

# Interracial books for children bulletin: a centennial challenge for ALA. Volume 7, No. 4 1976

New York, NY: The Council on Interracial Books for Children, Inc., 1976

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.

NTERRACIAL

BOOKS North FOR GISCON CHILDREN

**VOLUME 7** 

**NUMBER 4. 1976** 

# ACENTENNIAL CHALLENGE FOR ALA-

Human or Anti-Human Values in Children's Books?

- ACTION PROGRAMS FOR LIBRARIANS
- THE "CENSORSHIP" CONTROVERSY
- RACISM AND SEXISM AWARENESS RESOURCES

CHILDREN FOR INTERRACIAL BOOKS

VOLUME 7, NUMBER 4

What Can One Librarian Do?

Results of a CIBC/Hennepin County Library

5

6

7

1976

### SPECIAL ISSUE: "CENSORSHIP," SELECTION AND CHILDREN'S COLLECTIONS

### **ARTICLES**

"Censorship" or Selection: The Search for Common Ground	3
A brief history of the "censorship" controversy and	
the CIBC's answer to the IFC's latest statement	
An Action Program for ALA	5

An Action Program for ALA	
CIBC presents a blueprint for ALA actio	n on racism
and sexism	

00		ual actions against	
racism and sexis	m		

Readings for Racism and Sexism Awareness	
Basic reference works for raising your consciousness	
Don't Look in the Catalog!	

Cataloging Bulletin survey of library catalog headings	
Background Documents in the "Censorship" Controversy	8
Statements and articles pertinent to the censorship	

### Denartments

controversy

11
13
20
21
22

### Council and Bulletin Staffs

Charles Bible Jean Carey Bond **Bradford Chambers Ruth Charnes** Jeannie Chin Sonia Chin Lvnn Edwards Lyla Hoffman **Bettina Lande** Gabrielle McMahon Robert B. Moore Elsa Velazquez Sein Virginia Sterling **Byron Williams** 

### **Editorial Advisory Board**

### Bervle Banfield

General Assistance Center Teachers College, Columbia University

### James Banks

College of Education University of Washington, Seattle

### Mary Lou Byler

Association on American Indian Affairs

### Luis Nieves Falcón

Sociology Department University of Puerto Rico

### Franklin Odo

Asian American Studies Department California State University, Long Beach

Porfirio Sanchez Department of Mexican American Studies California State College, Dominguez Hills

### Barbara A. Schram

School of Education

### Northeastern University Albert V. Schwartz

Division of Educational Studies Richmond College, CUNY

INTERRACIAL BOOKS FOR CHILDREN BULLETIN is published eight times a year by the Council on Interracial Books for Children, 1841 Broadway, New York, N.Y. 10023. © 1976 by the Council on Interracial Books for Children, Inc. Institutional and contributing subscriptions are \$15 a year; individual subscriptions are \$8 a year. A subscription form appears on the back cover.

# "Censorship" or Selection: The Search for Common Ground

For some years, groups like the Council on Interracial Books for Children have been urging librarians to take a second look at children's books previously regarded as classics and to reevaluate them in the light of the new consciousness which acknowledges the oppression of Third World peoples and women.

We were therefore delighted when, on January 29, 1973, the Board of Directors of the ALA Children's Services Division (CSD) unanimously passed a resolution calling for the reevaluation of library materials for children's collections. The resolution urged children's librarians to examine their collections critically and determine whether "in light of growing knowledge and broadening perspectives" books should be retained or replaced by more up-to-date publications. The full text of this resolution is

reprinted on page 8.

However, while we were welcoming the CSD resolution as a potential step forward in the struggle to counteract destructive racist and sexist attitudes and practices in U.S. society, others (particularly ALA's Intellectual Freedom Committee) were actively challenging the resolution. On February 2, 1973, the ALA Council adopted an IFC counter-resolution, setting forth the concept that "sexism, racism and other isms" are "ideas" which should not be "censored." Furthermore, the Library Bill of Rights was cited as prohibiting children's librarians from assuming functions different from those assigned to adult librarians.

In an effort to support the faltering reevaluation movement within the ALA, the CIBC published a position paper entitled "Censorship and Racism: A Dilemma for Librarians." (The position paper, which came out at the time of the summer 1975 ALA convention in San Francisco, is repro-

duced on page 8.) But, in December of 1975, the IFC succeeded in having the CSD resolution rescinded for its support of "censorship" and in the name of "intellectual freedom." We regard this defeat of a forward step in children's library services as an ominous sign of the times. At a time when the advances of the civil rights movement are under attack and steadily being eroded, the IFC's position can only serve to stifle free and open discussion of the issues—and, what is most important, to inhibit action when it is most needed!

### An Open Letter to the Intellectual Freedom Committee of the American Library Association

We are on your side when you defend the rights of children to have free access to ideas. We believe, as you do, that children have the intelligence to consider differences of opinion on issues.

However, we do not recognize the "right" of a child to be indoctrinated with bigotry or to be psychologically abused by materials which demean the child's race, sex or ethnic background.

We welcome the opportunity to debate with anyone about **how** racist and sexist materials can be effectively countered in library systems. But as to **whether** racism and sexism are evils or **whether**, as evils, they should be countered in some way whenever manifest, we maintain there is no basis for debate.

On January 21, 1976, the IFC adopted a statement in the form of a reply to our position paper, giving reasons for their opposition (the response appears on page 8).

Readers acquainted with the controversy will note that the IFC's response fails to address the substance of our position: That the universal practice of covert censorship by librarians should be openly acknowledged. Skirting the basic problem entirely, the IFC simply reiterates its position regarding overt censorship without submitting any counter-arguments whatsoever to either the CIBC's definition and description of covert censorship, our analysis of IFC assumptions or our differentiation between racism/sexism and "unpopular viewpoints." Nor does their statement address the reality that criteria are always used both to evaluate existing library collections and to select new materi-

Given the IFC's studied evasion of the issues, we feel it is necessary, for the purpose of continued debate, to further pinpoint the nature of our differences. The IFC is an important body with the legitimate function of protecting anti-establishment viewpoints. However, the positions the IFC has taken serve, on the one hand, as a cover for librarians to evade any social responsibilities and, on the other, to inhibit positive social action. Because the IFC holds such an authoritative position within ALA. they must do more than merely affirm their own opposition to racism and sexism. They must propose ways for children's librarians to act against racism and sexism to overcome these social evils.

Our comments on the IFC's most recent statement appear on the following page.

### THE DIALOG WITH IFC CONTINUED

### IFC SAYS:

"The refusal of the ALA to endorse the censorship of racist and sexist books no more makes it pro-racist and pro-sexist than its refusal to censor the works of Karl Marx makes it pro-communist."

### CIBC REPLIES:

This bit of razzle-dazzle mixes apples with oranges. It equates phenomena which are fundamentally different in their properties and, therefore, unequal in their value. One can choose whether or not to be in sympathy with books that express particular ideologies. If a book extols or derides communism, for example, readers can choose to change their persuasion on that topic. If a book extols or derides theism (or pornography, or narcotics use, etc.) readers can agree or disagree with the author. By contrast, books which insult or demean one group's color or sex while exalting another group's color or sex are attacking unalterable physical realities. One cannot choose whether to be affected by such books because one cannot choose one's color or sex. These are attributes one is born with.

To circulate to young children books which abuse their racial or sexual identities, thus undermining their self-images—and further to defend such books in the name of "intellectual freedom"—is cruel in the extreme.

### IFC SAYS:

"In view of the purpose of the Intellectual Freedom Committee, we cannot under any circumstances, join in a campaign to balance library collections through censorship."

### CIBC REPLIES:

Again, the IFC is dissembling. No one has called for "balance through censorship." (Even though there is now gross imbalance through covert censorship.) To really achieve balance would require eliminating all but a handful of books in any library collection. The resulting bonfire might help the energy crisis but would not help the children we are all concerned about. What are we calling for? Only for recognition of certain realities—that a selection process exists and has always existed, it has and does involve some degree of covert censorship. We call for participation in that selection process by Third World and feminist representatives and the introduction of criteria referring to racism and sexism. We also ask for relocation of a few blatantly offensive young children's books on reference shelves to be used by adults to constructively teach about racism/ sexism and their manifestations. Balance? We hold no such impossible dreams. It is not a question of balance but rather

concern for broader library collections based on more careful consideration of possible racist/sexist content.

### IFC SAYS:

"Above all, we want to emphasize that we do not support any criteria for evaluating library collections. . . ."

### CIBC REPLIES:

If criteria per se are onerous, then many courses at schools of library science should be abolished as extraneous. What is selection if not the application of criteria? All educators, including librarians, are trained to develop and apply criteria. No, it is not criteria the IFC is against; it is certain criteria. The question really is, are selection criteria to be limited solely to those relating to literary style, excluding value content?

### IFC SAYS:

"Librarians are ultimately responsible to their patrons."

### CIBC REPLIES:

Amen! And when patrons are young children of whatever race or sex, a librarian's responsibility is to guide their selection of books that will enhance their self-concepts and contribute to developing their potential, not books that will impede their growth or insult their identities. The librarian's responsibility is to seek out and promote materials which are growth stimulators for all children. To quote Dr. Dorothy Broderick on this subject: ". . . If freedom means the right to warp children's minds or put our stamp of approval on bigotry, then I would do with a little less of it. . . . In the name of intellectual freedom, we defend materials that perpetuate attitudes that hinder the growth of individuals who are intellectually free."

### CIBC CONCLUDES:

In conclusion, we would like to quote Donald High Smith, director of education development at Bernard M. Baruch College, City University of New York: "We who teach reading or any other subject must perceive the importance of developing in our students a burning desire to know their own personal and national truths. . . . Little does it matter, nor will it matter, that we live in the most literate nation in the world if those who can read continue to read of and believe in a nation where only white is right."

We appeal to the Intellectual Freedom Committee and the American Library Association: Let us have positive leadership in eliminating racism and sexism. It need not be done our way. But what is your way?

### **An Action Program for ALA**

During the last 200 years, the U.S. has failed to equalize the status of racial minorities and of women. For 100 of these years the American Library Association has professed belief in the principle of equality, yet has failed to address the racism and sexism within its own professional province, which perpetuate inequality. Therefore the CIBC urges the ALA to actively commit its resources and prestige to a program combating racism and sexism in the library profession, focusing on the following:

1. Pre-Service Training. That required courses be introduced in schools of library science to examine racism and sexism in children's literature and in the library profession

2. In-Service Training. That the ALA undertake a broad program to assist states and localities in setting up racism and sexism awareness

workshops and institutes; and that in all ALA periodicals, regular columns

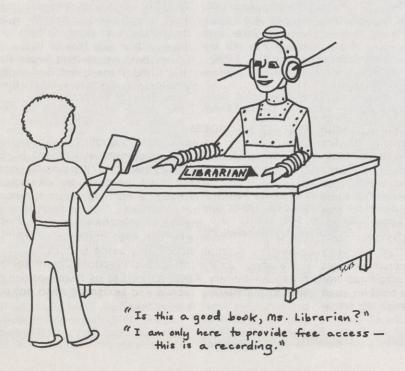
all ALA periodicals, regular columns be devoted to this subject. 3. Intellectual Freedom. That the

Intellectual Freedom Committee ac-

tively seek ways to reconcile its position on civil liberties with the urgent national need to develop equal rights for all. That as a step in this direction the IFC and the Children's Services Division issue a joint statement addressing the special problems posed by racism and sexism in children's books and the particular responsibilities which these entail for children's librarians.

4. Offensive Books as Learning Tools. That the Children's Services Division innovate a program which provides children's librarians with guidelines on 1) how to use offensive books to develop children's understanding of racism and sexism, and 2) how to promote multicultural books.

5. Reform of Catalog Practices. That ALA adopt as a cataloging standard the full and fair treatment of women-related and multicultural materials—including drama, fiction and poetry. This standard would require the replacement of demeaning and inexact subject headings and assignment of enough subject tracings to properly represent such materials and make them accessible.



## WHAT CAN ONE LIBRARIAN DO?

If you are a librarian and want to actively combat racism and sexism, here are some ways to begin:

• Check out your reading habits for pluralism. Are your viewpoints derived from reading only the major white media? Do you seek out alternative perspectives as expressed in Third World and feminist publications? (For suggestions, see the reading list that follows this article.)

When did you last initiate involvement of feminists and Third World people from your community in

library affairs?

The suggestions that follow are offered in the hope that they will be carried out after consulting Third World and feminist groups.

• Analyze why you have been buying and not buying certain books. Think of two choices you have made that provide non-sexist role models for girls. Think of two choices you have made that contribute to feelings of self-confidence and self-worth in Third World children. Can your own successes and mistakes in book selection help you to improve your criteria for determining future selections?

• Can you find at least one book on your library shelves, from any year, that you consider racist and one you consider sexist? Can you develop a discussion guide based on these books that will help teachers in your locality provide students with new insights on racism and sexism?

• Ask your local newspaper to publish a "stereotype-of-the-week" box to which children will submit a sexist or racist stereotype they have discovered in a book, film or TV show. (The accompanying caption—written

66 What we know now about children is that when image-building is impeded by racism and sexism, a damage has been permitted which is so deep and protracted that we are irresponsible if we condone it. ??

Donnarae MacCann, formerly children's librarian of the Los Angeles Public Library

by the child-should tell why the stereotype is demeaning.)

 Set up a periodic display for children, parents and teachers giving examples of racist and non-racist, sexist and non-sexist illustrations or passages from stories.

 Check out your catalog subject headings. Can you find headings that are derogatory to women or Third World peoples and that are likely to

perpetuate stereotypes?

• Urge your local library association and the ALA to become more involved in the movement to eliminate institutional racism and sexism. A practical model is the program currently being conducted by the YWCA under the title ONE IMPER-ATIVE: ELIMINATE RACISM. A packet of materials giving directions on ways to counteract racism in YWCA branches is the "Action Audit for Change," available from the National Board, YWCA, Center for Racial Justice, 600 Lexington Ave., New York, N.Y. 10022.

 Suggest that your library school alma mater and/or the college in your area introduce courses on racist and sexist stereotypes in children's trade

and textbooks.

· Write the CIBC about your actions and the successes or failures you have encountered so that these may be shared with other librarians.

further information For about consciousness-raising programs, racism and sexism awareness training facilities, and assistance in setting up conferences, workshops, or courses with anti-racist and anti-sexist topics. please write Dr. Robert Moore, CIBC Racism and Sexism Resource Center, Room 300, 1841 Broadway, New York, N.Y. 10023. A free catalogue of antiracist and anti-sexist materials is available on request.

### Readings for Racism and Sexism Awareness

The following list of books, periodicals and publishing houses is not comprehensive, but it will furnish basic resources for consciousness raising.

### Developing awareness of the functions of institutional and cultural racism

For Whites Only by Robert W. Terry, Eerdmans Publications (Grand Rapids, Mich.), 1970

Institutional Racism in America by Louis Knowles and Kenneth Prewitt, Prentice-Hall, 1969 (paperback)

"The Rightness of Whiteness": The World of the White Child in a Segregated Society by Abraham F. Citron, Mich-Ohio Regional Educations Laboratory, 1969; distributed by P.A.C.T. (163 Madison, Detroit, Mich. 48226) or from the CIBC (1841 Broadway, New York, N.Y. 10023)

White Racism: Its History, Pathology and Practice by Barry N. Schwartz and Robert Disch, Dell, 1970

### Developing awareness of sexism

And Jill Came Tumbling After: Sexism in American Education edited by Judith

66 As long as it is Black people being offended we invoke intellectual freedom and tell Blacks that bigots have rights too. ??

Dorothy Broderick, Associate Professor. Dalhousie University School of Library Science

Stacy, Susan Bercaud and Joan Daniels, Dell, 1974 (paperback)

Women's Studies for Teachers and Administrators: A Packet of Inservice Education Materials by Merle Froschl, Florence Howe and Sharon Kaylem. The Feminist Press (Box 334, Old Westbury, N.Y. 11568)

### Developing insights about Third World and feminist perspectives

Africana Library Journal: A Quarterly Bibliography and Resource Guide, 101 Fifth Avenue, New York, N.Y. 10003

Aiiieeeee! An Anthology of Asian American Writers by Frank Chin, Jeffrey Paul Chan, Lawson Fusao Inada and Shawn Hsu Wong, Howard University Press, 1974 Akwesasne Notes: Newspaper of the Mohawk Nation, Rooseveltown, N.Y. 13683 The Black Scholar, P.O. Box 908, Sausalito, Cal. 94965

Black Women in White America: A Documentary History edited by Gerda Lerner, Vintage Books, 1972

The Feminist Press, Box 334, Old Westbury, N.Y. 11568

El Grito: A Journal of Contemporary Mexican Thought, P.O. Box 9275, Berkeley, Cal. 94719

History of Puerto Rico by Loida Figueroa, Las Americas Publishing Co. (40-22 23rd St., Long Island City, N.Y. 11101), 1975 Know Inc., P.O. Box 86031, Pittsburgh, Pa.

Occupied America: The Chicanos Struggle Toward Liberation by Rudolfo Acuña, Harper & Row, 1972

The Rican Journal, 2409 Geneva Terrace, Chicago, Ill. 60614

Textbooks and the American Indian by Jeannette Henry, American Indian Society, 1970; order from The Indian Historian (1451 Masonic Avenue, San Francisco, Cal. 94117)

Viva La Raza! by Elizabeth S. Martinez and Enriqueta L. Vásquez, Doubleday,

Women on Words and Images (WOWI), Box 2163, Princeton, N.J. 08540

Book selection aids

American Indian Authors for Young Readers: A Selected Bibliography by Mary Gloyne Byler, The Association on American Indian Affairs (432 Park Ave. So., New York, N.Y. 10016), 1973

The Black American in Books for Children by Donnarae MacCann and Gloria Wood-

ward, Scarecrow Press, 1972

Dick and Jane as Victims by Women on Words and Images (Box 2163, Princeton, N.J. 08540), 1971

Feminist Packet by CIBC Racism and Sexism Resource Center (1841 Broadway, New York, N.Y. 10023)

Human and Anti-Human Values in Children's Books: Guidelines for the Future by the CIBC Racism and Sexism Resource Center for Educators (1841 Broadway, New York, N.Y. 10023), 1976

The Image of the Black in Children's Fiction by Dorothy Broderick, Bowker,

1973 Interracial Books for Children Bulletin,

special issues: "Chicano Culture in Children's Literature: A Survey of 200 Books"; "100 Children's Books about Puerto Ricans: A Study in Racism, Sexism and Colonialism"; "Asian Americans in Children's Books: Analyses of 66 Books.

Sexism and Racism in Popular Basal Readers by CIBC Racism and Sexism Resource Center (1841 Broadway, New

York, N.Y. 10023), 1976

Starting Out Right: Choosing Books About Black People for Young Children Pre-School through Third Grade by Bettye I. Latimer, 1972; distributed by Division for Administrative Services (Wisconsin Hall. 126 Langson St., Madison, Wis. 53702)

### DON'T LOOK IN THE CATALOG!

### By Sanford Berman

A study was conducted by the CIBC and the *Hennepin County Library Cataloging Bulletin* to determine what—if any—changes have been made in library catalog headings as a result of librarians' "new awareness" (see "Catalogers in Revolt against LC's Racist, Sexist Headings," Vol. 6, Nos. 3 & 4).

Under review were the headings used in such categories as race, ethnic groups, women, older people, etc. Questionnaires were completed by 48 libraries throughout the country. What were the results? Well, they required no elaborate computer analysis. Overwhelmingly, the institutions surveyed:

• Perpetuate and promote stereotypes and prejudices which are not only antithetical to true multiculturalism but also to those basic, humane values librarians so often profess.

• Unquestioningly (indeed, automatically) rely upon external "authorities," especially the Library of Congress subject heading scheme or its spin-off, the *Sears* list, rarely using their own judgement and creativity to change an objectionable descriptor, or to innovate forms for otherwise "buried" topics. "We follow Library of Congress," was a typical response.

• Have either failed to stock material on many key, contemporary subjects, or—even if they have—make them hard to find through the catalog.

### Regarding stereotypes and biases:

• 21 of the 48 libraries use the unacceptable NATIVE RACES as either an ethnologic or political rubric; only 2 institutions report a preference for COLONIZATION, and none favor the far more accurate and unequivocal COLONIZED PEOPLES.

• In only 3 out of 43 catalogs do descriptors admit that the U.S. has ever maintained bona fide "colonies," rather than simply administering idyllic, non-imperial "territories and "

possessions" or "insular possessions."
• UNDERDEVELOPED COUNTRIES thrives in 37 catalogs, DEVELOPING COUNTRIES in 1, and the completely neutral and unslanted THIRD WORLD in none.

· Two-thirds of the librarians still

employ the thoroughly discredited NEGROES, which even LC has lately begun to replace with "Afro-American" and "Black" forms.

• "Eskimos" and "Bushmen"—alien and derogatory nicknames—are listed, with a single exception, instead of the authentic self-names, INUIT and SAN. Similarly, the demeaning, Boer-derived HOTTENTOTS uniformly appears in place of the indigenous KHOI-KHOIN (a lone institution tags such material AFRICA—NATIVE RACES— hardly an improvement).

• The negative, "outsider" term, UN-TOUCHABLES, surfaces nine times more often than the Ghandian, non-

judgmental HARIJANS.

• "Primitive" constructions have nowhere been replaced by "folk" or "traditional" forms which would better accord with modern anthropology and would reflect no Western, "civilized" preconceptions.

• Roughly five out of six libraries regularly—and mindlessly—slap "labels" like RACE PROBLEMS and RACE QUESTION on works dealing with interracial themes, overlooking the fact that interracial contact can be of an accommodating or amiable nature and that "Question" forms wrongly attribute "guilt" to the victims of discrimination themselves. Reputable scholars and organizations

(like Michael Banton and the United Nations) unmistakably endorse the purely descriptive, unwarped phrase, RACE RELATIONS.

• Despite repeated protests by ALA's Jewish Caucus and others, 31 out of 40 respondents continue to use JEW-ISH QUESTION as a primary heading, 2 employ JEWS—POLITICAL AND SOCIAL CONDITIONS, 5 merely assign the overly-broad JEWS, and a grandly disappointing total of 2 apply the suitably fair and specific JEWS—RELATIONS WITH GENTILES.

• The "over-60's" are not SENIORS or even ELDERLY, but rather AGED, which is emphatically *not* how they think of nor call themselves. In seven libraries, they aren't quite *people* at all, relevant material being variously subject-traced under the "conditions" of AGING or OLD AGE.

• Sexist, male-oriented forms clearly predominate: for instance, none of the libraries employ AMITY instead of BROTHERHOOD or BROTHERLINESS, though 2 use the over-extended form, FRIENDSHIP, and another 2 the somewhat narrow RACIAL UNDERSTANDING. FIREMEN has yet to be supplanted by the gender-free FIRE FIGHTERS; a negligible 2 respondents (of 21) had substituted GUARDS or POLICE, PRIVATE for WATCHMEN; and PILGRIM



"EXCUSE ME, MISS, I'M SEARCHING FOR AN HONEST BOOK."

FATHERS—at once ageist, sexist and unhistoric—perseveres in 44 out of 48 catalogs.

### Regarding inadequate collectiondevelopment/catalog access:

- Two libraries claim to use AGE DISCRIMINATION; two others say they catalog pertinent material under either DISCRIMINATION or AGED—LAWS, STATUTES, ETC. (neither of which is nearly equivalent), and *none* employs the increasingly common and serviceable AGEISM.
- Out of 47 libraries, only 8 provide direct access to material on the proposed Equal Rights Amendment; the remainder either don't have anything on the subject or in effect "hide" it under WOMEN—LEGAL STATUS, LAWS, ETC., U.S. CONSTITUTION and similar catch-alls.
- None of the libraries has established a heading for the Afro-American holiday, KWANZA (though one mentioned an article in *Ebony*,
- One library uses NATIONAL LIB-ERATION MOVEMENTS, while only three have introduced both RACISM IN CHILDREN'S LITERATURE and SEXISM IN CHILDREN'S LITERA-TURE, or the nearly synonymous RACE DISCRIMINATION IN CHIL-DREN'S LITERATURE and SEX IN DISCRIMINATION CHIL-DREN'S LITERATURE. (Some institutions doubtless have at least a few works on racism and sexism in juvenile media, but probably "dump" them into a sprawling, unmanageable category like CHILDREN'S LITERA-

From a humanistic or multicultural standpoint, our analysis is deeply disturbing. But it need not be paralyzing. An aroused public—and profession—can transform the catalog from a thing of embarrassment and frustration into the unbiased and effective tool it ought to be.

Editor's note: Librarians are urged to report their own subject (and other) cataloging changes to the author, c/o Hennepin County Library, 7001 York Ave. S., Edina, Minn. 55435. Subscription rates for the bi-monthly Cataloging Bulletin: \$4/individuals, \$7/insti-Secretary, Write the tutions. Technical Services Division, Hennepin County Library, at the above address. The complete results of the survey, including alternative subject heads, are also available from the Library.

# **Background Documents in** "Censorship" Controversy

Reprinted below are four documents relevant to the censorship controversy discussed in the article beginning on page 3. First is the "Statement on Reevaluation of Library Materials for Children's Collections," adopted by the Board of Directors of the ALA Children's Services Division, on January 23, 1973. The second is the feature article that appeared in the Bulletin, Vol. 6, Nos. 3 & 4, which was distributed at the 1975 ALA convention. The third document is the ALA reply issued by the IFC after its midwinter 1975 conference. Last is a brief rebuttal to the IFC statement that appeared on the editorial page of the School Library Journal, March, 1976.

## STATEMENT ON REEVALUATION OF LIBRARY MATERIALS FOR CHILDREN'S COLLECTIONS

Librarians must espouse critical standards in selection and reevaluation of library materials. It is incumbent on the librarian working with children to be aware that the child lacks the breadth of experience of the adult and that librarians have a two-fold obligation in service to the child:

1. To build and maintain collections of materials which provide information on the entire spectrum of human knowledge, experience and opinion.

2. To introduce to the child those titles which will enable him to develop with a free spirit, an inquiring mind, and an everwidening knowledge of the world in which

Because most materials reflect the social climate of the era in which they are produced, it is often difficult to evaluate some aspects of a work at the time of purchase. But social climate and man's state of knowledge are constantly changing and librarians should therefore continuously reevaluate their old materials in the light of growing knowledge and broadening perspectives. In the process of reevaluation it may be found that an old title is still fresh and pertinent, or even, that it was produced ahead of its time and now has a new relevance. It may, on the other hand, no longer serve a useful role in the collection. It may have been superseded by better books.

In making his decision, the librarian has a professional obligation to set aside personal likes and dislikes, to avoid labeling materials, to consider the strengths and weaknesses of each title, and to consider the material as a whole with objectivity and respect for all opinions. Only after such consideration can he reach a decision as to whether the title is superseded in coverage and quality, and should be discarded, or should be kept in the collection.

The Board of Directors of the Children's Services Division, American Library Association, supports the Library Bill of Rights and Free Access to Libraries for Minors. Reevaluation is a positive approach to sound collection building and should not be equated with censorship.

### CENSORSHIP AND RACISM: A DILEMMA FOR LIBRARIANS

Most of us equate the act of censorship with a clear and deliberate process, set in motion for clearly defined objectives. A censor acts to eliminate or label materials that are felt to offend prevailing public attitudes. The censor finds fault; he/she supervises the manners and views of others. Generally, we associate censorship with matters of sex-occasionally, of politics. When movies are given an rating, they have been censored from consumption by part of the public. Government documents marked "classified" or "top secret" are censored, and recently the government demanded that certain passages in a book about the CIA be censored "in the interest of national security." To most of us, then, censorship is a very specific activity, openly engaged in, and some Americans hold it to be acceptable and appropriate under particular circumstances. Most librarians, on the other hand, claim to disapprove of all forms of censorship. But what they mean, as we shall see, is all overt censorship.

Censorship also has a covert aspect. When a book, for example, presents one set of facts or one viewpoint about a given subject and excludes other facts or viewpoints-and when the inclusion of some facts and the omission of others results in a picture of reality that is different from the one that would have emerged had all the facts been presentedthen covert censorship has taken place. Only part of the truth has been presented; other parts of the truth have been censored.

Another example of covert censorship is revealed if we multiply the previous case 1000 times-that is, if not one book but 1000 books on the same subject present one set of facts/viewpoint and omit other facts/viewpoints. In this case, censorship becomes pervasive, resulting in the perpetuation of distorted pictures of reality. It is so effective that the distortions come to be accepted as the only reality-as the whole truth.

In the instance of overt censorship, it is known to exist and approved by many. But where covert censorship is concerned, most people are unaware that it exists. They are unaware that certain facts and/or viewpoints have been withheld from their consideration, unaware that the "reality" they accept is perhaps not reality at all but an imposed distortion of reality. We are concerned here with the ways in which covert censorship serves as a perpetuator of racism and sexism in literature.

According to the United States Civil Rights Commission, "racism may be viewed as any attitude, action, or institutional structure which subordinates a person or group because of color." We can define sexism as any attitude, action, or institutional structure which subordinates a person or group because of sex.

Although many (but by no means all) of the cruder forms of racism and sexism that afflicted our society for centuries have passed into history, racism and sexism nevertheless endure, supported by an economic and political system that is fundamentally exploitative. Racism leads to statistics which show that non-whites have poorer education, poorer income, poorer health and life expectancy than do whites. Sexism leads to the statistics showing that women have less earning power and fewer role possibilities than do men.

The publishing industry, like all industries and institutions in our society, has always been overwhelmingly white-in ownership, management and profits. Hence, for as long as book publishing has been a major industry in this country, white male publishers have always had final decision-making power about printing materials (written mainly by whites) on the basis of what they have believed about themselves, believed about the American system and American values, and what they have chosen (or needed) to

believe about others. (This is not to infer that white males can never join the struggle against racism and sexismmerely that few have done so. Nor is it to infer that all minorities and all women automatically struggle against racism or sexism-merely that more are likely to do

When a publishing firm continually selects for publication, without meaningful counsel or input from minority group members, manuscripts that include certain facts and viewpoints and exclude others, and when the selections and rejections are determined by the publisher's own unconscious racist and sexist attitudes, then racism, sexism and censorship can be said to have joined hands. Through covert censorship, racist and sexist stereotypes and attitudes have passed from generation to generation. Consider, too, that no malicious intent need be involved. It is primarily a matter of orientation-a white male, middle/upper class, ethnocentric orientation

Most of the books that fill our libraries came into print via the process described above. That process is further reinforced by the book selection policies of librariesalso conceived and implemented primarily by whites. Our libraries are, therefore, racist and sexist institutions. They contain volumes and volumes from which part of the truth has been omitted by covert censorship. It is with this situation in mind that we address the question: What can librarians and educators do about it?

In response to the demand by Third World citizens and other enlightened Americans that ways be found to deal with books which demean, derogate or otherwise abuse the truth about minority Americans' humanity, history and culture, a controversy ensued in which the American Library Association (ALA) asserted itself.

The ALA denounced as "censorship" any requests to remove Little Black Sambo and other publications from library shelves. On the positive side, ALA spokespeople advanced the "balancing" concept as the most effective and only acceptable (to them) way to counter racist or sexist content in literature. According to that concept, racist and sexist books should remain on the shelves, while nonracist and non-sexist books should also be available in substantial numbers to "balance the scales." Supportively, the 1948 Library Bill of Rights prohibits exclusion of materials from circulation "because of the race or nationality or the social, political, or religious views of the authors" and calls for the provision of "books and other materials presenting all points of view concerning the problems and issues of our times." Both are honorable principles.

In theory, certainly, "balancing" has merit. However, as long as the publishing industry is constituted as it is, anti-racist and anti-sexist books will see the light of day in extremely small numbers-meaning that such books will merely trickle, not flow, into our libraries. In addition, the power that determines what books are reviewed in major media and by whom, what books are placed on recommended lists and what books are publicized resides in the same hands that control publishing. And since all of the aforementioned factors determine what books circulate most widely in libraries, the hypothetical presence on library shelves of equal numbers of alternative books still would not constitute a "balance."

There is a third point to consider in regard to the balancing concept. As a Black librarian commented recently at a librarians' seminar, the way to create a "balance" where an anti-Black book is present is not with a pro-Black book but with an anti-white book. Her well-taken remark clearly exposes the flaw in this theory!

### **ALA Contradictions**

In the course of this controversy, attention has been called by ALA spokespeople to that clause in the Library Bill of Rights which proscribes the restriction or removal of books from library shelves "because of partisan or doctrinal disapproval." Other ALA documents describe racism as an "idea" which "many find abhorrent, repugnant and inhumane," and underscore 'the professional responsibility of librarians to guard against encroachments upon intellectual freedom.'

But a number of contradictions and otherwise questionable content is to be found in these documents. For example, the Library Bill of Rights notwithstanding, an ALA Children's Services Division statement (adopted in 1973) affirms the right (in fact, the obligation) of the children's librarian to "discard" older books found to be superseded "in coverage and quality" by more recently published ones. And despite the comment in another document entitled Sexism, Racism and Other -Isms in Library Materials: An Interpretation of the Library Bill of Rights that the Bill of Rights "makes no distinction between materials and services for children and adults," the Children's Services resolution defines for the children's librarian the following "two-fold obligation in service to the child:"

1. To build and maintain collections of materials which provide information on the entire spectrum of human knowledge, experience and opinion.

2. To introduce to the child those

titles which will enable him to develop with a free spirit, an inquiring mind, and an everwidening knowledge of the world in which he lives.

No equivalent "definition of obligation"

exists regarding adults.

Note: The "reevaluation" concept set forth in the Children's Services statement and the obligation assigned to children's librarians are obviously compatible and, furthermore, sensible. They begin to point a way toward handling racist and sexist materials. It is, therefore, with deep regret that we learn of the recent move by the Committee on Intellectual Freedom of the ALA's Children's Services Division to rescind even this small step in the right direction. The committee has requested the CSD board to retract the 1973 reevaluation statement on the grounds that it "makes for confusion" with the spirit of the Library Bill of Rights.

### America Misunderstood

We also observe that a disturbing theme runs through all of these ALA documents, divorcing social responsibility from professional responsibility. Librarians are, on the one hand, commended for being socially conscious and opposed to injustice but, at the same time, cautioned not to act on their beliefs lest they violate their professional commitment to support "intellectual freedom." We discern in this posture a pattern of reasoning that we believe is circular, with the starting point and finish line being the status quo. "Yes," the resolutions seem to say, "some things are repugnant and offensive, but all attitudes and ideas are equal under God. In the name of professionalism and the equality of ideas, do nothing." What is missed is the fact that when people are unequal in a given society due to the oppressive nature of that society's institutions, then those people's ideas are unequal and proliferate unequally in books, in schools, in libraries.

But the most unfortunate aspect of the ALA position as expressed in the resolutions cited is their basic premise, grounded in a set of commonly held myths about the nature of American society. America, the ALA seems to assume, is a wholesome, democratic, enlightened nation in which "intellectual freedom" reigns. No wonder, given such an assumption, that racism and sexism can be dismissed merely as "ideas"—among many ideas that coexist happily in this democracy.

Nowhere in this at best naive, and at worst dishonest, conception of the United States is there room for recognizing that such myths—attractive as they are—fall before the reality of life for the poor, the non-white, the powerless among America's citizens.

Nowhere is there room for recognizing that libraries are predominantly white male ethnocentric institutions which, due to covert censorship, have always been unbalanced in their representation of the points of view of non-white Americans and of women. (Indeed, the American public library cannot but reflect the true nature of the American system—and that system is a tyranny of race, sex and class.)

### Towards a Solution

For all of the foregoing reasons, we feel compelled to conclude that the so-called anti-censorship position of the ALA, supported by the "Freedom to Read" movement, is in actuality, though perhaps unwittingly, pro-racist, pro-sexist and procensorship. Failing to acknowledge the character of American society, their position precludes the possibility of change.

Appreciating the opposition of civil libertarians to overt censorship (and realizing that such censorship has usually been imposed for undemocratic purposes), we are not inclined to advocate overt censorship as the way to deal with racism and sexism in books. Nor, on the other hand, are we able to support the ALA position about which we have such serious questions. Adhering to the ALA resolution format, we suggest the following approach:

Whereas if the U.S. were actually a democratic society with freedom and justice for all, and

Whereas if the publishing industry were racially, sexually and economically representative

Then the ALA resolutions would make perfect sense and should be supported by all

### B U T . . .

Whereas our existing society oppresses members of racial minority groups, women and poor people of all races and sexes, and

Whereas racism, sexism and classism are destructive to human lives and human potential, and

Whereas our society does not actually permit the free and equal circulation of all ideas and viewpoints, and

Whereas it is the professional and social responsibility of librarians and of educators to broaden the horizons and enrich the lives of all people,

BE IT RESOLVED THAT we, as librarians and educators, believing in the equal value of all human beings and in the equal value and integrity of all human histories and cultures, will

We ask individual librarians as well as ALA committees to complete the above resolution and send it to this *Bulletin*—with their comments—so we can develop an ongoing dialogue on strategies for change.

### STATEMENT OF ALA INTELLECTUAL FREEDOM COMMITTEE

[Statement adopted by ALA Jan., 1976]

In a special issue of the Interracial Books for Children Bulletin (Vol. 6, Nos. 3-4) distributed at the ALA's 1975 Annual Conference in San Francisco, the editors of the Bulletin charged that the ALA's policies on intellectual freedom are "in actuality, though perhaps unwittingly, pro-racist and pro-censorship."

The editors' charge was based upon their contention that the ALA has been insensitive to "covert censorship." This covert censorship, the editors contended, has resulted in libraries with an "unbalanced" presentation of the points of view of non-white Americans and women. The process of covert censorship was described in these

terms:

The publishing industry, like all industries and institutions in our society, has always been overwhelmingly white—in ownership, management and profits. Hence, for as long as book publishing has been a major industry in this country, white male publishers have always had final decision-making power about printing materials. . . .

When a publishing firm continually selects for publication . . . manuscripts that include certain facts and viewpoints and exclude others, and when the selection and rejections are determined by the publishers' own unconscious racist and sexist attitudes, then racism, sexism and censorship can be said to have joined hands.

The editors of the *Bulletin* went on to say:

[W]e are not inclined to advocate overt censorship as a way to deal with racism and

sexism in books.

On this point, at least, the Intellectual Freedom Committee of the American Library Association and the editors of the *Bulletin* are in agreement. But there our agreement ends.

The efforts of the members of the American Library Association have contributed significantly to the creation of library collections free of censorship. The refusal of the Association to endorse the censorship of racist and sexist books no more makes it pro-racist and pro-sexist than its refusal to censor the works of Karl Marx makes it pro-communist.

In addition to opposing the censorship of works containing unpopular viewpoints, the American Library Association and the Intellectual Freedom Committee have encouraged the dissemination of minority views, having recognized the special difficulties these views may face in gaining a hearing. Indeed, it is one of the assumptions of the *Library Bill of Rights* that democracies require the expression of minority viewpoints, and that it is the special responsibility of libraries to make them accessible to the public.

In view of the purposes of the Intellectual Freedom Committee, we cannot under any circumstances join in a campaign to

"balance" library collections through censorship. Above all, we want to emphasize that we do not support any criteria for evaluating library collections-whether these criteria be established by government or by private groups-which supplant the ultimate standard of the value and usefulness of library materials to library patrons.

We find little to fault, and much to praise, in efforts to encourage the publication of works presenting women and minorities in non-sexist and non-racist roles. But we do not support any efforts to suppress works that do not meet the nonsexist and non-racist criteria established by various groups, including the Council on Interracial Books for Children.

Librarians are ultimately responsible to their patrons. When a librarian responds to a request from a patron, no third party should be allowed to intervene in their confidential transaction.

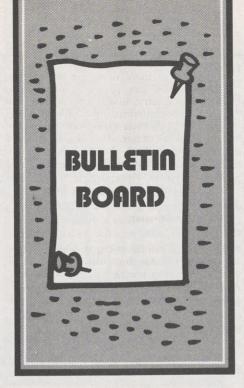
### CIBC's Preliminary Rebuttal

The protection of unpopular viewpoints is a worthy and necessary goal in any society. And although the McCarthy era is behind us, there are many worthwhile battles to be waged today by Americans who value freedom of expression. But for the IFC to classify racism and sexism as mere "unpopular viewpoints" is an outrageous distortion of reality.

Racism and sexism are far from being unpopular or controversial issues. They are policies, practices, and beliefs by which our society's established institutions now function. Notwithstanding establishment rhetoric to the contrary, statistics confirm the pervasiveness of racism and sexism in American culture. For the IFC to equate communist viewpoints-which are clearly unpopular and threatening to the establishment-with racist and sexist viewpoints-which are in practice the accepted establishment norm-is completely untenable.

A librarian's failure to take a stand against racist and sexist practices is, in effect, to give consent to those practices. Silence is consent-on the part of a librarian, or any other citizen. Moreover, for the IFC to invoke some mythical sanctity in the "confidential" relationship between librarian and patron represents a final retreat which borders on the ridiculous when that patron is a child.

How can a book which assaults the humanity of a particular group of people and maims the self-images of children who belong to that group be of value and usefulness to any child? The librarian who questions the continued use of Little Black Sambo is exercising the best professional and humane judgement. The librarian who evaluates the content, as well as the literary character of materials when ordering new books can help young patrons become bias-free citizens.



### Censorship Debated at Maryland Library Conference

"Issues and Answers: Beyond" was the theme of the Maryland Library Association's annual conference in Baltimore on April 29

"Censorship, Racism, Sexism: What Is the Dilemma for Librarians?" was the topic of a panel discussion on the afternoon of April 29, in which Dr. Albert V. Schwartz, a member of the CIBC executive committee, was one of three featured speakers. The other panelists were Patricia Finley, children's consultant for the Onondaga. New York, library system and a chairperson of the Children's Services Division Intellectual Freedom Committee, and Judy Richardson, a specialist in Black children's literature from the Drum and Spear Bookstore in Washington, D.C. The discussion was moderated by David R. Bender, assistant director, Maryland State Department of Education.

In a prepared speech, Dr. Schwartz challenged the IFC's stand that First Amendment rights under the Constitution prohibit consideration of racism and sexism among library criteria for book selection. "Let us not forget," he stated, "that when the First Amendment was written, it did not include the concerns of Black people and women." After tracing the history of covert censorship as it has affected public access to the ideas and perspectives of Third World peoples and women, Dr. Schwartz made a number of proposals for dealing with racist/sexist literature in libraries (these proposals are amplified in the article on p. 5).

Speaking for the IFC, Patricia Finley presented the committee's position (discussed at length on p. 10) and further claimed (1) that librarians are not change agents, and (2) that librarians are not concerned with the intellectual and social development of children, but solely with ensuring

public access to materials.

Taking issue with Ms. Finley, Judy Richardson stated her belief "that librarians do help to mold . . . children and . . . must assume responsibility for providing the proper context for book selection." Among her recommendations were that librarians "focus displays on literature which counter traditional racist and sexist stereotypes," "suggest positive alternatives to a child who has selected a potentially harmful book" and "get more input from children through simple checklists attached to books and through children's book forums.' Ms. Richardson credited Daphne Muse, a children's book specialist in California, for the six-point action program she proposed.

### **CIBC** Contest Winner

Emily R. Moore, a New York-born Black writer, is this year's recipient of a \$500 Award in the CIBC's Seventh Annual Contest for unpublished Third World Writers. Her manuscript. entitled "Letters to a Friend on a Brown Paper Bag," tells the story of a close friendship among Black youths caught up in the Harlem riots of 1964.

Ms. Moore graduated cum laude from the City College of New York in 1970 with a Bachelor of Arts degree in Russian. She also has a Master's degree from Teachers College, Columbia University. At present, she is working on a book for older children. "No Sense in Dreamin'," a short story, "The Night of the Party," and she is doing research for a book on the pregnant adolescent.

Among the contest's criteria are a manuscript's "relevancy to Third World struggles for liberation" and



Emily R. Moore, winner of the CIBC's Seventh Annual Contest for unpublished Third World writers

"positive images for young readers." The first Council award, given in 1968, went to Kristen Hunter for The Soul Brothers and Sister Lou, which was subsequently published by Charles Scribner's Sons. Two children's books and two adult novels by Ms. Hunter have since been published. Other winners of previous contests include Virginia Driving Hawk Sneve for Jimmy Yellow Hawk (Holiday House), Minfong Ho for Sing to the Dawn (Lothrop, Lee and Shepard), Sharon Bell Mathis for Sidewalk Story (Viking Press) and Cruz Martel for Yagua Days (Dial Press).

### Commentary

### Judge Condones Racism as "Learning Device"

After a long delay, Judge Stanley Abrams of the Suffolk County Family Court has handed down a decision against Jeanne Baum, a Native American woman who removed her daughter, Siba, from the Seldon, Long Island, Junior High School because of a teacher's racist remarks and the school system's unwillingness to take corrective actions (see the Bulletin, Vol. 7, No. 1, "Racism in Long Island School on Trial").

The school district had taken Ms. Baum to court, charging that Siba's "physical, mental or emotional condi-

tion has been impaired as a result of failure of her parent to exercise minimum degree of care . . . to provide said child with education." Judge Abrams ruled that "the allegations of the neglect petition have been established" and that Ms. Baum's action "has . . . resulted in the retardation of the child's educational progress and is, thus, tragic."

At a May 25 dispositional hearing, Judge Abrams ordered that Siba remain in her mother's custody, with the proviso that she be returned to school. Ms. Baum stated that Siba would not return to public school, but would receive a traditional Native American education. She has filed an intent to appeal, calling the Judge's order a "non-decision" that avoids the issues she has raised and sets a precedent upholding racism.

In a report on the book Geronimo, Siba had written:

Geronimo, as other Indians, is seen as a blood-thirsty savage. He and his people were trying to defend their lands and their way of life from invaders, who are pictured as heroes, settlers and explorers. When the Indian fought back, he was the villain. And it still goes on now.

Siba's teacher wrote at the bottom of the paper, "I agree with your feelings of anger. However, I have an uncle who is a Wamponoag Indian, and his point of view is that Indians got what they deserved."

Judge Abrams ruled that the "teacher's racism, whether overt or covert, had not been established by the testimony elicited herein" and that the teacher's comment "can be interpreted as a learning device, the role of 'devil's advocate,' to stimulate a student's thinking as readily as anything more onerous."

In her motion for dismissal of the charges, Ms. Baum had stated: "I know that if a Jewish child, for example, had written a book review of the Diary of Anne Frank and her teacher had written on the bottom thereof, 'I have an uncle who is Jewish and his point of view is that Jews got what they deserved,' there would have been immediate and strong reaction from the entire community." One also wonders if such a statement would be seen as a "learning device." Surely educators feel no need to play "devil's advocate" for Hitler. Why the need for a teacher to play devil's advocate regarding genocide against Native Americans?

The teacher has admitted that during a "colloquy" with Siba in

class, she had stated "some Indians are lazy": "there are some Indians who should be ashamed of themselves": her uncle was "ashamed of the atrocities which they [Indians] committed," and that Siba had a "right to be proud" because her mother "is not on a reservation." These stereotypes and characterizations of Native Americans were written off by the judge in the following manner:

The [classroom] confrontation between teacher and pupil was an emotional one and resulted in language which could have been better phrased or better thought out, particularly in the context of how it might be interpreted by one possessed of Siba's strong convictions [emphasis added].

The judge made much of the teacher's "apology" to Siba and her mother ("I apologize if she has been upset and if you feel affronted. I did not mean it that way. . . . I made the remarks I said I made and I know that they were misinterpreted.") and found that "the school officials were conciliatory though uncertain in what direction to traverse." In fact, the school authorities reneged on an agreement with Ms. Baum to have a Native American speaker visit Siba's class. When Ms. Baum contacted them to confirm the arrangements she had made for a speaker, she was told by the principal that a higher authority had vetoed the idea out of fear of a "confrontation." The judge concluded that the "defense is racism [and] must be established by a fair preponderance of the evidence. To our mind, this has not been done."

A white teacher, white school officials and a white judge have concluded that racism did not exist and that a Native American mother and daughter are at fault for "misinterpreting" racist remarks-a clear example of the common "blaming the victim" syndrome. Ms. Baum stated in her motion for dismissal:

I am most eager for my child to receive an education, but not one that will destroy her sense of pride in herself and her people and strip from her the dignity and self-worth that is an indispensable attribute of any human being. . . . I simply do not want my daughter, or anyone else's child, to be indoctrinated with misinformation that may affect the entire course of her life. This is why I took the step I did, not to be a neglectful mother but to be one cognizant of her child's needs and expectations.

-R.B.M.

### Free Woman: The Life and Times of Victoria Woodhull

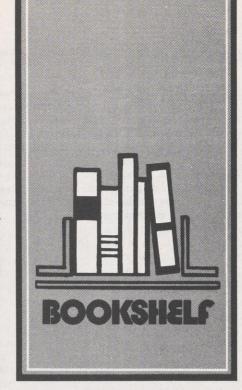
By Marion Meade. Knopf, 1976, \$6.95, 174 pages, grades 12-up

This is the moving story of Victoria Woodhull (1838-1927), an unconventional and daring woman who was the first female to run for President of the U.S. She campaigned in 1872 when most feminists could not see beyond getting the vote. This passionate and beautiful woman flouted convention during the prudish Victorian era by attacking the institutions of marriage and the family and double sexual standards for men and women. Married three times, she advocated "free love," the legalization of prostitution and the awakening of female sexuality. She attacked class snobbery, injustice and bigotry, and for a period espoused socialist economic principles.

On the other hand, although she was a fascinating personality, Woodhull was also extremely individualis-

tic and an opportunist.

Woodhull spent the early years of her life as an itinerant fortune teller. Later she enjoyed a short period of wealth and success as a stock broker in New York and as editor, with her sister, of the journal, Woodhull and Claflin's Weekly (1870-76). Although she had a close (if brief) and influential alliance with the feminists of her day (Susan B. Anthony and Elizabeth Cady Stanton), as a highly controversial figure she was most often ridiculed, maligned and avoided by many feminists as well as by society in general. Unfortunately, regarding the latter point, author Meade demeans the image of other feminists in comparison to Woodhull, implying that because they were not as way out as she they were less advanced. In truth, other suffragists were consistently devoted over a long period, while Woodhull's allegiance to the cause was erratic and self-oriented. Woodhull spent election day of 1872 in jail on obscenity charges for exposing in print the adulterous affair of the wellknown minister, Henry Ward Beecher. Eventually, she lost her wealth, her magazine, her credibility with the public and even her belief in herself.



This sympathetic and well-written history is long overdue, for this woman has either been omitted from or treated as a joke by our history books. Yet she was in many respects so advanced for her time and so revolutionary in her concepts, that many of her ideas are just beginning to be discussed again, 100 years later. The book's introduction states: "If the 1870's read in many ways like the 1970's, that is largely because Victoria Woodhull was way ahead of her time—or perhaps because many people today are still behind the times." [Sue Ribner]

### The Soong Sisters

by Roby Eunson, illustrated with photographs. Franklin Watts, 1975, \$5.90, 133 pages, grades 8-up

Eling, Chingling and Mayling Soong were born into a wealthy Shanghai family. Having been educated in the U.S., their father, Charlie Jones Soong, believed his daughters should be treated equally with his sons—a very progressive attitude given the feudalistic, tradition-bound thinking which prevailed in turn-of-the-century China. So the sisters were sent to school in the U.S., which exposed them to American values, life styles and friends (who would later prove useful).

Eventually, all three were wed to wealthy and/or influential men— Eling to H. H. Kung, from one of China's richest banking families; Chingling to Dr. Sun Yat-sen, and Mayling to General Chiang Kai-shek. Eling's and Mayling's marriages were motivated by the desire of the families to extend their economic and political power. But Chingling's marriage to the politically active Dr. Sun was motivated by conviction (her family disapproved of the match because Dr. Sun had already been betrothed by childhood arrangement).

When the corrupt Manchu government was overthrown in 1911 and a new Republic of China established, H. H. Kung, Sun Yat-sen and Chiang Kai-shek initially fought together on the same side with the Kuomintang. Patriotic and optimistic, the three sisters worked hard alongside their husbands to help bring China into the modern world. But as events proceeded, it became increasingly apparent (especially after 1927) that ideological differences between Chinese Communists and the Nationalists (Kuomintang) were irreconcilable. Dedicated to the realization of Dr. Sun's democratic principles after his untimely death in 1925, Chingling ultimately sided with the Communists, while Eling and Mayling promoted the Nationalist cause led by Chiang Kai-shek. Only during the United Front campaign against Japan (1937-1944) did the sisters come together-temporarily. Today Chingling is a respected leader in the People's Republic of China and Mayling lives out her days in Taiwan. Eling died in the U.S. in 1973.

Regrettably, Ms. Eunson's biography emphasizes the personal lives of the Soongs over their strongly held political beliefs. The differences between Chingling and her sisters symbolized the basic contradictions in Chinese society—between the interests of the wealthy few and the needs of the starving many. Failing to tackle these basic ideological issues, Ms. Eunson has created a vapid, instead of dynamic, account conveying the essence of modern Chinese history.

The author's sloppy distortions of Chinese history and traditions border on the embarrassing. To explain the



origin of foot-binding, she incorrectly cites Confucian oppression of women, when actually foot-binding became a requisite of female beauty and a sign of wealth after a court lady was once complimented on the smallness of her feet. Ms. Eunson also speaks of the Chinese as having an "inborn reverence" for Confucius. Her elitism makes it difficult for her to understand why the Nationalist Kuomintang, with 11/2 billion dollars in U.S. aid, could not prevail over Mao's legions of ragged men, women and children. Ironically, the reason for Mao's victory can be found in the author's own description of Chiang Kai-shek's treacherous arrangement to ship China's gold reserves to Taiwan after the Communist victory in 1949.

Although the sisters are consistently described as being strong, courageous, determined, etc., sexism prevails. They are constantly identified in terms of the men in their lives—first their father, then their husbands—implying that alone they could not have sustained such strong principles. In particular, leftist Chingling is continually described as being naive and idealistic. The author apparently cannot accept that a wealthy woman in her right mind would willingly give up a life of privilege.

Only one valuable lesson can be learned from this chronicle. The story of the Soongs reveals how people can start out working for the same goals and end up fighting each other. But the biography fails to delineate the changes that occurred in the Soong sisters' development and, thus, does not help readers understand the dynamics of China's evolution. [Elizabeth Young]

### Four Women of Courage

edited by Bennett Wayne, illustrated with photographs. Garrard, 1975, \$4.48, 167 pages, grades 3-4

Here is a classic "woman's book"-a chronicle of the self-sacrificing, altruistic, tireless work of three women who spent their lives serving the sick, mentally ill and handicapped peoples of the world. The women are Dorothea Dix, an angel-of-mercy "crusader for Mental Hospitals," Linda Richards, "the first American trained nurse," and Helen Keller, the well-known blind and deaf crusader. For a little spice and excitement, the more contemporary Jacqueline Cochran, aviator, is thrown in-although at one time she too had been a nurse. The story goes that she took up flying to finance the expansion of her cosmetics business, the profits from which would enable her to help the poor and the sick.

These days, when women are striving to be regarded as other than service workers or to have service work upgraded and recognized as valuable, it is hard to accept a book such as this; yet had it been properly written, the lives of these undoubtedly courageous women could probably serve as outstanding models for us today. Unfortunately, the various authors portray their subjects as being insipid and unreal. They seem to succeed against what must have been enormous odds by asking, pleading, conning, having teas and petitioning Congress. There must have been more to their struggles than this, and the essence of their pioneering lives is missing—as are some important facts. For example, why no mention of the fact that Helen Keller was a well-known Socialist?

Although each chapter is written by a different man or woman, the writing is remarkably similar in its over-long, boring, chronological presentation of repetitive and trivial information. (Some of the old photographs, however, are quite interesting.) All of the writers seem impressed with how many presidents, kings or other "important people" their subjects had lunch with, and how much money they did or did not have. The constant references to "helping the poor" make the women appear unpleasantly patronizing.

Cochran's flights provide the most exciting element; yet following her first place victory in a prestigious air race against men, while 2,000 cheering people await her appearance, she is "found combing her hair and fixing her makeup. 'Where is my husband?' was her first question. . . She clutched his arm. 'I'm not afraid to fly cross-country,' she said, 'but in a crowd like this, I'm afraid without you!"" Was it necessary to portray this courageous woman as being a helpless simp behind the scenes, or was that "feminine touch" meant to redeem her audacious, "masculine" bravery? [Sue Ribner]

### Sing to the Dawn

by Minfong Ho, illustrated by Kwoncjan Ho. Lothrop, Lee & Shepard, 1975, \$5.95, 160 pages, grades 3-8

Set in a rural Thai village, Sing to the Dawn is a moving account of a young girl's struggle to continue her education in the face of oppressive, feudal concepts of women's role. Fourteenvear-old Dawan wins a scholarship to attend high school in the city. Placing a close second, her younger brother Kwai cannot hide his disappointment and hostility. Worst of all, their father unjustly accuses Dawan of "taking her own brother's chance away from him." Like many poor peasants, their father sees an educated son as the family's only hope for a better life. To him, girls can do nothing but marry and bear children.

Dawan is confused and bitter. Her mother fears to become involved, and Dawan's attempts to solicit support prove frustrating. Then she receives unexpected backing from a wise and independent grandmother and from Bao, a young flower girl. Neither of these last two women, both defiant and independent, ever had an opportunity to attend any school. Yet, from Bao. Dawan learns that she must struggle to be free and, like a caged bird, seize any opportunity to fly. From grandmother, she receives the insight of the lotus bud "at first shut up tight, small and afraid, then gradually unfolding, petal by petal, understanding that without these changes, the bud would never blossom." With such wisdom and encouragement reinforcing her own determination. Dawan finally succeeds in soliciting her brother's help and convincing her father to let her go to the city school.

Sing to the Dawn portrays the injustices and suffering endured by ordinary people in rural societies. The author wisely makes no attempts to glorify city life or to romanticize the "simple" pastoral existence of country people. Dawan's struggle for education might seem unreal to readers in industrial societies, but it is reflective of the status of women in most overexploited/underdeveloped countries. The sensitive, many-sided portrayal of women lends credibility to this moving struggle for basic human dignity.

Although brother Kwai professes to oppose injustice he is forced by Dawan to recognize how his own selfish actions actually support the strong against the weak. This conflict between brother and sister is poignantly portrayed, showing the contradiction between their love for each other and their competition for survival. In the end, both justice and principle prevail.

This reviewer has one disagreement with the book. The author's emphasis on education as the key to social change has misleading implications. Education, in itself, does not cause social change. The recent history of sweeping change in Asia belies this notion. Mass movements of uneducated peasants have brought great social

change which, in turn, has led to more education for the succeeding genera-

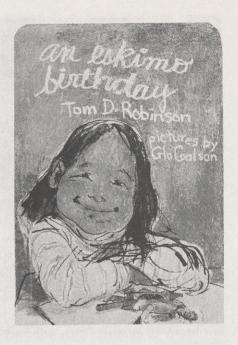
Nevertheless. Sing to the Dawn is exceptional reading for young people. The author's sensitive understanding of the hopes, fears and struggles of ordinary people is a refreshing change from the patronizing and romantic accounts of Asian peasants by Western writers. The author grew up in Thailand and now lives in Singapore. This book was awarded a first prize in the 1972 CIBC contest for new minority writers. The excellent illustrator, a high school student in Singapore, is the author's brother. [Elizabeth Young]

### An Eskimo Birthday

by Tom D. Robinson. illustrated by Glo Coalson. Dodd, Mead, 1975, \$5.25, 39 pages, grades 2-5

Eeka is a young Inuit (Eskimo) fifthgrader who wants a fur ruff for her birthday to go with the velveteen parka her mother has made for her. But the trapping season has been poor and her father barely makes it back through an Alaskan blizzard in time for her birthday feast. The only thing that mars Eeka's perfect day is the absence of fur trimming on the beautiful but lifeless-looking parkaalthough it is a love of beauty, not materialism or pretentiousness, which promotes her desire for the fur.

The author has delightfully and believably interwoven traditional and modern elements in his description of Eeka's hometown and of her special day. (An "Author's Note" tells us that "Point Hope is both the old and the new-young and growing, ancient and solid. There are some old people who speak very little English and who wear tennis shoes, and young people who speak very little Eskimo and wear caribou mukluks.") The warmth and kindness within Eeka's home are neatly contrasted with the harsh cold outside. And a cooperative spirit marks her family's relationships, as well as those of the townspeople. (Christianity is depicted as



being the chief religion of the region. and no reference is made to traditional faiths—a possible flaw in the author's perspective.)

Gently amusing and executed with warm feelings for the people depicted. the drawings add a dimension of immediacy to the story in their detail—Eeka's grandfather stripping baleen (whalebone) to make baskets and telling stories when Eeka returns from school, her father returning from the hunt with caribou in the sled behind his snowmobile.

Eeka's emotions of anticipation, disappointment, embarrassment and elation are understandable and prompt the reader's identification with her. Congratulations are due the author and illustrator for creating a charming and worthwhile book. [Diane M. Burns]

### El Bronx Remembered: A Novella and Stories

by Nicholasa Mohr. Harper & Row, 1975, \$5.95, 179 pages, grades 7-up

Can a Puerto Rican be racist? How much sexist and racist ideology have we internalized? How can Puerto Rican writers accurately depict our

present and help to create our future at the same time? What do we tell our children about ourselves, and what would we like them to be as adults? Does a Puerto Rican writer automatically possess a more relevant perspective on who Puerto Ricans are and why?

El Bronx Remembered consists of 11 short stories and a novella describing the anxieties, fears, loves, hates, pride, despair, nostalgia and hopes of several Puerto Ricans in the barrio, El Bronx, from 1946 to 1956. The subjects of these well-written and descriptive tales want to escape to suburbia, or into the arms of men, or to be accepted and assimilated into a materialistic society which rejects and exploits them. We have seen their faces. But despite some truths and sharp insights, these are not stories of change, struggle or love. Rather, they are negative stories which reinforce stereotypes.

One incredibly racist story is about Jasmine, a gypsy who wins the acceptance of her classmates by reading palms and telling stories. When Hannibal goes to Jasmine's house to have his fortune read, he gives her all the money he has to be blessed. Instead, Jasmine "takes the five dollars and mumbles over them again, you know, the whole business. Then she makes a sound in her throat, like she's choking and opens up her mouth and spits up a big green mess right on the five dollar bill. It was disgusting!" The ending is obvious: no fortune, no refund, no more Jasmine-she and her family move on "as they all do." The description of Jasmine's appearance reads like a catalogue of prejudices and, as in most of the stories in this book, sexism is prevalent as well.

The novella (a sick soap opera) tells of Alice, a pregnant fifteen-year-old who finds temporary comfort and happiness in the home of a mature, understanding homosexual.

A conversation between Alice and her mother about the pregnancy reeks of puritanism—"I know you are sorry. I am too, Alice, but it's too late now. Because now you see, you can be sorry for the rest of your life."—as does Alice's description of her sexual life: "The first time it was painful and she had cried; the second time it was

almost as bad, except she had felt numb." To top it off, Alice forgets all of her labor pain as soon as she looks upon her *son*.

In addition to having internalized myths about females, the novella's characters have also taken to heart certain myths about Puerto Ricans. Herman says of his own people, "Honestly, these people, a bunch of ignorantes, and they just keep making babies and more babies and being miserable." Alice's mother buys her new clothes to go out with the "respectable" homosexual, so that he will not think their family is a bunch of "jíbaros" (peasants).

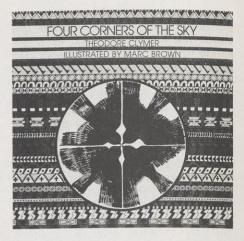
Although it is unusual to portray a gay person in a book for young people, no new ground is broken here in developing understanding of sexual differences. Those differences are simply presented. Alice marries Herman to escape from her critical mother. For Herman, the marriage serves to pacify his old parents in Puerto Rico who want him to be a husband and father. The characters are neither honest with themselves nor with each other.

Regarding the questions raised at the beginning of this review, El Bronx Remembered is evidence that oppressed people (Puerto Ricans or women) do not necessarily understand the mechanism of oppression. Unless we look critically at our lives, our family relations, our institutions, the positive and negative aspects of our culture, we will not develop the will to resist and to change things. Without that critical approach, our observations are but one small part of the truth, and continue to reinforce negative stereotypes about ourselves and reflect the dominant society's negative values. [Irma Garcia]

### Four Corners of the Sky

by Theodore Clymer, illustrated by Marc Brown. Little, Brown, 1975, \$6.95, 47 pages, grades 1-4

Here is an anthology of Indian oral expression which is both thematically diverse and broad in its representation of the folklore of numerous North American Native peoples—from the



despair-ridden Arapaho Ghost Chant songs to a playful warning, in verse, by a potential Sioux horse thief.

The book moves from the world of the numinous to the mundane and, thus, depicts the "Four Corners" of Native American life—the sky, the earth, religion and daily life. The author writes smoothly on all four themes and offers notes which help explain some critical concepts to readers who are not well-versed in Indian life. The beautiful illustrations are compatible with the meaning of the verses and amplify their significance both visually and conceptually. [Michael Claxton]

### I Cry When the Sun Goes Down: The Story of Herman Wrice

by Jean Horton Berg, illustrated with photographs. Westminster Press, 1975, \$6.95, 149 pages, grades 6-up

I Cry When the Sun Goes Down is a well-written biography of Herman Wrice, a Philadelphia youth organizer. The story traces Mr. Wrice's life from his early boyhood in Crites, West Virginia, to Philadelphia's Mantua County where he spent his young adult years. The chronicle ends with the dawning of Mr. Wrice's commitment to help the troubled youth of this region.

The struggles of Black people to attain equality in American society

are accurately depicted here; however, the author fails to analyze either the underlying causes of racial discrimination or the behavior of Blacks and whites. One incident, in particular, cries out for further explanation. A group of white and Black coal miners in Crites are described as having worked side by side every day in a relationship of mutual dependency. Their children, however, attended segregated schools and rode separate school buses until, one day, the bus for the Black youngsters broke down. It seemed an obvious solution to have the Black children ride with the white children but white parents, most of whom thought nothing of working with Blacks in the mines, protested this. Although it is not surprising that the practice was halted immediately following the protest, the Black community's failure to react does not seem credible. Other such incidents are equally puzzling.

Women are portrayed in traditional family roles and seem to have been a dominant force throughout Mr. Wrice's youth. Communication between Herman and the male members of his family circle was minimal. While they provided for their families, the men took a back seat when it came to raising their children. It is a satisfying moment for Mr. Wrice, as well as for the reader, when he finds a male figure whom he can admire and talk to. Young Black women are not highly visible here or portrayed in depth since most of Mr. Wrice's work as a youth organizer has centered on young, Black men. Although this is a shortcoming, I Cry When the Sun Goes Down is still excellent reading for both sexes. Snapshots of Mr. Wrice's family at different stages of their lives give the work a warm feeling of a cherished family album.

Few older persons figure in the story, but the ones who do are important to Herman and are portrayed as highly motivated, loving individuals.

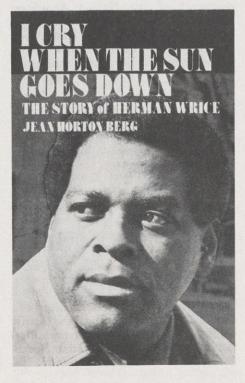
A minority child should find Mr. Wrice's struggles and triumphs inspiring. His emphasis on careful thought makes the point that material possessions or class standing are not the necessary tools for leading a productive life. His ability to work with others, as well as alone, and his

acceptance of the consequences of his actions are critical and instructive facets of this portrait.

Two areas of the work are disturbing. First, readers gain no sense of the historical context out of which Mr. Wrice operates. The author does not supply information about the period in which the story is set, especially pertaining to the gangs that were springing up in many parts of the nation. Such information might have helped readers understand the motivation behind some of the characters' actions.

Secondly, Ms. Berg seems to have had little or no active involvement with the people she has written about. Her documentations are accurate, but she fails to give an in-depth view of many of the biography's main characters. If she has perceived the souls of the Wrice family members, Ms. Berg has done the reader an injustice by merely leaving their feelings to interpretation.

I Cry When the Sun Goes Down makes for fascinating reading and is the kind of literature educators and parents should recommend to older children. [Clarice Ericsson]



### What Can She Be? A Musician

by Gloria and Esther Goldreich, photographs by Robert Ipcar. Lothrop, Lee & Shepard, 1975, \$4.75, 48 pages, grades p.s.-5

Part of the Lothrop What Can She Be? series which aims to portray women in new and interesting career roles, this book is a photographic essay about Leslie Pearl, presumably a real life musician and a successful one at that. She plays the guitar, piano and harpsichord, composes and arranges, teaches, conducts and performs music. She is successful enough to have her compositions recorded, to perform in coffee houses and concerts. and to write, produce, and sing in her own commercials. She is depicted as an independent, creative, very busy young woman (apparently single), who is totally absorbed in, and loves, her musical life.

If the book were half as exciting as the book jacket portends, it would be very good. Unfortunately, both text and photographs are dry and boring. While it contains much technical information about many aspects of music, the data is presented in lifeless language with almost no dialogue and no story line. Leslie Pearl's life will probably be interesting to those children who are already turned on to music, but will most likely bore those who are not.

A few feminist touches are included—women playing "male" instruments like cellos and oboes, and Leslie conducts a mostly male orchestra. On the other hand, most of her close musician friends are men, almost all the musicians featured are men and her agent is a man (the functions of an agent are explained using the generic term "he"). Only one musician is Black, an indefensible dash of tokenism in view of the large number of Blacks that are in the music field.

Finally, it is a little misleading for the text to state that "Musicians are always busy—playing their instruments, listening to all kinds of music, and planning for new recordings and performances." This is more the dream of most musicians, not the reality. [Sue Ribner]

### Heart of Snowbird

by Carol Lee Lorenzo. Harper & Row, 1975, \$5.95, 227 pages, grades 7-up

Laurel Ivy lives in a small Southern mountain town. Although she loves the natural wildlife of the red-clay hills around her, Laurel looks forward to the day when she can leave Snowbird Gap for the city where she wants to study dental hygiene.

Presently, a young Native American named Hank Bearfoot and his family come to settle in Snowbird Gap. Much to the disapproval of her father, classmates and the townspeople who resent Indians trying to "integrate" their poor-white community, Laurel Ivy befriends Hank.

Through their friendship, Laurel Ivy becomes increasingly aware of the people in her town-of their prejudices, hates, fears, loves and desires. Struggling to deal with the marital discord between her father and stepmother, Glory (the result of her father's affair with another woman), Laurel Ivy begins to see her father in a new light-as an oppressor of women, including herself. She experiences, too, the joy of her sister's marriage and the pain of Glory's death from a job-related lung disease. With Hank's encouragement, Laurel realizes she has the responsibility to try and change Snowbird Gap.

In her portrayal of mountain life, the author presents both its positives-clean air, closeness to the earth-and its negatives-provincialism, racism, poverty and oppression. In this context, Laurel Ivy's decision to remain in Snowbird is basically a reaffirmation of her identity, part of a growing American trend to stay in touch with one's roots.

In the midst of the strained relations between the members of Laurel Ivy's family, there are moving moments of emotion and human warmth that are depicted without sentimentality. And Laurel's friendship with Hank has the positive effect of giving her strength to confront the townspeople's racism.

Unfortunately, in an apparent attempt to redress the ills of racism, the author's portrayal of Hank's family becomes, itself, racist. The Bearfoots

are a "model" family-better off financially, better dressed and better educated than most of Snowbird's people. Hank and his father possess infinite wisdom and patience and have a true love of all people. Hank dreams of being a missionary among white men out of his desire to save them with his superior culture. On the other hand. Mrs. Bearfoot is shy and mysterious, never emerging from her dark home-a portrait which compounds racism with sexism.

Although Laurel Ivy is portrayed as an active, intelligent and natureloving girl, her decision to remain in Snowbird is prompted mainly by Hank's romantic interest in her. Furthermore, all of the women in the book passively accept their dependence upon men for support.

Laurel Ivy's individual struggle to challenge the townspeople's racist attitudes is of questionable credibility, due largely to the fact that Laurel Ivy has only one friend other than her pet opossum. Thus, she can be categorized as something of a misfit, which undercuts the legitimacy of her struggle against racism.

In its depiction of the lives and struggles of hill people, Heart of Snowbird has considerable merit. However, the author's regrettable portrayal of the Native American family and other flawed characterizations turn a potentially strong book into a patronizing racist and sexist misadventure. [Elizabeth Young]

### Making Our Way

by William Loren Katz and Jacqueline Hunt. Dial Press, 1975, \$6.95, 166 pages, grades 7-up

Making Our Way is a collection of first-person accounts of ordinary working people's daily struggles in turn-of-the-century America. Contrary to the period's popular image of gracious living projected in history books by an elite who controlled the media then as now, what emerges is a moving, stark picture of the harsh realities most people had to endure to survive. Inhumane working conditions, child labor, 12-hour work days,

poverty and debt were the rule.

Although the authors do not purport to present a complete picture, the selections are fairly representative of various ethnic groups, races, sexes, ages and occupations (cowboy, meat packer, sweatshop seamstress, miner, sharecropper, etc.). Presented with their original spelling and grammar intact, these narratives have an unpretentious, earthy quality which conveys great emotion and power. In nearly every case, the enduring strength and inner fortitude of these working people comes through.

Although Making Our Way provides excellent social commentary. portraying honestly the injustice and hardship people faced (including racism), the authors' introduction fails to squarely point the finger of blame at any source or system which caused such widespread misery and suffering. For example, how were racism and sexism used to divide workers? The issue is not explored. Indeed, except for the bitterness and hopelessness reflected in some of the nonwhite narratives, most accounts speak of hope for a better life in the futureif not for the writers themselves, then for their children. In the absence of an analytical overview, these narratives are frozen in time, the authors having forgone the opportunity to link an inglorious past to present deplorable conditions endured by new immigrants in the U.S. and most non-white workers throughout the world. Making Our Way thus loses much of its potency, finally reaffirming the American myth that through perseverance, hard work, sacrifice and education, anyone can make a better life here. Look how well most people live now compared to how things were then, the book implies. The introduction contains another, but minor, flaw. "In the North and South," explain the authors, "Blacks found their man-hood a farce." A non-sexist term would have been more appropriate.

As social commentary, Making Our Way is an excellent book. In a society where the antics and frivolities of the elite are usually passed off as the essential stuff of "history," the reviewer found this book about the masses of working people refreshing and informative. More like it are definitely needed. [Elizabeth Young]

### Chicano Roots Go Deep

by Harold Coy. Dodd, Mead, 1975, \$5.95, 210 pages, grades 7-up

This fast-paced, better-than-average introduction to Chicano history can be quite helpful to students and teachers. Though distractingly organized, the book is easy and interesting reading, and it contains many truths and insights, as well as occasional stereotypes and distortions.

Many historical and contemporary subjects are competently treated. By covering socio-economic and artistic areas, the author helps the reader appreciate the diversity of Chicano culture and life. Especially valuable is the author's description of Chicanos and Mexicans as interconnected units, rather than as distinct cultural groups.

Both past and present discrimination against Chicanos is woven into stories about people of many generations. Employer use of Mexican "wetback" labor as competition to hold Chicano wages down is described. There are also excellent sections on the history of New Mexico.

Though the 28 short chapters offer much about Chicanos, Chicanas are generally neglected. When we learn about somebody's great-grandmother, it is for her knowledge of herbs—knowledge that all elderly Mexican women are traditionally "supposed" to possess. The author throws in a reference to barrio beauty queens and also tells us that "long-suffering and self-sacrificing [are] the qualities most admired in a mother."

Though Chapter Two gives a good overview of where Chicanos are today and what Aztlan means to them, Chapter Three starts with the sentence, "A Chicano without a song would be like a duck out of water." (Or a Black without rhythm?) Other stereotypes describe Chicano soloists wearing "Pancho Villa mustaches" and singing songs that have long been outdated.

But despite some stereotypes, and its "Chicanos have a rough time but, if they persevere, some do make it" approach, this book is packed with useful information. [Porfirio Sanchez]



### Blue Trees, Red Sky

by Norma Klein, illustrated by Pat Grant Porter. Pantheon, 1975, \$4.95, 57 pages, grades 3-6

Eight-year-old Valerie wants her widowed mother to stay home and give full attention to her. But mother is devoted to her art and "would work even if she had a million dollars." So Mrs. Weiss, an older woman, baby-sits for Valerie and her younger brother, Marco. Mrs. Weiss used to be a concert pianist but discontinued her career after she married and had children. Explaining why she had given up what she loved, she says, "In my day it was different. You did not do both."

Set in a white, middle-class and very "arty" world, *Blue Trees* is a wryly humorous book whose non-conforming heroine should appeal to many children.

It has several positive features: Readers will learn a few pointers about growing up such as how "sharing" mother can be rewarding, and the fact that one can learn from people of all ages. Mrs. Weiss's description of "how things were," and her acceptance of changing mores, are

useful for helping children understand that values and behavioral standards are not static but evolve. Mother has a lover whom she is not planning to marry—a refreshing new wrinkle to say the least. (This may have been "the way things were" when this reviewer read books to her own children, but it was not the way children's books were.) Heroines who are sports whizzes have almost become a feminist cliché, so it is pleasant to encounter un-athletic Valerie. Finally, through experience and an excellent discussion about her mother's love for her profession, Valerie learns that a person's pursuit of what is important to them does not mean they love others any less.

Klein's style is entertaining and engaging. In the ten episodes which comprise the story, conflicts grow naturally out of ordinary events in Valerie's life—from taking a bath to cutting pictures from a magazine. However, it is really too bad that the tone of the text and the illustrations reflect a totally white, middle-class environment. Minority children could have been included among the children playing in the park, for example.

The book's other major drawback is that, through the eyes of the liberated children, the older characters appear to be stupid and shallow. For example, when Marco mentions, during a walk in the park, his plans to become a ballet dancer, an older woman sitting on a bench says, "You can't. You're a boy." "She's not so smart herself," says Valerie to herself. "She didn't even know there were men dancers. She probably never even went to the ballet." (There's a bit of elitism here, too.) On another occasion, Valerie's friend, Leah, responds to a statement by Mrs. Weiss with the comment, "Oh boy, she really is pretty dumb." Although the author deserves praise for portraying children in unstereotypic roles, she must be chided for perpetuating other stereotypes. [Lyla Hoffman]

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

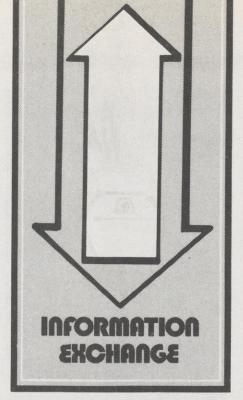
Women on Words and Images has published an expanded edition of their 1972 study, *Dick and Jane as Victims: Sex Stereotyping in Children's Readers.* Part two of the updated booklet reviews several new school readers for their sexist content. The 80-page booklet is available for \$2 from WOWI, Box 2163, Princeton, N.J. 08540.

"De Colores, Journal of Emerging Raza Philosophies" is in its second year of publishing material of concern to—and written by—Chicanos. Interviews, original works, sociological studies and news of Raza activities are included in the bilingual publication. The subscription price for the quarterly is \$8 for individuals, \$16 for institutions from Pajarito Publications, 2533 Granite N.W., Albuquerque, N.M. 87104.

"Indigena" is a Spanish-English newspaper about Native American communities from Canada to Paraguay. A recent issue (Vol. 11, No. 1) features an up-date on the struggles of the American Indian Movement as well as a lengthy account of a conference of Native Americans of the Amazon region of Brazil. The subscription price of \$5 (\$10 for institutions) should be mailed to Information on the Native Peoples of the Americas, Box 4073, Berkeley, Cal. 94707.

The library of the University of Wisconsin-Madison and the State Historical Society have compiled a list of their holdings of periodicals and newspapers relating to Black Americans. The bibliography includes over 500 titles of literary, political and historical journals and newspapers of the Black community dating back to the nineteenth century. The 80-page spiral bound volume costs \$3 from the Business Office, State Historical Society, 816 State St., Madison, Wis. 53706.

The National Council for the Social Studies has published a 117-page paperbound volume of articles for educators, *Teaching About Women in the Social Studies*. The authors discuss questions and answers concerning the problems of **sexism** and women in history. The price of the book is \$5.95 from the NCSS, 1515 Wilson Blvd., Arlington, Va. 22209.



The Mexican American Curriculum Office, Toledo, Ohio, has compiled a 90-page bibliography of materials about Mexican Americans. Indexed by author, title and subject, the paperbound volume lists books, filmstrips, records, tapes and periodicals for children and adults. Order from Xerox, Book Catalogs Dept., 300 North Zeeb Rd., Ann Arbor, Mich. 48106 for \$9.95.

Beginning with Mexico's history before the Spanish conquest, 450 Years of Chicano History traces developments in Chicano history through today's protest movement. The bilingual, pictorial history of 176 pages and 556 pictures is especially suitable for the 6th grade and above. It is available from the Chicano Communications Center, Box 6086, Albuquerque, N.M. 87107 for \$5 (20 per cent discount on orders of 20 or more).

The newsletter Women Library Workers provides a communications network for numerous chapter organizations of women librarians across the country. A recent issue reports on the successful action by Oakland library workers to have a woman named director of the public library. For subscriptions or membership information, write to WLW, 555 29th St., San Francisco, Cal. 94131.

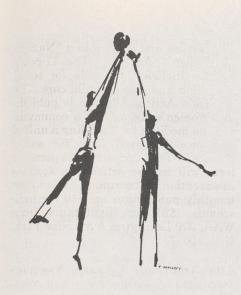
National organizations representing millions of American women have jointly formulated a statement of priorities and goals into a "National Women's Agenda." The 11-point agenda includes demands for equal education and quality child care. The Women's Action Alliance is publishing Women's Agenda as a communications medium for "building a united and broadly based force for social change." The upcoming September issue will feature articles on sexism in education. Subscription rates to the monthly publication are \$10 for individuals, \$20 for institutions from WAA, 370 Lexington Ave., New York, N.Y. 10017.

The American Library Association has published an annotated bibliography of selected bibliographic materials on multiethnic media. The 33-page paperbound reference volume concentrates on material about Black, Spanish and Native Americans, but includes works on Jewish, Italian, Greek and Polish Americans. The bibliography costs \$2 from the ALA, 50 E. Huron St., Chicago, Ill. 60611.

A new bi-monthly children's magazine is *Time/Out*. Along with activities, poems, puzzles and stories for second to sixth graders, the spring issue includes the feature "History Mystery" with rarely asked questions about women and minorities in U.S. history. Yearly subscriptions are available from Creative Communications, 1236 South Main St., Racine, Wis. 53403 for \$3.

Published monthly by the Southwest Resource and Information Center, The Workbook lists sources of information about environmental, social and consumer problems. Organizations around the country are cataloged by subject areas ranging from education, minorities and women to agriculture, pollution and transportation. Subscriptions cost \$10 for individuals (\$7 for students) and \$20 for institutions from the Center, Box 4524, Albuquerque, N.M. 87106.

The Public Art Workshop, a mural workshop and resource center, has documented the American mural movement with a series of reprinted articles and illustrated pamphlets, including several publications on Chicano murals in the Southwest. To obtain the free pricelist of their resources, write to the Workshop, 5623 West Madison St., Chicago, Ill. 60644.

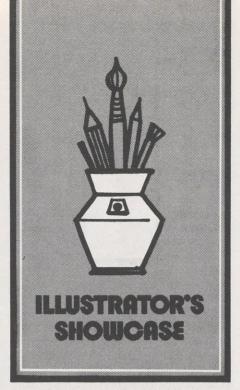






Richard Barcliff studied at the Brooklyn Museum School of Fine Arts, Art Students League and the School of Visual Arts. His work has appeared in *Essence, Black Sports* and *Seventeen* and in exhibits. Mr. Barcliff can be reached at 5801 Glenwood Rd., Brooklyn, N.Y. 11234; (212) 531-1355.

**Correction:** Alan A. Okada, whose work appeared in this column in the last *Bulletin*, can be reached at (212) 446-6263; the number that was given is incorrect.



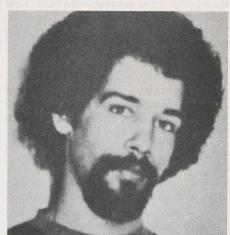
Stephanie Douglas, a graduate of the High School of Art and Design, illustrated two of Lucille Clifton's books: *Good, Says Jerome* and *Three Wishes*. Ms. Douglas can be reached at 923 Walton Ave., #4C, Bron, N.Y. 10452.







Brent Bailer, illustrator, art director and designer, has illustrated two books (*The Greatest Catch Ever* and *Baba and the Flea*) and many major magazines. Mr. Bailer can be reached c/o Gazebo Productions, 41 W. 56th St., New York, N.Y. 10019; (212) 489-7421.







### Africa

Publishing in Africa in the Seventies is a one-volume survey of the problems and possibilities of publishing in Africa. The book is a compilation of the papers presented at the International Conference on Publishing and Book Development, held in December, 1973, at the University of Ife, Ile-Ife, Nigeria. A paperback edition at \$10.50 is available from the University of Ife Press.

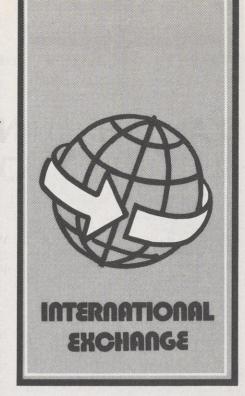
Among its services for educators, the African-American Institute has developed classroom aids to supplement instruction about Africa in U.S. elementary and secondary schools. Teaching and resource packets cover such areas as "women's rights—African style" and language use when teaching about Africa. A brochure of materials is available from the Institute, 833 U.N. Plaza, New York, N.Y. 10017.

African Books in Print is a new directory listing over 6,000 titles from 19 African countries. The bibliography lists books, pamphlets, reports, annuals, yearbooks, regular and irregular series. About one-fifth of the listings are in African languages. Available for \$37.50 from International Scholarly Book Services, P.O. Box 4347, Portland, Oreg. 97208.

Africa Agency supplies books published "in and about Africa": children's books, Swahili dictionaries and readings, African fiction, drama and poetry, history, economics, philosophy, etc. Quantity discounts available for schools. For free brochure listing available titles, write Africa Agency, 693 Massachusetts Ave., Suite 335, Cambridge, Mass. 02139 or telephone (617) 868-5422.

### Australia

The Clearing House on Migration Issues is currently involved in developing bilingual/bicultural education programs for Australia's large Eastern and Southern European migrant population. The Clearing House seeks to coordinate the growing bilingual movement through these publications: Chomi-Das, a bimonthly resource bulletin, and the quarterly newsletter, Migration Action. For further information, write the Clearing House, 133 Church St., Richmond, Vic., 3121, Australia.



### Canada

A catalog of books on the history of the Canadian working class and women's movement can be ordered free from the New Hogtown Press, 12 Hart House Circle, University of Toronto, Ontario, Canada.

### Caribbean/South America

David Campbell is a composer and singer of Arawak Indian descent (from Guyana, South America) whose songs relate the experiences of Caribbean and Latin American peoples. A long-playing stereo record album of his songs, "Through Arawak Eyes," can be ordered from the Development Education Center, 121A Avenue Road, Toronto 5, Ontario, Canada, for \$5 (Canadian).

### China

Education in the People's Republic of China by Fred Pincus discusses all levels of the Chinese educational system—its philosophy, aims and practices, curricula, administration, etc. It also contrasts the avowedly political objectives of education in China and equally political although unacknowledged agenda of education in the U.S. The 32-page booklet is 65¢; write Research Group One, 2743 Maryland Ave., Baltimore, Md. 21218.

A Brief Visit to the Hsin Hua School in Peking offers an inside look at the Chinese school system. The 16-minute color film, appropriate for viewing by all age groups, documents a typical school day of sports and writing exercises and factory work for Chinese children. The film is for sale (\$220) or rent (\$30 for 3 days) from Lawren Productions, Box 1542, Burlingame, Cal. 94010.

### Cuba

"Children of Che" is a half-hour documentary of photos, film, words and music about the revolutionary changes in Cuba. Children—the future—are the main topic of Karen Wald's informative program. The film is available from Ms. Wald, 549 62nd St., Oakland, Cal. 94609.

Tricontinental Films, referred to before in this column, distributes the color feature-length (90-minute) film *The New School*. In Spanish, with English subtitles, it describes the new junior high schools in the Cuban countryside and the new educational program in Cuba. Purchase price is \$950; rental is \$50 for high school classes, \$75 for colleges and universities. Write Tricontinental Film Center, 333 Sixth Ave., New York, N.Y. 10014.

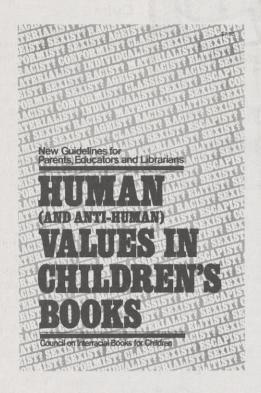
### Germany, The Federal Republic

The West German publishing firm Jugend und Volk has developed a bilingual series of 13 books for children of Greek, Italian, Spanish, Turkish and Yugoslavian workers. Written by both Germans and members of the different national minorities, the books deal with subjects of relevance to the large population of children of foreign workers growing up in West Germany. The spiral-bound, colorfully illustrated books for five- to ten-year-olds cost DM 6 each from Jugend und Volk Verlag, Isabellastr. 13, 8 Munich 40, West Germany.

### **Great Britain**

VCOAD (Voluntary Committee on Overseas Aid and Development) is a British organization which publishes or distributes numerous items as diverse as an anthology of Third World poets, "project packs" on hunger in Uganda and materials about the United Nations. For a catalog, write: VCOAD Education Unit, Parnell House, 25 Wilton Road, London, SW1, England.

# HUMAN AND ANTI-HUMAN VALUES IN CHILDREN'S BOOKS



**HUMAN AND ANTI-HUMAN VALUES IN CHILDREN'S BOOKS** is for everyone concerned with the possible racist, sexist, anti-humanist content of those books most likely to be finding their way into school-rooms and library collections today.

It contains a practical, reliable, content-rating tool designed expressly to help you locate those children's books that make a positive contribution to the growth of humanist values in the minds and actions of young people . . . and to warn you away from those that do the opposite.

Nothing like this volume exists anywhere else. It examines materialism, analyzes ageism, explores competition and reports on cultural authenticity.

Available for September delivery at \$7.95 for the paperback and \$14.95 for the hardcover, library edition.

Writes Alvin F. Poussaint, M.D., author and Associate Professor of Psychiatry, Harvard Medical School: "This is one of the most important and challenging volumes in a decade. It provides guidelines for choosing books that are antiracist and anti-sexist. It is not just a narrative, but gets down to the facts and the actual evaluation of reading materials currently on the market. If used widely, it will help to raise a new generation of children free of many of the destructive values in our society."

"Splendidly comprehensive, lucid, authoritative, passionate, illuminating," says Donnarae MacCann, formerly head librarian at the Elementary School Library at U.C.L.A., co-author of The Black American in Books for Children, The Child's First Book and of "Illustrations in Children's Books" in The Arbuthnot Anthology of Children's Literature.

"Clarifies the political nature of children's books and should be used in every children's literature course in the country," says The Feminist Press.

Send check or purchase order to:
The CIBC Racism and Sexism Resource Center for Educators
1841 Broadway, New York, N.Y. 10023

### Orchard Ridge School Library

# SUBSCRIBERS—PLEASE NOTE!

subscription ends with Volume 7, Number 1. ends your subscription. Thus, if the number is 71, your volume (first number) and the issue number (second number) that simple. The single number near your name indicates both the puzzling codes on the first line of your address label, ours is really very easy. Unlike many periodicals which have long, Will you help us save the expense of renewal mailings? It is

shows 74, a renewal notice is already in the mail. If your labe from us. If you renewed very recently, your present mailing label shows 75 or 76, please renew now before receiving a reminder may not yet reflect the change of expiration date. Please be patient; the next one will. You are now reading Volume 7, Number 4. If your mailing labe

# SUBSCRIBE TO THE BULLETIN!

Interracial Books for Children 1841 Broadway, New York, N.Y. 10023	rk, N.Y. 10023	8 19	8 ISSUES A YEAR
INSTITUTIONS	( ) New 1 yr. ( ) \$15 ( ) \$8	( ) Renewal 2 yrs. ( ) \$25 ( ) \$14	/al 3 yrs. ( ) \$35 ( ) \$18
Payment enclosed ( )		Ple	Please bill me ( )
STUDENTS ( ) \$5 per year-please enclose payment	ear-please encl	ose paymen	7
( ) I am pleased to enclose a contribution of \$	ose a contribution	on of \$	
All contributions are tax deductible	ductible		
NAME			
ORGANIZATION			
ADDRESS			

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

NON-PROFIT ORG.

U. S. POSTAGE PAID

NEW YORK, N. Y PERMIT No. 5090

ADDRESS CORRECTION REQUESTED

-= 0 MADISON WI SSTIT ORCHARD RIDGE ELEM いつまり

# WHAT IS THE COUNCIL?

and 5) by establishing the Racism and Sexism Resource Center for and resource specialists in awareness training to educational institutions clinics and workshops on racism and sexism; 4) by providing consultants unpublished minority writers of children's literature; 3) by conducting plans and audio-visual materials designed to help teachers eliminate Educators, which publishes annual reference books, monographs, lesson literature and instructional materials for children in the following ways: founded in 1965, is dedicated to promoting anti-racist and anti-sexist racism and sexism and to develop pluralism in education. 1) by publishing this Bulletin; 2) by running a yearly contest for The Council on Interracial Books for Children, a non-profit organization

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