

the mass of printed materials available in libraries and book-stores. Thus, we have *World Culture* by Hannah Logasa. Her table of contents has sub-divisions such as: Civilization and Culture, Communication Media, Ideas, Man and Mankind, Nations — People. Similar publications are available on down the line for every grade level.

Most of the professional organizations of teachers and scholars have come forth with a guidebook for their clientel. This is especially true for teachers of English, History and Social Studies. For example, *Children's Books To Enrich The Social Studies* has chapters on "People Today" and "Living Together."

Perhaps the most important negative action with respect to our schools and colleges has been the widespread criticism of textbooks — mainly in the Social Sciences. Last year a group of American historians released a joint communique on the mistreatment of the Negro in American history. Again, under the leadership of Professor Walter Johnson of the University of Chicago, some two dozen American historians joined the civil rights march from Selma into Montgomery last March 25. This was a ritualistic confession of the guilt of American historians in glorifying the ideals of the Old South and the Confederacy. It was thus repentance and a plea for another chance for self-purging.

Today groups that are studying the content of school textbooks are more numerous than ever. Many of the civil rights organizations have included the throwing out of biased texts as part of their program of social action. Negro, Jewish and Catholic groups have been particularly active in this regard.

It is, of course, easier to ban a "bad" book than it is to write a "good" one. As yet, there is no general American History that has received approval of the various organized minorities nor is there an acceptable world history that gives balance of Asian and African cultures to "western civilization." All too often, each minority appears to be only interested in what the textbooks say or do not say about it. Perhaps a joint committee could agree on common elements and pick the books or the scholars to write the histories and social studies that would give a fair and accurate portrayal of reality.

As of now, outlines and supplementary syllabi are offered as correctives to the standard texts. Thus, we have from the Detroit public schools, *The Struggle For Freedom and Dignity*; *Basic Facts About The Negro in American History*; from Washington, D. C.: *The Negro In American History* (a curriculum resource bulletin for secondary schools); and from New York City: *The Negro In American History* (Curriculum Bulletin, 1964-65 series). Coppin State College in Baltimore, for example, has outlines for courses on (1) Modern Africa, (2) American Minorities, (3) The Negro in America and (4) Children's Literature (well integrated).

Most active in the fight for better textbooks are the NAACP, the Anti-Defamation League, various Catholic organizations and the Association for The Study of Negro Life and History and the National Conference of Christians and Jews.

The publishers, too, are responding to this pressure. Not only are we getting volumes of the type of Chase's *Books To Build World Friendships* (Oceana) and Sechrist's and Woolsey's *It's Time For*