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INTERRACIAL BOOKS FOR CHILDREN

BULLETIN

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handicapism / han´ də kap´ ism / *n.* attitudes and practices that lead to unequal and unjust treatment of people with disabilities. *[Thought to be derived from time when people who were disabled had no choice but to beg in the streets, cap in hand.]*

FIGHT HANDICAPISM

Disabled People in Children's Books

Countering Handicapist Stereotypes in the Classroom

INTERRACIAL BOOKS FOR CHILDREN

BULLETIN

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SPECIAL DOUBLE ISSUE ON HANDICAPISM IN CHILDREN'S BOOKS

ARTICLES

DEPARTMENTS

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An artist's depiction of people—both disabled and non-disabled—working together to lift off the societal burden of handicapism. Art by Pat Cummings.

ABOUT THIS ISSUE

In the course of evaluating the images of Third World people, older people and women that are projected in children's books, we have come to realize that portrayals of disabled people also bear scrutiny. Just as racism, sexism and ageism discriminate against groups, so do certain attitudes and practices assault disabled people because of their condition of being. Awareness of societal bias against people with disabilities has been growing, spurred by the recent activism of the disability rights movement.

This special double issue of the *Bulletin* discusses how handicapism—discrimination against disabled people—is reinforced by children's books and other media. Once again we find ourselves making critical comments about the media. We hope it is understood that our function is not that of censors but to raise awareness of realities that are all too often ignored.

We hope that the analysis of handicapism and the suggested strategies to combat it will be as consciousness-raising for our readers as the preparation of this issue was for us. (The change in our own awareness is indicated by an index entry in a book we published less than two years ago, *Human and Anti-Human Values in Children's Books*. The entry reads: "Books about Death, Illness or Handicaps." To have grouped and thereby equated these three "categories" was inaccurate and insensitive.)

In this issue, we have analyzed the portrayal of disabled people and identified common stereotypes. We have also worked with disability activists to develop ways in which writers, editors, parents, librarians and other concerned individuals can counteract handicapist biases. To assist teachers in developing student awareness of handicapism and its relation to other forms of oppression, we have also designed a series of classroom strategies adaptable for all age groups. We urge readers to share these resources with their colleagues.

The input of disability rights activists has been crucial to the preparation of this *Bulletin*, and we wish to express special thanks to the Center for Independent Living (CIL) in Berkeley, California and to Disabled in Action of Metropolitan New York (DIA). Individuals to whom we wish to extend particular thanks are: Bonnie Regina and Joan Tollifson of CIL; Sam Anderson, Michael Imperiale, Marilyn Saviola, Phil Slabosky, Emily Strauss, Pipp Watson, Paula Wolff and Frieda Zames of DIA; Robert Nathanson and the staff of the Special Education program of Long Island University; and Jane Califf and Betty and Lisa Pendler. Our thanks to Sanford Berman for the cover definition.

Media Portrayals of Disabled People: A STUDY IN STEREOTYPES

By Douglas Biklen and Robert Bogdan

The poster above from the Center for Human Policies reflects the activism of the disability rights movement.

"Handicapism" refers to the stereotyping, prejudice and discrimination practiced by society against disabled people.[1] The term provides a perspective by which we may analyze experiences, policies and practices related to disabilities.

Handicapist barriers have prevented the integration of disabled people into the mainstream of our society. This has made it easy to ignore the extent to which disability affects our population. Far from being a condition that affects only a few people, disability affects significant numbers of our population. The American Coalition of Citizens with Disabilities estimates that disabilities affect 36 million people—one out of every six people in the U.S.

As this sizeable and increasingly activist group of disabled people voices its concerns (see page 16), we become more aware of the extent to which handicapism pervades our society. Handicapism is prevalent in education, employment, literature, the mass media, architectural and trans-

[1] The word "handicap" comes from the practice of beggars who held "cap in hand" to solicit charity—and the word reflects the dependent position in which society places disabled people.

The authors wish to express their indebtedness for the pioneering work of Bruce Dearing, Barbara Baskin, Abby Campbell Hunt and Madeleine Cohen Oakley in the area of disability stereotypes in literature and film. They also appreciate the insights on disabilities in folk-tales shared by Patricia Crook.

portation design and in a multitude of other areas. Handicapism affects us *all*—both disabled and non-disabled people—just as we are *all* affected by racism, sexism, ageism and other negative, harmful attitudes.

One of the manifestations of handicapism—again as with racism, sexism, etc.—has been a profusion of negative stereotypes that serve to reinforce society's oppression of a minority group. As with stereotypes about Third World people and women, some stereotypes about people with disabilities draw upon—but distort—reality. While disabled people *do* experience some real limitations—decreased ability to hear, see or walk, for example—*most* of the limitations associated with being disabled derive from society's response to disability. (As one activist has said, "Our bodies make us disabled, but society makes us handicapped.") Society's negative stereotypes also draw upon myth, reflecting "truths" that upon close examination turn out to be false. Businesses, for example, frequently state that hiring a disabled worker will be costly in terms of insurance, special privileges, time missed for illness, etc., whereas studies show that none of these "facts" is true.

An interesting aspect of stereotypes about disabled people is that they often embrace two diametrically opposed concepts. In the same way that women have sometimes been viewed as either "saints" or "whores," perceptions of disabled people often reflect "two-sides-of-a-coin" extremes. (People with disabilities are, for example, seen as asexual and, on the other hand, as insatiable "sex degenerates"; as helpless victims of violence and, at the same time, as evil and frightening villains.) In addition, as will be pointed out, handicapist stereotypes are often interrelated and reinforce each other.

We believe with the Council on Interracial Books for Children that an effective way to begin counteracting handicapist stereotypes is to alert readers, especially young readers, to their presence. As a step toward this goal we have informally surveyed a range of classic literature as well as popular contemporary media. We have concluded that although a few books and films treat disabilities sensitively and accurately, most do not.

We observed, too, that even the most sensitive materials overplay individual solutions to disability prob-

Disabled—Yes; Handicapped—No: The Language of Disability

Society's misconceptions about people with disabilities are reinforced by negative, handicapist terms—terms like "cripple," "spastic," "idiot." Continued use of these words contributes to the negative self-images of disabled people and perpetuates handicapist attitudes and practices.

One goal of the disability rights movement is the elimination of handicapist language—in speech, in media, in classrooms, in library card catalogs. The CIBC urges parents, librarians and teachers to be alert to handicapist terms and, when these words do come up, to ask that people think about their offensive implications.

Try to avoid all terms that dehumanize or objectify disabled persons, all terms that characterize disabled persons as dependent or pitiable, all terms that perpetuate the myth that disabled persons are incapable of participating in the life of a community.

There is considerable controversy about some terms. The word "handicap" is rejected by many disability rights activists because of its historic associations with "begging" and society's negative stereotypes. However, it is still the preferred term of the federal government and is the terminology used in the new legislation to protect disabled people against discrimination. The term "exceptional" has been favored for a number of years by some advocacy groups—for example, the Council for Exceptional Children in Reston, Virginia, and *Exceptional Parent*, a journal published in Massachusetts for parents of disabled children. Many disability activists consider this a euphemism. Massachusetts recently passed a law—Chapter 766—that prohibits labeling of any kind. Children with disabilities in Massachusetts are henceforth to be identified only as "children with special needs." The Massachusetts law is considered to be progressive, but there is some criticism that it gives legitimacy to a phrase that emphasizes a person's "neediness."

In deciding on terminology, *Bulletin* editors gave serious consideration to "physicalism," another term advanced by disability activists. Physicalism may be defined as discrimination based on physical appearance and was, therefore, considered too broad a referent for the kinds of disabilities discussed in this *Bulletin*. Future *Bulletin* articles will explore the broader topic.

We have selected the word "disability" as a positive reference to physical or developmental conditions, but we have used "handicapism" because of its negative connotations to describe society's oppression of disabled people.

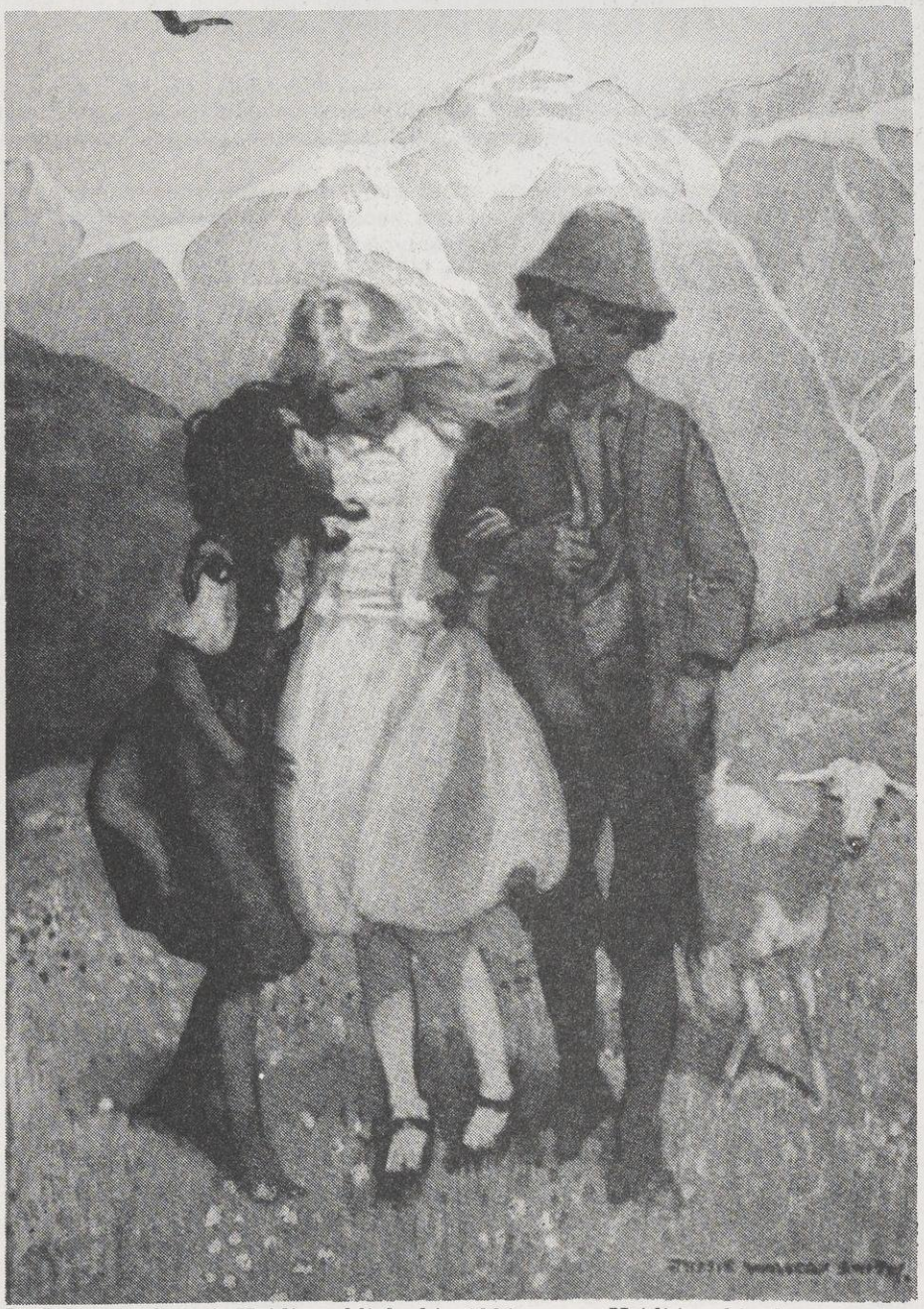
Below are examples of terminology which, in the light of the new awareness, are considered to be offensive. Preferred substitutes are listed to the right. Some of these terms may appear awkward when first used, but groups using them find that they become readily acceptable after a short while.

OFFENSIVE	PREFERRED
handicap, handicapped person	disability, disabled person
deaf and dumb, deaf-mute, the deaf	deaf, hearing disability, hearing impairment
mongoloid	Down's syndrome
cripple, crippled	orthopedic disability, mobility impaired, disabled person
the blind	blind person, sight disability, visually impaired
retard, retardate, idiot, imbecile, feeble-minded	retarded, mental impairment, mentally disabled
crazy, maniac, insane, mentally ill	emotional disability, emotional impairment, developmentally disabled

RELATED TERMS TO AVOID: The Minnesota 1976 Governors Conference on Handicapped Individuals proposed that the following entries be deleted from library catalogs: Abnormal children; Abnormalities, Human; Atypical children; Children, Backward; Children, Retarded; Children, Feeble-Minded.

lems without referring at all to societal factors that can cause disability, or to societal discrimination against disabled people (see page 20).

Drawing on the images of disabled people revealed by our survey, we have compiled the following annotated list of handicapist stereotypes. This list is a first step, intended mainly to alert readers and stimulate thought. We ask you to join us in further illuminating handicapist stereotypes and in developing strategies to counteract handicapism.



In Johanna Spyri's Heidi, *published in 1881, young Heidi is a hired companion to "the rich little cripple" Clara, who fits the "poor, pathetic" stereotype. Clara's disability vanishes at story's end due to a cure composed of Heidi's affection, fresh mountain air and goat's milk. (The story contains other questionable messages. In one passage, Heidi tells young Peter that unless he learns how to read, he'll be sent to the Hottentots—and this threat terrifies him.)*

Handicapist Stereotypes

1. **The disabled person as pitiable and pathetic.** This image is often projected in newspapers and in charity drive solicitations for "the needy" or "handicapped." Remember the old "March of Dimes" posters? Though the posters have been changed in response to protests, the concept is still alive and well in the yearly telethons held to raise money for people with cerebral palsy and muscular dystrophy. (At a 1977 demonstration protesting the annual United Cerebral Palsy Telethon, Disabled in Action, a disability rights organization, stated: "Fund-raising telethons are demeaning and exploitive 'shows' which celebrate and encourage pity.")

In literature the pitiable and pathetic stereotype is reflected in the characterizations of Philip Carey in *Of Human Bondage* and Laura Wingfield in "The Glass Menagerie." This stereotype is often used by authors as a device for revealing another character's goodness and sensitivity. In such instances, the disabled persons seem to have been included primarily so that a main character can be seen showing love, kindness and pity toward them. "Pitiable and pathetic" characters are often portrayed as having hearts of gold, which serves to elicit even greater feelings of pity (rather than genuine compassion) from audiences or readers. Tiny Tim in *A Christmas Carol* is an example, as is Porgy in the Gershwin opera *Porgy and Bess.* This patronizing stereotype springs in part from the feelings of superiority that non-disabled people harbor towards people with disabilities.

2. **The disabled person as object of violence.** In reality, disabled people are often victims of violence. However, the absence in literature and other media of a full range of roles for disabled people renders this type of portrayal a stereotype that strongly reinforces society's view that people with disabilities are totally helpless and dependent. The films "Woman in a Cage" and "What Ever Happened to Baby Jane?" are examples. In the former, Olivia DeHavilland, in a wheelchair, is trapped in an elevator by a band of youthful thieves while they ransack her apartment. In the latter, Joan Crawford (also in a wheelchair) is wholly at the mercy of her diabolical and murderous sister, Bette

Davis. Another example is "Wait Until Dark," in which a blind Audrey Hepburn ultimately outwits a bunch of thugs but only after they have thoroughly terrorized her in their search for a drug cache in her house. TV crime shows often sensationalize violent assaults against people with disabilities.

3. **The disabled person as sinister and/or evil.** The classic example of this common stereotype is Shakespeare's *Richard III.* Exploiting people's negative perceptions of physical disability, Shakespeare distorted the appearance of the king (who in real life was not disabled) to accentuate the evil dimension of his personality:

> I, that am curtail'd of this fair proportion,
> Cheated of feature by dissembling nature,
> Deform'd, unfinisht, sent before my time
> Into this breathing world, scarce half made up,
> And that so lamely and unfashionable
> That dogs bark at me as I halt by them
> Why, I, in this weak piping time of peace,
> Have no delight to pass away the time
> Unless to spy my shadow in the sun,
> And descant on mine own deformity:
> And therefore, since I cannot prove a lover,
> To entertain these fair well-spoken days,
> I am determined to prove a villain,
> And hate the idle pleasures of these days. (Act I, Sc.i)

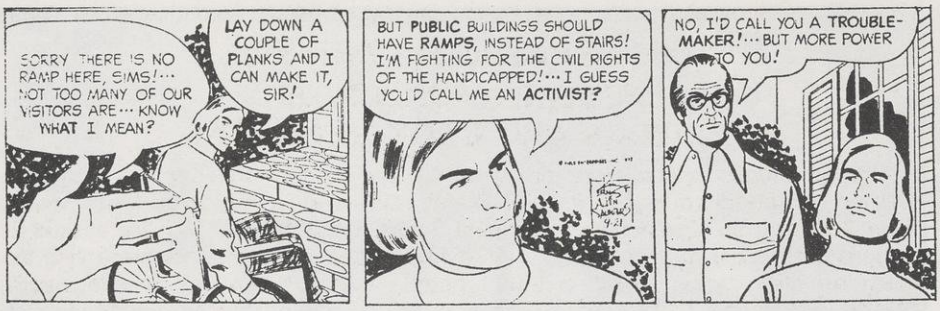
Captain Ahab in Herman Melville's *Moby Dick* becomes so undone by the white whale's destruction of one of his legs that he sacrifices himself and most of his crew in obsessive pursuit of revenge. Melville uses Ahab's disability to build a sinister and foreboding atmosphere as, for example, when narrator Ishmael hears Ahab's false leg tapping back and forth across the deck in the middle of the night.

In fairy tales, there is the malicious *Rumpelstiltskin* and the mean witch (who "leans upon a crutch") in *Hansel and Gretel.* Classic children's literature has exploited this stereotype to the hilt. Take Stevenson's *Treasure Island.* In evoking the terror and suspense that mark this book's opening pages, the key elements are the disabled characters Black Dog and Pew. The former is introduced as a "tallow-faced man, wanting two fingers." This minor disability sets a tone that is built up when the second man is described as that "hunched and eyeless creature," and it is the latter who hands Billy Bones the dread black spot. In addition, when Long John Silver is introduced as a good guy, there is only a casual mention of the fact that he has a wooden leg. Later, when his treachery is revealed, the references to his "timber" leg become ominous and foreboding.

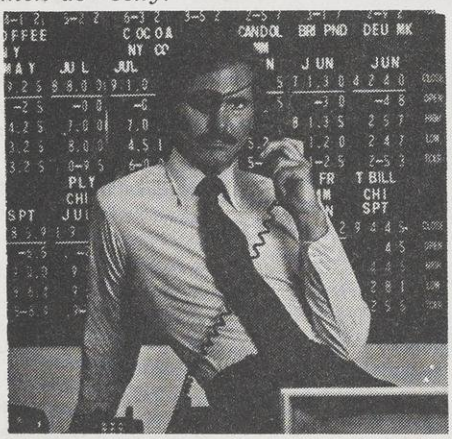
Examples in modern media are the maniacal and fascistic Dr. Strangelove in the movie of the same name, who has multiple disabilities; the villains in the movies "Dirty Harry," "The Sting" and "Burn, Witch, Burn"—all of whom limp; and the profusion of disabled villains in the James Bond films.

The stereotype of the disabled person as pitiable objects of charity is often exploited by fund raisers. Although the old March of Dimes posters no longer appear, the poster children do (photo: New York Post, *August 31, 1977).*

4. **The disabled person as "atmosphere."** Blind musicians, newsdealers and the "blind man with a cup" are frequently thrown in for seasoning in movies and TV stories, a practice which dilutes the humanity of disabled people by reducing them to the status of colorful or curious objects. They become like Sherlock Holmes' hat and pipe or Detective Columbo's rumpled raincoat. Related to this stereotype is the depiction of disabled people as exotica. People who are displayed in so-called "freak shows" are victims of this stereotype



Disability rights were recently discussed in the Mary Worth comic strip, though sometimes with mixed messages as shown above. Below, an advertisement for Hathaway shirts plays on the stereotype of disabled men as "sexy."



(General Tom Thumb, a dwarf in P.T. Barnum's sideshows, is a famous example). These shows are, in a sense, disability pornography in that they encourage prurient fascination with disabilities.

5. **The disabled person as "Super Crip."** This stereotype is somewhat akin to the depiction of Third World characters as having "super" qualities to make them deserving of acceptance and respect by white people, except that with disability, the person is often assigned what amounts to a magical ability. "Longstreet" and "Ironsides," TV's super private eyes, are striking examples. Longstreet, who is blind, has developed superhuman hearing to offset his inability to see. Ironsides, though paralyzed, has extraordinary mental powers as well as unusual calm in the presence of adversity. His name, colloquial for wheelchair, echoes the naming of characters according to their disabilities found in many children's books (see article, page 10). A positive feature of "Ironsides" is that the show has helped educate viewers about architectural access issues and has underscored the importance of certain aids to some physically disabled people. Unfortunately, the various ramps and other special aids available in Ironsides' fictional environment are not provided for disabled people in real life. Real-life expressions of this stereotype appear frequently on the pages of the *National Enquirer, Midnight, Readers' Digest* and other publications which regularly feature the extraordinary achievements of disabled persons who "overcome"—thus becoming a credit to their "race."

6. **The disabled person as laughable.** The nearsighted Mr. Magoo is the quintessential fool, epitomizing society's perceptions of certain conditions of being—in this case, physical disability—as humorous. Blissfully unaware of his nearsightedness, Magoo bumbles through life wreaking much havoc and unmindful of numerous dangers to himself. Although he survives everything, we—the aware audience—know that his survival is due only to chance and not to ingenuity on his part. The old Dean Martin/Jerry Lewis films (still being rerun on TV) often featured Lewis mimicking various disabilities and thereby soliciting many a laugh. And a recent skit on the Richard Pryor show portrayed with extraordinary insensitivity the condition of people with disabilities. Pryor apparently intended to satirize religious "quacks" who exploit people, but in the process disabled people got put down too. People who have suffered hearing loss are frequently made the butt of jokes in comedy routines when they misinterpret what is said to them.

Some stories portray a disabled person as the brunt of other people's chicanery. In the Russian folk-tale *The Little Humpbacked Horse,* Ivan the Dullard is helped out of numerous jams by the "Super Crip" horse—who has magic powers. Yet an aspect of this story, as with many similar tales, is that the one presumed to be foolish inadvertently makes fools of the so-called "normal" characters. This recurring theme is undoubtedly a kind of stereotype but one that results in poetic justice.

7. **The disabled person as his/her own worst—and only—enemy.** The popular media often portray disabled people as self-pitiers who could "make it" in society if only they would stop being "bitter" about their "fate," think positively and rise to The Challenge. The legitimate anger which disabled people may feel about society's abuse is misrepresented as unfounded bitterness that has its roots in the person's character. Hence, this stereotype helps "normal" people to avoid confronting the anger's true causes—which implicate the attitudes and practices of "normals" and of "normal" society. Just as victims of racist or sexist oppression are blamed for adversities they encounter, so does this stereotype place blame on disabled people for their difficulties. TV medical shows like "Marcus Welby, M.D." are some of the worst offenders here. These shows generally ignore the institutional barriers society places in the way of disabled people, as well as the pervasive and devastating discrimination they experience. As will be pointed out in the next article, children's authors seem to be especially fond of this stereotype, perhaps because they regard it as effective for promoting self-help and determination in young readers. But given the realities, a degree of self-pity on the part of disabled people may be quite functional and appropriate.

8. **The disabled person as burden.** This stereotype is linked to the concept that all people with disabilities are helpless and need to be taken care of by "normal" people. While it is true that disabled people have a range of special needs—from mild to severe—the perception that they are burdens is engendered by the difficulties our society imposes on meeting their needs. Generally speaking, a burden is something one wishes to be rid of; hence, the constant recurrence of the "burden" image in media objectifies and dehumanizes. At the same time, it can falsely enhance the image of the person who bears the "burden" at the expense of the disabled person. It's important to

recognize that people with disabilities are, first and foremost, human beings who are capable of much independence and of interacting with others in mutually rewarding ways. Lenny, the mentally retarded character in *Of Mice and Men,* is an interesting case in point. While most people view Lenny as being utterly helpless and dependent on hero George, actually Lenny's physical strength provides the economic basis of George's livelihood. In addition to feeling affection and caring for Lenny, George is dependent on *him.*

9. **The disabled person as non-sexual.** Disabled people are almost always portrayed as totally incapable of sexual activity. Remember the song "Ruby, Don't Take Your Love to Town" that was popular during the Vietnam war years? A veteran begs his lover not to let a war injury that has incapacitated him sexually come between them. A more common manifestation of this stereotype, however, is omission of the sexual dimension from characterizations of people who are disabled. In fact, they are rarely shown in a loving relationship of any kind. The previously cited Detective Ironsides is portrayed as having *had* a love life once upon a time before he was shot in the spine, and, thus, put out of commission. His "old flames" turn up occasionally to join him in soulful reminiscences about their lost love, but nothing's happening in the here and now. (Again, although some disabilities may limit an individual's sexual activity, the assumption that disabled people are non-sexual beings is false and unreal.) Interestingly, shows are beginning to appear on TV that in some ways counter this particular stereotype. "Other Side of the Mountain," the story of Jill Kinmont, is a particularly honest film.

The flip side of this stereotype is the portrayal of disabled persons as sex-starved or sexually degenerate (comic books are particular offenders here). Another curious reversal is that *men* with certain mild disabilities—especially ones sustained in war—are often viewed as exceptionally brave and/or sexy. This image has been effectively exploited in the "classic" ads for Hathaway shirts featuring a man with an eye patch (this campaign, first used in the 1950's, has recently been revived). Lord Nelson and Moshe Dayan are real-life examples. In a macho society, women similarly disabled are not seen in such a glamorous light.

10. **The disabled person as incapable of fully participating in everyday life.** This stereotype is mainly one of omission in that disabled people are rarely shown as integral and productive members of society—as part of the work force, as functioning members of families, as students or teachers, etc. The absence of such portrayals feeds the concept that disabled people are inferior human beings who should be segregated (a concept that fortunately seems to be on the way out). Movies like "Charly" and "Larry," about mentally retarded people, reinforce this concept. Charly is presumed to be incapable of doing anything except sitting on a park swing. Larry is reintegrated into society *only* when it's discovered that he isn't retarded—the implication being that retarded people are hopeless dependents who require lifelong institutionalization. Regular inclusion of disabled people as participants in society would lend emphasis to the extremely wide range of things they *can* do, rather than to what they cannot do. □

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Avoiding Handicapist Stereotypes: GUIDELINES FOR WRITERS, EDITORS AND BOOK REVIEWERS

The guidelines below were prepared by the Center on Human Policy, the Center for Independent Living in Berkeley, Disabled in Action of Metropolitan New York and the Council on Interracial Books for Children. They are offered as suggestions to assist authors, editors, reviewers and readers in counteracting the common stereotypes about disabled people that are outlined in the article, "Media Portrayals of Disabled People: A Study in Stereotypes," beginning on page 4.

- Shun one-dimensional characterizations of disabled persons. Portray people with disabilities as having individual and complex personalities and capable of a full range of emotions.
- Avoid depicting disabled persons only in the role of receiving; show disabled people *inter*acting as equals and giving as well as receiving. Too often the person with a disability is presented solely as the recipient of pity.
- Avoid presenting physical characteristics of any kind as determining factors of personality. Be especially cautious about implying a correlation between disability and evil.
- Refrain from depicting persons with disabilities as objects of curiosity. It is entirely appropriate to show disabled people as members of an average population or cast of characters. Most disabled people are able to participate in all facets of life and should be depicted in a wide variety of situations.
- A person's disability should not be ridiculed or made the butt of a joke. (Blind people do not mistake fire hydrants for people or bump into every object in their path, despite the myth-making of Mr. Magoo.)
- Avoid the sensational in depicting disabled people. Be wary of the stereotype of disabled persons as either the victims or perpetrators of violence.
- Refrain from endowing disabled characters with superhuman attributes. To do so is to imply that a disabled person must overcompensate and become superhuman to win acceptance.
- Avoid a Pollyanna-ish plot that implies a disabled person need only have "the will" and the "right attitude" to succeed. Young readers need insights into the societal barriers that keep disabled people from living full lives—systematic discrimination in employment, education and housing; inaccessible transportation and buildings; and exorbitant expense for necessities.
- Avoid showing disabled people as non-sexual. Show disabled people in loving relationships and expressing the same sexual needs and desires as non-disabled people.

Disability in Children's Books: Is Visibility Enough?

By Albert V. Schwartz

Texts About Children's Books Disregard Disabilities

Very little analysis has been done by standard reference texts on the portrayals of disabled people in children's literature. This applies not only to texts written years ago, but also to the most recent ones, and in even these recent texts no awareness is shown of handicapist stereotypes. The topic of disability was added to the index of the fourth edition of May Hill Arbuthnot and Zena Sutherland's *Children and Books* (Scott, Foresman, 1977). Charlotte Huch's third edition of *Children's Literature in the Elementary School* (Holt, Rinehart and Winston, 1977) also indexes this area for the first time. *Children Experience Literature* by Bernard J. Lonsdale and Helen K. MacKintosh (Random House, 1973) has an index entry, "Handicapped children, stories about." However, none of these texts make any attempt to evaluate books about disabled people, nor do they offer any criticism of the books they do discuss. The impression one gets is that it is enough if a book is simply about disabled people.

Masha Kabaow Rudman's *Children's Literature: An Issues Approach* (D.C. Heath, 1976) gives short synopses of books dealing with disabled people, but again the remarks are uncritical. Constantine Georgiou's *Children and Their Literature* (Prentice-Hall, 1969) doesn't raise the topic at all. Neither does William Anderson and Patrick Groff's *A New Look at Children's Literature* (Wadsworth, 1972).

The preceding article discusses handicapism (the stereotyping of people with disabilities) in the media, adult literature and "classic" children's materials. This article focuses on handicapism in contemporary children's books, and is an attempt to apply to these works the criteria offered on page 9. These reviews were prepared in cooperation with members of Disabled in Action of Metropolitan New York, the Center for Independent Living in Berkeley, and the Department of Special Education, Long Island University.

In making selections for this study, two book lists were used: the "Physical Disabilities Section" of the *Early Childhood Bibliography* by Barbara Wolfson, and the "Physically Handicapped" section of R.R. Bowker's *Children's Books in Print.* In addition, the children's librarians at the Donnell branch of the New York Public Library suggested other relevant books that did not appear on either list. It should be stressed that this is neither an exhaustive nor a complete study, and CIBC welcomes readers' comments on other material.

As in material for adults, people with disabilities are often depicted in children's books as inherently evil and/or as possessing sinister magical powers. *Dwarf Long-Nose* by Wilhelm Hauff (Random House, 1960, ages 8-12) is a recycled German folk-tale illustrated by Maurice Sendak. The reader can sense (as soon as the character appears) that the stereotypical "old crone"—short and bent-over, who "limped and slipped and wobbled"—will be revealed as having supernatural powers. In the course of this ageist, sexist and handicapist story, the young hero is punished by being made to look like the old woman. Interestingly, when the boy is turned into a look-alike of the old woman, he is called a "dwarf," although the woman is called a "hag."[1] Surely there are other ways to convey evil characters than by resorting to such stereotypes. One wonders why this story was selected for retelling!

Fear continues to be associated with disability in modern children's stories. In *Apt. 3* by Ezra Jack Keats (Macmillan, 1971, ages 6-10), even the living quarters of a disabled person are assigned a foreboding quality. Two boys, Sam and Ben, trace a musical sound throughout their apartment building. Everyone they meet has a name except for "the blind man," whose apartment turns out to be the sound's source. The impression conveyed to readers is that the blind man is "scary."

> Sam could make out a figure at the table.
> It was the blind man's apartment.
> "Come on in, you two.
> What's the matter—scared?"
> They were so scared they went in.

The two children begin to feel at ease when they discover that the blind man plays music—a common stereotype of blind people. Another stereotype about blind people, which this

[1] As Bruno Bettelheim points out in *The Uses of Enchantment* (Knopf, 1975) only men are called dwarfs—a positive term since dwarfs are usually kindly and helpful—in fairy tales; women are "hags," a negative term. However, Bettelheim avoids dealing with the sexist implications of this practice—probably so as not to trouble the waters of his Freudian interpretation.

book also promotes, is that they are pitifully lonely and cut off from other people. When the boys, after making friends with the blind man, invite him to take a walk with them the man is thrilled. While cross-generational friendships are lovely, it's patronizing to show a disabled adult being "rescued" from isolation by young children.

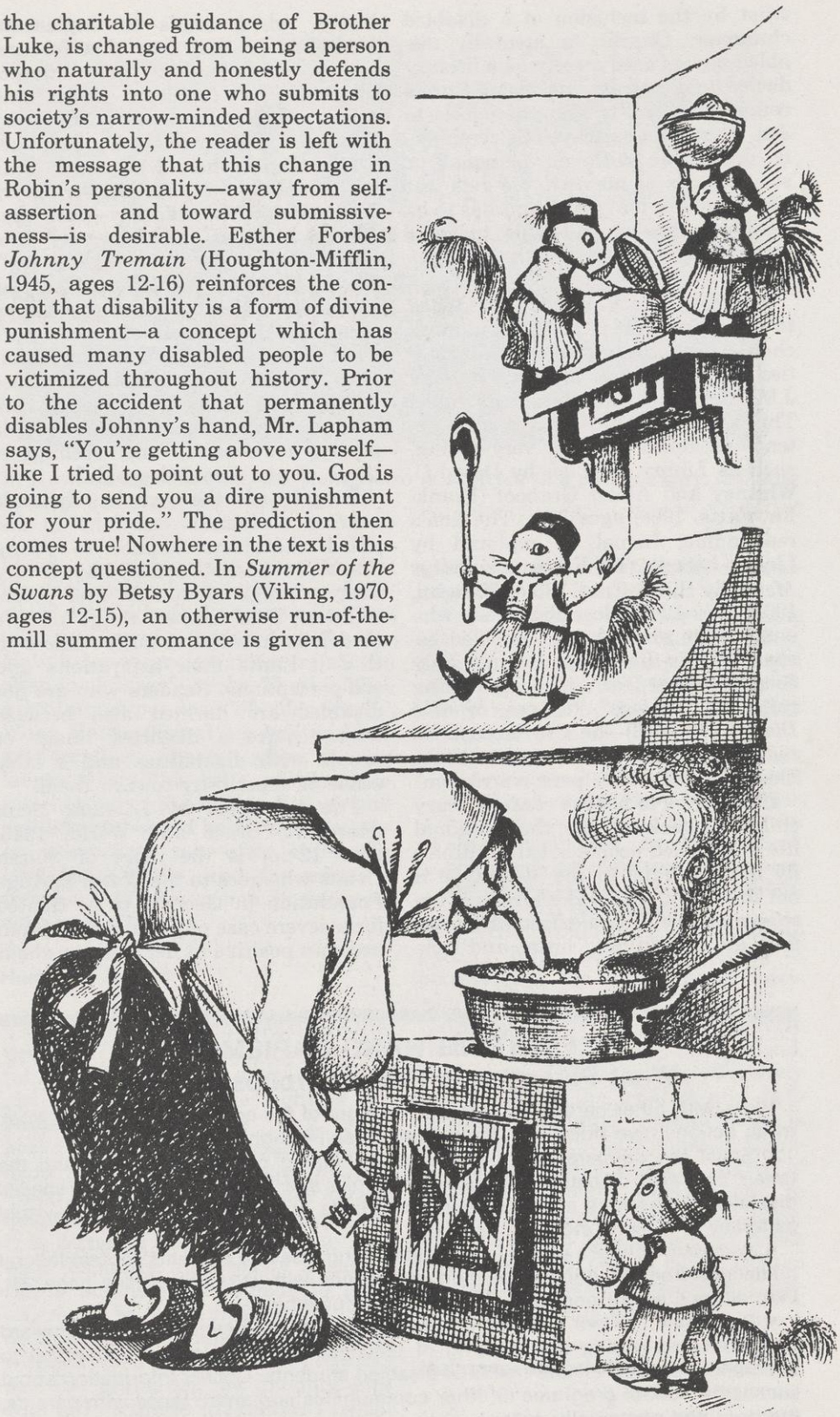
In some cases disabled people are portrayed not as being sinister, but as having evil dispositions born of the frustrations and limitations of their condition. In *Shadow in the Sun* by Bernice Grohskopf (Atheneum, 1975, ages 11-up), Wilma Byner, who has spent most of her life in a wheelchair, is thusly portrayed. Wilma is incessantly mean, self-centered and spoiled, a clear example of the "disabled people who are their own worst—and only—enemy" stereotype outlined in the preceding article. Wilma's disagreeable image is underscored by the book's title, which is taken from Shakespeare's *Richard III:*

> Why, I . . .
> Have no delight to pass away the time
> Unless to spy my shadow in the sun,
> And descant on mine own deformity.

(Equally as negative as this author's image of disability is her sexist and heterosexist depiction of an "old maid aunt" who is mysteriously alienated from her family because, we find out at the end of the story, she is rumored to be a lesbian.)

Disability in Newbery Winners

Disabilities are central to the characterizations of the leading figures in three Newbery Award winners. In *The Door in the Wall,* a story set in the Middle Ages by Marguerite de Angeli (Doubleday, 1949, ages 8-12), hero Robin reacts angrily when a child calls him "Crook-shanks" because his legs are disabled. However, Robin's guardian, Brother Luke, both criticizes and laughs at his anger, which conveys the impression that Robin's legitimate indignation at being called an offensive name is arrogant. At the same time, Brother Luke comes off as having a wise and proper perspective about the incident. Later in the book, Robin "overcomes": Sir John tells him, "The courage you have shown, the craftsmanship proven by the harp, and the spirit in your singing all make so bright a light that I cannot see whether or not your legs are misshapen." Thus Robin, under the charitable guidance of Brother Luke, is changed from being a person who naturally and honestly defends his rights into one who submits to society's narrow-minded expectations. Unfortunately, the reader is left with the message that this change in Robin's personality—away from self-assertion and toward submissiveness—is desirable. Esther Forbes' *Johnny Tremain* (Houghton-Mifflin, 1945, ages 12-16) reinforces the concept that disability is a form of divine punishment—a concept which has caused many disabled people to be victimized throughout history. Prior to the accident that permanently disables Johnny's hand, Mr. Lapham says, "You're getting above yourself—like I tried to point out to you. God is going to send you a dire punishment for your pride." The prediction then comes true! Nowhere in the text is this concept questioned. In *Summer of the Swans* by Betsy Byars (Viking, 1970, ages 12-15), an otherwise run-of-the-mill summer romance is given a new



The stereotyped "old crone" above is the villain of Dwarf Long Nose, *a German tale retold by Wilhelm Hauff and illustrated by Maurice Sendak. This sexist, ageist and handicapist tale is one more story that attributes evil, supernatural powers to a woman. She punishes the young hero by turning him into a replica of herself.*

twist by the inclusion of a disabled character. Charlie, a mentally disabled boy, is used merely as a literary device to illustrate his sister Sara's compassion and to bring her closer to Joe. Charlie is portrayed as completely dependent with no personal or social needs of his own. He gets lost while looking for swans and has to be searched for—which helps make a memorable summer for the two teenagers.

Another literary practice that tends to objectify disabled people is naming characters according to their disabilities. Captain Hook in *Peter Pan* by J.M. Barrie is the classic example. This distortion of identity also extends to books for the very young, such as *Limpy the Lion* by David C. Whitney and Abner Graboof (Franklin Watts, 1969, ages 3-6). The lion's real name, Lionel, is replaced by Limpy because he limps. *Crazylegs Merril* by Bill J. Carol (Steck-Vaughn, 1969, ages 12-up) describes a boy who is sensitive about being ridiculed because of his disability. But not only does the hero learn to accept being called "Crazylegs" (echoes of *The Door in the Wall*)—he also "accepts" a racist person he had previously disliked because of the person's racism!

If one were to believe contemporary children's book authors, the emotional life of disabled people is extraordinarily limited. True to the stereotype if not to reality, disabled characters are shown as one of two extremes: Either they are self-pitying, bitter and frustrated, which leads to unpleasant behavior, or they are cheerful and happy, which leads to the solution of all kinds of problems—theirs and other people's. In *Mister O'Brien* by Prudence Andrew (Nelson, 1972, ages 8-11), Christopher, who must walk with a brace, "was feeling very sorry for himself when suddenly—there was Mister O'Brien, looking rosy and cheerful—and he had only one leg!" The implication is that disabled people should always put on a happy face—especially since some people are "worse off" than they are. The author fails to raise the question: Whose feelings are really our primary concern when we ask that disabled people always act cheerful—their feelings or those of non-disabled people?

Denial of the whole dynamic scheme of human emotions to disabled characters implies to young disabled readers that they have a very narrow range of options and potentialities. This limited range of role models is harmful to such readers in that it limits their aspirations and self-perceptions. Readers who are not disabled are harmed also because they acquire a distorted image of people with disabilities and a false sense of superiority toward them.

Triumph Clear by Lorraine Beim (Harcourt, Brace and World, 1946, ages 12-up) is the story of Marsh Evans who goes to the Warm Springs Foundation in Georgia to be treated for a severe case of polio. Once Marsh becomes positive in her feelings about what has happened to her, all is rosy. "It spoils some things for me; but in other ways it makes things better," she says. This story gives readers the impression that how one experiences being disabled has everything to do with one's own attitudes and nothing at all to do with the oppressive practices of society.

One of the several books on disabilities by Jean Little is *From Anna* (Harper and Row, 1972, ages 9-11). This story rolls along to a happy ending after the near-blind Anna is diagnosed, goes to a special school and makes a basket. The feelings of little Anna, whom people call awkward and frequently ridicule, are totally ignored so as not to complicate the simplistic ending. Obedient and compliant, Anna never once speaks up for herself. She is talked about as if she were not present and never once reacts to those who are saying things of great consequence to her life.

Disability Without Evasion

Judy Blum's *Deenie* (Bradbury Press, 1973, ages 11-up) is about a young girl who expresses a broad range of intelligent feelings that relate to the problem of her curved spine. This is one of the few books that explores the subject of disability without simplistic formulations or evasions.

The Blue Rose by Gerda Klein (Lawrence Hill, 1974, ages 8-11) bids only for pity. The fact that Jenny is mentally retarded is stated but then not discussed. Jenny asks,

> Mommy, Sally says I'm retarded. What does that mean, Mommy? Retarded. The children say retarded and laugh. Why?

Her question is never answered directly, thus depriving both Jenny and the reader of important insights and information. Instead of a clear answer, readers are given similes—and very negative ones at that. Jenny is said to be like a blue rose (which the book notes does not exist), like a kitten without a tail, like a bird with short wings . . . in other words, she is compared to non-existent plants or "imperfect" animals. These negative images subtly put Jenny down and can only reinforce stereotypes about developmentally disabled people as being "defective" human beings.

In many of the books surveyed, the disabled character is not only deficient in physical or mental responses

FIGHTING HANDICAPISM:
What Parents and Parent Groups Can Do

Work with other parents to take one or more of the actions listed below. *Note:* In all actions give priority to input from disability rights activists.

- Enlist the cooperation of librarians in helping children to understand the unfair portrayal of disabled persons in books and media by means of special displays, discussions at story hour, screenings of anti-handicapist audio-visual materials and films, etc.
- Ascertain school's policy for mainstreaming disabled students. Obtain federal guidelines from American Coalition of Citizens with Disabilities (see page 26). Plan actions where necessary to secure compliance.
- Determine extent to which programs have been instituted toward consciousness-raising and training of teachers and other school personnel to adequately provide for the needs of disabled students. Collect information about successful school programs in other communities and share those with parents, teachers and community groups.
- Investigate state and federal policies for the funding of accessible transportation, equipment, medical care, attendants, etc. for disabled people. Support local and national disability rights groups in their attempts to insure the funding of adequate services.

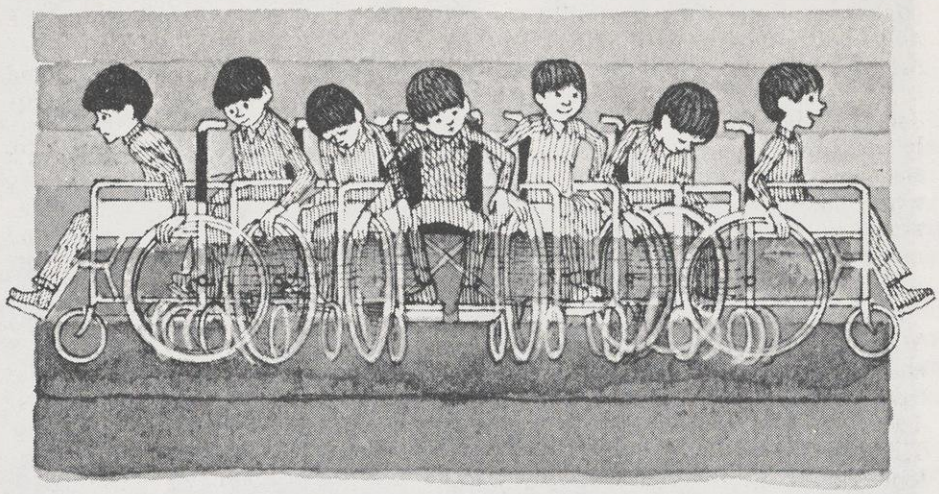
but is maladjusted and unaware compared to the non-disabled characters, who are endowed with understanding and in-depth feelings. This is particularly true of *The Bird's Christmas Carol* by Kate Douglas (Houghton Mifflin, 1941, ages 9-11). Here the disabled child is used as a literary device to arouse sentimentality and to glorify charity and "godliness." That this book, which is so corny and Victorian in its sexism, should still be in print is surprising.

Don't Feel Sorry for Paul by Bernard Wolf (Lippincott, 1974, all ages) is just the opposite. In a forthright and uncondescending way, the author depicts the struggles of a middle-class child who was born without full arms and legs. The text says at one point: "His problem comes instead from thoughtless outsiders—children or adults who react to him with pity, disgust, or even ridicule." The one question that arises is what added difficulties would a child have who could not afford Paul's horseback riding lessons and specialized prosthetics?

A picture book which successfully counters handicapist stereotypes is *Sound of Sunshine, Sound of Rain* by Florence Parry Heide (Parents Magazine Press, 1970, ages 3-9). It is written in the person of a blind Black child who describes his feelings, attitudes and dreams. Another excellent picture book is *Handtalk, An ABC of Finger Spelling and Sign Language* (Parents, 1974).

About Handicaps, An Open Family Book for Parents and Children Together by Sara Stein Bonnett (Walker, 1974, all ages) focuses on a boy named Matthew who feels some discomfort in the company of his friend, Joe, who has cerebral palsy. When he meets a man with a metal hand, Matthew discusses the problem he has regarding people with disabilities and then shakes hands with the man. It should be noted that this book does not really deal with the feelings and perspectives of disabled people; it is mainly intended to help non-disabled people examine and change their attitudes toward disability. The story is supplemented by a text for adults and photographs.

Howie Helps Himself by Joan Fassler (Albert Whitman, 1975, ages 3-11) is also about a boy who has cerebral palsy. With its introduction, this book is useful for dealing with real-life problems. However, several flaws are noteworthy: One is the illustration of a boy seated in a wheelchair with a feather in his hair. The offensive use of a feather to evoke the Native American image occurs all too often in children's books. There is also a gratuitous put-down of older people. When Howie throws his ball and his grandmother chases after it, he laughs to see "his little grandmother running down the hill as fast as she can after a big red ball." Grandmothers frequently run after children's toys in real life, and the author's treatment of this action is unnecessary and offensive.



In Howie Helps Himself, *the young hero is depicted in a positive way, learning how to maneuver his wheelchair.*

Humor or Insult?

Spectacles by Ellen Raskin (Atheneum, 1972, ages 3-8) is an unsuccessful attempt to tell the story of a little girl named Iris whose sight is impaired in a "humorous" way. (Most books that deal with sight impairment seem to feature girl heroes.) When Iris looks at things, they appear distorted in an overly cute way. While it is certainly not impossible to deal with disability humorously (disabled rights activists use humor to good effect), it is very difficult for non-disabled people—outsiders—to do so without being offensive. In *Spectacles* disabled people are not the only ones who fall victim to the author's insensitivity: At one point Iris says, "Come and watch my Indian funny faces." How disappointing it is that so many children's book authors have not adequately acquainted themselves with the realities of insulting humor—whether racist, sexist, ageist or handicapist!

Katie's Magic Glasses by Jane Goodsell (Houghton Mifflin, 1965, ages 3-8) is another story about a girl with impaired eyesight that is severely marred by sexist and handicapist stereotyping.

> I'd like to say that Katie Blair, had snowy skin and golden hair, a rosebud mouth and eyes of blue . . . As girls in fairy stories do . . . That she was always very good, demure, obedient, and sweet, never messy, always neat. But Katie wasn't like that a bit. In fact, she was just the opposite.

This writer would have done better to portray Katie positively instead of perpetuating the stereotype of "girls who wear glasses."

An excellent book is Beverly Butler's *Gift of Gold* (Dodd, Mead, 1972, ages 13-up), which effectively communicates the feelings and difficulties of a blind woman who is determined to become a speech therapist. The treatment has a degree of depth and insight rarely found in books about people with disabilities, thus making a strong case for books about disabled people being written by disabled persons whenever possible (Ms. Butler is blind).

Numerous Biographies Available

A number of biographies of well-known disabled people are available. *Ray Charles* by Sharon Bell Mathis (T.Y. Crowell, 1973, ages 6-10) describes the youth and adulthood of the famous Black musician who is blind.

In Ezra Jack Keats' Apt. 3, *"the blind man" is a marvelous musician—a stereotype of blind people. Although the illustrations are beautiful, they portray the disabled character as "scary."*

There are three children's books about Stevie Wonder: *The Picture Life of Stevie Wonder* by Audrey Edwards and Gary Wohl (Franklin Watts, 1977, ages 7-10), a rather disjointed photographic essay that emphasizes the "human interest" angle; *Stevie Wonder* by Sam Hasegawa (Creative Education, 1975, ages 8-12), which is more concerned with the subject's musical development; and *The Story of Stevie Wonder* by James Haskins (Lothrop, Lee and Shepard, 1976, ages 8-12), which also stresses the subject's musical career. Although none of these books makes a strong anti-handicapist statement, the first two do not for the most part treat their subjects' achievements as being compensation for their disabilities. Readers are given the impression that Messrs. Charles and Wonder would have become fine musicians even if they had not been blind. Regrettably, though, the Mathis book glorifies Ray Charles to an unrealistic extent, making it seem as if he does *everything* unaided. (This flaw should perhaps be viewed in perspective: Most children's authors glamorize well-known public figures in their desire to convey the heroic dimensions of their lives. The Haskins book strays into "compensation" territory, although it contains a good discussion of how Stevie coped with his disability in his early childhood.)

Helen Keller's autobiography *The Story of My Life* is an important work in literature about disabled people, and a great many books have been adapted from it. Most of these, including several for children of different age levels, portray Keller simply as a person who struggled courageously to overcome "handicaps." Consistently omitted is the fact that Keller also took important social and political positions (which prompted the F.B.I. to illegally compile an extensive dossier on her activities). While many people wish, in retrospect, that they had spoken out during the period of McCarthyism, Helen Keller was one of the few who actually did. Young people, both disabled and non-disabled, need to know about this aspect of her life.

Both the autobiography and the adaptations omit references to Keller's social life; hence, we see her as someone who spent *all* of her time studying and learning. (This may, in fact, have been the case. Years ago, families severely restricted the activities of their disabled members on the assumption that disability precluded exposure to "normal" life experiences.) The adaptations, however, go even further in this: They project Keller as a "super crip"—which distorts her very real achievements.

Among the adaptations of *The Story of My Life* for children is *Helen Keller, Handicapped Girl* by Katherine E. Wilkie (Bobbs-Merrill, 1969, ages 6-11). This is one of the worst. The handicapist title speaks for itself but in addition the book flaunts racist stereotypes in the portrayal of a Black girl who is Keller's playmate. Among the better biographies is Margaret Davidson's *Helen Keller* (Scholastic, 1969, ages 7-11). While this book also neglects the subject's social and political activism, it is quite well-written. *Helen Keller's Teacher* by Mickie Davidson (Four Winds Press, 1965, ages 8-12) describes Anne Sullivan's brilliant work as the teacher and companion of Helen Keller. Although it is good, this book does not really give Ms. Sullivan her full due. She was a deeply committed socialist who actively supported the cause of independence for her native Ireland, and it was she who introduced Helen Keller to social and political issues. Author Davidson fails to discuss these important aspects of Anne Sullivan's life.

Books About Braille

Margaret Davidson has also written an interesting biography of the fifteen-year-old inventor of the Braille language system, *Louis Braille* (Hastings House, 1971, ages 7-11). It traces the story of the French youth from the time an accident in his early childhood blinded him to his death at thirty-five. Another Braille biography is *Journey Into Light: The Story of Louis Braille* by Gary Webster (Hawthorne Books, 1964, ages 7-11). Despite its maudlin title, this book provides more information than most about Braille's life during the period following his creation of the reading system.

One customarily finds books like the above figuring prominently on recommended book lists, apparently for two reasons: 1) for the insights

they are assumed to provide to non-disabled children about disabilities, and 2) for the inspiring role models they are believed to offer disabled children. However, the serious questions disabled rights activists have raised about these biographies lead one to conclude that they should be used with caution. How helpful is it really to give children, as role models, persons with extraordinary talents—that is, super achievers?

Literary Myth-Making

As previously noted, children's authors glamorize well-known public figures. (We might call this the George-Washington-Never-Told-a-Lie syndrome.) An unfortunate side effect of such literary myth-making is that by always making examples of people like Helen Keller and other disabled super-achievers, our society implies that the experiences of ordinary people who are just struggling to cope are unheroic and irrelevant.

Biographies are certainly needed, but we wish more biographies would be written about disabled people who have a range of less spectacular skills and talents than those of the "stars." We look forward to the day when biographies will appear about disabled people who are civil rights activists, who challenge society's stereotyped perceptions of disability and who achieve on a not-so-grand scale in everyday life. At the same time, we hope to see the lives of the "stars" presented in a way that does not make their unusual accomplishments seem totally beyond the reach of ordinary folk.

Now that the human rights of disabled people are commanding attention, librarians and others are understandably anxious to provide young readers with materials related to disabilities. However, as the reviews above make clear, a great many books on disabilities reinforce handicapism. It is, therefore, extremely important that librarians, teachers, parents and others selecting or recommending relevant books exercise caution and analyze a book's content and messages before purchasing or recommending it. □

About the Author

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Survey Shows What High School Students Know About Disabilities

Several months ago students from a distributive education class in Warren, Michigan, began collecting information for a report about handicapped [sic] consumers. Their 100-page report was to be entered in state competition among the Distributive Education Clubs of America. The report has since earned first place in the state of Michigan and has gone on to the National Contest, held in California the last week in April.

As part of their project, distributive education students surveyed over 400 other high school students to determine their attitudes, opinions, and general knowledge about handicapped individuals. Results, which students have shared with us, present an interesting picture of the high school student's understanding of handicaps.

Of 400 students surveyed, 82 per cent had never known an acquaintance or classmate with a handicap, and 91 per cent had never worked with handicapped persons (in a camp, nursing home or regular work setting). Ninety-four per cent knew about some handicaps but not much about others. However, 63 per cent of the students had a relative or close friend with a handicapping condition. The students tended to underestimate the number of handicapped individuals in this country, with 74 per cent thinking that one out of twenty-five persons is handicapped and only 5 per cent choosing the correct response, one out of ten. (Newest census figures indicate that one out of every eight Americans has a handicapping condition.)

When asked to rank types of handicapped persons, from those that they would feel most comfortable working with, to those that they would feel least comfortable working with, results were (from most to least comfortable working with): (1) speech problems, (2) deaf, (3) orthopedically handicapped, (4) blind, (5) multiple sclerosis or muscular dystrophy, (6) epilepsy, (7) cerebral palsy, (8) amputee, (9) mentally retarded, (10) disfigured.

Student responses indicate that they have a fairly realistic picture of the handicapped individual as a worker. Compared to the non-handicapped, handicapped workers do not change jobs as often (71 per cent), and have the same job productivity (83 per cent), performance (85 per cent), safety record (76 per cent), and attendance (83 per cent) as their non-handicapped counterparts.

The students participating in this survey did express numerous misconceptions about handicapped people in their questionnaire responses. Some of these false ideas (and the per cent of individuals expressing them) include:

- people with muscular dystrophy are also retarded (47 per cent);
- epilepsy is related to emotional illness (47 per cent);
- epilepsy cannot usually be controlled with proper medication (65 per cent);
- the blind are unable to attend college or work (59 per cent);
- blind people should not live alone (83 per cent);
- people in wheelchairs should not have children (53 per cent) or live alone (56 per cent), and they have a short life span (63 per cent);
- speech deficits are usually related to mental retardation (55 per cent) and/or emotional problems (53 per cent).

This does not mean that students want to avoid handicapped people, however. Over half of the respondents wanted to hear handicapped speakers, see films, and visit facilities to broaden their knowledge. And a whopping 73 per cent of students favored a mixture of separate and regular classes in the education of handicapped individuals.—*Reprinted from* IRUC Briefings, *May, 1977, a newsletter published by the Information and Research Utilization Center, Physical Education and Recreation for the Handicapped, American Alliance for Health, Physical Education, and Recreation, Room 422, 1201 16th St. N.W., Washington, D.C. 20036.*

The Disability Rights Movement — A Progress Report

By Frieda Zames

At the end of the 1950 movie "The Men," Marlon Brando, who plays a wounded war veteran in a wheelchair, asks his wife (Theresa Wright) to help him up a step. This scene signals the audience that the disabled veteran will be all right because he is able to ask for help—something he will often have to do to survive in a society with so many architectural and attitudinal barriers. Although the scene was a fitting finale for a movie of that era, it would never work today since people with disabilities no longer accept as unalterable the barriers that an unaware, unconcerned society erects. Today "The Men" would probably end with the same veteran organizing to break down the barriers, both physical and psychological.

This is what the Disabled Rights Movement is all about. We who are disabled are tired of adjusting our lives to fit a society that ignores or insults our existence. We demand, and are struggling to achieve, a restructuring of society to accommodate our needs and to affirm our equality with other human beings.

The movement was formed in the late 1960's and early 70's by small groups of people attempting to deal with specific problems and injustices. In 1969 in Berkeley, California, a group of disabled people started a wheelchair repair operation because this desperately needed service was unavailable on a speedy, inexpensive basis. This led to the creation of other services, culminating in the founding of the Center for Independent Living (CIL), a large organization which today offers numerous services to people with disabilities living in the Berkeley area. The center is primarily administered by disabled people, and more than half of CIL's employees are disabled. There are nine smaller CILs in various parts of California.

At about the same time that CIL came into being, Judy Heumann, a young militant, disabled woman in Brooklyn, was seeking to become a public school teacher. Since the New York City Board of Education regarded disabled persons as fire hazards (based on the assumption that they would hinder evacuation of a burning building), her application was rejected. She then sued the city on the grounds of discrimination. The case was settled out-of-court and she was granted permission to teach. Even more significantly, the publicity the suit received gave her the idea as well as the means for founding Disabled in Action (DIA) to fight other such battles.

DIAs now exist in Philadelphia, New Jersey, Baltimore and Syracuse, New York, primarily as civil rights groups that will eventually be nationalized into a federation. The CIL and DIA are only two of many groups that originated during the early 70's.

Contributing Events

What occurred between 1950, when "The Men" was released, and 1969? Four major events shaped the Disabled Rights Movement during this period: the Civil Rights Movement, the Great Society programs of John F. Kennedy's and Lyndon Johnson's administrations, the Vietnam war and the anti-war movement. From the Civil Rights Movement, we gained political and legal insights and learned strategies. We no longer saw ourselves as people who had to measure up in order to obtain rights others take for granted. Instead, we began to see ourselves as a class of people who suffer discrimination.

The Great Society programs poured huge amounts of money into the rehabilitation of people with disabilities. The following incident illustrates the significance of these programs: In 1952, a severely disabled woman who had just graduated from high school was advised by the Office of Vocational Rehabilitation (OVR) to take up basket-weaving. When she asked to go to college instead, she was told that she was uncooperative and her case was closed. In 1965, 13 years later, OVR offered to send her to college. For her, as for many others, this was the first opportunity to become independent.

The Vietnam war, like all wars, produced many disabled veterans. However, Vietnam veterans did not return home as heroes as had the veterans of World Wars I and II or even of the Korean War. In fact, they were often considered villains. Disillusioned and angry, many veterans demanded and helped dig up the truth about this disastrous war, and sought to be recognized by the public as exploited victims of U.S. military adventurism. Many disabled veterans, who had lost not only their innocence but a major life function as well, expressed their outrage at this unjust and worthless sacrifice by joining the anti-war movement. *Born on the Fourth of July* by Ron Kovic vividly describes how a gung-ho young middle American became an anti-war radical who challenged the establishment. In addition to politicizing veterans and other disabled people, the anti-war movement also acquainted them with the philosophy, techniques and strategies needed to develop an effective Disabled Rights Movement.

The Movement has already had some significant victories. The Rehabilitation Act of 1973 was passed by the largest congressional defeat of a presidential veto in history. A main factor in persuading the legislators that this bill should be passed was a demonstration at the Lincoln Memorial by disabled activists from all over the country. Worthy of note is the fact that the Act was originally aimed at vocational rehabilitation of severely

disabled people—its primary purpose being to get more disabled people into the work force. However, the Amendments of 1974 changed the name of the law from the Vocational Rehabilitation Act to the Rehabilitation Act, indicating a change in philosophy. (The amendments defined people with disabilities as a class which is discriminated against.)

But four years after passage, regulations for implementing the civil rights section (Section 504) of the Rehabilitation Act were still not signed. (Section 504 provides that "no otherwise qualified handicapped individuals . . . shall, solely by reason of his [sic] handicap, be excluded from the participation in, be denied the benefit of, or be subjected to discrimination under any program or activity receiving federal financial assistance.") President Carter chided the Nixon administration during the 1976 election campaign for allowing the regulations to remain unsigned for three years; furthermore, he promised that if elected he would have them signed immediately. However, three months after the election, the regulations were still awaiting the signature of Joseph Califano, Secretary of Health, Education and Welfare (HEW). Califano was being pressured to water-down the regulations by over 600 institutions (primarily colleges, industry and theaters) protesting the extra expense involved. Countering efforts to dilute the act, The American Coalition of Citizens with Disabilities organized demonstrations and sit-ins at HEW buildings in the ten federal regions around the country. In four of these regions (Washington, Denver, New York City and Berkeley, California) the sit-ins lasted overnight. The Berkeley sit-in lasted 23 days and was the longest takeover of an HEW building ever. Finally, on April 28, 1977, Secretary Califano signed what disability activists regard as reasonably good regulations.

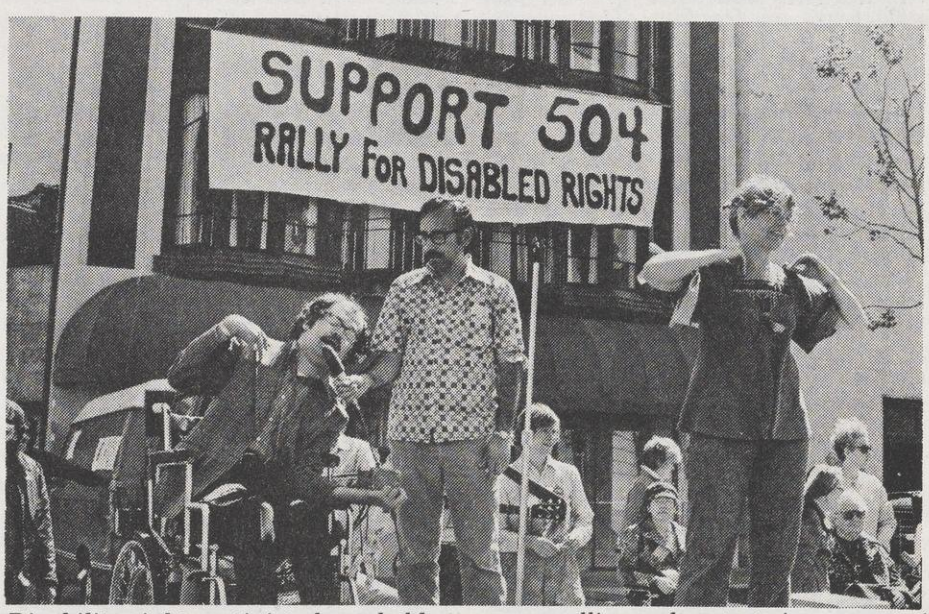
Another fortuitous event for the Movement was the passage of federal legislation on education and barriers. The education law (PL94142) states that every disabled child must be educated in the "least restrictive environment." This means that disabled children must be integrated (mainstreamed) into regular classrooms as much as possible to insure that they will receive the best education available. The assumption underlying the law is that separate education is generally, though not always, inferior. The barrier laws stipulate that all public buildings built or renovated after 1968 must be accessible to people with disabilities.

The Movement's most recent important victory is the federal decision on the low-floor, wide-door, ramped bus called TRANSBUS. Bear in mind that transportation is a crucial area of concern among disabled activists because mobility is the key to integration into society. Mobility makes possible employment, education, culture, recreation, etc. In 1976, an 11-group coalition of disabled and elderly people filed suit against the U.S. Department of Transportation (DOT), the Urban Mass Transportation Administration (UMTA) and the Federal Aid Highway Administration (FAHA). The suit claimed that although an accessible bus was technologically feasible, it would never be produced unless the federal government required it. In addition, the suit charged the government with being in contravention of its own laws unless it mandated TRANSBUS. The Nixon Administration ruled against the disabled community, but Brock Adams, President Carter's Secretary of Transportation, reopened the case. On May 19, 1977, he announced the TRANSBUS decision which requires that all buses purchased with federal funds on or after September 30, 1979, must have low floors, wide doors and ramps. The decision is significant because buses constitute 80 per cent of all forms of mass transit, and mass transit has always been inaccessible to large numbers of disabled people.

Where is the Disabled Rights Movement at this point, and where is it going? We have won much important legislation, but there are many vital issues which still remain to be acted upon. Moreover, many of the laws that have been passed are not being enforced, and we must fight through the courts to secure their enforcement. For this, we need more lawyers who are experts in the new and growing field of disabled rights. We must also sustain our present civil rights momentum to rid society of the physical and psychological barriers that are so damaging to people with disabilities.

The New Activists

The Disabled Rights Movement gave birth to a new type of disabled person—a person who is demanding that society honor its obligations to the humanity of people with disabilities. For example, at the end of 1973 during the oil shortage, a demonstration of disabled drivers—who are completely dependent on cars for mobility—converged on the intersection of 55th Street and Broadway in New York City. Their actions made front page news. (The police arrested one of the non-disabled demonstrators. Rumor had it that they also arrested someone in a wheelchair who



*Disability rights activists have held numerous rallies and protests in support of Section 504, the civil rights portion of the Federal Rehabilitation Act (*Guardian *photo: Neal Cassidy).*

was unable to get into the police station because of an architectural barrier!)

Disabled people are also demanding that they be the ones who create and control the policies of those agencies which are supposed to benefit them. In this regard, Disabled in Action of Metropolitan New York demonstrated against the United Cerebral Palsy (UCP) Telethon twice, in 1976 and again in 1977, to let the public know that we consider telethons exploitative and demeaning shows which hinder disabled people's efforts to enter society's mainstream. The public was shocked. Although UCP policymakers cancelled some of the most offensive telethon events after our first demonstration, they were really confused by the second demonstration, which challenged telethons per se. In addition, we demanded that UCP hire more disabled people, primarily in professional jobs, and place more people with disabilities on its Board of Directors. Even though we did not immediately accomplish anything tangible, our demonstration did raise consciousness about, and thus erode, some attitudinal barriers about disabled people.

Another illustration of recent disabled activism is the letter sent by DIA of Metropolitan New York to the President's Committee on Employment of the Handicapped. In the letter, we suggested that the Committee would better represent people with disabilities if at least 50 per cent of its staff were chosen from the recognized activist groups of disabled people. The Committee responded that they are against quotas, à la Bakke!

For most disabled activists, the fight has just begun. At a conference entitled *The Psychological Impact of Disability* held in New York City on October 5, 1977, speaker Tom Clancy concluded with a message that epitomizes *our* challenge to society:

> Look out America, because I'm coming. I have always had my dream and my rainbow, but *now* the picture is clearer and the colors are brighter. I have tried and failed, cried and raged in silence. I have sat and watched because I could not keep in step with you, but I never gave up.
>
> You have not heard the last of me. In fact, you have not yet heard me at all. Until recent times, you kept me out of sight and sound. Now as you begin the search for a moral answer to the materialistic chaos which you now have created, my voice will rise. For I am the living proof that physical and mental perfection are not the answer. It is the inner fire that will not accept the "impossible."
>
> Move over Aquarius! There is a new dawn coming.

Access Now!

Building accessibility is a key demand of disability activists. Ideally, a structure can be designed to provide accessibility at little or no extra cost, but it is also possible to renovate existing buildings to make them barrier-free. The idea that such renovations must be prohibitively expensive is a myth. (For an article that offers fascinating insights into the difference between a civil architectural model which focuses on *everyone's* right to freedom of movement *versus* the traditional medical/rehabilitative model that stresses the delivery of "special" or segregated services, see "Architectural Affirmative Action" in the magazine *Amicus*, April, 1977.)

Libraries, schools, conference or meeting facilities, offices—any public place—should and can be barrier-free by having:

1. Ground level entrances and/or ramps; elevators with control panels (with raised numeral floor selector buttons) that can be reached from a low position;
2. Handrails along hallways, not just on stairways;
3. Doorways and bathrooms wide enough to accommodate wheelchairs;
4. Grip bars in toilet stalls;
5. Accessible or low mounted telephones with 48" high dials, some with touch-tone;
6. Curb cutouts.

Next time you plan an event or meeting, make sure you find an accessible location and state in all literature that the meeting place is accessible to disabled people. (Consider sending the announcements, etc. in large print.) Also state whether or not an interpreter will be available for persons with hearing impairment. In addition, consider recording the meeting, or a report of it, on a cassette for persons who are blind or sight impaired. At meeting places, all signs should be in large print and positioned low enough and in sufficient light to be easily read by sight impaired people or people in wheelchairs. Consult an advocacy organization in your community on how most effectively to reach disabled persons in your area.

The difference between the traditional/medical outlook on disability and the new focus on freedom of movement are demonstrated by the signs below (Amicus, *April, 1977).*

About the Author

DR. FRIEDA ZAMES is president of Disabled in Action of Metropolitan New York. She is Assistant Professor of Mathematics at the New Jersey Institute of Technology.

An Open Letter...

By Joan Tollifson

I would like to share some thoughts about disability and society's perceptions of disabled people.

I do not like the term "handicapped" because it has a very paternalistic ring to it, bringing to mind such phrases as "helping the handicapped." I see it as a word imposed on us by institutions, whereas the term "disabled" seems to be *our* word for ourselves and does not have all of those paternalistic associations. For these reasons, I would encourage the use of the term "disabled." (The word "cripple" is very definitely a hate-word, although amongst disabled people, we often use the term "crip" to describe ourselves. It might be possible to draw a parallel between "handicapped" and "Negro," between "disabled" and "Black," and between "cripple" and "nigger.") Certainly, not all disabled people would agree with me. Some like the term "handicapped" while others call themselves "physically limited" or "physically different" or "people with physical disabilities," etc. But I think disabled is our strongest word and would discourage the use of "handicapped." I do, however, like the term "handicapism" to describe stereotypes and institutional oppression as used in this issue of the *Bulletin.*

The portrayal of disabled people has been very limited. Although we have been shown in the media, we are virtually invisible in comparison with our actual numbers in our society. I would like to see disabled people as visible in the media—and in children's books especially—as we are in "real life."

A frequent occurrence vis-à-vis children and disability is children being hushed up by adults when they try to ask questions about disability. The underlying message is: This subject is *so* horrible that it shouldn't be discussed aloud. It would be great if the characters in children's literature were able to talk about disability—ask questions—and then go on from there.

Common stereotypes about disabled people are that we are weak, passive, incapable, overly sensitive, childlike, easily hurt, unable to make decisions, fragile, non-sexual and in need of protection. Children should be made aware of the fact that we are *not* fragile. We won't break if we get bumped—in fact, we are strong and tough from surviving in a hostile world all our lives. Disabled people should be pictured as active, capable, physically strong, emotionally strong, able to run their own lives, sexual, etc. (The stereotypes associated with disabled people are in many ways similar to those pertaining to women: weak, passive, fragile, incapable, etc.)

Mystification of Equipment

Another aspect of our stigmatization is the mystification of equipment like wheelchairs and crutches to the extent that people are often afraid to touch these objects, as if they'll "catch" a disability. It would be useful for children's books to help children become familiar with different kinds of equipment (chairs, crutches, braces, etc.). Such things could even be shown in a fun context (for example, electric wheelchairs go very fast, much faster than a person on foot, and could be pictured in races or tag games) to counteract the linking of this equipment with injury, death, disease, vulnerability and other scary associations.

People react to disability with many emotions. They are usually frightened because it reminds them that *they* could become disabled. They have been told all their lives not to "stare" or "mention" disability out loud, so they are holding in all their fears and questions and becoming even more uncomfortable. Because they've been taught to see the disabled person as an incredibly fragile person whose feelings are easily hurt and so on, they feel as if they should always be protecting or helping the disabled person. Often they will project their feelings onto the disabled person and say absurd things like, "I didn't mention your disability because I was afraid of hurting your feelings"—as if the disabled person might be unaware of the fact that s/he is disabled! I would like to see children encouraged to talk about disability and encouraged to see disabled people as full, normal human beings.

The opposite of the weak, passive trip is the "super crip trip" which the TV show "Ironsides" exemplifies. On this show, the world becomes mysteriously accessible to Raymond Burr in his wheelchair. This overcompensation routine is an extremely unrealistic picture of the material conditions that a "crip" faces in our society. Also worthy of note is the fact that the few disabled people who do appear in the media are usually men. I think this is because the media stereotypes women as physically beautiful (meaning perfect, unblemished, etc.) so that you never find disabled women selling floorwax on television.

In terms of breaking stereotypes, I'd like to see disabled people having relationships, doing various jobs, participating in sports, being parents (this is very important because disabled mothers often lose custody of their children in the courts), talking openly about their disabilities, driving cars, etc. And I would particularly like to see disabled women shown in non-stereotyped roles.

One factor that allows severely disabled people to live independently of institutions is the use of paid attendants. In some states, like California, disabled people receive money to hire people who can attend to their needs—get them up and put them to bed, change catheters, cook, housekeep, drive, etc. This means the disabled person does not have to rely on family or an institution to survive. Children's literature might depict this reality to instill the idea of its normality in children.

About the Author

JOAN TOLLIFSON, a disability rights activist, works with the Center for Independent Living, Berkeley, Cal.

Disabled People in the U.S.: FACTS AND FIGURES

How many disabled people are there in the U.S.?

Not until the 1970 Census was there any attempt to identify the numbers of disabled persons in the U.S. That survey was seriously limited in that the questions asked dealt solely with whether or not a person had a health or physical condition which affected his or her "ability to work." The 1970 Census showed a total adult population of 121 million in the typically accepted employable age-range of sixteen to sixty-four years. Of this total, there were just under 11.3 million persons with disabilities which had existed for six months or longer. The census, therefore, concluded that one in every 11 people in the U.S.—over 9 per cent of the population—has a disability.

These figures, however, do not reveal the total number of disabled persons. Many disabled persons *do* work; hence, their condition is not an impediment to employment. These people were not counted. The figure was low for another reason. Because of the stigma society attaches to disability, many disabled people did not *identify* themselves as disabled. Finally, the 1970 Census did not include disabled people under sixteen and over sixty-four or those in institutions.

The American Coalition of Citizens with Disabilities estimates that 36 million people in the U.S.—one in six—have physical and/or developmental disabilities. A figure close to this one is predicted for the 1980 Census, which will be based on a considerably expanded definition of disabilities.

What statistics are available on specific types of disabilities?

11.7 million (or more) physically disabled people (including ½ million who use wheelchairs; 3 million who use crutches, canes, braces or walkers; plus mobility-impaired elderly, amputees and those people with illnesses such as chronic arthritis, severe cardiovascular disorders and cerebral palsy);

12.5 million temporarily injured (broken limbs, injuries to back or spine, severe burns);
2.4 million deaf;
11 million hearing impaired;
1.3 million blind;
8.2 million visually impaired;
6.8 million developmentally disabled (retarded, severely emotionally disturbed, brain damaged, severe learning disabilities);
1.7 million homebound (due to chronic health disorders or degenerative diseases like multiple sclerosis); and
2.1 million institutionalized (mentally retarded, developmentally disabled, terminally ill). This figure includes an unknown number of persons who are disabled and forced into institutions for economic reasons alone. Many people with severe cerebral palsy, for example, could be leading independent lives in the community if they had money—income from the government or from a job.

Some persons fall into more than one of the above categories.

How many disabilities are due to injuries received on the job?

Disabling work injuries in the U.S. totalled approximately 2.5 million in 1973, about 90,000 of these resulting in permanent disability. This can be largely attributed to unsafe working conditions.

Comparative Income of Employed Disabled People

For every dollar earned by a non-disabled white male in 1969, disabled people made the following:

White male	$.60
White woman	(not available)
Black male	.25
Black woman	.12 (less than)

Figures are only for the age range 45-54, one of the higher income-producing age brackets. Source: "Employment Problems of Disabled Persons," *Monthly Labor Review*, March, 1977.

How many were disabled by the Vietnam war?

Some 490,000 veterans were disabled by the Vietnam war.

What are the income differences between the disabled and non-disabled?

The annual earnings of disabled workers are approximately 70 per cent those of non-disabled workers, according to the U.S. Department of Labor. A household with a disabled adult must make do with a third less income than other households (this does not take into account the extra expenses that may be incurred by a disability). Of disabled people, 36 per cent live in poverty,[1] as opposed to 20 per cent of the general population. The proportion of disabled people at the lowest poverty level—15 per cent—was almost twice that of the general population—8 per cent—in 1973.

How many disabled people are unemployed?

In a society where people's marketability depends largely on physical appearance, disabled persons—particularly women—are often excluded from the job market. The U.S. Department of Labor estimates that 58 per cent of disabled people are unemployed. A New York City advocacy organization estimates that 64 per cent of those disabled New Yorkers who have a skill and *can* work are unemployed. In California, an estimated 3.5 million disabled people between the ages of sixteen and sixty-four are job ready but cannot find work. Only about one in ten of the people trained in so-called "special workshops for the handicapped" finds work after training. A recent study shows that only 21 per cent of disabled young adults are employed or at college. The remaining 79 per cent of disabled young adults are un-

[1]The federal government's definition of poverty is considered by many to be absurdly and unrealistically low.

deremployed, unemployed or institutionalized.

What barriers do disabled persons face?

If a person becomes disabled, expenses go up while income goes down (maximum welfare benefits are frequently as low as $168 a month). Equipment when needed—wheelchairs, braille typewriters, hearing aids, etc.—is exorbitantly priced. Some disabled people require "health care providers" or "homemakers," attendants who must be paid. And in order to have mobility, disabled people may need specially equipped cars or vans—another exorbitant expense—since "public" transportation is often inaccessible. Disabled people who are employed can spend double or triple the carfare of non-disabled people to get to work. Lack of interpreters and communication devices effectively exclude blind and deaf people from attending meetings, movies or other events and make such crucial requisites as going to a hospital extremely difficult.

Disabled people are stared at and harassed. They are frequently mugged or raped. They are also ignored. They are demeaningly referred to as "cripple," "handicapped," "deformed," "abnormal," etc. They are seen as retarded, overly sensitive, easily hurt, weak, shy, non-sexual or sexually perverse. As pointed out in the article "Media Portrayals of Disabled People" societal attitudes do not reflect the reality of disabled people's capabilities. "Our bodies make us disabled, but society makes us handicapped," said one individual at a New York State hearing that preceded the 1977 White House Conference on Handicapped Individuals.

In the past two years, thousands of complaints about job discrimination have been filed by disabled persons. Yet out of every ten complaints filed with the Federal Office of Contract Compliance, only two were acted upon.

What barriers confront school-age children?

Although children with disabilities represent over ten per cent of the school age population in the U.S., many have been excluded from public schools because of societal attitudes or accessibility problems, not because they were unable to learn. These children have been forced into isolation in their homes or in institutions. Where they have been admitted to public schools, many children have been relegated to segregated programs "out of sight" of the regular student body. Nationwide, only 50 per cent of 7 million disabled children are receiving an education which is at all adequate to meeting their needs, according to the New York State Council on Handicapped Individuals. The same council also states that only about 25 per cent of disabled pre-school children are enrolled in appropriate programs.

About "Mainstreaming"

Note: The new federal legislation (PL 94142) does *not* mandate the mainstreaming of disabled students into regular classes. This law does state that no student can be denied a free public education regardless of the severity of the disability, and that this education must be provided in the "least restrictive environment." The least restrictive environment must be determined for each disabled child and does *not* necessarily mean placement in the regular classroom.

What are some of the preventable causes of disabilities?

While a disability can happen to anyone, the most frequent victims of disability are working class people, most particularly Third World people and females—that is, people who already face massive discrimination. Third World people are especially likely to suffer disabling accidents because they are forced to work at unsafe jobs with insufficient or no union protection and do not have enough money for adequate health care, diet, car maintenance and other needs. Children born into these population categories are more likely to have disabilities due to maternal malnourishment, the effects of job-related toxins on workers and maternal ingestion of unsafe drugs during pregnancy. (Childhood malnourishment, which is a result of poverty, can also cause disabilities.)

How is discrimination against disabled people related to discrimination against women, minorities and older people?

Disabled people are victims of economic and racial oppression, and their low status in the U.S., as compared with the status of non-disabled white males, is the result of a society that places a higher priority on material than on human values.

Disabled people—like racial minorities, women and older people—receive unequal treatment in the job market, in inadequate facilities and services for health care, and in the stereotyped and biased presentation they face in books and other media. Of all people, the most oppressed economically are disabled Third World women (see chart, page 20).

What, if any, protection exists for disabled persons?

Until four years ago, no federal law specifically prohibited discrimination against disabled persons. Under pressure from 800 disability rights groups, and after a much publicized sit-in by disabled people at the Lincoln Memorial, Congress passed the Rehabilitation Act of 1973. Section 504 prohibits any federally funded institution from excluding disabled persons from programs or facilities on the basis of their disability. However, the regulations to implement the new law were not signed until April 28, 1977—and then only after nationwide protest demonstrations. For details, see page 16.

What do disability rights groups want?

In recent years, an aggressive civil rights movement has been initiated by disabled persons. In their efforts to achieve equality, disabled people have been sitting-in, picketing, filing law suits and lobbying for the equal protection promised them but never received under the 14th Amendment.

SOURCES

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Teaching about Handicapism

I. Detecting and Combatting Bias

By Beryle Banfield and the CIBC Staff

The classroom is an excellent arena in which to examine the concept and practices of handicapism and to prepare students to combat it. The topic is particularly relevant today as growing numbers of disabled people organize to demand their rights and as more disabled children are "mainstreamed" into classrooms for the non-disabled.

The consciousness-raising activities below can be used in any classroom. If disabled students are in the class, the activities should be discussed with them—and perhaps with their parents—in advance. Explain that you feel this is an important topic to discuss with the class and ask if they would like to assist you. Students might, for example, want to talk about their experiences, what they find easy or difficult in the classroom situation, etc. Of course, such participation should be entirely voluntary.

The classroom activities below are presented in two parts—the first focuses on bias in our society, the second, on experiential simulations.

Objectives: The consciousness-raising activities described below are designed to accomplish two objectives: 1) to develop in students an awareness of handicapist attitudes and practices; and 2) to motivate students to take actions that will counteract handicapist attitudes and practices.

Age Level: Adaptable for all grades.

Materials Needed: Two articles—"Media Portrayals of Disabled People: A Study in Stereotypes" (page 4) and "Disability in Children's Books: Is Visibility Enough?" (page 10)—and the fact sheet on handicapism (page 20) all appearing in this issue of the *Bulletin*. Additional materials and equipment are specified below.

Activity 1: Introduce the Subject of Disability.

The forthcoming entrance into the class by a disabled student, a demonstration by disabled rights activists or a newspaper account of relevant legislation may be used to introduce the subject of disability to the class. Or the class can be told, "Today we are going to talk about a topic we've never discussed before—people who have disabilities." Next define "disabled person" as someone who has a physical or mental impairment, such as sight or hearing disability, motor disability or mental disability. For preferred terminology, see the box on page 5. Note that some preferred expressions may sound cumbersome or confusing at first, but after a short time one becomes accustomed to them.

Ask students what images they have of disabled people and to describe how they feel when they see someone in a wheelchair, using crutches, accompanied by a guide dog, etc. Write on the chalkboard the adjectives and expressions elicited.

Analyze the students' answers. Ask the class if the expressions are positive (connote good feelings) or negative (connote bad feelings). Students' responses will, in all likelihood, be mostly negative—expressions like "frightened of," "scared of," "pitiful," "sorry for," "not sure how to act around," etc.

Discuss how students get their attitudes. Ask the students if their feelings and descriptions are based on disabled people they know. It is likely that they are not, but if a student voices a negative or hostile response and cites someone they know as "data," the teacher can discuss this with the student and lead him/her to see that such generalities based on limited data are unfair and very likely to be untrue.

Next discuss how attitudes are formed—by the things our parents tell us, by the books we read, by the TV shows and movies we watch, etc. Ask students if they recall being admonished by their parents not to stare at or to refrain from asking "silly questions" about disabled people they see. Ask if they recall characters who are disabled in books, disabled characters on TV shows or in movies.

Introduce the concept of stereotype. Explain what a stereotype is; a stereotype may be defined as an untruth or oversimplification about a group—often negative—that is applied indiscriminately to all members of that group. Ask students if they think their feelings about disabled people are based on such stereotypes. Discuss how other groups of people they know—teachers, women, fourth graders—are *not* all alike and how this also holds true for disabled people. Ask students if they think stereotypes are fair.

Activity 2: Analyzing Literature for Stereotypes.

The exercise below is for middle and upper grades. (For younger children, see Activity 3.) This exercise and the next are designed to show the role of books and other media in forming and perpetuating handicapist attitudes.

Make a copy of the following two excerpts from the book *Treasure Island* for each student. (In this excerpt, the young hero of the story recounts how he met the first of the buccaneers that led to his famous adventure.)

. . . I saw some one drawing slowly near along the road. He was plainly blind, for he tapped before him with a stick, and wore a great green shade over his eyes and nose; and he was hunched, as if with age or weakness, and wore a huge old tattered seacloak with a hood, that made him appear positively deformed. I never saw in my life a more dreadful-looking figure. . . .

"I hear a voice," said he—"a young voice. Will you give your hand, my kind young friend, and lead me in?"

I held out my hand, and the horrible, soft-spoken, eyeless creature gripped it in a moment like a vise. I was so much startled that I struggled to withdraw; but the blind man pulled me close up to him with a single action of his arm. . . .

"Come, now, march," interrupted he; and I never heard a voice so cruel and cold and ugly as that blind man's. . . .

(The following excerpt tells how the young hero is paid to perform a service for the captain who was staying at his father's inn.)

[The captain] had taken me aside one day, and promised me a silver fourpenny on the first of every month if I would only keep my "weathereye open for a seafaring man with one leg," and let him know the moment he appeared. . . .

How that personage haunted my dreams, I need scarcely tell you. On stormy nights, when the wind shook the four corners of the house, and the surf roared along the cove and up the cliffs, I would see him in a thousand forms, and with a thousand diabolical expressions. Now the leg would be cut off at the knee, now at the hip; now he was a monstrous kind of creature who had never had but the one leg, and that in the middle of his body. To see him leap and run and pursue me over hedge and ditch was the worst of nightmares. And altogether I paid pretty dear for my monthly fourpenny piece, in the shape of these abominable fancies.

Allow time for students to read through the excerpts. After each selection has been read, elicit from students all the adjectives or expressions used to describe "the blind man" and the "seafaring man with one leg." List these adjectives and expressions on the chalkboard under the appropriate heading. Then ask students how each adjective and phrase makes them feel and list the responses in a separate column. After the chart is completed, discuss these or similar questions:

Look at all the adjectives used to describe the two men. How many indicate positive qualities (good feelings)? How many indicate negative qualities (bad feelings)?

Look at the words in the last column. How do they make us feel about the two men? Are we supposed to like or dislike them?

Why do you think the author chose to make these particular characters disabled? (Possible response: Many people are afraid of people who appear different in some way, and the author was trying to use disabled people as a device to create an atmosphere of fear.)

How will reading passages like these influence the way a non-disabled person feels about disabled people? How will disabled persons feel?

Note to teacher: Students should come to realize that while books like *Treasure Island* can give enjoyment, they may also do harm—by reinforcing handicapism.

Activity 3: Uncovering Stereotypes in TV Programs, Cartoons, Comic Books.

Give class the assignment of looking at their favorite TV programs, cartoons or comic books during the coming week to find out how they portray characters, people or animals with disabilities. *Note:* Many cartoons, comics and TV programs "use" disabled characters for comic effect. Cartoons students can look for are Mr. Magoo (sight impairment), Porky the Pig (speech impairment) and Archie (developmental disability, learning disability). Have students share their feelings with the class at the end of the week. Ask students such questions as these:

1. How will watching programs that make fun of people who are mentally slower affect attitudes children have about people who don't learn certain things as quickly as others?

2. How have you felt when someone made fun of you for not learning something fast enough?

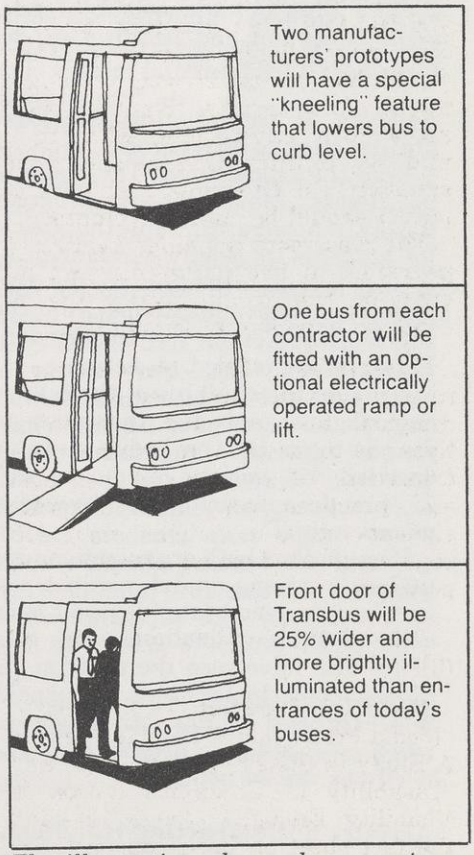
Activity 4: Discuss Societal Discrimination Against Disabled People.

Accessibility: Ask students to think of things non-disabled people can do easily that are difficult for disabled people. If you plan to do an experiential activity, it should precede and replace the first part of this discussion.

Discuss specific disabilities, asking what, for example, would be difficult for a student in a wheelchair to do or difficult for a student who is blind. It is important for students to realize that people with different disabilities have different needs; disabled people should not be considered a single undifferentiated category. (Such everyday activities as taking a bus, participating in physical education class, going to the third floor of the school and hearing announcements on the p.a. system might be mentioned.)

Ask students if they feel that such activities should be limited to non-disabled people or to disabled people with enough money to afford specific special facilities like vans, etc. Discuss how life would be easier for disabled people if society were geared to their needs (you might show pictures of accessible buses, a building with ramp entrances, etc.).

Economic: Drawing upon the fact sheet, discuss job discrimination, income comparisons, etc. Older students



The illustration above shows various features proposed for the accessible TRANSBUS (photo: Disabled USA, *Vol. 1, No. 2, 1977).*

Accessibility Checklist

1. Is the building accessible? Are there ramps wide enough for wheelchairs where needed? Are there handrails on the ramps to give support to motor-impaired people and/or people visually impaired? Do the ramps have a non-skid surface for persons who use crutches?
2. Are there handrails in the hallways for visually-impaired people to guide themselves?
3. Are doorways wide enough to accommodate wheelchairs? Is furniture, etc. arranged so that motor-impaired persons have enough room to maneuver easily?
4. Can a person in a wheelchair use the bathroom? Are doors wide enough; is at least one toilet stall wide enough? Are there handrails in the stall to be used for support? Is the door easy to open? Are sinks and paper towels at a height where they can be reached easily?
5. Are telephones accessible from a wheelchair? Are water fountains?
6. Is the library (school or public) accessible? Does the library provide "talking books" and books in braille or large print? Are these materials available in the languages of minority groups served by the library?
7. Are there interpreters for hearing impaired persons? Do any of the personnel know a) the manual alphabet and b) sign language?

can be given copies of the fact sheet. The chart at the bottom of page 20 makes a dramatic statement about the relationship of racism, sexism and handicapism.

Other: Discuss other examples of societal discrimination—lack of adequate education and health care, denial of civil rights, etc.

Activity 5: Introducing the Disability Rights Movement.

Read the article titled "The Disability Rights Movement—A Progress Report" on page 16. Copy the article for students or briefly summarize it, giving special attention to the two activist groups mentioned in the article, the Center for Independent Living and Disabled in Action.

Write on the chalkboard the following slogans and ask the class to discuss them: 1) "Our bodies make us disabled, but society handicaps us." 2) "You gave us your dimes. Now give us our rights."

Explain that both organizations are taking a strong stand against the very popular cerebral palsy and muscular dystrophy telethons. Ask students who have seen the telethons to discuss them in terms of the opposition expressed by the activist groups mentioned above. Discuss why the telethons are so popular.

Activity 6: Combatting Handicapism.

It is important that students be motivated to act on their new awareness and to become involved in actions to counteract handicapism. First review the major ways in which society discriminates against people with disabilities; list these on the board. Headings might include: 1) Economic discrimination, 2) Inaccessibility of public facilities, 3) Unfair and unrealistic stereotyped characterizations and 4) Being made fun of.

Ask what steps society can take to end this discrimination. List suggestions under the appropriate headings on the chalkboard. Next pose this question: What can we as individuals and as a class do to fight handicapism. The following are suggestions:

- Refrain from telling jokes about, or making fun of, persons with disabilities.
- Write to book and comic book publishers, TV stations, movie studios and advertisers criticizing offensive portrayals of disabled people; urge that they create positive, anti-handicapist portraits.
- Check the accessibility of one's home, apartment building, block, nearest shopping area, hospital, local library and favorite movie house using the accessibility checklist that appears on this page (note that some items apply only to public places). The class can make a special project of surveying the school for accessibility. Findings might be the subject for student papers.
- Write to the disability rights organizations listed on page 26. Explain what your class is doing and ask how your group can work for disability rights in your community. Recommendations can also be presented to the school paper, to the school principal and school board, to the local newspaper, etc.

Activity 7: Analyzing Library Books.

Make a list of the books in the school that are about disabled people. (These are probably listed in the card catalog under "Books about the Handicapped.") Have students read one or more of these books to find out how fairly they depict disabled people. The article on handicapist stereotypes (pages 4-9) and the guidelines for writers, editors and reviewers (page 9) will be helpful.

Note: Experience indicates that high school students are often enthusiastic about analyzing books for younger children. For this reason, the article that discusses handicapism in contemporary children's literature (page 10) will also be of interest. Students can check the books in the school and local public library against the reviews in that article. Advise students that reviews in the commercial media such as newspapers and establishment library journals generally reflect the biases of society and are therefore unlikely to be anti-handicapist. The most informed reviews are likely to come from people and organizations active in the disability rights movement.

Books that are found to be anti-handicapist can be displayed in the classroom or library.

About the Author

DR. BERYLE BANFIELD, president of CIBC and a former administrator in the New York school system, both taught and supervised special needs school programs.

II. Experiential Simulations
By Paula Wolff

These activities combine experiential simulation exercises with classroom visits from disability rights activists. In addition to being consciousness-raisers about the condition of disability, the exercises are designed to sensitize students to the *range* of disabilities that exists and to the different realities experienced by

people with varying disabilities. They will also serve to demystify the physical aids sometimes used by people with disabilities.

Teachers should ask for volunteers for each exercise and make it clear that a student may stop participating in a simulation at any time. Also explain that students will have an opportunity to experience to *some* extent what it is like to be disabled, but that because they *can* stop, it is not really the same.

Tell the class that the simulations will focus on three different kinds of disabilities—1) Motor Disability ("Problems of Moving Around" for very young children), 2) Sensory Disability ("Problems of Seeing and Hearing") and 3) Learning and Emotional Disabilities ("Problems of Learning").

Exercise 1: Motor Disability

Post pictures showing a person in a wheelchair, another person using crutches and a third person who has difficulty walking yet who does not use any aids. For pictures, see the sources listed on page 26. If you have not already done so (see activity 4), ask students what problems they think someone who can only get about in a wheelchair might have in their school or community. The list might include inability to get into buildings, inability to reach materials on shelves, etc. Ask similar questions about people on crutches and about persons with motor problems who do not use aids. Write students' responses on the chalkboard.

Ask several student volunteers to spend the next school morning in wheelchairs, or on crutches with one leg fastened up with elastic. (Arrangements for borrowing equipment might be made with a hospital or service agency, or rented from a hospital supply store.) After the simulation, students should report to the class on their experiences. They should be asked what things they found difficult or impossible, how they felt when they couldn't perform a particular task, what help they needed—or didn't need—from their classmates, etc. Classmates can also discuss their reactions to the volunteers.

Following the student presentations, invite one or more disability rights activists who have a motor disability to speak to the class about their experiences. See sources, page 26, for organizations that might provide speakers. Encourage students to check out their homes, apartment buildings, nearest movie house, etc., as to how accessible they are to disabled people (for specific suggestions, see Accessibility Checklist, page 24).

Exercise 2: Sensory Disability

Post pictures of persons who are blind, visually impaired, deaf and hearing impaired. Ask students if they can tell the disability of the person in each picture. If students say they can't always tell or that the person isn't disabled, discuss how disabilities are not always visible or immediately apparent. Discuss some particular problems people with "invisible disabilities" might have.

If you have not already done so (see activity 4), ask students what problems they think people with each of the disabilities mentioned might have in their school or community, and write down their responses on the chalkboard. The list might include inability to read signs, to hear announcements, to see the chalkboard, to read textbooks, to understand the teacher's instructions, etc. Ask volunteers to spend the next morning blindfolded and to report to the class as in the previous exercise. The experiences of a visually impaired—but not blind—person can be simulated by giving students photostats of a book page reduced to a small size plus hand magnifiers. Very young students can be given reduced pages showing shapes and asked to underline the triangles, etc. Ask students how long it would take if they had to do all their reading this way, whether it made them tired, how they would feel having to take a test using a magnifier and being expected to finish the text in the same time it took classmates who were not sight impaired, etc.

After the exercise, students can be shown a braille book and a large type book, raised line maps, etc. Discuss how such aids might be useful to persons with visual impairments.

Ask volunteers to wear earplugs (the kind used by swimmers) for part of the school day and then report to the class on some of the problems they encountered. *Note:* The degree of hearing impairment varies greatly among individuals. However, unlike totally blind persons, very few people are "stone deaf," that is, unable to hear anything at all. The more common disability is to hear with various degrees of difficulty. An excellent record to play is "Getting Through: A Guide to Better Understanding of the Hard of Hearing." Individual copies are available free of charge from Zenitron, 6501 W. Grant Ave., Chicago, Ill. 60635; for quantities, please write for price.

Following the sensory exercise, invite one or more disability activists with different sensory impairments to speak to the class.

Exercise 3: Learning and Emotional Disabilities

Note: The difficulties experienced by persons with learning or emotional disabilities are extremely varied in type and degree. Activities and the complexity of discussions should be adjusted to the students' level.

Explain the different types of emotional and learning disabilities and discuss problems the students think would confront a person who is not visibly retarded (Down's Syndrome, for example, is visible but other kinds of retardation are not) or who has a severe learning disability, etc. Older students can be told about the confusion and disagreement over such terms as "learning disability," "minimal brain dysfunction," "central nervous system impairment," "emotional disturbance," etc.

Simulating emotional or learning disabilities is quite difficult, and so no simulations are suggested here. Instead, the teacher can point out that everyone has difficulties learning something. Ask students to draw on their experiences to consider how it would feel if people tried to teach them things that were much too hard, or always expected them to have learned something before they had really learned it or used words they didn't understand. Discuss how it would feel to be called "idiot" or "moron" or similar derogatory terms. Advise students that many terms used to describe persons with learning and emotional problems (see list, page 4) are offensive and should not be used in jokes or to tease classmates or friends.

Consult with disability activists regarding classroom visits from members of relevant advocacy organizations.

About the Author

PAULA WOLFF, a board member of Disabled in Action, teaches visually impaired preschool children at I.H.B. in Brooklyn, N.Y.

RESOURCES

Organizations

A great many groups provide services to and information about people with disabilities. These may be divided into disability rights and self-help organizations, parent and child advocacy groups, service agencies (including government agencies) and professional organizations. The extent of policy control over the organizations that is exerted by people with disabilities varies from group to group but is most prominent in the disability rights organizations. These are also the most politically active of the different groups. The groups below are listed to indicate the kinds of resources available and are not inclusive.

Disability Rights Groups

These are an outgrowth of the recent disability rights movement. Most include non-disabled members but limit leadership positions and voting privileges primarily to disabled members. Those listed below have indicated an interest in cooperating with schools and libraries to develop consciousness-raising programs.

American Coalition of Citizens with Disabilities, 1346 Connecticut Avenue N.W., Washington, D.C. 20036.

An organization of organizations. Founded during the 1974 protest demonstration in Washington, D.C. by 150 disability rights and advocacy groups. National members include The American Council of the Blind, Epilepsy Foundation of America, National Association for Retarded Citizens, National Association of the Deaf, National Association of the Physically Handicapped, National Paraplegia Foundation, Paralyzed Veterans of America, Teletypewriters for the Deaf and United Cerebral Palsy Association. Voting members limited to groups run by disabled persons, but organizations interested in disability rights may join as associate members. Publishes monthly newsletter, *The Coalition.* Annual fee for individual membership is $5.

Center for Independent Living, 2539 Telegraph Avenue, Berkeley, Cal. 94704.

A non-profit organization run for and primarily by disabled people. This program is non-residential, providing services which enable severely disabled people to live independently in the community. It offers job counseling, welfare advocacy, housing and attendant referral, repair of wheelchairs and other orthopedic equipment, community outreach and other assistance. Publishes *The Independent,* a quarterly magazine by and about people with disabilities. An excellent information and picture resource for teachers and librarians. Subscription is included in membership fee. Write to address given for information.

The following **Disabled in Action** groups (see "The Disability Rights Movement," page 16) work together and are composed of disabled and non-disabled persons but policy is determined by the former. The groups listed are in the process of forming a national organization.

Disabled in Action of Metropolitan New York, 175 Willoughby Street, Apt. 11-H, Brooklyn, New York 11201.

This was the founding DIA group. Includes people with all types of disabilities. Concerned primarily with social services, such as deinstitutionalization and independent living.

Disabled in Action of Pennsylvania, 1319 McKinley Street, Philadelphia, Pa. 19111.

Civil rights organization of people with physical disabilities, concerned primarily with architectural and attitudinal barriers. Initiated the Transbus lawsuit, now joined by 13 other groups.

Two other DIA groups are Disabled in Action of New Jersey, P.O. Box 243, Paramus, N.J. 07652 and Disabled in Action of Syracuse, 243 Roosevelt Avenue, Syracuse, N.Y. 13210.

Parent and Child Advocacy Groups

Council on Exceptional Children, 1920 Association Drive, Reston, Va. 22091. **Federation of Children with Special Needs,** 120 Boylston St., Rm. 338, Boston, Mass. 02116.

Service Agencies

Organizations like the American Foundation for the Blind, American Association on Mental Deficiency, Easter Seals Society, Muscular Dystrophy Association, etc., provide certain services directly to disabled persons, but may also engage in community outreach and educational activities. For information and addresses of these agencies, consult the "Directory of Services for Handicapping Conditions" available in your local public library. Or write for "Directory of Organizations Interested in the Handicapped," Committee for the Handicapped, People to People Program, Suite 610, LaSalle Bldg., Connecticut Ave. and L Street, Washington, D.C. 20036.

Professional Groups

The American Speech and Hearing Association, the National Association of Social Workers, the National Education Association, and similar groups are made up of professionals in their respective fields. They also provide services and information related to disabilities. Consult your local library for full listings and addresses.

Periodicals

Most groups listed above have their own newsletters and other publications. We have found the periodicals listed below particularly useful.

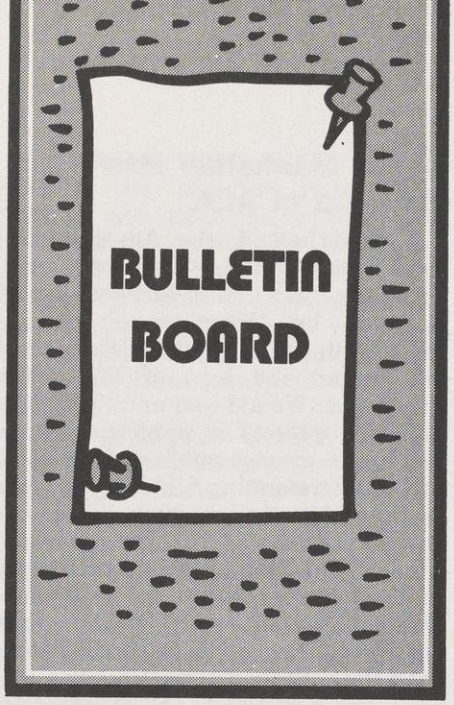
The Independent: "A New Voice for the Disabled and Blind" (see CIL above).

The Exceptional Parent: Articles and guidance for parents of disabled children; annual subscription, six issues $10 (individual), $12 (institutional); P.O. Box 4944; Manchester, N.H. 03108.

Amicus: Somewhat law-oriented, but good information source. See especially the "Special Report on the Education for All Handicapped Children Act," April and June, 1977, issues. No fee. Published by the National Center for Law and the Handicapped, 1235 North Eddy St., South Bend, Ind. 46617.

Madness Network News: "A journal of the anti-psychiatry/psychiatric inmates' movement." Yearly subscription, six issues, $4 (individuals), $6 (institutions). 50¢ per copy. P.O. Box 684, San Francisco, Cal. 94101.

Closer Look Report: A periodical, free of charge, published by the National Information Center for the Handicapped, Box 1492, Washington, D.C. 20013. Also distributes free information packets. A project of the Office of Education, HEW, Bureau of Education for the Handicapped.



The Selling of "The Speaker"—Part II

Events surrounding the handling of "The Speaker" since its unveiling at the American Library Association convention in Detroit last summer give rise to more questions about the motives of its producers. The film, intended to be about the First Amendment, has been strongly criticized as racist and as a misrepresentation of freedom of speech issues by the CIBC (see the *Bulletin,* Vol. 8, Nos. 4 & 5) and by the two major library journals—*Wilson Library Bulletin* and *Library Journal*—that are independent of ALA. *American Libraries,* the official organ of ALA, has promoted the film.

Among the more questionable events was the announcement that the film had been cited "for excellence" by the San Francisco International Film Festival when no such citation had been made. The ALA Office for Intellectual Freedom (OIF), which produced the film, notified all its chapters in October that "The Speaker" had won a Special Jury Award for Excellence, and *American Libraries* carried the same announcement on page 1 of its November issue. Not until OIF was confronted with the list of the film festival winners—a list which did not include "The Speaker"—did it acknowledge a "regrettable error."

Another event that raised questions was the first showing of the film to the book publishing industry at a September 19 meeting of the Publishers Library Promotion Group. Introducing the film was Dorothy Broderick, who stated that "the only thing wrong with 'The Speaker' is that it's seven minutes too long." She then dismissed the heated debate that had raged at the ALA meeting over the film with the comment, "I refuse to waste your time by discussing that crap at Detroit."

Several ALA members who were present challenged Broderick's deprecation of the earlier debate, and it was largely due to their efforts that the publishers gained some insight as to the breadth of the controversy surrounding the film.

Another screening of the film took place on September 27 at a luncheon sponsored by a group called the National Coalition Against Censorship. Interestingly, one of the principal founders of the NCAC is the same person responsible for producing "The Speaker"—Judith F. Krug. And it was Krug who introduced and moderated the discussion about the film at the NCAC meeting. Only after the film was shown did Krug make any reference to the ALA debate: "The film," she remarked, "drew considerable controversy at ALA this summer. Well, anyway, there was *some* controversy." Again, as at the publishers' meeting, it was mainly through the presence of several ALA members who took issue with Krug that alternative perspectives about the film were aired. In fact, these ALA members had decided to attend the NCAC meeting precisely out of concern that "The Speaker" would be presented in an unduly favorable light.

Meanwhile, "The Speaker" is being screened at a number of state library association conventions. The Minnesota Library Association has voted to take a stand opposing the film. Speaking before several hundred members of the Iowa Library Association on October 21, Sanford Berman described the film as both "intellectually dishonest and socially irresponsible" and urged librarians to "let ALA's Office for Intellectual Freedom know that you reject the film's phony conflict between being pro-free speech and anti-racist." ALA also needs to know, said Berman, that "we don't think the library profession should be doing the KKK's dirty work for it—free."

As we go to press, the ALA executive board announced these decisions: 1) to prepare a statement disassociating itself from intentionally conveying messages perceived to be racist; 2) to form an interdisciplinary panel of experts to further review "The Speaker" for racist content; and 3) to deny all requests to videotape the film.

At its November meeting the ALA executive board also considered whether or not to order new prints of "The Speaker" after the original 300 prints are sold out. (By the end of October, 223 copies were reported to have been sold.) Decision on this was held in abeyance. Asked by CIBC how Vision Associates (the film production company that produced "The Speaker") would respond if ALA did not order reprints, Lee Bobker said:

> I'll sue. After all, my name alone would not sell two copies of "The Speaker." But with ALA's endorsement, I expect to get back the investment I made and realize a profit. It would be unfair of ALA to pull out now and deny me a profit.

Non-Biased Books Honored in Britain

The Other Award is an alternative children's book award given to non-biased books of literary merit in Great Britain. Children's Rights Workshop, the sponsoring organization, has just announced the 1977 winners.

Commended books for 1977 are *East End at Your Feet* by Farrukh Dhondy (Macmillan/Topliners), about young Asians in Britain; *The Turbulent Term of Tyke Tiler* by Gene Kemp (Faber & Faber), about a young school girl; and *Railwayworker, Hospitalworker, Buildingworker* and *Textileworker* by Sarah Cox and Robert Golden (Kestrel), four titles in the People Working Series, photo-information books showing British people at work. In addition, a special commendation was given to Frederick Grice for the body of his work, which includes such titles as *The Bonny Pit Laddie* and *A Severnside Story* (both Oxford University Press; the former title was published in the U.S. by Franklin Watts but is now out of print).

Winners of The Other Award in 1976 were *The Trouble with Donovan Croft* by Bernard Ashley (Oxford University Press), *Nobody's Family Is Going to Change* by Louise Fitzhugh (Gollancz; published in the U.S. by Farrar, Straus & Giroux), and *Helpers* by Shirley Hughes (Bodley Head; to

be published in the U.S. as *George the Baby Sitter* by Prentice-Hall). Winners in 1975 were *Joe and Timothy Together* by Dorothy Edwards (Methuen, hardback; Puffin, paperback), *Hal* by Jean MacGibbon (Heinemann) and *Twopence a Tub* by Susan Price (Faber & Faber).

The Children's Rights Workshop is a London-based non-profit organization concerned with the treatment of sex roles, race and class in children's books. Among its criteria for The Other Award are that the books contain realistic depictions of all people, whatever their culture, background or occupation; that they contain balanced depictions of sex roles; and that they "do not condone or take for granted the explicit or implicit values of competitive individualism, the accumulation of wealth, hierarchical social organization [or] the inevitability of superior/inferior social categories."

For further information about the group or The Other Award, write Rosemary Stones, Children's Rights Workshop, 73 Balfour St., London SE 17, England.

Chase Manhattan Has A Friend at ALA

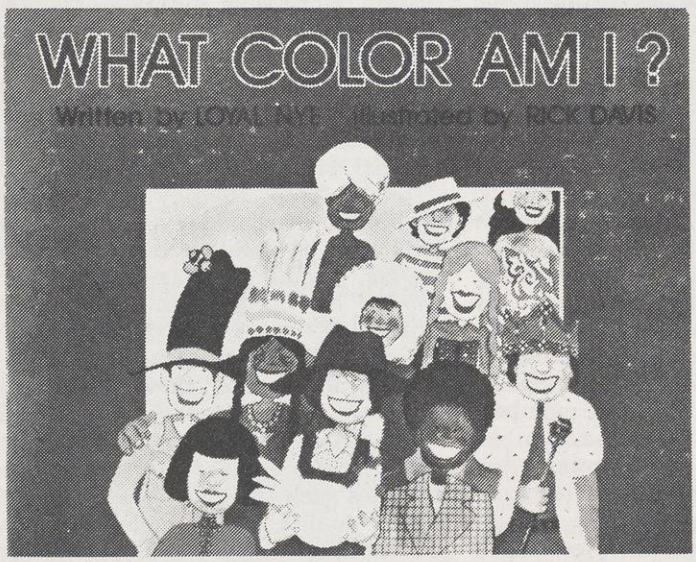
Lo and behold, the American Library Association—the people who brought you non-advocacy of "causes" by librarians—is joining forces with the Advertising Council to sell us on the joys of life under capitalism. We kid you not: "Expressing 'deep interest' in programs which encourage greater public information and understanding, the American Library Association has agreed to cooperate with the Advertising Council's campaign to increase knowledge of the nation's economic system"—this from the Ad Council's July newsletter, *Economic Communicator.*

No less than 10,000 libraries, reports the newsletter, are expected to mount displays that feature reading materials on "the American economy" ("and your part in it"). Moreover, the NBC, ABC and CBS TV networks will run public service announcements urging viewers to descend on their local libraries to devour the enlightening materials.

Among the delectable slices of economic knowledge library patrons are consuming, even as we write, are the following:

> We now have what may also be called a "mixed" economy in which three groups play major decision-making roles: *Consumers,* who look for the best value in return for what they spend. *Producers,* who seek the best income for what they offer. *Governments*—federal, state and local, which seek to promote the safety and welfare of the public, and to provide services in the public interest. . . . While members of all three groups . . . make decisions in our economic system, the *key* role that really makes everything work is played by you, in your role as a consumer.—From *The American Economic System . . .And Your Part In It,* an Advertising Council booklet.

(Ironically, the Ad Council notes with regret the finding of an opinion survey they conducted that two-thirds of Americans regard their role in the system as mainly "passive"—that is, "they look upon themselves as consumers and spenders of money." The Council then comments: "The passive role Americans cast for themselves combined with their fragmen-



The picture book on the left (Abingdon Press, 1977) is a well-intentioned, brightly illustrated celebration of color—in nature and in people. "When God planned the world, He must have loved color very much. . ." it begins. What a shame that the cover picture (repeated inside) stereotypes Asians with slit eyes and Native Americans with feathers and war paint!! (The East Indian, Hawaiian, Innuit and Black images are, well . . . borderline.)

In contrast are the sensitive illustrations in a sex education primer entitled *Did the Sun Shine Before You Were Born?* (Ed-U Press, 1974 and 1977). The tastefully explicit drawings in this book are outstanding in their depiction of different races, types of families and aspects of the birth process. The text's description of conception and childbirth is simple and direct. The book, written by Sol and Judith Gordon and illustrated by Vivien Cohen, is available from Ed-U Press, 760 Ostrom Ave., Syracuse, N.Y. 13210 in paperback for $2.95.

tary economic understanding, in large measure, probably underlies their frustrations over current economic conditions and issues.") Yes indeed, our E.Q.'s are bound to soar nourished by such tidbits as these. What is an E.Q., you ask? Why it's short for Economic Quotient, the Ad Council's up-and-coming rival to the I.Q.—which you can measure on an Ad Council quiz *at your local library*!

But seriously, folks, when was the Library Bill of Rights amended to permit ALA's fornicating with Madison Avenue?

Meltzer, Taylor Win Jane Addams Book Prizes

Never to Forget: The Jews of the Holocaust (Harper & Row, 1976; see "The Bookshelf," Vol. 7, No. 6) by Milton Meltzer was chosen to receive the Jane Addams Children's Book Award for 1977. Mildred D. Taylor, author of *Roll of Thunder, Hear My Cry* (Dial, 1976; see "The Bookshelf," Vol. 7, No. 7), was given an Honor Award. Ms. Taylor, whose first book, *Song of the Trees,* won the CIBC annual contest for minority writers while in manuscript form, also won this year's Newbery Medal for *Roll of Thunder* (see "Bulletin Board," Vol. 8, No. 3).

The Jane Addams Children's Book Award has been given annually since 1953 by the Women's International League for Peace and Freedom and the Jane Addams Peace Association to books that most effectively promote peace, social justice and world community.

Presentation of the awards took place at a reception and autographing party on October 6 in New York City.

New Teaching Guide—A Winner

Teaching Human Dignity is to be published next month by the Education Exploration Center of Minneapolis. Compiled by Miriam Wolf (Wasserman) and Linda Hutchinson, this book is a collection of firsthand accounts of teaching experiences at all levels. It is written by teachers from across the country: women and men who have successfully developed approaches to communicating a sense of purpose and pride to students (as well as parents) of all economic and social backgrounds.

The aim of the publication is to bring to the attention of teachers, students and other concerned people social change curriculum materials, process ideas, a viable philosophy of education-political change, abundant but inadequately known resources and resource centers and examples of successful educational-political classroom work.

The book includes articles on: labor studies, people's history, oral history, white ethnic studies, Third World and women's studies, reading, writing, drama, the media, art, science, math, music, physical education, sex, drugs, crime and imprisonment, death and dying, imperialism and colonialism, parents, teachers and students as activists and the classroom process.

The CIBC has seen advance copies of the book and recommends it highly. It is now available for a pre-publication price of $5 (advance orders will help defray printing costs) or for $6.50 after December. Make checks payable to (and mail to) Education Exploration Center, 2550 Pillsbury Ave. S., Minneapolis, Minn. 55404.

Hats Off Department

CIBC does not often find materials from established professional organizations to be enthusiastic about. Hats off, however, to two recent publications from the National Council of Teachers of English.

Sexism and Language (203 pages, $5.95 paper) examines "how and why sexist language is employed in our society." The unusual insights of the four authors make the book exciting reading for knowledgeable feminists and is guaranteed to create new feminists from the ranks of the unconvinced. Topics include linguistic sexism as a social issue, sexism as shown through the English vocabulary, sexism in the language of legislatures and courts, sexism in the language of marriage and sexism in children's books and elementary teaching.

A follow-up publication applies some of the above insights and information to classroom use. *Responses to Sexism: Classroom Practices in Teaching English 1976-77* (150 pages, $4.95 paper) has contributions of teachers from elementary through college levels. Most focus on the connection between language and sex-

role stereotyping in society and are both imaginative and useful. The address of NCTE is 1111 Kenyon Rd., Urbana, Ill. 61801.

CIBC on the Road

Dr. Robert Moore, director of CIBC's Racism/Sexism Resource Center, participated on a panel discussing Racism and Sexism in Communications, as part of an Equal Employment Opportunity Conference of the Boston Federal Executive Board in Bedford, N.H., on September 28.

At a conference November 2 and 3 on "Black Education: Strategies for Progress" given at Drake University, Des Moines, Iowa, CIBC president Beryle Banfield spoke on "Black Focus to a Multicultural Non-Racist, Non-Sexist Curriculum." Back in New York City, Dr. Banfield also gave the closing speech at the day-long "Symposium of Multicultural Approaches to Non-Sexist Education," November 4, at New York University's Loeb Center. The Symposium was sponsored by the Women's Action Alliance.

On November 5 Dr. Banfield led a workshop on "Racism and Children's Literature" at a conference on "Literacy and the Inner City Child: Toward a Policy"; the conference was sponsored by The Teacher Center, Inc., New Haven, Conn. Dr. Banfield also led a workshop on "Racism and Sexism in Children's Books" held November 9 at South Huntington Public Library, Huntington, N.Y.

On November 11, Dr. Albert V. Schwartz spoke on countering racist and sexist stereotypes at the Fourth Annual Conference of the Day Care and Child Development Council of Rockland County, held at Rockland Community College, Suffern, N.Y.

CIBC co-sponsored major day-long workshops at the annual conventions of the two national professional associations, the National Council of Teachers of English (NCTE) and the National Council for the Social Studies (NCSS).

At the NCTE's 67th Annual Convention, held in New York City, our workshop took place Tuesday, November 22. Titled "Counteracting Racism and Sexism in Classrooms," it was designed for curriculum supervisors, teacher educators and department chairs.

Our second major workshop was at the annual convention of the NCSS in Cincinnati, Ohio, November 26. The session on "Combatting Racism: Practical Classroom Applications" was co-sponsored by the CIBC and the NCSS Committee Against Racism and Sexism. Dr. Banfield, who also spoke on "Curriculum Development for Minorities" at the NCSS convention November 24, was the keynote speaker for this co-sponsored session.

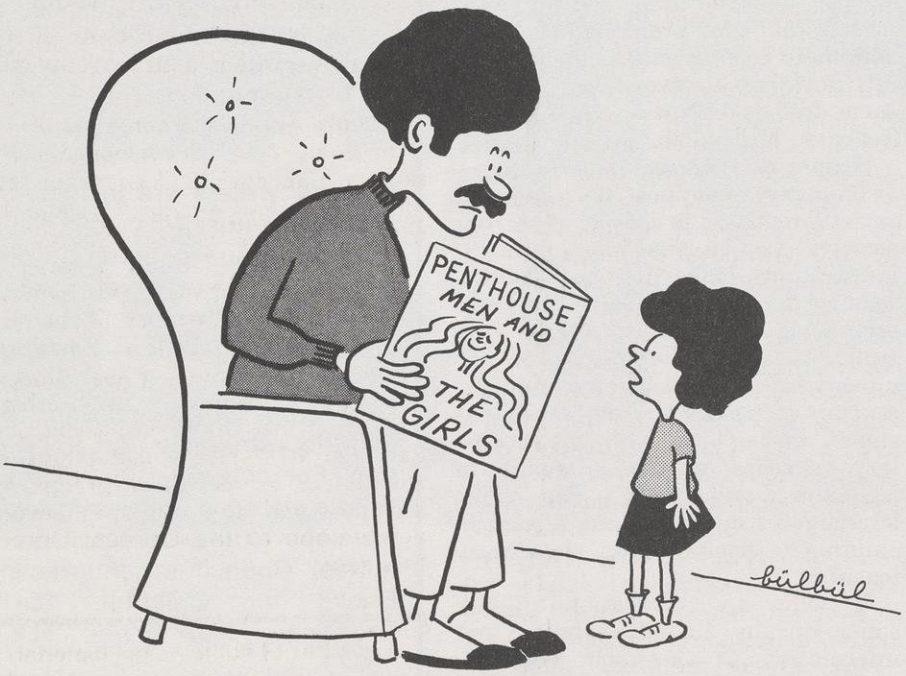
CIBC on the Air

Attacks on the Racism and Sexism Awareness Resolution by the Office for Intellectual Freedom of the American Library Association (ALA) and, at the same time, attacks from the same source on the CIBC have resulted in national publicity and growing support for both the Resolution and the CIBC.

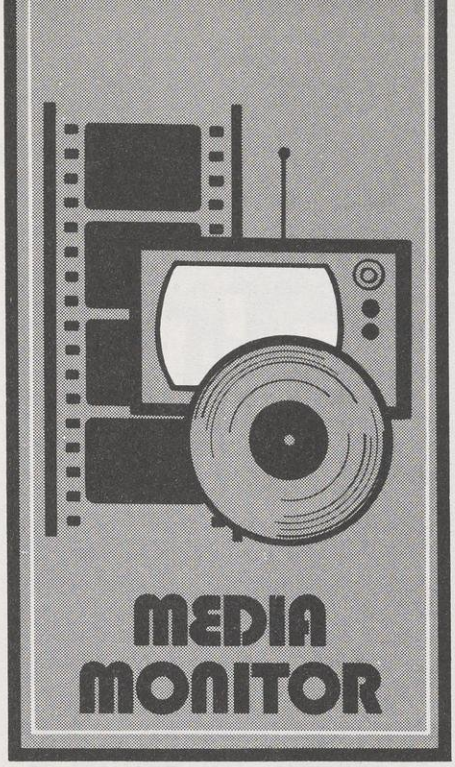
Last summer following the ALA annual conference, the *New York Times Week in Review* (Sunday, July 10) carried an article on the topic of racism and sexism in children's books. The article featured the CIBC and quoted ALA's Office for Intellectual Freedom director Judith Krug as opposed to both the Resolution and to the CIBC for having introduced it.

The *Times* article caught the eye of NBC-TV editorial writer Bonnie Boswell. After questioning Judith Krug and the CIBC, Boswell came out in support of CIBC. Speaking on behalf of NBC-TV (broadcast in the New York-New Jersey metropolitan area July 28 and repeated July 31) Boswell said, in part: "The fact that they [racist and sexist children's books] do not cause outrage means only that we've accepted racism and sexism as part of the culture. We think it's time that stopped."

Another discussion on the issue which resulted from the *Times* article was the WOR-TV (Channel 9) "Straight Talk" program August 3, on which Dr. Albert V. Schwartz appeared on behalf of CIBC. The *Times* article led to still another invitation from WMCA radio for an hour presentation by CIBC president Dr. Beryle Banfield August 13. Favorable response to this program resulted in WMCA (570 on the dial) inviting Dr. Banfield to return for another hour's exploration of CIBC activities Nov. 16.



DADDY, HOW COME BOYS GROW UP TO BE MEN AND GIRLS GROW UP TO BE GIRLS?



Powerful New Film On Puerto Rico

"Puerto Rico: Paradise Invaded" is an excellently crafted, half-hour film by Affonso Beatto, a Brazilian member of the Latin American Film Project, which traces the history of U.S. exploitation of the Puerto Rican nation and people. Completed in January, 1977, the film combines rare clips of the 1898 U.S. invasion during the Spanish-American War, newsreel footage, contemporary on-location shots and interviews to describe the "rape" of the island by the U.S. government and business interests over the years. Particularly impactful is the historical commentary given by Don Rafael Hernandez, an industrial worker and longtime fighter for independence, which provides the film's unifying element. A fisherman's description of the devastating effects on his livelihood of industrial waste pollution is also moving, as are other personal accounts presented in the film.

"Puerto Rico: Paradise Invaded" was recently shown on ABC-TV's "Like It Is," a Black-oriented show hosted by Gil Noble, and may be rerun. This is a fine junior high or high school classroom resource, especially for countering the distortions of Puerto Rican history contained in most U.S. textbooks. The film can also be used as a consciousness-raising rool for adults in the area of Latin American studies, sociology, economics, racism and international relations. The film can be rented by groups and teachers from the Latin American Film Project, P.O. Box 315, Franklin Lakes, N.J. 07417, or call (201) 891-8240.

The TV Image of People with Disabilities

Promise and Performance: Children with Special Needs is the first volume in a series on TV programming for children to be prepared by Action for Children's Television (ACT).

This collection of 25 articles by broadcasters, educators and psychologists discusses the images of disabled people in the media and the effect of TV programming on the self-concepts of children. Chapters are devoted to programming for mentally retarded children, hearing-impaired children and vision-impaired children, as well as for children who are going to the hospital.

The 225-page book can be ordered directly from ACT ($6.95 paper, $12.50 hardcover), 46 Austin St., Newtonville, Mass. 02160.

Filmstrips on Women and Sexism

CIBC has begun reviewing films and filmstrips on sexism and women's liberation. Capsule reports will be offered from time to time, starting with this issue. We ask readers who know of materials they feel should be reviewed to please forward the information so that we may request a review copy.

Recommended: *American Women's Search for Equality* by Current Affairs, a division of Key Productions, 24 Danbury Rd., Wilton, Conn. 06897; $22 single filmstrip and cassette; high-school level. Well-done presentation of feminist position. Opposing viewpoints are mentioned. Class and race problems are introduced. Discussion guide is inadequate without supplementary factual information about oppression of women.

Not Recommended: *Male/Female: Changing Lifestyles* by Educational AudioVisual, Inc., Pleasantville, N.Y. 10570; 4 filmstrips with record, $72; or cassettes, $80. A poorly organized and confusing hodgepodge that starts with a bit of elementary sex education (which secondary students would yawn through) and then attempts to show that sex roles derive from socialization, not from biological differences. The cultural information is ethnocentric, showing all "primitive" people as being dark skinned. While the last filmstrip has dozens of youngsters presenting their honest and varied views on sex roles, they seem to have been filmed prior to digesting any new information offered in the first three filmstrips. Academic jargon is a problem in the discussion guide.

Recommended (with reservations): *Women in American History* by Educational Activities, Inc., Freeport, N.Y. 11520; 1974; 6 filmstrips with records, $61.95, or cassettes, $64.95; junior and senior high school level. Includes teacher's guides and activity suggestions, plus bibliography. A historical and analytic survey of women's lives and struggles, presented through drawings and old and new photographs. Good sound effects help make this an effective presentation. Though the filmstrips are uneven, their strengths far outweigh their weaknesses. (One weakness a teacher should be prepared to deal with is that when "women" are spoken of, the narrators clearly mean *white* women, but don't bother to say so. Consider the implications of this assumption which is all too frequently made by whites.)

Recommended: *Women: An American History* by Encyclopaedia Britannica Educational Corporation, 425 North Michigan Avenue, Chicago, Ill. 60611; available in discs, records and cassettes, $86.95. This is a series of six sound filmstrips that includes such sections as "Women of the New World," "The Fight for Equality," "Beyond the Vote," "The Modern Women's Movement" and others. Though it may have less about poor and Third World women than we would like to see, those groups *are* included and the series is several notches above the usual filmstrips on this subject.

A number of audio-visual materials related to disability were received too late to be evaluated for this issue. An analysis of these materials—and of several relevant TV series for children—will appear in the next issue of the *Bulletin*.

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

Daddy

by Jeannette Canes,
illustrated by Ronald Himler.
Harper & Row, 1977,
$4.95, 32 pages, grades p.s.-3

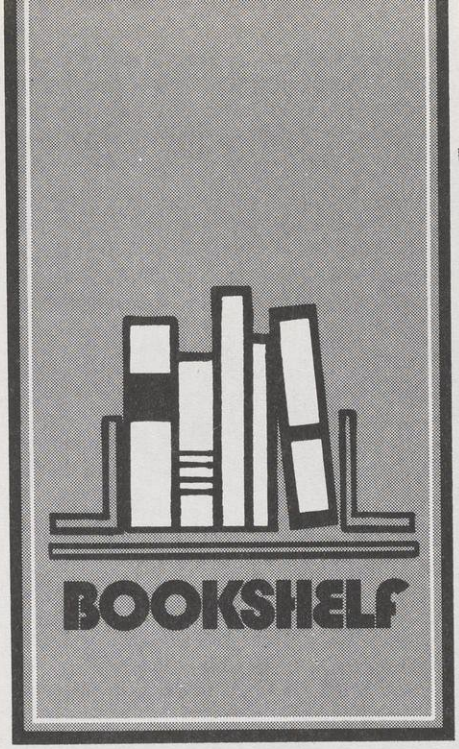
Even though Windy and her father live apart, they have a special relationship. Every Saturday, her father comes to visit, and Daddy, Windy and Paula (the woman with whom Windy lives) share happy experiences. They play hide and seek, make funny faces with shaving cream, go to the supermarket, make chocolate pudding, color in coloring books.

None of the characters is self-centered. Paula and Daddy contribute equally to entertaining Windy, and Windy is not only concerned about whether her daddy will come on Saturday but is concerned about his welfare—"Sometimes I have wrinkles every night and at school, worrying about him."

The most positive feature of *Daddy* is the warm and loving relationship it depicts between the characters. Windy and her father enjoy each other's company, engaging in simple activities free of materialistic props.

On the negative side, one wishes the author had clarified the relationship of Paula to Windy and Windy's father. Children to whom this book might be read would no doubt be puzzled by the unspecificity of Paula's identity, and would want to know exactly who she is. If she is Windy's mother, a word of explanation might have been given as to why Windy calls her Paula instead of mother. As it stands, we are left to wonder if she is an aunt, cousin or big sister with whom Windy lives? Is she the father's woman friend? Is she the ex-wife or ex-woman friend of the father?

The black-and-white sketched illustrations are pleasant overall—although in one picture, showing Windy and her father playing hide and seek, the father is drawn in such a way that he looks like a child instead of like a grown man.



Despite these minor flaws, *Daddy* is a good vehicle for demonstrating that children can be happy and well adjusted in one-parent homes or in other "alternative" living situations. [Emily R. Moore]

Child of the Owl

by Laurence Yep.
Harper & Row, 1977,
$5.95, 217 pages, grades jr. high-up

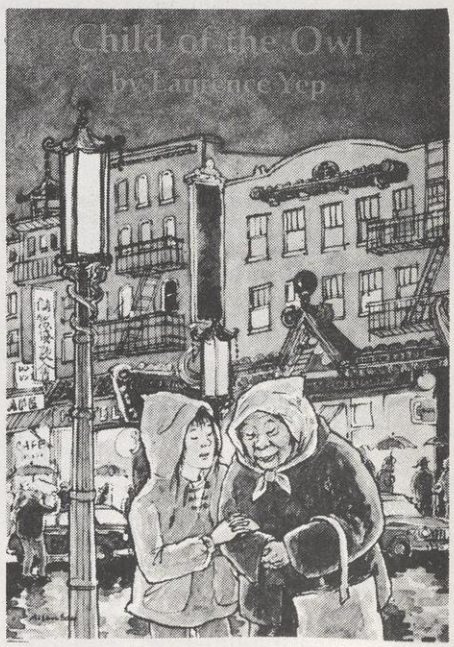
Casey, a twelve-year-old Chinese American girl, finds her transient lifestyle abruptly ended when her gambling father, Barney, winds up in the hospital after being beaten and robbed of his only big win. At Barney's behest, Casey reluctantly moves to suburbia to live with Uncle Phil and family. "Establishment" living proves to be too much for Casey, and Casey is definitely too much for Uncle Phil—so he sends her off to stay with her grandmother, Paw Paw, in Chinatown.

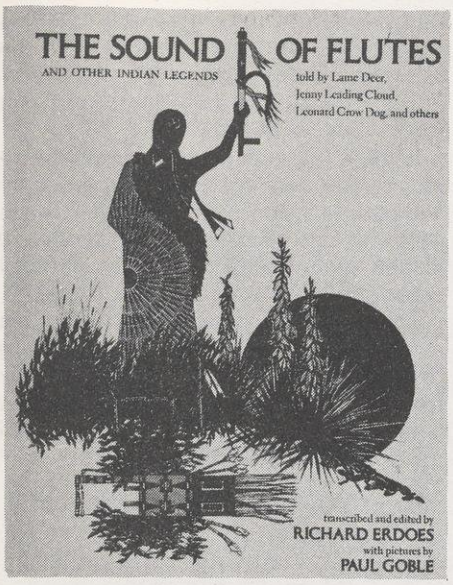
Chinatown, with its narrow streets and alleys and "all those funny brown people," is an entirely new and different world for Casey. Here, with her Paw Paw, she will learn about its ways, about the Owl Spirit and about herself. Not only does Casey represent a break from conventional images of twelve-year-old girls, but Paw Paw challenges every grandmother stereotype ever conceived. From her beat-up radio playing rock music, to the games of solitaire, to her diverse groups of friends and the owl charm, Paw Paw is an original.

Chinatown, as depicted through the first person narrative, is much more than an exotic, mystical tourist attraction. For Casey, the area turns from a foreign environment into a very real community inhabited by very real people struggling to survive. The ragged apartments, dark hallway toilets, clothes washing basins and cockroaches are vividly evoked. In Chinatown, Casey discovers who she really is—an "owl" "feeling all alone inside" yet "struggling to be free."

Casey's identity search is complex. Is she Chinese? Does she fit in? Somehow, she discovers that her personal self is defined by a community of people to whom she was always connected, even before she knew them. Children, women, elderly and Skid Row types are among those who become the fiber and fabric of Casey's unique experience.

Child of the Owl is an uplifting reading experience that counters all traditional images of race, sex, family and age. In place of such images, the book offers very warm and positive role models in very real situations. Highly recommended. [Donald Kao]





The Sound of Flutes and Other Indian Legends

transcribed and edited by
Richard Erdoes,
illustrated by Paul Goble.
Pantheon, 1976,
$5.95, 129 pages, grades 5-up

The Sound of Flutes reflects a bygone era. Introduced by a tasteful book jacket, the legends presented all come from Plains nations—Cheyenne, Sioux and Crow.

Illustrator Goble has succeeded in capturing the legends' beauty and dignity in his artwork, which is surpassed in quality only by the editor's thoughtful way of compiling the stories. The major illustrations, a tribute to Goble's understanding of Native Americans' feelings and ideas, are executed with a fine sense of earth tones and space, while the smaller pictures are interesting in their simplicity.

An appreciation of the style in which Native Americans recount their legends is long overdue, and the respect which is shown by the editor for not only the story but also the storyteller, is very refreshing. There are not many legend anthologies available which acknowledge the storyteller as this one does, nor are there many which do not presume to correct or translate into English that which should not be corrected or translated (Sioux words and names are used, as well as English ones).

This book should be enjoyed both by people who are new to Native American legends and by those who grew up with them. My favorite is the title legend. I've heard "The Sound of Flutes" many times and appreciate now having the opportunity to "hear" it anytime I wish. [Daphne Silas]

But I Thought You Really Loved Me

by Evelyn Minsull.
Westminster, 1976,
$6.95, 154 pages, grades 7-up

A House for Jonnie O.

by Blossom Elfman.
Houghton Mifflin, 1976,
$6.95, 175 pages, grades 7-up

Diving for Roses

by Patricia Windsor.
Harper & Row, 1976,
$5.95, 248 pages, grades 7-up

In a *New York Times* review in 1970, Carolyn Heilbrun commended publishers for at least presenting the subject of teen-age pregnancy in novels for that age group. But judging from the books she reviewed, Ms. Heilbrun concluded that the publishers were still "bringing up the rear." As of 1976, they have brought up the rear—somewhat.

All of the central characters in the three 1976 publications under review are sixteen- or seventeen-year-old, white adolescents who became pregnant "voluntarily," i.e., not as a consequence of rape. They undergo similar crises and have conflicting feelings about their families, the fathers of the children, the growing fetuses and themselves as well. How these crises are handled by the authors and how the young women emerge both as females and as human beings are important. Of equal importance are the ways the authors treat the complex problems of teen-age sexuality, as well as pregnancy, abortion, adoption and birth control.

Two of the books—*Diving for Roses* and *But I Thought You Really Loved Me*—carry their heroines through pregnancy in institutionalized settings. Even though the girls in both books spend several months in these places, readers learn little about the institutions' programs in the areas of education, maternal care, child care, etc. In the latter book, Koral goes to a church-affiliated boarding home-school called Haven House. The very middle-class country location, with secret hiding places, has puritanical and stoical administrators who seek to maintain the right balance of freedom and discipline.

Koral's family is super-supportive and loving. In fact, they are too loving for Koral, who views this unearned love as having been the reason for her turning to Ron to "convince her of her appeal and worth as a woman." Ergo, a young woman is nothing without a man, and sex is part of the proving ground—for the young woman, that is.

Koral's growth as a person is marked by her development of a loving attitude toward her family and baby. Abortion is discussed as an early possibility—"Though her attitude shifted alarmingly from the fiery hatred she felt when begging for an abortion to the kind of necessary acceptance of these later months." The girls close to Koral are delightful characters who elicit the reader's concern as much as Koral does. This is a "nice" story for the teen-age observer, not so informative for the teen-age mother-to-be.

For the majority of girls who aren't as lucky as the Korals, the part-time, public institutionalizing described in *A House for Jonnie O.*, is more realistic. (The urban setting suggests a Los Angeles location.)

Social workers, welfare checks and a "pregnant bus" insure the girls' arrival each day to fill up on Caesar, Ben Franklin, poetry and "wonderful little moralities" to pass on to their babies. Maryann's father had beaten her up, Ada's boyfriend had been arrested and Jonnie's mother was deserting her and remarrying. Yet the teachers cannot understand the apathy of these and other young mothers-to-be, and why they are not lapping up their lessons!

All the girls will keep their babies after birth; the babies are their reality, accepted from the beginning. The fathers had been included in the

arrangement made by Jonnie and three of the other girls to rent a rundown house of their own to escape from the world. The dream is brief, and only Jonnie and Maryann are left to live it.

The author has created a lovable group of girls despite their sarcasm, wisecracks and bitterness towards "them" (adults). One wonders, however, why the author, who has worked with girls like those in the story, did not write more *for* them rather than about them.

Teen-age sexuality is alluded to in a class as the "nasties." Moreover, sexuality for these girls is a means to an end. They had to "give them what they want" if they wanted to hang on to them (boys). Status is based on having a man and holding on to him. By emphasizing the insensitive teachers and the girls' apathy, the author avoids exploring the sex, love and female issues. A male counselor touches on these issues with the girls, but he appears briefly. The girls, especially hero Jonnie, spend a great deal of time knocking on wood, trying not to tempt the fates, yet blaming the fates for their actions and bad luck. This may add an entertaining dimension to the story but further avoids the girls' confrontation with their own destinies and direction.

Diving for Roses is the most unrealistic of the three stories, yet probably the most informative on teen-age sexuality and pregnancy.

Jean lives in an isolated country house with a mother whom she and the rest of the world believe is "mad." She meets Sasha, who pitches camp on her property, and has an affair with him in his tent. Enter young Dr. Curlin from town, who attends to Jean both as doctor and suitor. In the end, the doctor, Jean and her reformed alcoholic mother move to a new house across town to live happily ever after. This is great soap opera material and the kind of novel older teens would probably find entertaining.

Although it is unrealistic about some aspects of pregnancy (how many girls become their obstetrician's girl-friend?) the story is very realistic about the sexual drives and fantasies of a teen-ager, about venereal disease fears, about the emotional crises of pregnancy and even about the obstetrician's examination. There is also a very real and sensitive description of Jean's change from being a strange, extremely lonely girl, to a young woman who can find her way in the world. Many teen-age girls who become pregnant would fit that lonely, withdrawn personality type and would benefit from her characterization. Most important, Jean has confidence in her future, which will depend on how things develop with or without the doctor.

From chapter three on, Jean's pregnancy seems to be secondary to her mother's rebirth through Alcoholics Anonymous and how this affects Jean emotionally. Jean's personal turmoil in this area may be significant for those teens who are confronted with similar problems at home.

While publishers may have "brought up the rear" somewhat as mentioned earlier, much is still lacking in the books discussed above. Much more needs to be said about teen-age sexuality and sexual activity in books that are appealing to both young men and young women. Perhaps if more informative books were available on teen-age sexuality there would be less need for books on teen-age pregnancy. [Emily Fabiano]

Danbury's Burning

by Anne Grant,
illustrated by Pat Howell.
McKay, 1976,
$7.95, unpaged, grades K-3

Paul Revere's performance in popular history and legend is matched by a sixteen-year-old female in this picture book. Braving the night and the encroaching Tory enemy, Sybil Ludington surpasses Revere's 16-mile ride with a 40-mile race through the hamlets around Danbury, Connecticut, to "rouse the neighbors and call the troops to march."

Sybil's heroic saga is told in a rhythmic prose style, accompanied by colorful and exciting full-page illustrations. (Very young children will need some explanation of the historical setting.)

Danbury's Burning is recommended as a fresh though modest contribution to the ranks of fictionalized biographies of notable women in history—in this case someone not yet well known. [Emily Fabiano]

Muhammad Ali: The Champion

by Arnold Hano.
Putnam's, 1977,
$5.29, 124 pages, grades 4-up

This biography of the famous pugilist-poet is a better-than-average athlete's history. In tracing Ali's life from his childhood as Cassius Clay in Louisville to the Foreman fight in Zaire, author Hano captures the peculiar mixture of charm and cockiness that is Ali. He also conveys the poetry of Ali's movement, which has added a note of grace to boxing—the "ugliest sport in the world."

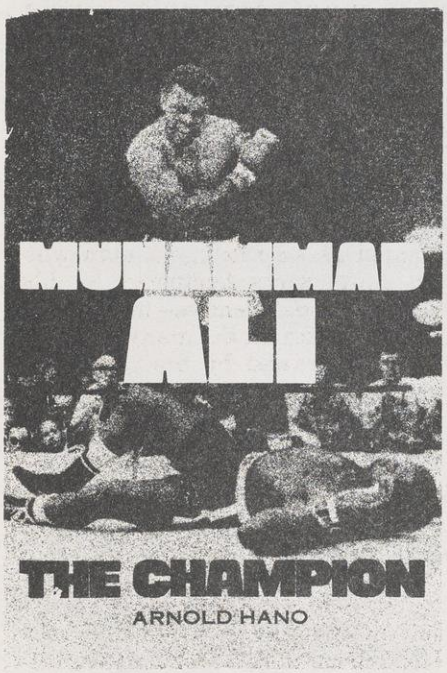
Something new has been added to the obligatory description of the aspiring athlete striving to refine his natural abilities in service to his will. For example, Ali's lack of education is not dismissed as unimportant because he is an athlete; rather, the boxer is presented as an intelligent man who is in some ways hampered by his educational deficiencies—an important instruction for the many children who are overawed by the careers of athletic superstars. And although this is a sports biography, there is no tedious blow-by-blow reporting of all of Ali's triumphs. Unfortunately, however, there are only four dismal black-and-white photos, which are disappointing in their similarity.

Ali's adoption of the Muslim religion, as well as his application for conscientious-objector status in the Vietnam war, and these acts' conse-

quences are interpreted for young readers. The book speaks plainly about the hypocrisy of our racist society vis-à-vis Ali. Especially effective is the way in which the author describes the evolution of Ali's political convictions. The circumstances under which Ali began to voice opinions on issues transcending the realm of boxing are vividly described, conveying the point that political activists don't spring up overnight spouting political rhetoric.

Author Hano is considerably less convincing in his effort to reinforce the legendary dimensions of Ali's career. In trying to advance Ali a couple of steps up the ladder of semi-divinity, he turns his subject's major bouts into near mythic encounters. Ali doesn't just defeat Sonny Liston; he slaughters the "Ugly Beast." He doesn't win a decision over an opponent; he eliminates the "Monster." Ali is well known for his sometimes witty, mock-vicious epithets, but the author need not have clogged his narrations with these nasty monikers.

Ali's three wives are acknowledged to have existed, but little about his life with them is presented. One remarkable reference to women comes in a brief explanation of the origins of boxing: It seems that *men* fought each other because of their differences, or perhaps for reasons like *"two cavemen fighting over a woman—they had the need of a mate as the cause of their fight"* (emphasis added). Is this a reflection of Hano's editorial laziness or an expression of belief? In the book's last pages, Hano sings of Ali: "When he scowls strong men shudder, and when he smiles, women swoon." So much for myth making. [Karen Odom]



Coyote the Trickster

by Gail Robinson and Douglas Hill, illustrated by Graham McCallum.
Crane Russak, 1976,
$6.95, 124 pages, grades 3-9

In general, the Native American legends in *Coyote the Trickster* are enjoyable reading. They are well written, and the characters are portrayed with humor and intelligence. Since most of the characters are animals, the issues of racism and sexism are largely avoided.

The black-and-white illustrations are interesting, although their heavy tones lend an eery quality to the legends. This serves to support the stereotype that Native spiritual ways are shrouded in mysticism.

Not being well versed in the legends of many nations, I can not judge the historical accuracy of the selections. However, the trickster characters are legitimate and depicted in such a way as to give essential validity to the stories.

The only complaint I have about this book is really a lament, which can be applied to hundreds of books. Once again, a book about Native peoples has been done by a non-Native American. The inside front jacket states, ". . . in exploiting the riches of a notable and unusual range of folk material. . . ." "Exploiting" is an apt word: A non-Native author is receiving all of the benefits from a collection that is based on other peoples' history and culture. While it is good for other peoples to have access to our folkways, *why must non-Natives accrue capital gain for themselves with no thought to benefiting the people without whose lives and history their book would never have been possible???!!!* [Dottie Starks]

A Time To Be Human

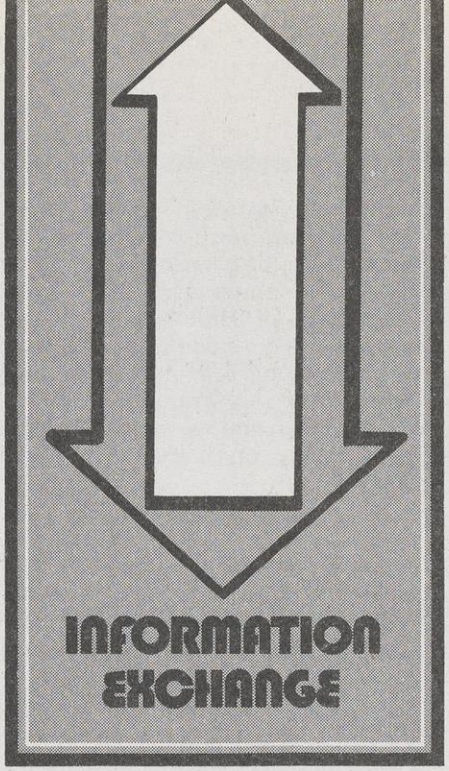
by John Howard Griffin.
Macmillan, 1977,
$6.95, 102 pages, grades 4-up

This is a very brief and simple (almost simplistic) book on racism in the U.S. by the author of *Black Like Me*. Drawing on his childhood experiences and on his well-known 1959 experiment, Griffin attempts to define and explain racism in broad sociological terms. He also offers a few fleeting allusions to racist attitudes in foreign societies.

The book's anecdotal aspects, rather than its threads of popular sociology, are of most value and would be the elements most likely to engage young readers. However, it is those very anecdotes which prompt my ambivalence about recommending *A Time To Be Human*. For example, it seems bizarre that the "enlightened" Griffin had never noticed Blacks' physical differences from whites prior to his color-change experiment. The admission may be an honest one, but it's difficult to stomach coming from a person who sought to intimately explore and understand the life experiences of people who have been discriminated against since birth. Later in the book following this revelation, Griffin again returns to his "Black" experience. A few days into his Black persona, says Griffin, he felt an *undeniable feeling of revulsion* when he looked at himself in the mirror. While his attitude changed as he came to accept the validity of life as a minority person, he fails to satisfactorily discuss those initial feelings of revulsion and, thus, cheats readers of critical insights.

To the extent that Griffin covers the major events of the 1950's-1960's civil rights movement and recounts some interesting stories along the way, the book is acceptable as an extremely general history of the period. However, readers desiring a deep understanding of racism in the U.S. and in other societies must refer to more sophisticated texts. [Karen Odom]

We are pleased to announce that members of Disabled in Action and other disability rights activists will in the future review new children's books for the Bookshelf.—Editors.



Counterpoint: Perspectives on Asian America is an anthology of **Asian American** research, study and writing that challenges conventional writing of the past 100 years. Prepared by the Asian American Studies Center at UCLA, the 610-page book contains 54 articles, 31 short stories/poems and 130 photographs covering areas of labor history, race, class, women, education and immigration, including recent immigration of Koreans, Samoans and Pilipinos. Send $8.50 to Asian American Resource Center/ Basement Workshop, 199 Lafayette St., New York, N.Y. 10010 or $8.95 to the Asian American Studies Center, UCLA, Los Angeles, Cal. 90024.

Insights on the Minority Elderly focuses on a "conversation among noted Black gerontologists." The 36-page booklet also has a section on issues relating to working with the **minority elderly** which contains the following articles: "Major Concerns of the Elderly Asian," "Major Concerns of the Elderly Native American," "The Spanish-Speaking Elderly" and "The Black Elderly: A Collection of Concepts and Ideas." The booklet can be obtained for $3 from The National Center on Black Aged, Inc., 1730 M St. N.W., Suite 811, Washington, D.C. 20036.

The Arithmetic Teacher, May, 1977, contains several articles relating **sexism** to the teaching of mathematics and to the contents of math texts. Included are "Sexual Stereotyping and Mathematics Learning," "Up-Date on Sex-Role Stereotyping in Elementary Mathematics Textbooks" and "Sex Roles in Mathematics: A Study of the Status of Sex Stereotypes in Elementary Mathematics Texts." Single copies of this issue are $2 from the National Council of Teachers of Mathematics, 1906 Association Dr., Reston, Va. 22091.

The *Akwesasne Notes* calendar for 1978 is now available. The calendar features illustrations by Kahonnes that show scenes of traditional **Native** self-sufficiency. Important events affecting Native Americans are recorded on the 17 X 22 inch calendar. Single copies are $3 plus 50¢ postage and handling. (A discount of 50 per cent on 50 or more copies is available for Native organizations wishing to use the calendars for fund-raising and also for bookstores, student groups and individuals.) We suggest ordering the calendars early to insure copies. Order from *Akwesasne Notes,* Mohawk Nation via Rooseveltown, N.Y. 13683.

Opportunities for Minorities in Librarianship is designed to encourage young people from **minority groups** to consider the library profession. The book is divided into six parts—Afro-Americans and Librarianship, Asian Americans and Librarianship, Chicanos and Librarianship, Native Americans and Librarianship, Puerto Ricans and Librarianship and Minority Library Specialists—and it contains essays by 20 librarians. The book was edited and contains an introduction by E.J. Josey, chief of the Bureau of Specialist Library Services, New York State Education Department, author and a founder of the American Library Association's Black Caucus, and Kenneth E. Peeples, Jr., a reference librarian at Fiorello H. LaGuardia Community College Library, CUNY, and author. The book can be obtained for $8 from Scarecrow Press, P.O. Box 656, Metuchen, N.J. 08840.

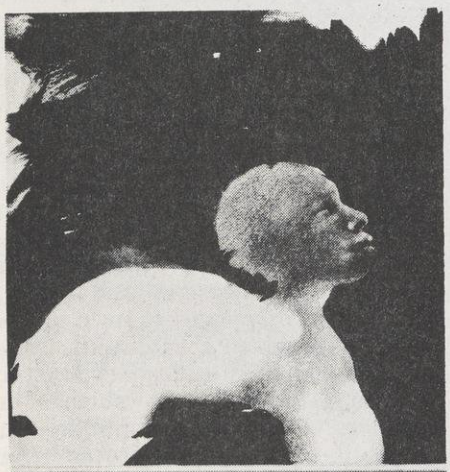
A colorful tri-lingual (Chinese, English and Spanish) calendar for the school year features **Chinese, Puerto Rican** and New York City public school holidays. Each 14 X 10 inch calendar page has space for daily annotations and is accompanied by a separate page of art and information relating to Chinese or Puerto Rican culture. Calendars are $2.50 plus 50¢ handling on orders under $5 from A.R.T.S. (Art Resources for Teachers and Students), 32 Market St., New York, N.Y. 10002.

The Seventh Fire is published by the Red School House, an **American Indian Movement** survival school, and St. Paul A.I.M. (A number of survival schools have been established across the country to provide an alternative for Native youth to the destructive education given them by white-controlled public schools.) *The Seventh Fire* contains articles, interviews, poems and information about the school and community activities. For more information write the newspaper at 643 Virginia St., St. Paul, Minn. 55103.

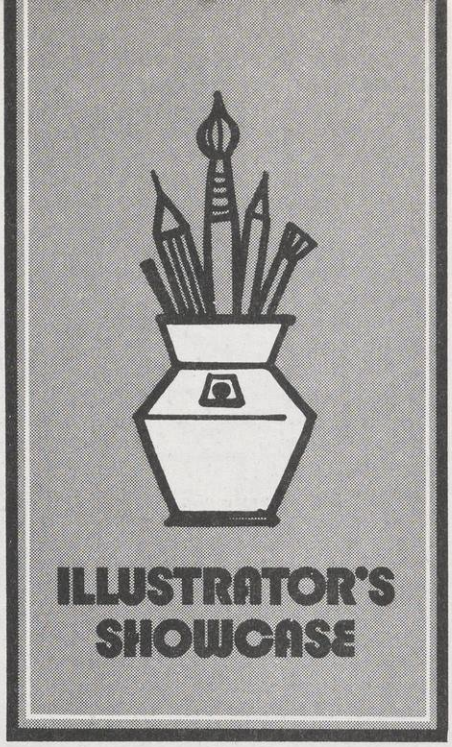
The **Chinese American** Resource Kit was described in the "Information Exchange" column of the last *Bulletin* (page 35). The Kit's publishers, The Association of Chinese Teachers (TACT), has just advised us of their new address: 641 Golden Gate Ave., San Francisco, Cal. 94102.

The Lost Years: 1942-46, published by the **Manzanar** Project Committee, was described in detail in our Information Exchange, Vol. 8, No. 2. The price of $2 per copy was correct as given, but the Project Committee has since advised us that they would appreciate receiving an additional 35¢ per copy to cover postage. (Any additional contributions would assist a good cause.—Editors.) Address is 1566 Current St., Los Angeles, Cal. 90026.

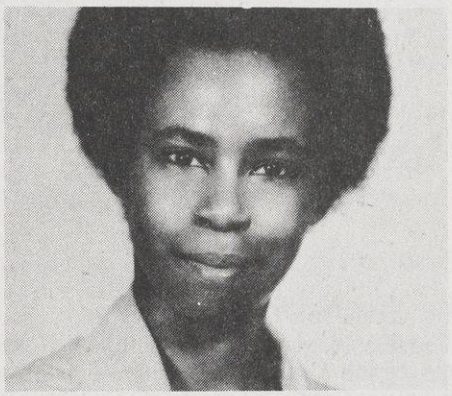
Correction: In an article about Community Change, Inc., that appeared in the last *Bulletin*, mention was made of that organization's flyer, "Toward a Pluralistic Society." Unfortunately, the address given for ordering the flyer was not correct; write Community Change, P.O. Box 146, Reading, Mass. 01867. Single copies are 10¢ each; 11-100 copies, 8¢ each; over 100 copies, 6¢ each, plus postage.

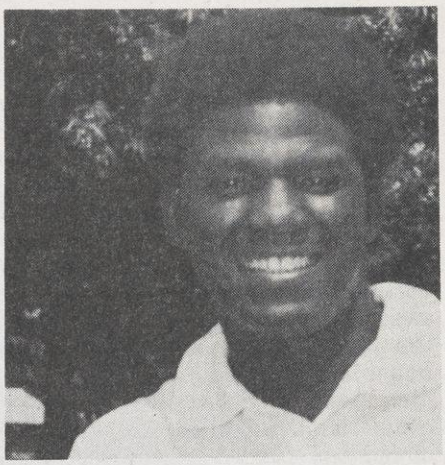


Cheryl Hanna, whose work appears above, attended Pratt Institute and is presently a free-lance illustrator and designer. Her work has appeared in numerous magazines including *Freedomways, Encore, Essence, Family Health* and *Quest '77*. Ms. Hanna can be reached at 214 6th Ave., Brooklyn, N.Y. 11215; tel.: (212) 783-0131.



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.





Gilbert D. Fletcher, whose work is at the left and above, is a graduate of Pratt who is currently an art director for R.R. Bowker Co.; his art appears regularly in *Library Journal, Previews* and *School Library Journal*, which are published by that company. He has exhibited art and photographs in many shows. Mr. Fletcher can be reached at 242 Carlton Ave., Brooklyn, N.Y. 11205; tel.: (212) 522-0172.

Dear Council:

I am a library school student who in the course of work for a final independent study project for the M.A. has become acquainted with your bulletin.

It's a very interesting publication. The examination of "The Speaker" in your latest issue [Vol. 8, Nos. 4 & 5] is the kind of analysis I would like to see more generally done in all film reviewing. Your review has hit many a sleazy evasion and false analogy in the script. (I do wish, though, that it had come down more heavily on the fact that the issue of community control and responsibility for the use of publicly funded facilities is raised only to be shunted aside.)

As well as you deal with the script of the film, I feel there is a point of attack which you have missed and that cannot be overemphasized. It is that the film is stultifying as a film, as something to be watched as well as heard. It is in fact so poorly directed, edited, photographed, and acted that I for one was lulled into not even noticing most of the contemptible attitudes purveyed by the script.

I watched "The Speaker" in an audience of fellow students who were apparently even more stupefied since most couldn't even talk about the film after it was over. Those who did often remarked that it had nothing to do with library problems of intellectual freedom or that the choice of subject was tasteless at best, but they did not remark the variety of racist propaganda your review does.

I believe they did not, and I did not, because of the film's overwhelming shoddiness. It is as bad as those rotten Coronet or Encyclopaedia Britannica flicks about how to light a Bunsen burner (10 minutes, b&w, 1949) that used to bore us out of our minds in my 6th grade class (1959). The montage and camera movement are clumsy and leaden. The color photography looks like Naugahyde Nightmare, everything murky and pebbly and subdued—no, sat upon. Mildred Dunnock's performance is such that were I a student in that high school, I'd sigh relief that the stiff old bat [sic] was leaving—especially after that poop about Lincoln and Douglas.

There are good and bad effects of the film's poor quality. First the good news: the film's wretchedness as an experience leads any normally sensitive person to dismiss it as trivial. If we're accustomed to regarding film as art, we may decide that "The Speaker" is downright vicious, but for the reasons any bad work in the arts is—it is false to life, contemptuous of intelligence and anti-human. (And every poorly made film, or other work, is vicious for those reasons.)

And now the bad news: "The Speaker" is so boring and crude that it anesthetizes the viewer so that s/he does not recognize the racism, classism, anti-intellectualism and consumerism of its script and setting. That's what happened to most of the people with whom I watched it. Only a few commented on the never-never land upper-middle-class suburb in which it is set as being unlikely to typify the vast majority of American communities, especially those in which Blacks live. I now see that suburb as an extension of the consumerist sham paradise inhabited by Beaver Cleaver, Ozzie and Harriet, his Three Sons, and other mythical American beasts. I can't understand why Bobker didn't throw in a Bufferin commercial for total verisimilitude.

"The Speaker" stinks. You've done a very good job of showing why, but it's not the whole story. I've added some to it, and no doubt others can draw out the bill of offences. I hope that in the process the library community will learn something about criticism that goes beyond recommended/not recommended and something about the society which produces such garbage.

Sincerely,
Ray Olson
St. Paul, Minn.

For an up-date on "The Speaker," see page 27.—Editors

Laughing At All The Wrong Places

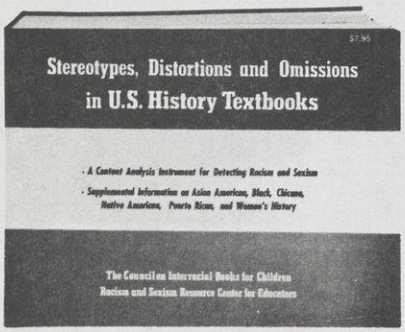
The fight for sexual equality in education seems plagued with frivolity. One isn't sure whom to laugh at: the critics who attack the federal government's Title IX regulations on the basis of technicalities or smallminded points, the HEW bureaucracy that responds to these pitter-patter attacks with ponderous confusion, or the news media that give so much coverage to all the nitwits. Title IX's goal of eradicating sex discrimination in public education is a momentous one, so why is it that we hear so many unfunny jokes about its implementation?

For decades, girls in public schools have been denied access to athletic facilities and funding, and yet when Title IX tells school officials to start treating boys and girls equitably, what types of things do the officials say they're worried about? Where the girls are going to shower.

Textbooks, learning materials and even access to certain types of school courses have discriminated against females for years, and yet a school superintendent in Connecticut, a Connecticut congressman, and officials at HEW and the Office for Civil Rights take time to fight about an elementary school's all-boys glee club, which was ruled to be discriminatory if it chose its singers on the basis of sex instead of vocal range.

And then, of course, you heard the one about a recent President of the United States and how he got involved in Title IX. What was serious enough for the President's attention? Job discrimination against female teachers and administrators? Sexist career counseling? Sexist textbooks? Of course not. You remember—Mr. Ford used the influence of the most powerful office in the world to protect those cornerstones of public education: father-son and mother-daughter events sponsored by schools.—*Reprinted from* Learning, *April, 1977.*

Consciousness-Raisers from the CIBC Resource Center



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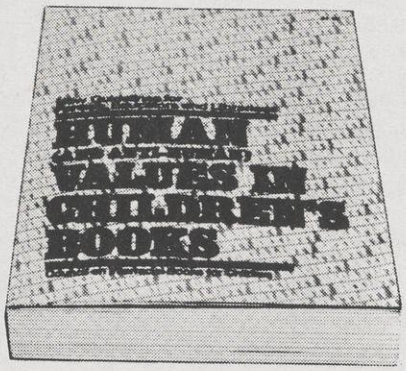

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