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INTERRACIAL BOOKS FOR CHILDREN

BULLETIN

VOLUME 19, NUMBERS 1 & 2, 1988 ISSN 0146-5562



Thinking and Rethinking U.S. History
New CIBC Educational Resource

INTERRACIAL BOOKS FOR CHILDREN

BULLETIN

VOLUME 19, NUMBERS 1 & 2

1988

SPECIAL DOUBLE ISSUE ON U.S. HISTORY TEXTS
GUEST EDITOR: GERALD HORNE

With Special Thanks to Paula Bauer & Claudine Michel

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It has been suggested that young people's very limited interest in social justice issues and their seeming inability to perceive of a role in effecting social change stem from the content of school textbooks which are more focused on financial viability than on presenting historical facts in any constructive or critical way

Schomburg Library Chief Discusses the Development of the New CIBC History Book

It is difficult to conceive of a better choice to help spearhead a project that analyzes and critiques U.S. history textbooks than Howard Dodson. Presently he serves as Chief of the Schomburg Center for Research in Black Culture of the New York Public Library. The Schomburg is probably the premier institution in the world for research in Africana Studies. But before then Dodson was Project Director of *The Other American Revolution Television Series* of the well-known Institute of the Black World in Atlanta; earlier he was Executive Director of IBW. He reads, writes and speaks Spanish fluently and is conversant in French and Portuguese. His dissertation in progress at the University of California-Berkeley concerns the critically important topic of 'Blacks and the Political Economy of South Carolina: 1790-1830.'

With all that, Dodson was a bit taken aback when he moved to New York City in 1982 to pursue his sabbatical and he was approached to take on the herculean task of analyzing textbooks. In a recent interview at the Schomburg's modern headquarters in Harlem, he reflected pensively on this turn of events:

CIBC: MR. DODSON, HOW DID YOU HAPPEN TO GET INVOLVED IN THIS PROJECT?

"My recollection is that Brad Chambers and Lyla Hoffman called to ask if I would consider working on this project they were putting together. The objective as I understood it at the time was that they had been in discussion with the National Council of Churches and the Maryknolls, along

with Orbis Books, to initially try to deal with the problem of the virtual non-discussion of social justice issues in Catholic school textbooks. . . their concern was to try to find some way of buttressing the available materials and at minimum trying to identify problems of social biases as they manifested themselves in textbooks and ways that could affect teaching and children.

Eventually they were able to get some funding for the project and I was hired along with Madeline Bedell and the two of us were put to the task of a study which was at once an updating of CIBC's *Stereotypes and Omissions* book and an attempt to look at this question of social justice issues as they affect the teaching of such in U.S. history."

"The problem then became what is it that the authors are saying and trying not to say and where do we go to find the truth."

CIBC: WAS YOUR WORK LIMITED JUST TO THE ANALYSIS OF HOW RACISM AND SEXISM IS PORTRAYED IN TEXTBOOKS, OR WAS YOUR MANDATE BROADER?

"When we started we had a very simplistic notion of what we were getting ourselves into. We had read the *Stereotypes* book, had gotten some sense of the methodology used there and thought we'd just follow that same methodology in

our work. . . what distinguished our book from the *Stereotypes* book was that it was limited to racism and sexism and we were asking some other social justice types of questions. We wanted to know in addition. . . the ways in which women and ethnic groups were treated, along with militarism, ethnic and religious bias, social change movements themselves, class. . . and colonialism.

We wanted to see how the textbooks were treating this combination of social justice issues as they affected specific people and what we considered to be some of the driving forces of American history. . . So, our mandate was expanded to include these other categories. We wrote away to publishers and got copies of the major texts that were being used. We did a survey of books that were being used in the classroom at various grade levels and tried to get representative samples of all of those texts and from that set about the task of reading those texts and getting a feel for what was in them."

CIBC: DID THIS BROADER APPROACH LEAD YOU TO ANY SURPRISES?

"Methodologically, what began to emerge was a realization that what was not in the texts was as important as what was in them. A careful reading of the language and treatment of the events, personalities and themes revealed a number of literary efforts to obscure or otherwise not treat or deal with critical issues that would affect the understanding of the event from an historical perspective.

The problem then became what is it

that the authors are saying and trying not to say and where do we go to find the truth. So we started off looking at some of these issues going back to the pre-colonial and colonial periods. . . e.g. race and colonialism. . . We would read the various texts and compare the treatment of these issues in the texts. We would then go to secondary sources, the body of scholarship on a particular subject, and try to see what this literature was saying; and from that we would write what we thought initially

“The whole question of colonialism and imperialism. . . European expansion into the Americas is basically embraced as a progressive phenomenon, again without assessing costs.”

would be a brief alternative way of looking at the question. . . These alternatives frequently turned into many essays, for the deeper you plunged, the more you’d discover was being left out and the more critical we became of what the intent of the textbooks actually was.

We established an advisory board when we completed a draft of the first section on the pre-colonial and colonial period. We presented it to the board and it was already clear to us that this project was becoming much bigger and much longer than either we or the funding sources had anticipated. We had about 60 pages or so on that period. . . We would have produced a book encyclopedic in size if we had continued. . . So we met with the board members who were as intrigued as we were. . . and their strong sense was that we should continue that stream. So we did. We had a research assistant, Ron Slye, an undergraduate at Columbia. . . Our method was basically to read through textbooks, targetting events and activities, taking detailed note citations. . . then we’d compare the citations from the various texts to see if there was something the authors did or did not agree upon that was worthy of further investigation. . . then we’d decide if we’d write it up or not and go into secondary literature and try to see what was worthy of discussion.”

“We wanted to know in addition. . . the ways in which women and the various other ethnic groups were treated, along with

militarism, ethnic and religious bias, social change movements themselves, class. . . and colonialism.”

CIBC: THAT SEEMS A VERY DETAILED METHODOLOGY. HOW LONG DID THE PROJECT LAST?

“I continued to work on the project through the completion of the sections on Civil War and Reconstruction, then I left to head the Schomburg in 1984. . .”

Dodson averred that he took on this gargantuan task because he recognized instinctively the importance of the project. He had a feeling that it was ‘significant’ generally and particularly for the ‘field of education.’ Dr. Joseph Wilson replaced Dodson at the juncture, working with Bedell, then Sheila Collins joined the team but was forced to leave to work with Rev. Jesse Jackson after he decided to run for the presidency in 1984. Bedell’s son Ben also lent a hand on the post-Civil War issues. But though Dodson was gone, his firm imprint was left on the methodology and the content of the project, as his words inferentially indicated.

CIBC: MR. DODSON, WILL YOU SUMMARIZE THE WORK OF THE COMMITTEE SINCE YOUR DEPARTURE?

“Several things had happened in the course of that decade of change in textbooks (i.e. since the *Stereotypes* book). Most important, I guess, was that there were more Black and minority faces appearing in the visual imagery of the texts. . . there was an attempt to highlight those in some curious ways I’ll come back to. There was some attempt by the textbook authors to respond to the various criticisms. . . that included the increasing visibility of various ethnic groups. What was striking though was that there was little or no fundamental change in the basic narrative of the texts. . . Most of the texts by 1980 had begun to acknowledge that Europeans had not ‘discovered’ America, there were people here before. But they had curious ways of then relating that story. A common strategy was setting up multiple migration streams: ‘Everybody’s an immigrant. . . America is a nation of immigrants.’ The Native Americans then were just the first wave of immigrants and the fact that their immigration took place centuries before doesn’t convey to them any specific land rights or any other degree of control of the space.

Then there’s a problem of who these people are that the Europeans are meeting.

They become a bit more sophisticated and use some cultural anthropological methodologies to define large cultural groups across the width and breadth of the U.S. But having made certain descriptions, you never really hear anything from these people. One of the most glaring omissions in the texts as it concerns people of color is their voicelessness. You have wars going on between the Native Americans and the various European groups and the accounts of the war are essentially those of the European narrators; these bits of factual evidence are taken as truth. No one even asks what is the perspective or interests or views of the Native Americans in most instances. Most do not grant any authenticity or authority to the claims that the Native Americans clearly made and that are available in their narratives if one looks for them. What one comes away with in these military encounters is a kind of shadow boxing match where there is a fighter with an almost invisible opponent and you don’t know what the opponent is fighting for, you only know what the victor, the conqueror, eventually gets; you rarely hear what the social costs of these so-called achievements were.

The whole question of colonialism and imperialism. . . European expansion into the Americas is basically embraced as a progressive phenomenon, again without assessing costs. And then they do this magical thing, which again is pervasive throughout the books, no one is responsible for anything. Everything just happens. . . e.g. slavery exists in the South because of the geography of the South; England goes to war because they got angry with the colonists. That is psychologizing methodology. . . each successive wave of

“One of the most glaring omissions in the texts as it concerns people of color is their voicelessness.”

immigrants has the same experience. They come in as part of an immigrant experience, then disappear in a great ‘white melting pot.’ What we lose as a consequence of this is any basis for appreciating the degree of ethnic and indeed social organization that’s the glue of so many institutions and social activity from the beginning until the present. The same thing happens with regard to religion. There are discussions of it in the early phases and religious motivation for immigration is



Hildegard Adler

played up and the religious foundation for some of the colonies. . . the Puritans, Quakers and all that . . . But then religion disappears as a driving force in economic and social development, which of course it was, has been and remains. Various religious groups competing for control of property, for access to levers of power is the stuff of which American history is really made. . . e.g. the struggle between the Irish and Italians in the Catholic Church over who is going to control leadership positions. . . these things don't find their way into the books in any constructive or critical way. . .

Textbooks are kind of a measure of a political ideology of a society that the society wishes to pass on from one generation to the next. As we looked at the books, one of the things we noted was this ebb and flow. . . between liberal and conservative tendencies to define the content of the books and how the history of the society is

in fact interpreted. Textbooks become a kind of political terrain on which serious struggles are waged over the definition of the nation's past but more importantly the use of that to define its vision of itself for the future.

During the period we were involved in the study there was such a struggle going on. The two main antagonists were a group in Texas. . . a woman and a man . . . who set up a textbook monitoring program to influence textbooks. . . they were being challenged by People for the American Way. . . What we learned. . . is that content of textbooks is determined by the politics of the adoption states and the two main states are Texas and California, Texas represen-

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visible opponent and you don't know what the opponent is fighting for, you only know what the victor, the conqueror, eventually gets; you rarely hear what the social costs of these so-called achievements were."

ting the conservatives, and California, the liberals. This is just a simple matter of markets. Textbooks are not about education but making money. . . More and more of the textbook companies are being taken over by multi-national corporations, thus the bottom line was the real concern." □

About the Author

GERALD HORNE, who interviewed Howard Dodson is professor of History and Law at Sarah Lawrence College, Bronxville, N. Y.

The following are excerpts from CIBC's U.S. history teaching manual, a new resource which assists social studies teachers and their students in identifying bias in history texts, supplying missing information and countering distortions.

Thinking and Rethinking U.S. History

On 'Discovery'

"Besides their desire to find a shortcut to Asia, explorers had another reason for braving hardships and dangers. They wanted to make their countries more powerful by claiming land in America. Of course, in making their claims none of the European countries paid attention to the fact that Indians had occupied the land for generations."

"It became the rule of exploration that land belonged to the European country whose explorers were first to see it. . . This rule of 'finders keepers' was used by European nations to decide what territory in America belonged to them."
Wilder et al., pp. 63-4

"The English had an intense curiosity about the New World and were eager for a share of its riches. Since Spain seemed to have a monopoly on the southern half of the Americas, England turned its attention to North America. . . Because Spanish explorationism of the interior had not yet begun, John Cabot was the first European since Leif Ericson to see North America. This discovery gave England a solid claim to at least part of North America."
Risjord & Haywoode, Vol. I, p. 18

Most texts have repudiated the notion that Columbus 'discovered' America. They now affirm the fact that Columbus (and the Europeans who followed him)

could not "discover" two continents occupied by millions of indigenous peoples for thousands of years (not just "generations," as the first citation states). As is and has been the case in all processes of colonization, one of the critical questions is, "who has the right to the land?" All colonizing nations are confronted with the problem of justifying and legitimizing their seizure.

The texts may not talk so much any more about European 'discovery' but they still accept, with little criticism, the doctrine of the 'right of discovery' upon which European land claims overseas were based. According to Risjord & Haywoode, Cabot's discovery of Newfoundland 'gave England a solid claim' (emphasis added) to much of North America. Such a statement reflects a pro-colonialist bias with a total absence of critical historical analysis. Wilder admits that the Native Americans had prior claims, but then undercuts this admission by implicitly endorsing the European 'finders keepers' rule. By doing this, the texts successfully skirt any real discussion of the land issue in United States history, the lawful claims of the Native Americans, and their ongoing struggles to defend those claims. . .

Students can be asked to consider the implications inherent in the carry over of such assumptions today. (They might be told about a Native American Indian who spoofed that assumption. He recently flew to Rome wearing his full feathered headdress and ceremonial regalia. Stepping off the plane in Rome, he declared: "I hereby claim this land in the name of American Indians.") Students might discuss what they believe does, or does not, justify a takeover of one nation by another nation.

Anne Hutchinson

"A constant student of the Bible,

Anne Hutchinson formed her own ideas about its meaning. She started to hold meetings. . . This was bad enough since Anne was taking on a role reserved for men."

Bragdon & McCutchen, p. 28

The reality of colonial America was that women were subject to male control. Those women who stepped out of their prescribed role or who had the courage to challenge it were likely to be called crazy or immoral, and treated accordingly. One of the most famous of these rebels was Anne Hutchinson, who settled in Massachusetts Bay Colony in 1634 with her large family. Soon she began to hold religious meetings in her own home, first for women, then for men and women alike. Here she challenged one of the basic teachings of Puritan theology, that God has 'elected' only a tiny, privileged group of Christians to be saved; and that people who had belief in their 'election' must prepare themselves for salvation by a course of worship and conduct under ministerial direction. Hutchinson, by contrast, taught that God's grace descended upon the inner spirit of a human being. Christians who had experienced this divine grace had no need of the male clergy or even the ability to read the Scriptures to be in touch with God and to achieve faith in salvation.

When Anne Hutchinson, in this way, assumed the role of minister and teacher, she came into conflict with the Puritan ministers and the medieval theocracy that ruled the Bay Colony. She was put on trial for heresy, and banished. It is to be noted that people in the community itself supported her, notably some of the merchants, who had less and less use for the fire-and-brimstone doctrines of the medieval church. Anne Hutchinson and her

followers were, in effect, the pioneers of the latitudinarian doctrines that triumphed in Boston one century and a half later in the form of Unitarianism.

While Bragdon & McCutchen do report on 'Anne's' overstepping the boundaries assigned to women, they refer to her only by her first name several times in the otherwise acceptable passage on page 28. On page 30, they refer to John Locke as 'Locke.' On page 31, Peter Zenger is 'Zenger,' and so on. Use of the second name is a subtle statement of respectability communicated to the reader. Its absence in accounts of Anne Hutchinson is a transparent value.

Reconstruction

"Congress's plan for Reconstruction did not heal the bad feelings that followed four years of war. Instead, it angered many white Southerners. They did not like Congress telling them what to do."

Bednarz et al., p. 241

"Lincoln had no wish to humiliate the Southerners who had fought so gallantly for four years. With the end of the fighting, the United States was faced with the terrible legacy of its victory. . . Now a period of rebuilding — of Reconstruction — had to begin. If Reconstruction were carried on in the tradition of generosity. . . the Union might be able to justify the bloody war by which it had redefined the American dream."

Smith, p. 213

"After the Civil War came to an end, bitterness between the North and South continued for many years. In part this was the inevitable result of a terrible conflict in which most people on each side believed that their cause was right and just."

Todd & Curti, p. 386

The textbook treatment of Reconstruction can serve as a touchstone, testing their concern with all social justice issues. The perspective these texts present is almost entirely that of white people — northern or southern — and of the wealthier class of whites at that. While the treatment is not as totally biased as found in the textbooks of 1900 to 1965, there still are serious distor-

tions and omissions in their presentation of the social forces and the social justice issues involved. Little effort is expended to help students comprehend the betrayal of democracy that occurred when Reconstruction was deliberately allowed to fail by the action (and the inaction) of national politicians in power, and those seeking power.

The victorious North — we are told by the textbooks — must be a 'generous' winner and keep the South from remaining a 'bitter' loser. By the 'South' the texts obviously don't mean the southern Black people, nor do they mean the poor southern whites who cooperated in Reconstruction governments. Even the Risjord/Haywoode text, which is wise enough to include — as supplementary material in the back of the book — contemporary comments on many historical events, uses comments on 'The Tragic Era' supplied by a white general, a white northerner, and a white southerner!

The Civil War, whatever its true underlying causes, resulted in a final end to the legal enslavement of many millions of Black people. Rather than rejoice in this momentous victory for social justice, textbooks present an "even-handed" approach to what they perceive as a tragic conflict. Of course all wars are tragic, and the costs of this long war ranked high in lives and misery. But the human costs of slavery were inestimably greater. Students can gain in understanding by rewriting the above citations, or others they find in their own textbooks, from a Black perspective.

As W.E.B. DuBois observed in his classic, *Black Reconstruction*, "Our histories tend to discuss American slavery and Reconstruction so impartially that in the end nobody seems to have done wrong and everybody was right." DuBois was, of course, referring to such "forgive and forget" history book statements as the citations heading these pages. Were textbooks to clearly reject white supremacy as an acceptable premise for life in these United States, might not this nation become a more just society? Aren't there some issues which require a firm moral stance (even though that might cut down on textbook sales in some states)? These are questions for class discussion.

In a pluralistic democracy it is essential for citizens to know and respect one another's history and full humanity. Textbooks' dry reports on slaves and freed persons do not accomplish this task. Information about the perspectives and actions of Black people of that period are readily available. Why, then, is such information

missing from our textbooks?

After the war ended, at times sooner, Black people in the South travelled to locate and reunite with family members — or just travelled to see more of the world than they were ever able to see before. Many sought to marry legally, another privilege denied them heretofore. The former slaves were aided and abetted by nearly 120,000 Black Union soldiers stationed in the South during the summer of 1865, soldiers who had rushed to join the army after the Emancipation Proclamation. Huge celebrations were organized throughout the South, centered on July 4th, and the soldiers — generally known as the Black and Blues — were the focal point.

Despite many such high moments, the proud Black and Blue troops were more than former confederate troops were prepared to deal with. Anxious for the good old days, they petitioned, and President Johnson obliged. The Black troops were dispersed, the infamous Black Codes replaced them. So Black people, ostensibly free, were bound to jobs, limited in travel rights, not allowed to bear arms, and once again, thoroughly under the control of white supremacists. The Codes, coming so soon after the Civil War's end, led the short lived attempt at genuine Reconstruction offering people — Black and white — first opportunity to share power in the history of this nation. It was a remarkable record they made of this opportunity.

While most textbooks make some mention of the achievements of Reconstruction governments, those historic advances are not properly recognized or emphasized. First, voting was extended to men regardless of color or wealth, and they all were eligible for holding office. Free public school systems were set up, and higher education was expanded. Laws forbidding any discrimination were passed in some states. Some states gave women more rights. Some passed more equitable tax laws. Some ended prison for debtors. Hospitals, orphanages and asylums were built or enlarged. Much of the war damage to railroads, roads, bridges, etc., was repaired.

There was no other historic period in which so much democratic legislation became law. Even without being granted the land that most Black people and many white people believed should, in all justice, be distributed to the freed people, steps were underway to build a better South and a better nation. But then the white terror struck.□

"Those of us in education have a particular responsibility. We can choose to indoctrinate the youth of this nation with the myths, platitudes, biases, blinders, and irrelevancies that have characterized much of traditional schooling in the U.S. This process has too often produced citizens able to mouth the ideals of democracy but unprepared to make these ideals reality." R.B. Moore, ED.D

A Methodology for Educating for Peace and Justice

By James McGinnis

I. BASIC CONCEPT AND GOALS

A. Basic concept

EDUCATION FOR PEACE AND JUSTICE (sometimes called peace education or global education; here abbreviated EPJ) is both a "what" and a "how". EPJ involves methodology and lifestyle as well as content. In order to communicate effectively the values and skills necessary for the building of peace, these values and skills must be experienced in the process. Peace, then, is not simply a concept to be taught, but a reality to be lived.

Peace is understood here in a positive sense. It means, first, developing alternatives to violence as a means of resolving human conflicts. But peace is more than the absence of war or overt violence. Peace is also the realization of justice. Working for peace is working for the kinds of relationships among persons and groups, and for the kinds of institutions (political, economic, social, educational) that promote the well-being or development of all persons. Such well-being includes, first, basic human necessities such as food, clothing, shelter, and skills development. Further, well-being necessitates the growth of persons in dignity, in self-determination, and in solidarity and service with their fellow human beings.

The overall goal in EPJ can be expressed in a way that reveals the basic methodological components of EPJ: from awareness to concern to action. EPJ promotes a process of conscientious decision-making on crucial social issues and thus seeks informed, compassionate and courageous agents of change. Because of the threatening aspects of peace and justice for most people, youth and adults alike, promoting this process of awareness, concern, and action requires us as peace educators to be gentle as well as challenging. Finally, in order for learners to experience the values and skills involved in EPJ, they need to see them modelled in our classrooms and lives. Let's examine each of these methodological elements.

B. Awareness (cognitive goals)

1. *Of our personal giftedness.*

This two-fold awareness is probably the most important building block of EPJ. First, it means promoting a sense of self-esteem in both youth and adults. Without a positive self-concept or self-image, no one takes a stand, "goes public", works for change.

Secondly, the more we become aware of our giftedness — that who we are and what we have in talents and possessions are really gifts or an "investment" made by many

others in our lives and not something we went out and earned/created all by ourselves, as the "rugged individualists" would have us believe — the more willing we are likely to be in sharing these talents and goods with others and in giving our lives for others in working for a better world.

2. *Of peace and justice issues.* The range of peace and justice issues is wide. The point, however, is not to cram them all into a single program or course but to help students focus on a limited number in a way that enables them to delve into the cause of problems as well as data about the problems and to begin to see connections among these issues.

3. *Of the human consequences involved.* What policy-makers as well as ordinary citizens often do not see or consider are the human consequences of their decisions. Conscientious decision-making demands that we become aware of the effects of our decisions on other people. Awareness of the "social costs" as well as the "economic costs" of federal budget cuts or jobs programs, for instance, is crucial in evaluating such measures. Awareness of the victims of policy decisions is also a part of generating concern (see below). Further, discovering the connections between these issues/policies and our own lives, especially if we are victimiz-

ed in some way, has a way of stimulating our learning and increasing our willingness and opportunities.

4. *Of manipulation/propaganda.* "It's OK, Dad, they only kill the enemy," was a nine-year-old's response to a question from his father when he described an airborne ranger film he was shown in class by a military recruiter. An awareness that it is people who are killed in war, not some impersonal "the enemy," needs to be fostered at an early age. So, too, an awareness of the manipulation of our wants and needs by advertising. EPJ helps us become more aware of value conflicts in our society and to develop critical thinking skills in general. To be conscientious decision-makers, students need to be encouraged to think for themselves, to see and evaluate alternative positions on various issues, to formulate their own positions and articulate more and more clearly the basic reasons for their positions.

5. *Of how social change takes place.* This involves an awareness of how institutions, especially political and economic ones, operate and how to address them most effectively. EPJ includes learning other skills, especially conflict resolution skills. Finally, becoming aware of the wide variety of action possibilities in relation to any issue is important in breaking open our imaginations about what we can do for peace and justice.

C. Concern (effective goals)

Perhaps the most constant task facing peace educators is nurturing an inner sense of solidarity or concern, which is the link between awareness and action. EPJ involves attitudinal change, not just content. Thus, as Gandhi realized, the heart as well as the head must be educated. In this conversion process, there are many elements which peace educators need to consider for their own lives as well as for those of their students. Those appropriate to public education settings include:

1. *Being touched by advocates for justice.* People working hard for justice provide us with both inspiration and imagination. The witness of people who are giving themselves generously, often at some risk, can help young and old overcome our fears of being questioned, laughed at, ignored, or worse. The witness of people whose motivation is not financial gain and who find challenge and joy in working for change offers an important counter-model to the materialism all

around us. The activities of these advocates for justice — especially if we have a chance to ask them questions, listen to their stories, and so on — can also give all of us ideas about what we can do.

2. *Being touched by the victims of injustice.* For people who are not victims of injustice, such exposure has similar benefits, especially in terms of inspiration. Statistics about hungry people or the victims of war often do not touch our hearts and move us to action. However, the *experience* of a hungry person or victim of war often does. There is an urgency about injustice that we do not experience generally unless we encounter the victims of that injustice. Further, encountering the victims of injustice, especially in their struggle against that injustice, can break down another counter-productive attitude. Most non-poor and non-victims think of the poor as needy and deficient. The economically poor are not seen as gifted nor as often capable of helping themselves. Experience can dispel this stereotype. Meeting the victims of injustice in their giftedness can open us to learn from them. And we have much to learn from them, particularly about injustice and about action for justice.

3. *Being supported in the community.* Working for peace and justice often involves some risk. The support of others helps us overcome our fears. Working with others increases the effectiveness of our social action and provides both accountability and challenge. It is easier to run away, as it were, when no one else is around. Finally, working with others provides the necessary ingredient of enjoyment. Children need especially to enjoy social involvement if they are to integrate it into their own lives. Having other children along makes a real difference in many cases.

D. Action (behavioral goals)

Genuine concern expresses itself in action. Conscientious decision-making implies courageous action in implementing our decisions. This action component of EPJ is broadly defined. No one type of action is recommended for everyone. Individuals are at many different points, and what is appropriate for one person is not necessarily appropriate for others. The range of action suggestions in EPJ includes:

1. Actions of direct service as well as social or structural change (working to change those situations or institutions that cause people to need direct service).

2. Actions that focus on local issues as well as national and global issues, on both the local and global dimensions of the same issue. It is important to acknowledge the need to move on local issues and to try to incorporate the local dimensions of national issues whenever possible, particularly with regard to hunger and poverty.

3. Actions that can be done within the school or home as well as in the community and larger world.

4. Actions involving life-style changes, particularly for older students and teachers, if we find ourselves so relatively comfortable that we have little understanding of the economically poor.

II. HOW TO TEACH EPJ IN (RELATIVELY) NON-THREATENING WAYS

A. Take students where they are

We need to be explicit at the beginning that it is OK to disagree, that the "truth" of any issue is not something that any one person has completely and that we all need to contribute our portion of the truth of an issue in a spirit of openness to and respect for one another. Having students express (in an essay, collage, etc.) their own vision of peace and justice or understanding of a given issue at the beginning of the study and then again at the end of the study is a creative way of demonstrating growth as well as affirming their person.

B. Share personal histories

Another way of taking students where they are is at the beginning of a course or program to ask them to identify those experiences in their lives which have led them to where they are with regard to peace and justice (or concern for others); i.e., those events or persons that have touched them in some way to sensitize them to these concerns. Sharing these personal histories, even a single example, with others is important for both personal affirmation and community building.

C. Challenge rather than indoctrinate students

While each of us has our own personal convictions and while the authors of this manual have taken some definite stands on issues, which are reflected to some extent in the choice of themes, the range of action suggestions, and some of the readings in this volume, the process we strongly sug-

gest for teaching these issues has as its goal to challenge students to formulate their own position on issues and take action appropriate to their own situation. To achieve this goal, we have provided some value clarification activities at the beginning of several of the units, one point-counterpoint example, and a process for evaluating this example (especially on how to decide who to believe). We encourage you to have students articulate their own position or perspective on an issue before inviting them to appropriate action on that issue. Of special value here is the process for choosing appropriate action presented at the end of the unit on "War and Alternatives" (pp. 298-299 in Volume II). You might use this process in conjunction with each action decision students make.

D. Use "third sources" for teaching threatening content

If challenging or threatening content comes mostly from audio-visuals, readings, and outside speakers, rather than mostly from you, then students can focus their possible disagreement and often strong emotions on those "third sources" and not primarily on you. That makes it easier for you to help them work through the issue and be less defensive. It also makes it easier for students to express their own feelings and positions. Sometimes it is difficult for them to challenge teachers.

E. Diffuse the "patriotism" issue

Many students may consider critical thinking about governmental policies as "anti-patriotic," as tearing down something precious to them. We need to be sensitive to students' feelings and to the disillusionment that often accompanies a study of peace and justice, as students discover that their country and all institutions are flawed in a number of ways. We can help them see that these realities invite us to a new form of patriotism. When we understand patriotism as devotion to the ideals of one's country, we can see people willing to take risks to maintain those ideals as deeply patriotic. Sometimes loving one's country means working hard to change its policies or practices in order to bring them more in line with its ideals of freedom and justice for all. We promote this understanding and respect for differences in our classrooms when we speak respectfully of all persons, particularly those with whom

we disagree, when we refer, for instance, to both military personnel and conscientious objectors as patriotic, and when we present our own criticism of government policies in a constructive vein.

F. Make action suggestions less overwhelming

1. *Start by having students identify what they are already doing*, for two reasons. First, it affirms them for who they are rather than starting by pointing out all the actions they are not doing and thus generating needless guilt and defensiveness. Secondly, students are often more open to accepting new possibilities when they come (in group sharing) from other students rather than from the teacher who they expect to be doing those actions.

2. *Acknowledge our own "brokenness"* by using examples of failures early on, so that students can identify with our struggles. Honesty adds credibility.

3. *Acknowledge our awareness of the obstacles in their lives* that make social action difficult and then help them generate strategies to overcome these obstacles. It is especially helpful here to have students working in smaller groups with others in similar situations and/or facing similar obstacles.

4. *Invite participants to campaigns/actions that offer a range of action possibilities*, since people are at many different places and need to move one step at a time. Similarly, invite students to campaigns/groups already underway, so that they experience a sense of community, support, and increased effectiveness. Especially for children, these action possibilities have to be within their capability to deal with emotionally as well as intellectually.

5. *Encourage participants to invite others to join them in actions*. Set up a support system for students for implementing their action decisions (e.g., choosing a partner with whom to work or check in).

6. *Integrate social action with joy*. Without joy, heavy issues and serious study and struggle will probably not be very appealing to either children or adults. Besides working together with friends, making social action more joyful means finding creative actions — for children, making banners or baking bread, etc. It means celebrating little victories or coupling a difficult service activity with a "treat" or fun event.

7. *Stress quality rather than quantity*. A longer-term relationship with a per-

son, group, or campaign is much more valuable than flitting from issue to issue. And always stress taking one step at a time and that the multitude of action possibilities generated in a course is not meant to overwhelm participants but to break open their imaginations as to what can be done. In general, help people feel good about what they can do rather than guilty about what they cannot do.

G. Love our students

Whether we are teaching children in a classroom or an adult education program, the more students experience our concern for them as persons, the more open they generally are to learning with/from us and the more difficult it is for them to write off the more challenging aspects of our teaching. If they know we are genuinely concerned about their well-being, if we take an interest in their daily lives, then our challenging words will be listened to differently.

III. MODELING OUR VALUES

Again, EPJ is both a "what" and a "how." Students learn best when the process is consistent with the content and when the content is fleshed out in the life of the teacher.

A. In our classrooms

The process of EPJ must itself be peaceful and just. If peace means cooperation and non-violence, if justice includes dignity, self-determination, and interdependence or solidarity, then EPJ demands a mutual or cooperative model of education. A process whereby both the teacher's desires and the students' desires are incorporated into decisions needs to be established. Mutual decision-making, using the insights and skills gained in non-violent conflict resolution, can extend to what is to be learned, to how the student's performance is evaluated, to discipline, and to decisions about time and space in the classroom. The development of cooperative rather than competitive ways of learning, relating, and playing is a giant step toward the realization and experience of peace in the school. The unit on "Mutuality in Education" develops this methodology in detail.



Hildegard Adler

B. In our lives

While we are very willing to share our brokenness, our failure, students also need to see in us sustained action in building the human or global family. The more we try to live what we teach, the more credible

and effective we are as teachers. We cannot be involved in every cause or action, but we need to be involved in at least one and be willing to share this involvement — humbly and without laying guilt trips — with our students. Our fidelity is an impor-

tant source of their hope. □

This article is an excerpt from the book, Educating for Peace and Justice, developed by the Institute for Peace and Justice in St. Louis, Mo.

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

The Gold Cadillac

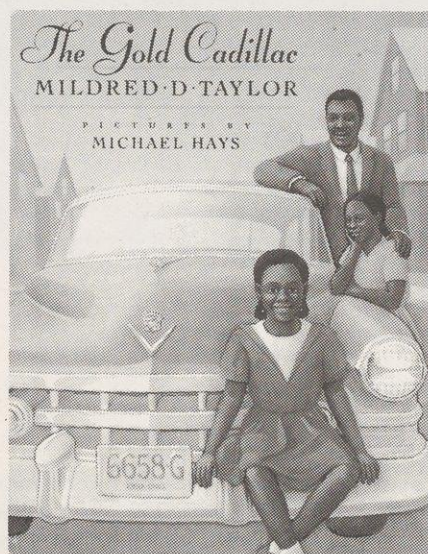
by Mildred D. Taylor
Illustrated by Michael Hays
Dial,
\$11.95, grades 5 - up

A little girl is the narrative voice of this story about a family's experiences resulting from the father's purchase of a brand-new, golden-colored Cadillac. Everyone in the family celebrates this new acquisition and enjoys the admiration of the neighborhood, except the mother. She refuses to ride in the car, explaining that a wiser use of the family's money would have been to save it to buy the new home they had been looking forward to.

The father's pride in his material status inspires him to drive down South to his hometown to show off. Everyone warns him that the racism and segregation still practiced throughout the South would make such a trip very dangerous. When he insists on going, the entire family of aunts and uncles decide they must travel with him in a caravan to try to provide some protection. Unfortunately, the golden Cadillac and the other cars became separated. The police stop, harass, and arrest the father just as he drives across the border into Mississippi. The little family has to wait hours for him; the children are confused and frightened. The father realizes he must borrow a less conspicuous car from a relative in order to continue the trip. Back at home in Ohio after the trip, he sells the Cadillac, and the family is content to ride in their old Ford.

The story illustrates how an individual with misplaced values, subjected to certain experiences, may readjust his/her perspective, and set things in more appropriate order. Insight into the institutional repression that characterized the South before

the victories of the Civil Rights Movement is also a valuable aspect of the story. The father expresses hope to his daughter that in the future, discrimination and other forms of injustice will not exist in this society. Thus the book provides children with a gentle, hopeful introduction to some of our most difficult social and political issues. [Gloria House, Ph.D.]



My Aunt Otilia's Spirits

by Richard Garcia
Illustrated by Robin Cherin &
Roger I. Reyes
Children's Book Press,
\$10.95, All Ages

Aunt Otilia visits every summer from Puerto Rico and shares a bed with her nephew, who narrates the book. Every night he is frightened by loud noises and bed shaking but his aunt reassures him that it's just her spirits. One night the boy feigns sleep only to see Aunt Otilia's skeleton come out of her body and fly right out the closed window when her body, separated in pieces, remains asleep in bed. Petrified, he jumps out of bed so fast he knocks his aunt's body parts onto the floor. The boy tries in vain to put her pieces in their right places and is so scared he can't move to prevent his aunt's bones and things from fading away with the rising sun. His parents spank him for chasing away his aunt. A month later the family receives a postcard from Puerto Rico saying she's fine and the boy feels happy when she says she wouldn't visit again.

At first glance, we're immediately drawn to the vibrantly colorful and graphically exciting illustrations. Several have fascinating visual perspectives such as those in which we view the kitchen and bedroom scenes from the house exterior, another where we watch Aunt Otilia's falling pieces from under the bed and one in which we see her skeleton float out the window from the back of the bed's headboard.

However, a closer examination of the text reveals serious problems. Instead of sharing with children an understanding of spirits and supernatural beliefs common to Latin American cultures, the story engenders fear and a sense of guilt for being frightened by and then wrongly punished for something over which a child has no control. And who wouldn't be scared by the nephew's experience? Why should his parents hold him responsible for chasing his aunt away? What did he do wrong except be terribly afraid of something extremely alarming?

What seems a nightmare is presented as reality. This story plays into a child's false sense of power, so prevalent for the age group to which this book is aimed, to cause

even strange things to happen. We can't help thinking what childhood trauma this boy will have to work out later in life for causing an aunt who visits every summer to bizarrely disappear and never return.

The author unfortunately misses the opportunity to help children conquer their fears as well as realize that they in fact are not the cause of explainable events occurring in their lives. Parents are important figures to comfort frightened children and help them understand their cultural roots no matter how mysterious. In this book they inappropriately do just the opposite.

While the author's autobiographical note reveals his Mexican-Puerto Rican heritage, there is no indication in the text itself that this is the nephew's background. If this is the case, it would be helpful to bring that into the story and even have the boy express his feelings and understanding about his dual heritage. While Aunt Otilia is Puerto Rican, the use of the skeleton which is so striking in the story is Mexican. It calls into question the author's understanding of Puerto Rican culture and the different characteristics of Mexican and Puerto Rican spiritualism.

It is also of some concern that the author describes the boy's fright by saying, "My skin was white."

Perhaps the author's next attempt will be more successful in accurately depicting his cultural heritage. [Susan Ortega]

Two Dogs and Freedom

Black Children of South Africa Speak Out
From the Open School
Rosset & Company, Inc., 1987
\$4.95, 55 pages, grades 4 - up

Here is a libation from the children of South Africa, the victims of apartheid. It is an offering that is direct in its impact not only because it highlights the immediacy of apartheid in these children's lives, but it also renders itself as a powerful deviation from the genre of children's books. Normally, this genre's main writers are adults whose mediation in the children's world reflects their concern about giving the children the desired or 'correct' perspectives about the world, the acceptable daily conduct in everyday life. *Two Dogs and Freedom* is a collection — in words and pictures — written by Black children from Johannesburg's Open School.

It is an anthology in which South Africa's Black children describe and question their environment, an environment which is, to them, like a sick butterfly. The book also offers intriguing perceptions of these children about their country's future and their parents' concerns that arise from raising their children in South Africa. A twelve-year-old Bathale brings forth his pensive thoughts concerning the parents and their children's safety in the townships that are infested with the soldiers, police and violence. "When we are at home (whilst they are at work) they don't know whether we are dead or alive. Will the lives of our parents ever come right again?" Such thought from a child provokes from a reader feelings that surpass description.

Two Dogs and Freedom is indeed a treasure that should be acquired by parents, educators, libraries and children. Although it will not fill the vast gap that is marked by the absence of sufficient material that reflects on South Africa without distortions, it will certainly empower the children in their understanding of apartheid, and will, hopefully, enable them to raise questions about humanity issues. It will help to alleviate the ever-present problems for the educators — the concern on 'how much' to give the children whilst not taking the role of being

a propagandist or 'instigator'. The book can also serve as plausible context for a parent who is concerned about the inequities in human rights.

These young writers deserve praise for their courage, perceptions and will to live and see a better South Africa — in their lifetime. And of course, the Open School deserves more than moral encouragement in its determination to nurture the minds and souls of future South Africa — a country that certainly needs a renewed sense of brotherhood and nationhood. [T. Phil Wakashe]

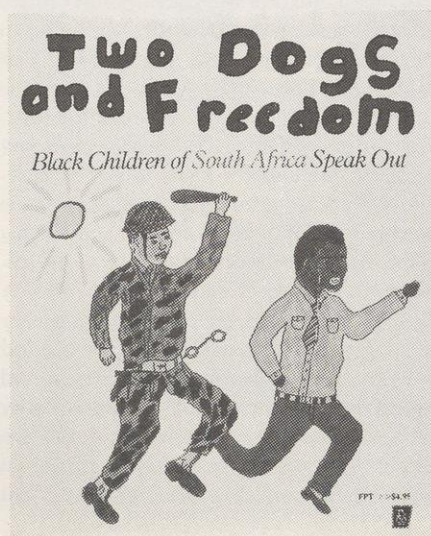
Through My Window

by Tony Bradman & Eileen Browne
Silver Burdett, 1986
K - 4th grade

Through My Window is set in an urban area in England. The story revolves around a young girl who stays home for the day with her father, because she isn't feeling well. When her mother leaves for work, she promises to bring her home a surprise. The little girl's anticipation builds with every sound she hears outside, especially footsteps. Jo thinks each sound is her mother returning with the surprise. This interminable waiting syndrome is something both parents and children are familiar with.

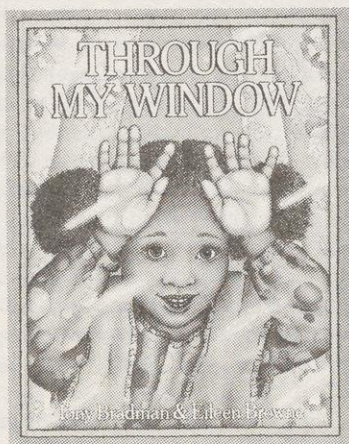
The real essence of the book is that the family is interracial. It is refreshing, to say the least, that both parents are alive and well, and depicted as a family unit. Most books that attempt to touch on the subject of interracial families usually eliminate one parent, either by death or abandonment or divorce. It is rare to have a story showing a happy complete family unit.

The story line makes no reference to the family's racial makeup; it just presents the story. The story is about Jo's long day of waiting for the surprise present. The author and illustrator have done a good job of omitting typical stereotypes. There is a woman window washer, the mail deliverer is an Afro-Caribbean, the next door neighbor is an Asian Indian. The people in the courtyard or street are of various



backgrounds. The illustrations accomplish this without looking stilted or static. The pictures have a nice warm feeling to them. They flow smoothly throughout the story. On the other hand, I did have a bit of a problem with the choice of setting. This book was first published in England. I am curious as to why the author/illustrator chose to place the family in Council House (Public Housing or projects in the U.S.). That aside, it is still one of the few better picture books for interracial families.

My co-reviewer said the book is good because it shows different people who are not all from the same ethnic backgrounds. I think all children will like this book. It was nice to read a book with a family that looks like mine. This is a must buy for interracial families, and it is also a book for all children so that they can see other worlds beyond their own, with people living and doing the same or similar things they do. [Emily and Sasha Leinster]



The Indian in the Cupboard

by Lynne Reid Banks
Avon, 1980, grades 4-6
(Hodonosaunee/Iroquois)

Return of the Indian

by Lynne Reid Banks
Doubleday, 1986, grades 4-6
(Hodonosaunee/Iroquois)

Lynne Reid Banks has written two books that, while not intended to have a specifically Native American theme, do de-

pend, for major plot turns, on an Indian character. Both books have won critical acclaim for fine writing, and were praised for having a 'wonderful' collection of characters.'

The setting is England. On his birthday, Omri is given a small white cupboard. When, for lack of a better idea, he puts a plastic 'Indian' in it, the little figurine comes to life, still tiny, but very much a human being. Omri's life becomes centered around the needs and wants of 'Little Bear.' The object here was not to draw an authentic Native person, but to create an arresting literary device. Although the little 'Indian' is called Iroquois, no attempt has been made, either in text or illustrations, to have him look or behave appropriately. For example, he is dressed as a Plains Indian, and is given a tipi and a horse.

This is how he talks: "I help...I go...Big hole. I go through...Want fire. Want make dance. Call spirits." Et cetera. There *are* characteristic speech patterns for those who are also Native speakers, but nobody in the history of the world ever spoke this way.

As with *The Indian in the Cupboard*, the writing in *The Return of the Indian* is vivid, and the dangers faced by Omri and his friend Patrick are compelling and real. However, one of the talking points for those who loved the first book was that it showed clearly the boys' growing realization that the manipulation of these very real little people was wrong. Why, then, bring Little Bear back?

What one reviewer describes as "some lively battle scenes," are among the most graphic war scenes in modern children's literature. As a whole, the book is brutal, and the Indians are horrifying:

"He saw an Indian making straight for him. His face, in the torchlight, was twisted with fury. For a second, Omri saw, under the shaven scalplock, the mindless destructive face of a skinhead just before he lashed out...The Algonquin licked his lips, snarling like a dog...Their head-dresses...even their movements...were alien. Their faces, too-their faces! They were wild, distorted, terrifying masks of hatred and rage..."

Not any amount of fine writing excuses such abuse of the child audience. [Doris Seale]

A New View of the World A Handbook to the World Map: Peters Projection

by Ward L. Kaiser
Friendship Press, 1987

In the latter part of the twentieth century, a great deal of "facts" that were previously taken for granted are being questioned by scholars. Sometimes these scholars are from the so-called Third World, and often they are European or American. On a global level, this challenge to cherished theories is part of the historian thrust of recently independent countries to provide an egalitarian view of the different people of the world. Thus, knowledge and how it is defined can either be liberating to the mind or part of a system of intellectual domination.

When the transformations of the social sciences in recent times are considered, many think first of the challenge to history. People now commonly ask, "Who is telling the story?" Or, on a more sophisticated level, they may query, "Who stands to gain from this version of history?"

Few people realize how influential the issue of cartography (the science of making maps) can be in determining how we view the world and its past, present, and future. Hidden in this question is the consideration of power. Have those people who have drawn the lines, the boundaries, and the frontiers on paper projected their own culture and countries as more important?

Western scholars have used the Mercator map for about 400 years to chart the earth. This map is named for Gerhardus Mercator who first applied these projections in a nautical chart for their use by seamen and explorers in the 16th century during the late Renaissance. This period was marked by European expansion and the arrival to other regions of the world by people who were previously unknown there. This reality was accompanied by a growing attitude among Europeans that

people in these different regions were destined to be controlled by them.

It is in the 20th century that subject peoples in our global village have challenged the conventional 'ways of seeing' the world and its features. The principle equality — a central component of the 20th century — has aided the previously colonized to forge new countries, redefine and rename cities. It has also enabled many peoples of the world to gain a new understanding of its authentic, geographic, and cultural aspects.

It is significant that this cartographic correction has been developed by a European, which illustrates the participation of Europeans as well in the modification of the depiction of humankind. The Peters map is more accurate in demarcating the relative size of places and continents in that it pictures continents realistically, irrespective of geopolitical considerations.

Although the map had been considered a great advance in cartography from the start, until the publication by Friendship Press of *A New View of the World*, there had not previously been a structured, teaching aid that would enable school teachers to maximize the Peters map for classroom use. Now it is possible for the

map to be used in such a way as to inform both teacher and student as to the historical significance of this tool. The teacher is provided with key questions to continually raise in the classroom in order to elicit further questions from students. For example, what messages do our maps tell us? Another idea for 'teaching a new world vision' is the use of Role Plays. The teacher is encouraged to think up additional exercises for the class.

All in all, the new *Handbook to the World Map* by Ward L. Kaiser and the Peters Projection are important curricular aids. [Angela Gilliam, Ph.D.]

Children of the Volcano

by Alison Acker
Between the Lines Press,
168 pages, grades 7 - up

Children of the Volcano is the product of a five month trip taken by a Canadian woman author through the countries of Nicaragua, El Salvador, Honduras and Guatemala. It is composed of conversations and reflections she had among the youth of these nations. The title of the book and its front cover (a drawing by a ten-year-old Salvadoran boy) refers to the guerrilla liberated volcanic region in eastern El Salvador. This area is subjected to frequent air bombardments and ground attacks from the Salvadoran Army and Air Force in their brutal attempts to gain control as is so graphically shown in this child's drawing. However, the title is appropriate for all the children and young adults that Ms. Acker interviews. Though most of these young people do not live in this volcanic zone, their stories of their young lives erupt with pain, passion, suffering and pride as they tell you of their lives of violence, exploitation and confusion.

The book is divided into four sections, one for each of the countries. A short but thorough history of each nation is given. It highlights the annals of intervention, imperialism, racism and sexism from their founding as Spanish colonies to their varied status today. This serves as a valuable preamble for the stories that

follow. The biographical sketch and interviews of the youth succeeds those chronicles.

The writing is most interesting when we hear about the lives through the mouths (words) of the youth. Their statements are sharp and powerful. One is mesmerized as Edith, the high school track star, tells of her life of sexism and poverty and her attempt to use track games to rise above it: "I'm sure my dad thinks I will end up a prostitute on the street because I get along with the boys (team-members)."

Ms. Acker's analyses of the situations are sometimes too wordy and seem to stray as she tries to dissect these amazing stories. However, this never bogs down the text of the book.

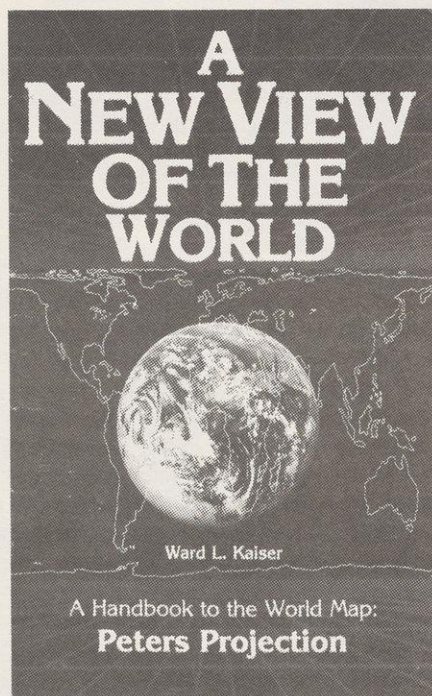
Very early in this work one realizes that most of these young people are in reality young adults. Story after story tells how death and ignorance forced them to grow up fast. Dalia, a teenage dancer, says, "In your country, children play. In El Salvador children don't play; they are too busy working or . . . suffering from malnutrition."

This book shows the youth of this country how their contemporaries live in this region so affected by U.S. policy. [Darryl Williams]

The Adventures of Connie and Diego

by Maria Garcia
Illustrated by Malaquias Montoya
Children's Book Press,
\$10.95, All Ages

Connie and Diego are multi-colored twins from the Land of Plenty who tire of being laughed at by everyone because they are different. Having each other for consolation, they run away searching for a place where they belong. In their travels they successively meet and ask to live with a bear, a whale, an eagle and a tiger. Each animal explains why its particular environment is unsuitable for children. It is the tiger who urges their introspection to see that they are like all other people despite their being different colors. For the first time the twins realize they are humans,



equal to everyone else and return home knowing that's where they belong.

In this colorfully illustrated picture book, Maria Garcia draws on her own heritage in a sincere attempt to portray the difficulty, pain and confusion children of multi-ethnic and racial backgrounds feel in coping with both racism and their own need for self-identity. With her first children's book the author tackles a challenging, necessary subject for young children. Her intentions are positive; her results are problematic.

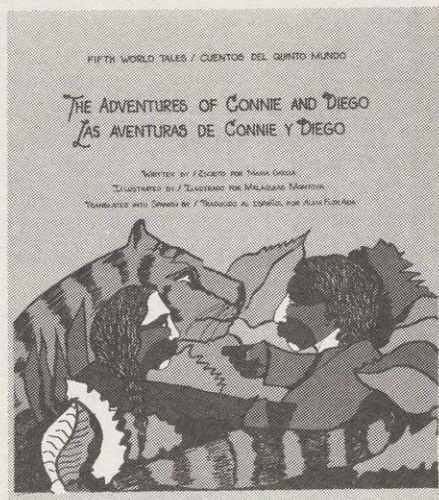
While the use of legend with its interactions between children and animals are age appropriate, the solution arrived at is simplistic and individualistic. Pieces of the story seem to be left out raising several questions. We wonder why the author writes that Connie and Diego "looked funny from birth." Where were their parents? What support did they provide the twins in understanding themselves? Or did they tease the twins too?

When the twins returned home from their adventures, the text states, "... nothing had changed, but they had changed." If nothing had changed we must assume the other people still taunted them. Why then does the book end so pleasantly? What exchange went on between Connie and Diego and the others? Did the community learn from the twins' realization?

It is highly doubtful that the author means to imply that the racism was all in the twins' minds. However, the story erroneously places the responsibility on the victims of racism by showing that the children's own self-realization of their worth makes the problem disappear. Racism is a societal problem that doesn't go away through individual efforts but through all members coming together.

The book is strong in showing the comfort and strength siblings can provide each other in difficult situations. It would be an asset if the author had expanded on the richness and beauty of being of multi-ethnic heritage.

The translation is competent and the vibrant illustrations with their flat color areas show the artist's silkscreen influence. A few are quite visually strong. In one, we can feel the twins' intense pain and horror of being ridiculed by many wide open, teeth-filled, laughing faces. The variety of



color and page layout maintain story interest and the hand printed text is well integrated with the illustrations.

As gleaned from the book's autobiographical note, the author, a mother of six, is obviously concerned about the subject matter which she writes. We wish she would have developed these concerns into a more effective voice against racism. [Susan Ortega]

Ready From Within: Septima Clark and the Civil Rights Movement

Edited with an Introduction by Cynthia Stokes Brown

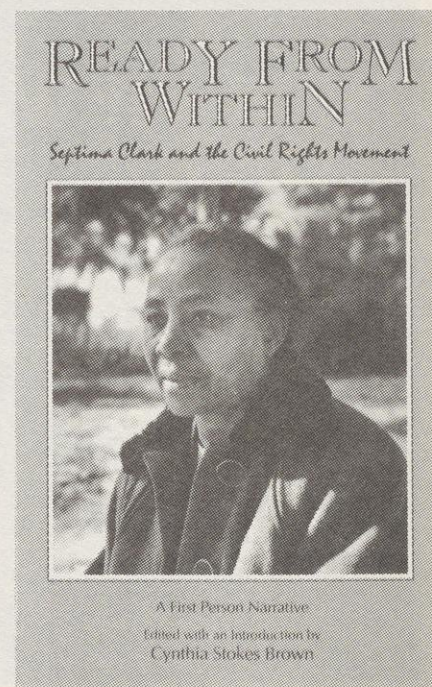
Wild Tree Press, 1986
\$8.95, 134 pages, grades 7-up

Ready From Within, the story of the life and contributions of civil rights leader and educator, Mrs. Septima Clark, is an important historical document. This personal narrative is especially valuable to those in-

terested in understanding the daily work which laid the basis for the profound political and social changes generated by the Southern civil rights movement. Mrs. Clark's memories of over 60 years of activism, including executive leadership in the Southern Christian Leadership Conference, give us a direct sense of the slow pace, the tedious details, the dangers and the victories experienced by civil rights workers who braved the repression and terrorism of Southern whites, both government officials and independent bigots.

In Mrs. Clark's account, we see how enormous an undertaking it was to offer political education to Southern Blacks, who were for the most part illiterate, and had been excluded from the electoral process since Reconstruction. Mrs. Clark spearheaded the movement of teachers, based at Highlander Center in Tennessee, to provide literacy schools, and to encourage Blacks to register to vote. As we read about the work that was carried out, we gain some key historical insights, including the following:

- 1) Sexism permeated the SCLC leadership, so that the ideas of women, including those of Mrs. Clark, were not given the attention they merited.



- 2) Participation in a liberation movement affords people the capacity to grow, change, and rid themselves of reactionary attitudes and behavior;
- 3) There is a great deal of fulfillment in a life lived modestly and dedicated to the freedom of others;
- 4) Conflict has an essential role in making change possible. Mrs. Clark says that she has a "great belief in the fact that whenever there is chaos, it creates wonderful thinking." She said: "I consider chaos a gift..."

There are a few minor misrepresentations in Mrs. Clark's narrative. For exam-

ple, her depiction of Stokely Carmichael's attitudes and role in the Southern movement is somewhat distorted.* Stokely (now Kwame Ture) never preached violence; he encouraged self-determination among black sharecroppers. I know this is so because I worked with him in SNCC's Alabama projects. On another less important role, Mrs. Clark's discussion of women's physical strength and their tolerance for alcohol as compared with men leads her to some rather unscientific conclusions that one would certainly want to correct for children.*

Overall, the book is invaluable archival

material, and of major political significance because it shows the primary role of working people in making some of the greatest historic changes in American society. However, in order to render the book effective reading material for young people, supplementary materials would probably tire most young readers unless they could see pictures, or a related film which would hold their attention, make the story come alive, and, most important, demonstrate how Mrs. Clark's heroic life is directly related to the quality of life they enjoy today. [Gloria House, Ph.D.]

**Pages 71 and 81-82

We should seek to learn that many of life's varied, timely experiences are paths to ongoing personal growth integral to human existence

Turning Children's Stories Into Constructive Learning Tools

By Naomi Danis

We tell children stories that are a reflection of the world as we think they need to know about it. We entertain. We teach. We warn. We show by example.

Some stories simplify to an extreme in order to teach a lesson. In fables, for example, human traits are isolated, tagged with moral values, and attributed to various animals. The ant is a hard worker, while the grasshopper is lazy. The fox is clever, and the crow is vain. The world is portrayed in two camps: one is either the win-

ner or the loser, clever or foolish, strong or weak. Always in the end, there is rudimentary justice.

There are other stories we tell children, however, that have many shades of gray. These stories reflect moral complexity, mixed feelings, and 'human' mistakes. They tell of the world as we experience it and they often elicit a sigh — or a smile — of recognition, rather than the tidy impression of moral perfection.

Some of my favorite stories for young

children have ducks for protagonists, and they all show life in its gray tones.

The earliest well known duck story is Hans Christian Andersen's *The Ugly Duckling* (1835). The one duckling in a large brood who is different is considered ugly, and finds himself in a mostly hostile world. Perseverance in the face of despair, a little luck, and nature in its course, all contribute to the ultimately happy conclusion. After many encounters and much enduring, the ugly duckling finally takes his

rightful place in the world as a beautiful and admired young swan. This fairy tale tells about loneliness and peer pressure, about misery and popularity. It is the story of a journey of growing up that takes time and many adventures to accomplish. The reward of finally finding one's own distinct identity gives meaning to the struggle.

In *Jemima Puddleduck* (1908), Beatrix Potter tells of a determined and passionate struggle to be grown-up. Jemima is bound on hatching her own eggs though until now the farmer's wife has always put them in custody of the hen who is more patient at sitting. Jemima is thought irresponsible and incapable, but she perseveres. She is indeed foolish and naive: she doesn't recognize the solicitous fox as her foe, and she accepts his invitation to make her nest in his feather-laden shed. Just before she goes to her final rendezvous, to which she unthinkingly brings the seasonings with which she is to be stuffed and cooked, she happens upon the wise collie who asks her where she has been going every afternoon. In awe of the dog, she tells him about her cache and her helpful sandy-whiskered "friend." The collie comes to her rescue with some foxhound puppies who, in their enthusiasm after battling the fox, also eat up Jemima's eggs. The next time she lays eggs, Jemima is allowed to keep them, we are told, though only four of them hatch anyway. In the face of an important, frustrating, and hazardous world, and the odds that we cannot accomplish all our goals, this story celebrates the determination to nevertheless rise to the challenge.

In 1930, Marjorie Flack and Kurt Wiese wrote *The Story About Ping*, about a duck who lives on and off a boat on the Yangtze River, with his mother and father, two sisters, three brothers, eleven aunts, seven uncles, and forty-two cousins. The connection of the individual to the group is an important element, a kind of backdrop for the drama of Ping's escapade. His misadventures, getting lost and eventually rejoining his family, being willing in the end to take the spank on the back that is the lot of the last duck to return to the boat each evening, are the story of an education. Here a wrong turn is an occasion for learning the consequences of one's actions. With luck, we learn, one can survive, change one's ways, and return to the fold. The focus here is on learning, and a sense of wonder in the world is highlighted throughout the story by the beautifully told and drawn details of life on the Yangtze River.

In *Make Way For Ducklings* (1941), Robert McCloskey tells us of the great responsibility undertaken by Mr. & Mrs. Mallard in raising a family. We meet this couple as they happen upon the landmarks of Boston, searching and differing about what makes a good place to bring up their young. The patience, persistence, and cooperation of Mr. & Mrs. Mallard contribute to a family life where grownups are grown-up, and children are children, and on the whole the world is a more secure place because of this nurturing relationship. (Grown ducks lose their flying feathers around the time their young are born, helping to insure that they will be there to care for them.) The Mallards approach a complex task with confidence and feel pride and satisfaction in teaching the skills, attitudes, and discipline to insure the survival of their eight ducklings. They accomplish all this in an environment that is less than perfect for their needs. This is an entertaining story of generation, birth, and nurturing; a story of growth, told with humor.

What do these duck stories have in common?

Rather than teaching a simple moral lesson, they tell of the ordinary individual learning to walk more or less in step with the brood, of the struggles of socialization. They are multi-generational stories, telling of parents' concerns with their young, telling of the pride in generation, the responsibility, the sacrifices, the mistakes, the failures, the patience, and the impatience of growing. These ducks have both youthfulness and maturity, each in its season.

As stories that all tell how growth takes time, they are an antidote to our contemporary culture which often tends to promote immediate gratification and instant-and-faster-than as invariably better. They take the long view of things, where worthwhile rewards are frequently late in arriving.

To return to the duck motif, in this lame duck presidential election year, as we look at the merits and imperfections of an array of political candidates, and consider education and the plight of our young people as a platform issue, it would be helpful, I believe, to take the long view of things. In assessing our leaders, we need to consider how experience transforms a person, and in committing ourselves to a positive future, we need to invest in nurturing our youth so they too can have the educational, transforming and growing experiences

every human being deserves.

As one might say on a stormy day, when the rain seems to beat down unceasingly on our roofs, it's "good weather for ducks" out there today. □

About the Author

NAOMI DANIS is a New York educator.

"To those who are forced to study from materials that ignore or misrepresent their heritage, in the hope that they will build a society whose schools value rather than suppress the differences among their children."

**Dedication from the Book,
Minorities in Textbooks,
by Michael B. Kane,
Quadrangle Paperback
Original, 1970**



Bruce Jennings

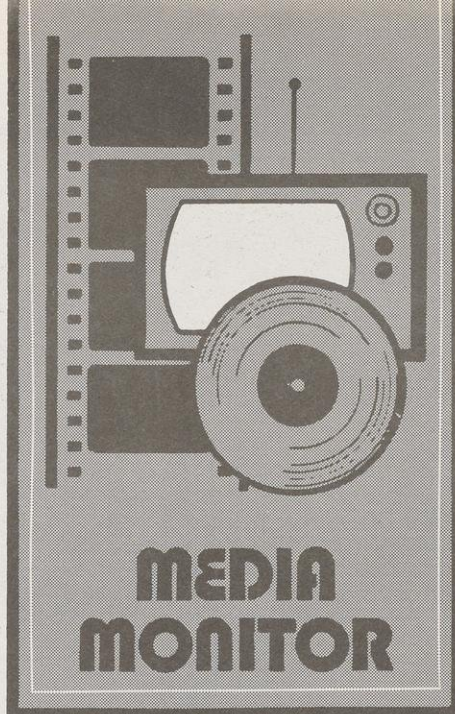
"Eyes On The Prize"

Finally we have a film about the Civil Rights Movement which we can be proud to share with young people. *Eyes On The Prize*, the 6-part PBS documentary series of the Movement from 1954-65, was produced by Blackside, Inc. Segments focus on the murder of 14-year-old Emmett Till in Money, Mississippi, the Montgomery Bus Boycott, early school desegregation, the sit-ins and Freedom Rides, the Albany, Georgia movement, the March on Washington, the Birmingham Church bombing, the growth of the Mississippi movement and the Mississippi Freedom Democratic Party and, finally, the Selma to Montgomery March.

Dramatic footage from that time interwoven with present-day interviews are so piercing they make the viewer feel as if she/he had gone back in time to those heady days. The series also highlights two truths of the Movement which have generally lay hidden. First, that it was not only the leadership and brilliance of Dr. King which made the Movement possible, it was also made possible by thousands upon thousands of regular folks whose direction and courage initiated and sustained that struggle. And second, that young people held important leadership roles and were often the cutting edge of the Movement.

The series emphasizes the critical leadership provided by local residents — those like the Rev. Fred Shuttlesworth in Birmingham, Mrs. Fannie Lou Hamer and Mr. Medgar Evers in Mississippi, Mr. E.D. Nixon in Montgomery, and Rev. C.T. Vivian in Nashville. Yet, the series makes plain that courage was not just the purview of the leadership. Indelibly ingrained in my memory now is the image, in the series, of Emmett Till's grandfather, standing tall in a Mississippi courtroom, and pointing his ancient finger at the white men who had brutally murdered his young grandson. The beauty of the series is that *Eyes* builds the story so masterfully that you understand, watching him, what tremendous courage it took to do this in the Mississippi of 1954.

The leadership role of young people is most clearly seen in the organization and growth of SNCC — the Student Non-violent Coordinating Committee. SNCC grew out of the sit-ins which sprang up on campuses all over the South in 1960. From



the sit-ins the young organizers moved to organizing poor Black folks in the South around political and economic issues. SNCC's great contribution to the Movement has been largely ignored by historians. The series helps us understand why the young people of SNCC are revealed as sharp strategists and activists who went into dangerous communities and aligned themselves with the most oppressed of those communities. It becomes clear that they understood from the beginning that the Movement was about 'more than just a hamburger.'

Most important, these young people, 19 and 20 years old, had victories. They integrated lunch counters, organized farmers and sharecroppers in the most dangerous areas of the South, and even built a political party which so successfully challenged the racist underpinnings of the Democratic Party that it changed that party forever. Imagine the role models they could provide to the youth of today if their stories were known.

The series has, rightfully, won every major award possible, from the Du-Pont Columbia Award for the best program in broadcast journalism to the Peabody Journalism Award to even an Academy Award nomination. Hopefully these awards will help attract financing for the second series which Blackside has already begun to bring us from 1965 to the 1980 s.

Henry Hampton, Executive Director of the series and the President of Blackside, Inc., has noted that "*Eyes On The Prize* is a

story that needs to be told, particularly to those in the audience born after 1960. For those who lived through the civil rights years, the show will help them to truly understand what happened. And for all of us, remembering what people united in a just cause can, and did, accomplish is an invaluable lesson."

During these waning days of the repressive Reagan Administration, *Eyes On The Prize* reminds us of a time when we approached the best that we could be and gives us much needed promise for the crucial days ahead.

EYES ON THE PRIZE - Related Materials

— Video Cassettes (\$59.95/cassette; \$295.00/series)

Contact: PBS Video, 1/800/344-3337

— 16mm Film - educational & institutional use only

Contact: Blackside, 617/536-6900

— Viewer's Guide to the Series (\$1.00 —1.50/each)

Contact: Blackside, Inc., 617/536-6900

— Sourcebook (\$2.50 - 3.95/each)

67 pp anthology of readings for grades 6-10 Contact: Blackside, Inc., 617/536-6900

— Series Companion Book (\$10.95/paper; \$24.95/hard)

Contact: local bookstores

— Telecourse for colleges, covering the period 1954-1986

Includes a reader and guide and an audio cassette series

Contact: PBS Adult Learning Svc., 1/800/257-2578 [J.R. Steady]



"Red Scorpion"

Interracial Books for Children has a long tradition of reviewing books and films for their content. *Red Scorpion* does not deserve such a review. According to SWAPO, the South-West African People's Organization, the main resistance group in Namibia, the movie should be "condemned, boycotted, and blacklisted."

Imagine producing a film during World War II in a country such as France about a notorious Nazi leader. The film is directed and distributed by Americans, with funding from Hitler and neo-Nazi organizations in the United States, using soldiers and military vehicles from Hitler's army, and even a Nazi film studio! Then you can see the magnitude of the problem with *Red Scorpion*.

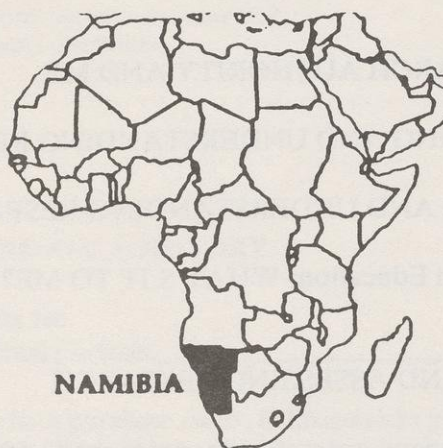
Red Scorpion is being filmed in Namibia, a country illegally occupied by South Africa in defiance of United Nations Resolution 435. Namibia is the last colony in the African continent. The *Red Scorpion* cast includes the Swedish actor Dolph Lundgren and American actors Emmett Walsh, Al White, and Brian James. Also in the cast, serving as extras, are soldiers from the South African Army! Military vehicles have been supplied by the South African government. The film studio is part of the South African Army media center, located in Windhoek, Namibia. According to an article in *The Namibian*, two active-duty South African Army officers serve as consultants to the film.

After reading this, if you are still interested in the plot, here is a brief description. According to the *New York Times*, *Red Scorpion* is about a Soviet agent (Dolph Lundgren) who is sent to assassinate an African resistance leader named Sundata. The story is loosely based on the life of the notorious Jonas Savimbi, leader of UNITA, a United States/South African backed group to overthrow the Angolan Government. The U.S. sends \$15 million a year in military aid to UNITA. The South African government has invaded Angola a number of times recently in an effort to aid UNITA.

Many young people will be fascinated by *Red Scorpion*, which is expected to be released this summer. The heroes are the same types of characters so popular among the youth. In fact, *Red Scorpion* star Dolph Lundgren also starred in *Rocky IV*, *He-Man* and *Master of the Universe*! U.S. movie theaters and TV's are flooded with war movies and lots of action. And this film has it all — Samil troop transports, Casspir and Buffel armored personnel carriers, Soviet-made T-54 tanks and mortars captured in Angola (supplied by the South African government!).

However, this propaganda film presents a great danger to our young people because of its politics. It is clearly a product of the apartheid South African government and right-wing forces from the United States. Isolate South Africa, a Swedish anti-apartheid organization, has called for a boycott of all films starring Dolph Lundgren, saying, "We demand that Dolph stops filming *Red Scorpion*, comes to his senses and supports the cultural boycott of SA instead of being involved with this degrading project." They hope to put the film on the United Nations blacklist, which would hinder its distribution in many countries.

Beware of the *Red Scorpion*! [Paula Bower, Co-chairperson, *Educators Against Apartheid*. Teacher, 15 years, New York City Public Schools]



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Our objective is to provide the best possible service, but every now and then unforeseen circumstances do not allow us to give you the service you deserve. The Council has been undergoing a period of transition which interrupted the printing schedule of the *Bulletin*. We are sorry for the delay and we are extending all paid 1987 subscriptions for one year.

BIAS AND TODAY'S RESEARCH

Five excellent brochures that acquaint people with bias in research are now available through the Council on Interracial Books for Children.

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CIBC is a non-profit organization founded by writers, librarians, teachers and parents in 1966. It promotes anti-racist and anti-sexist children's literature and teaching materials in the following ways: (1) by publishing the *Interracial Books for Children BULLETIN*, which regularly analyzes learning materials for stereotypes and other forms of bias, recommends new books and provides consciousness-raising articles and alternative resources; (2) by operating the Racism and Sexism Resource Center for Educators, which publishes reference books, lesson plans and audio-visual material designed to challenge and counteract stereotypes and to develop pluralism in schools and in society; and (3) by conducting workshops on racism and sexism awareness for librarians, teachers and parents. For more information about CIBC and a free catalog of its Resource Center materials, write us at 1841 Broadway, New York, NY 10023.

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