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Whitewashing White Racists: *Junior Scholastic* and the KKK

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 ERIC IRCD

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National magazine for children misrepresents the Klan by distortion and omission

Whitewashing White Racists: *Junior Scholastic* and the KKK

News media are reporting more and more incidents of Ku Klux Klan terrorism and murder, rising Klan membership, frequent Klan rallies and demonstrations, increasing verbal, written and physical attacks on Blacks, other Third World peoples, Jews, gays and union activists. Despite all this, a Klan member recently won the Democratic Congressional primary in the most populous district in California. Equally ominous are reports of increasing Klan recruitment in high schools around the country.

Given these developments and the Klan's history of bloodshed and terror, educators and parents should expect a recent article about the Klan in *Junior Scholastic*, the magazine for sixth to eighth graders (published by Scholastic Magazines), to be a well-documented exposé.

The article, entitled "Kids in the KKK," offers a few brief and distorted general comments about the Klan, information about (and the views of) two young Klan leaders, the views of a few students who appear to have little knowledge of the activities and history of the Klan, plus some speculation on "why" some young people join the Klan. By ignoring certain facts and misrepresenting others, the article gives a deceptive picture of the KKK.

The kindest interpretation of the article is that *JS*'s editorial board wanted to present a "balanced" picture of the Klan, though why they would want to be balanced about the Klan is hard to imagine. (An unkind but perhaps more realistic thought is that the editors did not want to offend readers sympathetic to the Klan.) Whatever the motives, many readers (see "Reactions" on the following page) find the article a decidedly unbalanced apologia for the Klan, biased in its presentation, naive—to put it mildly—in its lack of historical perspective.

What could children learn from the article? Given that most of the sixth to eighth graders at whom *JS* is aimed probably don't know much about the Klan, they could easily take the article's description of that organization at face value:

The KKK is a secretive organization that preaches the superiority of white people over all other races. The burning cross is part of their secret ritual. *In the past* [emphasis added], such crosses have been burned on the lawn [sic] of black families to warn them that the Klan could strike their homes. For years, the Klan *used* [emphasis added] its robes and ritual to terrorize people.

The paragraph quoted above—like the rest of the article—is insidious; it omits or misrepresents historical facts. The article fails to tell the whole story. Young readers who don't know about the Klan are told nothing of the Klan's terrorist attacks, its racist

demagoguery or its virulent hatred of Blacks, Jews, Catholics, gays, labor organizations and others it deems unacceptable. Nor will they learn that the Klan's ideology of white supremacy has been—and continues to be—a direct threat for those who do not meet the Klan's "standards." Note, too, how the Klan's activities are described in the past tense—as if crosses are not still being burned in attempts to intimidate Black people (hasn't the author of the piece been reading the newspaper lately?). And why does the text say only that the Klan wanted to "warn" Black families—bad enough in itself, certainly, but again far from the whole story. Children need to learn that in its 100-plus years of existence the Klan has been responsible for the death, torture, mutilation and lynching of countless Black people, not to mention the desecration of Jewish houses of worship, violent attacks on labor organizations and the terrorization of numerous other groups.

The article's attitude toward the Klan becomes clearer in its description of a recent KKK rally. As if to emphasize that the Klan's rather in-temperate behavior is a thing of the past, it paints a bucolic picture of current practices:

This demonstration is peaceful. The Klansmen have gathered to hold a ceremony and make speeches. Solemnly, they raise one outstretched arm toward the burning cross. This is the Klan salute.

Considering the Klan's violent history and its use of the cross to terrorize, it is criminal to describe any such scene as "peaceful." (The Klan's use of Christian symbols and its version of Christian doctrine are nowhere discussed.)

The article continuously misrepresents the Klan's role, making it seem as wholesome as apple pie. It presents an interview with Aaron Morrison, an eighteen-year-old "Grand Dragon"



Cover of the Junior Scholastic issue containing "Kids in the KKK," an article that misrepresents the Klan.

and Klan Youth Corps leader. Such a nice boy, Aaron joined the Klan "because he saw too many of his fellow students taking drugs and wasting their lives." As if that weren't inducement enough, the Klan, says Aaron: "talks about the threat of communism. They also talk about the need for tightly-knit families—that's what keeps kids from going astray." Here's the Klan as defenders of the moral life. Are readers to assume that to be anti-Klan is to be pro-drugs, pro-loosely knit—or, even worse, pro-unraveled—families?

Only in the last paragraph of the interview with Aaron does the issue of violence come up, and even there it's not clearly dealt with:

Aaron denies that the Klan would use violence. But as *JS* went to press, Aaron was being sought by police for questioning. Two shots had been fired into the home of a black family across the street. A police search of Aaron's home uncovered unlicensed rifles, pistols, brass knuckles, and bayonets hidden in the attic.

What does this mean? Are the weapons Aaron's—or perhaps his family's? Should Aaron be considered innocent until proven guilty? Is there any connection between Aaron's Klan membership and the armory? The acts of violence that the Klan has always directed at Black people—and others—are not discussed. The possibility that Aaron's arsenal is a direct result of Klan policy is not even considered. Why doesn't the author quote someone like Imperial Wizard Bill Wilkinson, a Klan leader who says of the guns carried by his men, "They're not for hunting rabbits. They are for wasting people." Or what about Wilkinson's statement, "We're drumming into the Youth Corps that there are other uses for baseball bats than hitting home-runs."

An interview with Roy, another leader of the Klan's Youth Corps, also presents a biased viewpoint without comment. Roy reports that members of his Youth Corps get together once a month to "exchange views and have fun." (Golly gee, do they go on picnics and outings?) To make matters worse, Roy states,

I joined the Klan because I had a lot of trouble with black kids when I was younger. . . . A person has to look at what's happening around the world. Take Africa. . . . More and more countries there are turning to black-majority rule. Here in this country, we have affirmative action programs that give jobs to black people before more quali-

Reactions to

The Ku Klux Klan and its program for the American people have become of increasing interest to the national and local press. Unfortunately, the majority of articles written about the Klan have failed to examine the central part of the Klan program: genocide and terror against vast sections of the people.

Junior Scholastic's article "Kids in the KKK" continues this trend. Surely a magazine read so widely by U.S. school children should present an accurate and factual account of Klan activity. Conspicuously missing from the article is any mention of 1979/1980 Klan actions; just a short summary would include the following:

- A much needed health clinic in rural Alabama is attacked by the KKK because it is staffed by a Black physician.
- Migrant farmworkers, Black and white, are beaten viciously by the Klan in Southern Alabama because they share a common house.
- Demonstrators in Greensboro, North Carolina, are murdered by KKK and Nazi sharpshooters.
- Five elderly Black women from Chattanooga, Tennessee, are shot in the legs by the leader of the KKK in Chattanooga.
- Civil Rights demonstrators are fired on in Decatur, Alabama, by the KKK.
- Union activists are intimidated in Laurel, Mississippi, by a former member of the KKK who was indicted for the murder of a local NAACP leader.
- A cross is burned in July, 1979, in front of the New Haven, Connecticut, mayoral campaign office of the State Treasurer, the state's highest ranking Black official.
- A Klansman is charged with murder and arson in the death of a white woman in a fire in her home in Clinton, Tennessee in 1979. The fire was lit because the woman's sister had a Black husband and the woman had Black friends.

The list of incidents investigated by the Justice Department in 1979 and 1980 is twice as long as the list above. It includes activity in 24 states and more than 60 cities that involve allegations of violence.

The children of this country must be given a full picture of the sordid history of the Klan as well as its "companion in arms," the Nazi party.

We ask that *Junior Scholastic* print another article which reflects and exposes the real program of these racist, anti-democratic organizations.—Mary Joyce Carlson, National Anti Klan Network

"The *Junior Scholastic* article masks the fact that the Klan is training young people for racial hatred and thuggery. On subjects like this kids need real information—meat, not pablum. The Klan is no fun-loving secret club. The Klan kills. *JS* should know better."—Holly Knox, Director, Project on Equal Education Rights, NOW Legal Defense and Education Fund

We have received several complaints about the article titled "Kids in the KKK." We find we must agree with these complainants, who feel that some parts of the article portray the Klan in such a benign way that some young readers may be moved to see the Klan as exciting, even attractive, and worth experimenting with.

It goes without saying that we do not infer any sympathy for the Klan or its obnoxious views on the part of the author or *Junior Scholastic*. Yet, in an apparent effort to present a balanced, objective picture, the article fails to convey the true, vicious qualities of the Klan and its long and all-too-clear record of racial violence and terrorism.—Irwin Suall, Director, Fact Finding Department, Anti-Defamation League

We are shocked by the *Junior Scholastic* article. It ignores and therefore reinforces institutional racism (a) by sympathetically presenting the young people who join the Klan; (b) by the use of the past tense to describe the Klan's acts of violence; and (c) by ignoring the continuation of terrorist activities in the present, as witnessed recently in North Carolina.

As librarians, we depend on accurate media reporting to provide information to our users. The *JS* article is destructively inadequate in this respect.

As library workers, we commend the coverage of the same topic in *Southern Exposure* magazine's summer 1980 issue in "Just Like the Scouts: The Klan Youth Corps" (the issue, which contains a special section on the Klan, is available for \$3. from P.O. Box 531, Durham, N.C.).—Social Responsibility Round Table, American Library Association

"Kids in the KKK"

"Kids in the KKK" is an irresponsible article.

1. It is irresponsible at any time (but especially now when civil rights are so threatened) to print an article that distorts the history and purpose of a group such as the Ku Klux Klan. After reading this article, one could assume that any terrorist tactics (not to mention out and out murder) are part of the Klan's past, and that it is now a "club" with some strange but harmless rituals.

2. It is irresponsible to get the "views of children" on this subject without supplementing them with facts, so that uninformed opinions can be regarded as just that, rather than as accurate statements given as the only "facts" of the article.

3. It is irresponsible to give as the only answer to "Why do they join?" the fact that "many young people join the Klan because they lack parental guidance." WHAT HAPPENED TO RACISM? Certainly, racism is a far more pertinent and important motivation to discuss than the lack of "love and concern of a parent."

The thought that this article is being read by so many young people, giving them false information about institutions as deadly and as insidious as racism and the KKK, is truly frightening. The fact that it appears in an "educationally approved" journal is unforgivable.—Merle Froschl, Director, Non-Sexist Child Development Project, The Woman's Action Alliance

Racist oppression must be identified for what it is, and this the *JS* article fails to do. If the magazine editors had sought out current Klan literature, they would have discovered that hate-mongering and intimidation in that organization are alive and thriving. It is ironic that a magazine having the word "scholastic" in its title failed to research KKK literature or to interview the victims of the Klan's activities. Not only does the article not fully reveal current Klan oppression, but it also fails to portray the Klan in its full historical context of murder and violence. To say, "For years, the Klan used its robes and rituals to terrorize people" is woefully incomplete.

Unfortunately, times are right for the current resurgence of the Klan. People are overwhelmed by global crises and serious economic problems. Some find the scapegoat they need through organizations like the Klan. Others are so burdened that they ignore this threat to their own liberty. Charles Morgan, Jr. said it quite well: "Justice and liberty die quietly because men first learn to ignore injustice and then no longer recognize it." Action Against Apathy fears this is what happened at *Junior Scholastic*.—Action Against Apathy of St. Louis

Thank God for *Junior Scholastic*! It lets us know what our real problems are and who is helping to accelerate them.

The pretty picture of the Klan which *JS* painted has done more to shake us teachers out of our apathy than all of the recent shootings and killings in North Carolina, Georgia, Alabama, and other places combined.

If *JS* had been interested in showing the Klan for what it is, it could have chosen a gory picture for the cover; bodies lying in the street; a house unceremoniously burning while its new owners looked on; four innocent women being shot down like bottles in a shooting gallery.

I require of *JS* only what I require of myself and of those leaders I try to influence: "Become part of the solution, or remain part of the problem." It seems clear to most people who talk to me that *JS* is not intentionally a part of the solution, so. . . .—Samuel B. Ethridge, Special Assistant to the Executive Director, National Education Association

After reading the article "Kids in the KKK," I got the uneasy feeling that I was reading an American rationale for the coming of fascism. The literature in Nazi Germany that preceded the rise of fascism differed only in degree. In the resurgence of the Klan, we now see an attempt to give the organization a respectability it never had before. This is most dangerous because the Klan's target is the American white youth who, 20 years from now or less, will be running for public office. The rash of articles about the KKK in other publications such as *The New York Times* and the magazine *Esquire* shows how far this dangerous trend has already gone. This new and most sophisticated Klan will test all of us to show where we stand in our commitment to racial democracy. Let no one say they did not know.—Professor John Henrik Clarke

fied white people are hired. What we need in this country is white-majority rule.

There is nothing to counter Roy's perspective. Nothing about the history of colonialism or liberation struggles in Africa, nothing about the long history of discrimination in this country that affirmative action programs are designed in part to redress, nothing that indicates that this country is under white-majority rule, much to the detriment of minority peoples. Without such information, how can young readers refute Roy's statement? How much more likely it is that white children who have "trouble" with Black children may think that the Klan does have "the answer." (The article, needless to say, does not deal with the "trouble" that Blacks have with white children.)

To "get some other views," the *JS* author interviewed some seventh and eighth graders who do not share the Klan's perspective. Unfortunately, none of those interviewed have much knowledge of the Klan (nor do any of them seem to be Black, Jewish, Catholic, Asian American or any other group threatened by the Klan). Says one,

The problem with the Klan is that they want to force the things they believe in on other people. Only their way is right, according to them. They try to tell other people how they should feel and what they should think.

Says another youngster, "The Klan is against everyone except themselves." Again, an accurate but limited view of the Klan. How much more young readers would have learned if the author had interviewed adults better informed about the threat posed by the Klan.

Because the children interviewed don't know much about the Klan—or understand the threat it poses—they see the organization as irrelevant. One student reports that at her school, "No one here is singled out because of their color or race." Others echo her perception. "Racial problems don't really touch us here," reports a seventh grader. "Maybe that's because there aren't that many minorities here." Nobody talks about the realities of racism in our society. (The "racial problems" that one child mentions are, after all, usually taken to be open conflict between Blacks and whites—and there is usually an implication that Blacks instigated the "problem.") The closest that anyone comes to condemning the Klan is a



The violence and terrorism of the Klan in the past and in the present are ignored by the Junior Scholastic article. Wouldn't it have been appropriate for the article to have taken note of the recent comment by a Klan leader who said that the guns carried by his men are "not for hunting rabbits. They are for wasting people." (Photo by Wayne Sides)

student who says that the Klan thinks what they are doing is right "in the same way that Adolph Hitler thought he was right." Since most children know very little about Adolph Hitler—or the consequences of his racist policies—this statement hardly counters the pro-Klan statements. To counter the pro-Klan arguments that author should have interviewed anti-Klan activists; surely members of the Anti-Defamation League, the Southern Christian Lead-

ership Conference or any member of the National Anti Klan Network would have been happy to say a few words. The children quoted simply are not knowledgeable enough to be effective spokespeople for the anti-Klan perspective.

Given children's ignorance of the Klan, it's not surprising that Klan membership is increasing among young people. The *JS* article glosses over the Klan's recruitment program, although a little alarm-raising would not have been amiss. As *Time* magazine noted:

Today's KKK units are also trying to recruit children. In more than a dozen cities throughout the country, Klan sympathizers have distributed leaflets to high school students asking: "Are you 'fed up to here' with black, chicano and Yang [Asian] criminals who break into lockers and steal your clothes and wallets?" The solution, according to the leaflet, is to join the Klan Youth Corps. At a KKK summer camp in Jefferson County, Ala., robed counselors teach girls and boys ages ten to eighteen the fundamentals of race supremacy and how to use guns.*

It couldn't have been easy to discuss the Klan without mentioning racism, but the *JS* article does it—and that's undoubtedly its worst flaw.

Nowhere does the article discuss the Klan within the context of a racist society. It ignores the pervasive racism that led to the formation of the Klan, that kept the Klan going and that feeds the recent resurgence of Klan activity. (An excellent article in *Freedomways*, Vol. 20, No. 1, entitled "The Ku Klux Klan Mentality—A Threat in the 1980's," provides the perspective the *JS* article lacks.) The fact that the Klan has been a constant presence in U.S. history for over 100 years—and not an aberration or the refuge of a few extremists as it is usually presented—is never discussed in the *JS* article. What has spurred Klan activities in the past and why the Klan is reviving now are also ignored. Surely these concepts would be valid and valuable topics for classroom discussion.

Instead of an historical perspective, the *JS* article gives young readers a psychiatric approach—with Dr. Joyce Brothers' comments on why some young people join the Klan. Dr. Brothers notes some of the factors that may motivate such children—a need for structure, a desire to feel important, lack of parental guidance, etc. Again, an explanation that's partially true. However, it's irresponsible—and totally inaccurate—to suggest that such factors are the *only* or even the main reasons that children join the Klan. (It also ignores the fact that many parents "guide" their children right into the KKK.) To focus on psychological factors obscures the role that institutional racism plays in our society, that the Klan enjoys considerable power and support in many areas, that racism is part and parcel of our U.S. heritage. (It should be noted that the material accompanying the *JS* article—a brief history of the Klan, a teacher's guide and questions for students—also ignores the realities of the Klan's history as well as racism. The strongly political nature of the Klan's activities—beginning with its successful efforts to disenfranchise Black voters during Reconstruction—is also ignored.)

The Klan has the last word in the *JS* article. The piece concludes with a statement from Klan Youth Corps leader Aaron Morrison:

What the Klan is trying to do . . . is to get the kids off the streets and give them something to do. We in the Klan believe that it's the Klan Youth Corps that holds the key to the future of the Klan. We have a saying, you know. It goes:

Continued on page 21

**Time*, November 19, 1979.

Women's history can not be presented in a traditional format, the author finds out when compiling a textbook for secondary students

Women in U.S. History— Beyond a Patriarchal Perspective

By Mary Kay Thompson Tetreault

Women in America: Half of History is a textbook for secondary students that was published in 1978 after five years of work. Much of that time was spent trying to break free of my own sexist socialization—more particularly, a patriarchal frame of reference—in order to deal with women's experiences in a way that was valid for women, instead of trying to follow the male model of history that I had been taught.

What motivated me to spend five years working on a women's history textbook was the awareness of how important it is to learn the history of the group with which one most closely identifies. Ironically, I did not learn this while working in women's history but through my contact with Black history.

I first taught social studies in a high school on Chicago's South Side in 1965. The student body, with the exception of three students, was Black. Fresh from John Hope Franklin's courses in Black history at the University of Chicago, I was surprised at my students' lack of knowledge of Black history. They knew, of course, only the Black history they had been taught—the achievements of a few "safe" Blacks like George Washington Carver and Booker T. Washington. As I began to teach more Black history, the students became more interested in U.S. history. I recognized that learning *their* history was giving Black students a more thorough sense of themselves, but I did not immediately relate this insight to myself or to my female students.

My own identification with traditional history, which is primarily a record of male activities, was so complete that I was incapable of translating

my classroom experiences to female students. Although I observed over the years that the study of history engaged male students more than females, I attributed this to certain qualities of the males—they thought more analytically than most of the females.

It was only after my consciousness was raised by the women's movement and my first reading of Eleanor Flexner's book, *A Century of Struggle* (Atheneum, 1971), that I could recognize the source of the female students' disengagement: They did not identify with traditional history. They, too, needed to be brought beyond a knowledge of a few "safe" women like Betsy Ross and Clara Barton to a relevant

history that would hold their interest.

I started to include women's history materials in my courses. Wanting to increase my students' consciousness of sex roles in U.S. society and of how those roles had constrained the choices females perceived for themselves, I began to teach a unit utilizing what I considered "high-interest" materials. I wanted students to understand the gender-linked rules that guide everyday behavior and to identify some of their own sex-role expectations. The readings, which formed the basis for class discussions, included a summary of Erich Segal's *Love Story* focusing on the inconsistencies in Jenny's temperament and actions, a script from "All in the Family" in which Archie ridicules Edith's efforts to take jury duty seriously, and more scholarly materials such as Matina Horner's study of achievement motivation in women.

I thought students would find this unit particularly interesting and relevant, but their reactions ranged from disinterest to resistance. Class discussions were difficult to sustain, and when students did contribute it was frequently to disagree with the author's and my perception of reality. I kept finding myself in an advocacy position, making a case for the existence of sex-role behaviors and expectations.

I decided that I was raising the right issues at the wrong time. Heterosexual relationships, fear of success and sex-appropriate behavior in adulthood are issues which high school seniors are endeavoring to resolve. It is highly likely my students were ambivalent and anxious about these issues. In addition, to ask them, for example, to analyze the sex-roles in *Love Story*, to question the behavior



Women in America, a textbook for secondary students, was published by Rand McNally.

of a woman who is aggressive, intelligent, irreligious and free in every area of her life except her heterosexual relationship is to ask them to think critically about an area in which they have limited experience and ambivalent feelings. (After all, don't many adolescents dream of having a love relationship as "romantic" as the one in *Love Story*?) I wanted them to think critically about these areas, but I did not achieve my goal because I had raised the very issues about which they felt the greatest anxiety and ambivalence.

I began again, this time with "X: A Fabulous Child's Story," in which Lois Gould humorously describes an experiment in non-sexist child-rearing. The story, which suggests that families socialize their children into sex roles through the toys they select and the ways they talk and play with their children, led to an exploration of students' own sex-role socialization and childhood experiences. From this, they were able to move on to an historical examination of childhood and adolescence by asking, "What was it like to be a girl (or boy) at various times in our history?"

Beginning with childhood socialization worked. Having resolved most of the tasks of that stage of development, students were neither anxious nor ambivalent about the issues. Their interest was piqued to pursue an

Reflecting the role that education plays in socialization, the caption in Women in America for the picture below reads, "Curriculum changes can open new career options for both boys and girls."



historical examination of sex-role attitudes and behaviors.

I began to compile these materials I had gathered for classroom use into a textbook. I planned to use the developmental perspective that had worked in the classroom but only when discussing the family. Other areas of women's experience like paid work, education and politics I would organize according to the traditional chronology. But from the time when I began in 1973, until Jane McGoldrick and Phyllis Goldstein (my editors at Rand McNally) and I made final decisions about the textbook in 1977, the idea of a developmental organization expanded. For example, thinking about the ways that families socialize children led very naturally to searching for implicit messages about expectations for girls and boys in children's literature. Other facets of socialization outside the family then became obvious areas for consideration. For instance, it was clearly valid to include educational institutions—the ways schools have conveyed the culture's sex-role values through the portrayal of males and females in materials and the differential treatment of boys and girls. This information would give students a more comprehensive view of the important socializing institutions in childhood.

Similarly, at first I thought adolescence would be appropriate to consider only within the context of the family. This perspective limited me to searching for materials which presented an historical view of female adolescents' attitudes toward female and male relationships. But as I came to realize that adolescence could be treated as a legitimate topic in itself, I included sources which documented attitudes toward constrictions placed on females regarding appropriate physical activity, attire, educational opportunity, government youth programs, etc.

Through specific readings, students could be shown other aspects of sex-role socialization in childhood and adolescence. For example, gender-specific roles children actively assume were shown in *Waheenee: An Indian Girl's Story*, in which a Native American woman describes a childhood game she played in the 1840's which modeled the traditional sex-role behaviors and occupations of her parents and other adults in the group. Alix Schulman's recollections of grade-school playground activities

during the 1930's in *Memoirs of an Ex-Prom Queen* clearly illustrate that what happens on the playground before and after school can teach more about "appropriate" behavior than the formal curriculum.

Organizing women's history around developmental stages in the areas of the family and education seemed sensible, but I still did not transfer this framework to adult activities. I continued to be bound by a criteria of historical significance that was more appropriate for the male experience. Even though women have been excluded by law and tradition from participating fully in the public sphere, I struggled to present their experiences as men's *political* experiences are presented. My editors and I demonstrated the degree to which this perspective was internalized as we struggled for two years—and through three unsuccessful revisions—to force women's experiences into the male models.

Organizing Adult Experiences

I first attempted to organize women's adult experiences in terms of public policy. Included would be both the formal aspects of the public policy—the course of action accepted and carried out not only by government but also by any other decision-making organization—and the informal aspects of public policy—the unwritten, unarticulated customs and thinking. Formal policies I proposed to include were women's right to participate in the government, to speak in public, to have an equal education and to obtain equal rights under the law. Since it was difficult to locate a variety of sources which defined informal policies, I envisioned a series of biographical sketches of outstanding women which would illustrate how the informal policies functioned. The biographies would be followed by various historical documents such as letters, newspaper accounts, etc.

After reviewing the outline, my editors pointed out some of its weaknesses. There were too many biographical sketches; students would soon tire of the format. One of the major strengths of the original manuscript—the variety of approaches used to teach concepts—had given way to a more rigid approach. Their major criticism was that the approach was too traditional because it stressed suffrage and did not take other

"women's issues" into account. This incisive criticism did not lead us to question our basic premise of applying the traditional political approach to women's experience.

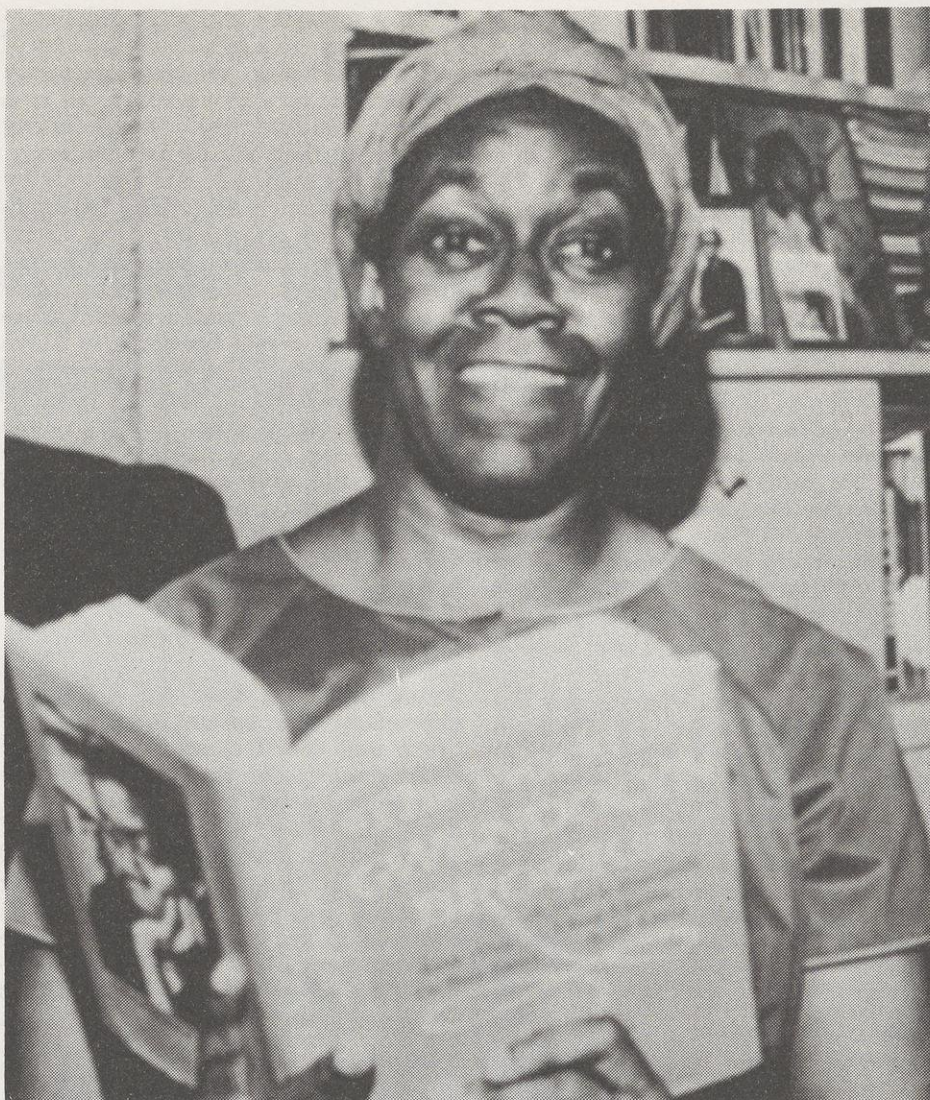
We persisted in attempting to have one major section of the textbook consider women's political experience through two more revisions. In the first revision, the biographical essays were dropped but the concept of formal and informal policies was retained. We added considerably more readings dealing with the informal aspects of public policy, but the end result was a confusing combination of readings organized chronologically.

In the second revision, the editors suggested expanding the section on political and legal policies into an introductory political history of women in the U.S. to be followed by two thematic sections, "Growing Up a Girl" and "Coming of Age" or adulthood. However, the political history, when contrasted to the lively and flexible thematic sections, was dry and pedantic. And there were other major problems as well. We felt forced to add new readings to be historically complete, even though many of the more interesting readings had already been widely published.

What finally helped us to break free of the traditional format were the writings of the historiographers of women's history.¹ For example, Gerda Lerner's article, "Placing Women in History: A 1975 Perspective,"² provided the kind of scholarly support that enabled us to place all the materials about women's adult experience into the section "Coming of Age." As she noted, the central concern of women's history should not be the women's rights struggle but what the majority of women were *actually* doing and experiencing during a particular time. She, and other historians, helped us to comprehend that organizing *all* materials around the stages of a woman's life was appropriate to the female experience.

1. One of the best collections of readings on the historiography of women's history is *Liberating Women's History: Theoretical and Critical Essays*, edited by Berenice A. Carroll. University of Illinois Press, 1976.

2. Gerda Lerner. "Placing Women in History: A 1975 Perspective," in *Liberating Women's History: Theoretical and Critical Essays*, edited by Berenice A. Carroll. University of Illinois Press, 1976, pages 357-367.



In Women in America, Gwendolyn Brooks discusses her decision to be a writer and her daydreams about "having boyfriends" while she was in high school.

The solution to the "troublesome" stage of adulthood was to follow Part One, "Growing Up a Girl," with a second section which details the traditional expectations for women and women's efforts to free themselves from those restrictions. These restrictions were organized into four categories: that women should (1) marry; (2) remain within the sphere of the home; (3) raise the children and (4) not grow old. The new organization worked toward integrating rather than excluding women's political activities into the larger context of women's lives. Documents like the Married Women's Property Act of 1860, Lucy Stone and Henry Blackwell's "Protest" to the laws of marriage and Margaret Sanger's description of the founding of the birth

control movement would not be considered as isolated political or legal phenomena but in relation to the structures imposed on most women's lives.

The final section entitled "Leaving Home" documents women's efforts to break out of their traditional sphere of the home in a way that uses women's activities, not men's, as the measure of historical significance. We organized women's work outside the home into two categories—volunteer work and paid work.

Women's activities as volunteers was the first category we dealt with. What was traditionally unique about women's efforts *in the public sphere* was that they did not get paid for many of their efforts. The distinction between volunteering for service and

volunteering for change, which we based on a statement by the National Organization for Women on volunteerism, provided the conceptual framework for organizing women's volunteer activities. Under the category of volunteering for service, the involvement of significant numbers of women in the temperance movement, women's clubs and associations and community work could be presented. Volunteer activities designed to change the status of women in the U.S. were organized separately. Activities included to illustrate how women had volunteered for change were the Grimké sisters' insistence that women had the right to speak and act in public, the consciousness-raising session Elizabeth Cady Stanton and her friends engaged in before daring to call the first women's rights movement and the movement to gain the right to vote and to engage in political activity.

Work that women did for pay outside the home also fit under the heading "Leaving Home." The traditional female occupations of teaching and working in the mills, as well as the non-traditional occupations of home-steading, business and scientific experimentation, could be presented from a historical perspective. This perspective would give students the background necessary to understand women's current status in the work force, which became the final section of the textbook.

Including Minority Women

While this organization enabled us to present what the majority of women were actually doing and experiencing during a particular time in our history, it also allowed for the acknowledgment and identification of differences because of race, social class, geographic location and historical period. This was particularly important in relation to the inclusion of minority women.

When books do include minority women, their treatment is usually limited to Black women and ignores other minority women. The "contributions" of such famous Black women as Sojourner Truth, Mary McLeod Bethune, Ida Wells Barnett and Shirley Chisholm are usually emphasized with nods to the special problems of Black women—slavery, racism and poverty.

Our organization put us on the look-

out for materials chronicling the common experiences of all females. One of our goals was to treat minority women not as a group apart, but as a group united with non-minority women in their status as females.

We were able to locate accounts by minority women describing experiences that are shared by many racial groups. For example, the tensions felt by Gwendolyn Brooks to be creative as a poet and oriented toward a serious career versus her desire to "have boyfriends" is a classic statement of the conflicts and distractions faced by most adolescent girls. Although Jade Snow Wong, the daughter of Chinese immigrants, grew up in a traditional Chinese family, her conflict with her father about her education raises universal questions about the education of boys and girls.

Documenting Race and Class

At the same time we wanted to document the special dynamics of race and social class. Black women participated in the women's club movement at the turn of the century, but they were usually members of segregated clubs. They, too, worked for self-improvement and used their energies for reform, but they often worked to get services that were denied to their Black communities. Contrasting the cultural belief that "women's place is in the home" with the life of a Chinese immigrant woman who worked from 14 to 16 hours every day in the family's restaurant underlines the lack of meaning such global restrictions have for a group as diverse as women.

Locating materials to fit within this organization was extremely difficult. We searched for writings by and about minority women in collections of readings, poetry, biographies, autobiographies, fiction, oral histories and special issues of journals devoted to minority women. The texts of historical, sociological and psychological studies were combed for direct quotes. The approximately 75 sources I read during a year of specific concentration to locate material about minority women yielded two readings for the textbook. There were several reasons for this. The majority of sources whose title suggested they were about a minority group's experience were about the experience of the *males* in that group. Sources either written by or about minority women most often dealt with issues of race, rather than

the experience of being female. For example, as much as I wanted to include Ida Wells Barnett's account of her struggle with a railroad conductor who tried to throw her off a train for sitting in the ladies' coach, we decided the account could not appropriately be included because he evicted her because of her race and not her gender.

Some Accounts Not "Acceptable"

A number of sources by minority females reported extreme economic deprivation and sexual exploitation. (An example was the personal accounts of Chinese women who were sold into prostitution in the U.S. because the Chinese Exclusion Act of 1882 prohibited the entry of Chinese women who were not the wives of merchants, students or teachers.) Although the accounts were very moving, they were not included because they are generally not considered acceptable readings for secondary school students.

What eventually enabled us to reach a reasonable incorporation of readings by minority women were efforts by both myself and the editors to comb bibliographies of women's history and those published by groups like the CIBC for possible leads. We also followed up on references or quotations which suggested they might lead to appropriate readings. (Some of these were never located and others were found only after dogged persistence.)

The evolution of my thinking led me to the realization that we are socialized to attribute historical significance to certain activities rather than others. The process of including women's experiences in our histories does not mean simply adding materials to traditional histories. It means rethinking much of U.S. history.

The experience of compiling a textbook in women's history reaffirmed what my students taught me years ago—it is important to learn the history of the group with which you feel most closely identified. I now know the concept applies to myself. It also applies to female students. □

About the Author

MARY KAY THOMPSON TETREAULT, author of *Women in America: Half of History* (Rand McNally, 1978), will be teaching this fall in the graduate division of Lewis and Clark College, Portland, Oregon.

Mississippi court approves the adoption of a "model textbook" for classroom use

Non-Racist Text Wins Mississippi Court Battle

A decision in the Mississippi history textbook case (see *Bulletin*, Vol. 6, No. 8 and Vol. 7, No. 1) was handed down on April 2, 1980. U.S. District Court Judge Orma R. Smith ruled that the rejection of the text *Mississippi: Conflict and Change* by the Mississippi State History Textbook Rating Committee was "motivated and influenced by racial issues," with a specific factor being "the treatment which the book gave to controversial racial issues." The Court ordered the Mississippi State Textbook Purchasing Board "to approve and to place [*Conflict and Change*] on the state-approved list for use in eligible public and private schools in Mississippi, at state expense . . . for a period of six years." Further, the court permanently enjoined the Board "from denying approval to or rejecting any submitted history textbook for racially discriminatory reasons, or for reasons motivated by racially discriminatory intent. . . ."

Mississippi school districts purchase textbooks with state appropriated funds but must choose from books that have been approved for adoption by the state-appointed Textbook Rating Committee. The committee meets every six years to review submitted texts and can recommend as many as five books for each subject area.

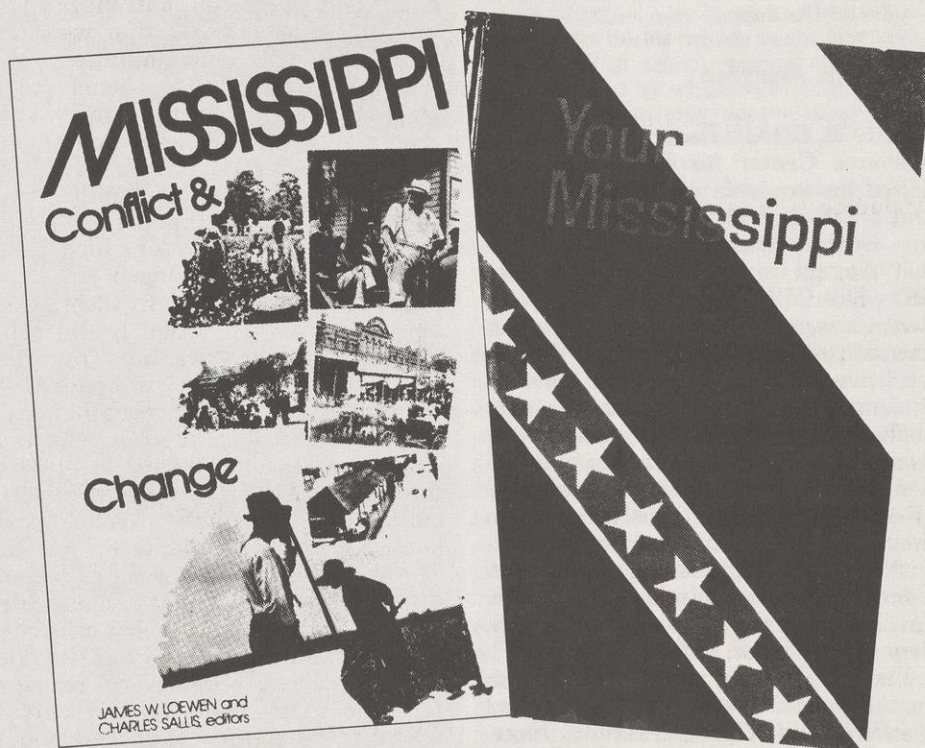
A Mississippi history course is required for all students enrolled in public school and, by custom, is required in many private schools. In 1974, two texts were submitted for this subject area. One was *Your Mississippi* by John K. Betterworth (Steck-Vaughn), the revision of a text which had been the only book submitted and adopted in 1962 and in 1968. The

other was *Mississippi: Conflict and Change* edited by Charles Sallis and James W. Loewen (Pantheon), a new text written by a group of students and professors at Tougaloo and Millsaps Colleges who were concerned about the racist character of the only available book.

Although the textbook committee could have approved both texts for adoption, only the revised Betterworth book was approved. A suit was

filed in U.S. District Court by students, teachers and school officials aimed at forcing the adoption of both *Conflict and Change* and *Your Mississippi*, so that school districts could choose between them. The suit charged that the present and previous textbook rating committees:

. . . have adopted for use in all history courses taught in Mississippi, only those texts which minimize, ignore or [degrade] the role of blacks and other mi-



A recent court decision ordered the Mississippi State History Textbook Rating Committee to approve *Mississippi: Conflict and Change* for school use; previously, only *Your Mississippi* had been approved. At issue was both books' treatment of controversial racial issues.

norities in the history of the United States and of Mississippi, and which present historical events in a manner sympathetic to principles of racial segregation and discrimination, black inferiority and "white supremacy."

The Court agreed with this charge, finding that "the legislative history [of the enactment of the Textbook Chapter of the Mississippi Code] suggests an intent to perpetuate ideas of segregation and discrimination." Specifically, Judge Smith noted that the intention of the state legislature was: to eliminate allegedly controversial material from the schools' curriculum, and to insure that only the views of those in authority would be communicated to school children. In 1960, for example, when the present statutory mechanism for the selection of rating committee members was adopted, the Governor of the State supported the bill with these words: "Failure of the House to act favorably upon this bill will, I very much fear, hamper our efforts to clean up our public school textbooks and give our children the instruction material they must have if they are to be properly informed of the Southern and true American way of life." Earlier legislative history of the passage of the first free textbook law reveals an even more adamant intent on the part of the legislature to insure that textbook selection reflected the predominant racial attitudes of the day.

Two Texts Analyzed

In 1976, CIBC's Racism and Sexism Resource Center for Educators published an analysis of the two books¹ and Dr. Robert B. Moore, Director of the Center, traveled to Mississippi last August to testify for the plaintiffs. The CIBC study found *Conflict and Change* "far superior in format and content to all history textbooks we have seen" and called it "one of the most progressive history textbooks available," particularly in terms of its presentation of information about Third World people in Mississippi's history and the racism they have faced. The study noted that with the publication of *Conflict and Change*, "publishers and writers have an advanced model to emulate when they produce U.S. history textbooks."

The CIBC study stated that, based on the Board's own adoption criteria, *Conflict and Change* should have

¹The CIBC study of the texts—"Two History Texts: A Study in Contrast"—is available for \$2.00 per copy from the CIBC, 1841 Broadway, New York, N.Y. 10023.

Parallel Quotes:

Your Mississippi

The Blacks in Wartime. The Civil War was a perfect time for slaves to revolt. Yet, they never did. In many cases the slaves actually kept the plantations going while their masters were fighting.

Mississippi: Conflict and Change

Blacks During the War. Some slaves remained loyal to their owners throughout the war. Some even went off to war as servants of Confederate officers. But long before the Emancipation Proclamation, the Union Army had been freeing blacks, and blacks had been taking their own freedom.

For white Mississippians, the usual fears of slave rebellion increased enormously. They tried to counter these fears by isolating blacks from outside news and restricting them to the plantations. By September 1861, there were reports of plots in the river counties. In July 1862, the provost marshal of Natchez reported hanging 40 blacks during the preceding year. In 1863, a group of blacks in Lafayette County revolted, drove off their overseers, and divided their master's property among themselves. Confederate troops put down slave rebellions near Holly Springs and in Amite County.

The legislature also passed what was called a Black Code. This was a group of vagrancy laws designed to force people without jobs to go to work. The laws were patterned after similar ones in the North; yet, to many it seemed that the Mississippi legislature was attempting to revive slavery.

The legislature then passed a series of laws which came to be known as the "Black Code." The code granted certain rights to the newly freed people. They could sue and be sued in the state courts, their testimony would be accepted in state courts, their marriages were legalized (with separate records to be kept), and they might own personal property.

However, black people faced serious controls under the code. The law provided for the "binding out" of young black children as apprentices. Former owners of the children were given first choice. Blacks had to have a home or a job by January 1, 1866, or be fined as vagrants. If they could not pay the fine, they were "hired out" with former owners given the first option. Blacks had to have licenses to do certain jobs, they could not own guns, and they could not rent land except in towns. It was illegal for blacks and whites to marry each other. . . .

Defenders of the code said it was patterned after prewar Northern laws dealing with free blacks. They denied that the legislature was trying to re-enslave blacks. The code was necessary, its defenders said, to force blacks to work.

A Contrast in Perspectives

Your Mississippi continued

A secret organization, known as the Ku Klux Klan, began to terrorize blacks. The Klan began as a secret social and fraternal club. Such organizations were very popular at that time. The initiation of a member required him to ride across the countryside in bedsheet and hood to serenade his best girl. This frightened the blacks. Taking advantage of this fear, the Klan turned into a force for controlling the freedmen, especially to frighten them away from voting places . . . the only real restraint upon Klan activities came from public opposition to many of its methods. As time passed and the Klan became more violent, Southern leaders withdrew their support from the movement.

The years 1865 to 1890 saw great economic and social change. The New South was struggling to exist. Change was in the air. Factories and railroads were being built. Public schools and colleges were being built. Reform was in the air. Mississippians were concerned about public health and the treatment of convicts. There were also fairs, tournaments, bareknuckle bouts, and performances at the opera houses. Also, Mississippians were still writing.

Mississippi: Conflict and Change continued

Regardless of their intentions, the legislators made sure that blacks were kept down, socially and economically. As the Jackson *Daily News* said: "We must keep the ex-slave in a position of inferiority. We must pass such laws as will make him feel his inferiority."

A major problem of the Alcorn administration was the terrorism of the Ku Klux Klan. Organized in Pulaski, Tennessee, in December 1865, the Klan became an instrument of terror throughout the South. Its stated purpose was to promote white supremacy and to "preserve the Southern way of life." There were secret handshakes and other signs of recognition. The elaborate rituals and oaths appealed to many whites.

Blacks and white Republicans were beaten and sometimes killed. The Klan burned a number of black schools and churches. . . . As the Klan's violence increased, moderate whites withdrew from it, but many whites and a few blacks continued to harass blacks and white Republicans. Other groups such as the Knights of the White Camellia, the Sons of Midnight, and the White League, continued to ride throughout the Reconstruction period.

Between the end of Reconstruction and the Constitutional Convention of 1890, many Mississippians faced poverty and disease. Farming was not paying off for most people. Children were growing up illiterate. Conservative leaders, however, seemed to be more interested in business matters—railroads, banks, and factories—than in social legislation. As the hard times of the 1880's grew worse, people lost confidence in their leaders.

Most black people faced economic and social conditions little better than those of slavery days. Blacks were still allowed to vote in most counties, but in fewer and fewer numbers as the years passed.

The period of conservative reaction had more lasting effects upon Mississippi than Reconstruction, for in these years the conservatives established practices in politics, law, economics, and race relations that still affect us today.

been adopted, while *Your Mississippi* should not, because it "overtly and covertly reinforces white chauvinism and racism through omission, distortion and falsification of reality. . . . a state government's approval of such biased propaganda for use in required educational programs is untenable."

Court Decision Significant

While the case offers no legal precedent for dealing with racist texts on the basis of students' 14th Amendment rights to equal educational opportunity, it represents a significant decision nonetheless. The authors of *Conflict and Change* had great difficulty finding a publisher willing to handle their book, largely because of concern that the book would not be adopted. This decision should encourage the production of similar progressive history texts that deal more forthrightly with racism, sexism, Third World and feminist histories, since authors, publishers, parents and students can use this precedent to pressure for adoption.

In addition, because the Mississippi adoption procedures offered no appeal from the Board's decision, the Court dealt with the question of whether

state officials may have unfettered authority to decide which books children may read in school, without providing for a method by which those affected by such decisions may oppose them. The court concludes that such authority does not and cannot exist.

This segment of the ruling should aid groups concerned with bias in textbooks in seeking recourse to adoption decisions.

Finally, the decision provides useful illumination of some aspects of the process of covert censorship which has long functioned to perpetuate white supremacist history texts in the public schools. While Mississippi's adoption procedure and *Your Mississippi* both provide rather blatant examples of this process, similar books and similar selection systems function in other states and localities to "insure that only the views of those in authority" are communicated to school children. The court took note that of the seven members of the rating board, the five white members failed to recommend *Conflict and Change*, while the two Black members did recommend it, which provides a clear example of the importance of Third World involvement in the selection of instructional materials. □

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

Childtimes: A Three-Generation Memoir

Eloise Greenfield and Lessie Jones Little, with material by Pattie Ridley Jones, drawings by Jerry Pinkney. T.Y. Crowell, 1979, \$7.95, 180 pages, grades 5-up

In African life, one of the ways you can show respect and admiration for those who do great deeds is to bow down. Somehow or other in this land the idea of bowing down "in honor of" gets mixed up with the idea and practice of oppression and exploitation. (And sometimes if you bow down, folks *think* they *supposed* to walk on you.) But truly, you will want to "bow down low" to these three women, linked to each other through that many generations, for having worked to bring us *Childtimes*. Pattie Frances Ridley Jones who delivered Lessie Blanche Jones Little who delivered Eloise Glynn Little Greenfield delivered to us—old and young alike—a history of their family. I hesitate to say that for fear of evoking collective groans resulting from our skirmishes with history poorly taught from distorted, inaccurate books written by racist historians, but that reaction is off-set by our expectation of good, solid, *serious*, soulful books from Eloise Greenfield.

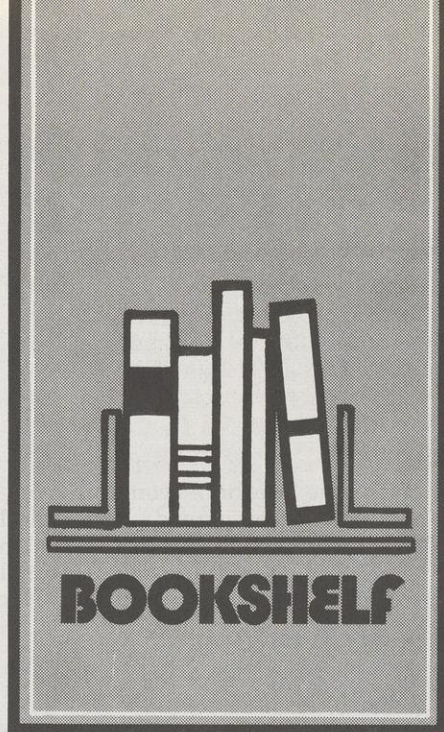
Childtimes is Greenfield's second collaborative work with her mother, and it includes a manuscript written by Greenfield's grandmother. The book is built on the major recognition that children can and must learn to handle truth and history at an early age. The format of the book reinforces that awareness in ways that will say to children, "Now this is what a good history book is about." The reader is ushered into each storyteller's generation by a two-page drawing that illustrates the times and

through a brief introduction titled "Landscape." Each introduction conveys a sense of the era by describing briefly some of the significant events of the period. Bravo to the authors for highlighting the Niagara Movement* and its demands for the education of Black children. Bravo for their accurate assessment of the great migration of Blacks to the North: "They found problems that were slightly different, but every bit as harsh as those they left behind." Bravo for the Landscape that makes clear that Black people resisted slavery and participated in securing their own freedom, which was then taken away.

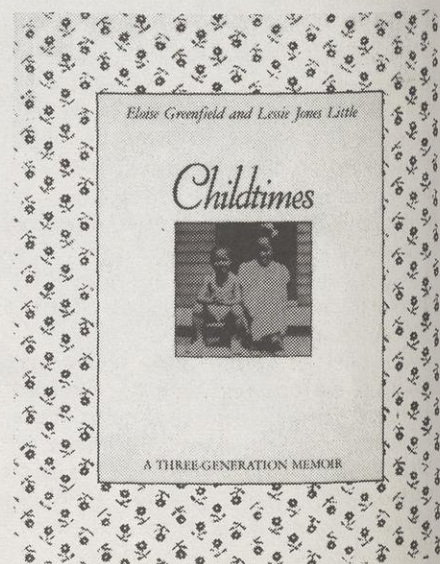
Each section has small chapters for small people. The combination of illustrations and family photographs does much to add to the character of the book. Even the cover, reminding us of the millions of yards of calico and flour-sack prints that have dressed hundreds of thousands in this country, adds to the impact of the book. As you turn the pages, the authors flip the bolts of their lives over and over, spreading out the fabric of their experiences for young folk to look at, examine closely, to stand back from and contemplate.

Men and women talk together through the re-telling of three generations of the Jones-Little-Greenfield

*An organization of Black men formed in 1905 in Niagara, New York; among the founders were W.E.B. DuBois and Monroe Trotter. It preceded the NAACP.



family, important in each other's eyes and rearing children to understand and learn to struggle with love, tragedy, difference of opinion, spirituality, separation, loss, oppression, joy, humor and the importance of their African and African American heritage. A chapter on "Hot Rolls" is a worthy subject for history! Say "hot rolls" to Black folk and see if, after swooning, they don't have a brief history to tell. There is a chapter on "Separation." How courageous and correct to include that women have left home (not the family!) while the men and children carried on. A chapter entitled "Getting Baptized" makes you *know* that we have to write more for children about our important African relationship to water. You will cry in sympathy and empathy in the chapter "Doing the Laundry." This present generation will write their history bout floodin the Laundro-mat with ankle-high detergent suds, but ain't nothin like a broken clothesline and muddy clothes! And my dear, the chapter on Black Music is so-o-o moving. In it, Eloise Greenfield celebrates the function and tradition of the Howard Theater in D.C. (the Apollo in New York, the Uptown in Philly, etc.). She describes how Black folk "take a white hymn and bend it Black," and how in our music "you can still hear Africa in it." She says "If you could somehow subtract [Black Music] from who I am, I would be a stranger to myself. I wouldn't know how to act." As our young ones say, Dee-e-p! Then,



there is heartache handled well: "They dragging the river again." Greenfield tells about the "boy for whom the fireplugs were not enough" and by so doing children learn about the uncounted victims of racism through the reality of segregated swimming pools.

Childtimes is a carefully considered and thoughtful book, moving deliberately, constructed with loving care. The authors respect their child-readers (or listeners) and honor them with candor and honesty, tragedy and tears, providing chuckles and smiles as well. *Childtimes* is like the gingerbread my mother used to make. The smell of it filled you up inside, the ginger and other spices penetrating the place behind your eyes like few things did. And when you finished eating and savoring it, you were full, but wanted more. Parents, teachers, family members, get this book into classrooms, homes, churches. Read it yourselves, read it to young children; older children will read it by themselves. Then bow down, low! And to the writers, continue to "Speak the Truth to the people" about the importance of childtimes. [Geraldine L. Wilson]

Mother, Aunt Susan and Me

by William Jay Jacobs.
Coward, McCann & Geoghegan, 1979,
\$7.95, 61 pages, grades 4-7

A bit of the early feminist movement is reported in the first person by Harriot, a teenaged daughter of Elizabeth Cady Stanton. Glimpses of family life and of "Aunt Susan"—who is, of course, Susan B. Anthony—enliven the pages. Sources used by the author include the real Harriot's autobiography, her mother's autobiography, and assorted biographies of Stanton and Anthony.

The cast of remarkable characters include Sojourner Truth, Andrew Johnson and George Francis Train. Amusing vignettes are enhanced by interesting photographs and period cartoons. The writing is lively. School libraries would do well to add this to their collections. [Lyla Hoffman]

Sacajawea: Wilderness Guide

by Kate Jassem,
illustrated by Jan Palmer.
Troll Associates (320 Rt. 17,
Mahwah, N.J. 07430), 1979,
\$4.89 (library binding),
48 pages, grades 4-7

This is one of many versions of the story of the Shoshone woman Sacajawea who accompanied Lewis and Clark on their expedition in 1804 to explore and chart the newly acquired territory west of the Mississippi River and to inform the inhabitants, as yet unaware that they belonged to anybody, that they were now U.S. subjects. This book proclaims Sacajawea the first woman to cross the Rocky Mountains. That she was the very first woman to do so is unlikely, that she was the only woman with the expedition is certain, but her function as a guide—not obvious in this book in spite of its title—is debatable.

One hesitates to argue the historical accuracy of the story line because even scholars do not agree about Sacajawea's role. The narrative is riddled with clichés and misrepresentations. A bit of elitist stereotyping creeps in, for instance, when we are told that Sacajawea and her brother have the fastest horses because their father is a chief—as if their father's rank guaranteed speed. Sacajawea is called a princess—although she was a member of a society that had no royalty. Her heart beats like a tomtom. She is called a "symbol of peace" because Indians didn't take women and children into battle—but who did? The title "wilderness guide" leads us to expect a trek into uninhabited, uncultivated—even unexplored—domains, but the route of Sacajawea and entourage hardly fills the bill, unless, of course, one discounts the well-ensconced indigenous populations.

The illustrations also leave much to be desired. While examining the portrait of Sacajawea on the jacket I was aware of a growing sense of mystery; then, I realized that she was wearing a squash blossom necklace. The Sacajawea legend gains a new dimension! Apparently there was an unrecorded side-trip to visit the southwest, where these necklaces originate. Or maybe

Lewis and/or Clark used the necklace as bribe. We'll never know, for the necklace is not explained in the book.

Illustrations in the book appear to be based on historic drawings which indicates some concern for authenticity, but the Indians all look exactly alike! In addition, the drawings are stiff and the people oddly proportioned in relation to each other.

This is yet another book that is supposed to be about a woman but which ultimately is about the men around the woman. I wouldn't suggest rushing out to buy it. [Mary Lou Byler]

Noelle's Brown Book

by Noelle Lamperti (and family and friends),
illustrated by Noelle Lamperti and by photographs by family and friends.
New Victoria Publishers (Lebanon, N.H.), 1979,
\$1.50 (paper), unpagged, grades p.s.-1

Noelle's Brown Book is about Noelle, an active, independent young girl who likes to look for things that are brown like her. That is what she does in this book about herself. She has a friend, Rosie, who is brown like her. She rides a friend's brown horse and gets Matthew to help her ride a brown motorcycle. It is clear that the book builds her awareness of the color brown and reaffirms Noelle's sense of herself and her color. It is a good beginning, but there are some drawbacks.

Other than her friend Rosie, all of the people around Noelle are white. This is extremely curious and a serious shortcoming considering what the book seems to be attempting to accomplish. Matthew and Claudia, who are listed as co-authors, share Noelle's last name, so we can make some assumptions about their relationship. However, the text of the book does not discuss this, nor does it give any information about any of the people Noelle interacts with in her search. It is quite understandable that Noelle would feel lonesome; as she states in the book, "When I am lonesome for brown I look in the mirror." What happened to the other brown people who could have been included in this book? Who is Noelle's family? Is she part of a predominantly white

community?

The book is written simply. Black and brown photographs of real situations further emphasize brownness as do Noelle's own drawings. This book could be used by parents or teachers with children who are making a similar inquiry. [Child Care Resource Center, Cambridge, Mass.]

Did You Hear What Happened to Andrea?

by Gloria D. Miklowitz.
Delacorte Press, 1979,
\$7.95, 168 pages, grades 7-up

The threat of rape affects all women, yet it is a subject rarely confronted in books. *Did You Hear What Happened To Andrea?* attempts, though not quite successfully, to deal with rape as it affects teenage women. Although the statistics and consequences of the rape are presented realistically, the story is often forced; the author's style is simplistic and the book is marred by negative sex, race and class stereotypes.

Andrea Cranston, almost sixteen years old, is raped at gunpoint one day while hitchhiking. Andrea is shocked and finds little support from her immediate family and friends. Only a woman at the local Rape Crisis Hotline is sensitive to Andrea's anger, shame and fears about the experience and her ambivalence about whether to prosecute her attacker once he is found.

This potentially relevant plot is dramatically weakened by Miklowitz' forced writing style. For example, immediately before the rape, Andrea is warned repeatedly by her mother not to hitchhike. On that same day, Andrea tells her boyfriend that "the whole world is wonderful." The irony of her subsequent rape is almost ludicrous.

In addition, though the book is clearly about the rape, the specifics of the incident are shrouded in mystery. We never really know exactly what happens. When Andrea is questioned by the police officer, she is confused by such terms as "oral copulation" and "sodomy," but the reader, who may be equally confused, never finds out what these terms mean. One must

wonder if this book perpetuates the mystique which currently surrounds the act of rape.

Further hindering the impact of the plot is the consistent stereotyping of characters. In fact, there is a polarization of roles by sex; throughout the book, the men are far more competent and sensitive than the women. Andrea's overprotective mother seems to do nothing except nag and watch TV. She cares only about what her friends will think about her daughter's rape, and urges Andrea to "forget the whole thing." Andrea's father, on the other hand, is self-confident and concerned and vows to find the rapist. Andrea's sister is also embarrassed about the incident, and is even jealous of the attention Andrea gets, suggesting at one point that Andrea is overreacting to the rape to get sympathy from her family. Andrea's brother, on the other hand, is warm and generous, and goes out of his way to be nice to Andrea.

This positive/negative pairing of male/female characters continues at the police station. A harsh policewoman coldly questions the authenticity of Andrea's story, but the male officer is far more gentle and sticks with Andrea to the end.

Andrea, too, is subject to negative stereotyping. We learn in the first chapters of the novel that she does not have a positive self-image. She is critical about her body, applying male standards to rate her breasts, face, legs, hips and waist. She wears clothes to enhance the good and de-emphasize the bad and decides, with disappointment, that her boyfriend will have to love her for her mind. David, her boyfriend, is strong and assertive, and knowledgeably warns Andrea that the world is not all good. Although Andrea is assertive in her relationship with David, the reader gets the feeling that she is quite dependent, naive and outer-identified.

There are several disturbing racist references. At one point, Andrea is subjected to "Chinese torture tricks" when she is tickled relentlessly by her brother. In another instance, Andrea jokes with David that "Hong Kong" is the name of a gorilla that lives in China. Later in the book, we meet Carol, a minor character who is described as "a Japanese . . . girl who

you don't get to know quickly." This serves to reinforce the stereotype of Asian people as mysterious and secretive.

The issue of class is not dealt with directly by the author. However, Andrea is portrayed as the girl who has everything—a nice home, a loving family, a summer job, a boyfriend—until her life is spoiled by the rape. Miklowitz suggests that perhaps this rape is even more of a tragedy because it involves the "all-American" middle-class girl—a young, white virgin who in fact has made a conscious decision to "save" her virginity for the right man. This reinforces the notion that when "bad girls" get raped, it is acceptable, but when a "nice girl" is raped, it is horrifying.

Another subtle reference to class occurs when David speaks about his apparently working class Fuller Brush customers, who accept his free sample, and then slam the door, stating, "I don't buy no door-to-door stuff." Because all of Andrea's family and friends speak "perfect English," the author's use of sub-standard English here is clearly derogatory.

I would not recommend this book to teenagers who want to find out about rape. True, the statistics presented about rape are alarming—of 56,000 rapes reported in the U.S., 25 per cent resulted in arrest and one in 60 men arrested were convicted—and the ostracism Andrea suffers is true-to-life. However, the characters lack depth and it is difficult to see beyond the stereotypes. Certainly, more books about rape are needed, particularly for teenage women, but they must be of a higher quality to be effective. [Jan M. Goodman]

There's a Rainbow in My Closet

written and illustrated
by Patti Stren.
Harper & Row, 1979,
\$8.95, 136 pages, grades 3-6

The wonderful, whimsical pen-and-ink drawings in *There's a Rainbow in My Closet* are part of the story. Author and illustrator Patti Stren incorporates them as the work of Emma, a talented nine-year-old girl who cannot understand why nobody else sees

blue-black skies and green bottles the way she does. Emma's teacher routinely discourages her creativity. Emma's mother hangs Emma's drawings on her bulletin board one day, then covers them the next day with schedules from work. Emma's father and her friend Edgar, while they are supportive of her in many ways, are still not quite her kindred spirits.

When Emma learns that her mother will travel to Europe on business for two months, she is devastated. She expects to hate the grandmother who will come to help care for her during that time. She can't remember her grandmother, but Edgar tells her that most grandmothers have bluish hair and push cookies.

Gramma doesn't fit the stereotype at all. Instead, she turns out to be the person who can encourage Emma's gift as an artist, communicate her own *joie de vivre*, and help Emma learn to share her talents with teacher, class and, perhaps, mother. Emma and Gramma develop a rare relationship.

There's a Rainbow in My Closet combats ageist stereotypes with verve. Gramma always has a new way of seeing things. She loves to go fishing, to stalk the mailman with Emma as they pretend to be spies, to engineer a surprise rainbow in Emma's closet by positioning her glasses and a mirror just right. She also shares French music, Van Gogh's letters, and stories of her childhood in Russia. Gramma is no Wonder Woman; arthritis plagues her in cold weather. But she is the kind of person who brings a silly hat with her, not to wear but just to keep on her dresser for an occasional laugh. She sparkles. More than this, she is perceptive, understanding and loving.

My only reservation about this book has to do with Emma's mother. For one thing, it is hard to believe that she can be Gramma's daughter; she seems to have been impervious to Gramma's influence. Besides, the mother's coldness, her devotion only to career and her failure even to send letters worth mentioning in the book suggest that working women are failures as mothers. However, the overall message of the book is not only anti-ageist but anti-sexist as well. Gramma and Emma are powerful females,

and Edgar and Emma's father are sensitive, supportive males. [Anne G. Toensmeier]

Re: PERIOD. The *Bulletin* greatly admires the new alternate presses for publishing children's books which break new ground in areas shunned by commercial publishers. For many years we reviewed only those books we could praise, since we did not wish to be critical of the work of feminists or Third World writers working for causes rather than cash. Then we were properly taken to task for *not* being critical and helping the alternate presses to improve. With this in mind, we present the review below.

Period.

By JoAnn Gardner-Loulan, Bonnie Lopez and Marcia Quackenbush, illustrated by Marcia Quackenbush. New Glide Publication, 1979, \$5., 89 pages, grades 4-7

Telling young girls all about menstruation—and offering lots of illustrations to help answer lots of questions—is a good project. It definitely fills a need. It should make girls less afraid about what to expect and more comfortable about their own bodies and about how their bodies function. The authors of *Period.* set out to do this and, in large measure, they succeeded. Regrettably, we cannot recommend this book.

Period. reinforces one of the patriarchal myths still being used to justify the second-class status of women—the myth that women are somehow out of kilter for a few days each month and thus not suited to handle important work. In attempting to reassure young women that any way they look, feel or bleed is okay and “normal,” the authors give undue emphasis to cramps and strange emotional reactions to the “monthlies.” Readers will feel that once a month all hell can break loose. Maybe all hell *does* break loose at least once a month in most people's lives, but it's not necessarily during one's period. Here are some worrisome

quotes (our comments are in parentheses):

“I know I'm healthy when my periods are healthy.” (One can have flu, measles, or cancer and still have “healthy” periods.)

“I can get so mad sometimes about such little things. Right around the time I menstruate, my temper is very short.” (Don't captain *my* ship, sister.)

“If I get cramps, they make me feel bad and it's hard to have fun that day.” (*Very* hard, especially if that attitude is encouraged.)

“Sometimes I feel like no one understands anything I'm trying to say.” (That happens to everyone at *all* times of month. Why encourage self-pity due to menses?)

“If I have time, I always love to bake bread when I'm having my period.” (Most people who go in for bread baking do it many times a month, men too.)

Many pages are devoted to cramps and to comments like those above. The point is *not* to ignore the fact that some females *do* get cramps and have negative reactions to their periods. The point to emphasize is that *most* girls will, despite some small discomfort, be able to do exactly what they do during the times when they are *not* menstruating. *Period.* makes readers *expect* to feel pain or to feel strange, when emphasis should be on the fact that most women, the world over, think straight and work normally during their periods.

We also question a book that advises a preventive pelvic examination every year after one's first period and twice a year after twenty-five. Given the dismal misogynist state of the gynecological profession today, this might result in still more unnecessary surgery or dangerous pills. Sending youngsters to women's health centers? Maybe *that's* a good idea, but that's not what this book is saying. The book *does* show a woman M.D. in the illustrations and does suggest that a young girl may be more at ease with a woman doctor or healthworker. However, when the authors use “she” generically to talk about gynecologists, reassuring young girls that “she” “is most concerned with your health,” we think they are dangerously misleading. [Irma Garcia, Lyla Hoffman and Katie Hoffman]

Competition vs. Cooperation Discussed

The American Way of Competition; two color filmstrips with records or cassettes plus program guide; \$55; grades 7-up, Prentice-Hall, 150 White Plains Road, Tarrytown, N.Y. 10591.

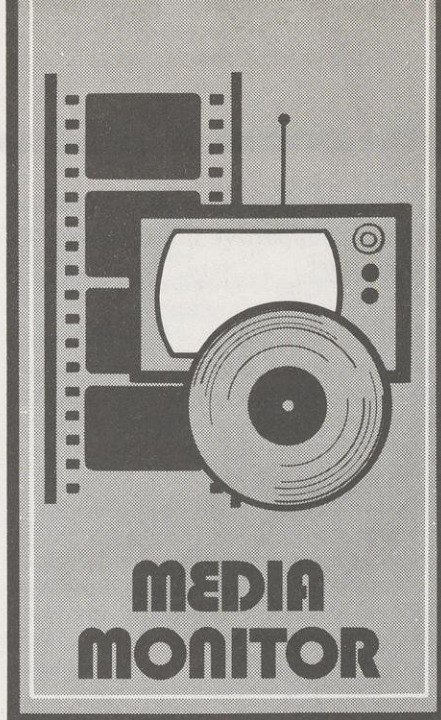
An open-ended, values clarification approach to the subject of competition vs. cooperation which is certain to spark classroom debate. While the section on cooperation relies totally on Margaret Mead's study of the Arapesh (thus making cooperation seem unreal as an alternative in a technological society), an alert teacher can be prepared with many more examples and questions than the script provides. This is not to suggest that the discussion questions provided are useless, only to suggest that they might be broadened. For example, discussion of competition could follow or precede class discussion of "masculinity" or of values in patriarchal societies like our own. The film can also be used to encourage students to speculate upon the type of new society they may wish to help construct.

"Hire the Handicapped" Is Film's Theme

A Different Approach; 16mm or 3/4 inch cassette; color; 21 minutes; \$225. purchase of 16mm, \$125. for cassette plus \$2. shipping; The South Bay Mayors' Committee for Employment of the Handicapped, 2409 N. Sepulveda Blvd., Suite 202, Manhattan Beach, Cal. 90266.

A Different Approach is a short film that uses broad comedy to reinforce the traditionally serious exhortation to "hire the handicapped." I have seen this film on four occasions, each time with a different type of group, and in all but one instance my fellow viewers were very impressed. In addition, *A Different Approach* was overwhelmingly selected as the best film at the 1979 International Rehab Film Festival.

In spite of the film's clever humor and popularity, I have several serious reservations. One problem is that the word handicapped is used so broadly that it tends to confuse rather than clarify. In a society which tolerates racism, sexism, ageism, etc., there are many people who are handicapped but who are *not* disabled. The film



also contains some distasteful characterizations, such as a stereotypical German who acts subtly threatening throughout the film.

My major objection to the film, however, is its basic theme—"hire the handicapped, it's good business." Since the formation of the President's Committee on Employment of the Handicapped (PCEH) in 1948, this public relations campaign has resulted in relatively few employment opportunities for disabled people. Until recently, PCEH was not entirely responsible for using such an ineffective method since there was little legislation to protect people with disabilities against discrimination in employment. Now, however, there are many laws.

It has been demonstrated, unfortunately, that neither entertaining propaganda nor well-reasoned arguments significantly reduces discrimination. Only the power of an enforced law can accomplish this. The impact of *A Different Approach* could have been strengthened had it presented the

Correction: The credit for "Children, Race and Racism: How Race Awareness Develops," which appeared in the last *Bulletin*, failed to note that Dr. Margo Long collaborated on the research study leading to that article.

following more forceful message: "Do not discriminate against a person on account of a disability. It is illegal." [Frieda Zames]

Film Examines Stereotypes About Native Americans

Inside the Cigar Store by Dr. Gretchen M. Bataille; slide show and audio cassette; \$99. purchase; Media Resource Center, 121 Pearson Hall, Iowa State University, Ames, Iowa 50011.

This examination of stereotypes about "Indians" contains many extraordinary visuals that span decades of white-concocted images of mythical redmen. Nice shots of Native American adults and children of today are useful antidotes to the stereotypes. The sound track, which includes a song by Buffy St. Marie at the end and some hard-to-decipher children's voices at the beginning, is not on a technical par with the slides. However, the real problem with this presentation lies in omission. What has not been included is a discussion of why stereotypes are created and spread.

Viewers do not learn that stereotypes are used to justify economic exploitation such as theft of land, minerals, water. They are merely told that, "the solution lies in our ability to recognize the individuality of each person." Recognizing individuality is *not* the answer. The solution lies in enough whites joining with Native Americans to resist rapacious multinational corporations and their Congressional representatives who are busy trying to abrogate treaty promises and to destroy the remaining Native lands through strip mining, uranium mining, gasification plants, and other polluting and destroying devices. The real solution is a government that respects people and the environment more than profits.

The filmstrip kit includes classroom activities (junior high-adult), topics for term papers, an "Attitude Survey" and a bibliography. The questions on the "Attitude Survey" are confusing and potentially dangerous. The extensive bibliography is useful but the juvenile book section contains many objectionable titles. We would recommend that anyone interested in the connection between stereotyping and genocide read *Wasi'chu: The Continuing Indian Wars*, reviewed on page 19.

Wasi'chu: The Continuing Indian Wars

by Bruce Johansen and Roberto Maestas.
Monthly Review Press (62 West 14 St., New York, N.Y., 10011), 1979, \$15, 268 pages

The Lakota plains people called the European newcomers "Wasi'chu," which means "takes the fat" or "greedy person." The preface to this book goes on to say that, "Within the modern Indian movement, *Wasi'chu* has come to mean those corporations and individuals, with their governmental accomplices, which continue to covet Indian lives, land and resources for private profit. *Wasi'chu* does not describe a race; it describes a state of mind. This book is about resistance to that state of mind and to the economic system which rewards it."

Wasi'chu is well written, well researched and absorbing. The authors brilliantly connect strands of history and old and new stereotypes about Indians to today's headlines the world over. All pieces of the puzzle mesh to form a damning indictment of the forces threatening to poison the future of this planet.

We fully agree with Vine Deloria, Jr. when he says about this book: "This is the real story of the oppression taking place right before our eyes. The message and its importance are so critical to our understanding of the events behind today's headlines that this book *must* become the next best-selling book on Indians—or we are all lost."

Children's Books for Learning: A Bibliography of Multi-Ethnic Resources for Classroom Use

by Naomi Wall.
Cross-Cultural Communications Centre (1991 Dufferin Street, Toronto, Ontario M6E 3P9, Canada), 1979, \$2 plus 30¢ handling, paperback, 24 pages

A tremendously useful annotated bibliography of books for children and teachers which "demonstrate to children the class nature of our society; which deal realistically and critically



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

with the hardships faced by working people, women, and immigrants in this society; which reflect the resources and strengths which they bring to coping with and changing their situations; and which counter the stereotyped characterizations which are so prevalent in reading material for children."

It's hard to believe there are enough of such books in existence to produce a bibliography. Happily, the author found them by collecting the books produced mainly by alternative presses in Canada, the U.S. and England. Grade levels are suggested, but be warned that the compiler assumes higher reading skills than are common in the U.S. The books are grouped into categories such as folktales, poetry by adults for children, poetry by children, histories, teaching social values and general storybooks.

It should be noted that a few books that the Council does not recommend have been included in this bibliography; among them are Peggy Mann's *The Secret Ship* (which the Council found to be sexist and racist), Lloyd Errol's *Nini at Carnival* (found unrealistic) and Robert E. McDowell and Edward Lavitt's *Third World Voices for Children* (racist).

While the addresses of the books' publishers are not listed (you can write for them, of course), names and addresses of four Canadian bookstores which carry all of the titles are included.

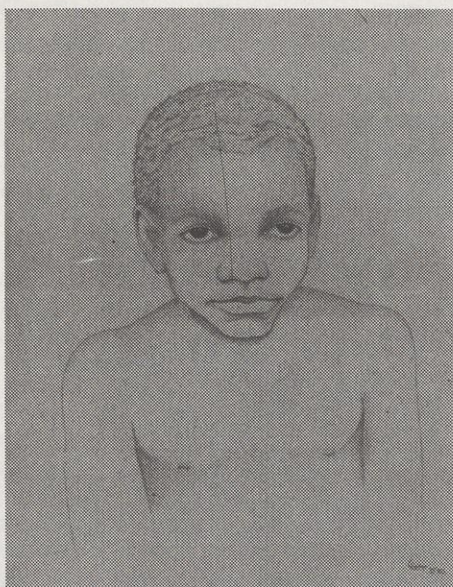
Social Stratification in the U.S.

Social Graphics Company (1120 Riverside Ave., Baltimore, Md. 21230), 1979, poster: \$5 for individuals, \$12 for institutions; booklet: \$2 for individuals, \$3 for institutions (bulk rates available); shipping/handling: \$1 on all orders

Social Stratification in the U.S. consists of a poster (35 by 45 inches) and booklet providing graphic and statistical data on the occupational, income and wealth distribution of the U.S. population. The poster utilizes symbolic figures to represent husband/wife couples, racial minority couples, single heads of household, etc. Color-coded by occupational groupings, the poster provides a great deal of visual data for classroom study. The accompanying booklet provides tables offering step-by-step comprehension of the poster data.

The material attempts only to provide data and stimulate discussion. Intentionally, though unfortunately, little explicit analysis and few suggestions for classroom use are provided. A major shortcoming of the chart is that while the Census Bureau's admitted undercount of minorities (perhaps 20 per cent) is acknowledged, the poster graphics do not reflect the more realistic and higher estimates. Also, the booklet merely notes that people with Spanish surnames are labelled white in most government statistics. It fails to point out that, as a result, a significant minority segment of the population that suffers the direct effects of racism and discrimination and is disproportionately concentrated in the lower income brackets is thus misrepresented on the poster as white. Finally, the bibliography could be strengthened with more specific readings on race and sex as variables affecting social stratification.

Despite these shortcomings, *Social Stratification in the U.S.* offers a unique learning opportunity for teachers and students willing to analyze the data.




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.

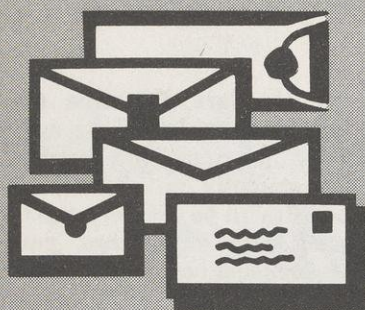


Charles Trott, whose work appears above, studied at Pratt. His work has appeared in numerous exhibitions and he has done murals in the northeast. Mr. Trott can be reached at 10001 Summerfield Ave., Asbury Park, N.J. 07712; tel.: (201) 774-6346.



Nadema Agard, whose work is at the right, has studied and taught in New York City where she is presently an artist/educator. Her work has appeared in many publications, including *The Chichi Hoo-hoo Bogeyman* (Holiday House). Ms. Agard can be reached at 50 Park Terrace East, New York, N.Y. 10034; tel.: (212) 567-3463.





LETTERS

Dear CIBC:

My motives in writing *An Illustrated History of the Chinese in America* were to heighten and broaden the awareness of the Chinese people's contribution to America and to eliminate current stereotypes by providing accurate information. Since Mr. Lee's inaccurate review of my book in the *Bulletin* [Vol. 11, Nos. 3 & 4] may prevent conscientious librarians and teachers from bringing this book to the young people for whom it was intended, I feel I must respond to it.

Mr. Lee asserts that in my Preface I "rationalize" the fact that the history of the Chinese in the U.S. has not been told because "Chinese Americans still number less than a million in a nation of 220 million." This was not offered as a rationalization but as a statement of fact. We all know that numbers mean clout and, at this time, Chinese Americans are few in number and have little political clout. He then goes on to say that I omitted "any specific mention of the U.S. government's role in the overt racial persecution and exclusion of an entire race from the freedoms it professed as the rights of all human beings." I did omit the explanation from the Preface. This was because I needed the space of four chapters. In the chapters "Anti-Chinese Movement" and "Exclusion Laws" I delineate in detail the role of politicians and the state and federal governments in encouraging and legislating hostility against the Chinese. In the chapter "Angel Is-

land" I describe the inhumane treatment of Chinese immigrants by the Federal Government and in the chapter on "Chinatowns" I go into why this ill treatment coupled with the Exclusion Laws prevented immigration of Chinese to America and the long term results: a bachelor society, shrinking Chinese American population, restrictive participation in American politics and government, etc.

Regarding Mr. Lee's comments on my treatment of the Opium trade in China. Opium was not introduced into China by the English as Mr. Lee states but by the Portuguese. The English then became the chief importers of opium into China. Contrary to Mr. Lee's assertion that I did not indicate "the insidiousness of drug addiction," etc., I devoted several pages (15-17) to the destructive effects of opium, the attempts of the Chinese government to stop the import of opium, the determination of the British to continue their lucrative and destructive trade, and the resulting Opium Wars.

I honestly do not know where Mr. Lee got the idea that I feel "Chinese men held their queues in reverence because it was a sign of their manhood!" On page 77 I stated that Manchu Law required Chinese men to wear their hair in queues. I also stated that it was humiliating for the Chinese to have their queues cut off. I stand by this statement. The intent of the hooligans who cut off the queues of the Chinese was to humiliate, and the Queue Ordinance which forced prisoners in San Francisco City jails to have their hair cut to one inch in length was also intended to humiliate.

Mr. Lee ends his review with a recommendation for teachers looking for classroom material to purchase *Roots: An Asian American Reader*. Has Mr. Lee read this book? It is indeed excellent. I have it in my own library and value the information in it immensely, but it is not for students in Grades 5-9!

An Illustrated History of the Chinese in America is by no means a perfect book, but in the words of Judy Yung, librarian at the Asian American Community Library in Oakland, who reviewed the book for *East/West, A Chinese American Journal* [May, 1979], "it is the best history book on Chinese Americans to come out so far for juvenile consumption."

Ruthanne Lum McCunn
San Francisco, Cal.

Continued from page 6

"Whoever has the youth has the future."

Aaron is right—whenever has the youth does have the future. And that is why we should all be alarmed at an article such as the one that *JS* offers. We need to help children learn more about—and become motivated to change—an unjust social system, not present them with a whitewashed version of a racist terror organization that threatens the very survival of so many people in this society. □

To assist librarians, teachers and others in providing accurate information about the KKK and to help counteract the damage done by the Junior Scholastic article, the Council is preparing a lesson plan on the Ku Klux Klan to appear in a forthcoming issue. Meanwhile, readers interested in learning factual data about the Klan are referred to the materials below. We caution that since most of the books were published some time ago, they often reflect assumptions about race and sex roles that we would consider questionable today. Further, some texts offer data of considerable usefulness, but neglect to analyze the Klan within the context of a racist society. Nonetheless, the texts listed below will be useful as background material.

Adult Materials

Hooded Americanism: The First Century of the Ku Klux Klan by David M. Chalmers. Doubleday, 1965.

I Rode with the Ku Klux Klan by Stetson Kennedy. Arco, 1954.

"Mark of the Beast: Special Section on the Ku Klux Klan," in *Southern Exposure*, Summer, 1980, Vol. VIII, No. 2.

The Ku Klux Klan: A Century of Infamy by William Peirce Randel. Chilton, 1965.

The Ku Klux Klan in American Politics by Arnold S. Rice. Public Affairs Press, 1962.

"The Ku Klux Klan Mentality—A Threat in the 1980's" by Anne Braden in *Freedomways*, Vol. 20, No. 1.

Ku Klux Klan: The Invisible Empire by David Lowe. W.W. Norton, 1967.

Children's Books

Hoods: The Story of the Ku Klux Klan by Robert P. Ingalls. G.P. Putnam's, 1979.

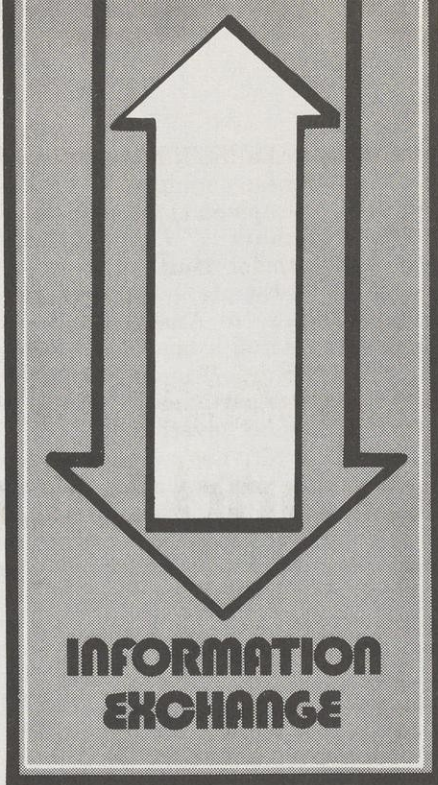
"Job Mobility of Men and Women Librarians and How It Affects Career Advancement" by Judith Schiek Braunagel examines the position and salary gap between men and women. Oddly, **sexism** is not so labeled but its destructive influence is clearly seen. The article appears in the December, 1979, issue of *American Libraries*. Single copies are \$2. from the American Library Association, 50 East Huron St., Chicago, Ill. 60611.

"Lorraine Hansberry: Art of Thunder, Vision of Light" is a special issue of *Freedomways* magazine. Discussions of the author's life and work—and her influence on a new movement in **Black theater**—are featured. Single copies are \$2.50 from *Freedomways*, 799 Broadway, Suite 542, New York, N.Y. 10003.

"Second Class, Working Class: An International Women's Reader" is a collection of documents, analyses and interviews on the role of **working women** around the world. Chapters include "Women changing the face of the left—political parties and unions," "Strikes and resistance" and "The other side of unemployment: prostitution, immigration and reproductive rights." The 64-page booklet is \$3. plus 50¢ postage from Peoples Translation Service, 4228 Telegraph Ave., Oakland, Cal. 94609.

A catalog of materials on the **Asian American** experience for home and classroom which includes books, toys and films is available from JACP (Japanese American Curriculum Project), 424 East Third Ave., P.O. Box 367, San Mateo, Cal. 94401.

"Women in Medicine: Goals for Today and Tomorrow" is a video-cassette containing highlights of a 1979 conference of the same name at Cornell University Medical College. It illustrates some of the problems that **women in medicine** encounter by using vignettes of women doctors at work, in the hospitals, operating rooms, etc. Can be used for stimulating classroom discussion about **sexism** and the changing roles of women in today's society. Suitable also for presentation to professional audiences in medicine, women's issues, career



counseling, etc. Rental is \$50., purchase \$250. from Women's Medical Association of New York City, 1300 York Ave., Box 108, New York, N.Y. 10021.

"**Ageism—Discrimination Against Older People**" looks at the many forms of ageism in society and discusses what is being done about it. A list of resources is also provided. Single copies of the 28-page booklet are 50¢ from the Public Affairs Committee, 381 Park Ave. S., New York, N.Y. 10016.

National Women's Health Network is concerned about **women and health care**. Membership in the Network is \$25. for individuals. For more information write the Network at 2025 I St. N.W., Suite 105, Washington, D.C. 20006.

The Math/Science Network is an association of educators, parents, scientists and others working "to promote the participation of **women in mathematics and science** and to encourage their entry into non-traditional occupations." Among its other activities, the Network publishes a 52-page booklet called "Expanding Your Horizons in Science and Mathematics" on planning, conducting and evaluating conferences designed to increase young women's

interest in these areas. To order the booklet (\$3.) or to obtain more information on the Network, write the Math/Science Resource Center, Mills College, Oakland, Cal. 94613.

"The Child Care Resource Center Newsletter" is published by a group committed to non-sexist, non-racist and economically mixed **child-care services**. It will be of interest to those concerned with child care, particularly in Massachusetts. For information write the Center, 187 Hampshire St., Cambridge, Mass. 02139.

The Rights of Physically Handicapped People, an ACLU (American Civil Liberties Union) handbook on **disability rights**, covers a variety of topics including the right to access and transportation, the right to education and the right to employment. The 253-page paperback is \$2.35 and is available in bookstores or from the publisher, Avon Books, Mail Order Department, 224 W. 57 St., New York, N.Y. 10019 (include an additional 50¢ for postage and handling).

"Approaches to **Women's History**" is a resource book and teaching guide. A variety of information, readings, statistics and classroom activities focus on women's rights and feminism, a study of housework, work outside the home, etc. A list of resources is also included. The 143-page looseleaf notebook is \$5. from the American Historical Association, 400 A St. SE, Washington, D.C. 20003.

Documentary Photo Aids sells photo packets on **social issues** such as the feminist revolution, Wounded Knee—1973, living with aging, the relocation of Japanese Americans, etc. For a free catalog, write Documentary Photo Aids, P.O. Box 956, Mt. Dora, Fla. 32757.

A recent issue of *Children's World* (Volume XI, Number 4) contains "Is Cinderella Still Waiting for Prince Charming?" The article by Joan Natko looks at **sex-role stereotyping** in fairy tales. The issue costs \$1.50; write *Children's World*, P.O. Box 111, Caldwell, N.J. 07006.

*Official publication date: September, 1980;
Pre-Publication copies available now to Bulletin readers*

Guidelines for Selecting Bias-Free Textbooks and Storybooks

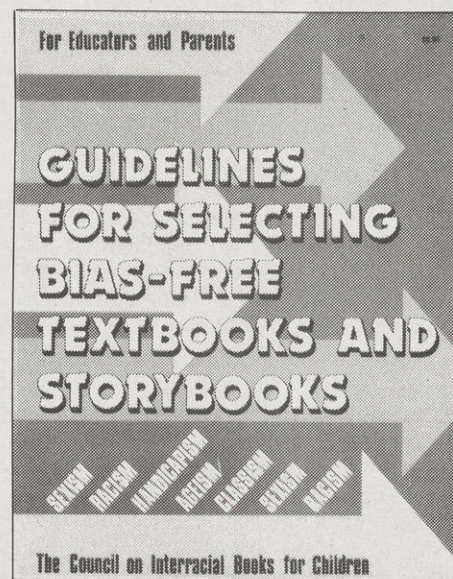
Embodying 15 years of the Council's work, this illustrated volume contains up-dated versions of all criteria compiled in Council publications, plus many new checklists, essays and guidelines.

Contents include:

Bias in Children's Storybooks

Bias in Textbooks: Sexism, Racism, Handicapism, Ageism, More Problems in Textbooks, The Influence of Textbooks (Research Studies)

Checklists for Basal Readers, Literature Anthologies, Dictionaries, Biographies, Math Texts, Career Education, Bilingual Texts and U.S. History Textbooks



Useful for all educators, students of education, librarians, students of library science, parents, editors.

Send check or purchase order for **\$6.95** to
Council on Interracial Books for Children
1841 Broadway, New York, N.Y. 10023

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