Interracial books for children bulletin: counteracting bias in early childhood education. Volume 14, Nos. 7-8 1983

New York, NY: The Council on Interracial Books for Children, Inc., 1983

https://digital.library.wisc.edu/1711.dl/MXXKMT2BKLFTB84

INTERRACIAL BOOKS FOR CHILDREN

BULLETIN

VOLUME 14, NUMBERS 7 & 8, 1983 ISSN 0146-5562

Counteracting Bias in Early Childhood Education

INTERRACIAL BOOKS FOR CHILDREN

BULLETIN

VOLUME 14, NUMBERS 7 & 8 1983

SPECIAL DOUBLE ISSUE ON EARLY CHILDHOOD EDUCATION

ARTICLES

DEPARTMENTS

COVER

Photo by C.E. Pefley.

Indexed in
Alternative Press Index
Current Index to Journals in Education (CIJE)
Education Index

INTERRACIAL BOOKS FOR CHILDREN BULLETIN is published eight times a year by the Council on Interracial Books for Children, 1841 Broadway, New York, N.Y. 10023. **Institutional and contributing subscriptions are $18 a year; individual subscriptions are $12 a year; single copies are $2.25 each for regular issues, $3 each for special double issues plus 50¢ handling; bulk rates available upon request. A subscription form appears on the back cover.**

New filmstrips/discussion guides encourage discussion of such topics as sex-role stereotyping, skin-color prejudice and child abuse with grades k-4

Discussing Controversial Topics in Early Childhood Settings

By Sheila D. Collins

Discuss sex-role stereotyping, skin-color prejudice, teenage pregnancy and sexual molestation with children in the earliest grades? Such topics are rarely discussed with children of any age, but a new filmstrip-discussion series is designed to develop critical thinking about these very issues with grades k-4.

And Then What Happened?, developed and produced by CIBC through a grant from the New York Community Trust, is a unique ten-part series. Each filmstrip tells a mini-story in which a Black, white and/or Latino cast act out a problem situation. The filmstrip is to be preceded by a discussion on the topic, and the filmstrip itself interrupted so that the children in the class can propose possible solutions. Then the filmstrip story is concluded and the class once again talks about the wisdom of the decisions made by the characters in the story. Teacher discussion guides and supplementary activities are included with the series.

Leona Cameron used the series last year with her second grade at P.S. 36 in Manhattan and will use it with first graders this year. Her school, at the intersection of Harlem and the Columbia University complex, has a student body composed primarily of Black and Hispanic children drawn from a public housing project, a middle-income cooperative and the university community, thus representing a fairly diverse socio-economic range. "I teach respect for the individual and for diversity," said Cameron, "and this filmstrip series really helped to cement those values." The stories, she says, deal with situations the children are already aware of, such as single-parent families, abusive fathers, teenage pregnancy, sexual molestation by strangers and peer pressure on boys to be macho. "Even if the children haven't had direct experience with some of these things, they're exposed to them through the media," Cameron points out.

Bill Sparks, who teaches a multiracial kindergarten class in a low-income area of Los Angeles, confirms Cameron's assessment of the usefulness of the series. "The issues presented in the filmstrips come up all the time," he says, "but the filmstrips gave the kids and me a focus and a vehicle for working out the problems." "What surprised me," says Sparks, "was that the kids had concepts and feelings about a lot of the issues dealt with in the filmstrips, but not the language for articulating them. The filmstrips provide a safe, non-judgmental framework to begin the process of talking about these feelings and needs."

For Bill Sparks, the fundamental issue to be worked out with kindergartners is the development of the concept of fairness: "In our classroom we make a list of all the things that are fair. Some of the children's statements start out as very egocentric and individualistic, but by the end of the year, they reflect a social consciousness. With the help of these filmstrips they not only have a fairness standard worked out, but it is a healthy standard." Sparks observes that his youngsters tend to refer to children in the filmstrips as if they were their friends, and that the filmstrips thus remain useful reference points for discussions throughout the year. "Six months later," he says, "when two kids are arguing about something, it's easy to say, remember in the filmstrip when. . . ."

Behavioral change does not occur as a result of seeing one filmstrip series, but the experiences of both Leona Cameron and Bill Sparks suggest that these filmstrips, accompanied by steady reinforcement throughout the year may effect significant behavioral change. Last year, for example, Cameron's second grade contained a few big, strong "holdovers," some of whom were bullies in the lunchroom. After watching the filmstrip entitled, "No Hurting," about an abusive father whose children are encouraged to seek collective help, the behavior of these bullies began to change. "The concept of the 'bully' really hit home," says Cameron; "what was especially significant was the children's coming to understand that a group *can* rebel against abuse behavior."

Bill Sparks found that young boys consistently voiced a male-dominant viewpoint at the beginning of the year. However, through the use of the filmstrips and classroom reinforcement of non-sexist ideas and behavior, they were voicing the concept of equal sharing by the end of the year. In addition to the supplemental activities suggested in the teacher's guide, Sparks has each child make a booklet about the issues presented in the filmstrips, and these booklets are also referred to throughout the year.

The filmstrips and supplemental activities revealed to each of these two teachers — and to other teachers testing the program — just how much children are shaped by sex-role stereotyping, even though their own family situations may not conform to the stereotype. Some of the mothers of Sparks' children, for example, are strong Latina organizers in their workplaces and community, yet their children believed in traditional roles for males and females. Before watching the filmstrip on "Equal Housework," Cameron tested her children's internalization of sex roles by having the boys throw everything on to the floor and then asking girls to clean up the mess. To her chagrin, the girls responded by going about the task with great diligence and good humor, while the boys just sat back and watched. After a while, Cameron went to each of the girls to ask if she weren't angry that she had to clean up

Leona Cameron of P.S. 36 in Manhattan, shown above with two of her students, successfully used the And Then What Happened? *filmstrips with her second grade last year; she will be using them again this year with her first graders. She is pleased with the filmstrips for reinforcing the values she teaches—"respect for the individual and for diversity." The rest of the pictures on this spread are taken from the filmstrips, which were supported by the New York Community Trust. Below, a scene from "Equal Play," in which children challenge the lack of sex equity in a play center. On the next page (top to bottom) are scenes from "What Kind of Man?," in which two boys discuss the attributes of "the ideal man"; "Skin Deep," a discussion of prejudice based on skin color; and "Babies Are Not Toys," about teenage pregnancy. For more information about the* And Then What Happened? *filmstrips—including ordering information—see the inside back cover of this issue.*

after the boys who had created the mess. Not one girl rebelled or even expressed any anger. Some responded by saying that in their house "Daddy was king." Finally, near dismissal time, Cameron asked, "How many boys would like to help the girls?" All hands shot up. In this instance, it seemed that children needed to hear another option sanctioned by someone in authority in order to behave non-stereotypically.

In spite of the incident cited above, Cameron's class responded immediately to the concept of equal pay on the job. (The mini-story "Equal Pay" features a working mother who decides to join a strike in order to be paid as much as male workers get.) "Our children are very much aware of jobs, pay and the work world," reports Cameron. "Some of them even knew what a strike was, because their parents had been on one."

Differences between boys and girls in Cameron's class were very marked during the showing of the filmstrip entitled, "No Touching," about an attempt at sexual molestation in a movie theater. The girls were very sad, very quiet; the boys monopolized the discussion with talk of bravado and protecting their females, and it was obvious that this macho image had been part of the family instruction for quite a few of the Hispanic children. (One day Cameron discovered a boy in class — he was eight years old — with a switchblade. When questioned, he said that his father had told him that he must always carry it to protect his sister — who was sixteen years old!)

In the discussion that followed the showing of "No Touching," however, there was a generally positive response to the film's encouragement of children who fear they are being molested to yell for help. Cameron followed the discussion with a visit from a policeman, who reinforced the filmstrip's message that it is important to be vigilant, to seek help, and to be unafraid to tell someone about it. All teachers who tested these filmstrips found this filmstrip opened up good discussion, allowing children to talk about incidents they had experienced or heard about.

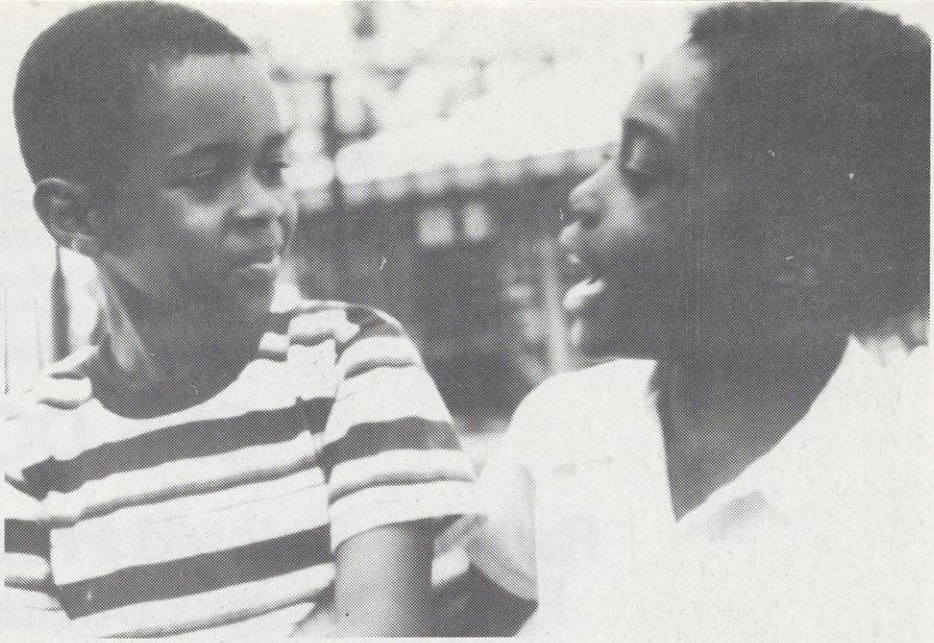
The filmstrip "Skin Deep" revealed to Leona Cameron just how persistent white stereotypes of beauty and success are, in spite of the Civil Rights and Black Power movements. The filmstrip presents two dark-skinned Black children who feel that teachers and other Black children show preference for lighter-skinned Blacks. In the pre-viewing activity, Cameron asked her pupils — all

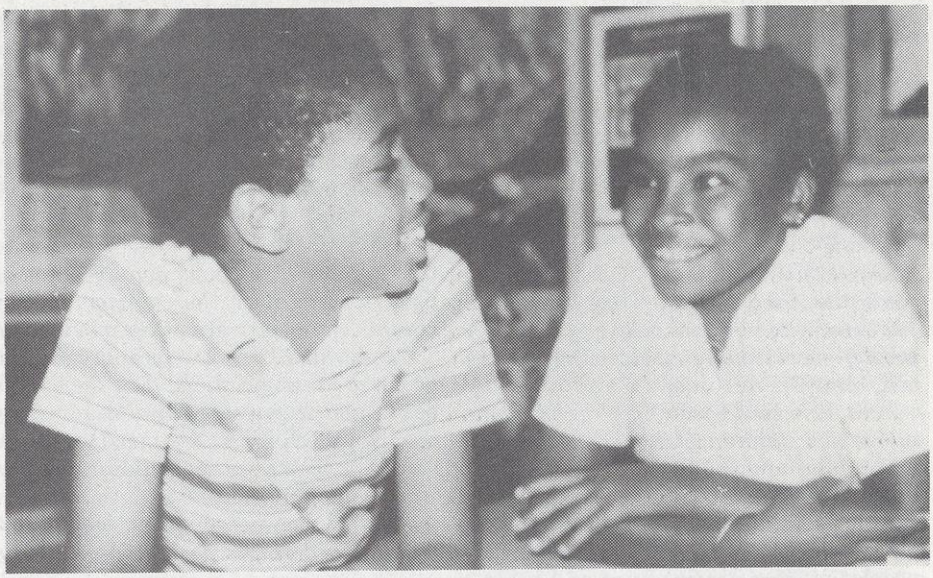
Black and Hispanic — to list what things people consider to be beautiful about other people. The traditional stereotypes — blonde hair, white/light coloring, slender, sexy, etc. — were suggested. The filmstrip enabled this oft-avoided subject to be discussed among the students, and it also enabled Cameron to make some important interventions with parents.

During the discussion prompted by "Skin Deep," one boy stated that his father didn't like him "because he was darker than the other members of his family." In talking with the boy's father, Cameron found out that he thought his son was slower than his other children and had apparently communicated his disapproval/disappointment to the boy, who connected it with his appearance. (In reality, there was very little difference in the pigmentation of the siblings.) To demonstrate to the father that his son was indeed bright and capable, Cameron gathered a number of the boy's best papers and sent them to the father with a note commending his son's performance.

The discussion also prompted one Hispanic boy to state that he was "white, and white is always right." (Cameron had earlier noticed that this same boy would never hold hands with a Black girl.) Cameron spoke to the boy's mother about encouraging him to be proud of his own cultural heritage. "Before viewing the filmstrip, he had never even thought about his own heritage," says Cameron, "he was just mouthing some rhetoric he had heard."

And Then What Happened? is not a substitute for perceptive, caring teachers, nor can it automatically erase years of parental and societal reinforcement of sexist and racist attitudes. It can, however, make it easier for teachers to discuss sensitive areas with both pupils and parents in ways that can lead to effective attitudinal and behavioral change. It does this by demonstrating to children that there are other options than those they might have been used to, by giving them a vocabulary with which to discuss unfairness and oppression, and by encouraging them to think not only of the effect of their behaviors and attitudes on their own peers, but about the future roles they will play as parents and spouses. □





About the Author

SHEILA D. COLLINS, writer and educator, is on the adjunct faculty of the People's Institute for Survival and Beyond. The Institute is creating innovative national training programs to combat racism and militarism.

The two articles below are based on ideas and data gathered during the preparation of CIBC's new filmstrip kits on early childhood education—"Childhood Shapes the Future: Anti-Sexist Strategies" and "Childhood Shapes the Future: Anti-Racist Strategies." For the kit on anti-racist strategies, Geraldine L. Wilson served as chief consultant. It was

CHILDCARE SHAPES

Racism: Related Problems, Research and Strategies

Research has shown that between the ages of three and four, children are aware of the status assigned by race and sex. Their perceptions are shaped by their experience with significant adults and by the messages they receive from their environment. This has serious implications for parents and educators.

Young children are first members of a family and a community. Later they become more involved in the larger society. All three—home, community and larger society—contribute to children's sense of self, provide role models and pass on values. It is simpler for children to grow up in an environment where family, community and the larger society are in harmony—where all endorse similar cultural values and behaviors. But in the United States, the cultures and values of peoples of color are devalued and subordinated by the white population. (See the following article for issues related to gender.)

This means that children of color—children of African American, Asian American, Native American and Latino heritage[1]—usually receive supportive messages from their families and communities, but very different, negative messages from the institutions controlled by whites—and this includes educational institutions. This white environment—which reinforces only Euro-American cultural values, appearance, speech, beliefs and behaviors—is generally hostile to the way that children of color, their families and their communities look, speak, believe and behave. At the same time, white children are encouraged to acquire an unrealistic belief that they are superior, a belief that is harmful to them and damaging to others in our pluralistic society.

Because Euro-Americans control social, economic and political institutions—and try to impose their *own* standards, language and values upon all other groups, cultural repression results. This repression interacts with racism, dramatically affecting how *all* children view themselves and those different from themselves.

Young children learn racist attitudes from adults—from our language and our behavior and from the environment we create. They learn from the movies and TV programs they watch and from the books we read to them. Toy and game boxes and supermarket packages show that white children are considered the "norm" and that other children are unimportant "outsiders."

Children learn, at a very young age, what is called the "rightness of whiteness." They sense that there is a *preferred* way to look, to speak, to dress and to live. Society teaches children that some facial features are considered more beautiful than others and that light skin is considered better than darker skin. Many children of African descent receive negative messages about their hair texture as well. Children understand that in our society there is something wrong with belonging to a "different" group or speaking a "different" language—something less worthy.

Children learn the "rightness of whiteness" in countless ways. The English language itself influences, as well as reflects, our society's values. The dictionary lists some 44 positive meanings for whiteness, while blackness has 60 negative ones. Thus language helps children learn to associate the color white with good and the color black with bad or less than good. And many research studies—and teachers' observations—prove that is exactly what children do. Often, white children's next step is to associate goodness with white children and badness with Black children. Anthropologist Mary Ellen Goodman, who studied the development of racial attitudes in four-year-old children, wrote: "White over brown is the most comprehensive idea to which our children are exposed. The idea pervades ... like a creeping fog." After making extensive observations of 100 Black and white children, ages three to five, Goodman reported not only that racial awareness was present, but that 25 per cent of the children in her sample were expressing strongly entrenched race-related values by the age of four.

More than one researcher has found that some Black children draw themselves less positively than white children draw themselves: Whereas white children draw themselves rather realistically, Black children often draw themselves smaller than whites in the same illustration; they also draw themselves as white or as incomplete, with limbs missing. A 1966 Wisconsin study found that most white children under five as-

Continued on page 8

Interspersed throughout this article are boxes noting some aspects of cultural traditions that affect childrearing for various peoples of color. It should be noted here that these boxes—which do not attempt to cover all the cultural groups represented in U.S. classrooms—serve only to alert readers to **some** relevant cultural traditions. Readers are urged to explore this topic further and to discuss these matters with the parents of students in their classrooms.

prepared in collaboration with the Multicultural Project for Communication in Education, which is based in Cambridge, Mass. Additional consultants were Suzanne C. Caruthers, Joyce King, Bj Richards and Sheli Wortis.

The filmstrip kits, with presenter's guides, may be obtained from CIBC, 1841 Broadway, New York, NY 10023.

THE FUTURE

Sexism: Related Problems, Research and Strategies

A growing body of extensive research shows that children's development is strongly influenced by the expectations and behaviors of parents and early childhood educators. These adults act (often unconsciously) on assumptions based on the children's gender. (A child's race is also a crucial factor; see previous article.)

Adults' sex-role expectations influence a child's self-image, behavior and interests. Among other things, such expectations train girls to have a poorer self-image than boys, to have lower career aspirations, to be less risk-taking. At the same time, boys are trained to feel superior to girls, to be more independent, to have higher aspirations. It's little wonder that studies show that for every five girls who'd prefer to be a boy, there's only one boy who'd prefer to be a girl.

There are some people who believe these male/female differences occur because nature made it so. But we can't blame nature as long as adults nurture the sexes differently. For example, when parents are asked to describe their babies—24 hours after birth—they use one set of descriptive labels for girls and another for boys—even though the babies weigh the same and look pretty much alike to the researchers conducting the study. Parents handle boy babies more roughly than girl babies. And when researchers asked adults to choose a toy for a six-month-old baby dressed in pink, the adults invariably selected a doll. When the very *same* baby was dressed in blue, adults selected so-called boy-toys.

Girls, from a young age, are taught to be more compliant and cooperative than are boys. And, research shows that as a group, girls will suffer more anxieties and have less self-confidence. Research also shows that females, young and older, tend to *under*estimate themselves, while males *over*estimate themselves. For example, when boys and girls accomplish a task, boys usually credit their abilities, girls credit luck or hard work. (On the positive side for females: they usually enjoy deeper friendships than males, they express greater concern for people's feelings and are more nurturing.)

More research. As children grow older, girls are kept closer to adults. They spend more time indoors, "protected" from the larger world. They are warned more often about danger and about hurting themselves. When girls have difficulty doing some task, parents and teachers tend to do it for them. Girls soon begin to ask for help when they don't really need it. Adults tend to tell boys *how* to do tasks by *themselves*, providing them with opportunities for problem solving. Little girls are praised mainly for appearance, cooperation and obedience. Little boys are praised mainly for achievement. In early childhood education settings, boys are reprimanded three times more often than girls—which makes them the center of attention that much more often.

Michael Schulman

Teachers tend to interact more often with boys whether they are near *or* far, giving them constant feedback and making them feel important. Research shows that girls get attention mainly when they are *near* teachers, so, to get attention, they learn to give up independent, exploratory behavior. Teachers tend to describe boys as more active than girls, even in cases where research instruments showed *similar* levels of activity. Obviously there are exceptions, but all this research explains why nurture, not nature, bears much responsibility for inequality. This pattern continues in later life.

Of all high school students eligible for college who *don't* go, 75 per cent are girls. And most girls going to college were never encouraged to play with the construction toys which develop spatial concepts so helpful in math. Nobody counseled them to take much math and science in high school, so they are not even eligible for those college courses leading to well-paying jobs in engineering and science. Even when women *have college diplomas*, they earn less than men *without high school diplomas*.

Girls are not the only ones harmed by sexist upbringings. Look at the basic training given to boys, some of whom will one day wield societal power: "Toughness, aggressiveness, power equal 'masculinity.' Don't cry! Be a tough guy. Slaughter those sissies! Be polite to the ladies, but better get this message: Females are *not* your equals!" Training

Continued on page 15

ANTI-RACISM: Continued from page 6

signed positive roles and characteristics to white children and negative ones to Black children. When the study was repeated 13 years later, in 1979, the results were the same. (However, in *both* these studies, Black children assigned both positive and negative roles and characteristics to Blacks and whites.) Unfortunately, most contemporary studies of white children's racial attitudes show the same bias that Goodman reported over 30 years ago.

Racism also dehumanizes white children and damages them intellectually. As Judy Katz states: "Racism and ethnocentrism develop them so that they are unable to experience themselves and their culture *as* [*they are*]."[2] Alice Miel says of white suburban children: "We observed that [they] learn to be hypocritical about differences at a very early age. The prejudices of their society were still very much with them, but they had had it drilled into them that it was 'not nice' to *express* such feelings."[3]

A 1959 study by Bernard Kutner indicates that racial prejudice in white children limits their cognitive development, affecting their ability to reason, impairing their judgment and distorting their perception of reality. As Abraham F. Citron aptly states:

> White-centeredness is not the reality of [the white child's] world, but he is under the illusion that it is. It is thus impossible for him to deal accurately or adequately with the universe of human and social relationships.... Children who develop in this way are robbed of opportunities for emotional and intellectual growth, stunted in the basic development of the self, so that they cannot experience or accept humanity. This is a personality outcome in which it is quite possible to build into children a great feeling and compassion for animals and an unconscious fear and rejection of differing human beings. Such persons are by no means prepared to live and move with either appreciation or effectiveness in today's world.[4]

Constructing a positive and knowledgeable racial/cultural identity is one of a Third World child's major developmental tasks in our racist society. This task is equally important but somewhat different for white children. Many white families do not articulate that they have a racial identity. As Judy Katz writes:

> The superior attitude, "white is right," often leaves whites confused about their identity.... Because United States culture is centered around white norms, white people rarely have to come to terms with that part of their identity. *White people do not see themselves as white.* This is a way of denying responsibility for perpetuating the racist system and being part of the problem. By seeing oneself solely as an individual, one can disown one's racism. Lack of understanding of self owing to a poor sense of identity causes whites to develop a negative attitude toward minorities on both a conscious and an unconscious level.[5]

Of course, societal racism also impacts on the attitudes, assumptions and behaviors of adults, including early childhood educators. Research studies show, for example, that teachers (not only white, but even many teachers of color) expect less from children of color (except for Asian American children, who are expected to be *very* good and *very* smart). And when teachers expect less, children achieve less, largely because teachers teach them less and react to them negatively. Thus lower expectations for children of color result in lower achievements—a "self-fulfilling prophecy."

Research also shows that many teachers ignore, correct, criticize or interrupt children of color, while they listen to what white children have to say. Many permit white children, or lighter-skinned children of color, to sit closer to them. Such teacher behavior reinforces

Black Children

By Jack L. Daniel

"Black English" constitutes one of the most important—if perhaps the most controversial—cultural differences which Black children bring to the classroom. Children using the language forms valued in the Black community have been diagnosed improperly as learning disabled and, subsequently, placed in special classrooms. One study found that when Black and white children read the same composition aloud, the Black children received lower grades.

In the federal case of "Martin Luther King Junior Elementary School v. Ann Arbor School District Board," it was found that misunderstandings of Black English led to Black children being placed improperly in speech pathology classes and being treated negatively in other ways. The court ruled that by failing to address Black children's language differences, the Ann Arbor School District violated the children's rights to equal educational opportunity. For a detailed discussion of this case and of Black English, consult Geneva Smitherman's *Talkin and Testifyin* (Houghton Mifflin, 1977) and *Black English and the Education of Black Children and Youth* (Wayne State University, 1981).

Many Black children do not communicate with authority figures in the same way that white children do. Many Black children, for example, are taught to avoid eye contact when talking with adult authority figures. Indeed, such eye contact would be viewed as a sign of defiance, disobedience and anger. Such children might appear to be inattentive and non-participatory in the classroom, when in actuality they are merely adhering to their community norms regarding eye contact when listening to adults.

Janice E. Hale, in *Black Children: Their Roots, Culture and Learning Styles* (Brigham Young University Press, 1982) provides detailed information on the socialization of Black American boys and girls, Black children's cognitive styles, play behavior, and the African cultural influence on Black American culture. She notes, for example, the African and Black American emphasis on sound and movement as well as a preference for play involving people as opposed to objects.

Black American children's singing games are an excellent example of play employing many of the distinctive features of African and Black American culture. Linda F. Wharton's *Black American Children's Singing Games* (University Publishers, Inc., 1980) documents the use of blues-styles, call and response, dance movements and rhythm in these games. Many of these games can be very useful for elementary vocabulary development, self-expression and teaching children appropriate aspects of social interaction.

Black body language, in general, reflects many cultural differences that are of major importance for teachers in desegregated school settings. At the Second International Conference on Nonverbal Behavior: An Intercultural Perspective, Judith Lynne Hanna of the University of Maryland presented a thorough review of this literature. She and many others have discussed cultural differences in handshakes, eye movements, dancing, walking, interaction distances and touching.

About the Author

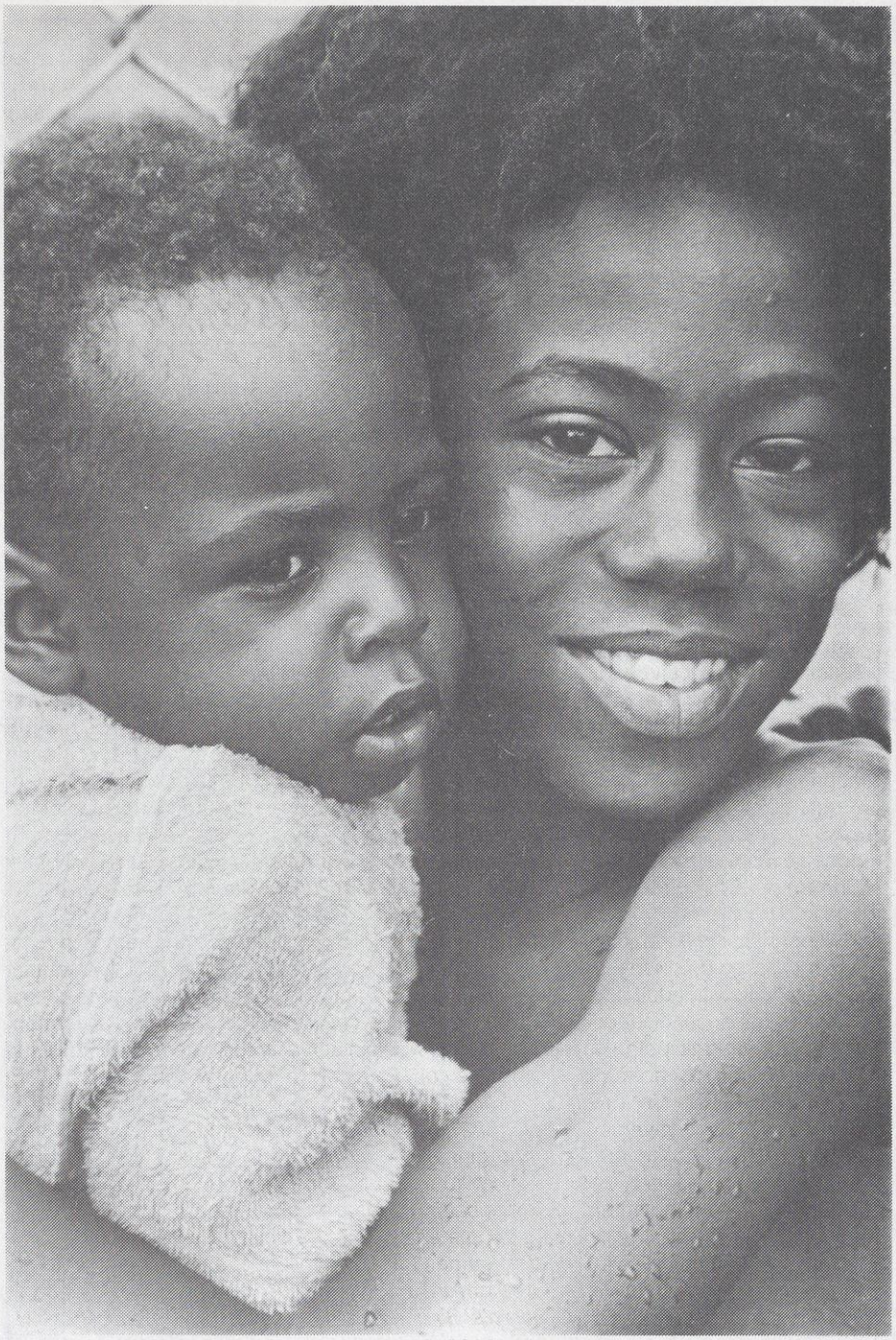
JACK L. DANIEL is Associate Dean, Faculty of Arts and Sciences, at the University of Pittsburgh.

feelings of superiority in white children and lowers the self-esteem of children of color.

Teachers and parents usually avoid discussing racism or deny its existence. This behavior is supported and encouraged by the fact that neither racism nor positive cultural differences are discussed in the vast majority of classes and texts on child development and early childhood education. Such behavior may, in fact, actually reinforce racism. For instance, a white child may object to sitting next to another child because of the child's race. And the teacher may ignore the statement or say only, "Don't say that! It isn't nice." If nothing is done to reestablish the self-esteem of the child of color *and* to change the white child's behavior—that's not just avoiding the issue, it's reinforcing racism.

In the same vein, teachers (and other adults) often claim to be "color blind"; they say, "I just see the child, not the color." By denying racial differences, those teachers are refusing to see the child's full humanity, which *includes* the child's membership in a racial and cultural group. By the same token, when adults speak of children of color as "culturally deprived," then they are really saying, "My culture is superior to theirs."

Early childhood educators have a critically important role in challenging societal racism, and they have a responsibility to give young children the ability to identify and counter false illusions of inferiority as well as false illusions of superiority based on race. These abilities can be developed by providing anti-racist learning experiences. (By anti-racist is meant the taking of conscious, deliberate steps to challenge injustice and promote fair treatment.) But before we can help children, we need to recognize and begin to work on our *own* behavior, recognizing that everyone in this country has been socialized in a racist society and cannot help internalizing some of its negative attitudes and values. Becoming anti-racist is an ongoing process. No magic kit exists. No one book, no single course can provide all the answers. But there are strategies that have proven successful in a number of early childhood programs; the following suggestions should prove helpful in creating a program that is both preventive and corrective.



Eric Wheater

- **Learn About Racism.** Learn more about white racism and its negative impact upon peoples of color as well as on white people and the advantages it confers on white people. (Resources are listed on p. 27) Begin serious study of the lives, histories and cultures of people of color. Learn to be aware of racial stereotypes and caricatures and how to select books, songs and classroom supplies free of degrading images of people of color. Learn how racism distorts our perceptions and behaviors, and keep examining your own behavior for signs of racism. You may want to enroll in a course or a workshop on racism.
- **Learn about different cultures and cultural differences.** Become aware of the many ways that culture plays a major role in childrearing and family life. (A book list begins on p. 27.) Plan meetings and programs with parents and community people and informed consultants from different backgrounds. Do not, however, assume that any culture is monolithic; there exist variations in each group. Also do not assume that every person of color is an expert on his/her particular culture willing

Chinese American Children

By Itty Chan

Note: The comments below do not necessarily apply to children from other Asian American backgrounds.

Chinese American children are taught to respect the teacher and the school and to cooperate with instructions for learning. Often their reverence for learning and their patient cooperativeness are mistaken for passivity and a lack of spontaneity. Sometimes when a child is quiet and/or appears not to participate actively, as in circle time, it may be because the child is waiting patiently for someone to finish talking before speaking. Chinese American children are taught not to interrupt; being pressed to compete in order to be heard may make them uncomfortable.

In the Chinese culture, independence means "to stand on one's own feet" rather than "to stand alone." A young child might feel competent at, and confident in, undertaking many responsible jobs, but shy away from standing up in front of a group to sing or speak because standing alone can bring a feeling of loneliness to a child from a group-oriented culture. Chinese American children usually prefer to perform in small groups, and teachers should consider this when they encourage Chinese American children to get up at "show and tell" time or similar activities.

Chinese American children are encouraged to be observant of details and relationships. They are not encouraged to engage in daydreaming or Western-style fantasy play. Often imagination is integrated with rational thinking and expresses itself in innovative ways of seeing things and putting things together.

From an early age Chinese American children are taught to be aware of the people around them and to be observant of how people behave and relate to one another. They learn to pay more attention to deeds done than to words, so teaching by example and by being consistent with what one says is of crucial importance. For instance, when telling a noisy child to be quiet, it is often more effective to look directly into the child's eyes and speak in a soft but firm voice than to raise one's voice. Use of examples to illustrate, and use of demonstrations to instruct, are effective teaching methods.

Chinese parents have particular concerns regarding the health care of their children. Two are noted below.

On getting wet. Keeping their children dry and warm is important to Chinese parents. They are likely to object to water play and frown upon fingerpainting, easel painting or clay modeling, which are "messy play" and require lots of water for washing up afterwards. Playing in snow and rain puddles might also cause them dismay. Understanding this concern, a teacher could substitute sand for water on the water play table and provide similar learning experiences in pouring, dumping, and measuring volumes, etc. Likewise, a long waterproof smock may be used during "messy" play.

On keeping warm. Chinese parents often put many layers of clothing on their children in winter. Chinese parents appreciate having teachers be sure that their children are covered with blankets during nap time, and that their children do not stay in drafty spots.

Like all other parents, Chinese parents appreciate a teacher's sincere and caring concern about the child's well-being. Some suggestions for reaching out to and working with Chinese American families follow.

- Since Chinese parents may not know the English language, all school notices or memos for parents should be translated into Chinese.
- If there are no bilingual staff members, a bilingual person should be available for communication with Chinese-speaking parents. (Note that it is traditional in U.S. schools for the teacher to talk only with "the parent." In the Chinese American community the responsibility for child care is often shared by other family members, *i.e.*, a grandparent, older sibling or other relative.)
- School meetings, conferences and home visits may best be carried out in an informal way as it is often difficult for Chinese parents to speak up in meetings, because they may feel it is impolite to say too much or to argue in public. The purpose of such meetings should be made clear in advance to Chinese parents. Also, it is important for them to know that a bilingual person will be available. Care should be given to the scheduling of meetings and home visits, because in most Chinese families, both parents work and their work schedules are often not nine to five.

Teachers must not tell a Chinese American child that he/she should speak English

Continued on page 11

to give information about their heritage at *your* convenience.

Become informed about the cultural and educational expectations of your students' families and their communities. Be particularly aware of their traditions of childrearing. (For example, Euro-Americans stress the importance of "looking someone in the eye," but in other cultures children are taught that it is disrespectful to make eye contact with an adult who is disciplining them.)

The standards and expectations that parents of different cultures have for their children are often very different from what teachers in the U.S. have been taught in child-development classes. Understand and respect these differences, keeping in mind that child-development theories are based on Euro-American childrearing practices and attitudes, particularly those of the middle class. When parents and teachers work out *mutual* goals and expectations, everyone will gain and learn. An early childhood program should complement, rather than conflict with or repress, the cultural ways of behaving that the children express in school. The goals and policies of your school should reflect the combined efforts of the staff and a strong parent group.

- **Start a discussion group about anti-racist childcare.** Invite parents and staff to meet regularly and discuss relevant articles, books and school issues. Solicit the advice of organizations active in the field of anti-racist training; many have helpful handbooks that will enable you to successfully conduct sessions in this area. Keep a log of incidents involving issues of race or culture that occur in the school. Discuss how they were handled and develop alternative ways for responding to such incidents in the future. Practice how to answer children's questions about race, nationality and culture; discuss your ideas at full staff and parent meetings.
- **Apply your new learning to the classroom.** Children come to the classroom with strengths and knowledge rooted in their particular culture. This includes language, modes of expression and learning styles. Accept the responsibility of recognizing these strengths and building upon them. Do not feel threatened by the fact that you may have to deal with behavior, language and other factors that are different from the "norms" based on white behaviors. Remember that to be different is not necessarily to be deficient.

Learning styles differ from child to

child and from culture to culture. Children from most Native American societies, for example, dislike being addressed loudly or being singled out in public, even for praise. Our educational system favors instructional procedures and practices that stress competitive attitudes, but many children of color come from cultures in which cooperation and acceptance, not competition and exclusion, are stressed and valued. Research suggests that children from such cultures work and learn better in small groups that provide opportunities for cooperative learning. In fact, learning more about cooperation will be helpful to *all* children, so plan more *group* learning tasks that stress cooperation rather than competition.

Cultural factors influence a child's narrative or story-telling style, the skills that are the foundation for reading; it is therefore important to plan a language arts program that incorporates different cultural styles of dramatic play, storytelling, reciting and chanting. Research reveals that children need to use their first language and language forms before they experiment with a new one, so it is important to plan a curriculum that is supportive of bilingual or trilingual children. Encourage children to learn each other's languages. Part of being anti-racist is demonstrating by your teaching style and curriculum that you understand and respect the different languages or language forms the children use.

• **Create a multicultural classroom to help children develop self- and group-esteem.** Carefully select and hang pictures of people of all races and cultures in both traditional/national and contemporary dress. Pictures should show both sexes and variety of skin tones, eye shapes and hair textures. Children of color should be able to see people who look like them, and see people from their own culture in respected or leadership roles. Children in primarily or totally white classrooms also need to see such pictures.

Create a curriculum that reflects the cultural diversity of our society. Use poems, songs and stories from different cultural traditions. Hang signs in a variety of languages, particularly the children's first language(s). (Parents can assist in language arts projects.) Show a respect for cultural diversity in art displays, in music, in the guests you invite to speak to the class. Use toys, dolls, puzzles that represent all races, in all-white as well as multi-racial classes. Paints

Continued from page 10
and not Chinese "because this is America and not China." The indirect message is that being Chinese is not valued. Such statements also ask children to reject their cultural heritage and try to be what they cannot fully be—namely, European American. This is most damaging to a child's self-concept as a unique individual and as a Chinese American. Language is closely tied to self-esteem, and a child's "mother tongue" must not be undermined and never belittled.

About the author

ITTY CHAN is an early childhood teacher and consultant in Cambridge, Mass.

Victoria Beller-Smith

As indicated in the photo at the left, Hispanic children (like children of other racial/cultural groups) have a wide range of skin colors. These color differences can cause confusion for children, especially in a racist society. Since research shows that children are aware of racial differences—and the status society assigns by race—between the ages of three and four, it is important to discuss racial differences openly with young children. Further, it is important to counter young children's negative attitudes based on race (see accompanying article for suggestions).

Bilingual Children

The following information (excerpted freely from "Bilingual/Bicultural Programs for Preschool Children" by Soledad Arenas, *Children Today*, July-August, 1978) will be helpful for teachers with bilingual students.

Children who enter a preschool program speaking only limited English or another language will experience severe difficulties. In the first place, the children bring experiences that are often culturally different from those of the teacher and the other children; their set of references is not the same. Second, the children are unable to talk with the teacher and understand instructions. As a result, they are unable to participate fully in activities that lead to self-concept building and other aspects of development.

Bilingual/bicultural children may find that some of their behavior patterns are ignored or discouraged in the preschool. Often teachers are unaware of the different socialization patterns among cultures, and they may expect or attempt to encourage behaviors unfamiliar to the children, leading students to feel frustrated or rejected.

Successful programs should:

Provide an environment that reflects the language and culture of the children it serves. This requires that staff members and program resources be representative of the group's racial and cultural mixture.

Build on the strengths that bilingual/bicultural children bring to a new learning situation. The children have a language, and with it a rich cultural background with values and expectations—a strong base for learning.

Continue the development of the first language and facilitate the acquisition of a second. Children should be made to feel that the language or dialect they use is both acceptable and welcome—the fact that they are *communicating* is most important. Show children the pleasure and necessity of communication in *both* languages.

Be aware of the child's home values and expectations; one way of acquiring this information is to involve parents in various aspects of the program.

Integrate both languages into all areas of the curriculum in an atmosphere of respect and appreciation for cultural diversity. If both languages are part of the regular classroom environment, children will help each other learn both languages. All children will benefit from understanding that there are many ways of speaking and different ways of behaving.

Researchers have found that bilingual children use language more precisely and accurately than non-bilingual children. Knowing two or more words for a given reality enables bilingual children to think more easily in the abstract. Learning in a native language does not keep children from learning in a second language. Research shows that children taught to read in their native language do as well reading in the majority culture language as children whose only instruction is in the majority culture language.

and crayons should be available in colors that approximate accurate skin tones. Make or collect books about people of color—and learn to avoid any book with stereotypes. There is material that can help you learn how to do this. The Council's "Ten Quick Ways to Analyze Children's Books" is a helpful resource. Positive books about different races benefit *all* children. Most catalogs of early childhood materials do not offer much in the way of multicultural items; you will have to make an extra effort to obtain such materials.

- **Incorporate activities based on various cultural traditions in the curriculum throughout the year.** Information about *everyday* activities of various cultures can be obtained from students' parents or from recognized cultural resources. Plan activities around holidays and events significant to people of color. At the same time, beware of implying that a culture consists only of a single dramatic custom or holiday. Avoid having one holiday, like Christmas, overshadow others occurring at about the same time, such as Kwanza, Hannukah, Las Navidad or Three Kings Day. Celebrate the birthdays of people of color, particularly those who have worked for racial equality—Dr. Martin Luther King, Sitting Bull, Fannie Lou Hamer and many more.

- **Create an anti-racist environment.** Firmly establish, explain and enforce classroom rules against name-calling or slurs based on race. Read books or tell flannel board stories about people of different cultural groups who struggled against racism. Share authentic portrayals of Native Americans with the class and avoid the stereotypic portrayals of Native Americans that are common around Thanksgiving or Halloween. Never let children "play Indian," and tell

them why it is not acceptable. (Playing a role—be it nurse or pilot—is fine, but "playing Indian" is not playing a role. It's taking, and disrespecting, a human identity and culture.)

Invite people of color who are active in improving community life to speak to the children; follow through with lessons based on their talks. Utilize every opportunity to raise children's awareness of the evidences of racism in our society.

Teach children to identify racist stereotypes and language in books, school materials, greeting cards, ads, TV programs, etc. Racist and sexist children's books can be a valuable teaching tool in this respect. Examine the packages of games, toys and classroom materials; if they show only white children, write a letter of protest to the producer. Share your letter and feelings with the children; they may want to dictate their own letter for you to write and mail and/or design a new package. Have children role-play historic and current anti-racist actions to build pride in people's efforts to achieve justice. Support children who work to change the racist behavior of their peers or who point out stereotypes in books.

It is important that the institution that provides early childhood educational experiences demonstrate its commitment to an anti-racist society in its staffing patterns and school-community relationships. For instance, having persons of color on the staff who perform only menial chores while all the higher positions are filled by Euro-Americans is actually a violation of the concept of an anti-racist environment. Similarly, calling on parents of color only to provide "ethnic food specialties" or to teach "ethnic dances" without taking advantage of their special cultural perspective in all areas perpetuates a subtle brand of cultural and racial stereotyping that hampers the development of a truly anti-racist environment.

- **Deal with racial conflict.** Be alert to racist interactions involving name-calling or comments about skin color, hair texture, etc. Act immediately. Do not side-step the issue with a response like "All people are alike" or "Color doesn't matter." Such statements deny obvious differences and may suggest that such differences are something to be ashamed of or that the adult is not concerned about the feelings of children of color. First, strongly criticize the racist behavior and make clear that it is definitely unacceptable. Be firm yet supportive with the child who did the insulting; you can say something like, "I will not let you use that word. It hurts people's feelings too much. It is wrong for you to call names." Offer clear support to the insulted child and do not criticize this child for showing anger, fear or confusion. Help children of color to realize that negative responses to their appearance, language or race are due to a racist society. The incident may have been provoked by a controversy unconnected to race. If so, help the children settle the

Native American Children

The following information, adapted from "Cultural Conflict: The Indian Child in the Non-Indian Classroom" by Barbetta L. Lockart (1978 ERIC 195 379 New Mexico State University) may prove helpful:

The American Indian's culture is unique. . . . Although each tribe is different, and has traditions that are specific to that population, there are some general attitudes that can be found in many Indian groups.

American Indians generally *do not believe in drawing attention to themselves* especially through competition and aggression. Since competitive and aggressive behavior are endemic to Anglo society, and taught and perpetuated in the schools, it is obvious that an Indian child will feel conflict in this area. It is morally conflicting, for example, for a Cherokee child to be called upon and singled out in class. Only when he or she represents a group can the child feel comfortable in responding to the teacher's demands. Team or group competition is acceptable, but in single competition recognition of the "winner" implies a negative attitude toward the "loser" and is not acceptable.

Indian people of a relatively traditional background *do not look at time in the same way the dominant society does.* The Anglo culture is much more time-oriented than the Indian culture. In Anglo schools, children are punished if they are late for school, certain subjects are studied at certain times and at no other times, bells announce the time for recess, lunch, dismissal. School children are exhorted not to "waste time" (a Native American would feel time cannot be wasted if learning is a continuous experience), and that wasted time has to be "made up" (the past cannot be made into the present).

Schools are usually set up on an authoritarian basis, that is, the principal and the teachers have total authority over the pupils, and learning is teacher directed. *Authoritarianism is generally not acceptable* to Indian children; they have not been exposed to it as have their Anglo counterparts. Most Indian children who have been brought up traditionally are respected as thinking and feeling human beings capable of making choices.

The learning process is different in the two cultures also. *Indian children tend to learn through observation* and self-discovery. They explore, set their own pace, and enjoy learning and experiencing. The Indian child may become bored with the non-creativity of the educational methods found in many classrooms and fail to participate in any manner acceptable to the teacher.

Very often *parents of Indian children are not comfortable in their dealing with schools.* This discomfort is especially acute when Indian parents are not fluent in English and staff does not find ways to bridge the gap. In addition, the culture of the particular nation should be integrated into the curriculum, as should accurate history and information on Indian people.

Note: Playing Indian is a common childhood activity in the U.S., as well as in other countries. Children hop up and down, putting a hand against their mouths and yelling "woo-woo-woo" or raise one hand shoulder-high and say "how" or "ugh." Such non-authentic behaviors, which reflect the influence of peer socialization, schooling, movies and other media, mock Indian cultural practices and demean Indian people. So do well-intentioned programs sponsored by various organizations in which children take on "Indian" names, form themselves into "tribes" and meet every other week to "play Indian." There is nothing harmful in children dressing up to play clowns, witches, cowboys, pilots, etc. These are roles that can be taken on by people of any racial, religious or national group, but being an Indian is not a role. Indian people are human beings with diverse cultures and distinctive national identities. Being Lakota (Sioux), Hopi, Navajo, etc., is an integral aspect of their human condition. To suggest that other people can become "Indian" by simply donning a feather is to trivialize Indian people's diversity and to assault their humanity.

Aylette Jenness and Lisa W. Kroeber

Ageism

In 1971 this *Bulletin* reported on the pervasiveness of stereotypes about older people in children's learning materials (Vol. 7, No. 6 and Vol. 7, No. 8). It found that children's books portrayed older people as very passive and as mean, crotchety, silly or useless. The study noted that these stereotypes have a particularly unfortunate impact today because more and more children are living apart from their grandparents and their attitudes about older people are increasingly shaped by the images they see in picture books and the media.

It is important that day-care providers take conscious steps to counteract ageist stereotypes and to provide children with positive images of older people. Here are suggestions.

- Include anti-ageist picture books in the school library; use them to spur discussion. Here are some titles that will be helpful: *Fish for Supper* by M. B. Goffstein, Dial, 1976 (reviewed in Vol. 7, No. 6); *Grandma Is Somebody Special* by Susan Goldman, Whitman, 1976 (Vol. 7, No. 7); *Grandmama's Joy* by Eloise Greenfield, Philomel, 1980 (Vol. 11, No. 8); *Grandma's Wheelchair* by Lorraine Henriod, Whitman, 1982 (Vol. 13, Nos. 4 & 5); *A Little at a Time* by David A. Adler, Random House, 1976 (Vol. 7, No. 7); *Mrs. Poppy's Great Idea!* by Darlene Wolk, Kids Can Press (585½ Bloor St., W., Toronto, Canada, M6G 1KS), 1979 (Vol.10, No. 7); and *Window Wishing* by Jeanette Caines, Harper & Row, 1980 (Vol. 12, No. 2).
- Include pictures of active older people in photo displays. Cut out newspaper and magazine pictures of older people doing interesting things.
- When talking with children about injustice, include ageism—discrimination against older people.
- Discuss common ageist stereotypes. Ask the children if the older people they know conform to or contradict these stereotypes. Ask the children if they remember seeing a TV comedian, or anyone else, making fun of older people. A question like, "Is that fair?" can start a useful dialogue.
- The *Bulletins* referred to above contain eight consciousness-raising exercises titled "Action Against Ageism." They are both available for $3.50 from CIBC, 1841 Broadway, New York, NY 10023.

non-racial part ot their argument.

Discuss such incidents with parents and staff, and encourage parents to reinforce the school's anti-racist practices. Remember that because of societal racism, such incidents will occur again and again; try not to be discouraged. Consistency in dealing with such behavior is of the essence. (Additional suggestions for dealing with racial slurs appear in Vol. 11, Nos. 3 & 4.)

- **Share information about racism with other adults.** Some parents or staff will question the need for anti-racist childcare or say it is irrelevant to their children. Share the information you have and tell them how *all* children will benefit from an anti-racist environment. Be patient. Build trust and cooperation, so when anti-racist strategies are discussed, others will not become defensive or refuse to listen. Encourage and plan staff-training and parent-staff workshops (it is helpful when people learn from one another as well as from professional consultants). Demonstrate your belief that children must learn to respect diversity if they are to function effectively in a pluralistic world.

Anti-racist childcare strategies help staff and children become better equipped to identify and struggle against racism and to work for change. An anti-racist early childhood program encourages children to feel good about their strengths and heritage and to develop the self-esteem that facilitates learning. An anti-racist school lays the foundation for a more sharing and caring world. □

Special thanks are due to Beryle Banfield and Geraldine Wilson for their considerable assistance with this article. We wish also to acknowledge the work of Louise Derman-Sparks, Carol Tanaka Higa and Bill Sparks, upon whose article, "Children, Race and Racism: How Race Awareness Develops" (Vol. 11, Nos. 3 & 4), a portion of this article is based.

Notes

[1]These are the people who have traditionally been the victims of racism and racist practices in the U.S. It must be noted that we are dealing here with questions of race and culture, not just skin color, since among all groups there is a wide variety of skin tones.

[2]*White Awareness: Handbook for Anti-Racism Training* by Judy Katz (University of Oklahoma Press, 1978), p. 12.

[3]*The Shortchanged Children of Suburbia* by Alice Miel (Institute of Human Relations Press, The American Jewish Committee, 1976), p. 13.

[4]Katz, J., *op.cit.*, pp. 13-14.

[5]*Ibid.*

ANTI-SEXISM: Continued from page 7

boys to respect force and to *dis*respect females is one explanation for rape, woman-battering and general assaults by men who got "the message." Through the centuries, males have been trained to feel justified in using fists, clubs, swords, guns and bombs to get their way, to conquer and control people they consider less worthy. Men of *many* nations have been trained this way. Such sexist childrearing endangers our planet in a nuclear age.

Boys are also victimized by the *personal* costs of sexist childrearing practices. They are forbidden to cry, to express fear or other "sissy" emotions. They must also suppress the "girlish" side of their personalities—the caring, nurturing, gentle part. They grow up to feel pressured to succeed in the man's role of bearing total responsibility for the financial well-being of their families—even though that is now an unrealistic expectation for most people.

Instead of continuing sexist childrearing practices, we can work to help all children develop into *whole* human beings, risk-taking and problem solving in some situations, nurturing and considerate in others. Boys and girls should function as equals to protect our planet and its people. Childrearing practices are not the only cause of sexism, racism or militarism, but they play a very important role. Changing childrearing practices can encourage new behaviors; the anti-sexist childcare strategies that follow are a start.

Note: *Anti-sexist* means more than creating a childcare environment free of sexism; it means actively *promoting* equality. It means helping children understand that both sexes can be competent, caring and brave. It means supporting children's natural efforts at non-stereotypic behaviors and developing girls' pride in their gender and boys' respect for females' minds and humanity. It means helping all children understand sexism, how it operates and how people can withstand and combat it. This is a process requiring consideration of children's ages and consideration of adults' levels of understanding about sexism. The following ten strategies can be useful for early childhood staff or parent groups.

• **Inform yourself.** Read a lot about sexism and its effects on youngsters and our society. Buy or borrow books on the subject. Encourage your library or school to display a collection of good materials. (When problems arise and you need references to convince others, this will prove useful.) Numerous good works on sexism are readily available.

• **Start a discussion group.** Regular meetings of colleagues and/or parents are necessary to set goals, solve problems—and provide mutual support. Keep a record of sexist incidents and discuss the ways in which you handled situations, as well as possible alternative procedures. Your group can also rent films and invite speakers for the entire school. Work to make your group interracial: problems relating to sexism are not experienced or expressed in the same way by different cultural groups. And problems relating to sexism often mesh with racism and are best addressed by sensitivities attuned to cultural differences.

• **Create an anti-sexist environment.** Hang pictures of girls and boys, women and men in non-traditional roles in your home and/or classroom. Try to get pictures of the students' parents in such roles. Hang pictures showing boy-girl friendships. Build a school or home library of anti-sexist records and books. Intermingle so-called boys' toys and girls' toys and encourage children to use them all. Include many *gender-neutral* play props, like a variety of work hats, tools, suitcases, musical instruments.

• **Present anti-sexist role models.** Break the stereotypes! Female teachers and mothers should fix or build and play with blocks and trucks and pet mice. It is important that children see nurturing male role models. They should see fathers and male teachers (see p. 18) nurturing young children, changing diapers, feeding, washing and comforting little ones; men who care for children should demonstrate affection and show a love for reading. Invite or visit adults who reinforce non-sexist roles. Never forget that *your* behavior gives children clues about how *they* are supposed to behave.

• **Encourage children's anti-sexist behavior.** When you assign a task or give a reprimand, mention of gender is always out of order. Help boys to talk about their feelings and encourage their

Working With Infants and Toddlers

By Rachel Theilheimer

Did you know that—

- Infant females are more likely to be interrupted in their play than infant males.
- Infant males are encouraged to join adults and groups while infant girls are allowed to watch.
- Caregivers usually offer infant girls help in performing tasks, but permit infant boys to work unassisted.
- Caregivers are much more likely to ask infant girls to clean up than infant boys.
- Adults are more likely to talk with infant girls about their emotions, while they tend to distract infant boys from their feelings by offering them a toy.
- Caregivers respond more quickly to infant boys' non-verbal signals (crying, reaching out for an object, etc.) than to girls'.

Project Beginning Equal: The Project on Nonsexist Childrearing for Infants and Toddlers (Project BE) has addressed the effect of sex-role stereotyping on children under three. Working with a diverse sample of very young children, their families and their center-based caregivers, Project BE has developed techniques to help adults reassess their interactions with infants and toddlers.

Project BE's *Beginning Equal: A Manual about Nonsexist Childrearing for Infants and Toddlers* addresses the limiting effects of sex-role stereotyping on very young children. The manual contains background information, interactive modules, resources, evaluation instruments, anecdotal materials and suggestions for combining activities to make appropriate workshops for different groups. The manual is available for $7.95 (plus $2 postage and handling) from:

Project Beginning Equal
Women's Action Alliance
370 Lexington Avenue, Rm. 603
New York, NY 10017

Project Beginning Equal was co-sponsored by the Women's Action Alliance and the Pre-School Association (PAWS) and was funded from 1982-1983 by the New York Community Trust.

About the Author

RACHEL THEILHEIMER is an early childhood education consultant associated with Project BE.

Freda Leinwand

nurturing behaviors. Encourage boys to make and play with dolls, to cook, to wash clothes. Don't let boys band together against girls. Explain that toys that encourage violence are not permitted because, "It's not fun to hurt people, even in make-believe." Do not give boys more attention that girls, even if that attention is in the form of reprimands. Encourage girls to be independent and to take some risks. Pay attention when they play at a distance. Make sure girls take credit for their accomplishments. (While there is nothing wrong with praising children's appearance, disassociate their clothes or looks from their sense of worth. And be sure to praise girls *more* for their achievements than for their appearance.) Expect boys and girls to problem solve, to build, and to participate in sports.

• **Discuss sexism with children.** Use situations and language appropriate to the child's age. *Very* young children are able to grasp the unfairness of rigid sex roles. Look for and discuss sex stereotypes on TV and in books, using them to start discussion on how sexism harms people. Introduce children to *anti*-sexist books. Dramatize the lives of people who fought against sexism. Have children bring in stories about their grandmothers, about how *they* were affected by their gender, color, class or religion. Discuss why women are paid less than men. Ask older children: Why are women never President? Is this fair? What should be done? Why are men expected to work and not have time to play with their children? Is *that* fair? Why don't more men share the family housework? These conversations will set kids thinking and will make them aware that alternatives to sexism are possible.

• **Support children's efforts to be anti-sexist.** Children will constantly be challenged if they do not conform to expected sex roles; do not let them carry the burden alone. Assure young children as often as necessary that their gender is not related to the clothes they choose to wear or the toys they choose to play with. Encourage them to discuss sexist remarks people make to them and to talk about their feelings; have them role-play responses in order to learn to handle situations in which they may be teased or mocked.

• **Deal with boy-girl conflict.** Children who say "No boys allowed!" or "No girls here!" *can* learn to change their behavior. *Never* allow exclusion based on sex. Develop firm rules against calling names like "Sissy!" or "Fag!" or "Tomboy!" or using expressions such as "You throw like a girl!" Such name-calling hurts people. Be clear about your position: "No sexist insults allowed!" Teach children to resolve conflicts on their own. Girls must learn not to turn to an adult all the time; instead they must assert themselves forcefully and, if necessary, learn self-defense techniques. Boys must learn how to use words and how to negotiate solutions peacefully. *All* children should learn how to participate in school and home decision-making. Children can help establish *and enforce* sex-fair rules that will benefit everyone.

• **Educate other adults.** Set up meetings, film presentations, discussions with other teachers and with the parents of your students to discuss the benefits of non-sexist childrearing. (En-

list the aid and support of members of your discussion group.) Talk about how girls and boys benefit from developing their skills and feelings unhampered by sex-role expectations.

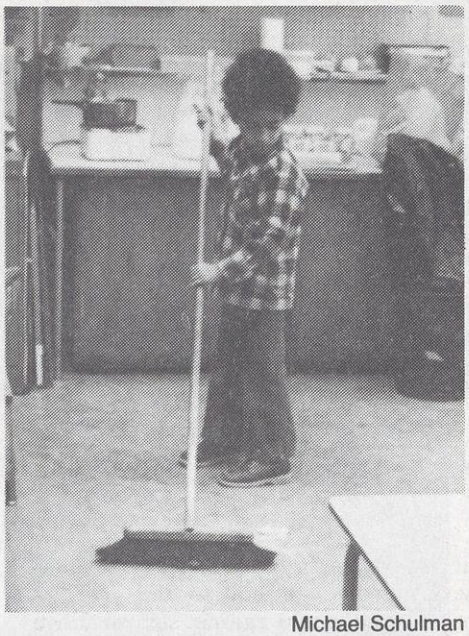
You may meet some resistance. Be prepared to discuss common fears and concerns. For instance, boys' parents sometimes object to their sons playing with dolls because they are afraid it will cause them to grow up to be gay. *Growing Up Free* (see p. 29) has more answers than you will need for that type of nonsense. If you don't feel prepared to discuss or counter a specific point, arrange to meet again at a later date and do some reading first. Just make the point that both of you want the best possible future for the child involved.

All cultures represented by families in the U.S. are sexist—and all cultural traditions change with time. That it is traditional for young Latino girls, for example, to wear dresses and be "protected" by male family members does not make this in the young girl's best interests in our society. You won't win over every parent or teacher to your viewpoint, but you still can present your viewpoint clearly—showing your respect for those who uphold traditional outlooks. No day-care center can please or retain all families, and choices have to be made.

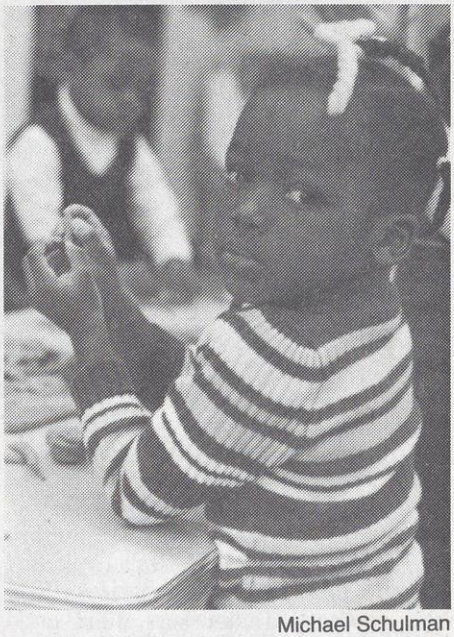
• **Demonstrate an activist role in creating change.** Children must know that a network of people are working for equity, peace and a healthy environment. This will strengthen their ability to fend off peer pressure for conformity and help them feel part of a community. Wear and discuss buttons about women's issues, peace issues, etc. Let children be a part of adult conversations about sex equity, race equity, peace. Encourage their questions. Solicit their ideas. Involve the children at their *own* level. They can alter the sexist endings of fairy tales. They can count the violent incidents or the uneven number of male and female characters on Saturday morning TV cartoons—and send off a letter of protest. Visiting a bookstore to buy anti-sexist books or posters is another activity. If you and your children see a sexist window display, tell the store owner why you think it should be removed. The important thing is to help the children feel *competent* about confronting injustice, and to feel involved.

These ten strategies for anti-sexist childrearing require hard work and commitment. So form a support group. Start reading and working together and you will help to shape a better future. □

Freda Leinwand



Michael Schulman



Michael Schulman

Michael Schulman

At last some books offer a positive portrayal of men in nurturing roles

Male Teachers in Day-Care: One Key to a More Nurturing World

By Thomas W. Goodhue

Once, not so long ago, almost all the teachers shown in picture books were stereotypic prim white women. As if our society did not find enough other ways to tell boys and girls that nurturance was "women's work," almost all the role models for classroom nurturance in print were female.

There were a few children's books that showed male teachers. A young George Washington and a young Abraham Lincoln have male teachers in Ingri and Edgar Parin D'Aulaire's popular but racist *George Washington* (Doubleday, 1936) and Bela Koral's far less biased *Abraham Lincoln* (Random House, 1952). Men appear in early elementary classrooms in Taro Yashima's *Crow Boy* (Viking, 1955), Albert Lamorisse's *The Red Balloon* (Doubleday, 1957) and Louis Slobodkin's wonderful *Yasu and the Strangers* (Macmillan, 1965). And in Lavina Dobbler and Edgar Toppin's *Pioneers and Patriots* (Zenith, 1965), we meet the Quaker schoolmaster who taught young Benjamin Bannecker in an integrated class in Maryland in 1737 and recognized the genius of the Black boy who became one of this country's first great scientists.

Still, until quite recently, there were even fewer male teachers in picture books than in real life, and a young child might have concluded that men taught young children only in other times and other lands. And had the thought of becoming a teacher entered a boy's mind, it might have taken only a glance at Carla Green's *I Want To Be a Teacher* (Grosset & Dunlap, 1957) to convince him that this was a foolish notion because only girls pursue such a career.

What is at stake here is more than just the channeling of boys away from careers in early childhood education. For

Freda Leinwand

if males are told that they do not belong in elementary and nursery classrooms, it will be difficult for them to enjoy *any* career with young children—or to muster the courage to nurture the young as fathers, uncles, brothers, Sunday School teachers, volunteer tutors or in any other capacity. Positive portrayals of men in early childhood education help lay the groundwork for later male nurturance of young children, both on the job and in their own families.

There are practical reasons for writers, editors, artists and publishers to portray—and thus encourage—both male and female teachers of young children—and for teachers and parents to seek out materials which include men as well as women in the classroom. Research by Frasher and Frasher[1] and by Jennings[2] indicates that children have higher listening recall and higher reading comprehension with materials featuring non-traditional roles than they do when the characters conform to sex-role stereotypes—and those of us who are men in early childhood education are definitely non-traditional!

My own research[3] found that a story in which both male and female characters participate equally produces better recall than all-male or all-female versions of the same story; in other words, both boys and girls remember best a story about school if the teachers are both men and women. It is hard to say if this is due to shock value or the deep longing which many kids have for nurturant men, but adding male teachers to stories seems to yield both greater understanding and greater recall of the story. The importance of men in the classroom is just beginning to be looked at, but research already shows that when preschools have male *and* female teachers, the boys and

Freda Leinwand

girls play with each other more—and with a wider range of toys—than in classes with only female teachers.

Recommended Books

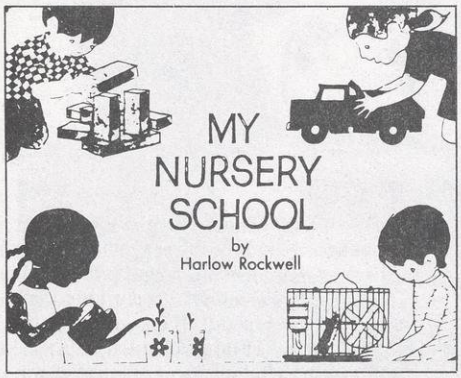
In recent years there *has* been some movement of men into early childhood education. The U.S. Bureau of the Census estimates, for example, that by 1985 the portion of male childcare workers will have risen to about 12 per cent, up from only 7 per cent in 1970. The same trend can be seen at the early elementary level, although it remains to be seen if men will continue to teach or if, as with older grades, they will "rise above the classroom" to become administrators. And, finally, male teachers are at last beginning to turn up in picture books about contemporary classrooms. Here are some recent books worth recommending:

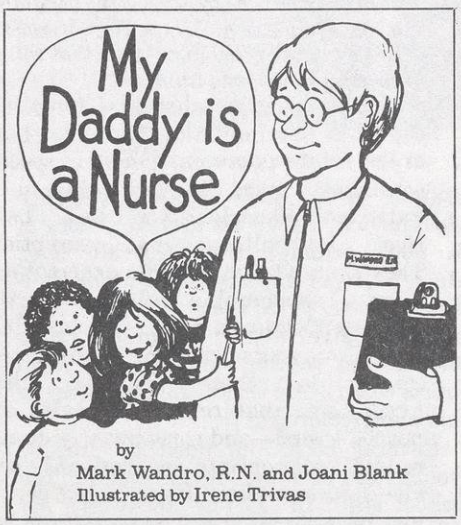
In Mark Wandro's *My Daddy Is a Nurse* (Addison-Wesley, 1981) children tell with pride about their fathers' nontraditional occupations, such as weaving, homemaking, ballet dancing and teaching preschool. Norma Simon's *We Remember Phillip* (Whitman, 1979) presents an elementary teacher who mourns the death of his son, crying, grieving and accepting support from his students as he grieves. While much longer than the other books noted here, it easily held the attention of my four-year-olds—and was picked up immediately for further perusal during "free play."

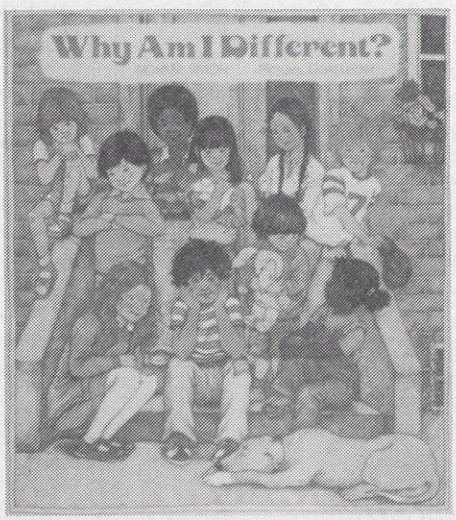
In a number of recent picture books, male teachers enter the scene without fanfare. Joe Lasker includes a male early childhood teacher, along with a Black female principal, in his book affirming the truth that *Mothers Can Do Anything* (Whitman, 1972). A male teacher makes a casual appearance in Robert Welber's *The Winter Wedding* (Pantheon, 1975), a tale about the friendship between a boy and a girl. Tom Feelings shows a man teaching in rural Africa in his Swahili alphabet book, *Jambo Means Hello* (Dial, 1974). In Joan Fassler and Joe Lasker's *Howie Helps Himself* (Whitman, 1975), the teacher who encourages Howie to practice maneuvering his wheelchair by himself and delights in his accomplishment is a man. In *Joshua's Day* by Sandra Lucas Surowiecki and Patricia Riley Lenthall (Lollipop Power, 1972), we see a male day-care worker read to kids, prepare snacks and serve lunch, thus telling readers both young and old that such tasks are not beneath male dignity. Tomie de Paola nonchalantly includes a male early elementary teacher in *Oliver Button Is a Sissy* (Harcourt Brace Jovanovich, 1979), his touching story of a boy's triumph over sex-role bias. *Jesse's Dream Skirt* by Bruce Mack (Lollipop Power, 1979) shows a gentle Black male caregiver with an integrated group of children talking about how sexism hurts when Jesse is ridiculed for wearing his many-colored skirt.

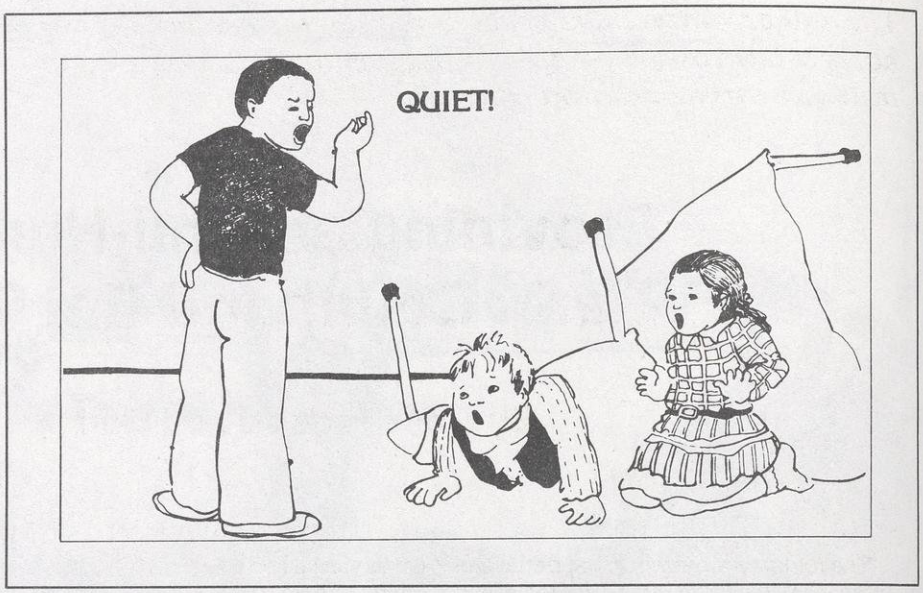
Several books intended to prepare youngsters for school include men in the school staff. In Harlow Rockwell's *My Nursery School* (Morrow, 1976) a man mixes paint, plays catch, pours juice and reads to children snuggled in his arms. The children in this book are also depicted non-stereotypically; girls build with blocks, climb and drive fire engines while boys do artwork and push carriages. Gunilla Wolde's *Betsy's First Day at Nursery School* (Random House, 1978) acknowledges the difficulty a child may have in entering school and shows a male teacher easing a young girl's arrival. In Wolde's *Betsy and the Doctor* (Random House, 1978) a male teacher comforts a young girl after a playground tumble and takes her to the doctor for a few stitches. (Unfortunately, both of Wolde's books, originally printed in Sweden, feature all-white casts, and *Betsy and the Doctor* is marred by sexism.) And

Picture books with nurturing males—some in the classroom—have at last begun to appear. Below, My Nursery School *by Harlow Rockwell,* My Daddy Is A Nurse *by Mark Wandro and* Why Am I Different? *by Norma Simon. At right, a scene from Gylbert Coker's* Naptime, *which depicts a male teacher who loses his temper (much to the delight of young children, who recognize how realistic this portrayal is).*









children familiar with Norma Simon's *Why Am I Different?* (Whitman, 1976) might learn from Dora Leder's illustrations that their summer camp may include male counselors.

My favorites are Gylbert Coker's *Naptime* and Irene Levinson's *Peter Learns to Crochet.* In *Naptime* (Delacorte, 1978) a male teacher grouses at a child during lunch, reprimands fighting children, and shouts at his restless class during naptime—but then he relaxes, reads them a story, and finally goes to sleep along with them. My four-year-olds love it, and they particularly like seeing the teacher yell in the naproom. It is rare—and priceless—for a book to affirm these truths of young lives: that the enforced inactivity of naptime can be torturous and that teachers sometimes lose their patience.

In *Peter Learns to Crochet* (New Seed, 1973; text reprinted in 1974 by Feminist Press in Storypack) a Latino elementary teacher affirms a boy's non-stereotypic interest and patiently shares a skill with him. Peter continues to enjoy such traditional "masculine" activities as playing ball but works diligently on a crocheted book-bag. This book also portrays the male teacher as reading for pleasure — something which is all too rare in materials for young children.

While most of the teachers in these books are white, teachers of color appear in *Naptime, Peter Learns to Crochet, Jambo Means Hello, Jesse's Dream Skirt* and *Let's Be Friends.* Most of the teachers are young, which may reflect current reality rather than age-bias, but older men can be seen in *The Winter Wedding.* A variety of teaching styles can be found in these books, from the traditional elementary classroom of *Oliver Button Is a Sissy* to the informal setting of *My Nursery School.*

Men are also beginning to appear in other classroom materials. The TABS poster "Men Working . . . Helping People" (from TABS, 744 Carroll St., Brooklyn, NY 11215) shows a male kindergarten teacher, along with a nurse, a secretary and a librarian. Childcraft's 17-piece wooden tray-puzzle "Teaching" shows a male teacher of color working with young children. And while I am not fond of workbooks, Gary Keller's Spanish-language *Mire y escuche* (Teachers College Press, 1983) is better than most and includes illustrations of male teachers.

Perhaps sometime soon all children will know that men can nurture the growth of young children, in our land, today. □

Notes

[1]Frasher, J. and Frasher, R.S., "Influence of Story Characters' Roles on Comprehension," *Reading Teacher,* 1973, 32, pp. 160-164.

[2]Jennings, S.A. "Effects of Sex Typing in Children's Story Preferences and Recall," *Child Development,* 1975, 46, pp. 220-223.

[3]Goodhue, T.W. "Character-Gender in Children's Stories and Listening Recall," 1982—ERIC ED 215 755.

About the Author

THOMAS W. GOODHUE is a United Methodist minister who teaches four-year-olds at the New York Riverside Church Weekday School. He also writes children's stories in denominational publications. (Write to him at 90 Lasalle St., No. 4A, New York, NY 10027.)

The authors draw links between racism, sexism and handicapism and offer specific suggestions for developing an inclusive early childhood classroom

Providing an Anti-Handicapist Early Childhood Environment

By Merle Froschl and Barbara Sprung

"I never knew what would happen when I left school. It scared me. I used to believe that when I graduated I'd die or live with my family forever. That was because I'd never met a deaf woman."[1]

This statement by a deaf woman dramatizes the lack of role models available to disabled children. In spite of efforts to mainstream disabled children, little recognition has been given to the need to include positive disabled role models in the classroom. When all positive models are *non-disabled,* disabled children are prevented from achieving a positive self-image and their aspirations are unnecessarily limited through seeing only traditional, stereotypic models. (Seeing materials that encourage non-traditional aspirations is of particular importance to a child who is the only disabled member of the family and thus without adult role models at home.) The perceptions of non-disabled children are likewise limited.

Mary Ann Lang, an early childhood special educator, notes:

> Young children are very literal and need concrete experience to help them understand the world around them. They do not have an adult's broad frame of reference that allows them to abstract and infer information. If they don't see any role models of adults with disabilities, they think that there are no adults with disabilities. If they don't see role models of children with disabilities, the disabled child will think she or he is the only person who looks like that. Likewise, the nondisabled child will think her or his schoolmate is the only person with that disability.... [2]

For the most part, classrooms fail to provide the disabled child with positive images, and they rarely provide non-disabled children with accurate information about disabilities. In a recent study, observations and teacher/director interviews in more than a dozen mainstreamed and special education early childhood classrooms in California, North Carolina, Illinois and New York, revealed not a single classroom situation with images of disabled people. Nowhere—in materials or curriculum (with the exception of very few books in a very few classrooms)—was there a positive image of a disabled child or adult functioning in society.[3] (For a discussion of common stereotypes about disability in children's materials, see earlier *Bulletins*: Vol. 8, Nos. 6 & 7 on handicapism, Vol. 11, Nos. 1 & 2 on hearing impairment and sign language, and Vol. 13, Nos. 4 & 5, an up-date of the first issue on handicapism.)

Sex, Race and Disability

As with racism and sexism, handicapism affects the way in which adults interact with young children. In a recent study of 158 children ages two-and-a-half to five years in California classrooms in which disabled students are mainstreamed, researchers found that girls and disabled children were particularly likely to experience what was identified as "over-help" and "over-praise" from teachers. This "overdoing" on the part of teachers (which reflects, in part, a stereotypical perception of disabled people as helpless and dependent) can limit the independence needed to develop general skills and self-confidence.[4]

The aforementioned Mary Ann Lang observes that children with disabilities and girls in general are trained not for independence, but for dependence and passivity:

> If a three-year-old boy and girl are each getting ready to go out to play and are attempting to put on jackets, the girl is more likely to receive help. If both receive help, the girl will probably have her jacket put on for her, the boy will be shown a technique for putting it on by himself. If the same situation arises and one child is disabled, it is the disabled child who will have the jacket put on whether a girl or boy. This is the beginning of the syndrome of "learned helplessness." It is a typically "feminine" trait that will be harmful in the long run.[5]

Until recently, educators have accepted as "normal" the "fact" that boys are by far the dominant gender in special education classes. But new research by Patricia Gillespie-Silver and Lous Heshusius challenges that assumption. They contend that sex-role expectations have a considerable influence on the labeling of children. Using the classification of students who are mentally retarded as their example, they hypothesize that retarded females are not identified—and consequently do not receive appropriate educational services—unless their IQ is significantly low because of lower expectations for girls' intellectual ability.[6] This tendency to overlook retardation in females is probably exacerbated by the fact that the stereotype of females as passive, dependent, emotional and needing protection has much in common with the stereotype of the retarded person. Moreover, the passivity associated with females and retarded children of both genders does not usually present as many classroom problems for teachers as do active, "acting-out" boys. Thus, both girls and retarded children are often ignored or overlooked, which results in a possible loss of appropriate services.

Race is also a factor in the identification of disabled children. Studies have found that more white children are labeled superior, fewer retarded, than

Freda Leinwand

Displaying photographs such as the one above in the classroom can spur discussion of a number of issues related to disabilities and handicapism.

minority children. One study in Missouri, for example, found virtually no Black children in learning disability classes, but Black children constituted one-third of Educable Mentally Retarded classes.[7] Boys and children of color incorrectly "labeled" as in need of special services are likely to find themselves in a situation in which low teacher expectations keep them from fulfilling their potential.

Strategies for an "Inclusive" Environment

Creating an anti-handicapist and "inclusive" environment (one that is non-sexist, pluralistic and includes images and active role models of adults and children with disabilities) in the early childhood classroom does not require a great deal of expensive new equipment nor a radically different approach to the curriculum. It *does* require that a center's administration, staff and parents become aware of disability issues and that they make a commitment to change the environment because they believe an inclusive approach benefits all children. The suggestions below are meant to serve as a catalyst for new ways of thinking, rather than as a "recipe" to be precisely followed.

Photographs: Add photographs of adults and children with disabilities to the pictures already on the walls of the classroom library, the dramatic play area, the homemaking area and the block area. (While doing this, it is a good idea to review all photos to make sure that they are non-sexist, non-ageist and pluralistic!)

Photos of disabled people are available for purchase. One resource is "Resource Photos for Mainstreaming," available from the Women's Action Alliance, Inc., 370 Lexington Ave., New York, NY 10017. However, a day-care center can develop its own collection by clipping photos from such periodicals as *Exceptional Parent* (296 Boylston St., Boston, MA 02116) and *Ability* (P.O. Box 5311, Mission Hills, CA 91345). If there are disabled children in the class, perhaps they can bring in photos of themselves.

Pictures in the traditional block-building area usually are about transportation, *i.e.*, trains, buses, trucks, cars. By adding pictures of accessible transportation (lift-equipped buses, cars with hand controls, etc.) and of guide dogs, wheelchairs and other mobility aids, the children's view of transportation will be enlarged. (Special education catalogs are a good source for this type of picture.)

Role Models: It is important to develop the concept that people with disabilities participate in and contribute to society. Provide concrete role models by inviting disabled adults to speak to the class or visit them at work. Many disabled adults—particularly members of such activist groups as Disabled in Action—are willing to do this, both to talk about their work and to answer children's questions about their disability. The school community is the best place to begin; consider staff, family members, co-workers of the children's parents, local merchants or church/synagogue members. For the address of the disability rights group nearest you, write to Disabled in Action National, P.O. Box 1273, New York, NY 10009, or to the American Coalition of Citizens with Disabilities, 1346 Connecticut Ave., N.W., Suite 1124, Washington, D.C. 20036.

When arranging a trip or classroom visit, be sure to brief the people involved, letting them know what discussions you've had with the class and what topics might be of particular interest. The children also will need some preparation, and photos can be used to help the class know what to expect. Keep in mind, however, that children (especially young ones) are often unpredictable, with a very different perception of the world; their questions and comments can be quite surprising. In one school an educational director, who was preparing four-year-olds for the arrival of a classmate who was born without arms, mentioned that the teacher's father also did not have an arm. When she asked the children if they had any questions or comments, one child exclaimed, "I didn't know teachers had fathers, too!"

Puppets: Hand puppets are standard equipment in traditional early childhood programs; they help children express feelings and fears since the fantasy ele-

ment frees them to say things they would otherwise be reluctant to reveal. Typically these puppets represent animals, family members and community workers.

So far, puppets with disability characteristics are few and expensive. One distributor (Sign Language Shoppe, Box 377, East Islip, NY 11730) has fabric puppets of animals with various disabilities. They are designed so that the disabled child can relate to them, while the non-disabled child can learn about and understand disabilities instead of fearing them. Hopefully, inexpensive human puppets with disabilities will soon be available.

Regular puppets can be adapted to represent some forms of disability. Try to be as realistic as possible; for example, a safety cane can be made from a thin dowel stick painted with a red tip and attached to a puppet's hand with a piece of velcro to represent a person who is sight-impaired, and play glasses can easily be attached to a puppet to simulate a visual impairment.

Books: Including positive books about children *and* adults with disabilities in the classroom library is essential. In recent years, some picture books that depict disabled people positively have appeared, and a few of them are actually non-sexist and show people of color as well. The best books are those that do not focus on the disability itself but treat it as one factor in an interesting, well written story.

Darlene, by Eloise Greenfield (Methuen, 1980), about a Black girl who is in a wheelchair, is such a book. The fact that Darlene is in a wheelchair is almost incidental to the story, which deals with feelings and situations familiar to all children. (See Vol. 12, No. 2 for a more detailed review.)[8]

Curriculum: An inclusive approach enhances the early childhood curriculum by serving as a catalyst for social and cognitive skills development. For example, if a miniature wheelchair is an accessory for block play, children will devise ways to get the chair to the top of the building by building ramps or elevators. This can lead to exploration of the school building or neighborhood to look for ramps and corner cuts and to general discussions about accessibility; discussions can focus on how most transportation systems and buildings have been constructed without regard for the needs of people with disabilities and how difficult this makes it for them to get around.

Curriculum about transportation can be expanded to include mobility aids used by disabled people. If a wheelchair or scooter board is available, children can have first-hand experience with this aid and they can be encouraged to problem-solve about other ways to move if one doesn't walk. Through such activities children will learn that there are many options for moving around besides walking and that different ways of doing things are fine.

Dramatic play will be enhanced if some disability-related items are added to the clothing and other "props." A child who has a chance to use crutches will experience how much upper-body strength is needed to get around in this way. New exercises during music or gym, new books about exercise and new science activities about muscles and bone structure in the upper part of the body can be related to such discoveries.

Activities to teach children factual information about various disabilities and related issues can easily be incorporated into the curriculum. A discussion of "things that help," for instance, can include crutches, wheelchairs and hearing aids in addition to shopping carts and elevators. Exercises involving boxes or bags filled with various small objects are often used to encourage language skills; children are asked to close their eyes, pull out an object and describe it (sometimes they are asked to find—by touch—an object that has been described to them). Hearing aids, glasses and similar objects can be incorporated into these exercises.

In discussions of injustice, be sure to include "handicapism"—discrimination against people with disabilities—and help children to see that societal attitudes and barriers are usually a bigger problem to people with disabilities than the actual disability. (Vol. 8, Nos. 6 & 7 of the *Bulletin* contains a two-part article on teaching about handicapism; its suggestions for discussion and experiential activities can be adapted for day-care centers and other early childhood environments.)

The possibilities for expanding the early childhood curriculum through the inclusion of a disability focus are truly infinite. As in all good child development centers, the curriculum will be generated out of the daily life of the program. □

Notes

[1]Ann Cupulo Carrillo, Katherine Corbett and Victoria Lewis, "Preface," *No More Stares* (The Disability Rights Education and Defense Fund, Inc., 2032 San Pablo Ave., Berkeley, CA 94702, 1982), p. 7.

[2]Mary Ann Lang, "Creating Inclusive, Non-Stereotyping Environments for Children: The Child with a Disability," in Barbara Sprung, *Creating a New Mainstream: An Early Childhood Training Manual for an "Inclusionary" Curriculum*, 1982. Unpublished manuscript.

[3]Reported in Barbara Sprung, "Introduction," *Creating a New Mainstream: An Early Childhood Training Manual for an "Inclusionary" Curriculum*, 1982. Unpublished manuscript.

[4]Deborah J. Stipek and Mary E. Sanborn, "Preschool Teachers' Interactions with Handicapped and Nonhandicapped Children," paper presented at the American Educational Research Association Annual Meeting, 1983.

[5]Mary Ann Lang, "Creating Inclusive, Non-Stereotyping Environments for Children."

[6]Patricia Gillespie-Silver and Lous Heshusius, "Mental Retardation: A Double Standard for the Sexes," *Equal Play*, Vol. II, Nos. 1 & 2 (Winter-Spring, 1981), pp. 16-18.

[7]Reported in Katherine Corbett, Susanne Lea and Jane Sprague Zones, "Equity Issues in Special Education," Disability Rights Education and Defense Fund, Inc., 1981.

[8]Other titles that are recommended for very young children include the following works, which were reviewed in the *Bulletin* issue given in parentheses: *The Balancing Girl* by Berniece Rabe, Dutton, 1981 (Vol. 13, Nos. 4 & 5); *Giant Steps for Steven* by Carol J. Bennett, After School Exchange, 1980 (Vol. 11, No. 8); *Grandma's Wheelchair* by Lorraine Henriod, Whitman, 1982 (Vol. 13, Nos. 4 & 5); *My Friend Leslie* by Maxine B. Rosenberg, Lothrop, Lee and Shepard, 1983 (see p. 32); *Rolly Goes Exploring* by Philip Newth, Philomel, 1981 (Vol. 13, Nos. 4 & 5); *Through Grandpa's Eyes* by Patricia MacLachlan, Harper & Row, 1979 (Vol. 13, Nos. 4 & 5); and *What's That?* by Virginia Allen Jensen and Dorcas Woodbury Haller, William Collins & World, 1980 (Vol. 11, No. 8).

Educational Equity Concepts, Inc. is developing Project Inclusive: An Equity Approach to Early Childhood Education, to consist of a curriculum guide for pre-k through first grade. For more information and resources, write Educational Equity Concepts, Inc., 440 Park Ave. S., New York, NY 10016.

About the Authors

MERLE FROSCHL and BARBARA SPRUNG are co-founders and directors of Educational Equity Concepts, Inc. Merle Froschl is the former director of the Non-Sexist Child Development Project, where she initiated and directed Project R.E.E.D. (Resources on Educational Equity for the Disabled). Barbara Sprung is the founding director of the Non-Sexist Child Development Project and has pioneered in the development of non-sexist, multicultural early childhood materials and curriculum.

A day-care center develops strategies to counter homophobia and meet the needs of children of lesbian and gay parents

Validating All Families

By Ruth Beaglehole

"When I grow up, I'm going to get married and have lots and lots of children."

"Girls can't hug each other. Boys can't hug each other. My momma says that it's dirty."

"Jesse can't have two mamas. You have to have a mama *and* a daddy."

Teasing voice: "Jesse doesn't have a daddy. Jesse doesn't have a daddy."

These statements from preschool children were heard at our community day-care center. They are words of misinformation, of distrust—words that reflect homophobic attitudes.

The Echo Park People's Child Care Center began in 1971 when a few families and I (a trained nursery school teacher) decided to form a preschool in our multicultural working-class neighborhood of Los Angeles. We began in a small park and very soon rented two double garages across from the park. It was not long before we were confronted by city officials who charged that the double garages were not a legal facility.

During a long—and ultimately successful— community struggle to save the center, the focus of our curriculum changed. Our experiences spurred us to think very carefully about the attitudes and values children learn in our society. We began a long process of dialoging, questioning and formulating how we were going to teach children about the "real" world and yet have a protected, playful, "fun" environment.

It was clear to us that preschool children had already learned such prejudices as racism, sexism and homophobia. Over the years, we have worked to develop a curriculum that tries to help children become aware of their biases and overcome them. We work with children, staff and parents to create an atmosphere of openness and mutual respect, encouraging the expression of feelings and developing a sense of responsibility for the effects of our behavior on others. We try to correct the misinformation which leads to prejudices and teach that everyone is a person of self-worth and of worth to society. To counter homophobia, we include in our curriculum positive information and feelings about lesbians and gay men, not as "them out there" but as all of us as people deserving respect.

The impetus for starting a discussion concerning homophobic attitudes came from a lesbian teacher. She had worked for many years in the "real world," where her life had been painfully closeted. As we talked about alternative values, she realized that we needed, as a staff, to confront the fact that she was still feeling closeted in our environment. Afraid of being hurt by people's prejudices, she felt denied the right to be open and free about her life style. For instance, heterosexual teachers did not hesitate to discuss what they did over the weekend with their partners, but she felt that freedom did not exist for her, in part because of her co-workers' assumption that everyone had the same (*i.e.,* heterosexual) life style.

The staff began discussions which were, at first, painful and hard as we looked at the misinformation and fears we had been taught. We found we needed to examine our families' belief systems, the religious beliefs we had been taught and the biases passed on to us by society as a whole. At the time, Californians were considering the Briggs Initiative, the proposal that sought to prohibit gay teachers in the classroom. This legislation made us realize the danger of homophobia and, at the same time, challenged our own beliefs. The lesbian on the staff provided leadership for our discussions, but we also invited outside resources, such as a group facilitator, to help discussions.

Our examination of homophobia has continued over the years. As new workers join the staff, both lesbians and gay men, as well as heterosexual men and women—Chicanos, other Latinos and whites—we have needed to start again. We realized staff discussions were not enough; we wanted to make these values an integral part of our curriculum and to support both parents and children to start this growth process as well. We knew we could not rely on commercial curriculum guides to do this. We had to develop our own.

There were particular issues that influenced our approach. For example, our center is in a working-class, Latin community with Roman Catholic roots. How were we going to respect parents' religious beliefs and yet offer alternative information? Through many hours of talking and problem-solving with some parents open to thinking about religion and homophobia, we were able to move from the feeling of "No, it's impossible" to "Yes, change and growth is possible for everyone." We were not questioning people's right to believe in their religion, but we were asking them to question some of the incorrect information they were being taught.

It was difficult to develop a curriculum. We could not package the issue of homophobia into a unit. Like racism and sexism, it cropped up daily, and many discussions with the children happened in spontaneous situations.

We had to begin by dispensing positive information. We used ourselves as models: we as workers trusted and cared about each other; we were physical with each other, giving each other warm

Erika Stone

Books can be used to help children think critically. Sometimes it is necessary to create one's own stories, as the Echo Park People's Child Care Center did to meet its need for alternative non-heterosexist materials.

hugs. At the beginning, children would say, "Girls can't do that. Why did you hug so and so?"

We would respond lovingly, "That's something you're not used to seeing, Carmela. We show how much we care by giving hugs."

"No, that's dirty. My Mom says that's wrong."

"I know that's what your Mom tells you. But we think differently. You are learning that people feel differently."

Many times the children found our actions painful or threatening. We saw their fears as part of a growth process, and we brought them out rather than brush over them. We would say, "Men can choose to love each other; women can choose to love each other. We can hug each other just like we hug you to show you special feelings."

We shared the choices we had made in our own lives with the children, and the children came to know the staff's partners through various events. We would emphasize the concept of choices: "When you grow up you can choose to live alone. You can choose to get married. You can choose to love a man/woman. You can choose to have no children. You can choose to have babies. Isn't it special that you *can* choose?"

We shared both our choices and those of parents (with parental permission; we were very careful not to break confidences or to push parents or workers to share information when they were not yet comfortable). These kinds of conversations occurred more than once; such concepts take ongoing input, with the message being rephrased and applied to as many situations as possible.

We also used dramatic play to teach anti-heterosexist values. We became aware, for example, that children consistently dramatize the stereotypical nuclear family, even when this was not the family they had at home. Children from our gay families did not express their own family structure, nor did children from one-parent families and other non-nuclear families.

We would make suggestions: "Today, let's be Jesse's family. He has two mamas, and one of his mamas is having a baby." "Let's play Tommy's family. He has a mama and a daddy and his grandmother lives with them." We would role play the family scene, with Jesse or Tommy giving input, so that children could experience a family different from their own.

We found that children were comfortable in role-playing their own families, but that seeing the families of other children would often lead to a lot of talk. Sometimes children's comments were hurtful. We tried to be as supportive as possible, since we felt this was important

Michael Schulman

Children often role-play the traditional nuclear family—even if it does not reflect their own experience. Teachers can encourage children to dramatize their own families and those of their classmates as a way of validating many different types of families.

in helping them cope with the real world. Often, we needed to talk with parents to know how best to respond. At times, we supported parents' own efforts to explain their choices to their children. (This was also true with other family issues; divorce, death and extended family living situations also needed our attention.)

We used our books to help the children think critically about what they were seeing and hearing, and we tried to develop critical reading skills. We also made our own books.

We found that many picture books about sexuality focus on "where babies come from." Written with a strong heterosexual bias, they show love relationships only between men and women and only in traditional family settings. The books do not raise the possibility of alternative relationships nor discuss other ways that exist for people to have children. Because we had children in our program born to lesbians who had been artificially inseminated, we were confronted with the need for alternative, non-heterosexist materials. Again, we had to create our own stories, our own dramas.

We used a set of eight multicultural dolls. Each doll had its own name, racial identity, religious background, language, personality and feelings—and its own family structure and life style. We gave these dolls the backgrounds of our children. Bobbie, a doll who lived with his two mamas and baby brother, stimulated considerable discussion and thought. Bobbie validated the children from lesbian families, making them feel that their family was legitimate and equal to all others. Sometimes Bobbie would have hurt feelings from being teased. We would turn to the children: "Did this ever happen to you? How did you feel?" When we knew that children were struggling with these new values, we would find time to give reassurance and support and to share stories about similar situations from our own lives.

We soon realized that we needed to continually reevaluate our approach to be sure that each child's needs were being met. This was particularly true for new children. For instance, we realized that a gay man with a child would have different needs than a lesbian family. Gay parents adopting children would have other needs. We have never been able to say, "Our approach to homophobia is now complete; our curriculum is developed." It will always be an ongoing process.

As we worked with the children, we communicated with parents. Much of the process was the same. We would help parents to examine their lives, their attitudes and the beliefs that they were taught as children. We also wanted them to see the effect of their attitudes on their children.

For many of the heterosexual parents, homophobia/heterosexism was a dramatically scary issue—probably the most threatening issue the school raised. We found some parents comfortable about sharing their feelings, but others were very frightened. Homophobic attitudes often became an issue in parents' marriages. Because we had a lot more daily contact with women, they often felt supported at the center but isolated at home. Having our heterosexual teachers share their process of change with the heterosexual parents helped in such instances.

It has been important to be clear about our philosophy at the initial admissions interview. Parents are told about the overall policies and values of the school, and they learn that there are gay teachers on the staff. For a few families—not many—this has been an abhorrent thought; we are definitely not the school for them. We have found that people are sometimes so desperate for affordable childcare that the philosophy of the school is secondary. Sometimes, after several weeks, these families begin to question what their children are learning. We then need to go over our values again at a parent conference. Sometimes we need to talk about these issues again and again, both in planned parent conferences and in casual conversations. We have lost a few families who felt that gay teachers were sick or living a life of sin and should not be around children, but that number has been very small.

In addition to countering homophobia, we promote other powerful values such as anti-sexism and anti-racism. In all cases we strive to allow parents to feel power and respect for themselves, and to develop trust in the people at the center. We have found that the dogmatic position that "you are wrong and we are right" only leads to blocked communication, defensiveness and anger. We hold general information-sharing seminars on many topics such as sexuality, sexism and racism that relate to the needs of children as well as to the parents' personal lives. We write articles in our newsletter. We share social experiences together. We also have individual family conferences whenever parents or workers feel the need to have more personal contact.

Throughout the years, our center has had a built-in catalyst: having lesbian teachers and gay families, and now gay men teachers, means that the issue has had an internal voice. In centers where this is not true, it is still vitally important that teachers go through a similar process. Homophobia exists in all of us, and we must find ways to confront it.

Our process continues. We continue to learn, and we remain convinced that homophobia affects preschool teaching and must be countered. As teachers, we must offer children accurate information, and we must support each other to power and change. □

About the Author

RUTH BEAGLEHOLE, founder and former director of the Echo Park People's Child Care Center, is presently teaching parent education classes for the Los Angeles School Board and training Head Start teachers for the Child Development Credential. In addition, she is studying for an MA in marriage and family counseling.

Recommended titles to build a bias-free library for children and adults

Books for Equity

Anti-Sexist and/or Anti-Racist/Multicultural Classroom Resources

The following distributors should be useful in locating many materials for classroom use. (The starred sources are especially recommended.) While these distributors are generally selective in stocking materials which are non-discriminatory, we recommend that parents and teachers carefully screen *all* materials before giving them to children.

**Afro-Am Educational Materials*, 910 S. Michigan Ave., Chicago, IL 60605. Catalog of books, records, dolls, posters, puzzles and skin-colored crayons.

Akwesasne Notes, Mohawk Nation, Rooseveltown, NY 13683. Ask for posters and booklists about Indian leaders and legends.

Alternatives: An Alternate Lifestyle Newsletter, P.O. Box 1707, Forest Park, GA 30050. A book of suggestions for celebrating holidays and gift giving.

ARTS, Inc., 32 Market St., New York, NY 10002. Chinese and Spanish folk song books, calendars, cassettes and books. Catalog available.

Center for Teaching about China, 407 South Dearborn, Suite 945, Chicago, IL 60605. Materials include activity books, children's books, games.

**Children's Book and Music Center*, 2500 Santa Monica Blvd., Santa Monica, CA 90404. Catalog ($1.) contains books, records, games, etc.

China Books, 125 Fifth Ave., New York, NY 10013. Inexpensive children's books from China in English.

**Council on Interracial Books for Children*, 1841 Broadway, New York, NY 10023. Free catalog from Council's Racism and Sexism Resource Center for Educators describes filmstrips for children and for teacher-training, and a wide variety of consciousness-raising materials. This *Bulletin*, the Council's regular periodical, reviews children's books, contains articles on bias-free education, etc.

Educational Activities, Inc., Freeport, NY 11520. Catalog includes Ella Jenkins records and set of books about Herbie, a two-year-old Black boy.

Evaluation Dissemination and Assessment Center for Bilingual Education, Lesley College, 49 Washington Ave., Cambridge, MA 02140. Catalog available.

**Feminist Press*, Box 334, Old Westbury, NY 11568. Non-sexist books and materials.

**Folkways Records*, 43 W. 61 St., New York, NY 10023. Huge collection of folk music of all cultures. Catalog available.

Food for Thought Books, 67 N. Pleasant St., Amherst, MA 01002. Carries a songbook, *Winds of the People*, of highly recommended songs for classroom or home.

Gryphon House: Early Childhood Books, 3706 Otis St., P.O. 217, Mt. Rainier, MD 20822. Free catalog containing a large selection of books at low prices.

Instructo Corp., Paoli, PA 19301. Photographs of families and working people useful in the classroom. Write for details.

Instructor Publications, Danville, NY 14437. Contemporary American Indian Study Prints with teacher guides. Also posters. Ask for catalog.

Japanese American Curriculum Project, Inc., 414 E. Third Ave., San Mateo, CA 94401. Send for catalog of curriculum items on Asian Americans.

**Lakeshore Curriculum Materials*, 2695 E. Dominguez St., Carson, CA 90749. Catalog lists many multicultural materials including list of Native American and Black dolls, excellent puzzles, doll families (Black, Latino, white).

**Learn Me Bookstore*, 642 Grand Ave., St. Paul, MN 55105. Catalog ($1.) lists books and other useful materials.

Liberation Book Store, 421 Lenox Ave., New York, NY 10037. Adult and children's books about African Americans. Catalog available. Sells excellent record of *Honey, I Love.*

Lollipop Power, Box 1171, Chapel Hill, NC 27514. Free catalog listing inexpensive anti-sexist, non-racist children's books.

Mid-Atlantic Center for Sex Equity, 3301 New Mexico Ave. N.W., Washington, DC 20016. Write for poster information.

Native American Education Program, P.S. 199, West 107 St., New York, NY 10025. Indian posters and records.

Non-Sexist Child Development Project, Women's Action Alliance, 370 Lexington Ave., New York, NY 10017. Catalog of games, toys, films, etc.

Our Children's Enterprise, 34 Garfield Place, Brooklyn, NY 11215. Black-owned company carries many learning materials.

Rounder Records, P.O. 154, No. Cambridge, MA 02140. Folk music, as well as blues, rhythm and blues and rock and roll.

Spectrum Records, 165 W. 46 St., New York, NY 10036. Carries *Angela: Black Children's Poetry*, a record of poems written and read by a six-year-old.

TABS, 744 Carroll St., Brooklyn, NY 11215. Posters of women of all cultures. Write for catalog.

Saint Paul Public Schools, Urban Affairs, 360 Colborne, St. Paul, MN 55102. Stories and posters of Indian girls today.

Women's Educational Equity Act Publishing Center, 55 Chapel St., Newton, MA 02160. Free catalog of over 200 publications.

Children's Books Useful for a Multicultural, Anti-Racist Classroom or Home

Starred books (*) are especially useful. Please note that there are many excellent books not included in this list.

**Africa Dream*, Eloise Greenfield, Harper & Row, 1977. An exploration of African roots for young children. All of this author's books are highly recommended.

**Black Is Beautiful*, Ann McGovern, Scholastic, 1970. Rhymes and photographs about the beauty of blackness.

**Black Is Brown Is Tan*, Arnold Adoff, Harper & Row, 1973. A Black mother, white father and their children enjoy their different shades of skin.

City Seen from A to Z, Rachel Isadora, Greenwillow, 1983. The city brought to life in a series of magnificent pictures.

**Colors Around Me*, Vivian Church, Afro-Am (910 S. Michigan Ave., Chicago, IL 60605), 1971. Relates charming portraits of various complexions to child-appeal objects of similar colors.

**Cornrows*, Camille Yarbrough, Coward, 1979. Positive and very useful book about African-derived hair styling.

Crow Boy, Taro Yashima, Viking, 1955. A young Japanese boy is isolated until a new teacher shows appreciation for his abilities.

Darlene, Eloise Greenfield, Methuen, 1980. Delightful story of a spunky disabled Black girl.

The Goat in the Rug, Charles Blood and Martin Link, Four Winds, 1976. A nice, funny story about a Navajo woman and her goat, told by the goat.

**Honey, I Love*, Eloise Greenfield, Harper & Row, 1978. Wonderful poems and illustrations of Black children. A must! All of this author's books are excellent. Record, which adds to book, also available.

I Can Do It by Myself, Lessie Jones Little and Eloise Greenfield, Harper & Row, 1978. A young Black boy proves what he can do.

Idalia's Project ABC: An Urban Alphabet Book in English and Spanish, Idalia Rosario, Holt, Rinehart & Winston, 1981. A bilingual tour through an urban child's experiences.

Maria Teresa, Mary Atkinson, Lollipop Power, 1979. A Chicana girl copes with discrimination when she moves to the Midwest.

Moja Means One, Swahili Counting Book, Muriel Feelings, Dial, 1976. Learning to count to ten in both Swahili and English. Beautifully illustrated.

The River That Gave Gifts: An Afro American Story, Margo Humphrey, Children's Book Press, 1979. African children help an older woman. Lovely book that includes a number of strong cultural clues.

Shawn Goes to School, Petronella Breinburg, Harper & Row, 1973. A Black child overcomes his fear of nursery school.

Stephanie and the Coyote, Jack L. Crowder, order from author (Box 278, Bernalillo, NM 87004), 1969. A day in the life of a seven-year-old Navajo girl sheepherder. Bilingual; Navajo and English.

Stevie, John Steptoe, Harper & Row, 1969. Delightful story of a Black boy taking care of a younger child.

**Straight Hair, Curly Hair*, Augusta Goldin, Harper & Row, 1972. About different types of hair. A science approach.

Umbrella, Taro Yashima, Viking, 1958. Sensitive, joyful story about a little girl who learns to walk alone for the first time.

What Do I Do? ¿Que Hago?, Norma Simon, Whitman, 1969. A Puerto Rican girl in an inner-city home answers questions on school and family. Bilingual; Spanish and English.

What Do I Say?, Norma Simon, Whitman, 1967. A Puerto Rican boy answers questions. Useful for teaching respect for languages. Bilingual; Spanish and English.

Window Wishing, Jeanette Caines, Harper & Row, 1980. Anti-racist, anti-sexist, anti-ageist.

**Your Skin and Mine*, Paul Showers, Harper & Row, 1965. Discusses melanin and other scientific information about skin color.

Children's Books Useful for an Anti-Sexist Classroom or Home

Starred books (*) are especially useful.

All Kinds of Families, Norma Simon, Whitman, 1976. Positive portraits of families of all colors and types. Fine for letting all children identify with another family similar to their own.

Amy and the Cloudbasket, Ellen Pratt, Lollipop Power, 1975. Anti-sexist fantasy with Black girl as hero.

A Chair for My Mother, Vera B. Williams, Greenwillow, 1982; also *Something Special for Me*, same author and publisher, 1983. Two picture books about a close, extended, working-class family. These stories counteract many stereotypes.

**Everybody Knows That!*, Susan Pearson, Dial, 1978. The best and most amusing response to children who profess a belief in sex-role stereotypes.

Fish for Supper, M. B. Goldstein, Dial, 1976. A charming little wordless picture book about an independent grandmother who daily rows her boat and catches fish.

Grandma Is Somebody Special, Susan Goldman, Whitman, 1976. An anti-ageist story of a little girl who spends the night with her grandmother.

In Christina's Toolbox, Dianne Homan, Lollipop Power, 1981. A Black girl has her own toolbox and uses it well. Simple, inexpensive book to counteract sex-role stereotypes.

Ira Sleeps Over, Bernard Waber, Houghton Mifflin, 1972. A little boy, reluctant to take his teddy bear on an overnight visit, finds that his friend needs a teddy bear, too.

Martin's Father, Margrit Eichler, Lollipop Power, 1971. A single father takes full care of his son.

Mommies at Work, Eve Merriam, Scholastic, 1973. Lots of mommies work at lots of different jobs and return at night to love their children.

Mothers Can Do Anything, Joe Lasker, Whitman, 1972. Consciously challenges traditional stereotypes of females.

Max, Rachel Isadora, Macmillan, 1976. Max enthusiastically joins his younger sister's ballet class.

My Mother Lost Her Job Today, Judy Delton, Whitman, 1980. The tensions and upsets connected to loss of a job are honestly depicted.

**My Mother the Mail Carrier/Mi Mama La Cartera*, Inez Maury, Feminist Press, 1976. Spanish/English text about a Chicana single mother and her daughter.

Ten, Nine, Eight, Molly Bang, Greenwillow, 1983. A nurturing Black father lovingly puts his toddler daughter to sleep.

William's Doll, Charlotte Zolotow, Harper & Row, 1972. Legitimizes little boys' desire to nurture.

The Winter Wedding, Robert Welber, Pantheon, 1975. Message is cooperative play between nursery school boys and girls.

See also many preschool stories in *Stories for Free Children*, edited by Letty Cottin Pogrebin, McGraw-Hill, 1982, plus the multicultural, anti-racist booklist that appears above.

Adult Anti-Racist Bibliography

Books and Articles about White Racism

Starred items are especially recommended.

**Blaming the Victim*, William Ryan, Vintage Books, 1976. How white society blames the victims of racism and poverty for their "problems," rather than blaming its own policies.

Discrimination American Style: Institutional Racism and Sexism, Joe R. and Clairece Booher Feagin, Prentice-Hall, 1978. Theories and examples of institutionalized discrimination.

For Whites Only, Robert Terry, Eerdmans, 1970. How whites benefit from, are harmed by and are responsible for racism, plus ideas for change.

**Institutional Racism in America*, Louis L. Knowles and Kenneth Prewitt, eds., Prentice-Hall, 1969. Basic explanation of the key aspect of racism—its institutional dimension.

Portraits of White Racism, David T. Wellman, Cambridge University Press, 1977. Five case studies, based on hundreds of interviews, of how whites justify their racial privileges.

Prejudice and Racism, James M. Jones, Addison-Wesley, 1972. Good on the history of racism.

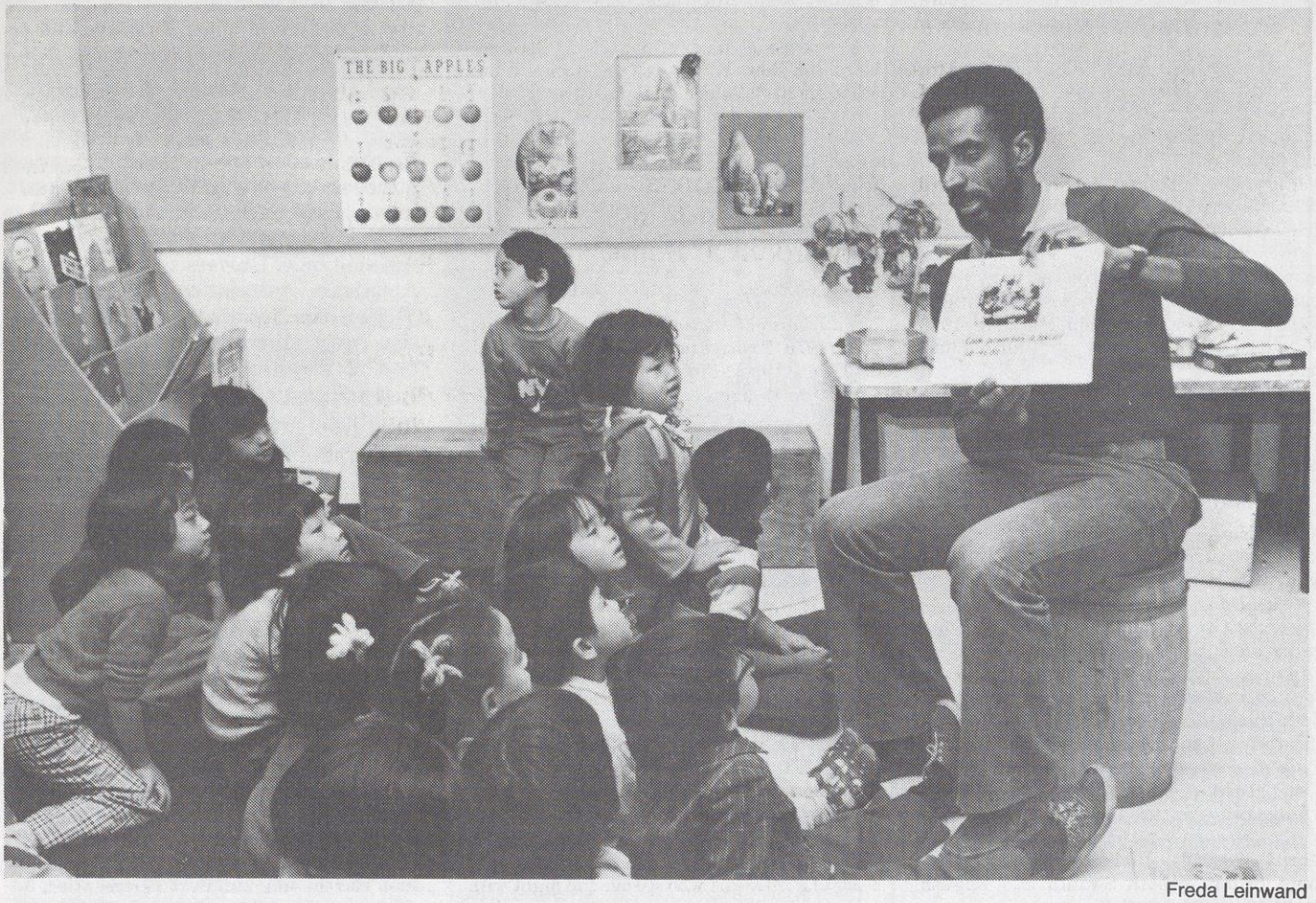
Racism in America and How to Combat It, U.S. Commission on Civil Rights, Clearinghouse Publication, Urban Series No. 1, U.S. Government Printing Office, 1970. Pamphlet summarizing effects of racism and pointing to solutions.

Racism in American Education: A Model for Change, Sedlaceck & Brooks, Nelson Hall, 1976. A six-stage program to combat racism in education.

**Racism in the English Language*, Robert B. Moore, CIBC Resource Center (1841 Broadway, New York, NY 10023), 1976. How the English language reflects and reinforces racism. Includes lesson plans for adults.

The "Rightness of Whiteness": The World of the White Child in a Segregated Society, Abraham Citron, Wayne State University, 1969. Pamphlet on how white children become racist and some suggestions for change.

White Awareness: Handbook for Anti-Racist Training, Judy Katz, University of Oklahoma Press, 1978. Useful activities for adult groups learning about racism.



Freda Leinwand

History of People of Color

Starred items (*) are particularly recommended.

AFRICAN AMERICAN

Before the Mayflower: A History of the Negro in America, 1619-1964, Lerone Bennett, Jr. Revised Edition, Penguin Books, 1966. Basic Black history by a historian and editor of *Ebony* magazine.

**There Is a River: The Black Struggle for Freedom in America*, Vincent Harding, Harcourt Brace Jovanovich, 1981. Moving and important account of Black resistance to oppression.

ASIAN AMERICAN

America Is in the Heart, Carlos Bulusan, State University of Washington, 1974. The Philippine experience by an important novelist.

**The Chinese of America*, Jack Chen, Harper & Row, 1980. Excellent historical account.

"Filipinos in the U.S." *Pacific Historical Review*, Nov. 1974. Useful background information.

Japanese Americans: The Evolution of a Subculture, Harry Kitano, Prentice-Hall, 1969. Basic information.

CHICANO

The Chicanos: A History of Native Americans, Matt Meier and Feliciano Rivera, Hill and Wang, 1972. Informative account of U.S. historical racism.

**Occupied America: The Chicanos' Struggle Toward Liberation*, Rodolfo Acuña, Harper & Row, 1972. Fine account of the Chicano experience.

INDIAN

**Chronicles of American Indian Protest*, The Council on Interracial Books for Children (1841 Broadway, New York, NY 10023). Revised Edition, 1979. A moving documentary history of Indian peoples and their struggles.

The Indian in America's Past, Jack D. Forbes, Prentice-Hall, 1964. A Native American offers an excellent background.

Wasi'chu: The Continuing Indian Wars, Bruce Johansen and Roberto Maestas, Monthly Review Press, 1979. Concentrates on more contemporary Indian struggles and resistance.

PUERTO RICAN

Puerto Rico and Puerto Ricans: Studies in History and Society, A. Lopez and J. Petras, Shenkman, 1974. Excellent information.

The Puerto Rican Struggle: Essays on Survival in the U.S., C.E. Rodriguez, V. Sanchez Korrol and J. Oscar Allers, eds., Puerto Rican Migration Consortium (205 Lexington Ave., New York, NY 10016), 1980. Collection about culture, social history and economic survival.

GENERAL

**To Serve the Devil: A Documentary Analysis of America's Racial History and Why It Has Been Kept Hidden*, Vol. I & II, Paul Jacobs, Saul Landau and Eve Pell, Vintage, 1971. If funds limit your choice of items, buy these two paperback volumes for an overall picture of U.S. racism.

Books about Sexism

A great many books on sexism and early childhood education have been published. These are generally available in women's bookstores. The book that best brings together research studies and presents excellent theoretical arguments for non-sexist child-rearing is *Growing Up Free: Raising Your Child in the '80s* by Letty Cottin Pogrebin, McGraw-Hill, 1980. This is a *must* despite its middle-class perspective.

Subscription Problems??

We hope that the following information will answer any questions you may have regarding your subscription. If not, please write us at 1841 Broadway, New York, NY 10023.

When sending an inquiry about your magazine subscription, please attach a current mailing label. The information provided on this label will allow us to provide faster and better service. (If you do not have a label, send us your name and address as they appear on the mailing label.) Please remember that this *Bulletin* is not published monthly; if you write us about a particular issue, please indicate the relevant volume and issue number.

CHANGE OF ADDRESS

Please allow us eight weeks notice to adjust your mailing address. Be sure to send us both your old address and your new address (if possible, please send us a label showing your old address).

MISSING OR LATE ISSUE

The first issue of your subscription should be sent to you approximately eight weeks after we receive your order. Thereafter, you will receive issues approximately every eight weeks. Delivery dates reflect the fact that the *Bulletin* is published eight times a year on an irregular schedule. If there is an interruption in your service, please write us at the address given above and let us know so we can extend your subscription. Or, if you prefer, we will replace the missing issue or issues if our supplies permit.

DUPLICATE COPIES

If you receive two copies when you have only ordered one, compare the mailing labels. Any difference, however slight, may be the cause of receiving duplicate copies of the magazine. Please send us both labels and tell us which one is correct so that we can correct the problem. Similarly, if you have ordered multiple copies but only receive one, please let us know.

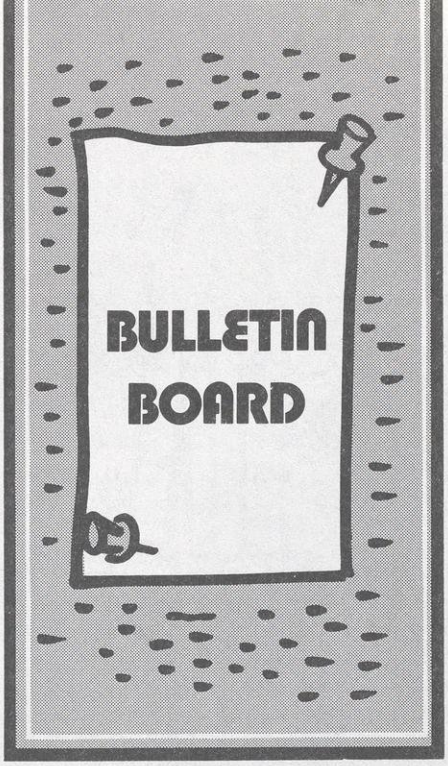
EXPIRATION DATE

By looking at the mailing label on your magazine you can determine when your subscription expires: the label indicates how many issues you will receive before your subscription expires. If, for example, the label reads "2 issues left," you will receive two single *Bulletins* or one double issue before your subscription expires.

DUPLICATE BILLS/RENEWAL NOTICES

It is possible that you may receive a renewal notice after you have sent us payment or renewal instructions. Disregard the second notice if you have already responded.

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. Your assistance and understanding will be appreciated!



Davidette and Goliath

The state of Oregon, one of the most liberal states, is willing to spare no cost in defending its state system of higher education against a lawsuit by 2000 women faculty members.

Penk et al. v. The Oregon State Board of Higher Education, filed in 1980, is a class-action lawsuit in which the women faculty in Oregon's eight public institutions allege discrimination based on sex. The suit's allegations include unequal treatment of women in pay, promotion, tenure, sabbatical leaves, professional duties and grievance mechanisms.

The 100-lawyer Attorney General's office representing the State Board of Higher Education has hired the 350-lawyer Philadelphia firm of Morgan, Lewis and Bockius to fight the case. In addition to this immense legal pool, the State has seemingly unlimited resources from the general fund, unlimited computer time and the professional resources from all eight institutions.

The 22 named plaintiffs, acting in behalf of 2000 present and former faculty members, are represented by two Portland attorneys, Don S. Willner and Joann B. Reynolds. The plaintiffs must rely on the services of 11 other volunteer attorneys, volunteer statisticians and the donations of class members and organizations to pursue their claims under Title VII of the Civil Rights Act of 1972.

The women have organized a nonprofit corporation, Faculty Women for Equity, to raise funds. The group, whose attorneys are on a contingency fee basis, have raised and spent over $40,000 to date. Supporters include the American Association of University Professors, the American Association of University Women, the National (and State) Education Association, the American Federation of Teachers, the Women's Equity Action League, the Oregon Nurses Association, Oregon Women Attorneys' Association, the Oregon Public Employee Union and the Oregon Librarians' Association.

The trial, originally scheduled for November 1, 1983, was postponed until December 5, 1983 at the State's request; a second request by the State for postponement has moved the trial date to February 7, 1984. The plaintiffs are disappointed by the postponements and feel that the State is trying to wear them down emotionally and financially by extending the litigation.

The State's willingness to pay a high price for defense is not surprising in view of the estimated damages of $37 million. Nonetheless, the strategy of trying to defeat the women in court rather than addressing the issue of discrimination in higher education is surprising to many, since Oregon has been a leader in environmental and civil-rights issues.

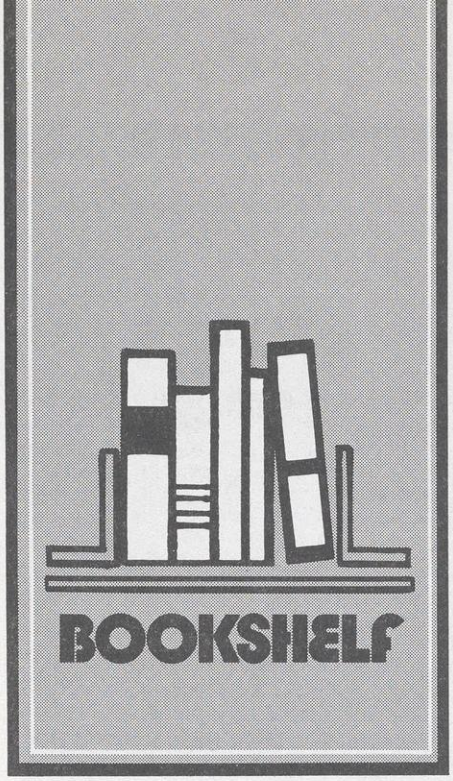
More Cases to Follow?

While this landmark class-action case against an entire state system is a first in the country, it will not be the last. Women faculty from Washington, California, Oklahoma, Kansas and Texas have already requested information about pursuing class-action suits. (The comparison of men's and women's salaries published yearly in the *Chronicle of Higher Education* has consistently shown that women in every rank earn substantially less than their male colleagues throughout the U.S.)

This may be a case of Davidette and Goliath; what the women lack in money is compensated for by hard work and commitment. This will be a trial to follow—and support. [For more information, write the author of the preceding report: Margaret Lumpkin, Chairperson, Faculty Women for Equity, Oregon State University, Corvallis, OR 97331.]

Subscribers, Please Note

A complete index to the current volume of the *Bulletin*—Volume 14, 1983—will appear in the next issue.



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 Boy Who Wanted a Baby

by Wendy Lichtman,
illustrated by Vala Rae Williams.
Feminist Press, 1982,
$4.95 paper, 78 pages, grades 3-6

Dan's mother's best friend is pregnant. Very pregnant. And twelve-year-old Dan is fascinated. He knows he doesn't have the right "equipment," and he doesn't want to give up his penis, but oh, how he wishes that he could have a baby, too.

This is a lovely book about a lovely boy who openly discusses his feelings with friends and adults. It's a perfect lead-in for class or family discussions about sexual identity and sex roles. Acknowledging honest feelings—especially if a feeling is not a typical one expected from children—takes courage. This, too, is an important point to present to children and to discuss with them.

Considering the research showing four out of five girls would rather be a boy, I recommend this for all girls. And, considering the pressures on all boys to hide emotions and warmth, I recommend this for all boys. [Lyla Hoffman]

The Last Algonquin

by Theodore L. Kazimiroff.
Walker, 1982,
$12.95, 197 pages, grades 12-up

The author's father spent time, as a young boy in the 1920s, wandering the Pelham Bay area of the Bronx. He was particularly fond of Hunter Island, where, after several months of feeling that he was being observed, he had the incredible experience of seeing "a true American, an Algonquin Indian!" step out from behind a big rock. This was Joe Two Trees, "the almost feral man," who had spent the greater part of his life living on Hunter Island entirely alone. Feeling his death approaching, Joe Two Trees wanted someone to tell his story to, so that his memory would not disappear completely from the earth. Having watched the boy, and the way he behaved in the "wild," Two Trees had decided that this was going to be the person.

The Last Algonquin is Kazimiroff's version of his father's story of the life of Joe Two Trees, somewhat altered, the author acknowledges, by the lapse of time and "the need to 'flesh-out' the story with material from my own experiences." He states that the book "probably" cannot be read "as a historical document, an accurate biography," but also that it is "definitely not" a work of fiction.

Whatever one may think of the authenticity of Kazimiroff's narrative, he certainly does his credibility no good by the manner of his setting it down, beginning with the title. New York Algonquins are not especially extinct; Shinnecock and Montauk people still live on Long Island, and New York state has many Native people, including some of Algonquin descent. Although he refers to Two Trees as an "Algonquin gentleman," Kazimiroff describes his subject's behavior in the worst of racial clichés. "The primal strength of his Indian spirit" enables Two Trees to endure what no "civilized" man could. When white men attempt to rob him, Two Trees "instinctively drove his stone blade into the attacker." Joe finds a friend in Cass, a Black man, and "There was a fierce, nearly animal part to both men that would never, could never be tamed." Derogatory terms such as "braves," "squaws" and "happy hunting ground" are common.

It would also have helped if the author had bothered to learn some facts of Native American history: "The Europeans . . . could accomplish things the Indians had never achieved. . . . Inevitably, when the two alien cultures met, the strong overpowered the weak." In fact, it was not a matter of "an old and dying culture [meeting] one that is vibrant and just beginning to live," nor was Native resistance initially overcome by "strategically superior" fire power. It was the white man's smallpox, measles and syphilis that did it.

And again:"The Little Big Horn and scalp-taking, war paint, and Geronimo" had not "become part of the new nation's vocabulary" by the 1850s, since the Custer fight did not take place until 1876, and it would be another 20 years before Geronimo took on the U.S. army.

The work is further marred by inconsistencies, anachronisms and inaccuracies too numerous to detail without writing something as long as the book itself. White people who have praised *The Last Algonquin* told me it was something I just "had" to read. Apparently, this sort of thing still has a tremendous appeal for some, allowing them, as it does, to continue to regard "The Indian" as something both more and less than themselves.

Whatever the author intended, he has written the quintessential Noble Savage book, one that panders to, and will perpetuate, the racist misconceptions already held by his readers. [Doris Seale]

Bananas: From Manolo to Margie

written and illustrated with photos
by George Ancona.
Clarion, 1982,
$11.50, 48 pages, grades 3-6

The best thing about this book is that it shows young readers the essential role of workers in providing the food we eat. Bananas don't grow in supermarket bins; they are tended, harvested, packed and shipped by laboring people—in this case, Hondurans. But beyond that, the

book reads like a United Fruit press release. Those smiling workers (still smiling as they dine on tortillas in their shacks of bare planks) are especially hard to take when we remember that the people of Honduras endure the same kind of exploitation that has ignited other areas of Central America. Not a word of such struggle in this book, however.

Books like *Bananas* raise an important question. To show children, especially those of the middle class, their dependence on workers for the food they eat—for all the necessities of life—is a service. But how can this be done with any degree of honesty if a book does not also address profiting from the labor of others, the ripoff of natural resources in Third World countries and other realities of the capitalist system? U.S. publishers of children's books may accept books that reject sexism, racism and other pillars of our society but to question the basic social and economic system seems to remain taboo. Lacking such a perspective, *Bananas* with its jolly dark-skinned proletarians is enough to drive you.... [Elizabeth Martinez]

Underneath, I'm Different

by Ellen Rabinowich.
Delacorte, 1983,
$12.95, 180 pages, grades 6-up

Sixteen-year-old Amy is fat, shy, insecure and overprotected. However, all she needs to help her discover her more confident, compassionate self is to fall in love with her classmate Ansel, a sensitive but neurotic artist. Their intense relationship is suddenly interrupted when Ansel has a nervous breakdown and is committed to an institution. Ignoring her mother's warnings, Amy faithfully stands by and tries to see Ansel daily, although he refuses all visitors.

The messages are mixed. On the positive side, this often sensitive love story shows that teenagers are capable of making caring commitments to each other, beyond the superficial relationships often portrayed in adolescent fiction. Also, the reader learns that an overweight person is able to love and be loved, and you can't tell a book by its cover.

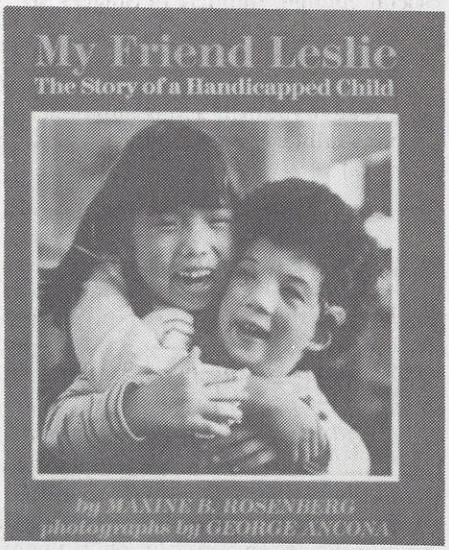
Unfortunately, the final, negative message is that only a mentally ill person could love someone fat. In addition, all an insecure young woman needs is to find a young man to discover and appreciate her. At the book's end, Amy accepts Ansel's illness bravely, becomes less shy and, of course, begins to lose weight, as her friends and parents hoped. The implication—fat people don't like themselves; they shouldn't stay fat, and love will make them thin! [Jan M. Goodman]

My Friend Leslie: The Story of a Handicapped Child

by Maxine B. Rosenberg,
photographs by George Ancona.
Lothrop, Lee & Shepard, 1983,
$9.50, 40 pages, grades p.s.-2

This is a rare find. Karin, the narrator, is a kindergartner whose best friend is Leslie. Leslie happens to be disabled; her disabilities, never avoided or mystified, are presented in a forthright, easy to understand and accept manner. Leslie is shown fully integrated in her class—enjoying music and art, reading aloud to her classmates, going to gym and on field trips. While clearly a child with many assets, Leslie's moments of frustration are neither negated nor diminished, and these, too, are handled in such a way as to raise a child's (and adult's) level of consciousness.

Other pluses: Karin—and some of the other students—are Asian American. There's also a male elementary school teacher. The photographs add a delightful dimension to a delightful book. Leslie's personality and her relationship with Karin and her other peers shine through. This is truly an outstanding book, and the young readers I shared it with enjoyed it very much. [Emily Strauss Watson]



Hazel Rye

by Vera and Bill Cleaver.
Lippincott, 1983,
$11.50, 160 pages, grades 5-7

Hazel Rye, a feisty, funny, eleven-year-old failure in school, dreams of wearing gold earrings in pierced ears and owning a big, shiny car or two. She lives with her "nervous," inconsequential mother, who flees early in the book, and a friendless, determinedly ignorant, but warm, father, who will not allow her to pierce her ears. To end Hazel's last fight with him, her father gives her a piece of property—a neglected orange grove (with a shack in its midst) that abuts their own run-down home. Initially uninterested, Hazel is persuaded to accept the gift when she is told that she can sell the property eventually and make some money.

Enter Felder Poole, twelve, with his widowed mother and two sisters. This book-loving, impoverished family wants to rent the shack in the grove. When Hazel discovers that Felder knows how to make the grove bloom again, and thus increase her property value, she permits the Pooles to live rent-free until Felder restores the grove.

Through Felder's introduction of plants, words and ideas, Hazel's awakening begins and she becomes excited about growth and possibility. (It is nice to note that her intense interest is directed not towards the boy, but towards the orange grove.)

Hazel's father resents the intruding Pooles, especially Felder. He dislikes and fears the changes which are beginning to disrupt his life. Hazel understands this, almost too readily. Nonetheless, one of the book's strengths lies in the depiction of the strong bond between father and daughter, with all its tenderness and tensions. By the time her father tries to buy her off with gold earrings, Hazel's

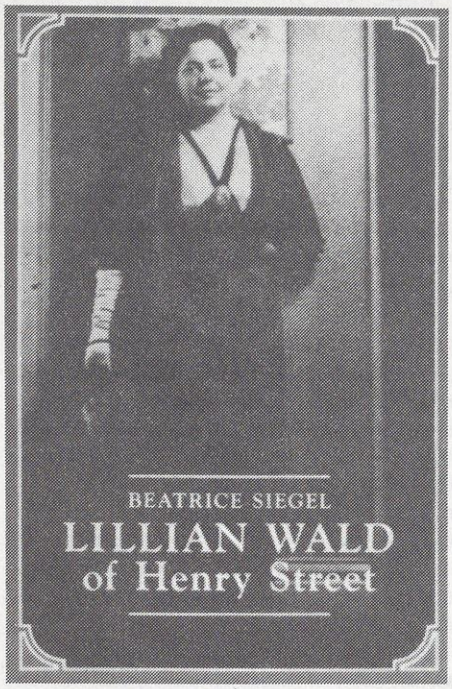
values have shifted; she has already moved too far away from his constricted world to care about them.

The book presents different kinds of work as worthy of dignity: Mrs. Poole and the oldest Poole daughter find work as maids, Hazel's father is a carpenter. Among the minor characters are a female mayor and a male plant-lover. Only Hazel's unhappy, slovenly mother, whose behavior is never explained, does no useful work. Despite a central Florida locale, the town appears to be all-white.

Hazel Rye will no doubt be as popular as the Cleavers' other books. [Susan L. Wizowaty]

Lillian Wald of Henry Street

by Beatrice Siegel.
Macmillan, 1983,
$12.95, 192 pages, grades 7-up



Humanist, suffragist, anti-racist, feminist, peace activist—all of these words describe Lillian Wald, or "Dear Lady" as she was called by Jane Addams, Jacob Schiff, Theodore Roosevelt and the hundreds who flocked to the "House on Henry Street" to meet, support or benefit from the work of this monumental figure.

Born in 1897 in Rochester, New York, into a prosperous assimilated Jewish family, Lillian Wald could have enjoyed a sheltered and privileged life. Instead, she acted on her discontent with the intellectual limits imposed on middle-class women and opted for a career in nursing. Her studies in New York City led to what she called a "baptism of fire." In the course of practicing her new profession, she "discovered" the meager, subsistence life of her co-religionists and other immigrants on the teeming Lower East Side. Her first attempts to alleviate the suffering of these desperate people resulted in the now legendary Volunteer Nurse Service of New York.

Wald soon learned that benefactors were not all that was necessary to eliminate the problems of the working poor. Through her association with such remarkable women as Leonora O'Reilly, Rose Schneiderman and Florence Kelly, guests and neighbors of the nurses' residence, Wald extended her activities and interest to education and reform. The nurses' residence became the Henry Street Settlement House, a day-care center, a school for workers, a cultural center and political catalyst. Wald was prominent in lobbying against child labor and for the rights of working women and men. Indeed, she was engaged in all the movements that marked the Progressive Era.

Beatrice Siegel, in this very well researched book, captures the historical moment. The very famous and the unknown heroes of the first half of this century are brought to life as they labor for social change. Implicit in Siegel's treatment of the material are issues that are as important today as they were in Wald's time. The book is wonderful reading; read it yourself and recommend it to serious-minded young adults. [Ruth S. Meyers]

I Would If I Could

by Betty Miles.
Knopf, 1982,
$8.95, 120 pages, grades 3-7

I Would If I Could is a touching story that explores a child's frustration and ultimate courage in learning to do something that is, at first, quite difficult.

Set in Clearwater, Ohio, in 1938, the novel tells of ten-year-old Patty Rader's attempts to learn to ride a bicycle. Her first disappointment is the bike itself; it is a sturdy, oversized Elgin rather than the streamlined models owned by her friends who already know how to ride. Then, of course, Patty must deal with the embarrassment and pain after repeated clumsiness and several accidents.

The author, who spent many childhood summers in Ohio, has created a vivid portrayal of rural life in the 1930s, but I have some doubts as to whether her novel will appeal to children of the 1980s. Kids may not have the same patience with the book as Patty had with her bike!

Nevertheless, the characters are quite realistic. Miles candidly portrays conflicts among friends and a loving family that is sometimes insensitive to Patty, its youngest member. In addition, it is refreshing to see a female character who is both active and determined. Patty learns that success isn't always easy, but it is important to keep on trying. This lesson is timeless. [Jan M. Goodman]

The Boll Weevil Express

by P.J. Petersen.
Delacorte, 1983,
$12.95, 192 pages, grades 7-up

Here is a ho-hum novel with some ho-hum messages: (1) It's better to grow up in a dull but safe small town than in the jungle of the city; (2) Crime doesn't pay; do your time in the reformatory like a good boy and you can be saved.

The story concerns a trio of runaways: Fifteen-year-old Lars, who can't take any more of his stifling farm life and overly strict father, Doug the delinquent from a local "youth home" and Doug's hardboiled younger sister Cindy. Home, family and friendship are the values here, along with honesty and self-sacrifice. The latter, it should be said, are taught with a certain skill in a number of memorable scenes.

The characters are believable, relationships are developed, a lot is genuinely funny, and there are some vivid scenes. It's also nice to have a tough girl like Cindy (whose heart of gold glimmers through) as the main female character.

But what does it all add up to? Nobody could deny, especially in these times, that the country is often a more pleasant

place to be than cities. The urban setting here is downtown Market Street in San Francisco; with a single, notable exception we see only thugs, hoods, vagrants, evil slumlords—the dregs, one might say. Downtown Market Street *can* be mean, dangerous and just plain kooky, but there are also thousands of ordinary working people as capable of decency and humanity as anyone anywhere. Most people have to live in cities; a book whose main message is that "life in the city is awful" just doesn't take us very far. Worse, it denies the real humanity that exists everywhere, and it is oblivious to the dehumanizing system that causes crime and poverty. [Elizabeth Martinez]

Triumph! Conquering Your Physical Disability

by LeRoy Hayman.
Messner, 1982,
$9.29, 158 pages, grades 6-up

Written by an individual who became disabled in young adulthood after an accident, this book for teenagers covers the disabled person's physical and emotional needs as well as legislation and societal attitudes.

Unfortunately, most of the book focuses on physical and emotional needs, and here the author fails dismally. A "holier than thou" attitude is conveyed through distasteful "count your blessings" and "Put on a Positive Face" (an actual chapter title) clichés. The author attempts to provide inspiration by citing famous disabled people, but goes on to say, "All lived positive lives in spite of crippled bodies." Crippled is a derogatory term, not a functional assessment of an individual's disability. Such terms as "straight" (to refer to the non-disabled) and "suffer" are also used. The author cautions disabled people not to be overly aggressive nor overly passive, faults he says "many" disabled people have. Passivity and aggressiveness are personality traits, not conditions related to disability. Furthermore, sometimes such traits are quite appropriate; indeed, where would the disability rights movement be without aggressive leaders?

Nonsense is offered as fact. For instance, it is suggested that a disabled person stays indoors when it rains to avoid rusting a wheelchair. Neither I nor my friends who use wheelchairs have ever stayed in for this reason, and no wheelchair has ever been lost to rust, especially since stainless steel wheelchairs have been around for a couple of years.

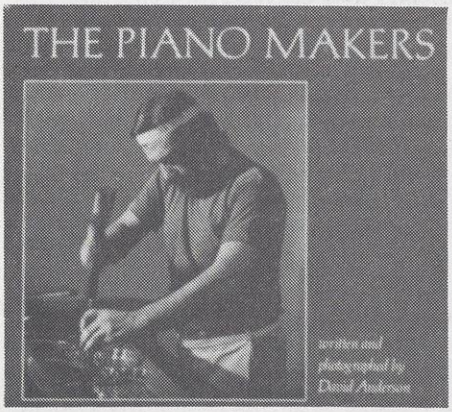
Sections on factual and legal issues are much better. The chapter on "College, Vocational Education, Jobs and Careers" is particularly good; it gives valuable, easy to understand information on P.L. 94-142, The Education of All Handicapped Children Act (which provides the right to a "free, appropriate education" to every disabled child) and on Individualized Educational Programs. While the chapter on barriers is simplistic, it raises valid questions and discusses Section 504 of the Rehabilitation Act of 1973 and transportation issues. "Good Health and the Sporting Life" is another welcome chapter on an often neglected topic. "Getting Out and About" offers practical advice for teenagers interested in traveling.

Unfortunately, the book's good points do not make up for what is inappropriate, irrelevant and handicapistic. [Carolynne Bethka]

The Piano Makers

by David Anderson.
Pantheon Books, 1982,
$10.95, 56 pages, grades 8-12

If you like the piano, if you love piano music, this book will delight you. If you want children to be excited by the art, science, math and craft inherent in a piano, give them this book. It provides a lot of fascinating information about the piano from the lumberyard to the concert stage.



Find out how spruce, sugar pine, mahogany and hardrock maple are combined to create an instrument that has more moving parts than all but one other instrument. A concert grand, which is almost nine feet long and weighs 1,000 pounds, has 12,000 parts and is the result of one year of work by 400 workers and craftspeople. From beginning to end, the clear, dramatic black and white photographs by David Anderson convey the cooperation, the patience, skill and artistry required to make a piano.

The Piano Makers is one of the few books to show a workforce that is African American, white, Latino. Although most of the workers are men, a white woman sander is shown and a Black woman is shown placing the piano keys on the key frame. Bravo to the Steinway company, whose factory is shown, for having such a representative workforce. [Geraldine L. Wilson]

Pacific Coast Indians of North America

by Grant Lyons.
Messner, 1983,
$8.29, 128 pages, grades 3-6

The people who inhabited the Northwest coastlands of the American continent prior to the coming of whites developed one of the most complex societies to be found north of Mexico, but Grant Lyons has given us an extraordinarily superficial and insensitive account of their history. Although the title says "Pacific Coast," the book has almost nothing to say about anyone living below the Columbia River: "Many other groups of Indians, speaking many languages, lived to the south.... In general, these southern villages were smaller and the Indians' lives were simpler...." So much for them.

The first 54 pages cover pre-conquest time. The rest of the story is one of Native-white interaction, but the author says nothing of the atrocities inflicted upon the Native population—first by Russia, then by the U.S. One could hardly ignore the toll taken by European diseases, since they wiped out approximately 80 per cent of the original popula-

tion, and that is briefly discussed in a chapter called "The Cold Sick."

The last 15 pages cover the second half of the 19th century, down to the present. Lyons touches superficially on the destruction of the Native economy, culture and society. He says nothing of the current struggles of the coastal peoples to preserve their fishing rights, tribal lands (what's left of them) and just about every other aspect of their existence, saying only that "the Indians learned to adapt to the changes," and "... there was no better lumberjack than a Tlingit Indian." He also notes: "Some Indians found ways of turning their traditional arts into a way of making a living" from the tourists who "provided an eager market for Indian handiwork." Lyons apparently thinks it remarkable that "The Tlingit especially have taken to education. Many have become prominent in various professions and occupations in the state." His summation of the current status of Northwest coast peoples is that "The number of Indians on the coast increases each year. As the numbers increase, the strength of their heritage grows stronger. Where the high, snow-covered mountains fall steeply to the sea, and the thick mists blanket the narrow coves and inlets, a people still seeks guidance and inspiration from the spirits that spoke to its ancestors." Isn't that nice?

Pacific Coast Indians contains neither bibliography nor list for further reading. In fairness, I do not think the author is unsympathetic to "Indians" (just *once*, couldn't he refer to them as "people"?). I think the book's flaws are due not to malice, but to ignorance. Unfortunately, that does not seem to make a great deal of difference to the end result. (Mr. Lyons' qualifications for the writing of this book are as follows: a master's degree in library science, another in history, and a stint as a teacher in Israel.)

Some better choices: Vine Deloria's *Indians of the Pacific Northwest* (Doubleday, 1977, $6.95); Robert Heizer's section, "Fishermen and Foragers of the West," in *World of the American Indian* (National Geographic, $11.85); and *Dennis*, by Sarah and Peter Dixon (Cypress, $4.50). (The last title is a really good book with photographs about a few days in the life of a Kwakiutl boy living in Gilford Island, British Columbia.) The adult title *North American Indian Art* by Peter and Jill Furst (Rizzoli, 1982) is hideously expensive ($45.) but contains an unusually perceptive discussion of Northwest coastal civilization. [Doris Seale]

Columbus: His Enterprise

by Hans Koning.
Monthly Review Press, 1976 (reissued),
$4.95 paper, $6.50 hardcover, 128 pages,
grades 11-adult

This book exposes the ignorance, greed, cruelty and corruption of Columbus and the Spanish, Portuguese and Italians who backed him or sailed with him. These honored citizens hanged Arawak Indians in lots of 13, burning green wood fires (to prolong the agony) at their feet while they hung just touching the ground. Why 13? It was "in memory of Our Redeemer and his twelve Apostles." And to think that we have a holiday to commemorate this miserable man!

This fascinating account for a young audience has just been issued in paperback. Unfortunately, not too many high school students have the background to read this book. Nevertheless, for those who are interested in the man, the period or genocide, it makes exciting reading. College students of history will also find the book rewarding as will every adult reader of this *Bulletin*. [Lyla Hoffman]

One Teenager in 10: Writings by Gay and Lesbian Youth

edited by Ann Heron.
Alyson Publications (P.O. Box 2783,
Boston, MA 02208), 1983,
$3.95, 119 pages, grades 7-12

In 1980, Sasha Alyson and others reedited an Australian book for teens and published it as *Young, Gay and Proud!*—a ground-breaking collection of short essays on topics of interest to gay and lesbian teens, interspersed with notes from gay/lesbian teens on what it is like to be homosexual. This new work from the same publisher contains over two dozen accounts from teens about their experiences, good and bad, happy and tragic. It presents life as it has been lived without hiding any of the pain or glossing over the triumphs. This is a most valuable book, and well worth adding to your library. Teenagers with questions about being gay or lesbian will find some real answers—and resources—here. [W. Keith McCoy]

A Matter of Principle

by Susan Beth Pfeffer.
Delacorte, 1982,
$9.95, 181 pages, grades 7-up

This book deals with the First Amendment rights of high school students to exercise freedom of the press in publishing an underground newspaper. Although the book makes some good points, it has serious drawbacks.

Becca Holtz, the seventeen-year-old daughter of a prominent lawyer, and several of her friends are incensed at faculty censorship of the high school newspaper. The group prints a counter-newspaper with thoughtful and provocative articles about the school—plus a cartoon depicting a female history teacher performing a sex act with a bear that resembles the principal. It is the cartoon that most offends the principal, who suspends the students until they agree to take responsibility for the newspaper's content and apologize.

Becca and her friends refuse to apologize, and with some support from Mr. Holtz, the case goes to court. The seven students involved plan to transfer to a private school in the interim.

It quickly becomes clear that Kenny, Becca's boyfriend and the only working-class person in the group, cannot afford to defend his "rights." (His job after school is threatened when he's suspended and his divorced mother cannot afford a private school.) Other students leave the cause in response to parent pressure. Eventually, only four students remain, and Becca has lost her boyfriend in the process.

The judge decides in favor of the students, declaring that freedom of the press cannot be denied to citizens because of their age. Becca returns to school, embittered by the battle but feeling strong that she fought it.

The author's style at times is trite, the characters lack depth, and dialogue is sometimes stilted. Problems with teen-

age alcoholism and decisions about sex are treated quite cursorily, and there is no analysis of how your socio-economic situation determines your ability to take risks and fight for your rights. What we see is the story of a group of rich kids who can afford to stand up for a matter of principle—after they have printed an inappropriately sexist and insulting cartoon about their teacher. [Jan M. Goodman]

Where's Buddy?

by Ron Roy,
illustrated by Troy Howell.
Clarion Books, 1982,
$8.95, 96 pages, grades 3-6

Buddy is a diabetic. When his parents go out shopping one Saturday, his older brother Mike is supposed to make sure Buddy gets his insulin shot. What happens when Buddy disappears just before his shot is due forms the basis for this tale of mutual responsibility.

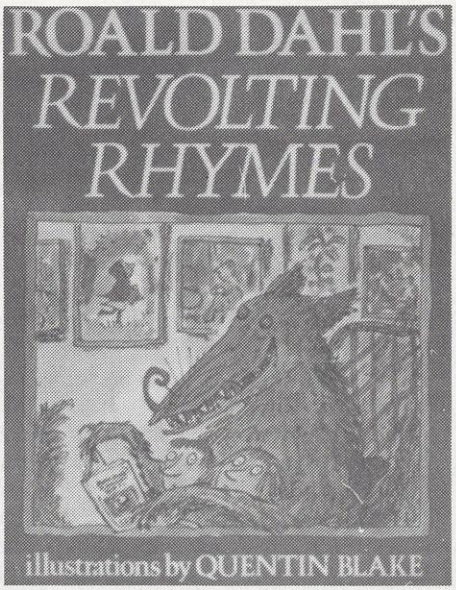
The best thing about this book is that Mike is just an ordinary youngster torn between play and responsibility, and Buddy is just an ordinary kid brother who needs support and guidance while growing up. He is not set apart by being a "special kid." Well-done illustrations highlight the main points of the story.

It's a pity that part of the tale turns on Buddy and a friend "playing Indians" ("They were pretending to be real Indians. They were going to eat Indian food and talk Indian talk. . . ."); there's even a toy Indian "ready to scalp someone." [Betsy Gimbel]

Revolting Rhymes

by Roald Dahl,
illustrated by Quentin Blake.
Knopf, 1982,
$9.95, 40 pages, grades 1-up

Yes, these rhymes about Cinderella, Snow White, Jack and the Beanstalk, Goldilocks and others are revolting. Also just a bit sexist. And also hilarious. If you read aloud to a child, expect to attract a wide audience of all ages. My very middle-aged friend borrowed it to read to co-workers at her office. My teenaged grandson borrowed it from his six-year-



old cousin. Here, one of the three bears reports on Goldilocks' behavior:

I say again, how *would* you feel
If you had made this lovely meal
And some delinquent little tot
Broke in and gobbled up the lot?
But wait! That's not the worst of it!
Now comes the most distressing bit. . . .

Most educated people choose
To rid themselves of socks and shoes
Before they clamber into bed.
But Goldie didn't give a shred.
Her filthy shoes were thick with grime,
And mud and mush and slush and slime.
Worse still, upon the heel of one
Was something that a dog had done. . . .

[Lyla Hoffman]

Who Will Take Care of Me?

by Patricia Hermes.
Harcourt Brace Jovanovich, 1983,
$10.95, 99 pages, grades 6-up

Who Will Take Care of Me? was not an important question for Mark and his younger, developmentally delayed brother Pete when Grandma was alive, but now that she has died, the orphaned boys can expect many changes. Because Grandma kept Pete at home away from teasing and humiliation, Grandma and Mark shared the responsibility of looking after Pete. When Aunt Agnes comes to live with them, the whispering about the boys' futures disturbs Mark, so he decides to take Pete away to their summer cabin and think things through. Before Mark can do much thinking, Pete runs off and gets lost. How Pete is found and how Mark learns to share responsibility makes for a mixed bag.

Author Hermes has developed a plausible although not entirely believable set of characters and circumstances. Mark, who only occasionally shows twinges of anger and guilt at being his brother's keeper, is almost too good to be believed. The descriptions of Pete, though generally non-stereotypic, lack depth. (The adults fare better.)

Of concern is the author's treatment of Pete's sheltered life and lack of schooling. Certainly educational opportunities for Pete might be limited in a small town, but when he is sent to school, it is to one that is not mainstreamed. Developmentally delayed children can and are successfully placed in regular schools. They may attend a special class housed in a regular school building, but these children and their non-disabled peers then have the opportunity to learn from one another. Also, there are a great many unanswered questions about Pete and his disability. Saying that Pete is "dumb" does little to increase a reader's knowledge and acceptance of a developmentally disabled peer. [Emily Strauss Watson]

Independence Day

by B.A. Ecker.
Avon, 1983,
$2.25 (paper), 203 pages, grades 7-12

Mike Ramsay is a fifteen-year-old soccer player with a problem: he is beginning to realize that he's gay. Worse, he is in love with his best friend. When you live in a small, conservative town, what do you do? Who do you talk to? Mike eventually resolves the issue, and after much planning and thought he comes out to his buddy on July 4th—Independence Day.

While the outcome of the book is generally positive, getting there is a struggle. To begin with, the first half of the book is introspective in a very maudlin fashion. There is also a chorus of friends and teachers who in theory do not know Mike is gay but tell him that he can always come to them with a problem, as if everyone but Mike knows that he is gay. The women in the story are not pleas-

antly drawn. There are many other problems with the book, all of which tend to overshadow Mike's unusually uneventful emergence into gay life. A good YA novel for boys has yet to be written. [W. Keith McCoy]

All-American Boys

by Frank Mosca.
Alyson Publications (P.O. Box 2783, Boston, MA 02208), 1983,
$4.95, 116 pages, grades 7-12

Neil Meislich, soccer player and Kung-Fu belt holder, lives in California with his widowed father, younger brother and a coop of racing pigeons. Now approaching his senior year in high school, he has been living comfortably for a couple of years with the fact that he's gay. He hasn't told anyone, though. Then Paul moves into the neighborhood, and soon comes out to Neil. It's not only a revelation, it's love. Others don't take it as well, especially one high school friend of Neil's who starts a hate campaign and then moves on to physical violence against the young couple. It ends, though, with the lovers meeting an older gay couple, including the cop who arrests Paul's assailants.

The nice thing about this book is the loving relationship that blossoms between Paul and Neil. It is badly needed positive imagery. Unfortunately, the anti-gay violence, while always a factor in real life, seems almost gratuitously sadistic and vivid. The dialogue is Grade B Salinger. The romanticism glides occasionally towards sex, but there is always a fade-out. This is a big improvement over *Independence Day*, reviewed above, but it isn't as good as Nancy Garden's *Annie on My Mind* (see Vol. 14, Nos. 1 & 2). [W. Keith McCoy]

Wings and Roots

by Susan Terris.
Farrar, Straus, Giroux, 1982,
$9.96, 186 pages, grades 6-up

Stricken by polio (the time is the early fifties), fourteen-year-old Kit Hayden is angry and frustrated—angry at the many changes that he is told polio will have on his life and frustrated by the impact of these changes. Jeannie West is spending her fourteenth summer as the youngest volunteer in a post-polio ward. Kit and Jeannie meet: Jeannie is as turned off by Kit's bitterness and hostility as he is by her blithe do-good attitude. In turn attracted and repelled, Jeannie's and Kit's paths cross many times over during the next four years. Jeannie cannot understand Kit's determination and need to continue rock-climbing, a challenge made more difficult and, on occasion, dangerous by Kit's disability. On the other hand, Kit, who recognizes Jeannie's poetic talents, is frustrated by her inability to take risks. How Jeannie and Kit relate and grow as individuals makes *Wings and Roots* a book that ultimately deserves commendation.

Initially, the story appears to fall into a typical stereotypic mold with an angry, hostile "crip," a super Miss Goody Two-Shoes and a bit of mystery. However, once beyond the initial chapters, there is a thorough and convincing character study of two teenagers who are faced with the many changes inherent in adolescence. Yes, Kit is initially bitter and yes, he is initially obnoxious, but given the circumstances, his reactions are quite appropriate. Jeannie too is initially too sweet and one-dimensional to be believed, but in time, she becomes a person with many facets and talents.

Jeannie and Kit's families would also appear to fall into stereotypic patterns. Kit's mother is an alcoholic, and his embarrassment and negative reactions are understandable (having a disabled child does impact severely and negatively on a family's stability and functioning). Jeannie's family and friends are all very familiar but to negate them would be to negate the existence of a large chunk of upwardly mobile middle America in the 1950's. If flaws are to be found in this book, then the author must be chided for the lack of multiracial characters. [Emily Strauss Watson]

The three books reviewed below are part of Random House's bilingual paperback "pictureback" series. Each is a translation of an earlier work (two date from the early 1970's). None is particularly relevant to the Spanish-speaking Latinos in this country, most of whom live in urban areas. The characters are all white (or "neutral" animals), the settings are bucolic, the stories bland. What a pity.

El Libro de las Estaciones/A Book of Seasons

by Alice and Martin Provenson,
translated by Pilar de Cuenca and Inés Alvarez.
Random House, 1982,
$1.95, unpaged, grades p.s.-2

Young children looking at this little book will certainly see that white children—both boys and girls—have fun in all weather. There is not a brown, black or other person of color in a single illustration. The children depicted are also all "perfectly" built. None even wears eyeglasses. How unreal!

El Bebe de los Osos Berenstain/The Berenstain Bears' New Baby

by Stan and Jan Berenstain,
translated by Pilar de Cuenca and Inés Alvarez.
Random House, 1982,
$1.95, unpaged, grades p.s.-2

Small Bear (a boy) finds out that there will be a new addition to the family when his father makes him a new and bigger bed. When a baby sister arrives, Mama Bear places a pink ribbon in her hair, a pink blanket on Small Bear's old bed and all is well.

500 Palabras Nuevas Para Ti/500 Words to Grow On

by Harry McNaught,
translated by Pilar de Cuenca and Inés Alvarez.
Random House, 1982,
$1.95, unpaged, grades p.s.-1

The few people pictured in this bilingual vocabulary builder are white. The illustration of a family shows the nuclear model with father standing next to the chair where mother sits with a baby in her arms. The settings are rural, except for the "edificios" (buildings) page with its skyscraper and apartment house.

Combatting Racism in The Workplace: A Course for Workers

by Barb Thomas and Charles Novogrodsky. Cross Cultural Communications Center (1991 Dufferin St., Toronto, M6E 3P9, Canada), 1983, leader's handbook, $4, participants' readings book, $7 (plus 15% postage and handling per order)

This excellent resource for unionized workplaces is easily adapted to U.S. situations, though readings and films used in the ten-part training program are all Canada-based.

In Search of Our Past

prepared by the Berkeley Unified School District, Susan Groves, project director, under a grant from the Women's Educational Equity Program of the U.S. Department of Education. Distributed by the WEEA Publishing Center (55 Chapel Street, Newton, MA 02160), 1980.
U.S. History: Teacher Guide (#20005), $9.90, 286 pages; Student Book (#20006), $5.25, 182 pages, junior high
World History: Teacher Guide (#20008), $11.75, 372 pages; Student Book (#20009), $6.00, 214 pages, junior high

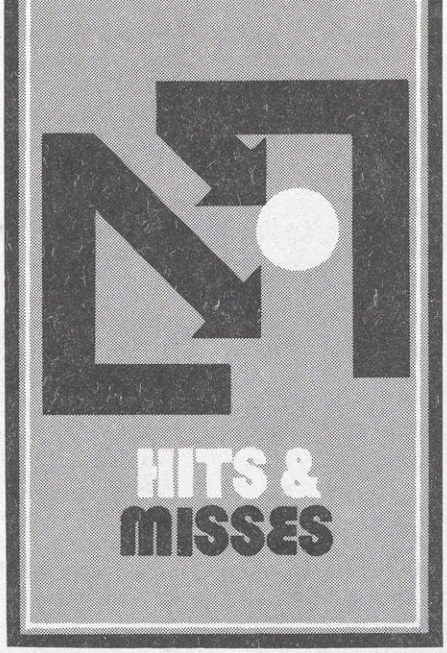
Here is wonderful supplemental material to help teachers include women when teaching standard U.S. history or world history courses. It will give students eye-opening information on racism and classism, as well as on sexism and women's lives. The text is easy to read, and there are nice illustrations, too.

These multiethnic curriculum materials for junior high school students present women's involvement during three periods in U.S. history and three eras in world history. Through short stories, essays and a variety of activities, students learn to connect events that happened in the past with their lives today, and they gain insight into perceptions of themselves as females and males.

The U.S. history unit is divided into "Native American Women in Pre-Columbian America," "Southern Women 1820-1860," and "Women in Struggle, Immigration and Labor, 1820-1940." Historical information about African Americans, Chicanos, Asian Americans, Native Americans and white Americans is included.

The sections of the world history unit are "Women under Feudalism in Western Europe and China," "The Industrial Revolution" and "Women in Change: Twentieth Century Women in Transition." The unit includes the study of non-Western as well as Western people.

This is highly recommended for *all* junior high social studies teachers. Incidentally, the teacher's guides contain the entire content of the student books, so you can order them for review purposes. [Lyla Hoffman]



Hits & Misses reviews material intended to assist adults working with children in the classroom, the library and at home. Professional literature, parenting materials and other resources are reviewed.

Reweaving the Web of Life: Feminism and Nonviolence

edited by New Society Publishers (4722 Baltimore Ave., Philadelphia, PA 19143), 1983, $19.95 cloth, $8.95 paper, 440 pages

This unique anthology brings scope and depth to the relationship between feminism and nonviolence. It contains more than 50 contributions on many topics: women's history, women and the struggle against militarism, violence and its origins, nonviolence and women's self-defense, women and the struggle for civil rights. There are interviews, songs, poems, short stories, provocative proposals, original artwork, photographs and an annotated bibliography.

Women's America: Refocusing the Past

edited by Linda K. Kerber and Jane De Hart Mathews. Oxford University Press, 1982, $21.95 (hardcover), $13.95 (paper), 478 pages

A really fine collection of writings about the role of women in U.S. history from 1600 to the present. The breakdown of articles is chronological as well as by subject area (economics, politics, biology and ideology), and the book includes some of the best materials available. An index, a bibliography and a collection of "Essential Documents" round this out as the best all-in-one text available for women's history courses (except for Native American women) or for supplemental use in the usual adult U.S. history courses. The book is also recommended as a basic library item for any feminist.

Despair and Personal Power in the Nuclear Age

by Joanna Rogers Macy. New Society Publishers (4722 Baltimore Ave., Philadelphia, PA 19143), 1983, $8.95 paper, 182 pages

A psychologist examines people's psychological responses to planetary perils and presents group exercises and rituals designed to free people so that they may move from despair to action. Dr. Macy personalizes the information with many comments about herself, her family and others who have participated in the activities described.

Surviving Sexual Assault

by the Los Angeles Commission on Assaults Against Women. Congdon & Weed (distributed by St. Martin's Press), 1983, $4.95 (paper), 86 pages

Every school counselor, emergency hospital room, police department and library should purchase copies of this manual for all rape victims or parents of victims. It is explicit about rights, choices and procedures following a rape, and it includes preventive procedures plus addresses and phone numbers of rape crisis services in the U.S. and Canada.

Ten unique short-story filmstrips with 15 cassettes and a detailed Teacher Guide

AND THEN WHAT HAPPENED?

1. **EQUAL PLAY** is about children challenging the lack of sex equity in an after-school play center.

2. **EQUAL PAY** presents a working mother's decision to join a strike in an effort to be paid as much as the male workers.

3. **EQUAL CHANCE** is about a teenaged girl's having to decide about remaining in an auto-mechanic class despite her boyfriend's disapproval.

4. **EQUAL HOUSEWORK** is about a single mother and her children deciding whether or not she should marry a man who believes in strict traditional sex roles.

5. **WHAT KIND OF MAN?** presents two boys arguing about what type of ideal man each prefers—macho versus kind and considerate.

6. **NO TOUCHING** tells of two children who are pursued by a child molester at the movies and are then provided with some coping strategies by a relative.

7. **SKIN DEEP** presents two dark-skinned Black children who feel that teachers and other Black children show preference for lighter-skinned Blacks.

8. **NO HURTING** is about a boy whose father is a wife and child batterer; the child discusses the situation with a friend's family.

9. **BABIES ARE NOT TOYS** presents two girls who have opposite ideas about their older sisters becoming teenaged mothers.

10. **EQUAL PROMISES** shows a child and a man discussing the desirability of a marriage contract that emphasizes shared roles and responsibilities.

Designed to develop critical thinking about the behavior of men, women and children, the filmstrip stories encourage children to think about their own values and their own present and future behaviors. Tested in kindergarten through fourth grade classes in inner-city and suburban schools, each filmstrip provides the teacher with guides for three discussion periods—pre-showing, mid-showing, and post-showing.

Discussion guides and activities are adjusted for age levels. The discussions on "adult" topics are certain to interest and challenge the children and are guaranteed to surprise teachers with new information about their students' attitudes and lives. The overall purpose is to develop girls' self-esteem and desire for economic independence, while developing boys' greater respect for girls and women.

The first five filmstrips provide *two* cassettes each. One has a narrator who makes it easier for younger children to follow the action and the arguments of the characters. After seeing the first five filmstrips, it was found that the children were able to follow the remaining five without the narrator. We recommend that the cassettes *with* the narrator be used for kindergarten and first grades. Second graders seem able to understand either type of cassette. For third and fourth grades, the cassettes *without* a narrator are more suitable.

The entire unit—10 filmstrips, 15 cassettes and a Teacher Guide—costs $110.00. Individual filmstrips cost $22.50 each. Any five cost $75.00.

Send check or purchase order to
The CIBC Resource Center for Educators
1841 Broadway, New York, NY 10023

For a free catalog listing anti-racist, anti-sexist materials, write the CIBC at the address given above.

SUBSCRIBERS—PLEASE NOTE!

Insure the continuity of your *Bulletin* subscription and help save us the expense of renewal notices. It is really very easy. Unlike many periodicals which have long, puzzling codes on the first line of your address label, ours is simple. Your mailing label indicates the number of issues remaining in your subscription. If, for example, the label reads "2 issues left," you will receive two single *Bulletins* or one double issue before your subscription expires.

If your label reads "2 issues left" or "1 issue left," renewing now will prevent interruption of service. If your label reads "0 issues left," renew your subscription as soon as possible to insure that you will not miss any issues. If your subscription expires with this issue, you will receive a renewal notice — or you can use the coupon below or a copy of it, clearly indicating the address information that appears on the label. (If you renewed very recently, your present mailing label may not yet reflect the change of expiration date. Please be patient; the next one will.)

Please note that the *Bulletin* is not published monthly; if you write to us about a particular issue, please indicate the relevant volume and issue number.

SUBSCRIBE TO THE BULLETIN!

Interracial Books for Children Bulletin 14/7&8
1841 Broadway, New York, NY 10023 8 ISSUES A YEAR

( ) New ( ) Renewal

	1 yr.	2 yrs.	3 yrs.
INSTITUTIONS	( ) $18	( ) $32	( ) $42

Please enclose payment if possible; we will bill you only if a purchase order is enclosed or upon request.

INDIVIDUALS	( ) $12	( ) $20	( ) $30

Personal subscriptions must be paid for with a personal check. Please enclose payment; the cost of billing individual subscriptions has become prohibitive.

OUTSIDE U.S.A.			
SURFACE MAIL	( ) $23	( ) $37	( ) $47
AIR MAIL	( ) $33	( ) $47	( ) $57

( ) I am pleased to enclose a contribution of $ _____
All contributions are tax deductible.

NAME _____

ORGANIZATION _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Bulk rates for subscriptions or single copies are available on request.
Foreign subscriptions should, if possible, be paid by international money order or by a check payable through a U.S. bank. Otherwise, please add $5 to the rates given above.

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

ADDRESS CORRECTION REQUESTED

WHAT IS THE COUNCIL ON INTERRACIAL BOOKS FOR CHILDREN?

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