



LIBRARIES

UNIVERSITY OF WISCONSIN-MADISON

Interracial books for children bulletin: celebrating Martin Luther King, Jr.. Volume 16, No. 8 1985

New York, NY: The Council on Interracial Books for Children, Inc.,
1985

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

This material may be protected by copyright law (e.g., Title 17, US Code). For information on re-use see: <http://digital.library.wisc.edu/1711.dl/Copyright>

The libraries provide public access to a wide range of material, including online exhibits, digitized collections, archival finding aids, our catalog, online articles, and a growing range of materials in many media.

When possible, we provide rights information in catalog records, finding aids, and other metadata that accompanies collections or items. However, it is always the user's obligation to evaluate copyright and rights issues in light of their own use.

Cooperative Children's Book Center
4290 Helen C. White Hall
600 North Park Street
Madison, Wisconsin 53706

INTER RACIAL BOOKS FOR CHILDREN

BULLETIN

VOLUME 16, NUMBER 8, 1985

ISSN 0146-5562



Celebrating Martin Luther King, Jr.

BULLETIN

VOLUME 16, NUMBER 8

1985

ARTICLES

- Children's Books on Martin Luther King, Jr. Offer a One-Dimensional View **3**
Children's books present the bare facts of King's life, but they do not give a complete picture of the man and his work.

- Celebrating Martin Luther King, Jr. **7**
King's life and work can be inspirational for those working for social justice today — if the historical record is kept intact.

- Teaching about Martin Luther King, Jr.: To What End? **9**
The celebration of King's birthday is an opportunity to reaffirm his principles of social justice and positive social change.

- CIBC Marks Twentieth Anniversary **14**

DEPARTMENTS

- Bulletin Board **15**
 Bookshelf **16**
 Information Exchange **22**

Indexed in
Alternative Press Index
Education Index
ERIC IRCD
Library Literature

The Bulletin is available in microform from University Microfilms International at 300 North Zeeb Road, Ann Arbor, Mich. 48106 or 18 Bedford Row, London, WC1R 4EJ, England. (Single back copies should, however, be ordered from the Council.)

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. © 1985 by the Council on Interracial Books for Children, Inc. In the U.S., institutional and contributing subscriptions are \$20 a year; individual subscriptions are \$14 a year; single copies are \$2.50 each for regular issues, \$3.50 each for special double issues plus 50¢ handling; bulk rates available upon request. For rates outside the U.S., see back cover. A subscription form appears on the back cover.

COUNCIL ON INTERRACIAL BOOKS FOR CHILDREN AND BULLETIN STAFFS

Marie Ariel
 Indexer

Tom Bigornia
 Subscriptions

Bradford Chambers
 Editor, 1967-1984

Ruth Charnes
 Co-Director
 Managing Editor

Sonia Chin
 Proofreader

Leonidas Guzman
 Secretary

Emily Leinster
 Bookshelf Coordinator

Kate Shackford
 Co-Director

James Wright
 Shipping Room Manager

EDITORIAL ADVISORY BOARD

Rodolfo Acuña
 Chicano Studies Department
 California State University, Northridge

Beryle Banfield
 Curriculum Specialist

James Banks
 College of Education
 University of Washington, Seattle

Sanford Berman
 Hennepin County Library
 Edina, Minn.

Mary Lou Byler
 Association on American Indian Affairs

Luis Nieves Falcon
 Sociology Department
 University of Puerto Rico

June Jordan
 Poet-Author
 Department of English
 S.U.N.Y. at Stony Brook

Donnae MacCann
 Columnist, *Wilson Library Bulletin*

Ruth S. Meyers
 Educational Psychologist

Franklin Odo
 Ethnic Studies Program
 University of Hawaii at Manoa

Alvin Poussaint
 Harvard Medical School

Porfirio Sanchez
 Department of Mexican American Studies
 California State College, Dominguez Hills

Barbara A. Schram
 School of Education
 Northeastern University

Albert V. Schwartz
 Division of Educational Studies
 College of Staten Island, C.U.N.Y.

Geraldine L. Wilson
 Early Childhood Specialist and Consultant

Children's books present the bare facts of King's life, but they do not give a complete picture of the man and his work

Children's Books on Martin Luther King, Jr. Offer a One-Dimensional View

By Beryle Banfield

The forthcoming national holiday in honor of Martin Luther King, Jr. will undoubtedly be marked by various classroom projects and school assemblies. Many teachers will ask students to research Dr. King's life for reports, classroom discussions and the like. What will students learn if they consult the books that are currently available?

To find out, a total of 12 books were reviewed. Of these, nine titles are currently in print; the others were included because they are available at local libraries and thus likely to be referred to by students as well. (See the annotated list of titles at the end of this article.)

It would have been most gratifying to report that the children's materials on King would lead to a greater appreciation of this great leader—the nature of his leadership, the ways in which he responded to the historic events of his times and how he in turn shaped history. Instead, almost all of the books present students from the earliest grades on with one-dimensional portraits of King and his philosophy.

Essentially, the same facts are presented to all students, whatever the grade level. The books cover King's birth in Atlanta into middle-class circumstances, his early experiences with racism, his education, his marriage to Coretta Scott, his exposure to Gandhi's philosophy, his Civil Rights activities and his assassination. Most books focus on King's use of non-violence, but without fully presenting the sophisticated philosophy that undergirded the choice of this particular tactic to bring about social change. Only the level of vocabulary and quantity of detail differentiate materials designed for students of different age levels. The danger exists that as students move through the grades and ex-

perience the annual celebrations of King's birthday, they will become bored with the recycling of information that does nothing to deepen their understanding of King and his times.

More significant than what is included in these books is what is omitted. None of the texts—even those for older children—place King fully in the context of the historical developments of his times or adequately note his relationships to other key figures and organizations of the Civil Rights movement. There is no attempt to examine the process by which racism became institutionalized in the South, nor is there information about the continuing effort of African Americans and their allies to eradicate this evil.

Significantly, the texts do not portray King as a person who was continually growing and whose vision was constantly expanding. Instead, he is presented as a person whose vision and thought remained fixed in time, not moving beyond the celebrated "I Have a Dream" speech of August 28, 1963. Yet the years following 1963 were years of tremendous growth and deepened insight. King was uncompromising in his stand against racism in the United States. He asserted that "for too long the depth of racism in American life has been underestimated.... [I]t is important to X-ray our history and reveal the full extent of the disease."¹ King also warned that any attempt to "try to temporize, negotiate small inadequate changes, and prolong the timetable of freedom with the hope that the narcotics of delay will dull the pain of progress" would certainly fail.² These very strong

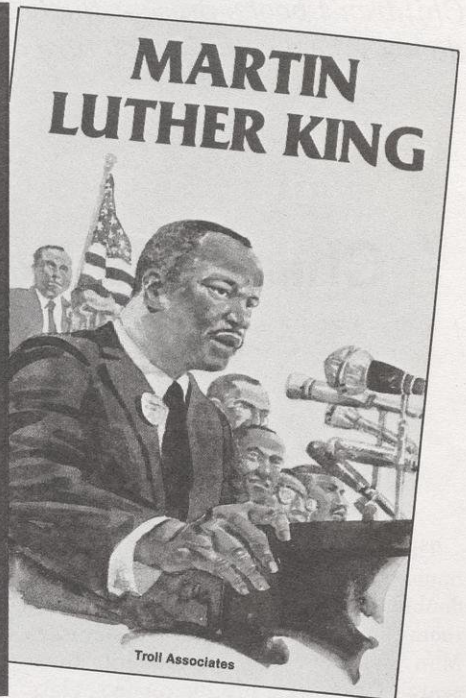
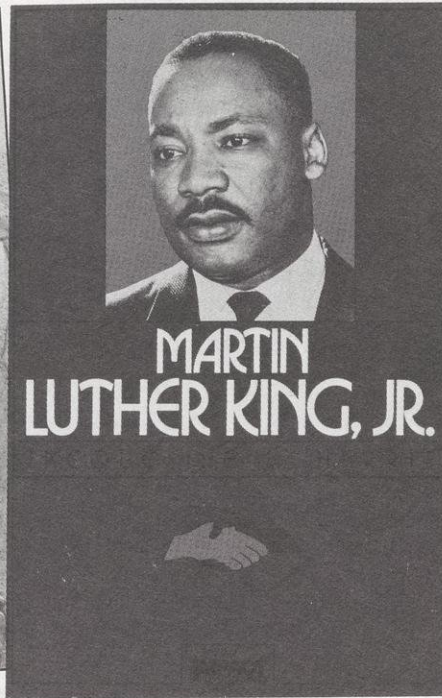
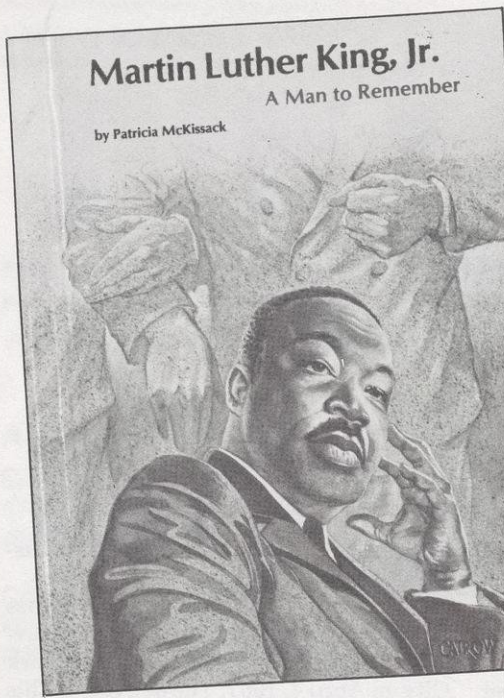
feelings against racism are nowhere discussed in the works reviewed.

Neither do any of the works discuss King's "Beyond Vietnam" speech, delivered at Riverside Church in New York City on April 4, 1967. The delivery of this speech was an act of great personal and moral courage which demonstrated beyond all doubt King's unswerving commitment to social justice. In this speech, which made him the object of attack by the President of the United States and by other Civil Rights leaders, King used his skills of social analysis to make the connection between the oppression of the poor in the United States and the war in Vietnam. He called for a shift from a "thing-oriented" society to a "person-oriented" society as a means of conquering the "giant triplets of racism, materialism and militarism." None of the materials examined permit students to become acquainted with these views of Dr. King and to develop an appreciation for the strength it took for him to stand up to those who opposed his position on Vietnam.

In addition, students are not given the opportunity to examine the influences that shaped King's philosophy or their significance. Mohandas K. Gandhi is often mentioned as a key influence in King's life, but there were others. First, there were his grandfather and his father, both preachers, both pioneers in the Black protest movement of their times. A.D. Williams, his grandfather, was a leader in the Atlanta Branch of the N.A.A.C.P. who organized the Black community to demand equal educational facilities. When a major newspaper carried derogatory articles about African Americans and their activities, A.D. Williams organized a successful boycott that led to the newspaper's demise. King's

¹*Why We Can't Wait* by Martin Luther King, Jr., Harper & Row, 1968, p. 130.

²*Why We Can't Wait*, p. 30.



father, Martin Luther King, Sr., led a struggle to secure equal pay for Black teachers in Atlanta. His civil rights activities earned Martin Luther King, Sr. the enmity of the Ku Klux Klan, which made threats against his life.

Thus, from early childhood, Martin Luther King, Jr. had as role models two fearless Black men committed to the struggle against racism. King was also impressed by the ability of his father and grandfather to move huge crowds by their eloquence. By the age of six he had made a conscious decision to learn how to use words as a weapon and as an instrument of persuasion. (Frederick Douglass, the early Black leader of undisputed oratorical gifts, was another boyhood idol.)

Two strong Black women—his grandmother, Mama Williams, and his mother Alberta—played key roles during the formative years of young Martin's life. Coretta Scott King, his wife, also played an important role, supporting his decision to return to the South and work for the elimination of racism.

Personal experience with Jim Crow laws dictated King's first career choice: he originally intended to become a lawyer and play an active role in eliminating racial barriers. He attended Morehouse College of Atlanta, Georgia, an acknowledged training ground for Black leadership. (Both A.D. Williams and Martin Luther King, Sr. had attended Morehouse. The president of

Morehouse, Dr. Benjamin E. Mays, through his brilliant and socially relevant sermons, influenced King to make the ministry his life's work, convincing King that through the ministry he could translate his passion for social justice into social action. And it was another Morehouse graduate, Dr. Mordecai Johnson, president of Howard University and also a Baptist preacher, who inspired King to delve further into the teachings of Gandhi.

Finally, there was the influence of the African American church and the traditional deep religious feelings of the African American people. As he developed, King came to see these as a source of strength and moral commitment of Black peoples.

All of the factors cited above need to be addressed in any work on Martin Luther King for grade 4 upward. To do less is to diminish the nature of the man and to do the children of the country a disservice.

When referring to the accompanying list of books examined, the user is cautioned that none of these materials is wholly satisfactory. They need to be supplemented with excerpts from King's speeches and writings such as *Stride toward Freedom: The Montgomery Story* (Harper & Row, 1958), *Why We Can't Wait* (Harper & Row, 1963), "Letter from a Birmingham Jail" (included in *Why We Can't Wait*) and "Beyond Vietnam" (Clergy and Laity Concerned, 1982).

MATERIALS EXAMINED

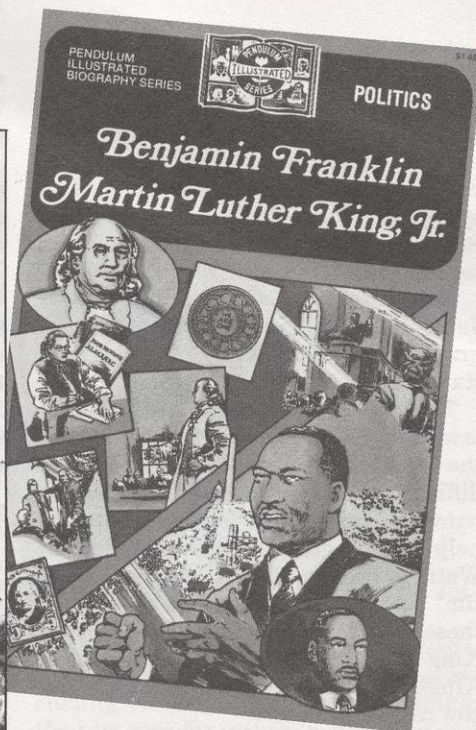
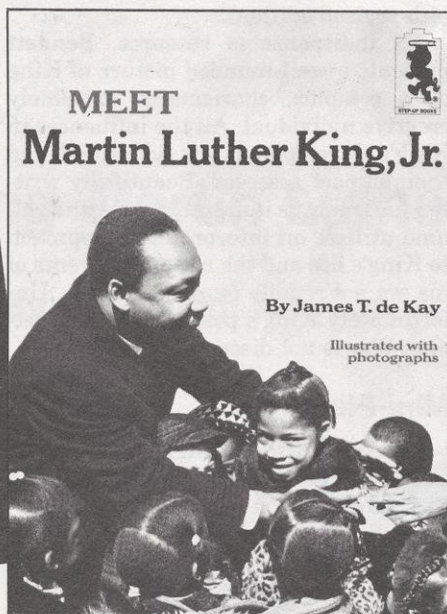
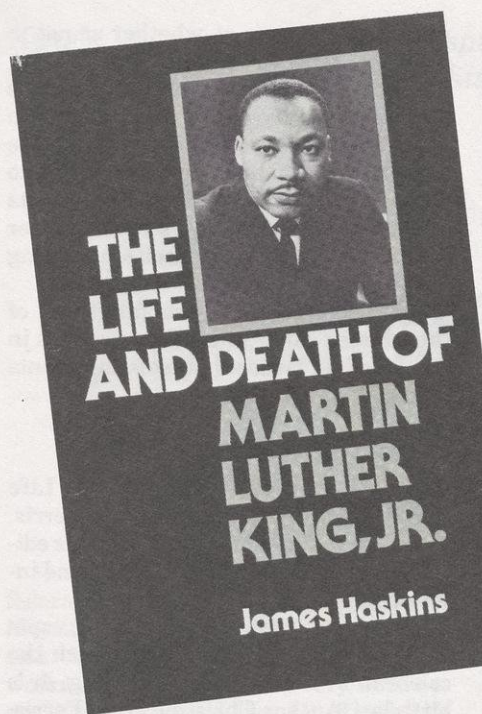
Children's Books

An Album of Martin Luther King, Jr. by Jeanne A. Rowe, Franklin Watts, 1970, gr. 3–6, o.p.

A picture album with commentary that stresses King's philosophy of non-violence. Excellent photos, including many of the King family. Graphic pictures of the funeral of the four young girls killed in the bombing of the Birmingham Church, the funeral of Civil Rights leader Medgar Evers, and the use of hoses and police dogs by Birmingham police. The pictures are useful but students should be provided with additional information concerning King's feelings about racism and other forms of oppression.

Benjamin Franklin/Martin Luther King, Jr. by Stella H. Alico. Pendulum Press (West Haven, CT), 1979, gr. 4–6.

Biographies of both Benjamin Franklin and King are presented in a comic-book format. The King section includes familiar biographical data, but notes King's stand on Vietnam. Vocabulary exercises are included. There are problems with the True or False Quiz and Discussion. Some questions seem to present King as a leader only of Black people; e.g., "What do you think is the greatest thing Dr. King did for Black people? Give reasons for your answer." There is also the implication that the North was free of racism; e.g., "Why do



you think white people in the South seemed slower than Northerners to accept Black people as equals?" Not recommended.

In Search of Peace: The Story of Four Americans Who Won the Nobel Peace Prize by Roberta Strauss Feyerlicht. Julian Messner, 1970, gr. 5.

A simple biography stressing Gandhi's influence on King and outlining his Civil Rights activities from the Montgomery Bus Boycott through the "I Have a Dream" speech. Inadequate for use with students of this grade level.

The Life and Death of Martin Luther King by James Haskins. Lothrop, Lee, Shepard, 1977, gr. 8-12.

Pedestrian in style, this book presents familiar biographical data with no new insights. There is some detailed discussion of the harassment of King and the conspiracy theory of King's assassination. Useful but should be supplemented with additional material.

Martin Luther King, Jr. by Beth P. Wilson, illustrated by Floyd Sewell. Putnam's, 1971, gr. 2-4, o.p.

A nicely written biography which ends with the assassination of Dr. King. Good for younger readers as an introduction to King's life.

Martin Luther King by Rae Bains, illustrated by Hal French. Troll Associates, 1985, gr. 2-3.

A simple biography which details the segregated society into which Martin Luther King, Jr. was born, but implies

that the North was free of racism. Emphasizes influence of Thoreau and Gandhi on King. The text does not make it clear that King is no longer alive. Unsuitable for this age group, which requires a presentation of greater depth.

Martin Luther King, Jr. by Jacqueline Harris. Franklin Watts, 1983, gr. 7-up.

A stilted presentation of the facts of Martin Luther King's life. King's stand on the Vietnam War is mentioned. The final chapter raises issues that still have to be dealt with by African Americans and poor people and discusses efforts to dismantle Civil Rights gains. Adequate, but should be supplemented by examples of King's writings.

Martin Luther King, Jr.: A Man to Remember by Patricia McKissack. Children's Press, 1984, gr. 6-up.

This is the most imaginative of the books reviewed. The Introduction begins with a pertinent quote from "Letter from a Birmingham Jail," and each chapter is prefaced by a relevant poem by a Black poet, a quote from King's speeches or, in one instance, a quote from an unidentified Black grandmother who walked during the Montgomery boycott. This book humanizes King more than the others and does not dodge the issue of racism. All of the influences on King—his strong father and grandfather, his strong mother and grandmother, Morehouse College and the works of Frederick

Douglass—are presented. McKissack also identifies other Civil Rights workers and such organizations as CORE and SNCC. A serious fault, however, is the omission of Ella Baker and her role in the development of SNCC.

Martin Luther King, The Man Who Climbed the Mountain by Gary Paulsen and Dan Theis. Raintree (distributed by Children's Press), 1976, gr. 6, o.p.

The book begins with a dramatic account of King's assassination and then moves on to place events of King's life in historical perspective. The origin of discriminatory laws is discussed, and King's personal experiences with racism are described. King's key Civil Rights activities are presented.

Martin Luther King: The Peaceful Warrior by Ed Clayton, illustrated by David Hodges. Prentice-Hall (Archway Paperback), 1968, gr. 6-up.

The book's title signals the focus of the presentation. This biography presents essential facts of King's life but fails to properly assess the March on Washington and its aftermath. The book includes the text of "I Have a Dream" and the words of "We Shall Overcome"; needs to be supplemented with additional readings on the Movement.

Martin Luther King, Jr.: The Story of a Dream by Judith Behrens, illustrated by Anne Siberell. Children's Press, 1979, gr. 3-4.

A simple presentation of the major facts of King's life in a three-act play. The finale presents the simplistic notion that the mind of America concerning human rights was changed because of King's activities. Another fault is a speech in which a character describes Rosa Parks as "a little Black lady." Not recommended.

Meet Martin Luther King, Jr. by James T. de Kay, illustrated with photographs and drawings by Ted Burwell. Random House, 1969, gr. 3-5.

The large type indicates that this book is meant to be used by young readers, but the vocabulary varies considerably in difficulty. King is presented as a largely paternalistic figure ("Martin wanted to help the Negroes"). The rebellion in Watts is presented in a "blame the victim" context and the Blacks affected by these events are described as giving King problems. Emphasis is placed on King's message of love for one's enemies. Not recommended.

Teacher References

Beyond Vietnam: A Prophecy for the 80's by Martin Luther King, Jr. with commentaries by Robert McAfee Brown, Vincent Harding, Anne Braden and C.T. Vivian. Clergy and Laity Concerned (198 Broadway, New York, NY 10038), 1982.

A most important resource. Contains Martin Luther King, Jr.'s address on Vietnam plus an assessment of its importance by four well-known social activists.

Martin Luther King, Jr.: A Documentary.... Montgomery to Memphis text by Penelope McPhee, edited by Flip Schulke, with an Introduction by Coretta Scott King. Norton, 1976.

This exceptionally handsome volume was produced in cooperation with the Martin Luther King, Jr. Foundation in Atlanta, Georgia. The volume contains many moving and unforgettable pictures—the stark realities of racism, segregated restrooms, uninhabitable dwellings; Marylee Evers weeping at King's funeral; and a row of mourners carrying signs which read Honor King, End Racism. Included is an interview with Rosa Parks discussing why she refused to move to the back of the bus. There is a well-developed chronology that includes related Civil Rights activities and incidents as well as King's activities. The text of King's major essays and sermons are also supplied, although the address "Beyond Vietnam" is not included. This is a most valuable resource.

What Manner of Man: A Biography of Martin Luther King, Jr. 1929-1968 by Lerone Bennett, Jr. Johnson, 1976 (4th revised edition).

An indispensable resource. Bennett presents a well-rounded picture of King as a complex, charismatic, extremely creative individual. All the influences in King's development are identified and their impact assessed. Beautifully written in Bennett's inimitable style, the volume utilizes an interpretative approach to King's life and the historical events of his era not readily found elsewhere. Unfortunately King's position on the Vietnam War is not discussed.

Mini-Plays

Martin Luther King, Jr. by Larry Stevens. RIM Classroom Plays (P.O. Box 794, Stockton, CA 95201), 1977.

A three-act play which begins with Rosa Parks' refusal to move to the rear of the bus and ends with King's assassination. Characters include Rosa Parks, Rev. Ralph Abernathy, Andrew Young and Jesse Jackson. One student activity is provided — an acrostic related to the Civil Rights movement.

Martin Luther King, Jr.: The Philosophy of Non-Violence by Larry Stevens. Relevant Instructional Materials (P.O. Box 794, Stockton, CA 95201), 1978.

A five-act play with each act focusing on an incident in which Dr. King had to

make a decision (e.g., whether or not to carry a gun to protect his family, whether or not to continue the bus boycott). Activity sheets ask students to make their own decisions concerning the same situations, but there is actually no decision-making involved since students are asked to indicate yes or no rather than engage in the decision-making process.

Both plays cited above fall short of their stated aim, "to involve students in the study of issues or historical events through the use of drama."

Curriculum Resources

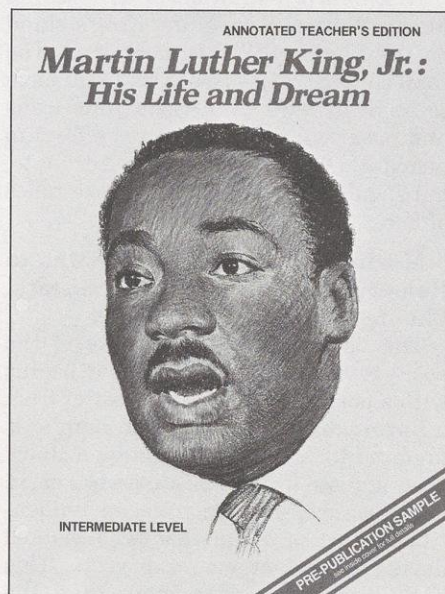
Martin Luther King, Jr.: His Life and Dream by Christine King Ferris. Ginn, 1986. Two annotated teacher's editions — elementary level, gr. 3-5, and intermediate level, gr. 6-8.

These materials were prepared especially to help U.S. educators launch the celebration of Martin Luther King, Jr.'s birthday. Author Christine King Ferris, Dr. King's sister, is an Associate Professor of Education at Spelman College as well as Vice-President and Treasurer of the Martin Luther King, Jr. Center for Non-Violent Social Change. The material is presented in thoroughly professional fashion in terms of the objectives, skills and teaching strategies. Each volume contains the complete student text, which includes excerpts from King's speeches and writings, crossword puzzles relating to the content and vocabulary development activities. The material for teachers is organized according to a definite schema: preparing the lesson (which indicates the vocabulary to be developed, the objectives and skills to be employed by students) and developing the lesson (which suggests strategies for developing the content and student activities). There is an excellent list of teacher references which includes materials that provide background information about the movement. The student references listed in both volumes appear to be too mature for the particular grade levels indicated.

The intermediate student text addresses King's opposition to the war in Vietnam but does not elaborate on his position that the values of our society must change and we must become a "person-oriented" society. □

About the Author

BERYLE BANFIELD is a curriculum developer specializing in the area of African and African American history. Dr. Banfield is also president of the Council on Interracial Books for Children.



Curriculum resources by Christine King Ferris, Martin Luther King's sister, have recently been published by Ginn. One booklet is designed for grades 3 to 5; the other, for grades 6 to 8.

King's life and work can be inspirational for those working for social justice today—if the historical record is kept intact

Celebrating Martin Luther King, Jr.

By M. William Howard, Jr.

January 20, 1986 will mark the first federally sanctioned holiday in honor of Martin Luther King, Jr. This is an occasion for which many people from all walks of life have worked very hard because they believed that Dr. King's life represented ideals to be kept before the people of the United States in a very visible way. Of course, for King to be recognized by any government, to say nothing of the federal government, is not only a potentially positive opportunity, but also a potential pitfall.

In fact, those who would protect the King legacy, and especially those who are inspired in their current work for justice by his example, should be particularly concerned about how this important observance is celebrated.

The 1986 celebration, and those to follow, will provide an occasion to further clarify the profound contribution made by this giant of a man, both as an activist leader and as an intellectual. Moreover, it will be a time for concerned persons to examine what his life and work imply for how they live their own lives today.

However, it will also be a time for King's enemies to distort the meaning of what he achieved during his brief life—and to distort what his concerns and actions between 1955 and 1968 suggest in terms of public policy and national purpose today. In light of this likely attempt at distortion, the "keepers of the Dream" must hold the historical record intact.

I expect that for most Americans, the name Martin Luther King, Jr. connotes peace, justice and reconciliation. Without a doubt, his is the one modern image which most typifies a progressive and inclusive vision of this country. He is truly the father of rainbow coalescing on a grand scale, and it could be argued that the 1983 March on Washington, and the



presidential campaign of Jesse Jackson in 1984, were logical extensions of King's work to bring together poor people of different racial groups and different national traditions.

Right Wing religious organizations and personalities have gained high visibility, and they persist in promoting their view of the U.S. and in consolidating power in high places. It is, however, still King's view of what this country's people can be, by working and living together, that offers the most credible con-

trast to the religious Right's world outlook.

King is the opposite of the Falwellians. They teach line-drawing, judging and excluding. He taught and lived by example the best case for inclusion, diversity and dialogue. One of the reasons he was so attractive to his followers, oddly, was because of his uncanny capacity to listen to those whose views were diametrically opposed to his. He was at ease with those who were different. He accepted the full bouquet that is the U.S. population, and he relished its potential as a microcosm of the world community which he believed God willed.

In spite of the violence which frequently surrounded him, King was intensely committed to non-violence as a means of resolving conflicts among nations and groups. His convictions about non-violence were informed by his fundamental view of the common destiny of all human beings. He saw the existence of poverty, justice and racism as reminders of the alienation and division which the human family had to overcome in order to have enduring peace. And he therefore spoke openly against the arms race.

While King and others were marching, working and dying to assure fuller acceptance of and participation by all U.S. citizens in the affairs of the nation, many of the leaders of today's religious Right Wing organizations were condemning him and accusing him of being under the influence of Communists. Jerry Falwell, for example, publicly made this accusation on March 21, 1965.

Today, few would openly attack King, but many continue to visit their brand of intolerance, racism and national chauvinism upon his spiritual children. Unfortunately, even those church people

who are not overtly Right Wing continue to behave much like the clergy to whom King wrote the "Letter from a Birmingham Jail," saying

... I must confess that over the last few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in the stride toward freedom is not the White Citizen's Council or the Ku Klux Klanner, but the white moderate who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says "I agree with you in the goal you seek, but I can't agree with your methods of 'direct action'"; who paternalistically feels that he can set the timetable for another man's freedom; who lives by the myth of time and who constantly advises the Negro to wait until a "more convenient season." Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

Kind words and accolades for King's work abound from many a strange quarter since his death. There are many contradictions among present-day King admirers, as is evidenced by those among them who are unrepentant King opponents of the past. (None other than Ronald Reagan himself belongs in this latter group.) Is this because the memory of King is suffering such extreme revisions that he is becoming palatable to his erstwhile antagonists?

Fundamental Issues Raised

It is instructive to look at King's address to the meeting of Clergy and Laity Concerned on April 4, 1967. He talked against the Vietnam War and about international solidarity; he talked about the need for a revolution of values, if the soul of this country was to be redeemed. For some it may be less disturbing to remember his "I Have A Dream" speech of 1963 because in 1967 he was saying very challenging and fundamental things to us — things we have yet fully to heed.

One should not say that King abandoned the vision he held in 1963. But, by 1967, he certainly had altered his views.

In his speech about Vietnam, King characterized the war as "but a symptom of a far deeper malady within the American spirit." And he went on to say that the U.S. was increasingly choosing sides against a worldwide revolution of the poor, "refusing to give up the privileges and the pleasures that come from the immense profits of overseas investment."

As he put it, "... an edifice which produces beggars needs restructuring." This is a classic example of King, growing according to new information and experience.

Courage Needed

And his daring to expose the international dimensions of our domestic struggle took a lot of courage, since he knew, as an astute student and figure of U.S. history, what the country had done to those Black people who dared to make global a struggle which this nation's ruling class is determined to keep domesticated. He knew the experience of Garvey, DuBois, Robeson and Malcolm.

What King, then, will you and I be invited to remember on this first official holiday? Will King be presented as a man for the status quo or as a man who lived and died pushing and pulling the nation to new and higher horizons of conscience and decency?

Martin Luther King, Jr. did not fear where criticism and growth would take him. He had an abiding and deep faith in God, so everything else was relative. He was an accomplished scholar/thinker/activist and he surrounded himself with people of bright and tireless intellect. So it is probably accurate to assume that, had he lived, his creative witness would have continued to challenge us to work for economic justice; to accept the responsibility for building alternatives to the structural inequities in the body politic; and to continue forging the international connections to our efforts to realize community here at home.

Had he lived, some of his specific proposals and utterances may have angered certain segments of the society. This was true in his lifetime. But it is also true that many may have understood better because of him. He was a brilliant orator, not just because of his perfect diction or his well-crafted turns-of-phrases, but because he was such a great teacher of what it meant to be human and because he made what seemed virtually impossible in human relations appear imminent, even desirable.

This is because he appealed to people from different walks of life to work together, across traditional lines of division. He offered a positive and compelling vision of the society and the world, in which each person and each group had a meaningful and fulfilling part. There is something in the human psyche which resonates to this appeal when it comes from a credible source. King was credible. Perceived as a man with other op-

tions in life, he voluntarily chose the work in which he was engaged — with all the sacrifice and danger that it entailed.

Known mostly for his Civil Rights work and for the fact that he won the Nobel Peace Prize, King was, first and foremost, a Christian minister and preferred to be known as such. He was firmly rooted in the Black Church. His ties to the Church remained strong throughout his days as a public leader. It may be that his close relations with the Black Church, and his close comradeship with many of the most able Black Church leaders throughout the nation, was the most important single asset that King had at his disposal aside from his own considerable personal talents.

The Role of the Black Church

The Black Church is the institution which is closest to the masses of Black people, and any leader who would lead that community must take the role of the church into account. King's rise to leadership underscores the role and capacity of the Black Church to produce competent leadership for the Black community, and it illustrates how central that leadership is in lifting up alternatives for this country as a whole. At pivotal times in U.S. history, such as the one in which we are now living, the insights of those who have had experiences different from that of the racial majority are often the most leavening. Awakening the Black masses through their churches, and equipping them to take action for progress in politics and in other arenas, is the key to combatting the world-view which is represented by the anti-King mood of the current political leaders at the federal, state and local levels.

As we approach the first annual commemoration of King's birth, those who would be true to his legacy must not be frozen in time, wedded to specific statements he addressed to an earlier period. Instead, we, like him, should continue to grow in the knowledge of what is required of us given emerging historical developments and certain basic understandings. □

About the Author

The Reverend M. WILLIAM HOWARD is Executive Director of the Black Council of the Reformed Church in America. A native of Americus, Georgia, who worked as a student organizer in that area during the 1960s, Dr. Howard is a former president of the National Council of Churches.

The celebration of King's birthday is an opportunity to reaffirm his principles of social justice and positive social change

Teaching about Martin Luther King, Jr.: To What End?

By Beryle Banfield

As important as the ceremonial observance of Martin Luther King, Jr.'s birthday is, its real value lies in the opportunity it affords for reaffirmation and commitment to his principles of social justice and positive social change. This is especially important for those of us who share the responsibility for developing students' understanding of the social forces that influenced Dr. King's unswerving commitment to social justice.

Students need to become aware of King's deep understanding of the nature of racism in the United States and the ways in which racism and other anti-humane values impact negatively upon our society and the world. They need to know also of King's ability to make important historical connections and to predict the course of human events. (For example, almost 20 years ago, King was able to predict that U.S. policies would give rise to grave concern about Thailand, Cambodia, Mozambique and South Africa.) Most importantly, students need to understand social injustice today and develop the desire to secure justice by taking action to bring about positive social change. For this reason, it is hoped that King's birthday celebration will serve as a springboard for the study of social justice issues throughout the school year.

King's writings provide a basis for lessons which give students the opportunity to sense his larger dimensions, his sense of history, his decision-making skills, his moral strength and his uncompromising position on social justice issues.

The following outline for a teaching-learning unit is based on King's writings and speeches. It may be developed for use with students from grades 4 through 12, in ever-increasing levels of sophistication as students move through the grades.

Teaching-Learning Unit Outline

MATERIALS NEEDED

Biographical materials on King for students (see p. 3). Teacher-prepared excerpts from King's works or simplified versions.

TEACHER PREPARATION

- Read:

What Manner of Man, a biography of King by Lerone Bennett, Jr.;

Stride Toward Freedom and *Why We Can't Wait* by King, focusing on his ideas concerning racism, oppression, non-violence and direct social action to secure social justice; and

"Letter from a Birmingham Jail"; "Beyond Vietnam" and "I've Been to the Mountain Top" by King, focusing on ideas listed above plus the connection King made between racism, militarism and poverty and his vision of a people-oriented society.

- Prepare simplified versions of quotations from King's works where necessary.

OBJECTIVES

Cognitive

Students will be able to:

Restate in their own words King's opinions concerning racism;

Identify ways in which racism is harmful to all peoples;

Express in their own words King's views on direct social action;

State in their own words the connection between racism, poverty and militarism; and

Identify steps to be taken in making a decision concerning social actions to be taken.

Affective

Students will demonstrate greater appreciation of

King's ability to make connections between historical cause and effect;

King's willingness to take great personal risks to carry out social actions; and

The need to engage in positive social action to achieve social justice.

Continued on page 12

CIBC Teacher/Student Resources

The following CIBC materials can be helpful in developing the accompanying suggestions for teaching about the life and work of Martin Luther King, Jr.

Fact Sheets on Institutional Racism (\$2.50)

Fact Sheets on Institutional Sexism (\$2.50)

Violence, the Ku Klux Klan and The Struggle for Equality. An Informational and Instructional Kit (\$5.95)

Winning "Justice for All": A Social Studies/Language Arts Curriculum (\$75 complete kit; teacher's guide only \$15, student edition, \$3.25)

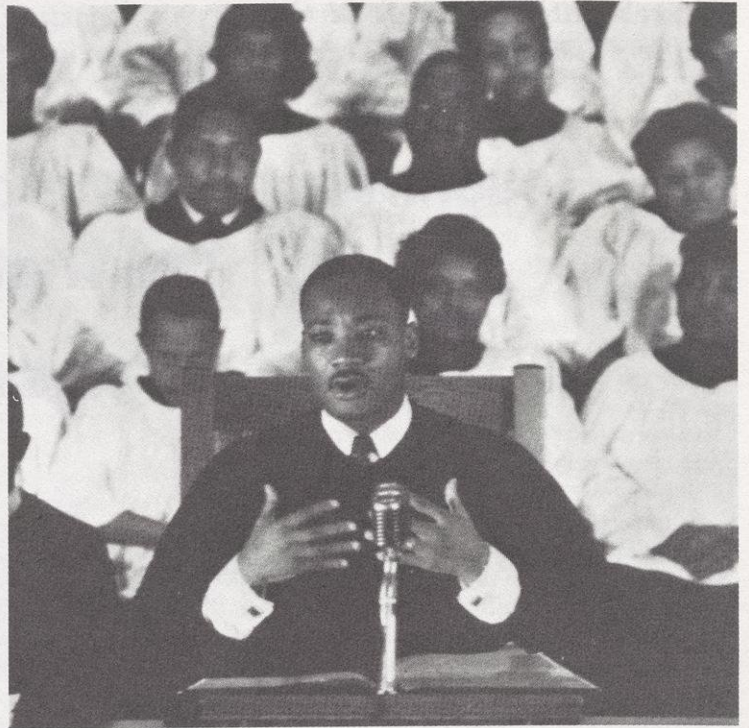
Stereotypes, Distortions, and Omissions in U.S. History Textbooks (\$8.95)

Embers: Stories for a Changing World (\$18.95 teacher's edition; \$8.95 student edition)

Unlearning Indian Stereotypes (\$39.95 filmstrip; guide only \$4.95)

Guidelines for Selecting Bias-Free Textbooks and Storybooks (\$7.95)

Note to educators: The pictures on the following pages can be removed for classroom or other displays.



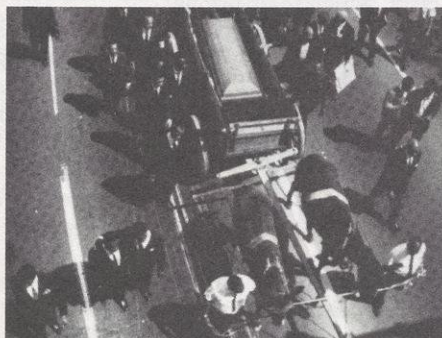
MARTIN LUTHER KING, JR.:





Opposite page—King, lower right, with his parents, grandmother Jennie Williams, younger brother Alfred Daniel and sister Christine. King became a minister, following in the footsteps of his grandfather and father. This page—The Montgomery bus boycott of 1955, in which King played a leadership role, caused the Supreme Court to declare that segregation on buses was unconstitutional. King was arrested during the bus boycott, one of several times that his protests against injustice led to his jailing.

1929–1968



Opposite page—Peaceful demonstrations for civil rights were often met with violence. King was president of the Southern Christian Leadership Conference, fighting segregation. King at the 1963 March on Washington; 250,000 people attended. This page—King and Coretta Scott King on hearing that he had won the Nobel Peace Prize. King at an anti-Vietnam War demonstration. King's coffin was drawn by mules as a symbol of his concern for poor people.

continued from page 9

CONCEPTS TO BE EXPLORED

Racism

Main ideas:

Racism is the belief that one race is inherently superior to another and has the right to dominate and rule the race it claims is inferior.

Racism may be individual or institutional.

Racist attitudes are perpetuated and spread through textbooks, children's literature and the media.

People of color have been the victim of oppressive racist practices.

Freedom

Main ideas:

All people have the right to life, liberty and security of person.

All people should be equal before the law without distinctions of any kind.

Social Change

Main idea:

Positive social change can be brought about by the action of oppressed people and their allies.

Social Action

Main ideas:

Social action involves informed decision-making.

Social action may involve taking personal risk.

SKILLS TO BE DEVELOPED

Critical Thinking

- Analyzing information;
- Evaluating information;
- Making inferences; and
- Drawing conclusions.

Decision Making

- Defining a problem;
- Selecting criteria for evaluating possible solutions;
- Devising alternate solutions;
- Making tentative decisions concerning actions;

Considering total situations and deciding on an action; and

Monitoring ways in which the decisions are carried out.

Research Skills

- Obtaining information from reference materials; and
- Using a variety of sources to obtain information.

Communication

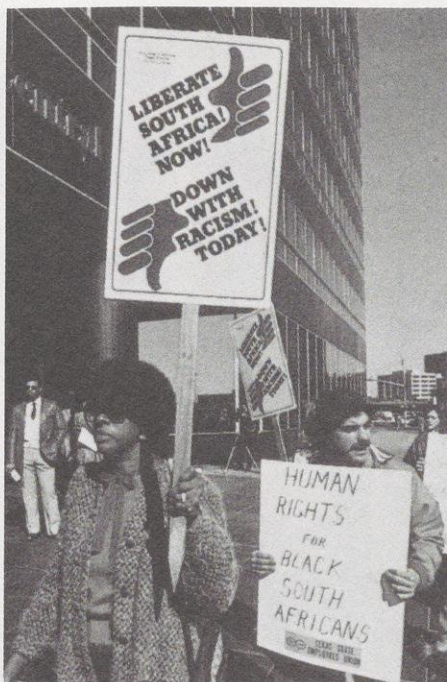
Oral: making reports.

Written: writing reports, letters, essays.

Social Action

Identifying a problem of social injustice; and

Planning actions suitable for particular grade levels.



The celebration of King's birthday should serve as the springboard for the study of social justice issues throughout the year. Students need to learn about social injustice today and develop the desire to work to bring about social change. Above, a recent protest regarding racial injustice in South Africa.

CONTENT DEVELOPMENT

Dr. King on Racism

Present definition of racism (see above) to students. Develop concepts of individual racism (individual expressions of racist attitudes) and institutional racism (racism involving institutional structures; provide students with information concerning the Plessy vs. Ferguson decision of 1896 and its effect: Jim Crow laws, segregation in schools, transportation, etc.).

Based on their readings of biographical material about King, have students recall instances of racism that he experienced. Ask them to identify which incidents were examples of individual racism, which institutional.

Present Dr. King's views on racism as follows: his feeling that for far "too long the depths of racism in American life has been underestimated," and that in order to completely remove it, it is important to "X-ray our history to learn the full extent of the disease" (from *Why We Can't Wait*). Discuss the meaning of the statement with students. Ask them to consider why King felt that it was necessary to X-ray our history to learn the full extent of racism in the United States.

Have students identify the effects of racist practices that are still evident in our society today (poverty among people of color, inadequate medical care, unemployment, poor housing, inferior education, segregated education).

Discuss harmful effects of racist practices on those who are oppressed by racism and on the society as a whole.

Have students consider King's views on the treatment of Native Americans/indigenous peoples as expressed in *Why We Can't Wait*.

Ask students to consider ways in which the Native Americans' experiences and concerns are portrayed in our textbooks and tradebooks.

Have students identify ways in which these portrayals are biased against the Native peoples. Ask them to consider ways in which biased presentation of Native peoples can lead to acceptance of racist practices imposed on them.

Have students identify ways in which Native Americans have been victimized by institutional racism.

Related Activities

Have students research laws resulting from the Plessy vs. Ferguson decision and describe their continuing effect upon the lives of African Americans ("separate but equal" eating places/transportation facilities, segregated schools, etc.).

Have students identify actions taken by King, African Americans and their allies to bring an end to these racist practices (bus boycotts, marches, freedom rides, sit-ins, voter registration drives).

Have students review textbooks and tradebooks for biased presentations of people of color.

Extension of Activity

Have students research other instances of institutional racism against people of color (Chinese Exclusion Acts, Japanese Internment Act).

Dr. King on Oppression

Discuss with students the following opinions King expressed in his writings.

a. When oppressed people willingly accept their oppression, they only serve to give their oppressors convenient justification for their acts. (*Stride Toward Freedom*)

b. Oppressed people cannot remain oppressed forever; the yearning for freedom eventually manifests itself. Freedom is never given voluntarily by the oppressor; it must be demanded by the oppressed. ("Letter from a Birmingham Jail")

c. To accept passively an unjust system is to cooperate with that system. (*Stride Toward Freedom*)

Have students identify ways in which King, African Americans and their allies refused to accept an unjust system.

Ask students to identify the obstacles that were placed in the way of those who refused to passively accept an unjust system (jail, high bail, beatings, loss of employment, expulsion from school, death).

Have students identify the gains that resulted from these activities.

Related Activity

Have students prepare an oral or written presentation showing how the activities of King, African Americans and their allies in the Civil Rights movement illustrated the validity of his opinions.

Dr. King on Social Action

Discuss with students the following opinions held by King concerning non-violent action:

The use of non-violent direct action was actually quite a sophisticated technique;

United States society had been long used to the idea of "violent retaliation against injustice"; and

Using moral force is more difficult and requires greater bravery than does using a physical force. (*Why We Can't Wait*)

Ask students to consider the preceding opinions in the light of the following statement: "The disenchanting, the disadvantaged, and the disinherited, seem at times of great crisis, to summon up some sort of genius that enables them to perceive and capture the appropriate weapons to carve out their destiny." (*Why We Can't Wait*)

Have students identify specific actions taken during the Civil Rights movement. Ask: In what ways were the weapons chosen in the Civil Rights movement appropriate? How did they demonstrate genius and creativity? How did they demonstrate the great moral force and physical bravery of the people taking part in the movement?

Related Activities

Present students with the four steps King recommends for considering and taking non-violent social action: 1. collection of facts to determine whether an injustice exists; 2. negotiation; 3. self-purification (removal of hostility, anger); and 4. direct action ("Letter from a Birmingham Jail")

Have students consider each step and determine its importance.

Ask students to select one event in which the strategy of non-violent direct action was employed. Have them identify the point at which each of the four recommended steps was employed. Have them discuss results of the social action

and assess its effectiveness.

Dr. King on Social Justice

Discuss with students the following opinions expressed by King concerning the war in Vietnam ("Beyond Vietnam"):

The poverty program of President Lyndon Johnson was destroyed as money was taken from this program to support the war in Vietnam;

Those who are interested in working for Civil Rights should also work for peace;

Poor men and Black and Latino men were sent to the Vietnam War in disproportionately large numbers;

The need for our society to change from a "thing-oriented society" to "a people-oriented society";

The choice that King saw for the country: non-violent co-existence or violent co-annihilation; and

The importance of working for world peace.

Related Activities

Have students consider the implications of this statement from King's last speech, "I've Been to the Mountain Top": "We have the opportunity to make America a better nation." Ask them to identify ways in which King thought America might be made better. (Refer also to "I Have a Dream.")

Ask students to make three columns in their notebooks or on a separate piece of paper, heading each column with one of the three social ills King identified as being at the root of the Vietnam War — i.e., racism, poverty, militarism.

In each column have student list ways in which this particular issue was related to the Vietnam War — e.g., under racism, large numbers of Black soldiers; under poverty, cutting of programs to help poor people; under militarism, increase in military spending at expense of funds for education, health care, child care.

Ask students to research information on organizations working for the elimination of racism, poverty and militarism. Have students locate information on the activities of these groups from newspapers, magazines and organizational literature.

Have students develop an oral or written presentation based on King's vision of a "people-oriented" society. □

About the Author

BERYLE BANFIELD is a curriculum developer specializing in the area of African and African American history. Dr. Banfield is also president of the Council on Interracial Books for Children.



Tom Keogh

CIBC Marks Twentieth Anniversary

A celebration of the CIBC's Twentieth Anniversary — and a commemoration of the work of the late Bradford Chambers, former director of the Council — was held November 7 at the Schomburg Center for Research in Black Culture in New York City.

To mark the occasion, a panel of distinguished speakers addressed the audience of authors, artists, educators and activists concerned with social justice. Speaking were Anne Braden, long-time Civil Rights activist and writer; filmmaker Christine Choy, producer of "Mississippi Triangle"; Eloise Greenfield, author of such popular children's books as *Honey, I*

Love; and Sonia Nieto, Assistant Professor in the Bilingual-Multicultural Education program at the University of Massachusetts. Excerpts from these speeches will appear in a forthcoming issue of the *Bulletin*.

The celebration also served to honor Brad Chambers' life of commitment to bias-free education. Beryle Banfield, President of the Council, presented his papers to the Schomburg Center and spoke about the importance of his work. Howard Dodson, Executive Chief of the Schomburg, in accepting the papers, also praised Chambers and noted the ongoing need for the Council's work.



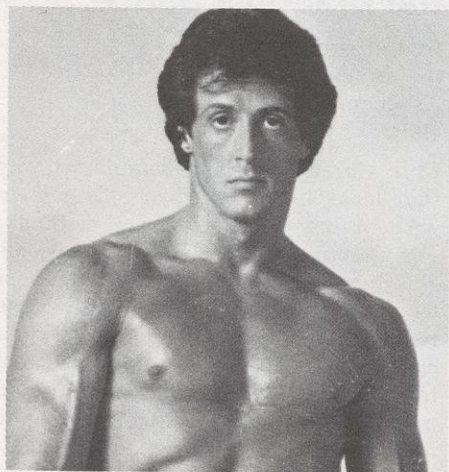
Speakers at the celebration of the CIBC's Twentieth Anniversary were (top to bottom) Anne Braden, Christine Choy, Eloise Greenfield and Sonia Nieto.

Kill! Kill! Kill! — And Merry Christmas

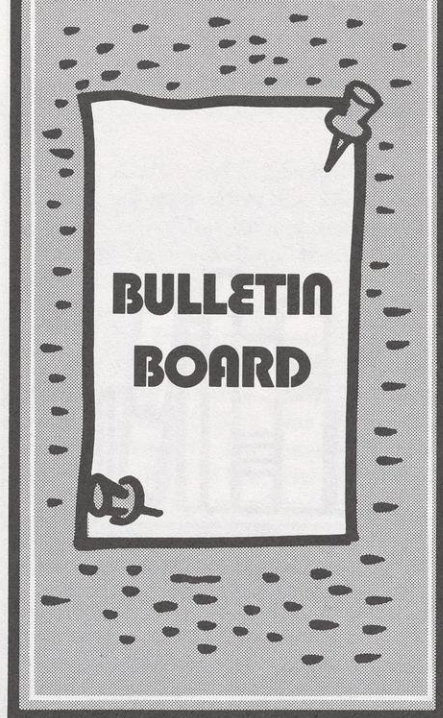
The latest glorification of violence will reach the toy stores just in time for the holiday gift-giving season. Rambo figures, based on the Sylvester Stallone character of the same name that has thus far starred in two popular violence-filled movies, may very well turn out to be the most-requested stocking stuffer of the year. (Since this year's Rambo release has grossed more than \$140 million to date, how can the toy spin-offs go wrong?)

Coleco, the very same company that manufactures the loveable Cabbage Patch Kids, is planning a series of small (6½") plastic figures based on characters from the Rambo movies. The figures will sell for "under \$10." (Is this a bargain or what?) With a full line of accessories and related items promised for early next year, parents will undoubtedly hear pleas for Rambo-related items for some time to come. Adults may fear that these figures will encourage militaristic or violent attitudes in their young owners, but a Coleco spokesperson hastens to reassure us. Reports Barbara C. Wruck in the *New York Times*, "We believe the character is emerging as a new American hero, a hero that has a high degree of excitement and patriotism and a thirst for justice associated with him." (Ms. Wruck has also been quoted, in *The Progressive*, as noting that the doll will be equipped with lots of "weaponry and vehicles, all the things that create a proper play environment.")

The Rambo figures join the recent proliferation of militaristic toys—G.I. Joes, Masters of the Universe figures, and enough tanks and other heavy equipment to sink the proverbial battleship.



Sylvester Stallone, inspiration for the militaristic Rambo dolls.



Subscribers, Please Note

A complete index to the current volume of the *Bulletin*—Volume 16, 1985—will appear in the next issue.

Support Group for Parents of Biracial Children

We have recently learned of a support group for parents of interracial children that meets in Philadelphia. For information, contact Joan Reivich at the Support Group for Parents of Biracial Children, Parenting Department, Booth Maternity Center, City Line and Overbrook Ave., Philadelphia, PA 19131. (Information about other such groups appeared in Vol. 15, No. 6, a special *Bulletin* on children of interracial families, and in several subsequent issues.)

Documents Requested

The ERIC Clearinghouse on Urban Education (ERIC/CUE) invites you to submit documents (research, monographs, reports, conference papers, instructional materials, literature reviews) on the education of urban and minority children and youth for possible inclusion in the ERIC information system. Send two clearly typed or printed copies of each document and, if possible, an abstract to ERIC/CUE, Box 40, Teachers College, Columbia University, New York, NY 10027.

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!

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

Paris, Pee Wee, and Big Dog

by Rosa Guy,
illustrated by Caroline Binch.
Delacorte, 1985,
\$13.95, 112 pages, grades 5-8

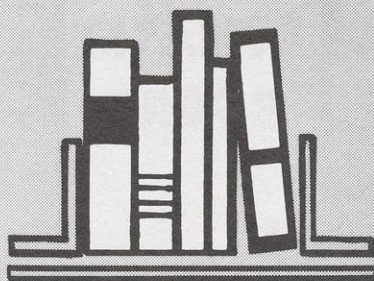
Paris, a twelve-year-old boy, has just moved from Harlem to a Riverside Drive apartment. On this Saturday morning, Paris' mother has just informed him that she must work half a day but will come home early enough for them to have some fun together. She gives Paris a long list of household chores to do; he fully intends to complete them, but then his friend Pee Wee arrives with an irresistible challenge to roller skate down Dead Man's Hill.

The day still might have gone smoothly had not Big Dog, Paris' bright, gregarious, ten-year-old cousin, insisted on tagging along. The boys soon find themselves involved in a day full of exciting, scary inner-city adventures.

This is an action-packed, fast-moving and appealing adventure story. Rosa Guy has portrayed a broad range of personalities, family situations and lifestyles. Big Dog, the most affluent of the three friends, lives in a two-parent home, gets a big allowance and is envied because of the close relationship he has with his father. Pee Wee, from a poor, single-parent family, has a brother in a gang. (Although his mother is not too pleased with their friendship, Paris is able to see good qualities beneath Pee Wee's rough exterior.)

Paris' mother works hard and strives to make a better life for them in a better neighborhood. It is not clear why his father left the household as a result of this move, but it is apparent that this is a family that has taught Paris some positive moral values.

Guy manages to avoid the stereotypes of ghetto life without sugar-coating Harlem. The characters are warm and well developed. Parents can feel good about Paris' courage and sense of fairness, and every twelve-year-old can identify with Paris when he is confronted by a bully.



BOOKSHELF

Adults are generally depicted as caring, responsible people, although there are not many females in the book except for Paris' mother and a girl Paris secretly likes. This book is highly recommended. [Judy Rogers]

The Runner

by Cynthia Voigt.
Atheneum, 1985,
\$11.95, 181 pages, grades 9-up

This novel, set in the late 1960s, is one of several recent books about racism in the 1950s or 60s. Seventeen-year-old Bullet lives with a cold, hostile father and a cowed mother who still maintains a glimmer of hope for her son. Bullet is a loner and his running provides the major structure and satisfaction in his life.

Much of the novel's contrived plot turns around issues of race. Bullet — clear about his dislike of "coloreds" and his unwillingness to get involved in anything except running — nonetheless stops a potential riot between Black and white students after a Black athlete is severely beaten by white students. Bullet next refuses his coach's request to help this same Black student — Tamer by name — with his running. When Bullet discusses this incident with his after-school boss Patrice, he is shocked to learn that Patrice is part Black; "I thought you were just tan," says Bullet.

(To add some melodrama, we learn that Patrice was a resistance fighter in his native France during World War II and was tortured by the Nazis.) Bullet, who has always liked and respected Patrice, suddenly sees the light and agrees to help Tamer.

The convoluted plot proceeds through a major school brouhaha in which the editor of the school paper is dismissed because he writes about Tamer's beating and through various musings on the war in Vietnam. (In a concluding chapter we discover that Bullet gets killed in Vietnam.)

The plot is overwrought, the style dense and offputting and the portrayal of Black characters is simple and one dimensional. Patrice is a super-understanding and compassionate mentor. Tamer (who got the name because his mother hoped he would be tamer than his brothers) is a cardboard character. Twenty years old with a wife and child (you know those colored people) and returning to high school after dropping out, Tamer is the super Black athlete who can only run successfully after Bullet helps him. Though Tamer is the focus of racism, he never shows any emotion about it.

The novel is about Bullet, the runner, who is an unusual but interesting young man. The issue of racism complicates Bullet's life as it does for all in this country, but the author has failed to reflect this in her portrayal of her Black characters. [Kathleen E. Goodin]

Chin Chiang and the Dragon's Dance

written and illustrated
by Ian Wallace.
Atheneum, 1984,
\$9.95, 27 pages, grades p.s.-4

Chin Chiang lives in an unnamed city that looks like New York's Chinatown without dirt, poverty or racial diversity. For that matter, the "Chinese" people shown don't look especially Asian except for their dark hair and round faces. The realistic depiction of Chin Chiang's clothing provides an interesting contrast to the unrealistic surrounding environment, but the overall effect is to give the illusion that people living in racial ghettos

tos are happy, healthy and well-to-do.

The plot is simple. It is the Chinese New Year, and Chin Chiang is to dance the Dragon's Dance with his grandfather. Afraid of failing, he runs away to the Public Library. There he meets a cleaning woman who helps him to overcome his fears (though much is made of her age and "creaking bones" and corns).

The watercolor illustrations are lovely and the book is beautifully bound and printed, but the portrayal of Chinese people is stereotypical. Occupations range from fish seller to cleaning woman. Names such as "Chin Chiang" and "Pu Yee" seem to have been chosen for their funny sound. Fireworks, the dragon, a wok and padded jackets are merely surface indications of what it means to be Chinese, whether in China, the U.S. or Canada (the author is Canadian).

This book should be supplemented with a discussion of some of the illustrations and, better yet, a trip to a real "Chinatown." [Alice Nash]

In the Shadow of the Wind

by Luke Wallin.
Bradbury, 1984,
\$11.95, 203 pages, grades 6-up

It is 1835. Caleb McElroy is white, living a hardscrabble life with his mother and grandfather in the Nation (the area that became Alabama). Pine Basket is Creek, living with her mother June Duck Moon, her brother Six Deer and her grandfather Brown Hawk. Caleb and Pine Basket are both sixteen. By the end of the novel, they have lost nearly everything except each other; Pine Basket, because of the white greed for Indian lands, Caleb because he is naive enough to believe that justice should be the same for all. The working out of their interwoven destinies is a complicated story, firmly set in the historical context and drawing in all societal elements of the time.

After Caleb and his family have moved to "the Judge's" plantation, he and his grandfather do some work with a young slave, Big Robert. When Caleb finds Six Deer near death in a blizzard (a *bit* unusual for Alabama), his grandfather asks Big Robert to hide the boy. The Judge

finds out; Caleb and Six Deer flee. Caleb returns, after seeing Six Deer safely home, to learn that Robert has been tortured but did not "tell on" the whites. To what purpose, one wonders, since the Judge *knows* Caleb was the one who brought Six Deer in? Often, one is conscious of the heavy hand of the writer, manipulating plot and character. Here, I think Wallin's intent was to contrast Robert's strength, his sense of himself and the realities of life, with Caleb, who at this point in the novel has a road yet to go. One senses a beautiful reality about Robert, however, that seems to come through almost by accident. I want to know what became of him. Did he survive? Did he escape? He has the spiritual strength for it, as well as the physical. Robert didn't "tell," not because he was "mighty loyal" but for his own honor. I wish this had come across a little more clearly, and that it didn't seem so much as though this Black character were created only in order to make some sort of statement.

There are some other problems. "Bad" Indians still tend to be those who are hostile to whites, and the casual dismissal of the deaths of some of these men, by their own people, is just not believable. When Caleb unknowingly kills Pine Basket's father, Brown Hawk simply says, "He turned his back on my words. He chose to

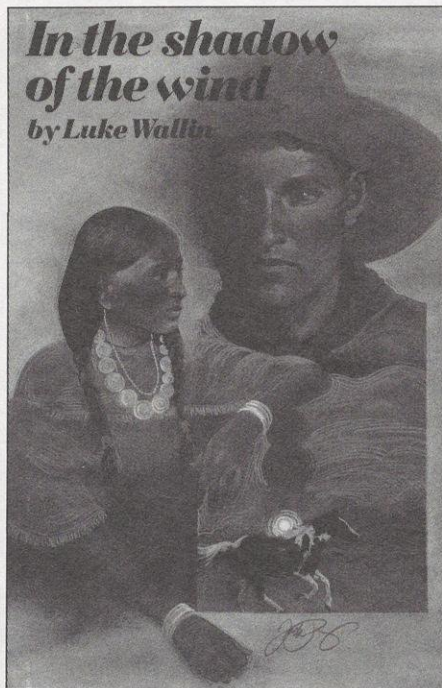
follow Mad Bear, who has no heart." Who would not grieve, maybe even more, for those who made "bad" choices, and particularly knowing exactly *why* those choices were made?

On the other hand: the novel gains in power as it goes, and there are moments of real beauty. The Native peoples have an identity — Creek — and a town and culture of their own; they are not just "the Indians." The pain in the book is real, and when Caleb and Six Deer finally catch up with the men responsible for the abduction and terrible suffering of Pine Basket and her mother, there is no nonsense about "forgiveness." Retribution is swift, just and final. The truth of Creek/white relations is not softened:

The whites wanted only to take. They would have all the Creeks' land, every last bit of it.... No animal was safe ... and there was no shortage of white men to kill Indian babies or grandparents, if they didn't move out of the territory fast enough.

In an unusual conclusion, Caleb goes to live with Pine Basket and her people in the new land across the Mississippi. In the spring of the year they marry; an "afterword" tells what became of their lives.

In the Shadow of the Wind is one of those odd books that is better than it deserves to be. It is also better than many so-called "historical" novels about the Native-white experience. What is really different is that the author, although of no stated Native background himself, makes neither apologies nor excuses for the whites' behavior. And, there is always the writing. [Doris Seale]



Smile Like a Plastic Daisy

by Sonia Levitin.
Atheneum, 1984,
\$11.95, 182 pages, grades 7-up

White, middle-class Claudia Warner is a sheltered, politically unaware high school senior until she takes a wildly exciting government class that makes her think for the first time about oppression. Her new enlightenment about the struggles of workers, Blacks and students becomes even more passionate after a feminist lawyer, Glenda French (who later tells Claudia she changed her name

from Fernandez to get into law school), visits the class and suggests to Claudia some (unnamed) feminist readings.

In the midst of her awakening, Claudia is moved to respond to the tauntings of some hostile, macho senior boys (one of whom was a former boyfriend) by taking off her shirt at a swim meet — to defy their harassment more than to make a carefully thought-out statement about discrimination against women. In the ensuing uproar, however, students and townspeople align themselves either with Decency and Morality or with Women's Rights and the Right of Free Expression.

The pressure exerted on Claudia and others, from various sides, is realistic and frightening. While the crisis brings some supportive adults quietly out of the woodwork, most twist the issue or try to resolve it to advance or protect their own jobs.

One of the book's strengths is in the complexity of characters; none of the central characters is all bad or all good. For example, Claudia's traditional father belittles his wife's work and talents, but he does come around in support of his daughter's integrity, refusing to knuckle under to the pressure seeking to have her drop her request for a hearing.

And strong, loving friendships exist between Claudia and her close friends, each of whom is loyal in her own way. Claudia respects their differences.

Worth noting: A turning point for Claudia comes when Glenda French/Fernandez brings up the struggle for Black civil rights as a parallel to Claudia's situation. Claudia, confused, says, "But they had a real issue!" That night, Claudia again dreams "that weird dream" of a Black woman "with pendulous breasts" handing her a bundle: It's your baby, she says. This woman is the only Black character in the book. Who is she? Why is she Black? What are we to make of the characterization?

Another disturbing scene occurs when Claudia decides she will talk to a reporter. She does, for three fun hours. She likes him, he respects her, he puts his arms around her and kisses her. She trusts him, but he *is* in the middle of an assignment. This book is about power and pressure, but this incredibly loaded situation is not explored, although obviously her friendship will help his article.

In spite of its problems, I'd still recom-

mend the book as a sophisticated, realistic story of women, men, ideals and politics. [Susan Witzowaty]

It's an Aardvark-Eat-Turtle World

by Paula Danziger.
Delacorte, 1985,
\$12.95, 132 pages, grades 7-up

This is the first YA novel I've come across that approaches the subject of interracial children and some of the problems they encounter. The author handles the subject well, and even though the issue is only a minor part of the story, I welcome and recommend this book.

Rosie is the teenage daughter of a Black father and white mother who are now divorced. Her best friend is Phoebe, a white teenager whose parents are also divorced. Rosie's mother and Phoebe's father fall in love and move in together. At first, it seems as though becoming "sisters" will make the two girls' friendship even closer, but complications develop.

When Phoebe's mother and stepfather invite Phoebe to join them on a trip to Canada, Phoebe convinces Rosie to come along. There Rosie meets and falls in

love with Phoebe's cousin Jason. This is Rosie's first love and things go well until an ugly confrontation with a racist who yells at Jason: "Stick to your own kind." Rosie is hurt; it is the first time she has had to deal with something like this (which is highly unlikely). Rosie goes on to say her mother had tried to prepare her for this kind of incident by telling her some of the unpleasantness she dealt with when she was married to Rosie's father. Rosie concludes by noting her parents are freer in a sense since they have re-formed their own groups and in essence she is stuck with the problem. She and Jason deal with the incident briefly and move along — perhaps more quickly than is realistic.

Jason, his father and Canadians in general are portrayed as less racist than people in the U.S. — the insulter "must have been a tourist," Jason concludes — and that *may* be true. Still, setting the incident outside the U.S. seems something like a cop out.

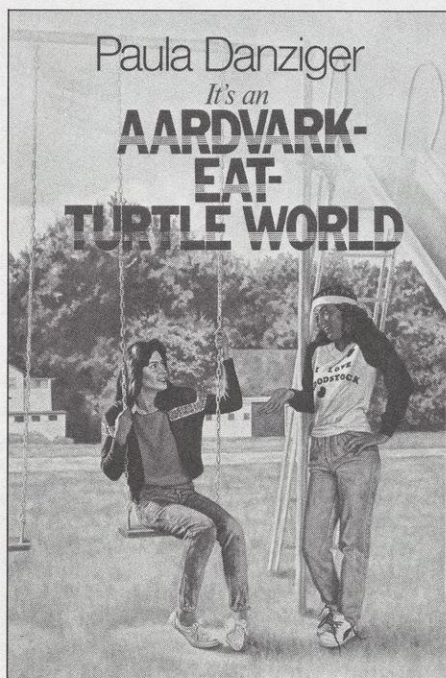
This book, a sequel to the one in which Rosie and Phoebe meet, could well serve as a launching pad for another in which an older Rosie could tell us even more about growing up as an interracial child. [Emily Leinster]

Legend Days

by Jamake Highwater.
Harper & Row, 1984,
\$12.95, 147 pages, grades 7-up

The first book in something to be called the "Ghost Horse Cycle," *Legend Days* is the story of Amana, who, in the winter of her tenth year, "changed into a man. . . . A strong man crept inside of her and refused to go away." When her band is destroyed by an epidemic, Amana is saved by a fox, who gives her warrior's clothing and a song which tells her that her inside person is masculine, but that she must keep it hidden or the power will go away. After this, she goes looking for any of her people who have survived. Amana's story becomes as "normal" as life was allowed to be for 19th century Plains people.

The work of Jamake Highwater has always been something of a problem for me. With the exception of *Anpao*, which I liked very much but have not reread, none of his books "feels" very Indian to



me. For me, they lack some balance, a certain pattern of thought — *something* — that keeps them, unlike the writing of Leslie Silko, Simon J. Ortiz, Wendy Rose and many, many others, from delivering that instantaneous whap! that comes with the recognition of *kin*.

So it is with *Legend Days*. The “supernatural” parts seem poorly integrated into the “realistic” whole of the narrative, and it bothers me a lot that Highwater has seen fit to drag out that Hollywood B movie cliché, the abandonment of the old during times of trouble. Although this procedure seems to be accepted as commonplace, I have never personally heard anyone tell of an instance where such abandonment was done at anything but the insistence of the Elder him/herself. You don’t deliberately go off and leave your wisdom, your religion, your history — and your love — if you don’t absolutely have to.

It will be interesting to see the other two books in this cycle. [Doris Seale]

After the preceding review was written, we learned that the late Summer, 1984 issue of *Akwesasne Notes* contained an article claiming that Jamake Highwater was in fact Gregory Markopoulos, a person of Greek American heritage and not a Native American at all. No rebuttal has come to this article, which speaks to the lack of authenticity cited in the review. —Editors

Motown and Didi

by Walter Dean Myers.

Viking, 1984,

\$12.95, 174 pages, grades 8-up

This is a story of young love among the ruins. Motown and Didi are teenagers who, while struggling to save themselves from falling into the abyss of Harlem street life, find each other. Didi, a bright, goal-directed young woman, has been nurturing her psychotic mother and parenting her young brother. She dreams of escaping the ravages of Harlem through a college scholarship. Motown lives in an abandoned building, works when he can find it and leads a secluded life. He has small dreams of steady work and a nice apartment.

When Motown breaks his own code of minding his own business and intervenes in a gang attack on Didi, their

lives become intertwined. Self-reliant by necessity, they teach each other to trust. Each brings different strengths to the relationship, which is portrayed in a non-sexist manner.

Motown and Didi are admirable heroes in a book with many bad guys and negative images of Harlem. The dearth of positive role models makes one wonder where these two youngsters got their sense of values. Given the book’s focus on some of the harsher realities of ghetto life, it’s a shame that Myers didn’t balance those images with some of the positives.

Still, the book is well written and fast-moving. (It won the 1985 Coretta Scott King Award for “outstanding inspirational and educational contribution to literature for children and young people.”) The struggle to find one’s place in society while reaching for a dream will appeal to teenagers. [Judy Rogers]

Life.Is.Not.Fair.

by Gary W. Bargar.

Clarion, 1984,

\$11.95, 174 pages, grades 4-7

It is Kansas City in the late 1950s. Louis, just starting junior high school, wants desperately to become one of the cools, the popular group at school. His life is complicated when DeWitt, a Black boy, and his mother move next door. In spite of his Aunt Zona, who worries a lot about the “colored people” next door, and in spite of the fact that it’s definitely an uncool thing to do, Louis gradually becomes friends with DeWitt. He sees the racism that DeWitt experiences and in the book’s climax is involved in an incident in which DeWitt is badly beaten by some neighborhood toughs. In the end, Louis realizes that life is, indeed, not fair.

This book repeats a lot of old clichés. DeWitt is almost too good to be true. His parents are divorced (“We don’t talk about Daddy unless the alimony checks are late,” says DeWitt), but his mother manages to buy a house and furnish it with Oriental carpets and expensive furniture. His mother wants DeWitt, a talented singer, to become “the next Paul Robeson.” And in spite of all the racism that the family faces — from hostility at the neighborhood church to DeWitt’s beating, both DeWitt and his mother re-

main calm and accepting. (Even Louis’ Aunt Zona is won over by DeWitt’s mother’s ability to stay calm about DeWitt’s beating.)

We first met Louis in *What Happened to Mr. Forster?*, a book not unlike this one except that the plot centers around homophobia (see Vol. 14, Nos. 3 & 4). And, like that book, this one is a period piece, realistic in its presentation of the attitudes of the time but offering little for today’s readers. [Laura D. Brown]

Voices from the Shadows: Women with Disabilities Speak Out

by Gwyneth Ferguson Matthews.

Women’s Educational Press

(16 Baldwin St., Toronto, Ontario, Canada), 1983,

\$8.95 (\$10.85 CDN with postage and handling), 191 pages, grades 10-up

Written by a woman who became disabled at age seventeen, *Voices from the Shadows* grew out of a Canadian government project on women with disabilities. Ultimately, the government was unwilling to publish the “controversial” manuscript but the project did receive enough publicity to be picked up by an independent feminist press. Given this background, one would think that such a book would be strong, sensitive, feminist and anti-handicapistic, but no such luck.

The author begins with her own advent into the world of people with disabilities, and she accurately notes the societal responses to people with disabilities. However, the author’s repeated reference to the experiences of other women with disabilities as a means of validating her own perceptions becomes tedious. The “I told you so’s” that seem to echo throughout only take away from the strength of these women and their stories.

Another serious problem is the author’s unnecessarily graphic descriptions of women with less “socially acceptable” disabilities, such as severe skin conditions or serious musculo-skeletal problems. As a paraplegic, the author has “escaped” the societal rejection faced by many of these women and her recognition of her “nice, normal life” only reinforces a probably unintentional but

nevertheless patronizing attitude. Similarly, while this book does acknowledge that sexuality among people with disabilities too often goes ignored, the author's explicit, soppy descriptions of the sex life she shares with her husband is unnecessary and demeaning. Here the author again plays a "holier than thou" game by stating, "No longer did I envy those disabled women with normal genital sensation. I could function quite well on what I had."

Voices from the Shadows cannot be recommended. A far, far better book dealing with the same subject is Jo Campbell's *Images of Ourselves*. [Emily Strauss Watson]

The Fragile Flag

by Jane Langton.
Harper & Row, 1984,
\$11.95, 273 pages, grades 5-up

Here is a fantasy/allegory/realistic novel set solidly in the present. U.S. President James Toby is preparing to launch the Peace Missile, a Star Wars-type nuclear superweapon. He is also sponsoring a national essay contest for school children on "What the U.S. Flag Means to Me." Each state winner will be flown to Washington to spend a week at the White House carrying the President's ceremonial flag.

Georgie Hall is a shy, intense eight-year-old girl living in Concord, Massachusetts. Her essay begins, "The flag means American people being friends with all other people" and goes on to say that the Peace Missile must be stopped. When she misses the post office deadline, the story really begins: Georgie vows to walk the 450 miles to Washington to deliver her essay to the president himself. She is joined by other children, and the Children's Crusade for Peace begins.

This is both a compelling story and an accessible allegory, and the children I know have responded to it enthusiastically. The author combines fantasy and real life in a way that gives us reading pleasure and provides a tool for understanding the uses and abuses of power, and how groups of people — even children, the most powerless of all — can unite and organize to bring about change.

Since this is an allegory, many charac-

ters are one-dimensional representations of various forces or positions. We meet five children who have won the flag contest and they too are flat characters. A child from Louisiana, DuBose Boudreau, had written his essay about the Mississippi River and "Huckleberry Finn, who tried to free his friend Jim from slavery by drifting down the river on a raft." There is no reference to his color, but if DuBose is Black it is unlikely (to say the least) that he would proudly refer to *Huck Finn*. And if DuBose is not Black, then there are no explicitly Black characters in the book. The norm here is white, middle-class and Protestant, and this is the book's major flaw, especially because it deals with such universals as peace, brother/sisterhood and justice.

On the plus side, the female main characters are provided with a variety of roles. There's Georgie, of course — determined and resourceful. There is also Georgie's friend Frieda, who becomes the march's organizational leader, and Weezie, the trouble-maker. The boys are not ignored, but it is the girls who are most memorable.

The Fragile Flag, the most realistic of Jane Langton's fantasy series that began with *The Diamond in the Window*, is the sequel to *The Fledgling*, a 1980 Newbery Honor Book. A novel for both children and adults, this book is for anyone who

wants to understand and/or explain the power of grassroots organizing and non-violent resistance. It provides a good story, interesting characters and that little push we often need to Get Involved. Just imagine . . . 12,000 children marching on Washington. [Christine Jenkins]

Angel Child, Dragon Child

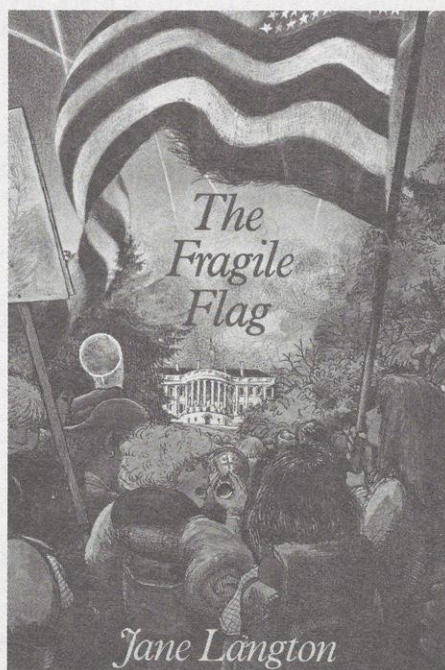
by Michele Maria Surat,
illustrated by Vo-Dinh Mai.
Raintree, 1983,
\$14.65, 35 pages, grades 1-3

This picture book is one of the few books with a Vietnamese American protagonist. It attempts to depict the courage of young Asian immigrants thrust into a strange environment where they face language and cultural differences as well as discrimination from their peers. The book sensitively portrays the all-too-frequent ostracization of Asian children as "funny foreigners" and also addresses the special circumstances in which Vietnamese and other Asian families often find themselves when an entire family may not be allowed to immigrate together.

The story centers around a girl named Ut, who comes to the U.S. with her siblings and father; her mother remains in Vietnam until money can be saved for transportation costs. Ut's mother had always told her to be an "angel child," patient and understanding. But when she goes to school in the U.S., the children call her "Pajamas" and laugh at her speech. Ut finds it difficult to be an angel child and becomes a mad dragon child. Only her picture of her mother gives Ut any comfort.

When Raymond continues to pick on Ut, the principal finally intervenes and forces Ut and Raymond to write a story together. After Ut shares her immigration experiences, Raymond begins to understand the hardships she has faced. Raymond then suggests that the school sponsor a cultural fair, with Ut and her family greeting everyone in their traditional clothing. Sufficient funds are raised to bring Ut's mother to this country.

Unfortunately, the plot relies too heavily on Raymond, who is credited



with figuring out how to raise money to pay for Ut's mother's fare. This reinforces the prevalent view that whites must always come to the aid of "their minorities," and that Vietnamese Americans are unable to solve their own problems. Moreover, the acceptance of a large financial gift without some reservations is not consistent with Asian American values. A more realistic scenario would have the family repay the school.

The book also fails to confront racist behavior. Though Ut and Raymond are made to resolve their differences, the teacher and principal do not reprimand Ut's peers for their taunting. In addition, Ut is not allowed to respond fully to the racism she faces. Another disappointment is that the fair puts the Vietnamese family on display in a way that is offensive.

One of the book's major strengths is Vo-Dinh Mai's warm and sensitive illustrations. (He also brought special depth to the *First Snow*.) [Tracy Lai and Valerie Ooka Pang]

Bye, Bye, Miss American Pie

by Jan Greenberg.

Farrar, Strauss and Giroux, 1985,
\$11.95, 150 pages, grades 8-up

If you listened to the radio in the early 1970's, the title of this novel may strike a nostalgic chord. If you read *Seventeen* magazine during the same period, the novel itself may stir feelings of longing for that by-gone era. Though supposedly set in the 1980's, this book seems to be a return to that untroubled time when the Big Problem in young adult fiction was having/not having a boyfriend.

The story involves two sisters: Louisa, the older, is pretty, aggressive and a little bit "fast"; Beth, the fifteen-year-old narrator, was named for her mother's favorite character in *Little Women* and has worked hard at being the quiet girl all of her life. Both girls are interested in the same boy: Jason Teasdale III, spoiled, gorgeous, rich, who rides a Harley-Davidson, loves to party and has recently been expelled from boarding school after an arrest for shop-lifting. Surprise! The cool but clearly dangerous Jason is interested in Beth, not the vivacious and flirtatious Louisa.

Needless to say, Beth has to conceal this romance from her parents. Needless to say, Jason tries to get her involved in shop-lifting; she resists at first, but agrees when he threatens to dump her. Needless to say, when the heat shows up, Jason leaves Beth quite literally holding the bag. Crime Does Not Pay.

All in all, this is a trivial and predictable book. Jason's criminal behavior is attributed to the fact that his parents pay little or no attention to him. Louisa, who feels similarly neglected, also responds in a self-destructive fashion. The author flirts with the potentially interesting topics of alcohol abuse and suicide, but never goes below the surface. Beth's biggest decision is whether she will accept a scholarship to go to art school during the summer or stay home and slave away in the family hardware store to please her parents. Guess what she decides.

Greenberg has a good ear for dialogue and a good eye for detail, but they are wasted on this novel. The relationship between the two sisters is the most interesting thing about the story, but the treatment is disappointing and superficial. The great importance of having a boyfriend at the age of fifteen is never questioned or explored. Beth's resolve to avoid dating hardened criminals (even if they are hunks) does not reflect much in the way of maturation or important lessons learned. The book ends on a sappy note: the girls write down their New Year's resolutions, stuff the lists into bottles and throw them in the ocean. One is left wondering who could conceivably care about what happens to either one of them. [Tracy Dalton]

Grandparents: A Special Kind of Love

by Eda LeShan,

illustrated by Tricia Taggart.

Macmillan, 1984,

\$9.95, 112 pages, grades 3-7

Another of Eda LeShan's common-sense books about family relationships, this discussion of grandparents is warm and positive yet avoids gooey sentimentality. LeShan has a fine faculty for writing about feelings in a child's own terms and vocabulary.

Today's world is not always easy for

the older generation to accept. This, LeShan makes clear, can lead to controversy not only between grandparents and grandchildren, but between parents and *their* parents. Understanding the issues and complying or *not* complying with grandparents' demands requires honesty and a willingness to speak out on the part of the third generation.

Family patterns vary enormously and LeShan wisely does not try to single out any set of relationships as ideal. She describes a variety of situations through specific and easily grasped anecdotes, ranging from rivalry between grandparents who are culturally or economically different to favoritism toward certain children to demands by grandparents who want grandchildren to supply the satisfactions they did not find with their own children. How to meet each situation in a loving way forms the crux of the book.

The book also deals with the love between grandparents and grandchildren that is indeed "special." Not so much the overindulgence that is often a stereotype of grandparenthood, but the freedom and joy since grandparents can usually spend time with their grandchildren without the pressures and demands of daily living that parents must deal with. Whether in their fifties or their eighties, grandparents can share memories and stories of other times and, often, other places.

Although LeShan emphasizes the variety of family relationships and the changes caused by the high divorce rate, she does not refer to any cultural patterns as such and the names given to the hypothetical children are not obviously multicultural, although there is a young girl named Miko, and the accompanying illustration shows an Asian family. The book has 14 pencil illustrations, including four on the jacket, which are beautifully detailed and multicultural. Three families are Black, two are Asian, two are more or less Hispanic, six are white, and one large family group is wonderfully mixed.

LeShan concludes by emphasizing the child's right to her/his own individuality and at the same time the need to keep memories warm and alive. This useful book demonstrates the process of family continuity and variety through understanding and appreciating grandparents. [Betty Bacon]

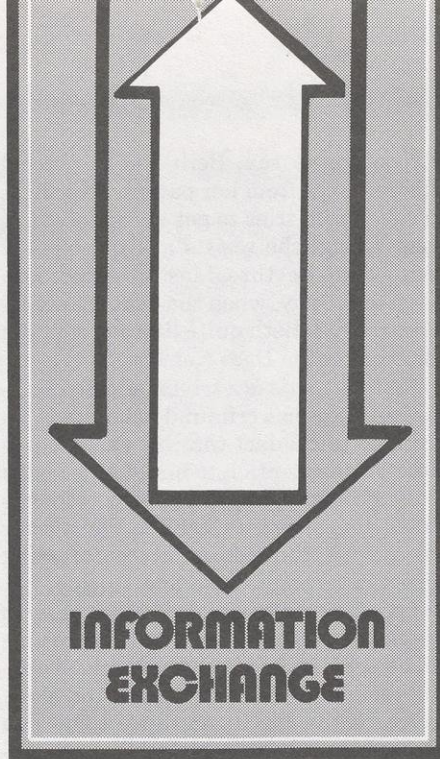
SISA means mercy in Xhosa. It is also the acronym for Sisterhood in Support of Sisters in South Africa, a non-profit organization composed of Black women committed to raising funds for the **oppressed peoples of South Africa**. SISA's current campaigns include raising money for childcare facilities, for a scholarship fund and for cooperatives to help South African women become self-sufficient. For more information, write SISA c/o B. Riley, 217 E. 85 St., Suite 135, New York, NY 10028.

"Toward Equity: An Action Manual for Women in Academe" describes nearly 150 programs that promote **sex equity** for students, faculty, administrators, professional and support staff at various U.S. institutions. The 259-page handbook includes short essays by educators who have worked to change post-secondary institutions. Copies are \$17 (prepaid) from the Project on the Status and Education of Women, Association of American Colleges, 1818 R St., N.W., Washington, DC 20009.

"The State of **Black America**—1985" contains a variety of papers, including such articles as "The Black Family—Today and Tomorrow," "Blackening in Media: The State of Blacks in the Press" and "Aged Black Americans: Double Jeopardy Re-Examined." The report is available for \$17 per copy, plus \$1 postage and handling, from The National Urban League, Communications Department, 500 East 62nd St., New York, NY 10021.

"**Nicaraguan Women**: Unlearning the Alphabet of Submission" contains articles on women's liberation in that country, women in agriculture, women's leadership in the revolution, Adrienne Rich on U.S. feminism and Nicaragua and more. The 46-page booklet is \$3 (plus \$1 postage and handling) from W.I.R.E., 2700 Broadway, #7, New York, NY 10025. (A free catalog of other W.I.R.E. resources on women throughout the Third World is also available.)

A guide to 45 films on **apartheid** and the Southern African region has just been published by the Media Network. Tips on using films are also included. Copies of the booklet are \$2.50 from the Media Network, 208 W. 13th St., New York, NY 10011.



B.A.N. (Blacks Against Nukes) is an educational center that seeks to make people of color and poor people aware of the serious implications of **nuclear power and weapons**; it also issues a newsletter. For more information, write B.A.N., 3728 New Hampshire Ave., NW, #202, Washington, DC 20010.

Utne Reader, *The Best of the Alternative Press*, is a bi-monthly that reprints a selection of articles, news items, reviews and other information from **alternative publications**. Recent issues have focused on such topics as disarmament, the U.S. fitness craze and ecological issues. Subscriptions (six issues per year) are \$18. Write the *Utne Reader*, P.O. Box 1974, Marion, OH 43305.

"Southern Fight-Back" is published by the Southern Organizing Committee for **Economic and Social Justice**, a coalition committed to the goals stated in its name. The newsletter reports on grassroots efforts for peace and justice in the South; subscriptions are \$5/year (\$1 for the unemployed). Write SOC, P.O. Box 811, Birmingham, AL 35201.

"**Philippine Human Rights Update**" reports on news and information about the current struggles in that country. International subscriptions to the new magazine, which will be published

monthly, are \$12. Write to Task Force Detainees of the Philippines, Religious of the Virgin Mary, SFI Building, 214 N. Domingo St., Cubao, Quezon City, the Philippines.

The **Southern Africa Media Center** has just published a catalog of filmstrips that contains many of the films recommended in the first special *Bulletin* on South Africa (Vol. 15, Nos. 7 & 8) plus some new releases. Write The Media Center c/o California Newsreel, 630 Natoma St., San Francisco, CA 94103.

The second edition of "**Alternative Press Publishers of Children's Books: A Directory**" has just been published. The annotated directory lists 150 publishers with data about each entry. A subject index, noting the specialties of each press, is also included. The 75-page paperback is available for \$8 (prepaid) from The Friends of the CCBC (Attn: Directory), P.O. Box 5288, Madison, WI 53705.

"Bu Cao Ban" is a bilingual newsletter published three times a year by the New York **Chinatown History** Project, a community education organization. For more information, write the Project at 70 Mulberry St., New York, NY 10013.

"RECON" is published for "the purpose of keeping an eye on **the Pentagon**." The newsletter provides information on the Pentagon's activities and on groups working to resist that organization. Subscriptions to the newsletter, published quarterly, are \$10/year. Write RECON, P.O. Box 14602, Philadelphia, PA 19134.

A booklet that provides "Guidelines for the Use of **Nonsexist Language**" gives examples of common sexist terminology and suggests alternative treatments. Single copies are available from The President's Commission on the Status of Women, Batcheller House, University of New Hampshire, Durham, NH 03824.

The 1985 "List of Alternative and **Radical Publications**" includes more than 300 periodicals. Copies of the list are available for \$2 from The Alternative Press Center, P.O. Box 33109, Dept. L, Baltimore, MD 21218.

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 teen-aged 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 cost \$24.95 each. Any five cost \$79.95.

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.

Cooperative Children's Book Center
4290 Helen C. White Hall
600 North Park Street
Madison, Wisconsin 53706

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 *Interracial Books for Children BULLETIN*, which regularly analyzes learning materials for stereotypes and other forms of bias, recommends new books and provides consciousness-raising articles and alternative resources; (2) by operating the Racism and Sexism Resource Center for Educators, which publishes reference books, lesson plans and audio-visual material designed to challenge and counteract stereotypes and to develop pluralism in schools and in society; and (3) by conducting workshops on racism and sexism awareness for librarians, teachers and parents. For more information about CIBC and a free catalog of its Resource Center materials, write us at 1841 Broadway, New York, NY 10023.

SUBSCRIBE TO THE BULLETIN!

Interracial Books for Children Bulletin
1841 Broadway, New York, NY 10023

16/8
8 ISSUES A YEAR

() New () Renewal

	1 yr.	2 yrs.	3 yrs.
INSTITUTIONS	() \$20	() \$34	() \$44

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

	() \$14	() \$22	() \$32
INDIVIDUALS			

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

	() \$25	() \$39	() \$49
OUTSIDE U.S.A.			
SURFACE MAIL	() \$25	() \$39	() \$49
AIR MAIL	() \$40	() \$54	() \$64

() 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 \$10 to the rates given above.

RENEW NOW AND SAVE!

As of January 1, 1986, Bulletin subscription rates will increase! Renewals received before January 15 will, however, be honored at current rates.

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 at the left (or a copy), 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.

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

ADDRESS CORRECTION REQUESTED

NON-PROFIT ORG.
U.S. POSTAGE
PAID
NEW YORK, N.Y.
PERMIT No. 5090

00 ISSUES LEFT
COOP CHILDRENS BK CTR
4290 H C WHITE
600 NORTH PARK ST
MADISON WI 53706