would be amusing if it were not so dangerous. Aside from the fact that it is totally untrue (Philip II was one of the most antisocial of Spanish monarchs, a virtual recluse), the comparison of one of the phonetic variations of the Spanish language with a phenomenon that is considered a speech defect in the English-speaking nations and/or a characteristic of men labeled effeminate is both racist and sexist and holds the Spanish language up to ridicule.

Actually, the very name "Spanish" is misleading, because it implies that the only language spoken in Spain is the one most people in the U.S. know by that name. It is, in fact, only one of five dialects that developed from Latin on the peninsula. Two other Latin-derived dialects—Catalán and Galician—are alive and well in Spain today, plus one language—Basque—that predates Latin. There are entire regions in Spain where children must learn the language we call "Spanish" in school because it is not their mother tongue.

Two of Spain's largest and most industrialized cities, Bilbao and Barcelona, are located in the Basque country and Catalonia, respectively, and there are a large number of Basque-speaking people in this country, mainly in the West. Galician and its subdialect, Portuguese, are spoken by millions of people in both Europe and America.

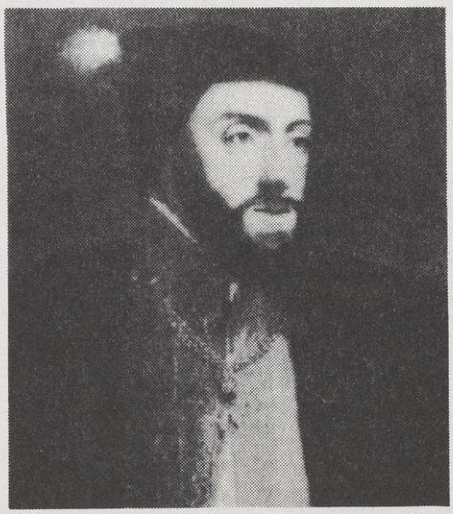
The question of languages spoken by non-Castilian-speaking peoples is a heated political issue in Spain. These languages were forbidden during the Franco dictatorship in an effort to eradicate the desire of the people who speak them for national independence or at least autonomy within the Spanish nation.

Properly speaking, what we call Spanish should be called Castilian, because it is the Romance dialect that developed in the region known as Castile. The only reason it came to be called Spanish is because Castile achieved political hegemony over the other kingdoms in the 15th and 16th centuries. However, to call Spanish Castilian leads to another common misconception, namely, that the particular mode of pronouncing the language in Castile is the only or most correct way of speaking the language.

In fact, it is totally false and unscientific to speak of one form of language as more correct than another. Correct in what sense? By whose standards? Scientifically we can only say that language *is*, and describe it in its many varieties, always remembering that language, like any other living thing, is in a constant state of flux, of evolution. To try to pin it down to some standardized form is to kill and falsify it.

Behind all the talk of a "correct" form of Spanish is national chauvinism and racism. The reason many Spanish teachers attempt to force both Spanish- and English-speaking students to speak in a way they regard as correct is because they believe the Spanish-speaking people of the Caribbean area—particularly the Puerto Ricans—and the Chicanos to be inferior peoples. This is an attitude held, unfortunately, not only by many North American Spanish teachers but also by many Spanish teachers whose native language is Spanish.

An example of this shows to what



From Charles I (1516-1556) to General Franco (1939-1975)—400 years of oppression of national minorities in Spain. Since Franco's death, limited autonomy has been granted to the Basque country and Catalonia, and there have been massive demonstrations in Galicia and Andalusia for self-rule.

A Teaching Strategy

A useful strategy to clear the way, psychologically, for learning Spanish is to assign students topics to research during the first week of classes and then have them report briefly to the class on their findings. This brings latent feelings, prejudices and stereotypes into the open where they can be dealt with. If this or some similar technique is not employed, it is my experience that students who have such prejudices do not learn the language in any meaningful way. They may learn basic grammar, but they do not internalize the target language and culture. Suggested topics are:

1. What is the origin of the Spanish language? What other Romance and non-Romance languages are spoken on the Iberian Peninsula today?

2. What is the relationship between the various languages spoken in Spain and the struggles for national liberation on the part of national minorities there (the ETA in the Basque country, for example)?

3. What languages other than Spanish are spoken in Latin America? How many of these languages predate the European invasion?

4. How many people speak Spanish in the U.S.? What is their geographical location and national origin? Were any of them living in the territory now comprising the U.S. before the English language was imposed on them?

5. What is "Spanglish"? Is there something derogatory about this term? What is the difference, if any, between speaking "Spanglish" and being bilingual?

6. What is the history of attempts to impose English on the people of Puerto Rico since 1898?

petty extremes racism will carry people. For years I have been forced to use a textbook which gives the Spanish for bus as *autobús*. The word used by almost all Spanish-speaking people in New York City, however, is *guagua*. This is because most Spanish-speaking people in this area are from the Caribbean area, where the word *guagua* is used. What could be the possible objection to teaching a word used by millions of people and that has the respectability of being found in all standard Spanish dictionaries? In fact, isn't it quite ridiculous to carefully conceal from students the very word for bus they will need in this city as soon as they step out of the classroom? And yet teachers like myself are attacked for "lowering the quality" of the language when we insist on the use of a realistic vocabulary. Of course, the only possible objection to the use of the word *guagua* here is a racist attitude toward the Puerto Rican people.

This all leads to further misconceptions when people begin to speak of "Puerto Rican Spanish," "Cuban Spanish," etc. If by this they mean Spanish as spoken in these countries with its particular idiomatic expressions and phonetic variations, there is no quarrel with them. But what is usually meant—or implied—is that separate languages are spoken in those countries. This is nonsense, because in that case people from the various Spanish-speaking countries would be unable to understand each other, and that is obviously not the case. Again, what we are dealing with is a put-down attitude toward Latin American Spanish in general, and toward Puerto Rican Spanish in particular.

The culmination of this process in New York City is contained in the word "Spanglish," a put-down, racist term used to describe the Spanish spoken by first- and second-generation Puerto Ricans living in this city. Having taught hundreds of Puerto Rican New Yorkers in Spanish classes for Spanish-speaking people, I feel that I can say categorically that there is no such thing as "Spanglish." It is a racist term for what more properly should be called bilingualism. My students have basically needed help in reading and spelling, and in increasing their vocabulary, but the language they speak is Spanish. If it weren't we wouldn't be able to understand each other in the classroom, since these classes are conducted entirely in Spanish.

Of course, there are many borrowings from English in the Spanish spoken in this country, but then all languages contain borrowings from other languages, unless they are culturally or geographically isolated. English is one of the most flexible languages in this regard, borrowing freely from other languages, including Spanish. As for Spanish, it borrowed some 5,000 words from Arabic during the eight centuries African peoples occupied sections of the Iberian peninsula, and yet Arabic had no structural influence on the emerging Romance dialect. Why? Because the languages were too dissimilar in structure for such changes to take place.

The effect of a term such as "Spanglish" on the self-esteem of Spanish-speaking people in this area is disastrous, moreover. In effect, they are being told that they not only speak one of their languages badly, but that they speak both badly. To be told that you speak one language poorly is bad enough, but to be told that you are deficient in both languages is a double whammy. Consequently a great deal of my teaching has been therapeutic in nature—to convince people that they can speak the language that they do in fact speak. This assault on the Spanish language is much more subtle than the absolute prohibition the U.S. government imposed on the use of Spanish in the public schools of Puerto Rico from the time this country took Puerto Rico as its colony in 1898 until that prohibition was lifted in the 1940's, but it promises to be much more devastating, because it is believed by many Spanish-speaking people themselves. How could they not believe it, when their alleged deficiency is hammered into their heads from the time they enter kindergarten and unfortunately, in some cases, in the home itself.

The way Spanish is taught in the U.S. is, in too many cases, worse than not teaching it at all. Clearly more competent teachers are needed, teachers with a firm grounding in philology and linguistics. But even more than this, we need teachers who have dealt with their own racism, because how can one teach a language properly if one regards the people who speak it as inferior? □

About the Author

DR. WILLIAM ROSE has been a teacher of Spanish and Hispanic literature and English as a second language for 18 years. For the last eight years he has taught at Herbert H. Lehman College of the City University of New York. He holds his Ph.D. in Spanish from Columbia University.

Writing: The Sound of One Hand Clapping

By Minfong Ho

Minfong Ho won the annual CIBC contest for unpublished Third World writers in the Asian American division in 1972. Her winning manuscript was later published as *Sing to the Dawn* by Lothrop Lee & Shepard (a division of William Morrow) in 1975, and was well received both here and abroad (see the Bookshelf, Vol. 7, No. 4). Below, Ms. Ho tells about becoming a professional writer and her experiences since the book was published. (The tenth annual CIBC contest is now in progress; for details, see ad on page 12.)

Writing, by itself, is like the sound of one hand clapping—it is incomplete, silent and with no impact. For writing to have real meaning, it must also be read. Only when the writer as the one hand, and his/her readers as the other, come together is there that clap, that spark of contact which forms the basis of communication.

During all the years that I was keeping private diaries and writing stories for myself, I ignored this basic, communicative aspect of writing, choosing instead to see it as only cathartic. It was as catharsis, therefore, and not as communication, that I wrote the short story which grew to be *Sing to the Dawn.* Written in the thick of winter in upstate New York, when sheer daily homesickness seemed too monotonous, it was about the dappled sunlight and school children of home, of Thailand. It was not written to be read, but only as a way of airing out on paper that part of me which could not find any other place in America.

At that time, I saw by chance a *Bulletin* of the Council on Interracial Books for Children, with an announcement of their annual contest in it. The Council seemed warm and friendly, vaguely cosy, and I felt an urge to join in. I sent in my just completed story and the people at the Council thus became my first readers. When I found that I had been chosen one of their winners, what excited me most was not the prize money, but the possibility of being published. That added a whole new dimension to my concept of writing.

The Council people quickly provided the links between various publishers and me (I hadn't the slightest inkling as to how to approach them myself), and before the year was out, I had signed a contract with William Morrow and Co. to put my story into book form. With that, I realized that writing could be a means of reaching outwards, and not only a self-contained device for groping inwards.

Inherent in that realization was the concept of writing as a political expression, and the Council people—through their *Bulletins,* library, discussions with me—helped underline this for me. I had never enjoyed reading stories of Asia in my own childhood, and the evaluative guidelines of the Council now helped to explain why. Children's books about Thailand, China, Burma, etc. were invariably about princes and emperors and/or their elephants, peacocks and tigers. The few about village life portrayed it as idyllic and easy-going, full of kites and candles and festivities at the temples. This was not the Asia I knew, and I had resented the writers—usually white—who out of condescension and ignorance misrepresented these countries. In pointing out and trying to correct the anachronistic attitudes of many Americans towards Asia, the Council also helped me to clarify my own stance. For the first time, I saw how "even" children's books could be effective and have an impact in changing society's values. I knew then that I wanted to continue writing, not just for me, but for others as well. The Council, then, in a very real sense became for me "the other hand" without which that clap of communication would not have been possible.

Minfong Ho, CIBC contest winnner and author of Sing to the Dawn.

After my graduation from Cornell University (economics, '73), I eventually returned to work in Singapore, where my family had moved a few years before. A major newspaper, the *Straits Times,* hired me as a financial journalist, and in that capacity I kept on writing for almost two years.

In a newspaper office with over a hundred people banging away on their hundred respective typewriters, there is not much room for inspiration in writing. You were given your daily assignment, and you churned out your daily article on it, under the constant pecking of sub-editors hovering around. Writing thus lost much of its mystique and sacredness for me, and instead became even more integrated with the bustling world outside. Precision too, rather than perfection, assumed a more important role—precision of timing, of spacing, and especially of the close co-ordination between the team of journalists, editors and printers working together, I found that writing was not only a communicative activity, but a tightly cooperative one as well.

Accepting this fact probably eased the long process of rewriting and editing between my publishers and me. I had had enough of my news stories chopped up or padded out to accept—and at times even grudgingly

Continued on page 21

People's Struggle—A Classroom Resource

A recent "current event" can be used by teachers as a classroom consciousness-raiser to alert students to the type of people's struggle that is so often omitted from history textbooks.

The International Hotel of San Francisco is situated in what used to be Manilatown, a ten-block area for 10,000 Pilipino immigrants. The hotel became the home base for hundreds of men who worked on a seasonal schedule as merchant seamen, Alaskan cannery workers, Central California farm workers, and as cooks and busboys in Chinatown. The hotel was the central switchboard for the Pilipino community, as Pilipinos were excluded from living in other areas of the city. As Nelson Yee wrote in "International Hotel Saga,"

> Working people, poor people
> restaurant workers, agricultural
> and cannery workers
> seamen and pensioneers
> Filipino, Chinese, Japanese
> blacks, whites, others
> all came to the International Hotel
> all came to make it home!

By the 1960's, however, property values in the area began to rise and several high-rent luxury apartments and offices were built near the Hotel. In 1968, attempts were made to evict the tenants so that a multi-level parking lot could be built on the site. The tenants, however, contested the eviction, and thus began a nine-year struggle to maintain this low-income housing. The residents' struggle gained considerable community support, as was evidenced in several picket and group actions, notably a 5,000-person human barricade that was formed on January 16, 1977, to prevent any evictions. Ultimately, however, the evictors were successful and on August 4, 1977, the San Francisco police wedged through thousands of tenant association supporters and bodily ejected the residents. The building is now partially demolished but displaced residents are still meeting and planning alternative strategies.

A bilingual exhibit of poetry and photos about this community struggle to keep low-income housing has been produced by the Kearny Street Workshop of San Francisco (854 Kearny St., San Francisco, Cal. 94108). The show is currently on view in New

Continued on page 7

Photos on pages 6-7 are from the calendar and booklet produced by the Kearny Street Workshop.

York City at the Basement Workshop (199 Lafayette St., New York, N.Y. 10012) and is available for rental after February 15; call (212) 925-3264. The exhibit comes with a three-hour tape cassette of live coverage of the eviction and interviews with the tenants. Rental is $40 for three days, $80 for a week. Price, which does not include postage, helps pay for the cost of the exhibit and for direct assistance to the displaced tenants.

In addition, the Kearny Street Workshop has produced a 1978 photo-calendar with poems and annotations which record the events of the nine-year struggle ($3.50) and a booklet of photos and poems titled "We Won't Move" ($3; add 50¢ postage each item). Both printed materials make excellent classroom resources and can be ordered from either of the above addresses. □

A report from the state that enacted the first legislation prohibiting discrimination within the schools

School System Fights Sexism

By Barbara Schram

When the Supreme Court ruled that separate education was inherently unequal education in 1954, many of us believed that our society could look forward to the demise of segregated schools. Through one painful setback after another we have learned that bills, rules, regulations and policies promulgated at the top of an organization simply *permit* change but they do little to *assure* that change will actually happen. Thus, those of us committed to eradicating the devastating impacts of racism, sexism, classism and the like must continue to work for the passage of supportive legislation but we also need to quickly move from the victory celebration back to the planning table or picket line. A civil rights act or an ERA is only as good as the citizens organized to make sure that it is implemented, monitored, evaluated and improved.

The town of Brookline, Massachusetts, offers a good case study of this process. When we compare what has happened in the battle against sexism here with what has not even begun to happen in neighboring towns, we can isolate the factors that can help turn law into reality. While the schools here still have a long way to go in eliminating sexist and racist stereotypes, an opening salvo has been launched. A core group of hardworking educators, parents and students have demonstrated to the town and even more importantly, to themselves, that change *can* be made through careful organizing and constant public education.

This change process was put into motion in 1971 when the Massachusetts state legislature passed Bill 622. This landmark piece of legislation was the first in the country to forbid discrimination *within* schools. Though a major achievement, the bill gathered dust for two years until regulations spelling out in great detail what was meant by discrimination were finally approved.

Regulations Are Specific

In its final form the bill is amazingly specific, describing in detail the manner in which school resources and curriculum are forbidden to favor one group—sex or race—over another. After the regulations were disseminated throughout the state a member of the Brookline school board, a lawyer and parent, pointed out to her colleagues that they were in flagrant violation of law 622. At her urging they established a town-wide committee on sex-role stereotyping to study the current situation and make recommendations to correct inequities. This group, composed of parents, teachers and students, focused on bias in occupational and educational curriculum materials, inequities in physical education programs and the general area of sexist/racist attitudes in the schools. Out of its efforts came an 83-page booklet, "Sex-Role Stereotypes: A Manual for Brookline Public Schools." [Brookline's efforts to deal with racism will be discussed in a later *Bulletin.*] This booklet spurred desire to have training programs based on the materials and strategies it described. A small grant was awarded to its authors so they could visit faculty meetings, share their findings and encourage others to attack stereotypes.

The intent to do something was admirable but implementation needed much time and money, and the mobilizing of a great many resources. Though much had been accomplished by the initial volunteers it was soon time to legitimize the attacking of stereotypes as a serious educational endeavor. Thus a proposal was drafted and submitted for an ESEA (Elementary and Secondary Education Act) Title 4 Grant—A Project to Advance Creativity in Education. It requested approximately $7,500 to hold an intensive five-day training workshop with a year of follow-up meetings. The grant proposal, well researched and carefully written, was endorsed by both the school board and the school superintendent.

In the summer of 1976 the funds were awarded to Brookline and 26 teachers from public and private schools were paid to participate in a rigorous program of lectures, small group discussions, leadership training and strategy sessions. Participants were challenged to create specific action plans so that they could return to their schools with a concrete set of "next steps." During the year, a series of whole group and local meetings were planned so that participants could analyze their progress and draw the emotional encouragement and support so needed by those attempting to be change agents, catalysts and disseminators of information.

Change Is in the Air

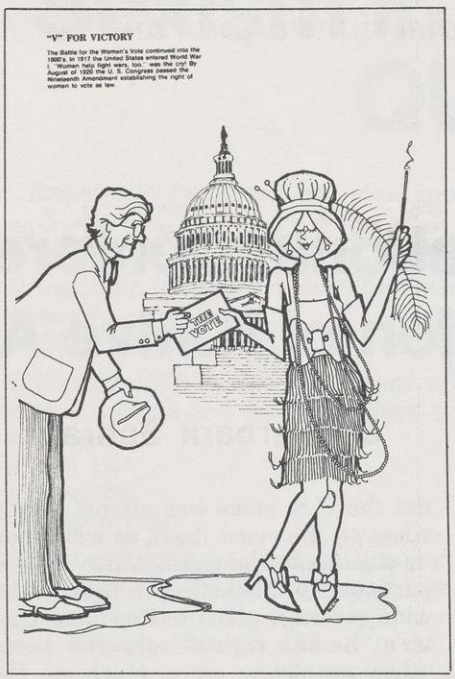
It is difficult to gain objective measures of how much change has actually resulted but clearly, change is in the air. Although the coordinators are self-conscious about the small numbers of teachers and parents trained and the often staggering resistance to change which workshop

participants have encountered, they have been surprised to find other school departments using their program as a model. Few other cities in the state—even those with "radical" reputations—have tooled up to implement this now six-year-old law.

How much of a model can the program offer? Brookline is an ideal town in which to implement a nonsexist program. It is essentially an urban suburb, so it attracts a varied population. There is a growing ethnic diversity, increasing age mixture and a staggeringly high proportion of single parent—primarily female—households. Many divorced parents who want to avoid the isolation and homogeneity of the suburbs and the tension of the inner city have come to Brookline. Understandably issues of sexism and ethnic pride are daily being encountered in the homes of many local parents and teachers. Brookline feminists have also drawn a great deal of support from the assistant superintendent of schools. She is a tough, bright administrator with outspoken views on the need for women to crash the doors of the traditionally male province of school administration. Clearly, she's a woman who has "made it" but has not lost concern for the continuing need to struggle against sexism.

Advice Offered

In looking back over what's been done so far and where they need to go, the project coordinators (Ethel Sadowsky and Iris Stern Strom) offer some valuable advice. First they have discovered that the best tasks to mobilize around are the most obvious injustices and the most "do-able" pieces of work. In the school setting they have found that equalizing physical education programs for boys and girls fits well into concrete action plans. The new law is very clear about the need for equal budget allocations in the area and most parents can mobilize behind the need for physical fitness programs even if they have hesitations about more profound changes in the status of women. Teachers attempting to implement change in their own school can follow a fairly standard set of steps in seeking documentation and mapping strategies. The same is true for vocational training classes. Perusing text books and library resources also seem good points of entry.



We've seen it but we don't quite believe *Color Me Equal: Women's Lib Coloring Book* (Heffernan Press, Worcester, Mass.), a valiant but altogether misguided effort to celebrate womanhood in an entertaining and educational way.

Recently sent to us with a request that we promote it, *Color Me Equal* consists of 16 pages of cartoon-type drawings which are meant to portray various stages of the female struggle for equal opportunity. Leading off with Adam and Eve ("Ye shall call thyselves man and woman from this day forward. Go forth and start the master plan"), the book tells of (all-white) queens and clarinetists and notes that earthshaking moment when the "men only" sign came down at McSorley's Old Ale House. Sample entry (accompanied by a drawing of a woman jockey): More and more women work alongside men, in fields that were once excluded to them. Today we have women bus drivers, crane operators, postal carriers, pilots and jockeys! (Bet the race horses are happier!)"

Highlights include the "giving" of the vote to women (see illustration at left) and the career-bound young woman in the illustration on the right, whose picture is accompanied by a caption that reads: "A woman with a career is someone to be proud of—someone who is interesting and exciting to be with."

But we've saved the "best" for last. One page cites the entry of women into the aerospace industry and is headed "Ready for the Countdown *Girls*" (emphasis added)

If only good intentions were the stuff of which progress is made. Oh, well.

One piece of valuable hindsight concerns the need to train change agents in tandem groups. If they had it to do over again, Brookline teachers would probably suggest that workshop participants come in twos or threes from each school. It has become clear in the follow-up sessions that being the only raised voice can be difficult at best and at worst immobilizing for most of us. Encouragement, support and a sounding board seem to be basic requirements for those who would rock the boat. So, too, are the basic building blocks of progressive legislation, specific regulations, a handful of energized people and some "democracy resources"—money, time and equipment. □

About the Author

BARBARA SCHRAM is co-ordinator of the Human Services Program in the School of Education, Northeastern University. She has worked as a community organizer for welfare rights and community participation in schools and is active in several feminist groups.

International Conference on Oppression of Native Americans

"The content of both state and missionary education is the single most pernicious threat to the survival of indigenous culture. The role of white-controlled and white-operated education as an instrument of Ethnocide is effective to the extent that a deep shame and contempt for their own culture is instilled in the Indian youth, who thereby lose the elementary basis of confidence and identity that would enable them to resist the final destruction of their national communities."

This statement was one of many contained in the reports and resolutions that resulted from the International Conference on Discrimination Against Populations in the Americas, held in Geneva, Switzerland, September 20-23. It was the first world conference to consider the oppression of the Indian peoples and nations of North and South America. Over 100 delegates and participants representing the indigenous peoples and nations of the Americas—including many from the U.S.—attended the conference. Testimony and documentation were presented to representatives of 60 international organizations, representatives of UN agencies and observers sent by 40 member nations of the UN.

The conference was sponsored by the Sub-Committee on Racism, Racial Discrimination, Apartheid and Decolonization of the Special Committee on Human Rights, which is part of the Economic and Social Council of the UN. It received wide press coverage in Europe and other areas of the world, but the U.S. press was almost totally silent on the event itself, as well as on its substance and significance. This is particularly interesting in light of the wide coverage given to President Carter's "human rights" concerns about other countries, since much of the conference focused on the oppression of Native Americans in the U.S.

One of the resolutions that *Bulletin* readers should be aware of is the Conference's call "to observe October 12, the day of so-called 'discovery' of America, as an international day of solidarity with the indigenous peoples of the Americas" (see box).

"Columbus Day" To Be International Solidarity Day With American Indians

One of the most important things to come out of the Geneva Conference did not get much attention at the time, even though it was the first item of the program of action in the final resolutions.

It reads: ". . . to observe October 12, the day of so-called 'discovery' of America, as an international day of solidarity with the indigenous peoples of the Americas."

Why is that so important? First, it is international recognition, on a massive scale, of our rights as the people of this land and of the arrogance and hypocrisy of the American system. It is the recognition of those two facts, by millions of Europeans, Africans, Cubans and Asian peoples. It means that we have made a very large part of the world recognize who we are and even to stand with us in solidarity in our long fight. . . .

In support of this resolution school children in the German Democratic Republic might all go without lunch on "Columbus Day" and send that much money to our survival schools. Governments might send letters of protest to American governments. National and international peace councils might hold demonstrations, seminars, or fundraising events. International human rights organizations might organize special campaigns on that day.

It is, of course, partly up to us to make some of these things happen. The people who went on tours of Europe after the Conference are already speaking to thousands of Europeans through labor unions, peace councils, political parties, church groups, etc., about our solidarity.

The Treaty Council office in New York has issued a press release to the national media and has begun a U.S. national campaign in coordination with the Native American Solidarity Committee (NASC). We have prepared an information pamphlet which will be distributed both nationally and internationally. We are calling on all people in the U.S. to "Support the Geneva Resolutions."

The International Day of Solidarity with American Indians gives people and organizations a chance to do well-planned, unified actions in solidarity with our struggle. Because of our voice at the Conference people are going to take the opportunity.—Jimmie Durham

Another issue dealt with at the Geneva Conference was the physical destruction of Indian families—and therefore communities—by sterilization of Indian women (estimated at 24 per cent of those of childbearing age) and removal of Indian children from their homes. The Association of American Indian Affairs (AAIA) estimates that 25-35 per cent of all Indian children in the U.S. are removed from their families and communities by white social agencies and placed for adoption with non-Indian families or put in institutional custody. (Both child-stealing and sterilization are genocide as defined by the UN Genocide Convention, which was adopted by the General Assembly in 1948 and since ratified by approximately 80 nations. The U.S. Senate has consistently refused to ratify the convention.) The AAIA has recently published a booklet—*The Destruction of American Indian Families*—which discusses the removal of Native children and the consequences to them, their families and their communities. The booklet is available from the AAIA, 432 Park Avenue S., New York, N.Y. 10016 for $3.50.

The International Indian Treaty Council (which organized the Indian delegation) was established in June, 1974, at the First International Indian Treaty Conference held on the Standing Rock Sioux Reservation in South Dakota. The Treaty Council works for international recognition of the sovereignty of Indian nations in North and South America, and has an office in New York City to work at the United Nations.

Conference Report Available

Readers wishing more information on the Geneva Conference can purchase the official report of *The Geneva Conference* from the Treaty Council for $1 (write the Council at 870 Market St., Suite 438, San Francisco, Cal. 94102). A subscription to the *Treaty Council News* ($6/year for 12 issues) provides an on-going source of information. We would also recommend purchase of the Treaty Council's recently published book, *The Great Sioux Nation: Sitting in Judgement on America* ($5.95 paper; $10.00 cloth). This presents historic and current information on the Sioux Nation, its status and treaty with the U.S., and its continuing struggle for survival. □

Sexism in Education QUIZ

Answers to the questions below appear at the end of the quiz on page 12.

1. What percentage of full professors at institutions of higher education are women?
a. 10% **b.** 51.3% **c.** 26%

2. During 1975-76, the percentage of women college and university faculty members:
a. fell 1%
b. rose 2%
c. stayed even

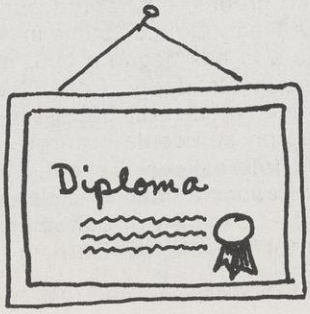
3. Out of 2,926 accredited colleges and universities in the United States, how many are headed by a woman?
a. 1,463 **b.** 812 **c.** 154

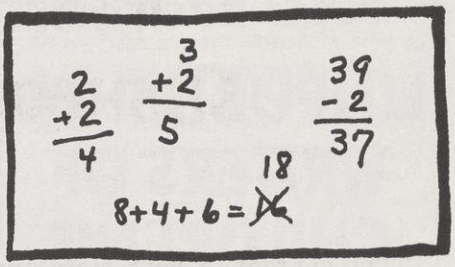
4. What percentage of college and university trustees are women?
a. 51.3% **b.** 22% **c.** 13%

5. In a recent national survey, what percentage of 11th grade girls selected careers from only 3 job categories: clerical and secretarial, education and social services, and nursing and home care?
a. less than 10%
b. 50%
c. about 25%

6. What proportion of working women are found in the following seven professional fields: teaching, nursing, music, social work, accounting, auditing, and library work?
a. 4 out of 5
b. 1 out of 5
c. 2½ out of 5

7. How do female and male college freshmen compare on preparation in mathematics?
a. about equal
b. females twice as well prepared
c. males 9 times better prepared





8. Research on male-female interaction in discussion groups shows that:
a. males and females talk about equally
b. males talk 2/3 of the time
c. females talk 2/3 of the time

9. A current study of 17,000 administrative positions in 1,150 institutions of higher education found that, in comparison to men holding comparable positions, women earn:
a. about the same
b. 10% less
c. 20% less

10. Of all full-time, year-round workers in 1974, in order to earn roughly the same wages as men earned in 5 days, women had to work:
a. 6 days **b.** 7½ days **c.** 9 days

11. How does this gap in earnings between men and women workers compare with nineteen years ago?
a. gap is wider
b. gap is narrower
c. gap about the same

12. Women's studies courses have proliferated on campuses in the last 10 years. Over 1,400 departments or schools of education prepare students for careers as teachers, school counselors, and educational administrators. Of the 5,000 women's studies courses offered nationally, how many are offered in schools or departments of education?
a. 700 **b.** 315 **c.** 184

13. Women earned only ¼ of the doctorates awarded in schools of education in 1972-73. What percentage of them was in educational administration?
a. 93% **b.** 10% **c.** 47%

14. Women comprised 66% of elementary and secondary teachers in 1974. What percentage of them were school principals?
a. 75% **b.** 50% **c.** 15%

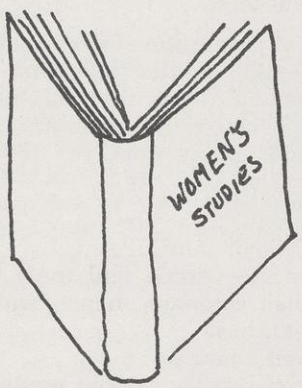
15. A direct correlation between the number of women faculty and the number of women students who subsequently became career achievers has been established. What percentage of the faculty in schools of educational administration are women?
a. 51.3% **b.** 23% **c.** 2%

16. How many references to the need for attention to sex-role socialization and sex discrimination in education programs are made in the 1975 Proposed Revision of Standards of Accreditation of Teacher Education?
a. 46 **b.** 17 **c.** none

17. The word "sex" was added to Title VII of the Civil Rights Act of 1964 because:
a. a Southern Congressman thought it would help defeat the bill
b. pressure from feminist groups made it necessary
c. the country wanted to make up for past injustices

QUIZ ANSWERS

1 a, 2 a, 3 c, 4 c, 5 b, 6 a, 7 c, 8 b, 9 c, 10 c, 11 a, 12 c, 13 b, 14 c, 15 c, 16 c, 17 a.



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

And It Is Still That Way: Legends Told by Arizona Indian Children

collected by Byrd Baylor.
Scribner's, 1976,
$6.95, 85 pages, grades p.s.-3

And It Is Still That Way is a collection of some of the oldest and best known stories among Native Americans. Here are tales of the old days when animals, people and the earth interacted more closely with one another. The stories may seem mythic, not to be taken seriously. However, one must realize that there were centuries of life and eons of history—history that few non-Indians will ever believe or understand—that survived through oral tradition.

My favorite stories are those about "Brother Coyote." Though a creature of mischief and bad luck, he too has a role in the universe and nature; very often his mishaps teach us very valuable lessons. The book is an excellent opportunity to see just how important the environment was to Native Americans "and it is still that way." [Donna Lovell]

Mama

by Lee Bennett Hopkins.
Knopf, 1977,
$4.95, 90 pages, grades 4-6

Young readers will no doubt enjoy the humorous misadventures of this book's off-beat main character—a neurotic, good-hearted thief who is trying to support her two sons. Mama and her older son, who tells the story, are nameless, being referred to respectively as Mama and "he" or "him."

Abandoned by her husband, Mama jumps from one job to another to support "him" and a younger son. "He" suddenly begins to suspect that Mama's job-changing is related to the contraband clothes, food and Christmas decorations they enjoy as "fringe benefits." She also involves the boys in some of her survival games: the "train game" of stowing the boys away in a bathroom to get by the conductor and their role-playing non-paying customers at her department store counter.

Older son struggles with his suspicions until the kindly baby-sitter assures him that "loving is better than stealing" and that Mama's stealing is misplaced love for the boys. He decides he will confront her with his knowledge of her wrongdoing—as soon as Mama lets him, that is. In the meantime, he will give her all the love he can. The confrontation doesn't come in the story, and Mama's shoplifting is left unresolved.

Mama professes many tenets to live by: "Clean and healthy bodies make clean and healthy minds"; "Past is past, think about now"; and "Your Mama doesn't like questions, only answers." Surely she needs these to support her escapism and her pride. Yet one can't help wondering how, in real life, this domineering and doting mother would influence the personality of any young person.

Despite Mama's nagging supremacy, she survives as an unforgettable character. This would be a good read-aloud story for the middle grades to stimulate discussion of Mama's lawbreaking and to share solutions to this boy's dilemma. [Emily Fabiano]

All It Takes Is Practice

by Betty Miles.
Knopf, 1976,
$5.98, 101 pages, grades 4-8

This is a simple and pleasant book concerned primarily with racism and friendship in the middle and upper middle classes of suburban Kansas. White fifth grader Stuart is insecure—worried about making friends, being popular, having girlfriends. When new-boy-in-town Peter seems friendly and approachable, Stuart tries out his new self-assertiveness program and asks him home to play after school. Gradually friendship develops between the two boys, and only then does Stuart learn that while Peter doesn't "look" Black, he is in fact the child of a Black mother and a white father.

Although Stuart is certainly surprised and unsure of what it means to be an interracial child, he is much more concerned with having and keeping a new friend than with anything as insignificant to him as race. Moreover, Stuart's parents are happy that an interracial family has moved to their town. However, some people in the provincial Kansas town see things differently, and teenagers harass and beat up the two young boys. The children fight hard, defending themselves and each other, and somewhat more worn and torn, their friendship, and that of their parents, is more firmly cemented.

This quite nice story suffers, however, from simplistic, unrealistic politics. Stuart, his family, his schoolfriends and teachers, and even the town newspaper appear 100 per cent supportive and non-ambivalent about the new interracial family. Only three teenagers and one neighbor are racist. This seems somewhat unrealistic for such a small, mostly white, Kansas town.

On the other hand, it is undoubtedly good for white children to read about a young white boy who stands unflinchingly against racism even if it means being frightened and getting beaten. The schoolteachers also have some discussions on race which may answer some questions for white children. Peter, the Black child, while not portrayed with much complexity, does serve as a fine model for an interra-

cial child coping with such a situation. He is a kind boy with a clear sense of identity and pride in who he is. We're not sure, however, that there are too many lessons here for Black children except perhaps the false one that almost everyone is on their side.

A secondary plot throughout is Stuart's budding new "feelings" for his neighbor Alison. Stuart's school is as advanced in its anti-sexism as in its anti-racism. It has eliminated the tracking of boys to shop and the girls to home ec classes. There is even a little discussion of how Peter and his brother like to cook. With barely a hint of opposition, girls play basketball with boys in gym classes and can even try out for the school basketball team. When Alison makes the team, Stuart is happy, hoping only that his own game doesn't look too terrible to her.

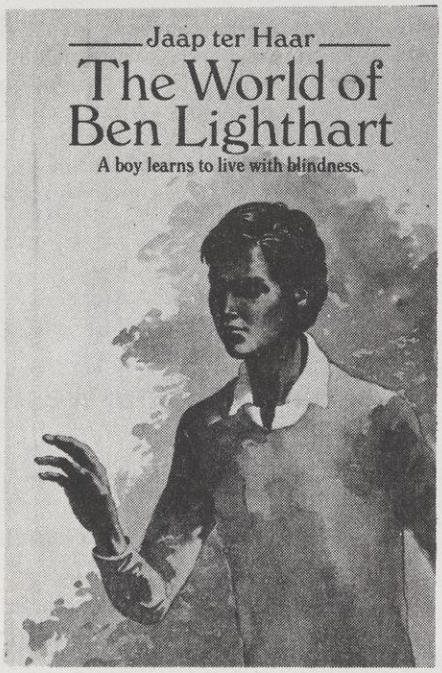
Here, too, all is perhaps a little too facile, presenting only the world as we would wish it to be. On the other hand, *All It Takes Is Practice* is often sweet, written with much good feeling about the importance of loving and understanding friends. The lesson that having good friends takes work and practice is also a good one for everyone.

The story may be a little simplistic, but unlike Judy Blume's *Iggie's House* which, on the same subject, leaves readers a little confused about racism, Betty Miles's book is by no means ambiguous and leaves young readers in no doubt as to which side they should be on. [Sue Ribner]

The World of Ben Lighthart

by Jaap ter Haar.
Delacorte, 1977,
$5.95, 123 pages, grades 4-9

This story explores the range of emotions teenager Ben Lighthart experiences in the course of adjusting to the loss of his sight. The book also delves into the wide range of societal reactions Ben must deal with in adjusting not only to his disability but also to his new self-image as a person with a disability.



The book attempts to show how sighted people's pity for blind people is misguided. For example, when Ben first realizes that he will never see again his initial reaction is to recall the stereotype of a man in dark glasses shuffling helplessly along. However, Ben soon rejects this image and realizes that *all* people are somehow dependent on other people.

In another instance, one of Ben's hospital roommates cautions him, "You'll have to harden yourself against people's pity—keep on letting everyone see that you're not pathetic and don't let your life be wrecked by the people around you." These statements and others like them should help sighted readers develope realistic perceptions of people who are blind. In addition, Ben's successful adjustment to his condition, and his determination to be independent, should help readers gain new insights about and respect for blind people.

As the story unfolds, a variety of positive values are portrayed in a compassionate and interesting manner. Parental reactions to Ben's disability are well portrayed, but the significance of the altered family dynamics on his younger sister is oversimplified. Particular emphasis is given to exposing the invalidity of judging people by appearances, something often done by sighted people but impossible for a blind person. A significant flaw in the book is the recurrent theme of ranking disabilities; that is, several statements are made indicating that Ben is quite fortunate to be blind and not have cerebral palsy or be confined to a wheelchair.

The author's handling of the disability of blindness is unusually forthright and realistic. Ben's coming to terms with his condition is neither made to appear simple nor is the process glorified. By thinking through what he must contend with ("everyone has to find where he belongs, there are some places where he does and others where he is superfluous and I better distinguish the two"), Ben learns to shift his attentions from physical aspects of the sighted world to a more important inner landscape. He can begin to appreciate the truth of his father's comment, "You know, Ben, our eyes often distract us."

The reactions of well-meaning, sighted people to Ben's situation are portrayed in such a way as to hopefully create greater awareness for readers who might be inclined to make thoughtless statements about disabled people and their circumstances. A variety of characters are depicted: Ben's parents and sibling, peers, school administrators and other people of all ages, thus creating for Ben a multi-dimensional world. These characterizations make the important point that disabled people are often hindered more by the attitude of society than by their own disability. [Betty Pendler]

The Summer Maker: An Ojibway Indian Myth

retold by Margery Bernstein
and Janet Kobrin,
illustrated by Anne Burgess.
Scribner's, 1977,
$5.95, 44 pages, grades 1-5

Like many Native tales, this very pleasant animal story is meant not only to give pleasure, but also to teach moral lessons. Young children should react favorably to the hero Ojeeg who, with the help of his friends, is seeking

Summer so that his son who is always cold will be able to hunt. The other animals consider carefully before agreeing to go on this expedition, but once they're on the way, persevere. All, that is, except Otter, who is constantly acting without thinking, and whose silliness and lack of control almost ruin the whole expedition a few times.

In the end, the friends through cooperation succeed in bringing Summer to earth and in themselves returning, except for Ojeeg. Because of Otter's intemperance, he is trapped at the top of the sky, but can see all that takes place on earth. Thus the ending is not an unrealistic, totally "happy-ever-after" one.

One nice feature is that there are no villains in this story, no clearly evil characters who are therefore easy to fight. The characters involved in the non-materialistic quest must succeed or fail because of their own strengths or weaknesses. The story as retold remains authentic and holds the reader's attention. The black-and-white illustrations are also quite good. [Daphne Silas]

Tales of the Elders: A Memory Book of Men and Women Who Came to America as Immigrants, 1900-1930

written and photographed
by Carol Ann Bales.
Follet, 1977,
$6.95, 158 pages, grades 7-up

Twelve immigrants "tell of coming to America; what they left behind and why; how they made their way to the United States; what they hoped to find here; what they did find; and how they made new lives in this, a strange, new country." Among the twelve are two Jews, two Dutch, one Mexican, Italian, Japanese, Scot, Greek, Swede and Irish.

Despite the variety of backgrounds presented, this book's journalistic style has a monotonous sameness as does its message. In sum, all of the subjects say, "This is how rough it was for me. Then such-and-such happened. I worked hard. Things got better. So God Bless America, my home sweet home." That summation holds even for the story of the Japanese American woman who was interned during World War II! [Lyla Hoffman]

Sam Baker, Gone West

by Elaine Raphael and
Don Bolognese.
Viking, 1977,
$6.95, unpaged, grades 2-5

Sam Baker, Gone West, aptly called "a revisionist folk tale" by Kirkus reviewers, tells of a land-hungry pioneer—Sam Baker—whose greed for Native American land literally "does him in." (An "Indian Chief" promises Sam all the land he can walk around in one day, but greedy Sam attempts to acquire so much land that he dies from exhaustion.) *Sam Baker, Gone West* is, at best, a humorous story. But it fails to give the reader insight into the values that Native Americans as the original inhabitants held and continue to hold for mother earth.

> "Who owns [the land]?" Sam asked.
> The trapper scratched at his beard.
> "Nobody," he answered. "Except Indians. They hunt and they trap on it but they ain't farmers. That land don't mean a thing to them. Why, I heard that they'll give you all you want for next to nothing."

This stereotypical statement is never clarified in the book. When confronted with westward moving settlers, the Native American did not understand the European idea of private ownership. For our people, the land was to be used and shared by everyone. The understanding among *all* nations was that the earth was not to be bought, sold or given away.

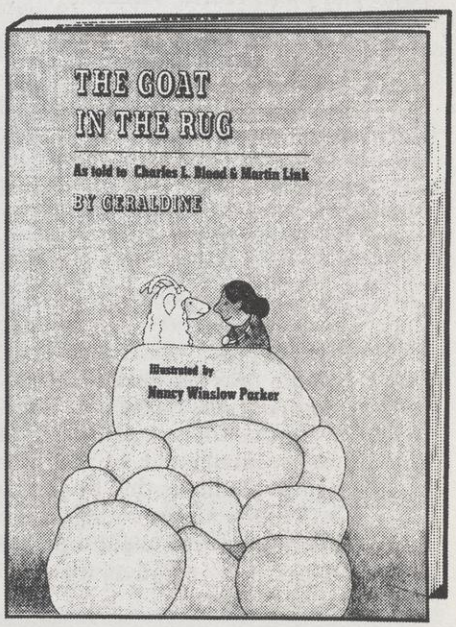
Another misconception about the life of Native peoples west of the Mississippi presented in this book is that they were not farmers. It is true that the mainstay of all Plains nations came from the hunt. However, there were Plains peoples such as the Caddo, Wichita and Osage that farmed (as well as hunted buffalo) for survival. During the planting and harvesting seasons they stayed close to their villages and tended crops of maize, beans, squash, pumpkin and sunflower seeds.

This well-meaning story is not totally degrading or insulting to Native Americans and it does portray a greedy white man. I do believe, though, that the authors could have contributed much more to the elimination of misinformation about our ancestors. I would urge all authors, especially those of children's books, to thoroughly investigate the history and values of Native Americans before they attempt to write a story about them. It would also be advisable to consult a Native American well-versed in history and culture. [Donna Lovell]

The Goat in the Rug

by Charles L. Blood and
Martin Link,
illustrated by Nancy Wilson Parker.
Parents' Magazine Press, 1976,
$5.50, 40 pages, grades p.s.-4

One of the happiest little picture books to come our way in a long time, *The Goat in the Rug* is beautifully written and illustrated. Geraldine, a



goat from Window Rock, Arizona, takes the reader through a step-by-step process of the traditional art of Navaho rug-weaving. Children learn that a yucca plant is used for soap, that carding combs are used to remove bits of twigs or burrs and straighten out the fibers of the wool, and that wild onions, juniper and walnuts can be used for dyes.

The authors allow young readers to examine how a traditional method of weaving a Navaho rug can be used in a modern world. It is important for children to understand that there are many different cultures within the borders of the U.S. *The Goat in the Rug* gives them the opportunity to view a tradition of one of the oldest. [Donna Lovell] We are glad to note that this book is being distributed by the Feminist Press in Old Westbury, N.Y. 11568.—Editors.

Billy Learns Karate

written and illustrated
by B. Wiseman.
Holt, Rinehart and Winston, 1976,
$5.95, 64 pages, grades 1-4

When little Billy is repeatedly beaten up at the playground by other children, his father, who admits to knowing little about fighting, enrolls the boy in a children's karate class. By book's end, Billy feels ready to confront the playground bullies.

This simple plot is primarily a vehicle for martial artist author/illustrator Wiseman to introduce children to karate. The large cartoon-like illustrations and a short, simple text about Billy's experiences give a quite accurate account of an average karate class—the uniforms, etiquette, exercises, etc. Children will learn that karate is sometimes painful and scary, and that occasionally one gets hurt, although never intentionally. They will also see that people can "fight" each other respectfully, and remain friends afterwards, a major tenet of the martial arts. Best of all, the Japanese instructor in the story counters prevalent myths by telling Billy that karate "takes a long time to learn. You must never use it to start a fight. Karate is for self-defense only." Also wisely, he says that karate "is not a kind of magic."

Unfortunately, despite good intentions, this book is also without magic. The text lacks excitement, and the old-fashioned cartoons are unbelievably bad. The Japanese karate teacher is portrayed in racist fashion and somehow sees through slashes instead of eyes; he resembles a Frankenstein without the knobs. In addition, the children, although of different races (only one child is Black, however) and sexes, appeared to be molded by the same cookie cutter. Most are also portrayed with blissful smiles throughout the karate class, giving the false impression that karate classes are "fun" in a way that they aren't.

To Wiseman's credit, the text and illustrations do attempt to include girls in an anti-sexist fashion. The karate class is depicted with two girl students, one of whom, Gloria, is even featured on the cover. In class, this same girl gives private lessons to newcomer Billy and fights strongly and competently against another boy of her rank. Also sensitive are the tears of little boy Ron who cries openly from happiness when he is promoted to blue belt. It is, therefore, even more regrettable that Billy's mother is presented in such a dramatically passive way—sitting dumbly by while her husband makes all the decisions concerning Billy's life. [Sue Ribner]

Bill Pickett, First Black Rodeo Star

by Sibyl Hancock,
illustrated by Lorinda Bryan Cauley.
Harcourt Brace Jovanovich, 1977,
$4.95, hardbound, $1.95 paper,
61 pages, grades 1-5

This is one of a series of "Let Me Read Books" aimed at strengthening the skills of poor readers. A six-to-ten-year-old will be entertained by the engaging, though limited, vocabulary and by the meticulous crosshatched drawings. However, the word "Black" in the title is an eminently excisable adjective. As presented, hero Pickett is indistinguishable from his Caucasian counterparts—a major drawback in a story about an historical figure who is a member of a Third World group. [Karen Odom]

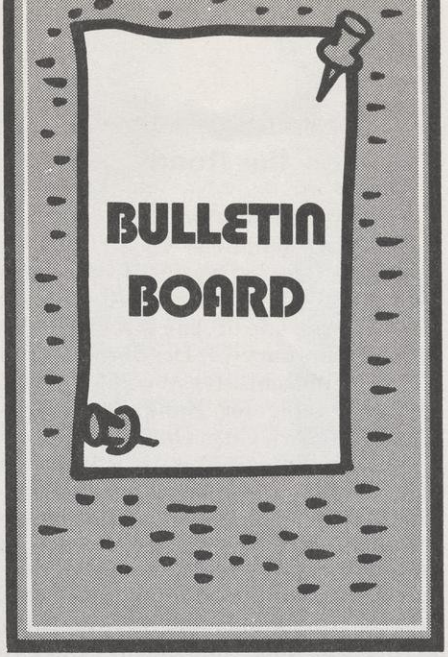
Walk in My Moccasins

by Mary Phraner Warren,
illustrated by Victor Warren.
Westminster, 1966,
$4.95, 157 pages, grades 4-7

As a Native American adopted and raised in a white home, I hoped that *Walk in My Moccasins* would illuminate what is, for Native Americans, an extremely delicate subject. However, the author of this book, who is a white adoptive Christian mother, has incorporated into her tale all the worst stereotypes about Native Americans and all the superior attitudes of white people imaginable.

The book's messages are: It is more fortunate for a Native American to be adopted into a white family's clean middle-class home than to be raised in one's own value and social structure; white people consider Native peoples as cunning, sly, small and dark-eyed, swift, darting, etc., and themselves as kind, gentle, concerned, neat, well-organized, etc.; Native peoples' clothing and regalia are "costumes"; and Native peoples are unable to genuinely relate to or feel our Indianness as a real and viable life force.

The story itself is well written, with many of the qualities of a good novel. However, the only way this book could be used to advantage is as a starting point for a discussion on societal values. The subject matter is too crucial for Native peoples, who are fighting to keep our children within our own communities. When forced into non-Native environments, our children become either token Indians or assimilated but not fully accepted children with no roots. The frustration and loneliness suffered by Native children raised in non-Native homes are some of the results of one of the subtler forms of genocide. Children's books should not contribute to this. [Dorothy Starks]



"The Speaker"—Part III

The controversy over the American Library Association (ALA) film, "The Speaker," continues. (See the *Bulletin*, Vol. 8, Nos. 4 & 5 and Nos. 6 & 7 for a full report on the charges of racism and irrelevancy that have been made against the film.)

The latest vote of "no-confidence" in the film came during the recent (Dec. 10-14) annual conference of the California Library Association when membership voted to "express disapproval with the film" and to "urge ALA to withdraw its endorsement and promotion of the film." (The film had been shown at the conference—see box below—and was followed by extensive debate.) Rita Jones, coordinator of the Northern California Librarians Black Caucus (CLBC) introduced a resolution condemning the film on behalf of the CLBC North and South. The Black Caucus resolution was passed overwhelmingly. The resolution reads:

Whereas, the film "The Speaker" purports to deal with the issue of the First Amendment in a contemporary setting and is designed to serve as a major resource for public broadcasting and programming in various settings, and

Whereas, the method of production was questionable, and

Whereas, this film is purported to represent ALA's position on Intellectual Freedom, and

Whereas, in actuality this film does not do justice to either the First Amendment or Intellectual Freedom, but deals with them only superficially, within contrived situations, and

Whereas, "The Speaker" is condescending, simplistic and insulting to Blacks, women, librarians, educators and students, and

Whereas, "The Speaker" violated the Library Bill of Rights by failing to provide a mechanism for the discussion of both sides of a controversial issue;

Now, therefore, be it resolved that CLA express disapproval with the film, "The Speaker," and CLA urge ALA to withdraw its endorsement and promotion of the film

and be it further resolved that CLA urge ALA and all its constituent bodies and organizations to develop projects and programs dealing with the basic concerns of intellectual freedom, and to do so only upon consultation with all diverse elements within ALA.

The annual ALA mid-winter meeting is scheduled for January 22-27. Stay tuned for further developments.

A Questionnaire on "The Speaker"

The San Francisco Bay Area SRRT distributed the following questionnaire at the showing of "The Speaker" during the California Library Association's annual meeting (see story above):

"The Speaker"—For Whom?

As you view this film, you might consider the following questions:

- Is this film an appropriate vehicle to show library concern with the First Amendment?
- Is this the public image of libraries and librarians we wish to project?
- If you were to produce a film for ALA about the First Amendment, what themes would you choose?
- Would Boyd's right to free speech have suffered if the students had not invited him to speak at their school?
- What is wrong with the teacher's statement that U.S. citizens enjoy "absolute" freedom of speech?
- From what groups have threats to the First Amendment in libraries and schools come?
- Does the film reflect racism, or is it racist?
- What effect does it have for the teacher to characterize Boyd's theories as "unpleasant" and "painful"?
- What is conveyed by the contrast in dress, hairstyle, and manners of the Black students who opposed Boyd's speech and those who were in favor?
- What is to be learned from this film?
- Does the film inspire courage in standing up for principles?

JOB OPPORTUNITY: The Centro Infantil de la Raza at 1025 Second Avenue, Oakland, Cal. 94606, is an alternative preschool within the Oakland Unified School district offering a bilingual (Spanish/English) multicultural program. They have asked us to notify readers that the staff position of program director is open and that they are seeking a person with a strong commitment to the community that the center serves. Interested *Bulletin* readers are asked to contact the Centro at the above address.

Poll on Job Equality

Respondents in a recent *New York Times*/CBS News Poll were asked (1) whether the government should pass laws guaranteeing equal job rights for women, Blacks and physically disabled people and (2) whether extra consideration should also be given to make up for past job discrimination against these groups.

Of those surveyed, 80 per cent favored guaranteed job rights for physically disabled people, 74 per cent for women and 73 per cent for Blacks. Regarding the second question, 46 per cent favored extra consideration for disabled people, 46 per cent for women—but only 22 per cent favored extra consideration for Blacks.—Data taken from a report in *The Spokeswoman* (Washington, D.C.), September 15, 1977.

Welcome: A New Anti-Sexist Quarterly for Teachers

TABS is a new publication aimed at giving practical support to educators who are actively engaged in eliminating sexism from their teaching and

from the school environment. The first issue of the quarterly contains reports of successful challenges to sexist bias in the educational system and related areas, an article on two schools on the way to equal education, book reviews and more. Each issue will also contain a pull-out poster suitable for classroom display.

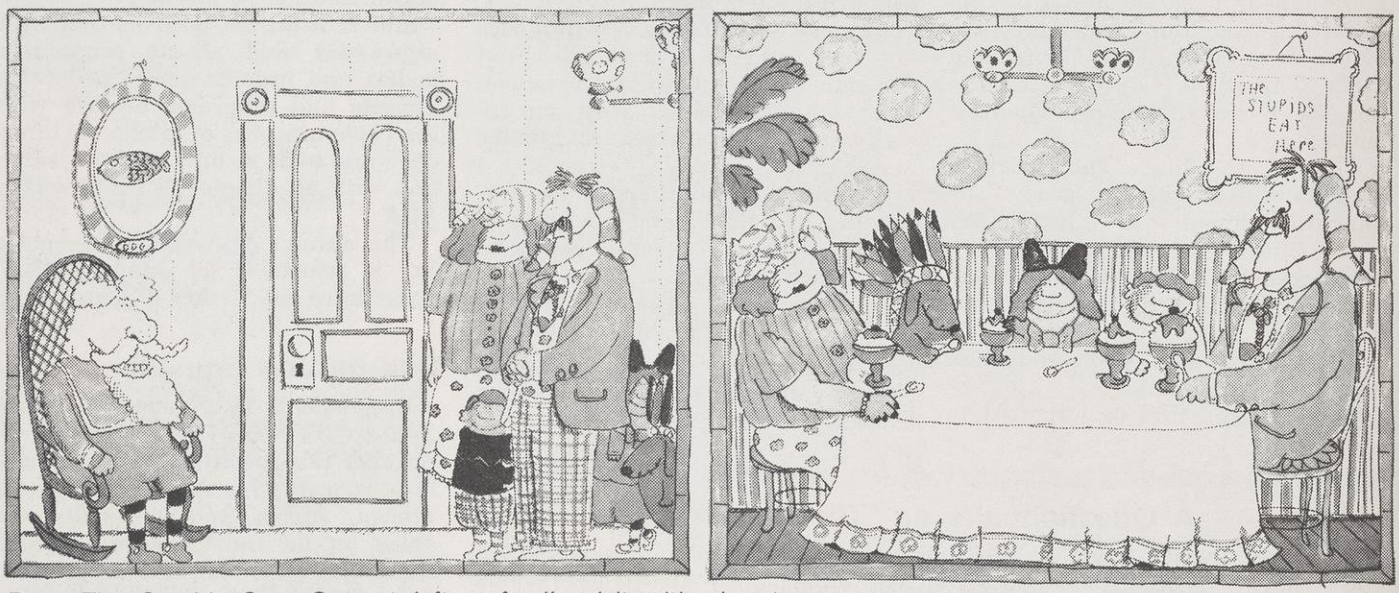
TABS is edited and published by Lucy Picco Simpson with colleagues from NOW New York Textbook Committee. Annual subscriptions (4 issues) are $8.50 for individuals, $17 for institutions; single copies are $2.50. A free sample copy is available to *Bulletin* readers. Write to 744 Carroll St., Brooklyn, N.Y. 11215.

CIBC on the Road

CIBC's community outreach continues. On January 13 Dr. Beryle Banfield, CIBC's president, will do a videotaped interview with the public school librarians of Ann Arbor, Michigan. On January 14, Dr. Banfield and CIBC representatives will conduct several panels for Bank Street College, New York City; Dr. Banfield will speak on integrating multicultural materials into all areas of the curriculum, Jane Califf will speak on stereotypes about Native Americans, and Dr. Albert V. Schwartz will lead a panel on racism in the schools.

February workshop presentations include presentations in Albuquerque, N.M. On February 2 and 3 Dr. Banfield and Dr. Robert Moore will conduct several workshops on "Children's Literature: An Approach to Multicultural Education" for the Albuquerque public schools. On January 4 Dr. Banfield will be the keynote speaker at a multicultural conference sponsored by Delta Sigma Theta sorority.

Also scheduled for February is a keynote address by Dr. Banfield for the Indiana State Department of Education. The conference, entitled "Focus on Education: What Do Materials Teach?", will be held in Indianapolis on February 7.



From The Stupids Step Out: *at left, a family visit with Grandfather Stupid (Grandmother Stupid, who never appears, stays in the closet); at right, the family—including the dog in a Native American headdress—enjoying mashed potato sundaes.*

The Stupids Step Out by Harry Allard (illustrated by James Marshall, Houghton Mifflin, 1974) must be eligible for a "most-stereotypes-in-one-book" award. Many stereotypes are due to the book's emphasis on "stupidity" as humorous and on "stupid people" as laughable. The Stupid family—Stanley Q. Stupid, his nameless wife Mrs. Stupid et. al.—are shown doing such "amusing" things as wearing a cat for a hat, eating mashed potato sundaes, etc. In addition, the book presents "stupid people" as incapable of coherent thought: "One day Stanley Q. Stupid had an idea. This was unusual."

The book also puts down older people—Grandfather Stupid doesn't even recognize his own family. And to complete the list of stereotypes, there's the Stupids' dog, who is always shown wearing an Indian headdress. This not only dehumanizes Native Americans, but it also demeans the significance of the headdress itself, worn in certain Native American nations for ceremonial purposes *only* by people deserving of the privilege.

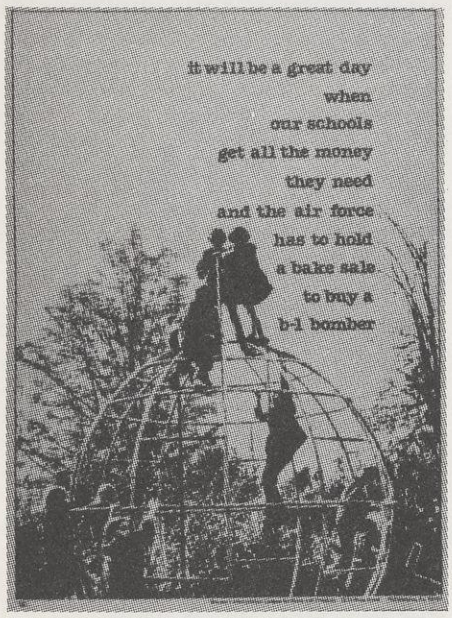
It's significant that many establishment reviewers have praised this book. Said *School Library Journal,* "Even younger listeners will laugh with *smug superiority* . . ." (emphasis added). The American Library Association's *Booklist* also recommended it. On the other hand, the Hennepin County (Minn.) reviewers, B. Jaworski and S. Pheil, wrote in the SRRT Newsletter (#32): "Today, when we're trying to increase awareness and empathy within ourselves and our children, trying to substitute understanding for ridicule, do we really want to strengthen or implant these biases in children's minds?" A sequel is planned for March, 1978. We won't hold our breath. (Thanks to Sanford Berman for calling this book to our attention.)

INFORMATION EXCHANGE

A slide show titled "Handicapism: Prejudice, Stereotyping and Discrimination Practiced Against **People with Disabilities**" has 129 color slides plus a script ($45). It was produced by the Center on Human Policies, which also prepares other materials designed to insure the rights of people with disabilities. (See the *Bulletin*, Vol. 8, Nos. 6 & 7.) The Center is at 211 Ostrom Avenue, Syracuse, N.Y. 13210.

Women's International League for Peace and Freedom (WILPF), sponsors of the Jane Addams Children's Book Award (see the *Bulletin*, Vol. 8, Nos. 6 & 7, page 29) produces a variety of materials including booklets, posters (see below), buttons, informational packets, etc. on such topics as **disarmament, racism** and repression and several **Third World** countries. For a leaflet describing its materials, send a stamped, self-addressed envelope to WILPF, 1213 Race Street, Philadelphia, Pa. 19107.

The Tricontinental Film Center has just published its 1977-78 sales/rental catalog of entertainment and educational films, with a special emphasis on **Third World** cinema. The 64-page illustrated catalog describes over 100 films from Africa, Asia and Latin America, as well as films on Native Americans, Afro-Americans, Chicanos and Puerto Ricans. Many of the films are suitable for use in schools from secondary levels through college and university courses. The catalog also features background information, articles and interview excerpts on Third World films and filmmakers. The catalogs are free from Tricontinental at 333 Avenue of the Americas, New York, N.Y. 10014 or P.O. Box 4430, Berkeley, Cal. 94704.



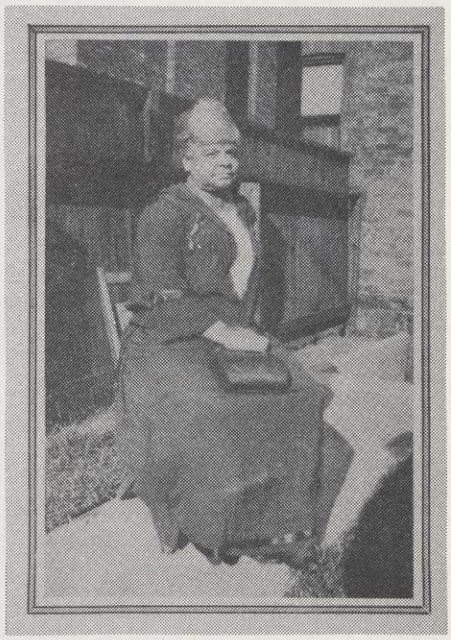
The poster above, printed in blue on canary yellow (22 x 16 inches), is available from the Women's International League for Peace and Freedom (see note above). The posters are $1 each, with a 25 per cent discount on orders of 10 or more. Please include postage and handling with your order (25¢ under $5, 20¢ for $5 and over).

Window Dressing on the Set: Women and Minorities in Television is a report by the U.S. Commission on Civil Rights. The 181-page book evaluates network dramatic programming, news programs and employment data and documents the **racial and sexual discrimination** and stereotyping in the medium. Free. Write the Commission, 1121 Vermont Ave. N.W., Washington, D.C. 20425.

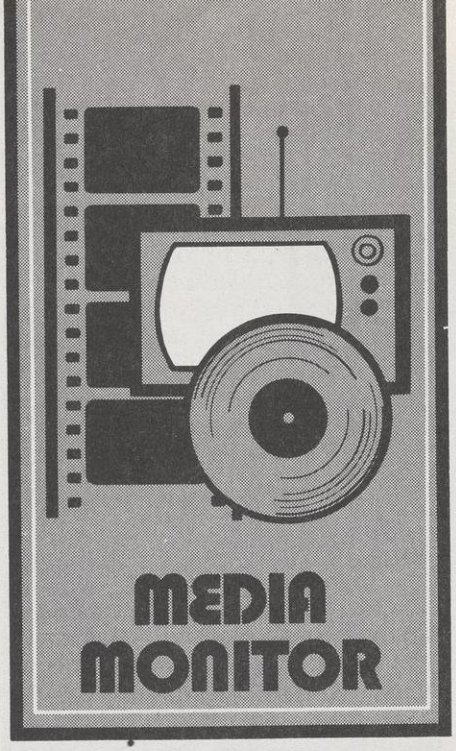
"Beyond the Telethon" focuses on the double discrimination and difficulties faced by **Black people who are disabled.** The article points out that racism and poverty are major factors in the disability of Black people. The article appears in *Encore American & Worldwide News*, September 12, 1977. Price is 75¢; write 515 Madison Ave., New York, N.Y. 10022.

Chinese for Affirmative Action (CAA) is a community-based, membership-supported organization concerned with bilingual education, employment discrimination, defamation in the media and equal services for non-English speaking **Chinese Americans.** They publish a monthly newsletter in Chinese and English. Annual membership rates, which include the newsletter, are $5 for students and older people, $25 for a couple, $15, $50 or $100 for general members, and $500 for corporate or life members. Write CAA, 950 Stockton St., 3/F, San Francisco, Cal. 94108 or call (415) 398-8212.

Helaine Victoria is a **feminist** firm that produces a variety of printed materials including posters, post cards (see below) greeting cards and note papers. They also distribute new and used books (many out of print) published by other companies. Catalogs are 25¢ each or free upon request with orders. Write Helaine Victoria, Box 1779, Martinsville, Ind. 46151.



Above, Ida B. Wells, from a series of new post cards produced by Helaine Victoria (see note above). Individual cards in this series are 35¢ plus postage; an album containing 11 cards is $3 plus postage (postage is 10 per cent of the total order price; 35¢ minimum).



About Kipling's "Captains Courageous"

A comment on the recent TV adaptation of *Captains Courageous*. The show was hardly of the calibre to start a stampede to the children's library for Rudyard Kipling's original story, but librarians are reporting some increase in the book's circulation as a result of the show. We urge parents, librarians and teachers to discuss with young readers the book's racism and sexism. To say that the book was written in 1896 when times were different is insufficient. It is important that the author's highly biased perspective be explained so that the numerous expressions of anti-human values contained in the book will become understandable. Young readers should know that Rudyard Kipling was an ardent apologist for the imperialist policies of Great Britain at a time when the proud boast of the British was that the sun never set on the British empire. The author puts down not only Blacks and women, but also Gypsies, American Indians and French, Dutch and Portuguese people.

It should be noted that some of the book's overt racism was modified for the TV production. In the book, for example, the relationship between the ship's Black cook and Harvey, the millionaire's son, is clearly that of servant and master. (In the book's epilog, Kipling writes of the cook, "His business, as revealed to him in dreams, was to follow Harvey for the rest of his days.") Although the TV production sought to mitigate Kipling's racist characterization, it did retain one quote from the book in which the cook addresses Harvey as "Master, man. Man-master," a statement which was somewhat confusing and incongruous out of its original context.

"Star Wars": Suggestions For a Classroom Discussion

While adults may look with nostalgia upon "Star Wars" as a spoof of yesteryear's matinee thrillers, many young people are reacting to the film on a less sophisticated level, seeing it as a space fantasy of what life may be like in the future. The popularity and subject matter of "Star Wars" make it an excellent stimulus for classroom discussions on the values of today's society versus the values desired for a future society. We offer several suggestions that may be used to focus a discussion on the upper elementary and high school levels. Possible aids to the classroom discussion are the following: The novel in paperback titled "Star Wars," based on the film and written by its director, George Lucas (Ballantine Books, N.Y., 1976, $1.95) and the two-volume large format comic book, which gives the "Star Wars" story (Marvel Special Edition, Marvel Comics, 575 Fifth Ave., New York, N.Y. 10022, $2 for both volumes).

- In contemporary society, white people are a minority of the total world population. Yet in "Star Wars" the universe is dominated by white males. No Third World people are represented in the Galactic empire. What is the implication of the empire's all-white population?
- What quality does Darth Vader represent? What is especially noticeable about his attire? Does the fact that his storm troopers are dressed completely in white have any meaning? What qualities does our society associate with white? With black? Does the film project any message about the relations between Black and white people in a future society?
- What roles do women play in the film? In what ways does the film counteract sex-role stereotypes? In what ways does it reinforce stereotypes?
- What other values, human or anti-human, does the film project for the future? How do these compare with the values of our society today? What different values would you like to see projected for a future society?

Films about Disabilities

The two films reviewed below were received while the recent special *Bulletin* on handicapism was being prepared. They arrived too late to be reviewed in the last issue, but we want to bring them to our readers' attention now. These reviews were written by Frieda Zames, president of Disabled in Action (DIA) of Metropolitan New York.

Disability rights activists will continue to review films related to handicapism and/or disability for this department; we invite readers' suggestions for materials to be considered for review.

Crip Trip, 16 mm. black and white, 16 minutes, $20 rental, $120 sale; available from Canyon Cinema Co-op, Industrial Center Building, Room 220, Sausalito, Cal. 94965.

"Crip-Trip," produced by the Center for Independent Living (CIL) in Berkeley, California, is really three shorts, each illustrating a particular aspect of a specific disability narrated by a disabled person. The first portion focuses on Mary Lou, a young woman in a wheelchair, who works in a hospital. She discusses the attitudes of her fellow workers, especially the doctors, to her disability in general and to her sitting position in particular. (Mary Lou tells how doctors feel superior toward her not only because of her clerical position but also because she is *physically* in a lower position.) In the second short, Michael's cerebral palsy makes his speech difficult to understand. To compensate, he uses a small computer-like typewriter to communicate. The succinct, direct sentences describing his isolation and frustration make this portion of the film the most informative and moving. The last short is related by Peter, a man in a wheelchair, who is with his child and his mate. The primary point of this part of the film is that disabled people are as able to have relationships and as sexual as other people—and that they are able to have children. Except for the short on Michael, this film would be old-hat for most disabled people. However, for students in special education courses or for

other non-disabled people the messages are right on target.

Mimi: This Is Who I Am, 83 frame, black-and-white filmstrip with record or cassette, $27.75 sale only (30 days free on approval) from Joan Lewis, Guidance Associates, 757 Third Avenue, New York, N.Y. 10017.

"Mimi: This Is Who I Am" is about the experience of growing up and learning to live with a disability acquired at birth. Mimi discusses her experiences with her family and with society at large. She regrets her parents' inability to accept her disability and to be honest with her about it. Mimi, who graduated from Pratt as an art major and then married and had a child, describes incidents illustrating architectural and attitudinal barriers imposed on her by an unaware society.

Mimi explains the importance of disabled adult role models—models she herself did not have as a child. She believes the current disability rights movement will provide today's disabled children with positive role models. At the end of the film strip, she assesses her attitude towards her disability and decides that she is better able to accept herself with her disability than she was in the past.

This filmstrip was shown at a meeting of Disabled In Action (DIA) of Metropolitan New York. Several points were made in the discussion that followed. Although Mimi's concern with the civil rights issues that affect disabled people was apparent, many DIA members were critical of her position as an observer rather than as an active participant in the struggle. Some members believed that Mimi should have chosen another school since Pratt's campus is itself so inaccessible. Mimi's decision to become a full-time wife and mother rather than a professional artist was criticized by several members as the easy way to avoid dealing with the competitive world. Other DIA members, however, thought this decision was a legitimate personal choice and pointed out that Mimi was still actively pursuing her interest in art, albeit as an avocation. The members agreed overall that Mimi comes across as a very real person and that this filmstrip is valuable for consciousness-raising about what it means to be disabled and also to provide positive role models for disabled people.

Writing . . . Continued from page 5

admire—the changes others wanted in my writing.

When the book finally came out in early 1975, it received favorable reviews in the U.S. and in Singapore. It was also displayed at the annual book fair in Singapore, and is being sold at the local bookstores there now. The National Library also ordered a few copies. I had in the meantime set up a scholarship fund with the proceeds from the book for training village girls in Thailand to be nurses, and the advance fee, together with the Council prize money, has already supported ten girls through their first years of nursing school. Hopefully, the royalties will see these and others through the entire nursing program eventually.

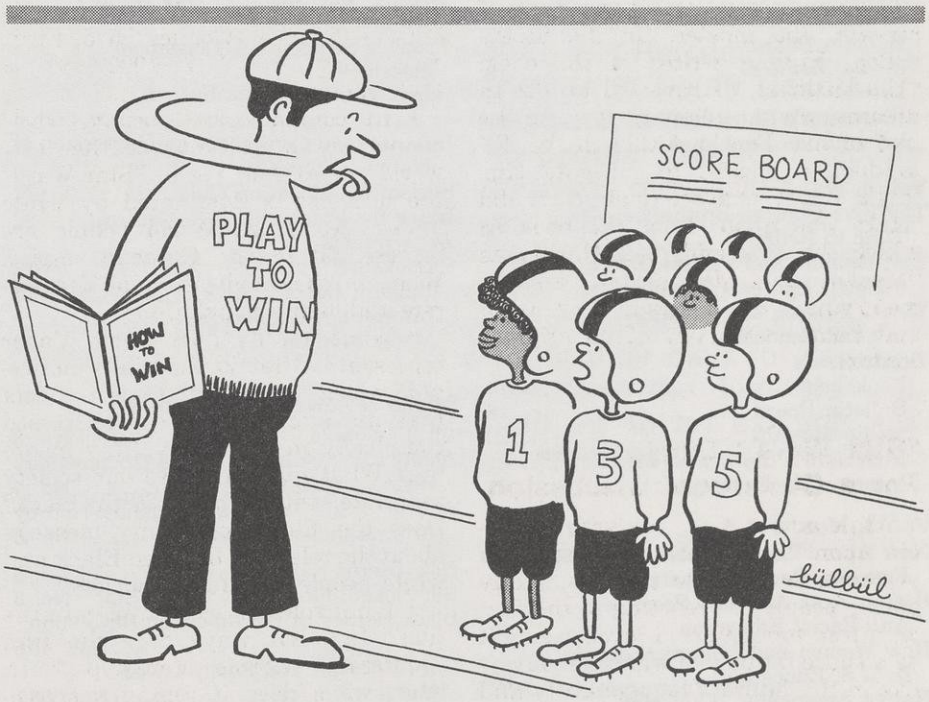
Whatever impact the book has ultimately depends on how it affects the children who read it, of course, and it is perhaps rather unfortunate that I do not have much contact with children, and especially children in America. A few months ago, a good friend of mine sent me a tape of her fifth graders discussing my book. She had read it to them and in listening to her they had learnt to care about Thailand, about the brother and sister I wrote about in Thailand.

More than that, they had absorbed the basic structure of Thai society, and talked with understanding about the unequal distribution of wealth, the corruption in the bureaucracy and military, and the feudalistic values still underlying life in Thailand. Listening to them, I found that basic ideas, especially when couched in a story-form, are easy for children to grasp, and I felt very encouraged by this.

For the past year I have been back in Thailand, at first teaching at the University of Chiengmai; and now, after the military coup of Oct. 6, 1976, I am writing full time again. There are many stories to be told about the struggle which is going on, and the encouragement which the Council gave me in awarding me their prize five years ago is supporting me even now. I will try to keep on writing stories, and hope that others will keep on reading them. Only thus will the sound of hands clapping be heard. □

About the Author

MINFONG HO won the CIBC annual contest for Third World writers in 1972. She is now living in Thailand.



COACH, THE TEAM WOULD LIKE TO RAP WITH YOU ON THE DESTRUCTIVENESS OF COMPETITION.

Index for Volume 8, 1977, *Bulletin*

The index below covers Volume 8 of this *Bulletin*. All issues are still in print and can be ordered from the CIBC. The cost is $1.75 for each regular issue and $3 for the double issues (Nos. 4 & 5 and Nos. 6 & 7). Bulk rates for 10 or more copies are $1.25 each for the single issues, $2.25 for the double issues. (All prices include postage and handling.) Student rates are available upon request.

*Book titles are listed at the end of the index.

Books reviewed in Volume 8

Provocative new filmstrip from the CIBC Resource Center

Unlearning "Indian" Stereotypes

Mona is Pawnee-Osage. She talks about the reasons she feels insulted by ABC *books that say, "I is for Indian," and by illustrations of animals dressed-up as "Indians" or by children "playing Indian."*

Meet Lance, who is Mohawk and has lots to tell about some old traditions and some new pollution on his reservation in upper New York State where "Trees are dying and cows' teeth are rotting out."

An engaging method for your students to learn many new facts about Native Americans—past and present—while they "unlearn" many common stereotypes about "Indians."

Native American children discuss the harm done by the stereotypes in many children's picture books. They reveal their own perspectives on history and discuss their own cultures, viewpoints and dreams. The children also debunk many common stereotypes—including those dealing with traditional styles of housing and clothing, including the headdress. They explain why some Native people see little cause to celebrate Thanksgiving Day or Columbus Day. Contemporary and historic visuals combine with an informative and appealing audio-tape to provide your students with an enjoyable experience. The filmstrip will assist them in unlearning stereotypes about "Indians" picked up from movies, TV and books, while learning many things about the reality of Native Americans.

The filmstrip was prepared in cooperation with Native American educators and other classroom teachers. Part of the sales proceeds will go to the We Will Remember Survival School on the Pine Ridge Reservation in South Dakota.

The accompanying 48-page handbook features a major, in-depth study of stereotyping in 76 popular children's picture books. It offers teachers and librarians discussion pointers for the filmstrip; many classroom activities, including role-play formats; ten dos and don'ts for teaching about Native Americans; historical background information; a Native American perspective on why Thanksgiving, Washington's Birthday and Columbus Day are not their days for celebration. Student handouts to accompany the film are also provided. All this, and more, add up to an exciting and unique teaching unit on Native Americans to use in one to ten classroom periods.

15-minute, 130-frame, color-sound filmstrip and 48-page elementary teaching units (grades 2-6). **$32.50**

To order, send check or purchase order to
CIBC Racism and Sexism Resource Center
1841 Broadway, New York, N.Y. 10023

WHAT IS THE COUNCIL ON INTERRACIAL BOOKS FOR CHILDREN?

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

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