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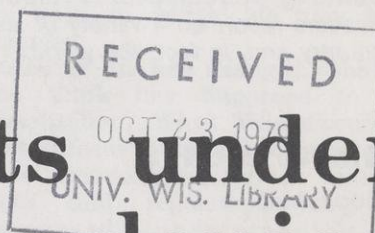
INTERRACIAL BOOKS FOR CHILDREN

BULLETIN

VOLUME 9, NUMBER 6, 1978

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“Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.”



Teaching about the ERA

Anti-Gay Laws: A Threat to *Everybody*

Spotting Stereotypes: A Report

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The text on the cover is Part I of the Equal Rights Amendment. The rest of the text reads simply: "Part II: The Congress shall have the power to enforce by appropriate legislation the provisions of this article. Part III: This amendment shall take effect two years after the date of ratification." A lesson plan on the ERA appears on page 3.

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 ERIC IRCD

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Teaching about the ERA

By Marilyn Foodim, Johanna Martines, Ruth Myers and the CIBC staff

Overall Goals and Objectives of the Lessons

The goals of this series of lessons are to: (1) broaden elementary school students' understanding of the need for the Equal Rights Amendment (ERA); (2) develop the recognition that laws can be changed by group action; and (3) stimulate the desire to take concrete action to mobilize support for the ERA.

There are specific objectives for each lesson, all of which point toward the achievement of these broad goals. Lesson One provides students with information on the Amendment process, Lesson Two introduces students to the ERA, and the remaining lessons help the students understand why the ERA is necessary and what it seeks to accomplish. Suggested strategies for securing its passage are provided.

Age Level: Grades 5 and 6.

Time Needed: Four lesson periods of 45 minutes each.

Materials Needed: *Fact Sheet on the ERA* (designed for teachers but also useful for older grades) and *Student Information Sheet* to be duplicated in sufficient quantity for class distribution. Note that sheet is divided into three parts for use in three lessons and should be retained by students.

LESSON ONE

Objective: Students will be able to state, in their own words, what a Constitutional Amendment is, why Amendments are necessary and how the Amendment process works.

Time: 40 minutes.

Procedure:

1. Write the following on the board: "The Constitution is the supreme law

of the land. It was written about 200 years ago."

Ask: What do you think the term

As we went to press, the fate of the ERA extension was still undecided. Whatever the outcome, the lesson plan presented here has wide potential. If the seven-year limit is, as we hope, extended, then the struggle to win over the non-ERA states becomes critical, and the activities for students suggested on page 7 are especially important. If the extension fails to pass, the struggle for a constitutional amendment will have to be waged all over again—in that event the lesson plan designed to raise the awareness of elementary school children takes on special urgency. In another round, aspects of the amendment may be changed, so specifics in the lesson plan may have to be altered; the principles, however, will still apply. If the fate of the ERA is still undecided when this issue of the *Bulletin* reaches you, then the action recommendations on page 4 are of utmost urgency.

We ask librarians and teachers to share this lesson plan with fifth and sixth grade teachers and to suggest that teachers in the upper grades involve their students in related action strategies.

For their assistance with the accompanying lesson plan, we wish to thank Marilyn Foodim, who gives demonstrations on the elimination of sex bias in the Northport, Long Island schools, Johanna M. Martines, an elementary school teacher in New York City, and Ruth S. Myers, an educational psychologist connected with Brooklyn College, CUNY. Our thanks, too, to June Christ of New York NOW.

"supreme law" means? Give students time to express their views (possible responses: that it is the most important law in the country, that it is the law that everyone has to obey).

2. *Ask:* Do you think life is the same as it was 200 years ago when the Constitution was written? Encourage students to express views on ways in which life may have changed.

Ask: If life has changed, what do you think has happened to the Constitution? Why? This discussion should focus on two major points: (a) New situations require new kinds of rules and regulations, and (b) Increased understanding of democracy requires laws that are fair to more people.

3. After a short discussion, write the word "Amendment" on the board. Explain that Webster's Dictionary defines this as "to correct a fault or faults." Advise that the Constitution provides for the process of Amendment. Ask students to consider why this was necessary (possible responses: to take care of changes that would be necessary as time went on; to correct the faults that were part of the Constitution).

4. Distribute the Student Information Sheet and refer to Part I, entitled "The Constitution and How to Amend It." Discuss specific faults with students and ways in which Amendments have corrected some of these faults.

5. Discuss each step in the Amendment process with students to insure that they thoroughly understand the process. *Ask:*

A. Why do you think it was decided that a vote of two-thirds of all members of Congress would be necessary in order to start the Amendment process?

Fact Sheet on the ERA

Why is the ERA necessary?

The Constitution does not guarantee equal rights for women. The ERA would add that protection. The Declaration of Independence, the Constitution and other laws were based on English common law, which did not recognize women as citizens or as individuals with legal rights. Therefore, the rights that women have are unclear, incomplete and at the mercy of conflicting state laws and inconsistent court decisions. (In fact, many courts have decided that specific rights do *not* apply to women.)

What would the ERA accomplish?

The ERA would outlaw all legal discrimination against men or women by federal, state and local governments and require them to treat each citizen as an individual. Laws which now extend privileges or responsibilities to only one sex will have to be changed to make them apply to the other sex as well. The ERA will affect many of the areas in which women have been discriminated against; for instance, women have been denied:

- higher paying jobs and employment opportunities;
- equal admissions to undergraduate, graduate and professional schools; and
- equal opportunities in vocational, athletic and other facilities.

What will the ERA *not* do?

Women will not be deprived of the "rights" they now have. The ERA will not force women to work outside the home or to take jobs they do not want. It will not deprive women of the benefits of *truly* protective labor laws (many laws that were protective when enacted are now, because of changed working conditions, discriminatory). It will not change or weaken family structures (but it will be the basis for recognizing that the homemaker's role has economic value). It will not force all women into combat if there is a war (at present there is no draft but in war time women, although never called, have always been subject to the draft; military tradition has always taken family needs into account and will no doubt continue to do so under the ERA).

What are some of the arguments used by anti-ERA forces?

The anti-ERA forces have caused a great deal of confusion about the Amendment by raising irrelevant issues. For instance, the ERA will not force men and women to share toilet facilities (the right to privacy is already guaranteed by the First Amendment and the ERA will not change that). The ERA will not deprive women of alimony, child custody or child support (anti-ERA forces have promoted the fear that women will lose their legal protection in these areas; in fact, they don't actually have much).

What is the history and current status of the ERA?

The ERA was first proposed in Congress in 1923 but was not passed by the House until 1971 or by the Senate until 1972. It was submitted to the states for ratification within seven years. As of September, 1978, the ERA has been ratified by 35 states. Since a total of 38 states must ratify the Amendment before the seven-year period expires in March, 1979, the extension of the seven-year period has become the focus of ERA activists. (Putting a time limit on the ratification period is a new "tradition" begun in this century; it is not required or specified by the Constitution or other legislation.)

What can you do to support the ERA?

At the time this *Bulletin* went to press, the seven-year deadline had been extended only by the House, not by the Senate. Until it is, telegrams or "personal opinion messages" to President Carter, the majority leader (Senator Robert Byrd), the minority whip (Senator Ted Stevens) and your senators urging them to extend the limit are extremely important.

NOW's Legal Defense and Education Fund (36 West 44 St., New York, N.Y. 10036) has an excellent packet of materials on the ERA. "Some Basic Facts about the Equal Rights Amendment," prepared by the New York chapter of NOW (84 Fifth Ave., Suite 907, New York, N.Y. 10011), is also very informative.

B. Why do you think three-fourths of state legislators must vote for an Amendment before it becomes law?

C. Why is it important to know the names of your Congresspersons and state legislators and how they voted, or intend to vote, on an Amendment you're interested in? (Possible answer: you can write these people to inform them of your views.)

D. Why is it important to know which states are for and which are against an Amendment you're interested in?

LESSON TWO

Objectives:

1. To make children aware of the provisions of the Equal Rights Amendment (ERA).

2. To make links between the principle of equality for all and the implications of the ERA for women.

Time: 40 minutes.

Procedure:

1. Before students arrive in the room, write the following statement on the chalkboard and cover it so that it cannot be seen when students enter the classroom (a roll-down screen makes a good cover):

"Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of race."

2. Write the following statement on the chalkboard for the students to see and react to when entering the room:

I believe the ERA should be passed. Yes ____ No ____

Expect a good deal of informal discussion, argument and giggling from the students. This should be allowed to continue for a few minutes after the children have been seated.

3. Tell the students that they will vote on the ERA statement on the chalkboard (the statement that is visible) after a short class discussion. Begin the discussion by asking, "What is the ERA?" While most students will know something about the ERA, there will be considerable confusion. Do not correct pupils at this point.

4. After five or ten minutes, cut off discussion and take a vote by closed ballot. Collect ballots, but do not reveal results.

Student Information Sheet

Part I: The Constitution and How to Amend It

The Constitution of the United States was written about 200 years ago and is the supreme law of our land.

One of the most important things about the Constitution is that it can be amended or changed, but it is not easy to do this.

Look at the chart below. It tells about three faults in the Constitution that were corrected by amendments.

So far, the U.S. Constitution has been amended 26 times.

How an amendment becomes law

Although there are several ways that amendments (changes in the Constitution) can become law, one way is almost always used. This is what happens:

Step 1: An amendment is proposed (suggested) by a Congressperson. It must then be approved by 2/3 of the members of Congress.

Step 2: The amendment is then given to all the states to vote on. It must be passed by 3/4 of the states. Today that means 38 out of 50. State legislators vote on the amendment.

Step 3: After 38 states vote "yes," the amendment is added to the Constitution and becomes law.

Part II: Discrimination Against Women in the Past

In the early days of our history women had no rights except those few that men allowed them to have. Here are some examples.

1. A girl went to school only as long as her father let her. Most high schools and colleges were for boys only.

2. After a woman married, her husband owned all property that had

belonged to her.

3. A woman had no rights about how to treat her own children.

4. If a woman worked, her husband or father could take her pay.

5. Women were not allowed to speak at public hearings.

6. Women could not testify in court or sue anyone.

7. Women could not vote.

8. Black women who were slaves had no rights at all. They were considered property, could be sold at the will of their masters and have their children taken from them.

Question: Which rights do women have now which were denied to them in the past?

Do Women Still Suffer Discrimination?

1. In Louisiana, a husband can sell the property of his wife without her permission and even without her knowing about it.

Question: How does this show that women still do not have equal rights?

2. A ninth grade girl decided she wanted to attend Central High School in Philadelphia because that school had more courses in mathematics and science than any other high school in the city. She was refused admission to the school because she was female. Her family took her case to court, but the judges decided she must go to another school because Central is for boys. (Vorsheimer Case, 1977)

Questions: (a) Do you agree with the court's decision? Why or why not? (b) Why would the girl feel that she was not treated fairly?

3. The United States Commission on Civil Rights (which checks to see if any group is being treated unfairly) says that the government has more than 800 rules that are unfair to women. Here is

one of them:

One rule says that a seventeen-year-old boy can work for a government contractor but a seventeen-year-old girl cannot (41 U.S. Code Section 35). A government contractor is a company that builds for the government (roads or buildings, for example) or sells it supplies such as paper clips, furniture or food.

Question: If you were a seventeen-year-old girl who was not given a job while a seventeen-year-old boy did get a job, how would you feel?

4. In Valdosta, Georgia, a tenth grade high school student said the following about her school:

"I feel that girls' sports are not supported as well as boys' and that girls are not given as many opportunities to participate in a variety of sports. We have basketball and tennis, but boys have football, baseball, basketball, tennis, golf and wrestling. That doesn't come out equal, does it?" (From *Almost As Fairly*, a Report by the Southeastern Public Education Program of the American Friends Service Committee, p. 47.)

Questions: (a) How many sports are available for girls in your school? How many for boys? (b) Do you think this is fair? Why or why not? (c) Do you think boys and girls should be able to play on the same teams? Why or why not?

Part III: Declaration of American Women, 1977

We are here to move history forward.

We are women from every State and Territory . . . the Nation.

We are women of different ages, beliefs and lifestyles.

We are women of many economic, social, political, racial, ethnic, cultural, educational and religious backgrounds.

We are married, single, widowed and divorced.

We are mothers and daughters.

We are sisters.

We speak in varied accents and languages but we share the common language and experience of Women who throughout our Nation's life have been denied the opportunities, rights, and privileges and responsibilities accorded to men.

Faults in the Constitution

1. It permitted slavery.

2. It said that a man could begin to vote at age 21.

How amendments corrected them

1. Amendment 13, passed in 1865, abolished (did away with) slavery.

2. Amendment 19 gave women over age 21 the right to vote.

3. Amendment 26 changed the age at which men and women could begin to vote from 21 to 18.

5. Uncover the previously hidden statement on the chalkboard. Make sure the students understand the words “denied or abridged.” Without too much discussion, ask students to vote on the statement by a show of hands. (You can expect 100 per cent “yes” votes.)

7. Erase “religion” and substitute “sex.” Engage students in discussion after revealing that this statement is the Equal Rights Amendment. Use the remaining time for discussion and another paper ballot vote on the question on the board.

9. Explain to the students that the ERA has been approved in 35 states so far.

Remarks: In most classrooms in which this lesson was used, the second vote was overwhelmingly more positive than the first. This is not to say that all children will change long-held attitudes immediately. However, this lesson

LESSON THREE

2. Students will be able to explain at least two ways in which the ERA is intended to provide greater equality for women.

2. Have students consider the following questions: Is the ERA really necessary? Do you think women already have equal rights with men? Why or why not? Give students time to present their views adequately.

4. *Ask:* Do you think this

C. In what ways were they the same?

D. What were some of the things the women who went to the conference felt they had been denied?

E. In what ways did they hope to bring about change?

F. Can you think of other times when people meeting together have helped change history?

5. Put the text of the ERA on the board again. Inform students that one of the things the women at the Houston conference decided to do in order to bring about change was to support the ERA. *Ask:* What can women do to get the ERA passed in three more states so that it becomes the 27th Amendment?

6. Tell the class that hundreds of national organizations have decided to boycott states that have not yet ratified the ERA. (Note: 15 states have not passed the ERA. They are: Alabama, Arizona, Arkansas, Florida, Georgia, Illinois, Louisiana, Mississippi, Missouri, Nevada, North and South Carolina, Oklahoma, Utah, Virginia.) The boycott means that the organizations are holding their large meetings only in states which have voted in favor of the ERA. Examples of such organizations are Actor's Equity, American Library Association, National Lawyers Guild, United Presbyterian Church, Catholic Women's Seminary Fund and Church Women United.

Ask: Why do you think the organizations decided to boycott the 15 non-ERA states? How would the boycott affect these states? Do you agree with organizations that have made this decision? Why or why not?

7. Suggest that the students discuss how they can support the ERA. The following are possible activities:

A. *Students in non-ERA states* (those states that still have not ratified the ERA): Write letters to state legislators, to the local newspapers, to the school magazine. Make up a petition and circulate it to other students, to parents and to as many other people in your community as possible and send it to the state legislators. Write letters to local radio or TV stations suggesting that they program discussions about the ERA.

B. *Students in ERA states* (those states that have already ratified the ERA): Write a friend or a relative in a non-ERA state about your concerns and suggest she/he engage in activities similar to those outlined above.

FOLLOW-UP

1. Have students find news and magazine articles on the ERA and bring these to class for discussion.

2. Distribute map of the U.S. and have students identify and fill in the names of states that have not ratified the ERA.

3. Invite someone from your area who attended the National Women's Conference in Houston or who has been active in the campaign for the ERA to visit the class and describe how they got involved in the struggle and the significance of their work.



Above and below: scenes from the National Women's Conference in Houston.



A new anti-gay amendment in California is the latest right-wing attack on human rights



Anti-Gay Laws: A Threat to *Everybody*

In November, Californians will vote in a statewide ballot on Proposition 6, the Briggs Initiative, which will bar gay teachers—and supporters of gay rights—from working in public schools. The Initiative will have far-reaching consequences, as Gordon Lau, Supervisor of San Francisco, has noted:

The Briggs Initiative is the beginning of an attack on the rights of *all* minorities. If we allow one group to be singled out for discrimination, we clear the way for discrimination against gay and non-gay Asians, Blacks, Latinos, women, etc. The Briggs Initiative itself threatens the jobs of those non-gay teachers who speak out on behalf of their gay co-workers. Anyone who believes in human rights is a potential target for this kind of discrimination.

* * *

Gay teachers are coming under an attack which not only threatens their rights to free speech, to privacy and to work, but also represents the focal point of a broader assault on the civil and human rights of *all* gay people. The attack on gay teachers directly threatens as well the rights of free speech and freedom of association of non-gay educators and the right of unions to protect their members from discrimination. It opens the door to a witchhunt in the public schools, in which insinuation and whisper campaigns could be used against any school employee whose views, beliefs or actions are inimical to segments of the community or to school authorities.

The campaign against gay teachers sets an ominous precedent, since it entails the formal legalization of discrimination against a minority segment of the population and does so on

the basis of both legislative action and popular referendum. Like the repeal of gay civil rights ordinances in a number of cities, the tactics being used against gay teachers—especially in California—threaten the civil and human rights of minorities, women and others whose ability to exercise rights supposedly guaranteed to all has required the passage of special civil rights laws, since they allow the civil rights of a group to be decided by popular vote.

The attack on gay teachers is being led by the right wing and has strong fundamentalist religious overtones, as well as backing by segments of the Catholic Church and the Union of Orthodox Jewish Congregations—raising for many a constitutional question of the separation of church and state. A basic premise of the attack is the protection of the nuclear

Proposition 6, introduced to California voters by State Senator John Briggs, is discussed in the accompanying article. It should be noted that Briggs has also introduced Proposition 7, the “murder penalty initiative.” This measure would greatly expand the list of capital crimes and in many cases would make the death penalty mandatory.

Calls for capital punishment, of course, have been another rallying cry of the right wing. The racist nature of Proposition 7 is evident from the fact that the death penalty has long been applied in a discriminatory manner resulting in a highly disproportionate number of Third World people being executed.

family unit, a rationale utilized by the right wing to fight some of the central demands of the women’s movement, including the ERA, abortion and child care. The anti-gay and anti-women’s rights thrusts of the right-wing are not separate from the increasing assaults on affirmative action (so-called “reverse discrimination”) and integration (so-called “forced busing”), on the hard won rights of unions, on the treaty rights of Indian people, on efforts to end the death penalty, and on other movements for social and economic justice.

In a speech to the National Council of Teachers of English annual meeting in 1977, Edward Jenkinson, Chair of the NCTE Censorship Committee, noted that censorship groups are focusing on literature in the public schools and that “literature by homosexuals” is one of the current targets, including the works of Emily Dickinson, Willa Cather, T.E. Lawrence, Virginia Woolf, Gore Vidal and Hans Christian Andersen. Jenkinson suggests that “Anita Bryant’s Save Our Children organization has given censors a rallying cry they have lacked since the McCarthy era of ‘pinkos.’”

A 1977 Gallup poll showed that a majority of people approve of equal job rights for gay people, yet 65 per cent of those polled believed that gay people should not be allowed to teach. A California poll showed that gay teachers, Boy and Girl Scout leaders and school administrators are regarded as acceptable by only one-third of the voters or less. Most of those polled felt that sexual preference has no relation to a person’s ability to teach, but 73 per cent felt that a strong argument against gay teachers is that it is important to protect impressionable children from

the influence of gay people.

John P. Spiegel, M.D., as President of the American Psychiatric Association, made the following statement in 1975:

I realize that many lay persons are concerned about the hiring of homosexuals as teachers. These concerns are the product of misunderstanding, not of scientific knowledge. Some, for instance, have feared that homosexual teachers might affect the sexual orientation of their students. There is no evidence to support this thesis. . . .

Some have asserted that gay teachers might proselytize or even molest children. Gay teachers have no more desire or interest in proselytizing students to their sexual/affective orientation than do non-gay teachers—probably even less. Gay people rarely argue that homosexuality is better than heterosexuality; they argue simply for the freedom and right to be. As for molesting, the Trustees of the American Psychiatric Association noted in 1977, "There is no evidence that homosexuals molest children to any greater extent than do heterosexuals." Moreover, most states have laws dealing with child molestation, and gay rights bills will in no way exempt gay teachers from the penalties.

Teachers should be judged not on the basis of personal lifestyle or sexual preference, but on the basis of professional competence, a position which has been supported by professional organizations such as the American Federation of Teachers (in 1970), the National Education Association (in 1974) and the National Council of Teachers of English (in 1976).

Yet earlier this year, the Oklahoma legislature passed a law that requires school boards to fire or refuse to employ persons who have engaged in "public homosexual conduct." The Oklahoma measure defines "public homosexual conduct" as "advocating, soliciting, imposing, encouraging or promoting public or private homosexual activity in a manner that creates a substantial risk that such conduct will come to the attention of school children or school employees." John Monks, the sponsor of the bill, claimed the law would "keep these sick deranged people from influencing our most precious treasures, our children." He also stated that participation in a pro-gay rally or demonstration would be an example of "public

homosexual conduct."

California's Briggs Initiative (Proposition 6) proposes wording almost identical to the Oklahoma law as a revision of the California Education Code. State Senator John Briggs—a conservative, an opponent of abortion rights for women and a proponent of expanded use of the death penalty—organized the drive to get the Initiative on the ballot (he referred to gay people as "garbage" when he announced his campaign). The Briggs Initiative will undoubtedly be adopted in November's state-wide referendum because it is explicitly a vote on the issue of gay teachers—the issue that was exploited so effectively in Miami, St. Paul, etc. when the vote was not explicitly about gay teachers.

The Initiative specifies the procedures for governing boards of school districts to follow in determining if a person has engaged in "public homosexual conduct or activity" and to deny or terminate employment of that person.

The most dangerous and ambiguous part of the Initiative—for both gay

"Mommy, when I grow up, can I be a lesbian?"

If you think this idea is shocking . . . read what the IWY is proposing for your children.

Two thousand women will meet in Houston this week at the International Women's Conference to vote on proposals that . . . by law must be presented to the President and the Congress as a blueprint for future legislation.

Many of these proposals . . . if passed by the Congress, will drastically and permanently change the American way of life.

For example, their proposals to legalize homosexuality would allow disordered homosexual parents of children, thus treating homosexual role-models for susceptible children.

In addition, it would lead to the legalization of homosexual marriages and the adoption of children by these homosexual couples.

This proposal also calls for the passage of Federal laws which would make it illegal to refuse to hire homosexuals in health or in schools.

Further, their proposals for passage of the E.R.A. Federally-funded abortion-on-demand and their system of Federal child care centers for all children would be equally destructive to the American family unit.

If you want to demonstrate to the President and to the Congress your disapproval of these proposals, plan to attend the nationally televised Pro-Family Rally this Saturday at the Astro-Arena.

PRO-FAMILY RALLY

PRO-FAMILY RALLY
Saturday, November 19th
1 - 3 pm
Free Admission
Astro-Arena

The advertisement paid for by the Pro-Family Coalition. Astoria, Texas, public relations campaign.



PRO-FAMILY
COALITION

Right-wing attacks on gay rights, the ERA, abortion and federally funded child care are combined in this ad which appeared in the Houston Post and Houston Chronicle just prior to the National Women's Conference (see extract about the conference on page 6).

and non-gay educators—is the "public homosexual conduct" clause. Factors to be considered by a board include "whether the conduct included acts, words or deeds, of a continuing or comprehensive nature which would tend to encourage, promote or dispose school children toward private or public homosexual activity or private or public homosexual conduct." A *Los Angeles Times* editorial noted that "A school board employee who spoke out for fair treatment of homosexuals could be fired. . . . Expressions of personal beliefs in the course of private life would be enough to warrant dismissal."

A school employee who publicly opposed discrimination against gay people in housing or jobs, encouraged colleagues to support gay civil rights measures or publicly supported an openly gay candidate for political office could theoretically be accused of contravening the law. At the least, the threat of such an interpretation in a conservative school district could be enough to prevent that person from speaking her/his mind on these issues

TENTH ANNUAL CIBC CONTEST

5 Prizes of \$500 Each for UNPUBLISHED WRITERS OF CHILDREN'S BOOKS

who are

**AFRICAN AMERICAN,
AMERICAN INDIAN,
ASIAN AMERICAN,
CHICANO or
PUERTO RICAN**

Minority writers who have not previously been published in the children's book field are invited to submit manuscripts. Only stories—fiction or non-fiction—which are anti-racist, anti-sexist and which are relevant to the struggle for full human liberation are eligible. For full contest rules, please send a stamped, self-addressed envelope to the Contest Committee, Council on Interracial Books for Children, 1841 Broadway, New York, N.Y. 10023.

**CONTEST ENDS
DECEMBER 31, 1978**

of community concern.

What of a teacher who assigned readings to a class that contained unbiased views regarding gay life styles or simply contained gay characters? What would be the implications of a librarian ordering a juvenile novel with gay characters or a book such as *Learning About Sex* (Barron's Educational Series), which is one of the few to present unbiased images of homosexuality and the viability of gay lifestyles? Will libraries be purged of books which may be seen as "advocating" or "encouraging" homosexual conduct or activity?

If the right of gay school employees to join a politically oriented gay organization outside of school time can be prohibited, what of the right of a Jewish employee to join the Anti-Defamation League, a Black employee to join the NAACP or a female employee to join NOW, if the political orientation and goals of those organizations are opposed by a majority in a community?

There is some thought that the Briggs Initiative and the Oklahoma law are such blatant attacks on civil liberties—particularly free speech—and have such dangerous import for non-gay as well as gay teachers, that the courts will rule them unconstitutional. Litigation of course could drag on for years before such a ruling might be reached, a period of time during which school employees, particularly gay employees, would face torment and turmoil in their professional and personal lives. The lower courts have provided mixed legal precedents that offer no clear case law for protection of the rights of gay teachers. Moreover, the U.S. Supreme Court in late 1977 declined to review—and thus left standing—two adverse decisions on the rights of gay teachers.

It is not mere happenstance that John Briggs, Anita Bryant and others of their persuasion are opposed to the ERA and to abortion rights. They represent the same interests as Phyllis Schlafly and seek to maintain the traditional sex-roles and exploitative subjugation of women that have existed in the past. The active support of the women's movement for gay rights reflects not only a sensitivity to the double oppression of lesbians, but also a recognition of the common political threat posed by the right wing to both gay rights and women's rights. Thus, the National Women's Conference

overwhelmingly passed a resolution which condemns "discrimination on the basis of sexual and affectional preference." And National NOW issued the following statement on the Briggs Initiative:

The National Organization for Women stands firm in its support for the full human rights of lesbians and gay men. As feminists, we know that the sexist myths and stereotypes about gay people that are promoted and exploited by reactionary political forces have no basis in reality. The Briggs Initiative poses a profound and insidious threat to individual civil liberties and would prohibit exercise of basic Constitutional rights guaranteed to every citizen. We urge the people of California to help in every way possible, publicly and visibly, to STOP BRIGGS!

Many Third World people have spoken against the Briggs Initiative. Said California's Lt. Governor Mervyn Dymally:

The persons most vocal in opposing gay rights are the same who charge reverse discrimination—instead of supporting affirmative action; the same who neglect quality education—while invoking the anti-busing rhetoric; the same who protect their economic interests—while ignoring the outrageous unemployment of minorities. . . . A victory for gay liberation is a victory for all oppressed minorities.

To the extent that reactionary forces are successful in suppressing gay people, they are strengthened and emboldened in their attacks on others. To the extent they are set back in this effort, their influence and organization are weakened. The strengthening of the struggles of Third World people, women, gay people and working people as a whole represents an important setback to the reactionary forces in this society. And it is those forces, which seek to maintain the status quo of racism, sexism, classism and anti-gay bigotry that represent the real threat to most children in this society—be they female or male, Third World or white, gay or straight. □

A "Support Packet" of relevant materials is available for \$1 from the National Gay Task Force, Room 506, 80 Fifth Ave., New York, N.Y. 10001.

About the Author

DR. ROBERT MOORE is resource director of the Racism and Sexism Resource Center for Educators.

Readers report on a variety of stereotypes encountered around the country and, in fact, around the world

Spotting Stereotypes: A Report from Our Readers

A recent *Bulletin* article—"Amusement Parks Aren't Always Amusing" (Vol. 9, No. 3)—looked at the ways in which amusement and "educational" parks often reinforce racist and sexist stereotypes. The article suggested that parents engage their children in some consciousness-raising while visiting such parks in the summer—by deliberately being on the look-out for stereotypes, talking about them, and protesting them to the authorities.

We also asked readers to write to us about their visits to the parks. A sample of the findings—some readers also sent information about hotels and restaurants—are reported on these pages. They indicate that stereotypes in public places are unfortunately very much alive and flourishing. We feel a national drive on these stereotypes is in order, and we urge our readers to notify their local media about stereotypes they find and to ask local groups and organizations to support the campaign. An example of one group's positive efforts appears on page 13. Please send us information about your activities for use in future issues of the *Bulletin*.

A display of the power wielded by white males in the development and control of this nation is the massive, multi-media presentation at Washington, D.C.'s National Visitor Center (formerly Union Station). Billed as a "Primary Audio-Visual Experience," a total of 5,290 picture slides flash electronically on a screen 100 feet across. The show lasts 12 minutes and is repeated throughout the day. *Bulletin* reader David Martin suggests that the next time a parent or teacher visits the capital with children, they

view the show for racist and sexist content. Of 360 slides shown in an accompanying "In And Around Washington" presentation, Third World-related themes are limited to two slides and another two slides depict women (one is titled "First Ladies' Gowns" and the other is an 18th century portrait of a "lady").

Williamsburg, that elaborate, Rockefeller-funded re-creation of eighteenth century Virginia, is one of the most popular tourist attractions in the country. People who might not go to Disneyland accept Williamsburg as historically authentic and respectable. But my children tend to use the words "boring," "awful" and "phoney" when they talk about their recent visit there.

Great attention has been paid to the authenticity of the buildings. Every brick is probably accurate. And Williamsburg is accurate about depicting the division of labor in eighteenth century Virginia. Black people do most of the work. There they are, busy in colonial kitchens, cleaning the streets, clipping the hedges. But there is no explanation of *why* the workers are divided according to the color of their skin. Slavery is not mentioned. There are no unpleasant overseers watching to see that the tasks are done. No whippings take place. All these hardworking Black people are so well dressed in quaint colonial costume. None of them is in rags. Everything is neat and clean. A visitor from Mars would have no way of knowing why all these people working away (and so happily too) are Black or why the governor and all the colonial aristocracy are white.

I don't think that my children knew

why the atmosphere was so phoney when they went to Williamsburg. They had loved Mystic and other historic reproductions, but they sensed that the actors in Williamsburg exude falsity because they don't even know what roles they are supposed to play.—Dorothy Levenson

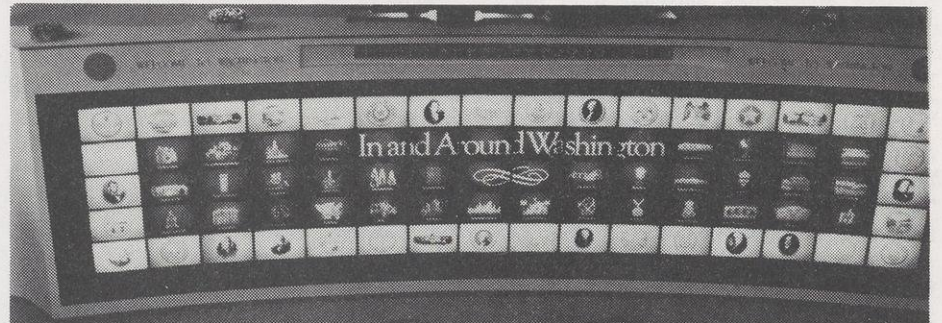
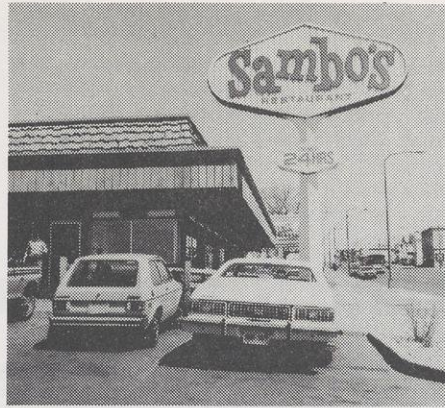
From Shaker Heights, Ohio, comes a report of a chain of Chinese fast-foods restaurants called "Charlie Chan," with a logo of the stereotypic figure (see illustration) that glows in a sinister yellow-green light. The owner of the chain (neither Asian nor Asian American) expressed surprise when told that an Asian American group found the name and logo offensive. The chain was started two years ago in Ohio and has established outlets—seven in all to date—in Pennsylvania and Kentucky.

The owner of the "Charlie Chan" chain is Richard A. D'Onofrio, with headquarters at 50 Karogo Ave., Youngstown, Ohio 44512. According to the book, *A Business of Your Own* (Drake Publishers, 1978), a "Charlie Chan" franchise, with training in operation, sells for \$20,000. The chain is considered one of the fast-growers. Our thanks to Irene Chang for bringing this information to our attention.

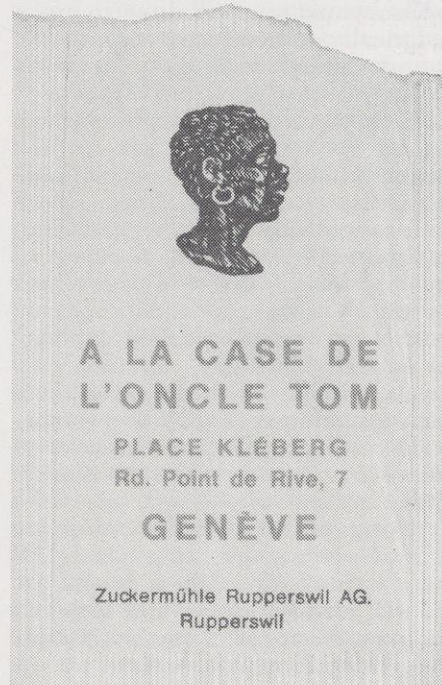




A "souvenir book" called *Indians of the Western States* is sold in various national parks. (Our thanks to reader Jane Califf who found her copy in Olympic National Park, Washington.) This melange of unrelated illustrations—some historical, some modern—is introduced by the illustration below and the following text: "INDIANS . . . Wild, whooping, hard-riding, painted men, falling upon peaceful settlements. Wreaking havoc among the white men. Scalping, raz-ing, burning a trail across the West that will never be forgotten—becoming the most skillful hunters, trappers and fighters known to man. What a far cry from the American Indian of today, who has mastered civilization, even contributed to its culture. No other race of people can claim a more colorful background and stir the imagination of young and old alike. What thoughts are conjured up by gazing upon the stoical faces of these people—here truly is *History in the Flesh*."



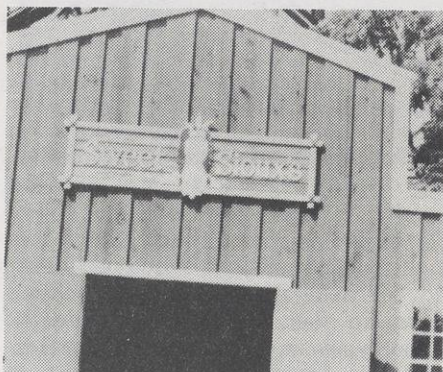
Many Sambo restaurants (center top) specialize in pancakes and draw upon the Little Black Sambo story for their graphics; a plaque from one such restaurant is shown in the top left corner. In the top right corner is the statue of Theodore Roosevelt that greets visitors to New York City's Museum of Natural History. Immediately above is the panorama of Washington sights that is found in the National Visitors Center.



Racist stereotypes are unfortunately not confined to the U.S. Above, a sugar packet picked up by a *Bulletin* reader on a visit this past summer to Geneva, Switzerland.

The "Sambo" chain of restaurants has over 900 outlets in 45 states and is one of the fastest growing restaurant networks in the country. During the chain's 20 years of existence, there have been a number of protest actions against the use of the derogatory term "Sambo," most recently in Wisconsin, New York, Virginia and Massachusetts (where the attorney general has moved to force the chain to use another name as it expands into the state).

"Sambo" was an abusive, insulting term applied to Blacks long before Helen Bannerman wrote her children's story about a little boy's adventures with tigers and his love of pancakes. (Many of the "Sambo" restaurants specialize in pancakes.) In Reston, Va., and some other communities, protests have been launched to change the name from "Sambo" to "Jolly Tiger." But this past July the NAACP adopted a strongly worded resolution condemning the use of either "Sambo" or "Jolly Tiger." The resolution calls on the Federal Communications Commission to prevent the use of the racially offensive stereo-



type to advertise the restaurant on the public airwaves. The resolution also calls on all NAACP branches and youth councils to use "all necessary legal means to affect and end such continued racial affronts to the Black community."

The owner of the "Sambo" restaurant chain is Sam Battistone, with headquarters at 3760 State St., Santa Barbara, Cal. 93105.

Museums and other "learning" institutions are certainly not exempt from racist and/or ethnocentric bias. Visitors to the Museum of Natural History in New York City are greeted by an enormous statue of Theodore Roosevelt astride a horse, with a Black man and a Native American at his feet. Whatever the sculptor's intent, the juxtaposition of these figures is symbolic of Roosevelt's racist, "white man's burden" mentality. The statue, the focus of protests several years ago, also reflects the ethnocentrism (if not racism) of the Museum, which includes American and African "natives" along with the flora, fauna and insects of the world.

Six Flags over Mid-America, located in Eureka, Mo., some 30 miles from St. Louis, is part of a multi-park network with headquarters in Miami, Florida. (Great Adventures, mentioned in the first article on amusement parks, is also part of this chain.) The St. Louis activist group, Action Against Apathy (see Vol. 6, No. 7), has been leading the struggle to eliminate the park's racist presentations of Native Americans (see illustrations). The group's formal protest evoked the response printed below. Readers who visit the park in the coming months are urged to write to David L. Paltzik c/o Six Flags since additional protests will no doubt influence further "improvements." Thanks to Roni Branding and Marilyn Perry for the captions and to Doyle Perry for the snapshots.

Mrs. Roni Branding
Committee on Community Education
Action Against Apathy
P.O. Box #11435
St. Louis, Missouri 63105

Dear Mrs. Branding:

Thank you for your recent letter regarding Six Flags' portrayal of Na-

Scenes from Six Flags over Mid-America—(top) "Injun Joe's Cave," a ride based on Mark Twain's Tom Sawyer, takes customers on a boat ride through a dark "cave." At various points grotesque figures—Injun Joe, a skeleton with an "Indian head-dress," etc.—pop out. The park's outdoor "Mississippi Adventure" ride passes various "Indian scenes" (far left). The tour director's running commentary is filled with anti-Indian "jokes" ("Those are Indian braves named 'Hot,' 'Cold' and 'Luke Warm,'" and "The Indians are making weird noises—must have a bad case of 'Injun-gestion.'"). Among the park's other mistreatments of Indian themes is Sweet Sioux's—a candy shop (left).

tive Americans at the Park. While we can appreciate your concern, we feel that our portrayal of the Indians at our Mississippi River Ride and Indian Joe's Cave is taken from our history, a part of Mark Twain Americana.

We will be investigating the possibility of major improvements to these two rides in either 1979 or 1980. At that time we will review our portrayal of the Indian in view of your concerns and will consider making changes along the lines outlined in your letter. We are all aware of the advancements in racial sensitivity and do, of course, want to do our part.

Mrs. Branding, we thank you for your interest in Six Flags Over Mid-America. We are constantly striving to insure that our Park is a place of enjoyment to all, regardless of race. Your comments are appreciated.

Yours very truly,
David L. Paltzik
Vice President & General Manager
Six Flags over Mid-America
Eureka, Mo.

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

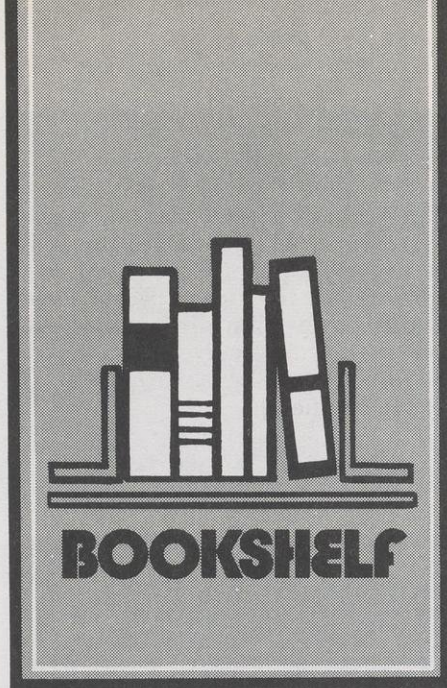
Jimmy Carter

by Charles Mercer,
illustrated by Ruth Sanderson.
Putnam's, 1977,
\$4.29, 62 pages, grades 3-up

Jimmy Carter, the Southern Horatio Alger of the mid-twentieth century, began hustling peanuts at the age of six—and in two years saved enough to purchase five bales of cotton. Five years later the price of cotton had almost quadrupled, and the stored bales were sold for enough to purchase five small houses. Jimmy grows up near Plains, Georgia, working and playing with his Black friends, is graduated from Annapolis, marries, and returns to Plains to take over the peanut business after the death of his father. He enters the political arena in 1962 to become state senator, then governor of Georgia and finally president of the U.S.

In seeking to present a positive image of an ambitious, non-racist Southerner, the author has grossly misrepresented the racial milieu in which Jimmy Carter grew up. Herein three examples must suffice. The "Black friends" with whom Mercer says Carter "worked and played" were doubtlessly the children of Black sharecroppers who worked the Carter land—but the unequal relationships are not explored or explained. The image of a Black African Methodist Episcopal bishop being chauffeured to the Carters' back door to confer with the elder Carter implies the existence of a "separate but equal" elite class of Blacks which any Southerner knows simply did not and does not exist in the South. The author furthermore neglects to mention that the Democratic primary election which got Carter a seat in the Georgia House was a "white primary."

The illustrations, though well executed, also contain glaring errors. The artist obviously does not know what a peanut vine or a bale of cotton looks like. In depicting segregation, she shows a school bus filled with white



kids in the front and Black kids in the back. Southern Black school children did not ride in the back of school buses; in fact, they did not ride in school buses at all—they walked miles to the "separate but equal" shanties called "colored schools."

All this book says to the young reader is "Hurray for Jimmy Carter!" The degradation and shame of Southern racism are so grossly glossed over as to give a totally unrealistic picture of segregation Southern-style. Is this children's book a precursor of 1984 when history will be re-written to show youngsters that the U.S. has always been a "free and equal" democracy? A frightening thought. [Virginia Lee Wilder]

Groundhog's Horse

by Joyce Rockwood,
illustrated by Victor Kalin.
Holt, Rinehart and Winston, 1978,
\$6.95, 114 pages, grades 4-7

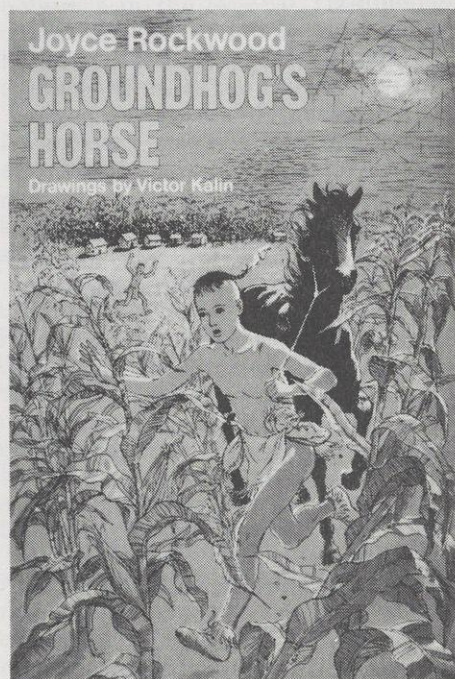
Groundhog's Horse is an engaging, understated story of a young Cherokee boy and his adventures and maturation while attempting to reclaim his "unusual" horse from a Creek village. Groundhog is a believable and ingratiating young man, and his growing courage, compassion and self-confidence are presented with grace and subtlety.

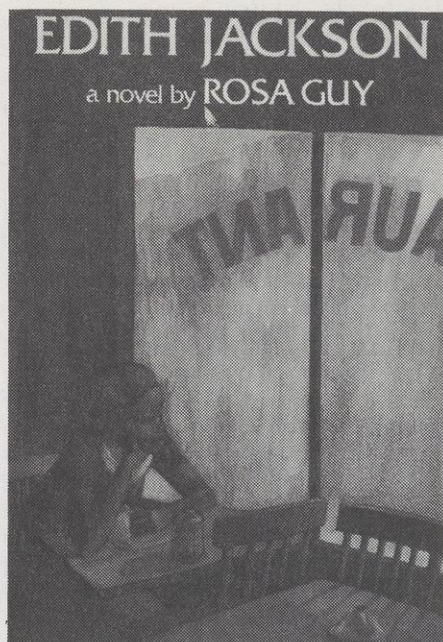
It is refreshing to read a children's

book about Native people which is *really* about Native people; Europeans are authentically absent from the attitudes and concerns of the characters, and the author has the opportunity to attempt an endemic perspective on traditional Southeastern Native life. The world she portrays is not without danger, but it mercifully lacks the capricious violence, the witless savagery and the Rousseauistic nobility so often a part of the "noble savage" stereotype.

The characters exercise intelligence, imagination and creativity in pursuing their goals. Capture by an opposing side does not imply death, but rather affectionate adoption, for the protagonist. All Cherokees speak grammatically and in full sentences. They possess humor, complex emotions and appear genuinely human: these are all contraventions of the usual Indian books for young children.

The book is definitely something more than "National Velvet Goes to the Smokies"; against the surefire background of a solid boy-loves-horse story, a fragment of traditional culture is illuminated and vitalized. Without being preachy or affected, *Groundhog's Horse* is a worthwhile contribution and thoroughly recommended. [Michael Dorris]





Edith Jackson

by Rosa Guy.
 Viking, 1978,
 \$8.95, 187 pages, grades 9-up

The reader becomes intimately involved with the life of Edith Jackson from the first sentence in this powerfully written novel. On one level, the novel is a skillfully written account of the seventeen-year-old hero's determination to assume full responsibility for her three orphaned sisters, "her family," as soon as she reaches eighteen. But in 187 pages of tight, dramatic writing, Ms. Guy manages to address several critical social issues and to bring into sharp focus those special problems that are encountered by women of varying ages.

There is a devastating indictment of the residential care bureaucracy, referred to in the novel as "The Institution." Exposed are the gross insensitivity to the needs of children, the damaging effect of the constant shunting of children from one foster home to another, and the physical and mental retardation that can result from emotional starvation and physical neglect. The sexuality and sexual problems of women of varying ages and their male relationships are explored with great sensitivity and honesty. Running through the entire

book is the theme of the special vulnerability of women and that special strength which enables so many to survive.

It is impossible not to become emotionally involved while reading this book. Ms. Guy deserves high praise for her remarkable achievement. [Beryle Banfield]

Since there is a great deal of financial support for career and vocational education, publishers have been producing a lot of material about the world of work. A number of photo-essay books have appeared during the last few years. Quality varies. Here's a sampling of books which are available, not one of which alerts youngsters to the economic rewards which are to be considered when choosing a future career.

And What Do You Do?

written and photographed by
 George Ancona.
 Dutton, 1976,
 \$6.95, 47 pages, grades 3-7

Twenty-one men and women at jobs which do not require a college degree are photographed at work. "Although each picture shows a man or a woman at work, the jobs can be done by either," states the introduction to this attractive book. However most occupations are shown being done by the sex commonly associated with that job, with the one exception of a Black male nurse. Despite the book's excellent commentaries on the work and despite other attractive qualities, the net effect is sexist.

Women at Their Work

written and photographed by
 Betty Lou English.
 Dial Press, 1977,
 \$6.95, 48 pages, grades k-6

Twenty-one women discuss their work, explaining what they love best about it, what is hardest and how they chose their particular vocation. Vocations—carpenter, first woman rabbi, sculptor, letter carrier—are all well described. The women are Black, white, Asian American, Native

American and Hispanic. While the short vignettes do not focus on the racism or sexism which these women had to overcome nor on the monetary rewards or liabilities of their chosen work, the book does serve to destroy sex-role stereotypes and thus deserves a place in every school library.

New Women Series

by Kathleen Bowman with photos
 from UPI and other sources.
 Children's Press, 1976,
 \$4.95 each, 47 pages each, grades 6-12

Written in a breezy journalistic style, each of these books—*New Women In Entertainment, In Art And Dance, In Media, In Medicine, In Politics, In Social Sciences*—tells about "new" women outstanding in their fields. Some of the women clearly were chosen because of their feminist philosophy, but others seem to be included simply because they are active women. Since there have been women active in all fields for the past hundred years, the word "new" in the title of this series is a bit misleading. However, the roadblocks sexism placed in their career paths are addressed in many of these life histories. The cover illustrations are all of white women, though Third World women are included in four of the six books. [Lyla Hoffman]

To Walk on Two Feet

by Marjorie Cook.
 Westminster Press, 1978,
 \$7.50, 93 pages, grades 6-9

This book is an effective introduction to old-fashioned handicapism (the stereotyping of people with disabilities), and also to one of its close associates—sexism.

The central character is fifteen-year-old Carrie Karns, a pretty, middle-class, junior high school cheerleader, who loses both feet in an auto accident. The story focuses on her protracted depression, wherein she withdraws from her friends and family, resists all treatment, and cries and sulks. In the end, she "overcomes" her emotional problem,

thanks to a boringly violent run-in with a local gang leader, and also thanks to her Very First Date (with the cutest boy in school, of course).

A remotely positive aspect of the book is that it provides a description of how stumps may appear, and it also gives a fairly detailed picture of what artificial legs look like. To any young reader who isn't bored senseless by the story, this may be edifying. However, in the general context of the book, the prostheses are actually a tool to promote the false idea that "life is really so simple" for disabled people, for whom all problems, in the author's eyes, are solved by gadgets.

It is difficult to discern where one stereotype picks up in *To Walk on Two Feet* and another ends, since the entire work is rife with these distorted images. The author, it should be noted, is not herself disabled. Contrary to the publisher's contention, the fact that Marjorie Cook once underwent ankle surgery in no way gives her insight into the world of those with real impairments, any more than a white person can experience racism by making a tour of a Black community.

With all her crying and sulking, Carrie might as well model for some charity fund-raising poster. Anyone would give their last dime to see poor pretty Carrie extricated from such a miserable, irreparably damaged (though schmaltzy) life, to see her smile and walk again. This is the stereotype of "disabled people as pitiable and pathetic."

Enter another popular image: disabled people as victims of violence. Confined to looking out her window day and night, Carrie witnesses a crime and calls the police. When the criminal finds out who turned him in, Carrie receives threatening calls, her poodle gets kidnapped, and in the end the criminal roughs her up before he gets shot down by the police. (It is probably no coincidence that the criminal is given an Italian-sounding name, à la the Mafia stereotype.) Though Carrie plays no active role in the criminal's capture (and in fact plays a highly passive role in every aspect of the story), her presence as hostage during the shoot-out is utilized to create "atmosphere," showing

her as a mere prop and underscoring the subordinate role reserved for disabled persons.

This book would not be complete without at least one reference to Carrie as a "Super-Crip." After being virtually immobilized for a considerable length of time and therefore not very strong, Carrie is suddenly shown vigorously wheeling herself down the street, seeking help after the crook kidnaps her brother and cuts the telephone wires. This stereotype suggests that disabled people overcompensate in order to be fully accepted by the "normal."

Then, of course, there has to be the stereotype reserved mainly for amputees, the "Sea-Captain syndrome," as this reviewer likes to call it, envisioning the brave (but undoubtedly eccentric), one-legged captain who directs operations from afar and is never an active participant in events on board. It is not surprising, therefore, to find Cook placing Carrie on the sidelines directing the cheerleaders, going so far as to imply that this is not only "brave" but a sign of progress. This is an unfair limitation to place on amputees, who participate in all aspects of "real life."

In the end, the moral of the story turns out to be that the only thing holding Carrie back is herself, and once she overcomes her emotional hang-ups, all is sweetness and light and normal once again. This truly false idea—that "one's own worst enemy" is oneself—is unfortunately very popular in children's books.

Hard as it is to imagine, our hero is portrayed playing with dolls, apparently just to prove how childish women are when under stress, another infamous stereotype.

Lastly, Carrie is shown as highly distraught over her First Date until she's given a fancy new dress (very long, of course), once again prompting the notion that one's sense of self-worth depends on one's outward appearance.

Carrie never encounters the problems other amputees face, such as finding safe, adequate crutches, or handling stairways without handrails—in addition to dealing with the hardships of becoming snow-bound because streets and walks don't

get cleared. Instead, Carrie's biggest problem seems to be how soon she can get an extra pair of prostheses that are specially adjusted for wearing high heels!

Apparently Cook is unaware that medical care in this country is less than perfect, and she leaves us with a picture of doctors and therapists who always do their best and always get good results. She does justice to Establishment Medicine's version of itself, but not to reality. Cook would never dream of showing Carrie being chided by a supercilious nurse for daring to refer to her stumps as stumps, or being insulted by smug doctors who imply to her face that disabled women cannot catch a man—but why would she bother to anyhow, since loving and having children is somehow taboo for people with impairments? Instead of these real woes, Cook only permits Carrie to be subjected to the mini-trauma of having little children stare and make remarks. [Betsy Gimbel]

Jenny and the Tennis Nut

by Janet Schulman,
illustrated by Marilyn Hafner.
Greenwillow (Morrow), 1978,
\$5.95, 56 pages, grades 1-3

This book should help children who wish to teach a lesson to their parents—be they "tennis nuts" or nuts about other activities. The lesson is Do Not Impose Your Special Enthusiasms Upon Your Children. Jenny, bored while her parents spent week-ends playing tennis, teaches herself many gymnastic feats and decides to become a circus performer. Dad is determined that she learn and enjoy tennis. Instead, she teaches him that she should enjoy her own thing, and everyone is happy. Except for a bit of gratuitous sex stereotyping in the amusing illustrations—all adult women are shown in traditional roles—this book will endear itself to tennis playing families or to other families in which the well-intentioned parent is oblivious to a child's messages. [Lyla Hoffman]

Grandpa—and Me

by Stephanie S. Tolan.
Scribners, 1978,
\$6.95, 120 pages, grades 5-9

This is a fine “first novel for young readers” by a college English instructor. I suspect this is also *the* first novel for young readers to extol suicide as the solution for senility. It’s well written, anti-sexist, moves well and I really *think* I like it, but. . . .

Eleven-year-old Kerry is a girl with an unusually old grandfather. He is eighty and has lived with Kerry, her parents and her older brother since his wife died when Kerry was only three years old. Grandpa—an athlete—is unusually hale and hearty and still exercises more than most younger people. Mom and Dad have always worked.

Grandpa was a very important part of the children’s lives when they were younger. Now both Kerry and her brother have gone their own ways and Grandpa’s been given his own TV set to watch in his own room. The family ties are deteriorating.

Kerry awakens one morning to see Grandpa, wearing his trousers inside out, peeing in the yard. Another day Grandpa almost drowns in the public swimming pool, even though he is a great swimmer. His behavior is humiliating as well as confusing to Kerry. She also finds it strange that Grandpa insists on calling her “Sophie.”

The contribution older family members can make to young ones is touched upon effectively. Torn between love, concern and embarrassment, Kerry decides to explore her grandfather’s life. She discovers that his older sister—“Sophie”—cared for him and his brothers and sisters when Sophie was Kerry’s age and their own mother died. Sophie later nursed her own father during the years when he became senile. Kerry begins to realize that she has missed out on a great deal by ignoring her grandfather, and all the stories he had to tell of his life and times, as she grew up.

As the family becomes more aware of Grandpa’s senility attacks, they are forced to face the fact that he is becoming dangerous to himself and

others. This problem is presented honestly, with respect and sympathy for all concerned. The solution, in this case, is both highly improbable and statistically unusual: It is Grandpa’s dignified suicide. Improbable because good swimmers can not deliberately drown themselves in swimming pools. Unusual because despite the resolutions so many people make to commit suicide before senility or illness transforms them into a “problem” to others, very few people actually *do* so. Therefore, all the other possible “solutions” presented—nursing homes, paid nurse-sitters at home, giving up a job to care for Grandpa—are presented as unsatisfactory, which they are in our present society. The way that other cultures, or our own culture in former times, dealt with the “problem” of the aged through extended family cooperation *is* introduced, but is clearly posed as irrelevant, given today’s values and life styles.

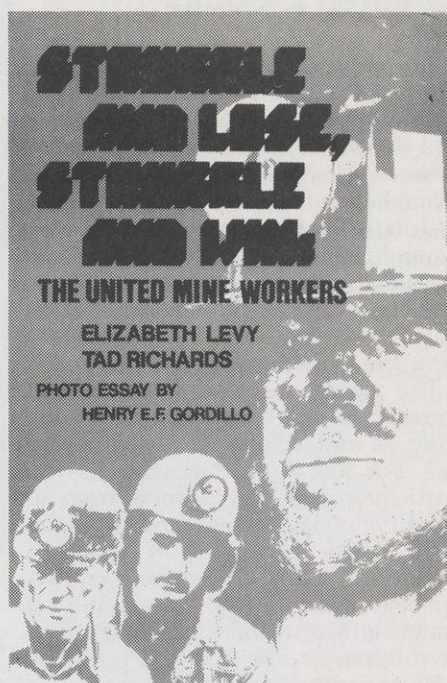
My original “but” is a sense of confusion over whether this book will dignify suicide as a valid choice or make people *expect* older people to commit suicide. A choice—or yet another burden placed upon older people by a wasteful, inhumane culture? [Lyla Hoffman]

Struggle and Lose, Struggle and Win: The United Mine Workers

by Elizabeth Levy and
Tad Richards,
photo essay by Henry E.F. Gordillo.
Four Winds Press, 1977,
\$6.95, 122 pages, grades 9-12

Children’s books about working people and union organizing are few and far between. This account of the long struggle to unionize the coal mining industry should prove to be useful supplementary reading for those rare young people willing to concentrate on factual history without a “human interest” approach.

The grim story of miserable working conditions, child labor, lack of concern for workers’ safety and



greedy mine owners is fairly well known to many adults, including this reviewer. But data on the callous sell-out of worker interests by union leaders and the massive betrayals by John L. Lewis—the most famous union leader of them all—come as fascinating information.

Since the coal miners’ union is far from the only union whose leaders sold out the interests of workers to grow wealthy and remain in power by playing footsie with owners, some analysis of this phenomena—besides the individual quirks and personalities of the union leaders—would have given greater depth to this book. As is, the only hero to emerge is Mother Jones, the intrepid labor organizer, whose well known words, “Struggle and lose, struggle and win,” give this book its title.

The photographs of coal miners which open this book add little to the text. Some historical photos of mining town conditions and of child labor, some news shots of mine disasters, of victims of black lung disease, of John L. Lewis, Mother Jones and other personalities discussed in the book would have done much to strengthen its impact and interest. [Lyla Hoffman]

Workshop on Racism in Children's Books

Since last April, CIBC has been planning with the World Council of Churches a series of international workshops on "Racism in Children's and School Text Books." The first of these workshops is to be held at Arnoldsheim, outside Frankfurt, Federal Republic of Germany, October 14-17 and will immediately precede the Frankfurt International Book Fair. The organizers of the Frankfurt Book Fair have also been active in planning the workshop.

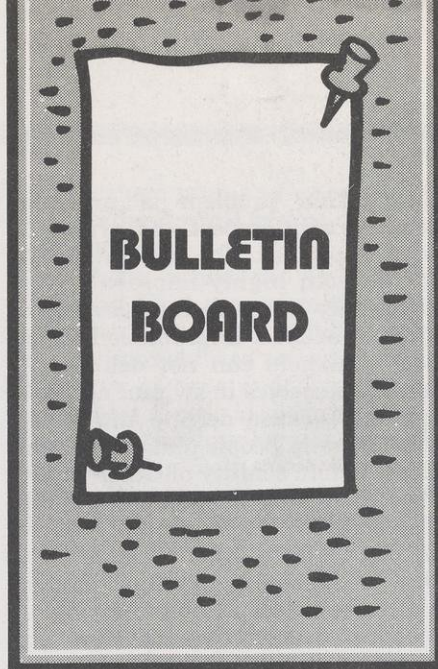
The workshop will focus on racist stereotypes and their impact on white children and children of racial minorities. For five days, approximately 40 participants will (1) examine ways to identify racist stereotypes in children's books published in different countries, (2) develop common criteria for counteracting stereotypes and (3) mount strategies for eliminating bias in children's trade and text books.

The results of the workshop will be announced at the opening ceremonies of the Frankfurt Book Fair and will be reported in the *Bulletin*. The dates of follow-up workshops, and the countries they will be held in, will be announced in future issues of the *Bulletin*. Meanwhile, readers interested in attending future workshops are asked to write us.

The World Council of Churches has for some time emphasized the need for churches to undertake a vigorous campaign against racism, and in 1969 it established the Program to Combat Racism within its Unit on Justice and Service. Since then the Unit has supported numerous anti-racism projects in different regions of the world, most notably in South Africa. The Unit's concern with racism in children's books was spurred in part by the United Nations' designation of 1978 as the International Anti-Apartheid Year and also by the fact that 1979 has been designated the International Year of the Child.



World Council of Churches' logo.



October 12 Is Solidarity Day

Reminder—October 12 is International Solidarity Day with American Indians and other Native Peoples of this continent. At last year's International Conference on Discrimination Against Populations in the Americas (Vol. 8, No. 8), participants issued a declaration "to observe October 12, the day of so-called 'discovery' of the Americas, as an international day of solidarity with the indigenous peoples of the Americas."

The idea has gained considerable interest, and a number of cities and towns have planned commemorative activities. Teachers and parents are urged to discuss with young people this declaration and its recognition of the struggles of Native Peoples.

United Nations Recognizes Puerto Rico as U.S. Colony

For some years now CIBC has been critical of children's books that portray Puerto Rico as an "island paradise" and a "showcase for democracy," while ignoring the economic realities and the oppressive conditions imposed on it by U.S. business interests. In the fall of 1972, CIBC published an analysis of these books in the *Bulletin* entitled "100 Children's Books about Puerto Rico: A Study in Racism, Sexism and Colonialism."

As we go to press, we have just learned that the United Nations Committee on Decolonization has finally

determined that Puerto Rico is in fact a colony of the U.S. and that Puerto Rico should now exert its right of self determination and independence. The resolution now goes to the General Assembly.

ALA Minority Scholarship Award

Applications are now available for the Louise Giles Minority Scholarship that is awarded by the American Library Association (ALA). This \$3,000 cash award is given to a U.S. or Canadian minority student—Alaskan, Asian American, Hispanic or Pacific Islander—who will pursue a master's degree in library science beginning in September, 1979.

The jury, which is chaired by Donnarae MacCann, may award one or more scholarships depending on the funds available. Additional information and application forms (due December 15, 1978) are available from Margaret Myers, Director, Office for Library Personnel Resources, ALA, 50 East Huron St., Chicago, Ill. 60611.

Position Open

Basement Workshop, an organization concerned with the Asian American community in New York City, is seeking a director. Candidates must have administrative experience, previous working experience in the Asian American community, and be skilled in budget control and program planning. Someone who is bi-lingual in an Asian language is preferred.

For a full job description and applications, please write or call the Director of the Search Committee, Basement Workshop, 1999 Lafayette St., 7th floor, New York, N.Y. 10012; telephone: (212) 925-3258/3264.

Lesson Plan on Apartheid

CIBC has begun work on an instructional unit on apartheid for elementary school children. We wish to incorporate your ideas and include activities you have developed around this theme. Lists of films, filmstrips, children's stories, etc. would also be appreciated. Write to David Shiman, c/o CIBC, 1841 Broadway, New York, N.Y. 10023.

Films on Disabilities

Access; color, 23 minutes; \$30 rental, \$325 purchase; Polymorph Films, 331 Newbury St., Boston, Mass. 02115.

Access attempts to show how two individuals deal with disabilities they acquired as adults.

It was shown to members of Disabled In Action (DIA) of Metropolitan New York, a civil rights group composed primarily of disabled persons. The group agreed that this film would not help to educate the public to the needs of disabled persons, and that it might actually be detrimental.

The two persons in *Access* are not good examples of how people can most effectively cope psychologically and physically with acquired disabilities. In fact, the man in this film acted in a stereotypic way often ascribed to disabled persons by social agencies and the general public. The woman in *Access* had problems which required psychiatric attention. In addition, the film has almost nothing to do with access and should have been given a different title.

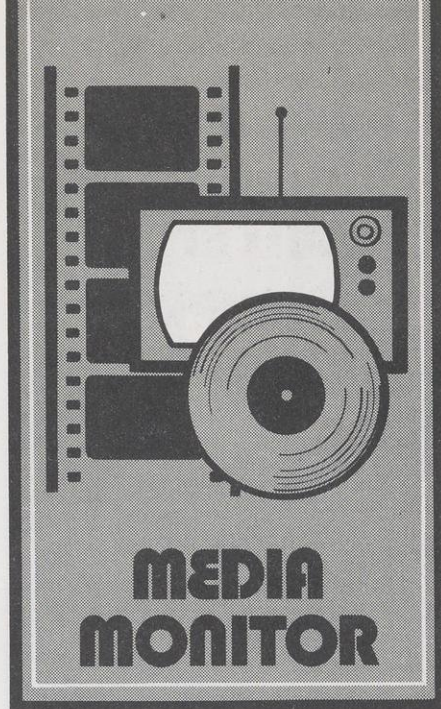
This film was produced by a government agency. An activist group of disabled persons would have made a very different film. [Paula Wolff and Frieda Zames]

First Steps; color, 24 minutes, 16 mm; \$35 rental, \$350 purchase; McGraw-Hill Films, 1221 Ave. of the Americas, New York, N.Y. 10020.

This film shows how several young mentally retarded children are helped to reach their potential through appropriate types of infant stimulation, and how these same children function in a pre-school program with non-disabled peers. *First Steps* could be used with groups of parents of young disabled children, teachers of early childhood, students in teacher-training programs and others in the "helping professions."

The film makers were successful in their efforts to portray these retarded children as individuals with their own unique personalities and potential to learn when appropriate opportunities are provided. However, this film could have been improved if another narrator had been chosen (this one speaks in a syrupy and patronizing tone), and if more careful attention had been paid to the script (words like "unfortunate" should have been omitted).

Also, the film makers fail to explain that the abilities of retarded children



vary greatly. Although every child will learn if suitable experiences are provided, not every disabled child will profit from placement in an education program with non-disabled peers. Lastly, it should be noted that the families in this film appear to have above average incomes, and the ideas and methods presented might need modification to better meet the needs of families with limited incomes. [Paula Wolff and Frieda Zames]

Films on Parenting

The films reviewed below were received too late to be included in our special issue on parenting (Vol. 9, Nos. 4 & 5).

Careers and Babies; 20 minutes, 16mm, color/sound; \$30 rental, \$285 purchase; Polymorph Films, 331 Newbury Street, Boston, Mass. 02115.

This film has as much to do with careers *and* babies as it does with hang-gliding; it should more properly have been called *careers or babies*. Four women (all white, all more or less middle-class) talk about their feelings about motherhood. Attitudes range from the traditional (a divorced woman who isn't sure if she will have a career *or* remarry and "settle down," but is sure that it is necessary for a child to have a two-parent family to develop "normally") to the extremely traditional ("with all this women's liberation going around it

makes you feel guilty for wanting to have children").

None of the women talk about combining parenthood with working, and in fact one woman (running for the state legislature) makes it clear that she won't have children because she is too involved with her work. This film is so out-of-touch with reality—with about 50 per cent of all mothers working, most of them because they *have to*—as to be painful.

Stepparenting: New Families, Old Ties; 25 minutes, 16 mm, color/sound; \$35 rental, \$345 purchase; Polymorph Films, 331 Newbury Street, Boston, Mass. 02115.

Through interviews with many families (all white, all apparently middle-class), this film explores a number of emotional issues—the difficulties of combining families, the problems of caring for a partner's children, etc.

The film's best feature is its view that stepparents' difficulties are inherent in the situation and not necessarily due to the failure of the individual (the film does not examine the ways in which society is non-supportive). Because of its focus on middle-class families, the film is more concerned with the problems presented by having "too much" (for example, "sugar daddies" who give lavish presents) than with coping with a limited budget. The film could be useful for promoting group discussions.

Film on Sexism

When I Grow Up; color, 18 minutes, 16 mm or ¾" video cassette; \$50/week rental, \$295 purchase; MTI Teleprograms Inc., 4825 N. Scott St., Schiller Park, Ill. 60176.

A fine basic film on how stereotyped sex-role expectations unconsciously influence teacher behavior to the detriment of both sexes. Examples of positive behaviors are also shown. Useful for teacher training or for classroom discussion in upper elementary or junior high school levels.

An excellent discussion guide (available separately for \$1; orders under \$25 must be prepaid) accompanies the film and will be helpful in opening up early discussion of sex-role stereotyping in a totally non-threatening manner.

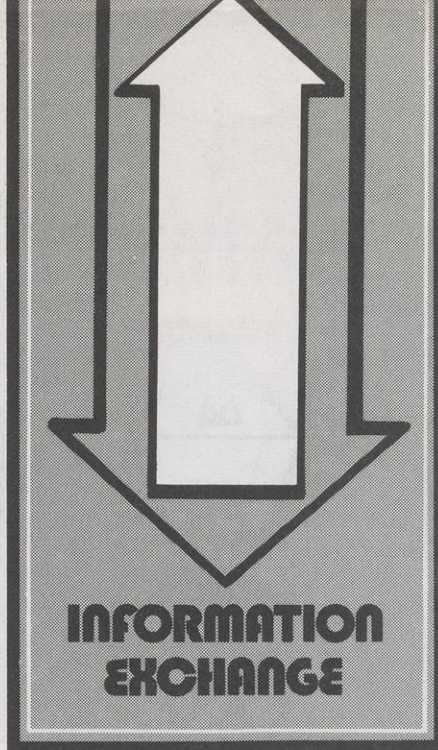
Chrysalis, a magazine of "women's culture," includes a wide variety of non-fiction articles as well as fiction and poetry on **feminist** concerns. (We were particularly impressed with two articles in the first issue—"The Judgment of Patricia Hearst" and "Freud and the Sexual Abuse of Children.") Single issues are \$3; annual subscriptions to the quarterly are \$10 for individuals, \$15 for institutions and overseas. Write *Chrysalis*, the Woman's Building, Department C, 1727 North Spring Street, Los Angeles, Cal. 90012.

"**DuBois/Robeson: Two Giants of the 20th Century**" was prepared as an exhibit guide but would be helpful to students, librarians and teachers. Handsomely produced, the 24-page booklet provides brief but illuminating chronologies of the men's lives, biographical information and a bibliography covering books, films, records and other relevant materials. Copies are available for \$1 from the Columbia College of Chicago, 600 S. Michigan, Chicago, Ill. 60605.

Cascade, Journal of the Northwest provides information on **community change** organizations and publications in the Pacific Northwest. The magazine covers periodicals, groups and other resources in economics, energy, cultures (particularly Native peoples), women's liberation, etc. A subscription is \$10/year (10 issues). Write to 454 Willamette St., Box 1492, Eugene, Oreg. 97401.

Native American Solidarity Committee is a quarterly journal published by the organization of the same name. The national organization works to build support for the right of **Native American** people to independence and sovereignty. Subscriptions are \$7 yearly from NASC, P.O. Box 3426, St. Paul, Minn. 55165.

Accent on Living seeks to provide information and services to people with **physical disabilities**. It contains news, articles and informative features. Subscriptions to the quarterly are \$3.50 per year (a single copy is \$1). Write P.O. Box 700, Gillum Rd. and High Dr., Bloomington, Ill. 61701.



Removing the Mask is a workbook for teachers concerned about **sex-role stereotyping**. The booklet contains exercises and group-work suggestions on such topics as the masculine and feminine mystiques, classroom practices, career guidance, language and textbooks. The 48-page guide is \$1 from Women's Educational Equity Act Program, Education Development Center, 55 Chapel Street, Newton, Mass. 02160.

The Association of Chinese Teachers (TACT) has prepared a filmstrip kit on "**Chinese Americans: Realities and Myths**." The kit includes four filmstrips and cassettes plus teacher's materials, including an anthology of articles on various aspects of the Asian American experience. The film kit is \$49.95 plus \$1 shipping from TACT, 1 Waverly Place, San Francisco, Cal. 94108.

The third edition of *SHARE (Sisters Have Resources Everywhere): A Directory of Feminist Library Workers* has just been published. The 58-page booklet lists 147 **feminist library workers** according to geographical location, with information on the skills, interests and activities of each. Single copies of the directory are \$3 prepaid, \$3.50 invoiced. It is published by the Women Library Workers, which also publishes a bimonthly newsletter (\$5 subscription; \$10 for membership which includes the news-

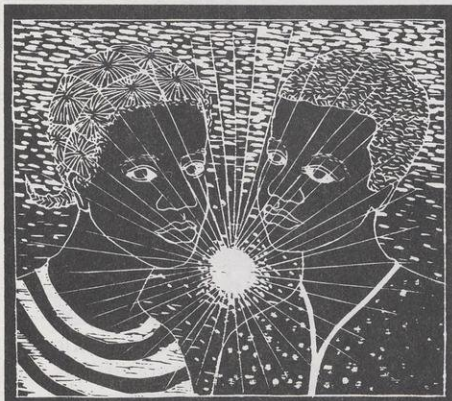
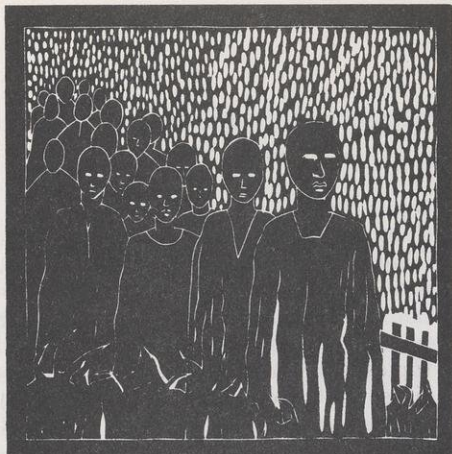
letter). Write WLW, P.O. Box 9052, Berkeley, Cal. 94709.

Jobs for Handicapped Persons: A New Era in Civil Rights explains the newly won protections against job discrimination toward **disabled people**. In addition to discussing such topics as removing architectural barriers, outreach programs and new technological aids for disabled people, the booklet counters many "myths of the marketplace" about disability, and it includes a list of information resources. The 28-page booklet is 50¢ from the Public Affairs Committee, 381 Park Ave. South, New York, N.Y. 10016.

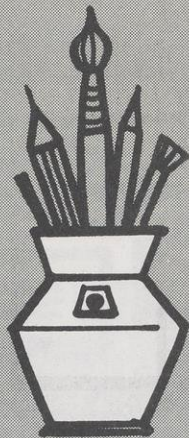
Published quarterly, *Bridge: An Asian American Perspective* is a magazine by and about **Asian Americans**. Covering history, present conditions, the Asian American movement, poetry, stories and books, *Bridge* critiques and analyzes the status of Asians in America and attempts to provide a medium for building awareness and creating change. For the magazine, send \$1.50 for a single issue or \$5.00 for a year's subscription to *Bridge*, P.O. Box 477, Canal Street Station, New York, N.Y. 10013.

New Schools Exchange, an organization working to **humanize the educational system**, is faced with financial difficulties and may be forced to cease publication of its newsletter. With that possibility in mind, it has compiled a *Directory & Resource Guide* listing alternative community schools throughout the country, materials, information and "how to" articles, etc. The 124-page directory is \$5 prepaid. (Back issues of the newsletter are still available at \$1/copy or 10 assorted issues for \$8.) Write NEW, Pettigrew, Ark. 72752.

Correction Note: In Vol. 9, No. 2 of the *Bulletin* it was reported that *Research Relating to Children* was published by ERIC. It is, instead, a semi-annual journal prepared by the staff of Research Relating to Children. Copies may be obtained from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

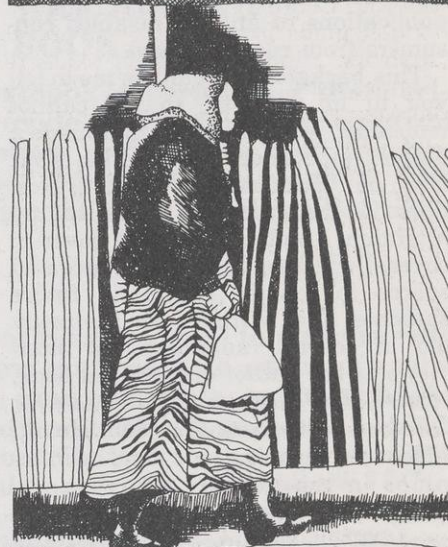


Gaylord Hassan (work above) studied at the Art Students League, Pratt and Weusi Academy. His work has appeared in many publications and exhibits. Mr. Hassan can be reached at 45 E. 135 St., #7B, New York, N.Y. 10037; tel.: (212) 281-2271.



ILLUSTRATOR'S SHOWCASE

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



Candida Alvarez (work above and below) is artist-in-residence at the Brooklyn Museum. Ms. Alvarez can be reached at 307 W. 107 St., New York, N.Y. 10025; tel.: (212) 663-1566.



Dear CIBC:

Congratulations on a superb publication!

In my capacity as Director of Consumer Education of the Department of Consumer Affairs, City of New York and as Project Director for the American Coalition of Citizens with Disabilities federally funded project, "Consumer Education for and by Disabled Citizens," my volume of reading consumer educational publications is enormous. Since 1973, when I first turned my attention to consumer education for citizens with disabilities, I have added government and private publications of and for disabled consumers from coast to coast.

This background qualifies me to tell you in all honesty, that I cannot remember when a publication made a deeper impression on me than your issue on "Handicapism" [Vol. 8, Nos. 6 & 7] that recently came to my attention. I not only read it cover to cover, I will keep it as a reference and source for quotes for many future speeches and writings, as I already did in several radio and TV interviews as the author of my latest book, *Access, The Guide to a Better Life for Disabled Americans* (Random House, 1978). . . .

Dr. Lilly Bruck

Director, Consumer Education, Department of Consumer Affairs and Project Director, American Coalition of Citizens with Disabilities

New York, N.Y.

Dear CIBC:

The *Bulletin's* coverage of parenting resources [Vol. 9, Nos. 4 & 5] was diverse and stimulating. I would like to take this opportunity to inform your readers of our organization, the National Organization for Non-Parents (N.O.N.), and briefly explain *pronatalism* and its link with sexism.

Cultural expectations and values that assume and encourage parenthood for everyone is labeled "pronatalism." Pronatalist conditioning has been in existence for centuries and will not disappear even if sexism becomes extinct.

We've come a long way in identifying sexism, but in our zeal to portray boys and girls as equal non-



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

stereotypes, we often exchange sexism for pronatalism. Examples: In an effort to show women in a variety of non-traditional female occupations, the children's book *Mommies at Work* (rather than *WOMEN at Work*) was developed and hailed as an excellent non-sexist resource. The acclaimed book, *Free To Be You and Me*, presents "William's Doll," a song about boys' doll-play. Rather than explaining the learning experience in terms of nurturance and care, its purpose is defined as preparation for parenthood. Doll play will prepare William for "when he has a baby some day."

Just as sexist content was once considered harmless, pronatalism may appear subtle, but it is damaging. The cumulative impact of long-term classroom and textbook pronatalism can significantly mold a child's self-image, self-expectations, and future life choices.

If your readers are interested in additional information about pronatalism or the N.O.N. Pronatalism in Textbooks project, please contact me at N.O.N.'s new address: 3 North Liberty Street, Baltimore, Md. 21201.

Gail McKirdy

Resource Director

Pronatalism in Textbooks Project
National Organization for Non-Parents
Baltimore, Md.

Dear CIBC:

I would like to respond to Bryna J. Fireside's letter [Vol. 9, Nos. 4 & 5], regarding book reviews in your *Bulletin*. In her surprisingly harsh attack on Susan Hall's article, *Tarzan Lives!* [Vol. 9, No. 1], Ms. Fireside misses the point. As I understand it, Ms. Hall was not objecting to U.S. authors and illustrators exercising their artistic privileges, but rather to their misleading claims of African "authenticity," such as the supposedly "typical" Masai illustrations in *Who's In Rabbit's House?*

Certainly no-one would object—Africans least of all—to the creative use of African tales, such as cited by Ms. Fireside from her own experience. In my work with children, as an African specialist, I, too, encourage them to take off on their own—to retell a story with their own dialogue, costumes, scenery, sound effects devised from their own imagination, or even to spin new stories using familiar African characters like Ananse the Spider in different settings (e.g., "How Ananse Learned to Ski"). But *not* before they have some understanding and appreciation for the *original* source. Children must be able to distinguish between a mask, a story or a symbol that has particular meaning for particular people in Africa and a personal re-creation or adaptation of that mask or story.

Unfortunately the problems cited all too clearly by Ms. Hall are not confined to the latest crop of Africa books for children, but affect most of those currently available. Very few, including many attractive and award-winning books, can be recommended as resources to either children or teachers without considerable explanation and/or caveat. This is a shame, for it would take only a little more care and sensitivity on the part of authors, illustrators and publishers to make these books not only appealing, but also reliable and useful. I sincerely hope that Ms. Fireside and all others concerned with children's literature will see Susan Hall's article not as a "mindless attack" but as a constructive guide to urgently needed changes in books dealing with Africa.

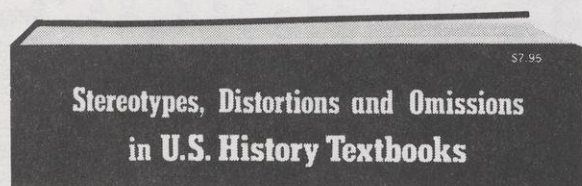
Louise Crane

Director

Elimu Center for African Arts
New York, N.Y.

A MUST FOR EVERY SCHOOL AND LIBRARY!

"Stereotypes, Distortions and Omissions in U.S. History Textbooks"



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*The Council on Interracial Books for Children
Racism and Sexism Resource Center for Educators*

This volume demonstrates the most common faults in new U.S. history texts and provides the information and viewpoints that would appear if the books were not racist and sexist. Reference sources document each item and comprise an extensive and extremely valuable bibliography. Useful for social studies classes, teacher training, feminist studies, ethnic studies, textbook editors and everyone interested in a fuller understanding of our nation's history. Paperback; \$7.95.

WHAT THEY ARE SAYING ABOUT THE BOOK. . .

"...both the textbook excerpts and their critiques would provide rich material for children themselves to study and discuss with teacher help." *Childhood Education* (January, 1978), Official Journal of Association for Childhood Education International

"It should be enormously useful to authors who are creating new materials, to educators who are judging the new materials, and to publishers who must edit and distribute them. . . . it is an important contribution to the improvement of instructional materials for schools." Howard Mehlinger, Director, Social Studies Development Center, Indiana University and Past President, NCSS

"... this book is an unqualified success both as a critique of the texts and in terms of the fresh materials and insights that it provides. Many American Studies teachers, whatever their academic level, will benefit by having this book upon their reference shelves. . . . By means of the rich thread of human experience that is interwoven with the critique, the book points in a creative way the direction that new texts dealing with American people's history will have to take." *Committee on History in the Classroom Newsletter* (May, 1977)

To order, send check or purchase order for **\$7.95** to:
The CIBC Racism and Sexism Resource Center for Educators
1841 Broadway, New York, N.Y. 10023

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