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Interracial Books FOR CHILDREN

Vol. 4 Numbers 3 & 4 Winter '72-'73

PART ONE OF A TWO—PART
INTERNATIONAL ISSUE

TEXTBOOK CRISIS IN CALIFORNIA

A milestone event in the struggle for non-racist textbooks took place in California in March, 1972, when California taxpayers brought suit against the State Board of Education. On behalf of Kay Gurule, Raquel Gutierrez, Rudy Salinas and Ron Hirano, lawyers of the Mexican American Legal Defense Fund and the Western Center on Law and Poverty sought to prevent the Board of Education from signing contracts for nearly \$4,000,000 worth of social science textbooks to be used by school children in grades 5 through 8.

Plaintiffs accused the textbooks of causing a "real and serious harm to children of racial and ethnic groups." They cited the "demeaning and unfavorable situations" in which minority groups were depicted in the texts and stated that these "generate in the minds of such pupils feelings of inferiority and tend to make them ashamed of their national and ancestral backgrounds"—an obvious "great and permanent psychological harm." Citing California's Education Code (Sections 8553, 8576, 9002 & 9305), the plaintiffs pointed out that the books' inaccurate and distorted points of view about minorities made their adoption illegal under California law. Written testimony from scholars representing the Chicano, Asian American and American Indian points of view supported the accusations.

The California court action, which resulted in a temporary restraining order prohibiting adoption of the textbooks in question, was far from being the first step taken in the minority communities' struggle with the Board of Education.

The immediate background of the challenge to the Board of Education lay in the confrontation between Chicano students and the Los Angeles police and Education Department officials in 1967-68. In a Master's thesis titled *The Chicano Community and Education*, Sara Valdez Macpherson describes the background:

Education continued to be one of the major concerns of the community. Efforts were made to im-

plement recommendations. . . . Appeals were made to local, state and national governments.

Police-community relations continued to deteriorate almost in direct proportion to the growth in ethnic pride and militancy. Except for the election of Dr. Julian Nava to the Los Angeles Board of Education in 1967 [the only Mexican American elected to that body in its 116 years of existence] there was no other elected Mexican American on any of the local governmental bodies. The Brown Berets formed as a self-defense group in response to the growing harassment of young Chicanos by law enforcement agencies. The Berets, in turn, became the object of intensified surveillance and harassment.

In March, 1968, students of four predominantly Chicano high schools walked out of their classrooms in a strike against their enforced mis-education. The strike was attended by confrontations with the police and school authorities, by arrests of students and parents, by charges of police brutality—and by the overwhelming support of the students by the community.

Parents organized picket lines around the schools, carried the students' demands to the Board of Education.

Continued on page 2

NEW READING FOR A NEW NATION

by Allan Fenty

Long before the people of Guyana became a politically independent nation in 1966, the country's educators had recognized that textbooks and other educational reading materials must be local, relevant and true.

Now after six years of independence, the present and future generations of Guyanese are assured of what was hitherto only a dream. For teachers, artists and writers have been mobilized by the government to write, report, interpret and even create from—and for—the Guyanese point of view.

Having been a British colony for more than a century and a half—and thus the only English-speaking country in South America—Guyana has inherited the unfortunate legacy of too many things British. Our administrative, social and educational institutions and even our cultural patterns were contaminated by the practices of the British colonizers.

And one of the most effective tools of colonialism was the abundance of British-produced, foreign-oriented literature to which past generations of Guyanese were slaves.

Continued on page 13



Books For Children In China

The cover illustrations seem familiar:

- A 10-year old boy lies hidden under a bush. On his head is a make-believe helmet made of an old basket. Intently, he spies on an unseen foe.
- A 6-year-old girl in a white smock rides happily on a freshly bandaged wooden horse.
- Two children are busy in a city's streets, bundles of newspapers in their arms.

But in these children's books subject matter becomes unfamiliar almost as soon as we are past the cover illustrations. For the boy in the basket helmet is not spying on imaginary Indians or pirates; he is carefully observing the movements of a very real invading army. The girl on the rocking-horse has not been playing nurse while her brother has the glory of playing doctor. It is she who is the doctor and the horse's broken leg is real. The girl competently uses saw and hammer to repair the break. Nor are the two children with newspapers taking their first step in a Horatio Alger type saga of success; they are distributing clandestine papers for a liberation army.

An informal study of twenty-one children's books produced in China and translated into English (among other languages) by the Foreign Languages Press of Peking reveals several interesting trends and characteristics of children's literature in the People's Republic.

Continued on page 7

ABC's of Racism in Children's Book Publishing

by George Ford

An important step in the struggle against racist books took place on November 18, 1972, when more than 300 persons—students, teachers, parents and librarians—attended what may have been the first inter-ethnic all-day Action Conference and Workshop to examine "The ABC's of Racism in Children's Books."

The occasion was the Council on Interracial Books for Children's Fourth Annual Awards presentations for children's literature by unpublished Third World minority writers. Its purpose was to sharpen the sensitivity of conference participants to racist content in children's books and to involve them in the fight against stereotypes demeaning to any minority group in the books that children find in libraries and are forced to read in schools.

The audience heard a series of eloquent and emotionally charged addresses by a distinguished panel of Third World scholars: Dr. Charles G.



George Ford introduces conference speakers

Hurst, Jr., president of Malcolm X. College, was the first speaker.

In a wide-ranging speech, Dr. Hurst made a strong plea for Black people to take the responsibility for educating our own people in order to meet "the need for those who are the powerless of this country to somehow acquire the power necessary to save it from itself." Accusing books, texts, schools and the other media of "deliberate failure" to do the job they should do, Dr. Hurst said that instead "television, newspapers, radio, books have collaborated to create and perpetuate myths about Black people. Myths of white superiority and Black inferiority. The educational process actually encourages white people to believe that large numbers of Black people are shiftless, destructive, mentally inferior and looking forward to a lifetime career on welfare."

Continued on page 4

CONTENTS

ABC's of Racism	1	Frankfurt Book Fair	6
New Reading for a New Nation	1	Chicano Publisher Profile	6
Textbook Crisis in California	1	Two Views of Progress	7
Books for Children in China	1	Calif. Task Force Report	8-9
From the Feminist Publishers	2	Children's Books and Vietnam	10
Council Branch in England	2	Prejudices and Antipathies	10
International Exchange	2	Especially for Teachers	11
Editorial	2	Art Directors Take Note	11
Writer's Contest Awards	3	Escalation in California	12
Racism in West German Books	3	Information Clearinghouse	12
Journal of Chinese Literature	3	The Minority Publishers	14
Quotes About Native Americans	4	Carlos Feliciano	14
Puerto Rico's Status	5	Letters From People	15
Conference Speakers . . .	4-5	Council Activities	16





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EDITORIAL

Universities do not only train the teachers who are responsible for educating the children of the U.S.; they also bear a responsibility for the nature and quality of textbooks. In the university community the criteria for acceptable scholarship are effectively established, and it is the university degree, or university affiliation, behind a textbook author's name that gives it the sanction of authority. So when, as in California, a group of private citizens goes to court to defend their children against a twisted and demeaning view of themselves contained in textbooks, we cannot help but feel that their indictment must rest against the university system as well as against the Board of Education.

Council efforts to gain university support for investigation of textbooks and for the development of alternatives to the present norm of ethnocentric bias have gained some encouraging response. Pennsylvania State University, for example, has recognized the damage done to children by distorted textbooks. In cooperation with the Council, it is currently offering academic credits—on an interdepartmental basis—to graduate students who participate in a program of elementary and high school textbook evaluation. And during the summer it will offer a two-week seminar for school teachers and administrators who will examine the nature of racist distortion in texts and will evaluate books used in their own schools. The Council is happy to cooperate with Pennsylvania State University in this project, as well as with several other universities now developing programs of their own.

Because of the enormous research skill and scholarship within our universities, we believe that it is important that such programs—and new ones yet to be devised—become the rule at every university. But there is a tendency for scholarly research into social areas to wind up on the back shelves of dimly lit library stacks. Our need for honest textbooks is too great to permit this; we feel most strongly that concrete avenues of communication and cooperation among universities will be necessary in order to develop effective means of making their work have a maximum impact on the worlds of publishing and textbook selection. Further, since regional differences are greater than centralized book publishers would like to think, we believe that university cooperation on a regional basis would be the most useful way to define regional needs for history and social science education. Regional information retrieval centers could collect and organize the work carried out at different universities in the region.

This information must reach parents and concerned citizens in the communities if they are effectively to exercise their control of their representatives in government. For it is parents, in the last analysis, who are most concerned with their children's education—or mis-education as the case may be. And it will be only when parents are able effectively to demand that their local school-boards be re-

sponsive to their children's real needs that schools and textbooks will stop serving as the instruments for preserving the biases and inequities of a racist society. Obviously, the kind of knowledge which the scholarly community could put into parents' hands could be an important tool.

The Council offers its insights and experience for a concerted university textbook evaluation program, and it will work to set up regional information centers. It will continue its efforts to make needed critical information available to parents struggling against biased textbooks in their communities.

CALIF. CRISIS

Continued from page 1

cation and raised bail money for those who had been arrested. Finally, people from the community staged an eight-day sit-in at the Board of Education offices.

Out of this struggle, the Chicano community won the creation of the Mexican American Education Commission (MAEC). This group was to be free to "obtain data from target schools; initiate additional research; engage the service of experts [with the Board's consent]; and design programs based on its findings."

Community Evaluation Groups

The next action was set when two of MAEC's members, Kay Gurule and Raquel Gutierrez, were appointed as Textbook Evaluators by the State Curriculum Commission. Also appointed was Margurite Archie, of the Black Education Commission. Working together, the appointees set themselves the extraordinary task of evaluating the more than 500 textbooks submitted by publishers in response to invitations by the State Board. This tremendous evaluating project relied principally on the support of the Chicano and Black communities of Los Angeles. They organized community groups; they formulated criteria; they consulted experts to provide the foundation of scholarship needed for adequate appraisal; then they compiled and analyzed their materials.

For the first time in the history of California—perhaps in the history of the U.S.—a wide segment of the population involved itself directly in an appraisal of its children's textbooks. The community review concluded that most of the texts were unsatisfactory to minority group members and could not legally be adopted under California law.

Meanwhile, by a process mysterious to all but publishers' representatives and to themselves, the California State Curriculum Commission was selecting fifteen textbooks and forty-odd supplementary texts in the social sciences from the more than 500 submitted by publishers. The State Curriculum Commission recommended these books to the State Board of Education for adoption. They were all among the books found offensive by the community review.

Continued on page 3

CHILDREN'S BOOKS FROM FEMINIST PUBLISHERS

Lollipop Power is a feminist publishing collective intent on changing sex-stereotyped images. Their low-budget \$1 paperbacks emphasize a variety of life styles, describe children and adults in realistic life situations, explore socially imposed differences between the sexes and show that all people do not live in white middle-class nuclear families.

Two Lollipop Power books, *Joshua's Day* by Sandra Lucas Suro-wiecki and *Martin's Father* by Margrit Eichler, are about single-parent families. *Martin's Father* is a simple book written for very young children about a small boy and his father. The book challenges conventional sex roles and shows the father cooking, doing laundry and bathing the little boy, yet also roaring like a lion and playing hide-and-seek. Boy and father clearly enjoy each other.

Joshua's Day is filled with things conventionally unmentionable: Joshua has no father and lives alone with his mother. She works and enjoys it; the boy spends his days in a day care center and enjoys them. His teachers, Ron and Sue, do not conform to sex-stereotyped roles (Ron prepares the snack while Sue builds a tower with the children). At the day care center girls build with blocks and boys play with dolls. Real feelings are expressed—Joshua gets angry and screams when his tower is destroyed. His closest friend is a girl who makes monster faces while they play on a seesaw.

A woman is the farmer in *The Sheep Book* by Carmen Good Year. She shears the sheep, spins the wool into yarn and knits the yarn into a sweater. She is independent and resourceful—qualities rarely permitted to women in children's books.

Exactly Like Me by Lynn Phillips is a delightful little book written in verse about a girl who declares that she is not now and never will be sweet or neat, and cannot understand why people (meaning adults) don't know what a girl is all about. She is a spunky character who thinks for her-

self and refuses to be cast in the mold of "sweet little Miss". She declares she is "more like horses who won't stay in pens, or the wolves in the forest who stick up for their friends."

The address of Lollipop Power is P.O. Box 1171, Chapel Hill, North Carolina 27514. Their books are one more indication that alternatives to the mass-produced, sex-stereotyped books of the established book industry need not depend on huge budgets. It is a lesson that we hope many more concerned people will appreciate.

There are other feminist publishers creating children's books. The Feminist Press in Old Westbury (P.O. Box 334) N.Y. for example, is a firmly organized enterprise which publishes books for both children and adults. *Challenge to Become a Doctor: The Story of Elizabeth Blackwell*—to name just one of this publisher's books—is a very rich and informative account of Elizabeth Blackwell's struggle to become a fulfilled human being—and in the process she became the first woman in the U.S. to earn a medical degree. The book's price is \$1.50.

Among the books for children published in other countries that have come to the office of the Council on Interracial Books for Children is one from the radical Swedish publisher Verdandi. This attractive book raises the question of sex roles directly, but at a level that the youngest reader can relate to. *Mamman och pappan som gjorde arbetsbyte* (The Mother and Father who switched Jobs) is the story of a woman frustrated by housewifery and motherhood who exchanges roles with her husband—whose vertigo makes a nightmare of his job as a telephone lineman. Both are more content with their new roles; consequently, their home is a happier and healthier one for their children as well.

The Council is eager to learn about and to share with others information on alternative books that challenge common sex-roles, both in the U.S. and abroad.

INTERNATIONAL EXCHANGE

Asia

The newly-formed US-China People's Friendship Association publishes a newsletter, *China & US*. Also available is a list of basic reading materials, as well as packets of the materials themselves. Annual membership is \$5. Write to US-CPFA, P.O. Box 1006, New York, N.Y. 10008.

A catalog of books, records and posters in Chinese and English imported from China and Vietnam is available free on request from China Books and Periodicals. Also available are a catalog, *Important Books 1972*, on China, Vietnam and the Third World, and a listing of Asian periodicals in English. A selection of innovative books for children published in China and available in Spanish, English and Chinese is also available. China Books and Periodicals has three locations: West Coast Center: 2929 Twenty-Fourth St., San Francisco, Calif. 94110; Midwest Center: 900 W. Armitage Ave., Chicago, Ill. 60614; and East Coast Center: 95 Fifth Ave., New York, N.Y. 10003.

The *Far East Reporter* is a monthly magazine "making available significant facts and analyses contributed by competent writers on the Far East." The December 1972 issue is devoted to *The Philippine Crisis: Background and Perspective* and contains much useful information about the ex-U.S. "possession" so many of whose people live within the U.S. Copies are 50 cents; annual subscriptions, \$3. Write to *Far East Reporter*, P.O. Box 1536, New York, N.Y. 10017.

Continued on page 13

RACISM IN WEST GERMAN CHILDREN'S BOOKS

by Jörg Becker

Black children have lived in West Germany at least since the U. S. military occupation that followed World War II. Numbering only about 80,000, they are nevertheless conspicuous as members of one of the country's few ethnic minorities, and investigations have shown (e.g. *Farbige Kinder in Deutschland*, by Klaus Eyferth) that they are flagrantly discriminated against from kindergarten on.

Black children in West Germany have been the subject of twelve children's books published there since 1945. Although it would be unnecessary to point out that race problems are political problems, I must do so here to counter the strong impression given by these books that Black children in West Germany suffer, not from social or institutional racism, but from the personal prejudice of psychologically disturbed individuals. Moreover, the books deal with race discrimination superficially—usually in a token paragraph at the beginning—and then hypocritically resolve it in a fanciful world of sweetness and light.

In *Der Schwarze Jonny* (Black Jonny) by Alfredo Bannenberg and *Der Schwarze Christian* (Black Christian) by Herma Costa-Pruscha, the Black child and white antagonist are involved in a minor scuffle, then shake hands, and the ugly fact of race discrimination simply vanishes from the story.

In *Aber Barbara* (Oh Barbara) the author Sophie Gasser is so incredibly insensitive as to reveal the racism of West German people by making the Black child in the story the butt of jokes and nicknames. This book has gone through more than twenty reprintings—a real success in any publishing market.

On an equally low level of reading fare are *Angeklagt Ist Goliath* (Goliath Is Accused) by Annemarie Froemme-Bechem; *Polly Findet Ein Zuhause* (Polly Finds a Home) by Guenther Hemmer, and *Wolly Und Die Kronenkinder* (Wolly and the Kronen Children) by Guenther Haselbusch. The last book is what in the States would be called a "Blackface" book. If you removed the few sentences about the heroine being Black, you would have just another lily-white book. The Blackness of the heroine is only an exotic come-on to relieve an otherwise boring story.

Both *Hautfarbe Nebensache* (Skin Color Is a Minor Matter) by Hans Georg Noack and *Diogenes Und Der Ganz Schwarze Tom* (Diogenes and Black, Black Tom) by Eva Marder are more successful in portraying the problems confronting a Black child in West Germany. Noack succeeds in showing the social-psychological mechanisms of prejudice, pogroms and lynch justice by drawing a parallel between anti-Black racism and anti-Semitism in Nazi Germany. Disappointingly, however, even Noack is victim to the compulsion to create a happy ending. Both these books lack authenticity, and their essential failure is that they resolve conflicts through individual (and therefore unpolitical) patronizing virtues of fair play, "brotherhood" and tolerance.

Children's books rarely present socio-historical or socio-political arguments; their chief means of resolving conflicts is through the sentimentalities of pity and "brotherly love." The very reliance on pity—an individual quality that soothes only individual misery—

to overcome racial bias is itself racist. Pity is an emotion you cannot feel for a person you respect. In *Der Dunkle Spiegel Oder Die Noetige Freundlichkeit* (The Dark Mirror, or the Necessary Friendliness), Irmela Bender seems to have recognized this; she treats pity as one of the most subtle forms of arrogance. Yet one hears the note of pity sounding even through her book.

The impact of this kind of book is especially unfortunate when love for one's fellow humans is presented as a solution without confronting social and political realities. Gerta Hartl's trilogy, *Kleines Herz—Weite Welt* (Little Heart—Wide World), *Kleines Herz—Fernes Ziel* (Little Heart—Distant Goal) and *Kleines Herz—Kleines Glueck* (Little Heart—Little Luck) are in this category. In these books, for example, the Black Panthers are criticized for their anger; Brazil is inaccurately pictured as a paradise of racial equality; and a young Black woman who goes to Texas is the means of curing a young white man of his racism when he falls in love with her.

A quantitative analysis of the adjectives used in these books to describe Black children provides an insight into the real attitudes of the authors. The following are the most-used adjectives ranked in order of frequency as used to describe Black characters in the stories: (1) Friendly (2) Physically strong (3) Dependent and Obedient (4) Cheerful (5) Afraid.

Reflected in this scale are the stereotypes that unpleasantly recall Uncle Tom. Black children in these books are strongly emotional. They are passive and obedient in the company of white people. Adjectives *not* used to describe Black children are smart, resourceful, mischievous, independent, rebellious or angry. Although Black characters are the nominal heroes of these books, the real heroes are their white playmates who take the active roles.

The attribute "physically strong" reveals the stereotype of the "super-masculine menial," as Eldridge Cleaver has put it. This stereotype relies on the dangerously ambiguous assumption that Black people are "close to nature" and therefore have "natural charm." The Black male is a "super-stud" and his "animality"—these books often compare Black children with wild animals—justifies behavior towards Blacks that is, in fact, much more appropriate toward animals than toward people. Occasional references to "primitiveness" and to the jungle evoke these stereotypes. In Costa-Pruscha's book the Black child has a "jungle of hair." In *Oh Barbara* the "dark call of the blood" draws the Black girl, Bessy, "back to the jungle." Black young Christian in *Black Christian* hears drums in his dreams that call him, too, "back to the jungle."

There is racism in all these books. It is sometimes subtle and difficult to reveal, but it is definitely there. The same kind of racism in other West German children's books is directed against American Indians and Gypsies. The American Indian has long been a figure of more than passing interest to German writers, but it is one that is depicted in one of two stereotypes: the Noble Savage, or the vicious villain. It must be said, however, that during the past five years a number of substantive and realistic books about American

Indians have appeared in the German Federal Republic.

Another minority continually demeaned in West German literature are, of course, Gypsies. The racist stereotypes of Gypsies as exotic circus attractions, as thieves and as tramps—stereotypes familiar to all readers of "Western" literature—still persist in West German children's books.

The absence of minorities in large numbers keeps racism latent in West Germany today, but surely racism is not an export-article from the U. S. as Frank Render II, Deputy Assistant Secretary for Equal Opportunities in the U. S. Department of Defense, charged in his report on race problems in the U. S. Army in Germany (September 1970). Racism in West Germany is part of an antidemocratic tradition that links the race-myths formulated by Houston Stewart Chamberlain, Arthur Gobineau, Adolf Hitler and Alfred Rosenberg. It is the same tradition that in Nazi Germany affected the writings of Erhart Eckert—today chief editor of the press service of the governing Social Democratic Party—when he wrote his book for children *Von Rhein Zu Den Pyrenaeen* (From the Rhine to the Pyrenees). Here is an excerpt from his book:

The drunken negroes fought the fight of their lives. In that damned village, Hangest-sur-Somme, each house had to be taken singly from those monsters. Each and every black had to be killed individually because they would not give up. The German soldiers were pulled back. It was senseless to sacrifice the best German men to a bestial fight with niggers. . . .

About the Author

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A JOURNAL OF CHINESE LITERATURE

China, and most things Chinese, have been hidden from the people of the U. S. for so long that it is with a real sense of relief that we see the curtain finally begin to part. One evidence of the new willingness to relate to the Chinese nation and its peoples is the increased availability in this country of books and periodicals produced in China.

Chinese Literature, a journal published by the Foreign Language Press in Peking is of interest not only for those who appreciate literature per se: its stories, poems and essays allow readers to get real insights into Chinese thought and culture as they have developed since the Revolution.

Chinese Literature No. 12, 1972, may serve as a sample of the journal's style and content. Three stories by—and an essay about—Lu Hsun focus attention on this famous writer and determined advocate of children's literature. A sample of more modern Chinese fiction is provided in a short story by Li Chin-hua. A footnote to the story identifies the author as a transport worker in one of China's provinces.

A feature of the journal that must be mentioned is its fine color-plates of Chinese art-work. In No. 12, for example, colored woodcuts, carved laquerware and clay sculpture are reproduced.

The journal is accompanied by a self-mailer questionnaire on which readers are asked to criticize the publication. The publishers, apparently, are concerned to evaluate the response this journal will evoke in the United States.

A free sample copy of *Chinese Literature* can be obtained by writing for it to Chinese Literature, Yu Chou Hung, Peking 37, People's Republic of China.

FOURTH ANNUAL WRITER'S CONTEST AWARDS

The Council is happy to announce the Award winners in its Fourth Annual Contest for unpublished minority writers for children.

Manuscripts were judged in five categories: African American, American Indian, Asian American, Chicano and Puerto Rican. All judges were members of the author's own ethnic or racial group. In addition to literary merit, judges considered the work's relevance to the struggle for minority liberation.

First prizes went to Florenz Webbe Maxwell, author of "The Rock Cried Out"; Theodore Laguer-Franceschi, who wrote "The Unusual Puerto Rican," and Min Fong Ho, author of "Morning Song."

Runners-up were Gloria Fowler



Gloria Fowler Bildson Florenz Webbe Maxwell

Bildson for "The Red Door"; Hermilio Vargas for "Manuel's Costume," and Lynette Y-C. Chang for "The Nene Bridge."

Brenda A. Johnston, author of "Between the Devil and the Sea," and Doris Chong's "A Small Breath of Fresh Air" won honorable mention. Special awards went to Mario Pena, for "Yo"; Cruz Martel, for "Yagua Days"; Shawn H. Wong, for "Searching for the Secret of a Life Hand-Made" and Eugene Perkins, for "Ghetto Fairy."

First prize awards were for \$500. Copies of award-winning manuscripts are currently being sent to book publishers, with preference being given to minority publishers.

Meanwhile, the Council announces that its Fifth Annual Contest is in progress. Writers interested in the contest may write for rules and applications to the Council on Interracial Books for Children, 29 W. 15th St., New York, NY 10011. Final date for manuscript submission is October 1, 1973.

Calif. Crisis

Continued from page 2

California law requires a public hearing before adoption of new textbooks. Always, in the past, the hearings had been *pro forma*; but at the hearing held in early 1971, the State Curriculum Commission found itself faced with so much testimony against the books it had recommended, and with so much evidence of community concern, that for the first time in its history it scheduled a further hearing.

Because of the organized community opposition, publishers began to be concerned also. Five publishers—for whom the State Curriculum Commission's recommendation represented several million dollars worth of business—suddenly found their interests threatened. At the next Commission hearing before the State Board of Education, held this time in San Diego, textbook publishers testified in defense of their books. But in San Diego there was again so much public testimony against the books that once again the Commission scheduled further

Continued on page 6

SAMPLE QUOTES ABOUT NATIVE AMERICANS

The French and Indian Wars by Francis Russell. American Heritage, 1962.

"To the Indians pity was a form of cowardice. . . . The custom of scalping was symbolic of the Indian mind, a mind so apart from that of whites as to remain incomprehensible. . . . Even the gentle Roger Williams called them 'wolves with the brains of men.'"

King Phillip's War, 1675-76 by Louise Dickinson Rich. Franklin Watts, 1972.

"They [the Indians] were not by nature compassionate or even humane by white men's standards. They were not educated to be and could not afford to be."

Trading Post Girl by Lynne Gessner Fell, 1968.

"This really is a piece of our American life, right among the Indians. You wait and see, some day they'll be real fine American citizens."

"Oh Daddy, not these savages."

"They've got a lot of things to learn, too, honey. Give them time. They've got lots of good in them."

Dr. Hurst

Pres. Malcolm X College

Repeatedly, Dr. Hurst linked the media and educational institutions to the nations' established system of racist oppression. Because white institutions created racism, the white institutions maintain racism and white society condones racism we're not going to have much done about it until we are able to create an awareness of what it is and how it functions. The prototype of institutional racism is in my judgment the American system of education. While this system has continually failed to provide the kind of educational experience necessary for Black and other minority group children to overcome the effects of discrimination and deprivation, it has continued to miseducate white children.



The consistent distortion and superficial treatment of Black people in American history has left this society with impoverished whites as well as Blacks—to such an extent that those white parents who today wish to see that their children mature free of racial prejudices and distortions have no full understanding of how the myth of racial inferiority and racial superiority dispersed through our books has become an integral part of our personal and psychic beings. Miseducation of whites perpetuates racism at both the covert and overt levels. The sub-education of Black people through textbooks, through children's games, by white teachers whose attitudes prevent them from dealing effectively with Black children has blatantly crippled generations of our race. And this crippling will continue until our textbooks—particularly in the areas of history and social science—include appropriate references to Blacks by Blacks and about Blacks and about the true nature of relationships between Blacks and whites in this country.

Dr. Hurst outlined criteria for acceptable books. The book must communicate to neither a Black child nor white child a racist concept or cliché about minority group people. It must provide strong

ABC's of Racism

Continued from page 1

Mary Lou Byler, an editor with the Association of American Indian Affairs, followed Dr. Hurst to the podium. She gave a moving, compelling account of the most callous use of "education" as a tool of racist aggression against American Indians.

Dr. Luis Nieves Falcón, sociologist, historian and professor at the Puerto Rican Institute of Brooklyn College, began by stating plainly that having to speak in English makes him angry. "And I get angry because English is the language of the oppressor of my people. Because English is one of the instruments that has been used in my country to rob me of what it means to be Puerto Rican." He then plunged into a discussion of what is wrong with children's books.

Betty Lee Sung, educator and author of books on the Chinese American culture, chose to accent "the positive elements" in children's books about Asian Americans.

Enrique "Hank" Lopez, novelist, lawyer and lecturer on Chicano life and history, referred to his early life in the Chicano ghetto of Denver, where "the only time that we saw non-Mexicans, that is Anglos—we called them *gringos* in those days—the only *gringos* that we saw were the cops and the schoolteachers." Mr. Lopez

accused textbooks and the media of almost totally ignoring the Chicano people. Though the approximately ten million Chicanos constitute the nation's second largest ethnic minority group, one study directed by Mr. Lopez found that over a two-year period the ten leading magazines—*Life*, *Look*, *Newsweek*, etc.—devoted a total of 7,350 column inches to all minorities—of which only 71 column inches were about Chicanos.

Speakers Share Anger

All the speakers discussed the devastating effects of sustained, racially degrading images as each knows them from his or her unique ethnic viewpoint. Yet the anger and concern that all shared created a kinship of feeling and commitment that was very inspiring. (More of each speaker's address follows on page 1.)

Following the speakers, the 1972 awards to unpublished minority authors were announced. (A listing of the winners appears on page 0.) Sharon Bell Mathis, author of several published books since winning first prize in the Council's Second Annual contest in 1970, made the Award

presentations to those recipients who were present.

In moving acceptance speeches, Award winner Florenz Webbe-Maxwell and runner-up Gloria Fowler Bildson touched on their own past experiences with racist books they had been forced to buy for lack of any others, and they expressed vigorous determination to help create a legacy of uplifting images through their work.

The action phase of the program involved interaction between the audience and a corps of workshop leaders: Beryle Banfield, Norma Rogers, Ralph Tavares, Marjorie Johnson, Richard Wong, Alfred Prettyman, and Albert Schwartz.

Ms. Banfield presented a number of criteria for judging the racist attitudes of Author, Book Publisher, & Content (reflecting the conference theme "A,B,C's of Racism") which she posed as questions such as:

- Is the AUTHOR a member of the same minority group portrayed; if he or she is a member of the same minority, has the author nevertheless accepted and transmitted the values of the majority group in preference to the values of his or her own culture?
- What has been the track record of the BOOK PUBLISHER? Has he begun self-consciously to produce acceptable works on one

CONFERENCE SPEAKERS

Betty Lee Sung

Educator and Author

Tensions are increasing. Conflicts increase. We're all fighting for the same pie. So that, although we have discarded the theory of the melting pot for one of the salad bowl, we're fast becoming indigestible lumps so that each ethnic group is pushing for its own interests and its own rights, its own power, its own identity to the exclusion of others.

Referring to books Ms. Sung noted . . . the conspicuous omission of Asian Americans from school texts. After examining many high school texts it's almost a delight to find that you've been given even one sentence, or two sentences, that the Chinese were the main labor force in the building of the transcontinental railroad.

Another conspicuous factor is that Asian Americans are linked inextricably to China and Japan in books about Asian Americans. So that everything that happens in China, everything that happens in Japan, we're going to be identified with. This linking of Asian Americans to Asian nations creates an identity crisis for Asian Americans which some of us welcome and some of us want to deny.



Ms. Sung ended her address by describing a children's book. The book I have chosen to describe, a book that I think is a very good book, is *Sumi's Special Happening*. It is written by Yoshiko Uchida and illustrated by Kazu Misumura, both Japanese Americans. Ms. Sung liked the book for its non-material values which she identified with Japanese culture, e.g. a friendship between Sumi and a 99-year-old man; a box of pebbles, feathers and beads that the two play with; the traditional dress of the old man and of Sumi's mother. (Sumi's father wears "Western" clothes.)

But the most important thing is that the little girl wanted to have a special birthday present for the old man. She thought and she thought and she went to another man—the mayor of the village—to ask what she could give as a special gift. Now, most people would think of some material thing—a sweater, a pair

characters to serve as role models. It should avoid self-conscious Black or white pleading for brotherhood and instead should substitute the dignity of treatment reflected in the term humanhood.

The need for Black authorship of books, for Black publishing, for Black schools was the essence of Dr. Hurst's speech. Blacks cannot depend on whites to educate Blacks. Blacks are going to have to educate Blacks.

Mary Lou Byler

Ass'n. of American Indian Affairs

The Mormon church takes Navajo children, very young ones, on an exchange program. They have them live in their homes in the winter so that they can go to "good schools." There's no exchange program where the Mormons send their children to live with the Navajos. This policy is not limited to the Mormon church—it is government policy as well, to the extent that 83 per cent of all Navajo children aged six to nine are in Bureau of Indian Affairs boarding schools, living in dormitories away from home. That's because there are no proper roads out there. No schools near home. Which is a lot of horseshit—they can build roads, they can build schools. And they can stop snatching those children away.

Farther north, in the Great Plains, social workers literally kidnap American Indian children; they run in the house and take the child away while the parent may be out getting water or chopping wood. Just recently we were involved with a case in which a local minister introduced two white women to a mother of the Oglala Sioux on the Pine Ridge Reservation in South Dakota. The two white women enthusiastically befriended the woman's little girl, Benita, and with the minister's help convinced the mother to let them take Benita across the state line for a few days' visit. She was asked to sign a paper giving permission to take the child across the state line. She signed the paper. "A few days" became two weeks, and the woman wanted her baby back home. It was then that she was informed that she had signed away all her parental rights to that baby.

The baby now is back with her mother. But only because in this case someone was able to pay her costs to go to Wisconsin, hire a lawyer and sustain a fight to get her child back. As justification for their act, the two white women said that Benita did not belong to her parents; she belonged to God, and the white women

could make a good Christian of her.

The publishing industry in this country bears a major responsibility for fostering, maintaining and perpetuating attitudes that so distort the minds of a group of people as to permit them to treat another group of people in this way. To take their kids away because the parents, just because they're American Indians, are judged not fit to be parents.

To illustrate the irresponsibility of publishers, Ms. Byler described the Association on American Indian Affairs' experience in preparing a listing of children's books about American Indians. Since 1969 we have been gathering children's books and have studied more than six hundred. For our list, we rejected four hundred of them outright as flagrantly demeaning to Indians. Of the others, so



few gave a positive or honest image that we finally decided to select only books authored by American Indians. But we were able to find only one children's fiction book on contemporary Indian life by an Indian author. That book was *Jimmy Yellow Hawk* by Virginia Driving Hawk Sneve—and it might never have been published had it not won the writer's award of this Council last year. (A second book by Virginia Driving Hawk, Sneve, *High Elk's Treasure*, has now also been published by Holiday House, and the Indian illustrator who did the art work for that book has himself just published a book, also by Holiday House. The book is titled *My Dog* and is written by Oren Lyon. The listing of children's books by the Association on American Indian Affairs is now being published and will be available in the Spring from the AAIA, 432 Park Ave. South, N.Y., N.Y. 10016. Title: "American Indian Authors for Young Readers.")

Ms. Byler made a strong plea for Indian authorship of books about Indians. We don't need white writers writing about us, neither do the Puerto Ricans, Chicanos, or anybody else. If necessary, publishers should stop publishing books about Indians altogether rather than to keep publishing books by whites ignorant of Indian life. And you who are listening can bring real pressure; you can vote with your pocket books. Don't buy any of those books. Just don't buy them.

minority group while still producing offensive material on another minority? Can such a publisher do justice to any minority group?

- How accurate is the CONTENT of the book in representing the culture, tradition, or idiomatic expression of the subject group? Are the illustrations offensive? Is the subject matter dominated by a white ethnocentric point of view?

Several resolutions for action emerged from a lengthy audience discussion:

- To continue developing an awareness among parents and teachers of the crucial role of children's books in perpetuating racist values and social attitudes.
- To organize local community workshops to re-evaluate children's books and textbooks for racist distortions and omissions.
- To initiate publisher boycotts, school board pressure campaigns, etc. as community actions.
- To use the Council as a resource and clearing house for information for local action groups.
- Alfred E. Prettyman, president of Emerson Hall Publishing Co., recommended the Council's *Interracial Books for Children* as a source to find out what alternative materials—supportive of non-white cultures—are being prepared by minority publishers across the country.

At the end of the discussion period Richard Wong, of the Asian American Resource Center's Education Project—part of the Basement Workshop Collective in Chinatown—added a brief but forceful statement of his reactions to the conference, endorsing the speeches of Dr. Hurst, Mary Lou Byler, Dr. Luis Nieves Falcón, and Enrique "Hank" Lopez.

Mr. Wong's failure to mention Ms. Sung was regarded by the audience



More than 300 people attended conference

as inference that she had not made a strong enough statement on behalf of Asian American people regarding their image in children's books and textbooks.

In a dramatic final presentation, Ralph Tavaréz played a taped telephone interview with José Luis Gonzales, one of Puerto Rico's most eminent literary figures. The call came from Mexico City, where Mr. Gonzales has been living since 1953, when he formally renounced his U.S. citizenship as a protest against U.S. colonialism in the island.

Mr. Gonzales had been invited to participate in the conference, but the Department of State—at the insistence of the Department of Justice—had refused to let him enter the U.S. As an immediate action the audience joined in signing individual letters previously prepared by the Council demanding that a visa be granted to him immediately. These letters were sent to the State Department. It is encouraging that within two weeks we were informed by the State Department that it had reconsidered Mr. Gonzales' "case" and has now given Mr. Gonzales permission to re-visit his home.

About the Author:

GEORGE FORD is a well known illustrator. He is President of the Council on Interracial Books for Children.



UNITED NATIONS TO STUDY PUERTO RICAN STATUS

Textbooks in the U.S.—when they bother to discuss Puerto Rico at all—almost universally portray Puerto Rico as having self-determination and of having chosen of its own free will its "Commonwealth" relationship. So it is interesting to note that the United Nations' Committee on Decolonization and Dependent Territories has been persuaded that there are serious doubts as to the truth of that claim. From the UN's founding until 1952, the U.S. was required to report on conditions in Puerto Rico as a dependent possession. In 1952, the U.S. announced that Puerto Rico's new "Commonwealth" status had ended its dependent relationship and that the U.S. would no longer report on it as such. Now after long and hard efforts on the part of Puerto Ricans, the decolonization committee has undertaken to review Puerto Rico's status. It is scheduled to report at the next session of the General Assembly as to whether or not real conditions justify the U.S. contention that the island is no longer a colony.

TELL IT LIKE IT IS

of socks, something material. But the mayor helped the little girl think, well, he should have a special happening, something he would never forget. And the special happening was a ride in a fire jeep.

Dr. Nieves Falcón

Puerto Rican Institute,
Brooklyn College

The basic point of departure which is generally missing for children's books about Puerto Rico—particularly those written by Anglo authors—is the simple fact that Puerto Ricans have a culture of their own and this culture is the most important integrative force of the society to which they belong. . . .

Dr. Nieves Falcón reviewed evidence of Puerto Rican social scientists, of school teachers and of life experience reflected by Puerto Rican authors to demonstrate the reality of Puerto Rican culture. The assault of Anglo writers and social scientists on our culture result from political considerations of one of the most brutal colonial powers which has existed.

A social scientist contrasting Puerto Ricans and Americans had this to say: The American is realistic, concise, exact, irreverent, competent, prompt and dependable. The Puerto Rican tends to be romantic, diffuse, vague, superstitious, inefficient, dilatory and unreliable. Where the American is modern, the Puerto Rican is medieval. Where the American is scientific, the Puerto Rican is mystical. Where the American is accurate, the Puerto Rican is poetic. Where the modern life and industry demand accuracy, the Puerto Rican is casual and careless. Where science demands verification, the Puerto Rican guesses and improvises. The American is interested in results; the Puerto Ricans are interested in poetry. The Americans want facts; Puerto Ricans prefer oratory. The American reads; the Puerto Rican talks. The American is impatient with the casual attitudes of the Puerto Rican; the Puerto Rican is irritated by the exacting demands of the American.

As you can see, this is nothing but the worst cultural stereotyping. And it comes rationalized by some of the worst academic trappings.

Among specific children's books criticized by Dr. Nieves Falcón as distorting history was *Getting to Know Puerto Rico*, by Francis Rollins. Dr. Falcon quoted the following:

Only a very few people in Puerto Rico were rich and prosperous. The poor

were very poor, and there were a great many of them. They lived in ramshackle huts, which were without sanitation. Many of them were sick and unable to make a living. More than half the children never had a chance to go to school. The United States Public Health Service sent doctors and nurses to work with Puerto Ricans throughout the island. They helped cure malaria and tuberculosis—diseases that were killing hundreds of people every year. They taught how to prevent these diseases.



And so the white god came down on Puerto Rico, to save all of them. But not only this. I get furious when I see some of the books that depict the Puerto Rican in the ghetto. You know, in reading those books I find that the Puerto Ricans are the only people who like to live in ghettos! The idyllic presentation of the ghettos really means that we do love the conditions in which we live, in which we work. Perhaps that is the only reason why we are there? You see through all these books the continuous emphasis on the unimportance of the island. The smallness of the island, the overpopulation of the island, the lack of resources. In contrast is this generous and wonderful country that has bestowed all good wishes upon us by giving us of its infinite resources and by coming to display upon us all the techniques and all the wonders of the American economy. Very little is said in all these books about the wrongdoings, the negative side. Very little is said about our fight for cultural preservation. Very little is said about the sterilization experiments that were carried on down in Puerto Rico. Very little is said about all the Puerto Rican people who have been fighting for political rights and, among other things, have sometimes been condemned to a hundred, even six hundred years of jail by U.S. courts. But those who fight the injustices are not political prisoners in these books. They are common criminals. You will also find that, in tune with American racism, very little is said about the contribution of the Indians, about the contribution of the Black people, to our Puerto Rican society and culture. I think that the only thing these books do really is try to perpetrate a colonial feeling. The only thing that they try to do is further a cultural economic imperialism.

Enrique Lopez

Novelist and Lawyer

If you were to take an X and put it on the intersection of 52nd street and Madison Avenue and then to draw a circle with a one mile radius, within that circle reside the headquarters of the four national broadcast media: NBC, CBS, ABC and NET. Also Metromedia. Within that circle reside all the major publishing companies of this country. Within that circle, all the major foundations, all the major advertising agencies. The people who form the minds, who create the images about Blacks, about Chicanos, about women, about everything—that's where the formulation of the image happens; and the omissions begin.

Omission is not the only means by which books oppress Chicanos. Those few books that do admit Chicanos are filled with the most pernicious stereotypes. For example, 80 percent of book and media references treat Chicanos as farmworkers, although 84 percent of Chicanos are urban dwellers. Further, less than half the remaining 16 percent are farmworkers. So that 80 percent of what one reads and hears about Chicanos refers to 6 percent of the Chicano population.

Referring to Dr. Luis Nieves Falcón's description of treatment received by Puerto Ricans, Mr. Lopez said:



You'll find the same kind of things said about the Chicanos. Either that, or we're conniving, slick, greasy but somehow charming, like the Frito Bandito. Or like Speedy Gonzales. One way or the other, we run both spectrums. The reason for this is that so very few books are written by Chicanos—they're all by Anglos who've written books about Blacks, who've written books about Japanese—and the book publishers tell them, now write something about Chicanos. So they go out and spend the necessary week and a half racing through the barrio, trying not to sniff, because they're afraid the odors of chili will overwhelm them, and then they come back and write that fast book for the fast buck. So they're patronizing and they're Lady Bountiful to the extreme.

They use names like Pablo and Lupita, but they could easily be Dick and Jane because that's the only difference: in the names. And they bear little relation to the barrio life or to the farm life. They're so romanticized. They'd have you believe that there's nothing more delicious than living in the barrio, if you're a Chicano; that that's what God intended—to be docile, and to be sweet, and to have a nice cute little accent. And furthermore, there are very few of these books that stress, even remotely stress, the importance of the language. Yet we have indeed a deep pride in that dulcet, expressive language. In which scientific books can also be written, believe it or not. And that's what's been happening to us. We've been deprived of our language, deprived of our culture and been made to feel it is demeaning; made to feel that Spanish is somehow shameful, so that up until very recently children in school were not permitted to speak in Spanish even during recess, to say nothing of during school.

Dr. Lopez illustrated graphically the inhuman price paid by Chicano children victimized by a racist education system by recalling that he used to vomit every day on the way to school 'til I was in the seventh grade. That's how hostile that ambience felt. Because all the teachers would mimic our accents. They would demean us and deride us, and make us feel inferior. So I would vomit everyday on the way to school.

Mr. Lopez closed his indictment by reminding teachers that they have a responsibility, along with publishers, school system administrators and politicians for the nature of a child's self image and self knowledge.

Richard Wong

Basement Workshop Collective

I'm very happy that this was also an occasion of people winning awards for writing books for the children, and this gives me a little hope that something might be good in the future. But this happiness is sort of clouded by the realities of the world, of a world that was described by Dr. Hurst, by Mary Lou Byler, by Dr. Luis Nieves Falcón, and by Enrique "Hank" Lopez.

From my own experiences I can relate to realities expressed by the speakers. I view my life as one of constant struggle, as I am a minority in America, an Asian American.

I just want to say one last thing, and that is, that the history of the world is determined by people. People like you who are sitting out there. And it's up to you, the people, to bring about changes.

CALIF. CRISIS

Continued from page 3

hearings. At the new hearings, however, the Commission ruled that no further unsolicited public testimony would be allowed. Still, testimony from the Commission's own appointed evaluators could not be excluded. There were, in fact, a whole series of additional hearings—from Los Angeles, to San Diego, to Sacramento. At every hearing there was expert, cogent testimony against the books recommended for adoption. And outside every hearing there were Chicanos, Blacks, Asian Americans and Jews demanding that the Board of Education obey the law forbidding the adoption of racist textbooks.

Publishers Respond

Book publishers also exerted pressure on the Commission—of course, in favor of the books—arguing that their intentions were of the best, that textbooks are costly to produce and that "change must be slow." On more than one occasion the publishers stated that the volume of their sales in California failed to warrant a "radical" departure from the kind of books that the nation is used to. Such an assertion is misleading, if not downright dishonest. California is the most populous state in the union and represents a most important market for textbook publishers.

Task Force Appointed

In October, 1971, the State Board of Education stepped in to resolve the issue by appointing a special Task Force of twelve ethnic scholars to re-evaluate the textbooks and to determine whether or not they complied with state law. Though some initial fear was expressed in the communities that the State Board of Education might have appointed a "rubber stamp" panel to legitimize the proposed textbook adoption, events proved the contrary. In fact, the Task Force might well serve as a model for such panels for the future. Almost all the scholars appointed to the Task Force were either Black, Asian American, Chicano or American Indian and were specialists in the history and cultures of their respective groups. In addition, expert scholarship on Latin America, China and Africa was represented among the Task Force members.

For six weeks the Task Force met in week-end-long workshop sessions and discussed thoroughly each of the fifteen basic texts and the forty-odd supplementary texts in a way that allowed free presentation and discussion of each group's point of view. This may have been the first time such a group of school books has been reviewed jointly by Black, American Indian, Chicano and Asian American scholars.

Task Force Shows Independence

Far from being a "rubber stamp" committee, the Task Force members expressed repeated indignation that reputable members of the academic profession have authored—or even worse, sold the use of their names and their academic degrees—to such textbooks as the ones they were reviewing. The Task Force refused to gloss over textbook failings or to participate in "tidying up" the books by simply pointing out their most glaring errors of fact. The Task Force was pressured to recommend for adoption of the texts and to leave the question of revisions for settlement

Continued on page 12

The Council at the Frankfurt Book Fair

by Antonia Pérez

The Frankfurt Book Fair is an annual gathering in late September of "important" publishers from all over the world who meet in Germany to display their books, to contract book sales and generally to wheel and deal with educators, book buyers, writers and with each other. This year, reflecting a growing awareness of the international importance of racism in book publishing, the Council on Interracial Books for Children participated for the first time at the Frankfurt Book Fair.

Three main pavilions housed the various booths and displays. In one, publishers from foreign (that is, other than West German) countries displayed their books and publications. Space to participate in what one major publisher called "the show biz side of publishing" was expensive. So it was only after passing through aisle after aisle of storefront-style stands—lavishly decorated and filled with books, magazines, promotional literature, posters and people glorifying their wares in a multitude of languages—that someone attending the Fair might arrive at a quiet, inconspicuous booth on the outskirts of all the hubbub.

Stand No. 9617 was the temporary home of the Council and of myself, the Council's spokesperson in Europe. It was good to know that for the first time I would be able to introduce the Council, its publication, and the books, periodicals and catalogues of nine minority publishers to that international book crowd at Frankfurt.

Book buyers and publishers did not descend on Stand No. 9617 in droves; so, determined to do a little wheeling-and-dealing of our own, I armed myself with samples from our stand and made the rounds, visiting the representatives of publishers from South and North American countries, from European, East European, Scandinavian countries, from Asian and African countries. Most of these publishers' representatives were kind and seemed willing to receive me and my materials in the generally festive spirit of the Fair—but it was only rarely that I met any genuine interest or concern over racist or sexist bias in their books. Nor, apparently, did the U.S. minority publishers loom large enough among the assembled giants—conspicuously dominated by big-name publishing houses from the U.S.—to attract much attention from those in search of quick profits.

A livelier interest was shown by the teachers, writers, readers and others who attended the Fair in their individual capacities. At Stand No. 9617 they examined the displayed materials and asked many questions about the Council, about racism in the U.S. and generally showed greater concern as book consumers for their content than the producers and sellers of books did.

A number of people attending the Frankfurt Book Fair were willing to take action against racist books. An action group formed on the spot, composed of media specialists, social studies teachers and visiting members of the Freiburg Third World Action group. The Frankfurt action group quickly elected Jörg Becker of the West German Institute of Peace and Conflict Research as its chairman and set to work to bring about a meeting between the Council's representative (myself) and interested publishers, writers, educators, etc. to discuss the Council's planned International Conference on Racism in Children's Book Publishing, proposed for the summer of 1974. Three West German pub-

A New Bulletin Feature

Profiles of Minority Publishers

QUINTO SOL

More than 125 years of Chicano journalism and literary expression have been ignored by Anglo writers and effectively suppressed by the Anglo-owned publishing industry.

Since the Southwest was taken from Mexico by the U.S. in 1848, approximately 500 Chicano newspapers have featured the works of Chicano essayists, poets and short story writers—not to mention those books by Chicanos which were privately published. Leon Calvillo-Ponce, for example, was an important Chicano writer working in San Francisco in the 1890's; Gabriel de la Riva was a major California Chicano poet in the 1920's; George Sanchez wrote in the 30's, 40's and 50's; Ralph Guzman, Ernesto Galarza and many others have been writing since the 50's. Yet as late as 1967 the established, Anglo-controlled, East-coast-oriented publishing industry had published exactly one novel by a Chicano author: *Pocho*, by José Antonio Villareal, Doubleday, 1959.

And Anglo writers have created many myths about Chicanos—about their heritage, their people and their state of mind. The prejudice and stereotyping of their past writings are notorious. Now, in the more recent attempts at sociological and creative writings about "the Chicano problem," the Chicano people are identified as "emerging faces" and as a "forgotten minority." Even those who have been forced to recognize the vitality of Chicano literature—now that Chicanos have taken the task of publishing their writers into their own hands—cover their own ignorance of Chicano literary history by saying that Chicanos have "finally developed a capability for self-expression."

Quinto Sol Publications is playing an important role in debunking these Anglo myths. Not only is it providing a vehicle for some of the best of Chicano scholarly and creative literature, but it has also been making available a wealth of primary source materials that reveal the breadth and depth of the Chicano literary tradition.

Quinto Sol Publications was founded in 1967 by a small group of Chicanos unwilling to leave the realization of

lishers came to the meeting. One result was a decision by the *ad hoc* Frankfurt Action Group to continue in existence to evaluate children's trade and textbooks for ideological stereotypes of Third World people and to develop alternative texts that will relate positively to Third World struggles.

By the time that the Frankfurt Book Fair closed its gates, Stand No. 9617 was bare. And I was aware of two attitudes among those going home. The majority, no doubt, were of the group described to me by a representative of a U.S. publishing house who said, "Most participants are concerned with seeing and being seen, with documenting and dramatizing the expense accounts which they bring back to their home offices and must somehow justify. Like the major publisher I know who came back from Frankfurt last year saying that from his point of view it had been a big success, because while he was there he had committed his firm to nothing."

But there was another group, with another attitude, and though in the minority, theirs is the more important. They returned with a heightened consciousness of the importance of books in perpetuating sexism and racism in our society—and with a determination to do something about it.



Dr. Romano V. and Mr. Rios

self-determination for some future time. Dr. Octavio I. Romano V., a 49-year-old writer, artist and anthropologist at the University of California at Berkeley, and five Berkeley Chicano students, pooled personal resources to found Quinto Sol. They began with a quarterly journal, *El Grito*, which has grown steadily from an inexpensive self-cover paper magazine to an attractive, high-production-quality journal. "Self-determination" was more than a phrase; Quinto Sol has never accepted economic assistance from any foundation, university or other agency. Therefore, questions of editorial control, prerogative or priority have never been compromised.

The group of six persons has changed. Only Dr. Romano V. remains of the original founders, and in 1970 he was joined by literary scholar Herminio Rios. Mr. Rios lives in Oakland and teaches special courses in Chicano literature to UC Berkeley literature professors. His knowledge and editorial creativity gave a new dimension to *El Grito*, which today is read not only in the Chicano community but nationally and internationally as well.

Twenty issues of *El Grito* have been published to date, and a total of 94,000 copies are in circulation, bringing the works of more than 130 Chicano essayists, artists, poets, scholars, short story writers and novelists to libraries (elementary, secondary, university and public), to migrant councils and to thousands of individuals. *El Grito's* contents demonstrate what its editors mean when they say they intend to make the journal "the most representative outlet for Chicano literary and intellectual expression." *El Grito* for Winter 1971-72, for example, was devoted to the question of bibliographies of Chicano materials. In "Apuntes Para La Documentación De La Cultura Chicana" (Notes for the Documentation of Chicano Culture), Ray Padilla presents a scholarly and highly original study which he describes as "a tentative evaluation of Chicano bibliographies," examining the biases and omissions that produce book lists that are slanted toward an Anglo view of history. Following Mr. Padilla's study—which, although it is titled in Spanish, appears in English—the issue provides as supplementary material an unannotated bibliography of bibliographies by Joseph A. Clark y Moreno.

Attesting to the dramatic interest in *El Grito's* scholarly essays is the fact that requests for reprints have led to printing 38,000 copies of just two of Dr. Romano V.'s own articles, "The Anthropology and Sociology of Mexican Americans" and "The Historical and Intellectual Presence of Mexican Americans."

El Grito's success has led directly to publication of two of Quinto Sol's books. *El Espejo—The Mirror* is an anthology of Chicano literature which is now in its fifth and revised printing. It is one of the few truly bilingual books on the market.

The second book, *Voices: Selected Readings from El Grito*, was recently revised and updated for its second edition. The selections reflect *El Grito's* continuing concern with contemporary social issues vital to the Chicano people, which is the other strong current of its editorial philosophy.

In the last two years, Quinto Sol has sponsored a nationwide competition for Chicano and Chicana writers, awarding two annual literary prizes: the "America: A Chicano Perspective"—\$1,000—for the best book manuscript study of the U.S. from a Chicano point of view; and the "Premio Quinto Sol"—also \$1,000—for the best creative writing. In addition to making the cash awards, Quinto Sol publishes the prize-winning works.

From the "Premio Quinto Sol" contest have come two works of outstanding merit. *Y No Se Lo Trago La Tierra* (And the Earth Did Not Part) by Tomás Rivera is a collection of bilingual short stories. It won the "Premio Quinto Sol" in 1970. *Bless Me, Ultima*, a novel by Rudolfo Anaya, won the prize in 1971. This novel, which has been seriously acclaimed in Europe and throughout Latin America, is the tale of a New Mexican boy's growing awareness of good and evil learned through his close relationship with Ultima, a New Mexican curandera.

Another Quinto Sol book is the bilingual epic poem by Sergio Elizondo, *Perros Y Antiperros*. The nature of this poem, its publication and its reception by the Chicano people, seems to substantiate the argument that poetry has survived better as a living part of literary expression and concern within the Chicano culture than it has in the majority Anglo culture that surrounds it.

One more evidence of the differences that separate Quinto Sol from established publishers is the relationship it maintains with the people of the community in which it works. Quinto Sol's editorial offices are open to Chicanos who come in to exchange ideas. The editors schedule lectures on Chicano literature for students in the community, and the office displays an informal but fine and growing collection of Chicano art. The open-to-the-community policy has become even more important since Quinto Sol moved from its original home in a cellar to its present central location on Shattuck Avenue in the heart of Berkeley.

In the wake of Quinto Sol and other Chicano publishing house successes, establishment publishers have begun to publish more materials about Chicanos—but most of it is still written by Anglos. "We can't stop them," Herminio Rios has said, "but there is no way they can stop us. No one but a Chicano can write Chicano literature."

All persons wishing to order books, to subscribe to *El Grito*, to enter a Quinto Sol contest or just to communicate, may write to Quinto Sol Publications, Inc., P.O. Box 9275, Berkeley, California 94709.

WHAT'S CHANGED?



Look at the Picture. The men on the dock are 1. woodsmen 2. frontiersmen 3. merchants?

From: Uniform City-Wide Examination
Am. History --Grade 7-- Form G
N.Y.C. Bd. of Ed. Jan. 17, 1973.

Two Views of Progress

To give an idea of the distance that still separates the traditional white-oriented world of children's literature from the experience of even those Black writers and illustrators who have achieved some success within it, two distinct views appear below in parallel columns. The first consists of excerpts taken directly from a report by Sharon Bell Mathis on the landmark Children's Literature Workshop of the Black Academy of Arts and Letters' first national conference: "The State of Black Arts and Letters '72," held in Chicago last summer. The second column is based on a study, "Ethnic Group Representation in Newbery and Caldecott Award Books," by Jane Bingham of Oakland University. The Newbery and Caldecott awards traditionally are considered the most prestigious recognition a work of children's literature can receive, and are sponsored by the American Library Association.

The Black Academy conference workshop on children's literature included John Steptoe, Sharon Bell Mathis, Helen H. King, Kristin Hunter, Madeline Stratton, Alice Frazier Bell and Charlemae Rollins. Findings of the workshop included the following:

- The horrendous books being forced on the Black child are due to the racism inherent in America and its institutions. The problem is intensified by publishers wanting a bite of the Black dollar, reaping the profits from the surge of Black awareness.

- Much of the problem of negative images can be alleviated by Blacks owning their own publishing businesses and pooling resources to ease distribution problems.

- Helen H. King (author of *Willy*, published by Doubleday, '71): "White people have a strong nation—it's oppressive, but it's strong and there are reasons for this. One of the reasons is that they are very concerned with the images their children get. That's why they control the image so effectively. We must do that."

- Kristin Hunter (author of *The Soul Brothers and Sister Lou* and *Boss Cat*): "Too many of our children are not reading. They are not reading because they are not being given reading materials which interest them but materials which insult them."

- There were scathing denunciations of the media's support for Ezra Jack Keats, a white writer, which "set him up as the major spokesman for Black children." Bitter remarks also centered around a list compiled by Ethel L. Heins and published in the December '71 issue of the *Hornbook* magazine: "American Children's Books for Teachers in England—a List of Fiction by Fifty Authors." The list contained four so-called "Black" books and two more where one or more central characters were "Black." All these books were written by white authors. Three are considered extremely racist: *Souder*, *The Cay* and *Roosevelt Grady*.

- The textbook situation, for the Black child, differs little from that of trade books. Most textbooks are designed to systematically distort, omit and negate the contributions of Blacks.

- Even when Black people manage to get their books published, or to publish their own books, problems of pricing, distribution and promotion remain. Kristin Hunter said: "The distributors are white-oriented and mainly pornography-oriented because that's what sells. A bookstore owner in Philadelphia . . . told me they (the distributors) simply would not supply my books. So he ordered my books directly from Avon—sent them a check. Avon returned his check and said place the order with the distributors."

- Helen King said she threatened her publishers with a \$2,000,000 suit because they wouldn't distribute her book. "I fought from the beginning. The publishers wanted a white character in it—and I said no. Then they didn't want to give me a Black illustrator—but I did finally get a Black illustrator, Carole Byard. There

Continued on page 14

The Newbery Award was established in 1922. A review of the Newbery Awards from the point of view of Black representation reveals the following:

- 1923—*The Voyage of Dr. Do-little*, by Hugh Lofting, was the first award winner in which there was a significantly visible (not major; not Afro-American) Black character. Black people are demeaned and ridiculed in this book: e.g., the African Prince wants desperately to become white.

- —1922 to 1951. No book including a major Black character received a Newbery Award. Three such books were chosen as Honor Books; only one of the three was Black-authored.

- —1951. *Amos Fortune, Free Man*, by Elizabeth Yates, was the first award winner whose major character was Black. Amos is an African Prince reduced to slavery in America who (unrealistically) earns his freedom through patient labor. Then, still patient, Amos works and saves to buy freedom for other Blacks. Note the monumental insensitivity of the author as Amos himself is being auctioned: "It amused him to hear himself described and he grinned broadly as he listened to the auctioneer's words:

"This likely fellow, strong, healthy, thoroughly domesticated, speaks English better than I do. He's a weaver by association with Mr. Caleb Copeland but he's smart enough to learn any trade. He's a rare offering these days . . .

"The bids crackled out, mounting up. Amos even bid once on himself and a roar of laughter went up from the crowd."

- 1966—*I, Juan de Pareja*, by Elizabeth Borton de Trevino, was the second Award winner in forty-four years whose major character was Black. Set in the 15th century, the story is of a Black slave owned by the painter Velazquez. Though an attempt is made by the author to make Juan de Pareja a sympathetic character with a genuine talent of his own, his meek dependency on a white master (who, by chance is a "good" man) robs Juan de Pareja of any real dignity and makes him an offensive figure to Black people.

- 1970—*Souder*, by William Armstrong, was the third Newbery Award winner whose major characters were Black. Set in the South of the early 1900's, this story of a nameless Black family and their coon-dog Souder has been severely criticized as a racist book.

- *Newbery Honor Books*. Five books with major Black characters were chosen as Honor Books in the period between 1951 and 1972. Of these, *To Be A Slave*, by Julius Lester (1969), and *The Planet of Junior Brown*, by Virginia Hamilton (1972), are Black-authored.

- 1972—No Black author has yet received the Newbery Award.

Continued on page 14

CHINA BOOKS

Continued from page 1

lic. A major effort to publish these books in translation from the Chinese languages had made them widely known in Europe since 1964. At least 180 of these books are known to have been produced before publication was suspended during the Cultural Revolution—a reorientation for which some claim these books must take some credit. But—especially during the past year—the Foreign Languages Press in Peking has been releasing them in increasing numbers. And finally the English editions have begun slowly to filter into the United States.

Modest production quality is one characteristic of all these books. They are paperbacks, small, often with self-covers of the same stock as the pages. Yet their design, quality of artwork and color are excellent and the illustrations often shame the glossy, loudly colored pictures in U.S. books. The first impression that these are "cheap" books gives way to an appreciation of their artistic competence. They are proof that books can be inexpensive and still visually attractive.

In content, several elements recur in these books—one of which usually seems central in each individual book. Stereotyped sex roles are challenged; China's minority peoples (called tribes before the revolution but now referred to as nationalities) are presented; heroes of China's armed struggles are praised; and support of the Revolution's ideology is preached. Some of these books, particularly those meant to teach moral attitudes to the younger children, are preachy and didactic without apology. It is significant, however, that child characters in these books do not cease to be children even though they are allowed to concern themselves with the same realities as adults.

Sex Roles Challenged

The traditional oppression of women in pre-revolutionary China has been legendary. In these books the old sex roles are attacked on several levels. In *The Little Doctor*, a book for the very young, it is the girl Ping Ping who is the doctor, treating her little sister's doll, prescribing a good wash for her little brother's Teddy Bear and matter-of-factly using tools (usually reserved for boys) to fix a broken rocking horse. *The Secret Bulletin* is for children somewhat older; again it is the girl, Hsiao-fen, who takes charge when she and a boy friend undertake to print and distribute illegal bulletins for the Liberation Army. Hsiao-fen corrects the boy's fumbling attempts to mimeograph the bulletins, shows foresight in seeing that they have food, and it is her quick thinking that saves their clandestine mission when the boy's thoughtless bragging almost gets them caught. No children appear in *Red Women's Detachment*, which uses the historical formation of the first Women's Army unit in 1930 to show women as rebels and efficient fighters. In this story one woman joins the army to free herself from a ten-year marriage to a wooden dummy—the effigy of her fiancé who died just before their wedding—which had been forced on her by feudal custom. Interesting, too, is the fact that this book openly recognizes that the formation of this first women's detachment—a precedent of great importance from the Chinese political point of view—was done by one of China's minority nationalities, the Li people of Hainan.

Not all of the books in this survey are equally successful in challenging sex roles, however. In *Observation Post 3*, a book for adolescents, a rural boy and his sister set out to take a message to the guerrilla fighters

Continued on page 11

RACISM IN U.S.

Exerpts from the Report Of The State of California's Ethnic Task Force On Social Studies Textbooks

The Task Force finds that the books generally reflect an absence of intellectual rigor, a superabundance of factual errors, a pervasive ethnocentrism in both framework and content, an insensitivity to people of various ethnic groups, and, at times, an apparent intellectual dishonesty. Such inaccuracy, insensitivity, and ethnocentrism pervade not only basic and supplementary text materials, but also such standard reference sources as atlases and almanacs. Some of the most flagrant abuses occur in the Teachers Guides and Teachers Editions, which often compound the previously mentioned deficiencies by providing prejudicial supplementary material and by instructing teachers as to what answers and conclusions they are to extract from supposedly inquiring students.

Of the fifteen basic texts examined by the Task Force none were found in compliance with the California laws. The comments that follow are only a sampling of the specific criticisms levelled by the Task Force against each of the fifteen basic texts.

The American Adventure. Bailey, Kenneth, and Others. San Francisco: Field Educational Publications, Inc., 1970.

Whereas there are sections in this book describing life as it was in the eastern part of this country in colonial times, nothing comparable is offered for the west or southwest. There is no recognition of the fact that there were 80,000 people of Indo-Hispanic-Mexican descent living in the southwest prior to 1846, when the Mexican War began, and no attempt to describe their lives. There is a very brief discussion of the Aztecs and an inadequate few paragraphs on the Pueblo Indians, neither of which gives any real clues to their society. For the Mexican-American child who reads this book, there is nothing meaningful in his past except that there are missions in the southwest, that Spanish architecture is often used (although most of that is twentieth century revival and has really nothing to do with the Spanish), and that the Spanish brought horses.

Treatment of the Texas revolt, although not as bad as some, is written from a definitely pro-Anglo viewpoint and seems to ignore the fact that all settlers in Texas, even the Anglos, were Mexican citizens and were in fact traitors to their own country.

Almost every time Asians are mentioned, in any content, it's because they are somehow in the way of United States expansion, or they're in the way of business exploitation of particular areas. There is very little, if anything, on Asians in America, yet there is now a pretty extensive literature on that subject.

The Americans. Staff of the Social Studies Curriculum Center. New York: American Heritage Publications, Inc., 1970. (Distributed by Holt, Rinehart and Winston.)

Presents two conflicting views of slavery, but doesn't carry through on the potential in developing those views. On the whole, the view of slavery is simplistic.

Apparently, the authors don't know what a document is — they use a great deal of fictionalized material.

This book lacks any mention whatever of Mexican-Americans or Asians.

CONCEPTS IN SOCIAL SCIENCE: The Social Studies and Our Country. King, Frederick M., and Others. River Forest, Ill.: Laidlaw Brothers, Inc., 1970.

The approach of this book to expansionism and the Mexican war is actually dishonest. For instance, this statement (page 326): "President Polk decided to make one final effort to peacefully settle the differences between

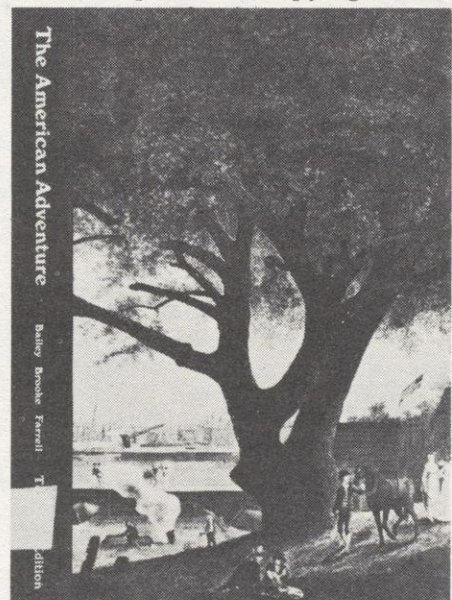
the two countries." Or (page 326): "He believed that America's borders should legally extend to the Pacific Coast. But Mexico claimed much of this southwestern land, including all of Upper California." Such a statement is relevant only in terms of Indians, but in terms of the U.S., it is somewhat like saying that Russia thought it would like to extend to Missouri, but the United States claimed Missouri. Upper California was not just "claimed" by Mexico, it was an integral part of Mexico.

The discussion of the institution of slavery does not describe slavery as it affected black people. This is why white children grow up thinking that maybe slavery wasn't so bad. Slavery is mentioned and then immediately glossed over. Also, no relationship is pointed out between slavery and the economy of the country.

On page 60 it is indicated that some 85,000 Indians lived in California, whereas current estimates run around 300,000 or more. On page 62, the captions on the pictures of a Kiowa warrior and Chief Joseph have been interchanged.

No reference at all is made to present-day Indians or their condition and the Indian rights movement.

On page 257, "The Land of Florida," it says: "The United States was finally able to settle its dispute with Spain over Florida peacefully. In the early 1800's Spain and the United States made three treaties that were agreeable to both sides . . .". This completely ignores the fact that United States troops were occupying Florida



at the time when Spain ceded it, and that it took five years for the United States to get that treaty out of Spain.

On page 351 a discussion appears about the acquisition of Hawaii. It indicates that Queen Liliuokalani began to resist the American takeover, and then says that some Hawaiian natives, backed by Americans, started a revolution in order to overthrow the queen. Actually, it was U.S. sailors from the U. S. S. Boston who came

ashore to make sure that the Anglos would not be retaliated against by the Hawaiians. The U. S. military here were acting on the orders of the American ambassador.

CONCEPTS IN SOCIAL SCIENCE: The Social Studies and Our World. River Forest, Ill.: Laidlaw Brothers, Inc., 1970.

Only four references are made to blacks, and the treatment of slavery is very poor.

The treatment of Chinese history and the way the book deals with ancestor worship and the Mandate of Heaven constitutes providing more sources of ignorance rather than enlightenment.

The discussion of voting rights is superficial, perpetuating the myth that democracy is growing. It is insincere, and would have to be changed completely.

The discussion of Chinese relations in Asia and in Europe refers to the Opium War without ever showing the consequences of some of the exploitation by the Westerner in that period. It is the same old thing that has always been taught.

Exploring Regions of the Eastern Hemisphere. Yohe, Ralph Sandlin, et al. Chicago: Follet Education Corporation.

One need not proceed beyond the table of contents to realize that **Exploring Regions of the Eastern Hemisphere** inherently segregates minorities from full and equal participation in the book's history of human development. Parts I, II, and III of the text are entitled "Man and His Physical Development," "Man and Early Civilizations," and "Man in the Middle Ages," yet when one searches the subtitles under these major sections, he finds there is no discussion of human development in Africa or Asia through the end of the sixteenth century. Then suddenly, in Parts IV, V, VI, and VII, entitled "Modern Man in Western Europe," "Modern Man in the Soviet Union and Eastern Europe," "Modern Man in Asia," and "Modern Man in Africa and the Middle East," Asians and Africans are permitted to rejoin the human family.

In an authoritative table entitled "Facts About Africa," they choose to distinguish Kenya as "a favorite country of big-game hunters," the Central African Republic for "its one daily newspaper," Mozambique for "a skilled orchestra" in "almost every large village," Chad for its conspicuous want of railroads, and the South Africa they elsewhere condemn for its unique policy of apartheid with praise as "the world's largest exporter of gold." (pp. 394-395)

Essentially, Asian societies in this textbook serve as no more than foils for appropriate contrasts with Western endeavor and enterprise. Whether they be the monomaniacal Japanese ruthlessly emulating American ways from industrialization to ecological disaster, the Chinese Communists portrayed as the antithesis of The American Way, or the Koreans, Filipinos, and Asian women who remain part of the invisible and faceless teeming hordes, "Man in Asia," remains as simple, contrite, and expendable as when Brooks Adams at the turn of the century told America that, "Our geographical position, our wealth, and our energy preeminently fit us to enter upon the development of eastern Asia, and to reduce it to a part of our economic system."

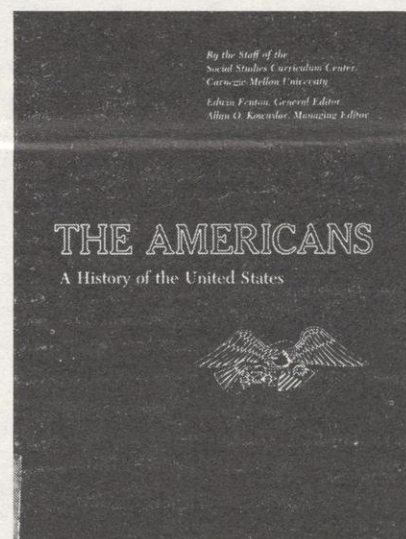
The Human Adventure. Cappelluti, Frank J., and Ruth H. Grossman. San Francisco: Field Educational Publications, Inc., 1970.

The enunciated view of "civilization," a basic concept, is narrowly ethnocentric. Roughly 70% of the content of the book deals with "Western European" civilization, and the idea of a separate treatment of "Civilization along the Nile" and "Civilization in Africa" reflects this untenable ethnocentrism. (cf. pp. t7-8, t9 and 11, and s95 and s381, s86ff and s152ff).

The book is grossly lacking in a multi-ethnic dimension (contemporary and indigenously American), and ends up being, perhaps unconsciously, unduly weighted in favor of "Western European" civilization and achievements.

The section on China jumps from Shih Huang Ti (third century B.C.) to 1912 A.D. without comment. Some continuity should be carried through in this section.

On this page (143) where various groups of Indians are shown on a map, no mention of any California Indians is made. It looks as though there were no Indians here at all. Also, the areas delineated for some of the groups are incorrect. The area of the Incas extends too far south but not far enough east; the Olmecs are out of context because their civilization was much earlier than that of the Incas or Aztecs.



Oriental World, Ocean World. Crain, Clark, et al. New York: W. H. Sadlier, Inc., 1969.

This book really doesn't discuss the 19th century relationship between China, Japan, and the West, which is crucial in understanding the modern period, which they have gone through by a caricaturization of the Peoples Republic as solely a militant, aggressive, truculent, and belligerent kind of nation.

In talking about Hawaii, it says "Polynesian and Hawaiian ancestry comprise about one-half the population and Americans from the mainland about one-fourth." Now who are the people of Asian ancestry, and who are the Americans? There are very few aliens in Hawaii. Those of us who are of Asian descent are also Americans.

Quest for Liberty: Investigating United States History. Chapin, June R., et al. San Francisco: Field Educational Publications, Inc., 1971.

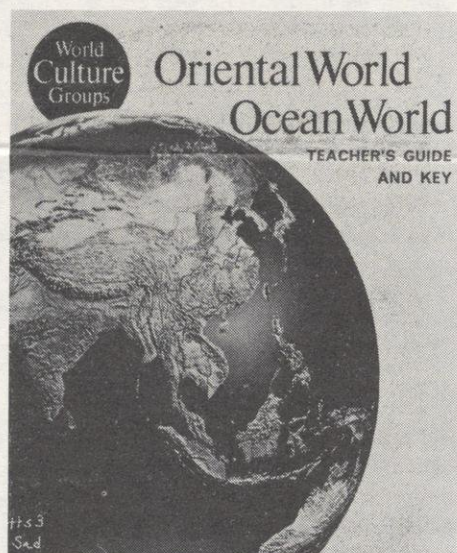
In a book which includes nearly 400 pages on the post-1848 period, token treatment of the Mexican American is both insulting and distorting. It helps to reinforce the generalized U.S. stereotype that only the black man has

S. TEXTBOOKS

suffered from prejudice and lack of equal opportunities. Moreover, by the total neglect of Mexican Americans who have struggled for the Chicano cause (from Murietta, Vasquez, Cortina, and Baca through Sanchez and Galarza to Chavez, Tijerina, Gonzales, and Gutierrez), this book reinforces the stereotype of the sleeping, inactive, inarticulate Mexican who has never fought for his rights. In short, before this book can be considered as meeting the state Education Code by presenting the role and contributions of the Mexican American, the last 400 pages must be thoroughly revised to integrate Mexican American historical materials.

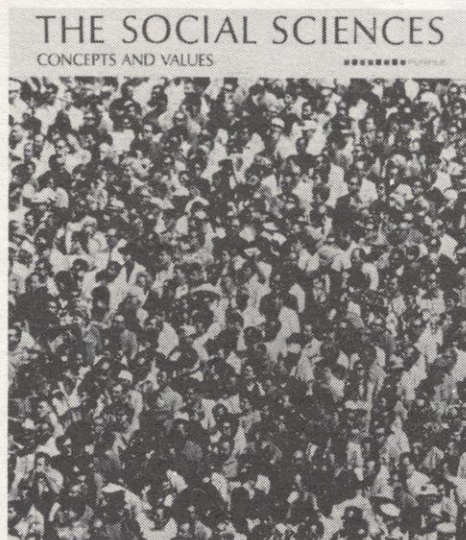
On page 25 the Indians have their day at "massacre," this time with Estevanico and his party being the victims. This is the third time on one page that the authors have resorted to this ill-chosen word, one which impedes inquiry by telling the student how to interpret an event. "Killing" and "execution" are both less loaded, but equally explicit terms. If this page is any example, the entire book must be reperused for the removal of other "massacres" and similar rhetorical terms.

This page implies that the American Indian was a resource for the European. The discussions of Indian culture are very misleading and would not help an Indian child to build his self-image. Treatment of the Iroquois is misleading.



The authors make a mess of a fine opportunity to explore the Spanish colonies, particularly Mexico. In addition to erroneous statements ("There were few able administrators." "Protestants, Jews, and other 'trouble-makers' were not allowed in the colonies."), the authors overlook two aspects which should be basic in any U.S. history textbook. First, there needs to be a much greater treatment, with sensitivity, of the process of miscegenation in colonial Latin America, particularly Mexico, so that the student can get a grasp of the nature and extent of this phenomenon. Second, there should be a major multi-page discussion of the spread of Indo-Hispanic-Mexican civilization into the Southwest. One of the major failings in U.S. history is the impression that the U.S. expanded westward into a societal wasteland, an impression which permits Americans to rationalize the 1846 capture of Mexican territory and ignore the obligations of the triumphant country to the population—Mexican and Indian—which lived in that area at the time of the conquest.

THE SOCIAL SCIENCES: CONCEPTS AND VALUES, Purple. Staff of the Center for the Study of Instruction. New York: Harcourt Brace Jovanovich, Inc., 1970.



Although the treatment of Asian Americans in this textbook is highly restricted, the authors nonetheless succeed in perpetuating the major myths about Asians in a very few pages. Their contemporary problems are ignored and Filipino-Americans and Korean-Americans receive no attention whatsoever. Treated as historical objects of exclusionary American immigration policy and mere economic competition to be repelled by American laborers, Asians nowhere in this book achieve the dignity of consideration as human beings. This basically dehumanizing bias, coupled with inferior and misleading scholarship in the book itself (see specific citations below), make this book totally unacceptable in its portrayal of Asian Americans. It should be noted that the text does not discuss at all the incarceration of Japanese-Americans in concentration camps during World War II, undoubtedly the central event in the shaping of the Japanese-American experience.

The authors do not consider the critical question: Why are the majority of black Americans politically powerless, poverty stricken, and alienated? Also omitted is a discussion of racism as an institutionalized phenomenon in American life. Black leaders such as Garvey, Malcolm X, and Carmichael—who are important to the black youth of California today—are omitted from the text. There also is no discussion of the black man's contributions to American culture.

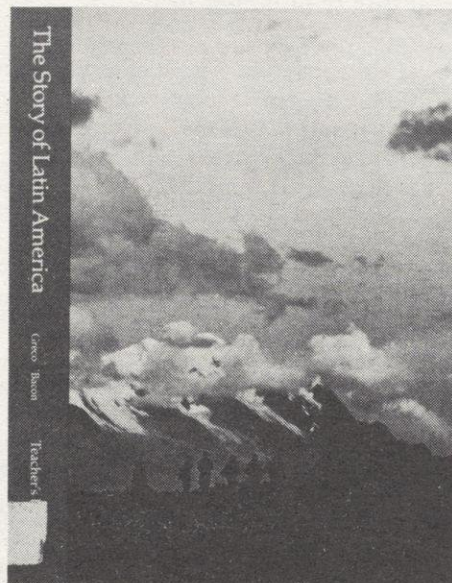
This statement (on page 230) is a lie: "Most Americans valued human rights in those days just as most of us do today." Most Americans value the rights of those who are rich and powerful and white. It is simply dishonest to teach children this kind of fiction. If we want to give them fiction, we should give them real fiction, such as *Alice in Wonderland*.

The Story of Latin America. Greco, Peter, and Philip Bacon. San Francisco: Field Educational Publications, 1970.

First of all, Chapter One, "In Olden Times," should be changed. It implies that the history of the Indian in Latin America was a history which ended roughly at the time of the Spanish Conquest. Nothing is farther from the truth, the history of the Indian is not just a history of olden times, it is a history which begins in olden times but runs up to the very present. Now by extending the historical scope and treating the Indian in his greatest historical dimensions, it will tend to get rid of this idea that the Indian is simply a part of the past and not of the present.

The major criticism outside of this is the fact that the early part of this chapter falls into the Maya-Aztec-Incas cliché, meaning the treatment of those

three cultures as if there were no others. There should be an expansion and at least an indication of the various kinds of other Indian cultures that existed in the pre-Columbian times. The idea is to avoid reinforcing the common misconception that, outside of this pre-Columbian big three, the Western Hemisphere was merely a giant cultural wasteland.



Voices of Emerging Nations. Rostvold, Gerhard N., et al. San Francisco: Stone Educational Publications, 1971.

On page 164 in the section on Africa, the term "true Negro" is used. Is there such? Also, the fiction story on pages 168-71 implies that Africans were without culture, and on page 172 it is implied that polygamy was practiced in all African groups. On page 176, it states that most tribes were "primitive," on page 178 that Africans felt "unfriendly toward Christianity." The pictures on pages 186-87 are very poor. On page 188, it is not considered at all that there might be other ways to progress than toward Europeanization. The whole section implies that there were no nations in Africa, and it fails to give any impression of the horrors of imperialism.

This book is very negative in its use of the word "different."

The book provides an ethnocentric point of view. Photos emphasize poverty, arts and crafts, and old aspects of society.

Voices of Latin Cultures and Ancient Civilizations. Jones, James J., et al. San Francisco: Leswing Communications for Stone Educational Publications, 1971.

Page 324 and following pages are about China. They are full of factual error and misleading facts. A series of illustrations is very strange—they are not Chinese in origin, probably from 19th century European observers, and they tend to undercut the image the book is trying to build. Certain things are insidious: for instance, on page 332, the questions asked operate to cast classical Chinese society in a strange kind of light by comparing the status of women in classical China and in the U.S. today—which is devastating. There is a very uncritical use of the notion of permanence in Confucian ideas—indicates that it still exists today, yet this is not true. There has been a great transformation in China today. On Page 361 there is a token treatment of the Chinese in America—why is that there at all?

In many instances, the captions do not fit the pictures, which in turn are not valid.

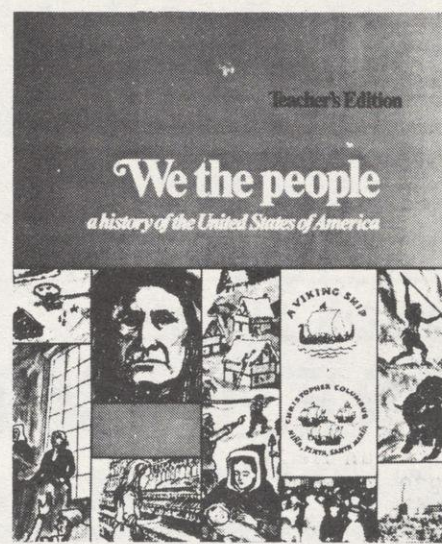
The "Behavioral Objectives" in the teacher's section are not behavioral at all but purely rote memory. The teacher's introduction uses loaded words and would have to be redone. At one point, Maximilian is presented as a problem for the U.S., without mentioning that he might have been a small problem for Mexico, too.

Voices of the Americans. Winter, Carl G., and Others. San Francisco: Leswing Communications, for Stone Educational Publications, 1971.

This book is full of inaccuracies. For instance, the territory of the Six Nations in the map on page 33 shows boundaries that do not correspond with any known boundaries, since at no time were the Six Nations ever limited to that area. The two pictures on page 22 purporting to show Aztec ruins are in fact Toltec ruins and a Mayan pyramid. On page 20 there is a reference to Captain Jack as an "Indian Chief," which he was not. On page 192, the picture of Mexico "today" is really of Mexico 20 years ago.

The law definitely requires that the book portray the "role and contributions" of minority groups. This book does not portray any significant contributions, although there are many that could have been mentioned.

On page 192, it refers to "The Mexican government antagonized Americans living in Texas." There were no Americans living in Texas, they were Mexican citizens. The Texas revolt was in fact a civil war between Mexican citizens, quite a number of whom were of Anglo descent, but also quite a number of Spanish. The references to massacres are actually to political executions carried out against those guilty of acts of treason, punishable by death. That is not to condone killing, but to place the killings in a more appropriate frame of reference.



We the People. Bidna, David E. Boston: D. C. Heath and Co., 1971.

Indicates that the civil rights struggle was within the South, thus ignoring the seats of power. Implies that black people learned they can gain by riots and protests—a very dangerous concept, especially for slow learners. The book is based on the melting pot theory, and therefore no attention to minority groups is considered necessary.

Information regarding slavery is sugar-coated, giving emphasis to the various justifications for slavery. Page 154, picture of slaves singing and dancing, page 389, pictures portraying harmony reigning.

For more information about the California Task Force Report, write the Council on Interracial Books for Children, 29 West 15th Street, New York, N. Y. 10011.

CHILDREN'S BOOKS AND VIETNAM

BY MIRIAM MORTON

Folktales are the only genre of Vietnamese children's literature thus far offered to children in the U.S. There is not a single modern story or poem available to them that is written for Vietnamese children by a Vietnamese author.

Of the folktales published in the U.S., three are books with a single tale. Only one of these volumes was selected, adapted and illustrated by a Vietnamese.

It is *The Toad is the Emperor's Uncle: Animal Folktales from Vietnam*, told and illustrated by Vo-Dinh (Doubleday, 1970). The rest are selections and adaptations by Americans who have had no significant contact with Vietnamese life and none with Vietnamese culture. Not surprisingly, Mr. Vo-Dinh's book is the most successful. The tales he chose, most of them fables, are not only invariably engaging and, on the whole well told, but they also clearly speak of the beliefs, attitudes, and moral values by which the Vietnamese live. He took pains to write an informative Author's Note and a helpful comment to introduce each tale, which, together, lead the young reader to a perception of the people's love of freedom, their wit and wisdom, or courage in adversity and in opposing oppression reflected in the tales. He thus shows respect for his young readers and seeks to satisfy their natural desire to understand the deeper meaning of what they read rather than just be entertained.

Vo-Dinh's ink drawings are well conceived to enhance the text. They have modern and Eastern graphic elements and an interesting originality which do not clash with the traditional literary elements of the tales.

The Beggar in the Blanket and Other Vietnamese Tales, retold by Gail B. Graham and illustrated by Brigitte Bryan (The Dial Press, 1970) has far less to offer. In her Author's Note the reteller says she chose her favorite stories "written for my own children and for all children everywhere who love a good story." The tales and the illustrations have their charm. But too many of the tales are about the misunderstandings and misfortunes of a man and a woman in love. Most of the characters are rich and

powerful. The pages moan with excessive sentimentality and are deluged with the lovelorn maidens' ever-flowing tears. The collection includes an unappealing version of the Cinderella story, in which the beautiful and favored sister gets the magic slipper and the prince; the ugly and unfavored one is in the end tricked by her lucky sister into perishing in a cauldron of boiling water.

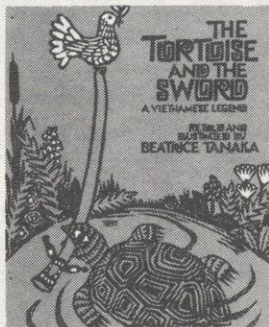
In the publisher's blurb on the author, we read that she "has worked as a free-lance writer and reporter. Her travels range from the Virgin Islands and pre-Castro Cuba to Hong Kong and Japan. She has also spent two six-week periods in Vietnam. . . . It was during these visits that she spent hours in Saigon libraries and book-stalls researching Vietnamese fairy tales and folklore." Nevertheless the tales have no bearing on the Vietnamese way of life. It is regrettable that her direct contact with the country did not move her to find folk literature which would more clearly reveal the country's people and their civilization.

The Wishing Pearl and Other Tales of Vietnam, retold by Kay Nielsen, illustrated by Jon Nielsen, translated by Lam Chan Quah (Harvey House, 1969), is a random collection with no bearing on the social roots of Vietnamese folk literature. The tales are in most cases uninspired versions of stories about legendary lovesick princes and the like. Here, too, there is another Vietnamese version of the Cinderella story. In the publisher's note About the Book the child reader is told: "In happier days before the war, Vietnam was a 'once-upon-a-time land of the fairy tale. Emperors lived in golden palaces with their empresses and royal children. There were fishermen and farmers, rich land-owners and merchants, and students studying the ancient writings of Confucius." But what about the days before this war, when Vietnam fought the return of French colonialism for nearly a decade, and before that the Japanese invaders, and before that the original French colonizers, and before that, for centuries, the Chinese? Was Vietnam then a "once-upon-a-time land of the fairy tale?" How unconscionable it is to misinform a child's mind!

This kind of book serves no other purpose than to capitalize on a political situation of tragic import.

The Fisherman and the Goblet, A Vietnamese Folk Tale, by Mark Taylor, pictures by Taro Yashima (Golden Gate Junior Books, 1971) is a much improvised Vietnamese tale about a Mandarin's daughter who fell in love with an invisible flute-playing fisherman. In this version, for some unclear reason, the fisherman is made to be ugly. Taro Yashima's image of him is grotesque, and in a moment of incongruous whimsy he painted him as a homely Oriental Pan.

At the same time, Yashima's somewhat stylized pictures of the Mandarin's daughter leave no doubt of her jewel-like beauty. (This is not meant to be a story like Beauty and the Beast.) For the sake of a more acceptable, that is more democratic ending, one supposes, the reteller causes the Mandarin's daughter to pine away with love for the fisherman in the end, long after he had died from a broken heart. Mr. Taylor's story is excessively sentimental and ethereal.



... happy exception

A recent book by Beatrice Tanaka, *The Tortoise and the Sword*, (Lothrop, Lee and Shepherd, 1972) is a happy exception to the dismal rule of irrelevant Vietnamese folktales retold in the U.S. It is the legendary story of how the very real Le Loi, a fifteenth century peasant from a remote mountain village, led the Vietnamese people to rebel against the Chinese occupation of Vietnam. According to legend, a tortoise came out of its lake and dropped a golden sword at Le Loi's feet, which he took as a sign that he should lead his people to war. After the ten-year struggle was successfully ended and the Chinese and their armies had withdrawn, the tortoise appeared once more and took back the golden sword.

Ms. Tanaka has retold the story beautifully, showing the love of liberty and the devout hope for peace of the Vietnamese people. In the prophecy of the rebellion's success the Vietnamese are admonished by a Heavenly Princess: "But remember, it is for life you fight. Spare life." An indication that the tale Ms. Tanaka retells here is very much alive in the minds of Vietnamese people today can be seen in an article published in *Le Monde* (Paris: Oct. 25, 1972), which describes the rush of optimism in North Vietnam when a huge tortoise was seen leaving the waters of the Little Lake, the Hoan Kiem.

The book concludes with translated fragments of Nguyen Trai's "Proclamation of Peace" written in 1428 after the struggle against China. Recalling the long struggle, Nguyen Trai wrote: *We called on the people/ In all the hamlets/ And the peasants brought food/ And poles became banners./ We hid everywhere/ And in thousands of ambushes/ We surprised our foe.*

The best collection was published in France—*Le Trésor de l'homme* (*The Treasure of Man*), *Old and Modern Tales and Poems from Vietnam* (Florandelle, 1971). Unfortunately, it is unavailable in English. The book has been included in "The Best of the Best," a list published by the International Youth Library to mark International Book Year, 1972. An important and unique feature of *Le Trésor* . . . is the extent to which its many satirical and humorous ancient and popular tales have modern connotations that reflect this century's Vietnamese realities. They recognize intelligence, wit, and courage drawn upon by ordinary people hard-pressed by adversity and by their enemies. (Indeed, the "treasure" in the title is the common man's shrewd intelligence.) Some of the tales reveal that women in Vietnam have enjoyed a status more favorable than that of their sisters in other Asian countries.

About the Author:

MIRIAM MORTON is widely known as author, anthologist and translator especially of works for and about children. Among her award winning books is *A Harvest of Russian Children's Literature*. She is the author of *The Arts and the Soviet Child*.

BOOK REVIEW

PREJUDICES AND ANTIPATHIES

During the sixty years since the Library of Congress subject headings were first published, librarians in the U.S. and other countries have relied on these headings for their standard cataloging.

Yet in the areas of peoples, religions and cultures, the headings show sometimes subtle, sometimes outrageous bias—reflecting racist, sexist and elitist attitudes ingrained in Western culture.

Author-Librarian Sanford Berman focuses upon this bias in his incisive work *Predjudices and Antipathies*, published by Scarecrow Press, Metuchen, N.J.

Commenting in the book's Introduction, Mr. Berman says that the heading scheme was created within a "Western framework of late Victorianism, rampant industrial expansion and feverish empire building" and that many headings are today not only outmoded but blatantly prejudiced. Citing specific examples and suggesting remedies, Mr. Berman probes offensive headings in a wide range of areas.

An example is the Library of Congress heading NEGROES. In

the sphere of sheer practicality, monumental confusion arises over the delimitation imposed by the scope note under NEGROES: that unqualified term applies solely to "Negroes" in the United States. African (and other) readers, not to mention overseas librarians themselves, thus find it difficult to "discriminate" between "Negroes" who dwell in America and Black Americans ("Negroes" again) who may reside for example in Liberia . . . The remedy must discard the manifestly offensive and racially-mired current term, replacing it with forms chosen on an essentially ethnic or national basis . . . For material on Black Americans, substitute AFRO-AMERICANS. . . .

In discussing the headings JAPANESE IN THE U.S.; MEXICANS IN THE U.S.; AND CHINESE IN THE U.S., Mr. Berman says:

The nub here is that these people are described or classed exclusively according to racial, national or ethnic origin, with no

regard nor recognition that many, while still "Mexican" or "Japanese" in heritage, if not appearance, are nonetheless American in nationality, citizenship and actual residence. The head, in effect, makes them permanent aliens.

Remedy: Determine from the "Americanized" peoples themselves what they wish to be called and add these terms to the scheme: e.g., as appropriate, JAPANESE AMERICANS, MEXICAN AMERICANS, etc. . . .

Examining the heading WOMAN-ANATOMY AND PHYSIOLOGY, Mr. Berman concludes:

Since female "anatomy and physiology" certainly differ from the male varieties, this is a valid subdivision of the generic WOMAN. However, as the heading now stands, the reader interested in female anatomy and physiology must use two subject heads to get at the basic material in the collection, in that many works on human anatomy (unless females

aren't "human") will deal with the anatomy of both sexes. This heading, as so many others on the list, illustrates the bias towards accepting the male as the norm: human-male.

One remedy, Mr. Berman suggests, is to eliminate ANATOMY AND PHYSIOLOGY as a sub-head under WOMAN and to establish ANATOMY, HUMAN with two new subdivisions: MALE and FEMALE.

Mr. Berman recognizes that the task of changing offensive headings is enormous, practically overwhelming. But he stresses that the enormity of the task "must be weighed against the colossal demands of our revolutionary age."

Given the premise that a biased approach in cataloging material biases the material itself, whatever its content, the scales tip in favor of change. *Predjudices and Antipathies*, a document especially important to educators, librarians and scholars, is surely a first and necessary step in bringing change about.

CHINA BOOKS

Continued from page 7

during the Japanese occupation. Adult women in the illustrations are always shown engaged in traditional menial household tasks. In the relationship between the boy and the girl it is the boy who is active (he has to win his sister's attention away from the egg she is eating); resourceful (he figures out a way for them to trick a Japanese guard); brave (he continues to lead the way though wounded in the leg); and commanding (he forces his sister to continue on without him). In the final scene—after the mission has been accomplished and, as a consequence, the Japanese have been defeated by the guerrillas—it is the boy who is embraced by the guerrilla chief while his sister looks on from a distance, even though it was she who actually got the message through. It is in this book, too, that racist stereotyping appears. The Japanese soldiers are markedly darker in color than the Chinese, and they are shown as grotesque caricatures remarkably like the ones in U. S. comic books during WW II.

A fact that is little appreciated in the U. S. is that approximately 6 per cent of China's population belong to ethnic or cultural minorities. They are

To readers educated in our "Western" literary tradition, the characters in these books often appear as two-dimensional. The writing style usually seems simplistic. The stories are didactic, rather than evocative—at least as far as their verbal content—and to a "Western" taste their messages are so direct that they may be unappealing. These books have been criticized here for these reasons. But the editors of this publication, conscious of how easy it is for people of our culture to condescend or to patronize attitudes, values or styles different from our own, wish to point out that it would be absurd to assume a cultural naivete on the part of the Chinese people. The style and content of these books can only have been chosen deliberately as a means to achieve a deliberately chosen end. If we would understand today's China, more will be served by trying to learn why these books are as they are than by dismissing them as unsophisticated.

recognized as separate nationalities—fifty-four nationalities in all. Of the twenty-one books surveyed by the Council, six are about minority nationalities. *Red Women's Detachment* has already been mentioned. *The Horse-Headed Fiddle* is a picturebook folk-tale from Inner Mongolia and is a thoroughly charming account of why the Mongolian fiddle traditionally is decorated with the carving of a horse's head. An important point to note is that the historic oppression commemorated by the Inner Mongolian people through their folk tale is recognized and preserved in this telling. *Brave Little Shepherd Shaolu* is about a 15-year-old Inner Mongolian shepherd who single-handedly brings a flock of 400 sheep safely through a blizzard. *Hunting With Grandad* depicts so sympathetically the hunting lore of the Olunchun mountain people that any child might well wish to trade places with Nayan, the Olunchun boy. In *Commander Yang's Young Pioneers*, young Koreans join quite naturally with young Chinese to resist the Japanese invasion. *It Happened in a Coconut Grove* is about two Li boys of Hainan Island, in the far south, who cleverly harass a Japanese patrol.

Minority groups are never depicted as "exotic" or alien peoples in these books, although in two (*The Horse-Headed Fiddle* and *Hunting With*

Grandad) elements unique to their own national culture are depicted. In the other four books they are shown as participating positively in the issues that affect all of China. Noticeably absent is any expression of paternalism toward the minority nationalities or any implication that they must prove their equality.

The books constantly recall the struggles against the Japanese and against the Kuomintang forces. Not only do those struggles serve as background for some of the stories already mentioned, they are the subjects of two more picture books both of which are taken from Chinese films. Both were published after the Cultural Revolution. *Mine Warfare* (1971) is a photo book about popular resistance to the Japanese; it centers on the determination and ingenuity of the people, who find effective ways of combatting an organized army. *Fighting North and South* (1972) tells the story of the defeat by the People's Liberation Army of Chiang Kai-Shek. In these recent books thematic emphasis is still on the ability of a united people to successfully pit determination and ingenuity against a powerful war machine.

A somewhat different approach to developing a commitment to armed struggle among Chinese children underlies three of the books. *Huang Chi-kuang, Immortal Hero Yang Kensze* and *Stories from Liu Hu-lan's Childhood* provide individual models of heroism. The last is for quite young readers and contains four very moralistic stories of incidents from the "childhood" (she was killed by the Kuomintang forces at 15) of Liu Hu-lan. The titles are sufficient to suggest the nature of the stories: "Sisterly Love,"

Continued on page 14

Especially for Teachers

The American Indian Reader: Education is a just-published anthology of important writings on educational matters relevant to American Indians. Available for \$3 from the American Indian Historian Press, 1451 Masonic Ave., San Francisco, Calif. 94117.

The Council is making available a limited number of copies of an otherwise unavailable but important study by Dr. Carlos E. Cortés, Associate Professor of History and Chairman of Mexican American Studies at the University of California at Riverside. *Revising the "All-American Soul Course: A Bicultural Avenue to Educational Reform"* demonstrates the historical depth of Anglo prejudice against Chicano people and examines the ways in which mass media and textbooks reinforce each other to perpetuate negative stereotypes today. Dr. Cortés comments: "Every teacher must become semi-paranoid in the use of textbooks. We cannot expect young students to have the knowledge or critical facility to analyze fully or erect effective defenses against the almost inevitable prejudice-building in textbooks on U. S. society, history or culture." Not content with waiting for some future time in which everything will be different, Dr. Cortés outlines practical steps for achieving a bicultural reform of education. For a copy of *Revising the "All-American Soul Course"*, write to the Council on Interracial Books for Children, 29 West 15th St., N. Y., N. Y. 10011. Please enclose \$1 to help with printing costs.

An important book for Spanish-speaking teachers and for students of Puerto Rican or Latin American history is *Bosquejo de la Historia de Puerto Rico* (1493—1891) by Juan Gualberto Gomez and A. Sendras. Published originally in Spain in 1891, this history of Puerto Rico, written principally by a Cuban patriot and fighter for the independence of all the Antilles, has just been reprinted by Editorial San Juan, Puerto Rico. It is a powerful illustration of the deep historical roots of Puerto Rican culture and of its peoples' struggles for independence. *Bosquejo de la Historia de Puerto Rico* is available from the Spanish Book Corp., 636 Eleventh Ave., N. Y. 10036.

The Council is happy to have made its views known in an article in *Scholastic Teacher* (February 1973), a magazine which is read by 600,000 teachers. "Testing Texts for Racism & Sexism," prepared in collaboration with Anne Grant, focuses on specific examples of ethnocentrism in textbooks and provides a provocative and different point of view from that usually held by teachers of history and social studies. The article is to be reprinted in the P. A. R. E. *Paper* (a publication of the organization People Against Racism in Education). Free reprints are available from the Council on Interracial Books for Children, 29 West 15th Street, N. Y., N. Y. 10011.

Continued on page 14

Art Directors, Take Note



CHARLES BIBLE was born in Waco, Texas, in 1937 and soon moved to San Francisco; he moved to New York in 1969, where he now lives with his wife, Evelyn, and his son, Jay. He has produced a series of posters, the Afro-American Hero Series, that depicts contemporary and historical Black heroes. He has illustrated *Black Means . . .*, *Brooklyn Story* and *Spin A Soft Black Song*, all published by Hill and Wang.



FELIX J. MORALES-PLAZA was born in Santurce, Puerto Rico, then moved to—and grew up in—New York's Spanish Harlem. His formal studies were completed at the N. Y. Phoenix School of Design, where he concentrated in magazine and book illustration. He participated in the N. Y. Society of Illustrators exhibition in 1972 and has shown his work in several Group Shows. His illustrations have appeared in *Black Journal* and Columbia University's *University Review*.



INFORMATION CLEARINGHOUSE

The University of California at Los Angeles (UCLA) Asian American Studies Center has prepared an outstanding work, *Roots: An Asian American Reader* (345 pages) to combat common distortions and omissions about the "real experience of the Asians in this country—of the century of discrimination and oppression suffered, of the past and continuing difficulties in cultural and psychological adjustment." Also prepared by the same Studies Center, in cooperation with the Yale Asian American Students, is the *Amerasia Journal*, a quarterly publication on a broad range of Asian and Asian American topics. Both *Roots* and the *Amerasia Journal* may be ordered from Asian American Studies Center—Publications, P. O. Box 24 A 43, Los Angeles, Calif. 90024.

The Basement Workshop is a non-profit organization of young Asian Americans in New York City's Chinatown. The volunteer staff helps to support a wide range of Basement projects through membership fees. Four basic projects are carried on by the Basement Workshop: (1) Publication of *The Bridge*, a bi-monthly magazine seeking to "bridge the gap between Asian Americans and the general public as well as within Asian American communities"; (2) The Amerasia Creative Arts Program, which gives expression to the Asian American identity through the arts, has produced *Yellow Pearl*, an outstanding collection of lyrics, music, graphic art and writing by young Asian Americans; (3) The Asian American Resource Center, which collects and compiles data on Asian American communities; and (4) The Community Planning Program, which emphasizes community participation in housing, recreation, etc. Through its experience with these four programs, the Basement Workshop is an excellent source of materials and information relevant to Asian Americans for use by teachers and students. A copy of *Yellow Pearl* is \$2.50. A year's subscription to *The Bridge* is \$5, \$4 for students, from The Basement Workshop, 22 Catherine St., New York, N. Y. 10013.

The Japanese of Los Angeles, 1869-1920, by William M. Mason and John A. McKinsty, is the first volume in a series, "Contributions in History," prepared by the Los Angeles County Museum of Natural History. Illustrated with many photographs of the period, this book demonstrates the varied and important role of Japanese people in transforming Los Angeles from a village into a metropolis. Racist attitudes faced by Japanese show through. Order from History Division, Los Angeles County Museum of Natural History, Los Angeles, Calif.

The Black American in Books for Children: Readings on Racism is a 23-article anthology just published by Scarecrow Press. Edited and with an introduction by Donnarae MacCann and Gloria Woodward, this anthology includes six articles originally published in *Interracial Books for Children*. Half the royalties from the book are being contributed to the Council. It is available from Scarecrow Press, 52 Liberty St., P. O. Box 656, Metuchen, N. J. 08840.

The Navajo Curriculum Center of the Rough Rock Demonstration School, which is developing a body of materials by, for and about Navajo people at Chinle, Arizona, has added to its list of published books Volume 1 of *Navajo History*, edited by Ethelou Yazzie. Devoted to Navajo pre-history, the book is drawn from verbal literature. It presents an account of the Navajo peoples' origin and describes the various underworlds. Volume 2, currently in preparation, will present recorded Navajo history. *Navajo History*, Volume 1, is beautifully illustrated with paintings and photographs: \$12 hardcover, \$6.00 paperback. Send for publications list to Navajo Curriculum Center, Rough Rock Demonstration School, Chinle, Ariz. 86503

An annotated bibliography, "White Racism in Public School Education Today: Sources for Awareness and Action," prepared by Joan W. Brucker, describes 23 books and 25 articles, and is a substantive sampling of current literature focused on the subject. Copies are available at \$1 for 3 copies and \$2 for 10 copies. Order from Joan W. Brucker, 445 W. S. College St., Yellow Springs, Ohio 45387.

A feminist criticism of fairy tales as training manuals of a sexist society appears in the January 1973 issue of *College English*. The article was written by Professor Marcia R. Lieberman of the University of Connecticut, where she has been designing courses in feminist criticism and women's studies. Samples of the sexist stereotyping found by Professor Lieberman are Cinderella who leaves her slipper at the ball and then just sits home to wait and Sleeping Beauty, who must also wait for a brave prince to waken her to life. In most of the tales the happy ending is equated with marriage—and happiness ever after: and only for girls who are both beautiful and docile. *College English* is published by the National Council of Teachers of English, 1111 Kenyon Rd., Urbana, Ill. 61801.

Ningas-Cogon (Brush-fire) is a monthly newsmagazine "for Filipinos in America." The January 1973 issue is devoted primarily to exposing the repressive nature of the Marcos dictatorship. Subscription is \$3 a year. Order from *Ningas-Cogon*, 43 West 24th St., New York, N. Y. 10011.

The Foundation for Change is a non-profit educational organization which prints and distributes materials pertaining to racial discrimination and poverty. For a list of materials—mostly free—write to Foundation for Change, 1619 Broadway, N. Y., N. Y. 10019.

Women on Words and Images have prepared a study of sex stereotyping in children's Readers titled *Dick & Jane As Victims*. This 57-page study includes many sexist illustrations and sample quotes taken from children's books, as well as a thorough discussion of the issue. \$1.50 from Women on Words and Images, P. O. Box 2163, Princeton, N. J. 08540.

CALIF. CRISIS

Continued from page 6

later. The Task Force refused. Then publishers sent a representative who told the Task Force members that if they would recommend adoption they would be hired as consultants by the publishers to suggest revisions. Task Force members rejected the offer.

Finally, the Task Force rejected the fifteen basic texts and thirty-seven of the forty-one supplementary texts. They reported to the State Board of Education that adoption of the books would be illegal under the law and the texts "reflect an absence of intellectual rigor, a superabundance of factual errors, a pervasive ethnocentrism in both framework and content, an insensitivity to people of various ethnic groups and, at times, an apparent intellectual dishonesty." The Task Force stressed that the books could not be made acceptable without major restructuring and revision. (Excerpts from the Task Force Report criticisms of the texts appear on pages 4-5.)

Any hope that the State Board of Education might be bound by the findings of its Special Task Force were dashed following the Task Force's report. The Board of Education immediately dismissed the Task Force and created a new body. It created a Revisions Committee that included the social science chairman of the State Curriculum Commission, two prior textbook evaluators, a staff member of the Department of Education and two members of the textbook bureau. As the Task Force members pointed out in an open letter published after their dismissal: "The majority of those individuals had previously approved the textbooks in question for adoption, prior to their unanimous condemnation by the Task Force." This new Revisions Committee quickly came to terms with the textbook publishers about necessary revisions that would bring the books into "compliance."

Parents File Suit

It was at this point that Ms. Gurule, Mrs. Gutierrez and Mr. Salinas took the matter to court. In addition to the work that they had already done as members of the Task Force, Dr. Jack Forbes, Dr. Franklin Odo, Dr. Porfirio Sanchez, Dr. Lowell Bean and Dr. Alice Rotzel each prepared written testimony to be presented in court in support of the action sought against the Board of Education. Statements from at least six other members of the Task Force also supported the contention argued before the court.

On March 24, 1972, Sacramento Superior Court Judge Gallagher granted a temporary restraining order prohibiting the State Board of Education from signing contracts to adopt the textbooks in question. Prior to the full hearing scheduled to inquire into the nature of the textbooks, however, the State Attorney General, representing the State Board of Education, argued for dismissal of the suit on the grounds that the Board alone should have authority to determine whether or not textbooks meet the law's requirements.

Supported by a battery of attorneys hired by interested publishers to appear as "friends of the court" in defense of the State Board of Education's sole right to judge textbooks, the Attorney General maintained that court trials in such matters would have a "chilling effect" on textbook authors and publishers and would amount to censorship.

This time the court found in favor of the State Board of Education and dismissed the temporary restraining order—thereby not only freeing the

Board of Education to complete its contracts with the textbook publishers, but shutting the door on an immediate court inquiry into the nature of the texts in question.

Commitment Remains

While the community exhausts the long trail of legal recourse and appeals, the State has gone ahead with the textbook adoption. The disputed texts are scheduled for delivery to California classrooms as *Interracial Books for Children* goes to press. Community concern has not ended, however, nor has its determination flagged. People in the communities are planning their next move.

"Maybe escalation is the name of the game," Kay Gurule remarked. "If that's it, then we'll have to escalate."

The community commitment seems well expressed in this remark by Dr. Franklin Odo, one of the Task Force members: "We believe these books are literally poison for our children's minds. Now, if you believed the lunchroom in your child's school was putting arsenic in the food, what would you do?"

ESCALATION IN CALIFORNIA

The struggle in California escalates. In the wake of the textbook suit described in this issue's lead article, the following are some of the recent events.

● November, 1972: A young graduate of San Francisco public schools filed a \$1,000,000 suit against the city and the state for having graduated him from high school although he could neither read nor write. He contends that California's Constitution and laws make city and state school superintendents and boards of education responsible for educating him. To demonstrate that his failure to read and write is not due to a lack of learning ability on his part he has since taken private tutoring successfully. He is charging California's educators with the responsibility for his facing adult life without the minimal education required to compete for a livelihood.

● January, 1973: Chicanos and Asian Americans are demanding that city schools cancel their orders for a group of social studies texts that contain "gross misrepresentation of the history, culture and present day lives of Asians and Latinos." The texts—Leswing Publications' *Voices of Latin American Cultures and Ancient Civilizations* and *Voices of Emerging Nations*—were adopted recently by the state in spite of strong opposition. Now, although Chicanos and Asian Americans have won agreement from some of San Francisco's schools, the State offices are refusing to allow the schools to cancel their orders for the books on the grounds that it is "too late."

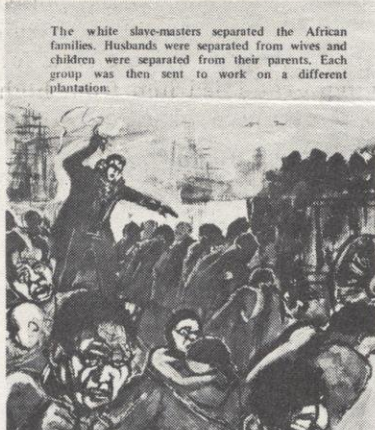
● February, 1973: Chicanos of Delano area—where the famous *Huelga* of Chicano farmworkers led by Cesar Chavez began—are bringing suit against the State for segregating their children and for failing to provide them with equal education as other California citizens, which is plainly in defiance of the law. Plaintiffs are represented by the California Rural Legal Assistance office, and they include among their grievances the charge that textbooks are biased against Chicanos and are demeaning of their history and culture.

Continued on page 15

GUYANA BOOKS

Continued from page 1

The writings of Shakespeare, Longfellow, Tennyson, Thackeray, Dickens (even the Brothers Grimm); the histories of our country and the West Indian region recorded and interpreted by English historians; the concepts of the social sciences and all the subject areas of imposed curricula—all have denied us the writings and teachings of our own and have subtly but effectively taught us that our behavior patterns must be British to be good. Senior citizens of Guyana recall the standard texts used during colonial times: the *Royal Readers* published by Thomas Nelson and the *West Indian Reader* (a series written by the Englishman J. O. Cutteridge who is celebrated in a sneering, thought-provoking calypso, "Dan Is the Man in the Van," by the Mighty Sparrow). Some of our old-school citizens still believe that the strong "dramatic content" of the old lessons and poems preached the triumph of such qualities and virtues as perseverance, courage and love over weakness and hate; they insist that the old stories helped us to "build character" and to inculcate good manners, propriety, etc. These old-school Guyanese fail to appreciate, or ignore, the brutal fact that those texts initiated and fostered the inferiority complex of our children—their yearnings for what couldn't be theirs. When one read of the exploits and achievements of foreign heroes; when one was taught that "Britain ruled the waves" and was tempted to "yearn for the stately homes of England. . .," one acquired the colonial mentality. One looked outwards, was rootless and without identity or purpose. Also, our psychologically-defeated people read and learned about irrelevant, impractical or deficient situations and systems.



From "Our First Village," first supplementary reader produced by the Co-operative Republic of Guyana.

For the first time in the history of education in Guyana, school reading material is being developed by local teacher-writers—with locally-done illustrations, too. Exciting new ground has been broken by a team of fourteen writers working at the Materials Production Unit (MPU) of the Curriculum Development Centre, a section of the Education Ministry that has been gaining prominence during the past year.

Beginning in March 1972, a trial program was undertaken to introduce the new booklets into seven schools. Four titles, with accompanying teacher's guides, have so far been introduced. They include *Our First Village*, a story which traces events leading to the cooperative purchase of Guyana's first (post-emancipation) village, and *Balram's New Home*, a piece about self-help housing and self determination. Prior to actual publication, parents of children participating in the program were asked to give a critical look at the books. Headmasters and teachers of the classes involved in the program were invited to seminars to familiarize themselves with the new materials and approaches. The pilot project with these classes will last twelve weeks, after which a feed back to the MPU will be assessed before the program is expanded.

From now on, our texts (stories, poems, posters and plays) will describe and explain, from our honest

point of view, how our various peoples found their way to this land we call home and which has been shaped into the world's first Cooperative Republic. The series of stories now being tested deals with the historical background of the Guyanese people and tells how each group, through self-help and cooperation, contributed to the country's development. Other series are to include Self Help, Guyanese Folklore and Traffic Education stories.

Eventually, the MPU plans to provide students with tapes, film strips, slides and pictures to encourage their individual effort.

The teacher's role and responsibility in developing the skills and values necessary for Guyanese children of today are fully appreciated by all concerned. The teachers who have been writing and editing the books are acquiring the necessary insights and skills required for the demanding task of textbook writing, which will come later on. And as we write, we are learning to use more accurately and efficiently the language the children use and understand, and to which they will respond positively. At the same time, we are producing materials that are educationally sound and in keeping with our Republic's national objectives.

The Guyana government has recently acquired controlling interests in the widely-circulated daily and Sunday *Chronicles* and has installed a \$2,500,000 web offset press rated the most advanced in the Caribbean. To take advantage of the capacity of this press, we have also acquired eight Fairchild teletype setting machines and complete modern photo and plate-making facilities. With this machinery, we look forward to producing truly top quality textbooks in the future.

Readers of *Interracial Books for Children* will be interested to know that the MPU's fledgling Illustration Department is directed by Tom Feelings, whose creative expertise and boundless enthusiasm inspire bold, successful efforts by the young illustrators he guides. He reports that he is proud to work along with Guyanese on this revolutionary project, for he recognizes the worth of a young Third World nation that appreciates the need for producing locally-oriented educational materials and that is doing something about it.

The writings of our authors and educators will, when possible, present the philosophy, the ideology of Co-operativism: the group approach as against the strictly individual approach. Our task as writers is to educate, to inspire and motivate the people's sense of pride and nationalism, thus throwing off the colonial or neo-colonial mentality, liberating minds with ideas that will release the energies which will build, through cooperative socialism, a vibrant and truly independent nation.

Guyana: Brief facts and figures

Area: 83,000 sq. miles. Continental neighbors: Brazil, Venezuela, Suriname. Population: 700,000 (Composed of people descended from African, East Indian, Portuguese, Chinese, and Amerindian.) General: Independence achieved May 26, 1966. Became Cooperative Republic within Commonwealth of Nations, February 23, 1970. Government proposes to use the Cooperative as the economic instrument that will transform our under-developed society. Guyana, because of strong historical, social and cultural ties, identifies closely with the Commonwealth Caribbean (W.I.). The country is rich in potential.

About the Author:

ALLAN A. FENTY is a Primary School teacher in the Co-operative Republic of Guyana. He is currently with the Ministry of Education as a Teacher-Writer preparing Guyanese educational materials.

INTERNATIONAL EXCHANGE

Continued from page 2

For providing us with children's books recently published by the Kim Dong publishing house, many thanks to the Committee of Liaison with Families of Servicemen Detained in North Vietnam. The Indochina Resource Center has translated one of these books, *The New Year's Rice Cakes*, and has dropped the color from the original, in order to make available to U.S. children an inexpensive coloring book from North Vietnam. Send 50¢ per copy to Indochina Resource Center, 1322 18th St., N.W., Washington, D. C. 20036.

An attempt to revive Japanese militarism through school textbooks has been attacked by seven Japanese women—all mothers—in a book discussed by Kazuko Ogata in "Mothers and the Textbook Controversy" (*The Japan Christian Quarterly*, Spring, 1971.) The book, *Kyokasho o Kangaeru: Hahayatachi no Kenkyu kara* (Thinking About Textbooks—From a Study by Mothers) contains the seven-woman committee's findings made during a two-year study and evaluation of Japanese texts. Readers interested in more information about this remarkable study may write to the Council on Interracial Books for Children, 29 W. 15th St., N. Y., N. Y. 10011.

England

Teachers Against Racism (TAR) formed last summer in England to educate teachers to—and to work for remedies of—"the glaring racial injustice" of education in England. Response among England's teachers has been encouraging and TAR has already established seven regional chapters in addition to its headquarters in London. TAR publishes a newsletter which can be obtained by becoming a member: cost is about \$3.50. Write to Teachers Against Racism, 9 Huddleston Road, London N7, England.

Race Today is published monthly in England by the Institute of Race Relations, whose "aims are to promote the study of relations between racial groups, to make available information concerning race relations, and to offer advice on proposals for improving relations between the peoples of the world." *Race Today* reports especially on racial matters that relate to England, either at home or in its dealings with the rest of the world. Subscription inquiries should go to Research Publications Services Ltd., Victoria Hall, East Greenwich, London SE 10, England.

Soviet Union

Maxim Gorky's extraordinary erudition and achievements in children's literature are almost totally ignored in the U.S. For a decade before the Revolution, he attacked the banality of the prevailing children's literature and strove to improve it. After the Revolution, he opposed successfully the doctrinaire "pedologists" who insisted on a simplistic application of the concept of social realism. Gorky wrote numerous essays, appeared before many audiences of teachers, editors, writers and children and carried on a heavy correspondence with other authors urging them to write for young readers. These highly informed and insightful writings and pronouncements were gathered into a volume, *Gorky o Detskoi Literature* (Gorky on Children's Literature), published in the USSR in 1958. Contrary to a common impression, it has never been translated into English. The misconception stems from the inclusion of a few of its pages in "Gorky on Literature," which is a compilation of his thoughts and theories about adult literature. In an effort to promote the broadest study of children's books, the Council is making available in English extracts from Gorky's essays and speeches on literature for children. If our readers express sufficient interest, the Council will make every effort to publish a translation of the full collection.

"Soviet Magazines for Children and Youth" is an annotated listing of fifteen magazines available on request from Mezhdunarodnoya Kniga (International Book) Moscow 200, U.S.S.R. This is also the agency for Soviet import and export of books.

Africa

African Liberation: An analytical report on Southern Africa is a comprehensive study of the important political aspects of Southern Africa from a Black perspective prepared by the Center for Black Education and published by Drum & Spear Press. It treats the history of white penetration of Southern Africa as a region and the constant struggle of Black people to defend their homeland. The Republic of South Africa received special attention. It also includes a summary description of liberation movements in Southern Africa, and discusses specific actions that can be taken by Americans in support of African Liberation. *African Liberation* is available for \$2.95 from Drum & Spear Press, 1802 Belmont Rd., N.W., Washington, D. C. 20009.

Reprints of the article "Children's Books from Africa," which appeared in a recent issue of *Interracial Books for Children*, are available from the Council on Interracial Books for Children, 29 West 15th St., New York, N. Y. 10011. Additional sources of books and magazines for children published in Africa by African writers will appear in Part Two of the international edition of *Interracial Books for Children*.

Cuba

The Center for Cuban Studies maintains a library of books and magazines from Cuba as well as of books about Cuba published in other countries. Members may receive the Center's materials by mail. For a brochure and information about memberships, write to the Center for Cuban Studies, 186 W. 4th St., N. Y., N. Y. 10014.

Continued on page 15

The Minority Publishers

BLACK

Afro-Am Publishing Co., 1727 S. Indiana Avenue, Chicago, Illinois 60616

David P. Ross

Associated Publishers, Association for the Study of Negro Life and History, 1538 9th Street, N.W. Washington, D.C. 20001, Dr. Charles A. Wesley

Black Academy Press, 135 University Avenue, Buffalo, New York 14214, Okechukwu Mezu

Drum and Spear Press, Inc. 1371 Fairmont St., N.W., Washington, D.C. 20009 Mike Leach

Edward W. Blyden Press, P.O. Box 621, Manhattanville Station, New York, N.Y. 10027, A. Falkner Watts

Emerson Hall Publishers, Inc., 209 West 97th Street, New York, N.Y. 10025, Alfred E. Prettyman

Jihad Publications, P.O. Box 663, Newark, New Jersey 07101, Immamu Amiri Baraka

Johnson Publishing Co., Inc., 820 South Michigan Avenue., Chicago, Illinois 60605 John H. Johnson

Third Press, 444 Central Park West, New York, N.Y. 10001, Joseph Okpaku

Third World Press, 7850 S. Ellis Avenue, Chicago, Illinois 60619, Don L. Lee

Let's Save the Children, Inc. 645 No. Michigan Ave., Suite 711, Chicago Ill. 60611 Helen King

CHICANO

Mictla Publications, P.O. Box 601, El Paso, Texas 79944, Antonio Perez

Quinto Sol Publications, P.O. Box 9275, Berkeley, California 94709, Andres Ybarra

Totinem Publishing, Inc., 4036 Morrison Rd., Denver, Colorado 80219, Priscilla Salazar

AMERICAN INDIAN

Indian Historian Press, 1451 Masonic Avenue, San Francisco, California 94117 Jeanette Henry & Rupert Costo

Navajo Curriculum Center, Rough Rock Demonstration School, Chinle, Arizona 86503 Louis E. Rogers

Native American Publishing Co., 8339 West Dry Creek Rd., Healdsburg, Calif. 95448 Fern Williams

PUERTO RICAN

A survey of publishers in Puerto Rico appeared in this Bulletin's Special Puerto Rican issue, Spring 1972. It is available on request.

FEMINIST

Lollipop Power, Inc., P.O. Box 1171, Chapel Hill, North Carolina 27514, Collective

The Feminist Press, State University of N.Y., College at Old Westbury, Box 334, Old Westbury, N.Y. 11568, Collective

Note: This listing, which has appeared regularly in this Bulletin since 1970, is kept as up to date as possible. Be sure to consult the most current issue of the Bulletin.

Especially for Teachers

Continued from page 11

Challenging the Myths: The Schools, the Blacks and the Poor is a collection of five articles reprinted from the *Harvard Educational Review* and are based on significant studies of institutional racism in the educational system. Two of the five studies are especially interesting. In "Student Social Class and Teacher Expectations: the Self-Fulfilling Prophecy in Ghetto Education," Ray C. Rist documents the actual ways in which a teacher transmits his or her own social and racial values to define the social organization within the class. Rist goes beyond the work of many researchers who have found that teacher expectations greatly influence student performance in order to investigate the bases of teacher expectations and to analyze the actual processes by which the teacher communicates his or her values to create a hierarchical class structure among the students. Classroom grouping; "non-verbal" signals that tell students that the teacher identifies with one group as opposed to another; interpreting of social or cultural attitudes and habits as indicators of a child's learning ability—these are a few examples of the mechanisms Rist analyzes.

In the last of the five *Challenging the Myths* articles, "Strategies for Failure," Annie Stein accuses the NY school system of deliberately engineering the educational failure of minority children. She documents support of three charges against the New York City Public School system: (1) That school desegregation and decentralization have simply not taken place—despite false promises and empty rhetoric from those who control the schools; (2) That teachers' training is based on biased textbooks and false assumptions about (and low expectations of) Black and Puerto Rican students; and (3) That school policies of zoning, transfer, new building and disciplinary practices are in reality deliberate policies of containment and control that permits a racist educational system to suppress student action for positive change.

To obtain the articles, send \$3 for Reprint Series No. 5, Harvard Educational Review, Longfellow Hall, 13 Appian Way, Cambridge, Mass. 02138.

People Against Racism in Education (P.A.R.E.) is a new national multicultural organization of parents, students and teachers with headquarters at 10600 Puritan, Detroit, Michigan 48238. P.A.R.E. is committed to the "struggle against racism and failure in our schools." The organization is asking for volunteers in all states. A newsletter, the *P.A.R.E. Paper*, is published by the New York chapter. Free copies may be obtained from P.A.R.E., 49 West 75th St., New York, N.Y. 10023.

NEW COUNCIL BRANCH IN ENGLAND

A branch of the Council on Interracial Books for Children is forming in England. Members of that country's fast-growing Teachers Against Racism voted at their national convention last September to organize an English branch of CIBC.

According to TAR spokesperson Bridget Harris, the branch is being formed to combat racism in the Bri-

tish publishing industry. "We, concerned teachers here, have been strongly impressed by the successes of the Council on Interracial Books for Children in America," stated Ms. Harris. "We feel that as a branch of the Council we can more effectively mobilize opinion to change our world of children's books in which Black Britons are disregarded and Asians are demeaned."

Official announcement of the Council's English branch is scheduled for March 3 at the meetings of the Association for the Teaching of the Social Sciences in London.

Black Academy Workshop

Continued from page 7

was no advertising or promotion of my book. I did it myself. But then they wouldn't distribute. At this point, my attorneys prepared a suit. They distributed."

● Efforts to correct the crisis in books for children received the major emphasis in the workshop. The most frequently stated recommendation was for more Black writers to direct their efforts toward writing for children. Other recommendations were: Visit schools and make the children aware of the racism in children's books; pool resources to explain and air the situation as a national issue; create and finance Black book exhibits; create and contribute to a syndicated column concerning books for and about the Black child; support the endeavors of Black publishers.

● But the first recommendation of the children's literature panel, written and submitted to the Black Academy of Arts and Letters, was: It is now necessary to create a Black Review Board for the primary purpose of awarding a Black Seal of Approval for every children's book—containing even one Black character—that is capable of building strong egos and positive attitudes. It would be the responsibility of this Board to annually award prizes for the best-written and best illustrated books for Black children. Books which did not have a Black Seal of Approval would be ineligible for the annual prizes.

All Blacks who have written, edited, illustrated, reviewed or produced a book for children would automatically be placed on the board and given one vote.

CHINA BOOKS

Continued from page 11

"Protecting the Poor Children," "Helping to Catch Spies" and "Sending Eggs" (to a wounded soldier of the Liberation Army). *Huang Chi-Kuan* is for somewhat older readers. The hero in the title was born in a poor family in a remote province and grew up to volunteer to fight in the Korean War, where he died as a hero, flinging himself single-handed against an enemy machine gun. The story ends in a flourish of language typical to these books: "News of Huang's heroic deed immediately spread throughout the country serving as a glorious example to China's soldiers and citizens. His noble image shall always remain in the hearts of the Chinese people." *Immortal Hero Yang Ken-sze* fought the Japanese, then the Kuomintang and finally died as the last man defending a hill in Korea, where a monument to his memory now stands. In this book for older children the horrors of pre-revolutionary China are more fully portrayed, as is the political development and commitment of the hero. All three heroes are of the people and are committed to selfless service for the revolution. A picture of the values that China wants its children to respect and to develop shows through these books clearly.



Newberry/Caldecott

Continued from page 7

The Caldecott Award for books for younger children—picture books—was established in 1938. Black representation in this category has been as follows:

● 1938 to 1963—No Award was given to a book which included a Black child as a major character.

● 1944. Caldecott Honor Book *Small Rain: Verses From the Bible* included one illustration in which Blacks appeared.

● 1946—Caldecott Award winner *The Rooster Crows* contained one illustration of Black children, which was so offensive in its stereotyping that it was removed in later reprintings—after it had won the Caldecott Award.

● 1963—*The Snowy Day*, by Ezra Jack Keats, was the first Caldecott Award winner with a Black child as a major character; but his "Blackness" has been questioned. Strong and vigorous rejection of this book has been expressed by—among others—the Black Academy of Arts and Letters for its superficial treatment that reflects nothing of the Black experience.

● 1971—*A Story—A Story*, by Gail E. Haley, won the Caldecott Award. It is a retelling of an Anansi African folk-tale by a white author.

● 1972—*Moja Means One*, by Muriel and Tom Feelings, became the first Caldecott Honor Book authored and illustrated by Blacks. This book, also set in Africa, has a specific point of reference for Black American children that is missing in *A Story—A Story*. It is a Swahili counting book; its dedication reads: "To all Black children living in the Western Hemisphere, hoping you will one day speak the language—in Africa."

● As of 1972, no Black-authored book has won the Caldecott Award. Other than *Moja Means One*, none of the Caldecott Award or Honor Books has presented an image of Blacks that is not either "exotic" or demeaning.

CARLOS FELICIANO

Official rhetoric of disinterested goodwill towards Puerto Rico on the part of the U.S. often masks from most of us the realities of opposition faced by Puerto Ricans who are determined to win their island's independence. An important insight into the nature of the struggle they are forced to wage is revealed in *Carlos Feliciano: History and Repression*, a booklet produced by the Committee to Defend Carlos Feliciano. The book is introduced by the famous attorney William M. Kunstler, who calls the Feliciano case "the most important political case in this country today"—and then explains why.

The book provides Junior High and High School students with a background in Puerto Rican history, as well as describing the nature of Carlos Feliciano's trial—including the unexpected testimony of a policeman who refused to participate in presenting fraudulent evidence against Feliciano—and reproducing some of his prison letters. It also describes briefly the cases of some other Puerto Rican political prisoners.

Copies of *Carlos Feliciano*, and further information, may be obtained from the Committee to Defend Carlos Feliciano, Box 356, Canal St. Station, New York, N.Y. 10013.

INTERNATIONAL EXCHANGE

Continued from page 13

Latin America

An important source of information about Latin America is the North American Congress on Latin America (NACLA), which publishes a monthly *Latin America & Empire Report*. Carefully researched, this publication does much to reveal the nature of U.S. involvement in Latin America and provides real insight into attitudes, biases and stereotypes fostered in the U.S. toward the people of Latin American nations. A new project of NACLA's is the translation and publication in English of selected issues of *Los Agachados de Rius* done by the famous Mexican satirist Eduardo del Rio. NACLA's translation of *The Tupamaros* has already been exhausted: soon to follow are *The Chicanos* and an issue being specially prepared on Puerto Rico. Subscriptions to *Latin America & Empire Report* are \$6 per year for individuals: \$12 for institutions. Order subscriptions from, and address all inquiries to: NACLA, Box 57, Cathedral Station, New York, N. Y. 10027.

A major study published in Chile finds the comic animal world of Walt Disney to be one that is particularly hostile to Third World people, and to social or cultural values other than "western" middle class. *Para Leer Al Pato Donald (In Order to Read Donald Duck)* by Ariel Dorfman and Armand Mattelart notes, among other things, that in 100 comic books studied 46 per cent of the stories involved trips to Third World countries to obtain "treasure" from childish, outlandish "natives" and that most of the relationships in Walt Disney's world are dependency relationships—dependent upon money. The study concludes that whatever Walt Disney's entertainment value, his comics are handbooks for racism, sexism and colonialism. *Para Leer Al Pato Donald* is published with collaboration of the Catholic University of Valparaiso by Ediciones Universitarias de Valparaiso. Another book from this University Press that is of great relevance to those concerned with children's literature is *La Propaganda Dirigida A Los Niños* (Propaganda aimed at Children) by Enrique Gaston. Specifically, a study of the effects of advertising aimed at children and carried in children's magazines, Mr. Gaston's work has obvious implications for anyone concerned with the ways that children's attitudes are shaped by literature. Write to Ediciones Universitarias de Valparaiso, Casilla 3798, Valparaiso, Chile.

Publishers in Latin America and Spain should be aware of the California-based Materials Acquisition Project. Operating with Federal funds, this project is designed to study and evaluate materials published in Spanish or Portuguese-speaking countries for use in elementary and secondary bilingual and bicultural classrooms in the U. S. The project publishes a Spanish-English magazine, *Materiales en Marcha*, to report its activities and findings. Address inquiries to Materials Acquisition Project, 2950 National Ave., San Diego, Calif. 92113.

Upholding a tradition of satirical political cartooning in Mexico—which is as old as Mexican independence—is the incredibly prolific Rius (Eduardo del Rio), whose social and political commentaries have frequently earned him unpleasant attention from the Mexican authorities. Of special interest for Spanish-speaking and bilingual children is Rius' bi-weekly comic book, *Los Agachados*, which looks at the world of the Americas "from the bottom"—giving a historical and economic perspective to social issues of the day. If proof is needed that genuine social understanding is not the exclusive property of academics, nor can only be expressed in esoteric "scholarly" jargon, *Los Agachados* provides it in abundance. Teachers looking for a point of view other than the standard white-middle class should find these books useful. Subscriptions are not available for *Los Agachados* outside of Mexico, but individual orders will be filled. Price is about twenty cents U.S.; check with publishers for price to a particular country. Orders should be addressed to Editorial Posada, S.A., Eleuterio Mendez Num 11, Mexico 21, D.F., Mexico.

The U.S. State Department is often accused of attaching strings to the aid it provides to Third World countries; consequently, news that its agencies have financed and provided "expertise" for a program which has produced 18 million elementary school books for use in six Central American nations may well raise questions about U.S. motives. The project is meant to foster "regionalism" as a value higher than "nationalism," according to U.S. spokesmen—and it is as a region that the U.S. has always viewed Central America. A "region" however, which judging from the long history of armed intervention in Guatemala, Nicaragua and Panama, the U.S. State Dept. regards as vital to U.S. "national" interest. A preliminary view of the book indicates that they consciously foster racist and colonialist attitudes. A more detailed report will appear in Part Two of this issue.

Canada

Canada's Ministry of Education has withdrawn a U. S. text *Let's Visit Russia* from use in schools in British Columbia because of its bias against the Soviet Union. A chapter on Soviet politics describes the Soviet Union as fomenting violence throughout the world, for example, by prolonging the Vietnam war and encouraging Arab nations to attack Israel. *Let's Visit Russia* was published in 1968 in the U. S. by John Day Co. and continues in use in the U.S. schools. The publisher, however, has told the Council that no further orders for the book will be filled unless it is first revised.

Meanwhile, a delegation from the National Association for the Social Studies is in the Soviet Union trying to obtain more favorable depiction of the U.S. in Russian textbooks for children.

(To be continued in Part Two.)

Letters From People

"White Christmas"

I have recently come across an alarming situation. I volunteered as a teller of Christmas stories in the local elementary schools. Would you believe that I could not find even one child's Christmas tale with Black characters? And our libraries have made heroic efforts to have all ethnic groups represented in the books and magazines they provide for faculty and students.

I am sure this is something for us to work on—perhaps in the next contest for writers of children's literature?

Sincerely, Gertrude H. Overton
Pontiac, Michigan

Good Books Are Hard To Find

For the past two years, I have been working with groups of people on the compilation of material about the First Americans and Spanish-speaking Americans. I consult with people truly concerned with the culture, history and present life of the people concerned.

This year, for the first time, I could find enough records and recom-

mendable books about American Indians to compose a catalog. We do our best to avoid and eliminate racist books. We write to publishers to register complaints about racist material and refuse to list or sell such items.

But despite the care and intent, mistakes are made! I am grateful to you for calling attention to any errors or listing of racist books. Your criticisms are taken very seriously. I just removed Dr. Dolittle from our list—that was the worst! *Spanish Harlem* has been replaced by *Hablamos: Puerto Ricans Speak*, and we have added a page on English as a Second Language.

I've written most of the small publishing houses recommended in your paper and will try to keep current with their saleable material. It is a great problem to find books about Puerto Rican children that can be recommended. Since I did not want my Spanish-speaking listing to be all Chicano, I used the best I could. . .

Please keep up your good work!
Genevieve R. Fox
Children's Music Center
Los Angeles, Calif.

An Old Story. . .

Your comments on TV and via the press about the texts that defame the non-whites is an old story to the undersigned.

When I was appointed to a Harlem school in 1931 the battle began for me. A wonderful coalition of young, fighting teachers, community leaders

Continued on page 16

INFORMATION CLEARINGHOUSE

Continued from page 12

Indian Voice is a new monthly magazine published by the Native American Publishing Company, a non-profit corporation, "to present an authentic view of the American Indian history, culture and heritage." Committed to the concept that only an Indian can present the Indian view of America, the magazine staff and all corporation officers are American Indians. For a year's subscription, send \$7.50 to *Indian Voice*, P.O. Box 2033, Santa Clara, Calif. 95051.

Totinem Publishing Inc., an independent Chicano publishing house in Denver, Colorado, was founded about a year and a half ago to challenge established publishers' claims that they could not afford the economic risks of publishing manuscripts on Chicano themes. Four months later Totinem published its first book, *The Chicano Movement*. Other books, including a series of children's books in Spanish, have followed. Interestingly, the firm's name was taken from the writings of Jose Vasconcelos, famous Mexican philosopher and educator, who conceived of Chicanos as a cosmic race, a mingling of all peoples, whom he named Totinem. For information, book list and prices, write Totinem Publishing Inc., 4036 Morrison Road, Denver, Colo. 80219.

In "Liberate Your Library," a feature of the special Puerto Rican issue of *Interracial Books for Children* (Vol. III, Nos. 1&2), Dr. Manuel Maldonado Denis' book *Puerto Rico, Una Interpretacion Historico Social* was included among the books suggested for reading. It is now available in an English translation from Random House (Vintage, \$2.40), under the title *Puerto Rico: A Socio-Historic Interpretation*. Also, an important resource for information about Puerto Rico not listed in the special Puerto Rican issue just mentioned is Casa Puerto Rico, 106 E. 14th St., N. Y., N. Y. 10003

Two educational learning kits have been prepared by Visual Communications/Asian American Studies Central, Inc., as part of an Ethnic Understanding Series. *Asian American People and Places* is a kit of story pamphlets designed to be used as individual booklets or unfolded and displayed as bulletin-board panels. Focused on people, places and events in Asian American communities, they are beautifully illustrated with photos and drawings. A resource guide for teachers is included. *East/West Activities* is a kit containing large sheets of arts/crafts games and lessons to be displayed as visual aids or to be cut up for individual activity use. A resource guide with background information and follow-up activities is included. Order *Asian American People and Places* (EUS 0001: \$3) and *East/West Activities* (EUS 0002: \$1.75) from Visual Communications/Asian American Studies Central, Inc., 322 West Jefferson Blvd., Los Angeles, Calif. 90018.

A *Puerto Rican Studies Catalog* has been prepared by the Spanish Book Corporation of America, a private book importer and distributor. More than 400 titles, most by Puerto Rican authors, are classified according to subject matter and are available for purchase from the catalog's publisher. Write to Spanish Book Corporation of America, Distribution Center, 636 Eleventh Ave., N. Y., N. Y. 10036.

Letters from People

Continued from page 15

and parents started a fight to purge the schools of bigotry in all its guises. Together we formed the Franz Boas Workshop for Teachers in order to prepare unbiased materials for use by teachers. That was July, 1943.

Working within the Teachers Union we formed the Harlem Committee and prepared, among other works, a pamphlet titled *Bias and Prejudice in Textbooks in Use in New York City Schools: AN INDICTMENT!* This was printed and distributed by the thousands.

We fought for the celebration of Negro History Week (an idea promulgated by Dr. Carter Woodson). I wrote a play that was distributed in thousands of copies.

All this is said just to make a historic point that once there was a group that interested many and that cared. This came to an end when the head-hunter McCarthy was looking for heads that he considered "red." The New York Legislature purged many of the fighting teachers and terrified the entire school system. I was in the first group bounced.

In other words, the fears inculcated by the "McCarthy Era" set back for decades the work some of us had started and were fighting for.

In the fight for the proper teaching of Black children and other minority groups, informed and dedicated teachers are the keystone. In the ghetto where I live the evidence is all about me. For the children who come for help know nothing of their heritage.

It is good to know that you are carrying on.

Sincerely, Alice Cintron
New York, N. Y.

Council on Interracial Books for Children

A SKETCH OF OUR ACTIVITIES

Children's books are not toys. They are powerful tools by which a society perpetuates its values. With this conviction, the Council on Interracial Books for Children is devoted to combatting the unequal and stereotyped presentation of minority groups in children's literature, in both trade books and textbooks.

Founded in 1966 as a non-profit corporation, the Council's principal efforts have gone into:

- Publication of a quarterly bulletin **INTERRACIAL BOOKS FOR CHILDREN**, which re-evaluates classic literature for racist and sexist stereotypes; reviews new books on multiracial themes; and publishes the findings of Council studies and research projects. This Bulletin has gained national, and recently international, recognition for its leadership role in reforming publishing and educational practices as they affect minority group children. It is widely read by teachers, librarians and editors, and is recommended by the U. S. Office of Education for purchase with Title II funds.

- A national writers contest for minority authors unpublished in the field of children's literature, which in four successful years has resulted in publication of fifteen new books, and has awarded ten \$500 cash first prizes to contestants. The 1971 contest resulted in publication of the first contemporary fiction book for children by a Native American author.

- A multiple program in the field of education, which sponsors conferences on bias in school materials, seminars on historical omissions and distortions in social studies texts, and workshops on the development of new criteria for evaluating textbooks. Taken together, the goal of these efforts is the assignment of new priorities in the preparation and adoption of textbooks. At the university level, the Council co-sponsors with Pennsylvania State University both an interdepartmental program for graduate students to evaluate textbooks and a summer institute to sensitize teachers, administrators and supervisors to the racism institutionalized in our educational system.

- Regular community action programs, which bring books, artists and a mobile printshop to children in New York City ghettos. These programs have been widely acclaimed in the national press—including TV—and are being copied in other cities.

A growing recognition of the international nature of publishing in the field of children's books is motivating the Council's search for effective programs of communication between concerned parents and publishers of many nations. Plans for a projected International Conference will be announced in Part Two of this issue.

FIFTH ANNUAL CONTEST

FOR AFRICAN AMERICAN, ASIAN AMERICAN,
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AND PUERTO RICAN WRITERS

who are unpublished in the children's book field

five **\$500** prizes

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29 West 15th Street, N.Y., N.Y. 10011

Contest Ends: **OCTOBER 1, 1973**


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I wish to become a contributing member to support the activities of the Council and to receive the quarterly Bulletin, plus a free copy of the book "Chronicles of American Indian Protest," plus all pamphlets and article reprints of the Council. I enclose \$10 for one year ☐. Please bill me ☐.

I wish to enter my library, school or other organization for the contributing membership mentioned above. I enclose \$10 ☐. Please bill me ☐.

I wish to receive the quarterly Bulletin only and enclose \$3 for one year ☐

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