

## **STOPPING BIAS IN ITS TRACKS**

**An Intensive course equips child care workers for a crucial mission:  
to teach a new generation to combat prejudice.**

**By Laurie Olsen And Nina Mullen**

A LITTLE GIRL runs toward the swings, braids flying, but stops short. Two boys perched on the structure taunt, "No girls on the tire swing! You can't play here."

Two young friends in the play corner prepare to play house. The taller girl, standing sturdily with her hands on her hips, insists to the one in the wheelchair, "You'll have to be the baby because you can't walk."

A four-year-old boy, new to the day care center, shrinks against the blonde, rosy-faced teacher leading him on a grand tour. A Latina teacher has just greeted him with a Spanish accent. "I don't like her," the boy says. "She talks funny. Tell her to go away."

Three preschoolers race around making war whoops and pretending to scalp the other children. They insist to their inquiring teacher that this is how real Indians behave. They know, because they just saw "Peter Pan."

These kinds of incidents occur every day in early childhood programs. They are examples of "preprejudice," the seeds that for young children may bloom into real racism and sexism through societal reinforcement – or become internalized by children in the form of shame and self-hatred as they grow, says Julie Olsen Edwards, a Santa Cruz educator.

Edwards is among a vanguard of teachers dedicated to helping transform children's budding prejudices into appreciation for humankind's differences. She teaches Cabrillo Community College's Anti-Bias Curriculum course, structured for people who work with young children. Edwards and other teachers in a growing number of institutions as far-flung as Santa Barbara City College, Michigan State University, and the University of Minnesota use this innovative program, pioneered by Louise Derman-Sparks, an expert in diversity and social justice. A multi-cultural team of educators led by Derman-Sparks, a faculty member at Pacific Oaks College in Southern California, wrote one of the texts used in Edwards's course. The book, *Anti-Bias Curriculum: Tools for Empowering Young Children*, has sold more than 49,000 copies since its publication in 1989 by the National Association for the Education of Young Children.

The Anti-Bias course's basic premise is that very young children absorb society's spoken and unspoken biases against people of different skin tones, cultures and lifestyles. An essential role of early childhood education should be, then, to help children talk about and understand the differences among people, to develop the skills for naming prejudice when it occurs, and to gain the strength to stand up for oneself and others in the face of injustice.

Last spring 34 students, aged 17 to 54, enrolled in Edwards's class, which meets no state credential or community college graduation requirements. All the students were working with youngsters from various cultures in myriad child care, early childhood education, and children's services settings. Many of the students had children of their own. Coming to school one night a week and for a full-day Saturday workshop required major effort. The normal drop-out rate in community college courses is about 40%. Only two people dropped this course, which was being taught at Cabrillo for the first time ever.

### **Identifying Our Own Cultures First**

The course began in a highly personal manner - focusing on the students rather than on children. All class members identified their own cultures-- their individual ethnicities, religions, socioeconomic classes, etc. As the students struggled through the intense process of arriving at definitions of personal culture, Edwards drew them out.

Said one woman, "I don't have any ethnicity really. There's not much in my background worth mentioning."

"Well, where did you grow up?" Edwards queried.

"Just in a while family of southern racist bigots. That's why I moved out here to California, to get away from them," the student responded disparagingly. Recognizing the pain in that statement, the teacher encouraged the student to talk more. "It's hard to cut yourself off from family," Edwards said. "What was there in your background that built that kind of strength and sense of self?"

After several minutes, the student declared with pride. "I guess I am truly my grandmother's granddaughter! She was an amazing woman. A strong, stubborn Southern woman. In the midst of that narrowness and bigotry, she taught me to act on my own convictions and to strike out on my own."

Such an exercise is crucial, Edwards said, because an anti-bias curriculum for children must begin with an anti-bias curriculum for adults. "When an

adult works with a young child, in many ways the adult is the curriculum. There is no way to work with children without the basic messages of what you teach coming from who you are as a human being. Without deep pride in your own heritage, you'll be unable to help children develop pride and self-esteem. So in my course we have to explore ourselves--Our own experiences and biases and fears--On an intellectual and emotional level. I try to personalize for each of my students the concepts of ethnicity, of culture and gender, and of prejudice and pride."

Dealing with such issues can be "heavy material," Edwards added. "But the students are committed to the kids they teach, and truly want to keep another generation of children from growing up hurt by prejudice. I really admire that commitment, and it keeps the students going through the very difficult consciousness-raising stage in the first weeks of this course."

Edwards tries to model what she hopes her students will learn to do with the children they teach: to help them feel connected to their families and pasts, to build a sense of identity and pride, and to use that awareness to build positive concepts of others' ethnicity, identity, class and culture.

Edwards recognizes that her course needs to be as concrete and pragmatic as possible so that students can transfer classroom learning directly into their work with children. The term project in this course is not a paper, it is a curriculum. Students not only listen to Edwards lecture on California's diversity, but they also learn how to create puzzles and laminated books with those positive and diverse images. They learn, too, about the social conditions of California's children, and how to discuss key issues sensitively with their young charges.

## **Faces of Diversity**

In the second week, the class witnessed the beauty of diversity through the first of many group projects. Students wandered into the classroom straight from work, eating dinners from brown bags and fast food restaurants. They spread huge sheets of butcher paper across the floor. Edwards had asked the class to bring in pictures of faces they were drawn to - one of a person from their own culture or ethnic group, and one from another group.

Somewhat self-consciously, students began gluing pictures to their own section of paper. As the collage took shape, lively conversation broke out. The students, oohing and aahing and remarking on images the others had chosen, began to help shape each other's work. A student reached across to glue an image of a white bearded Mediterranean man next to a laughing Tibetan infant. Another posed a picture of a strikingly beautiful, thin

African-American model in designer clothing next to an Irish grandfather cradling a baby. Many brought snapshots of their own family members. As the group relaxed, students identified these family faces to each other.

Edwards was satisfied. The activity had engaged students with one another - and in the activity of really looking at and appreciating the varieties of the human face. Furthermore, building collages is an activity students can do equally well with their preschoolers. The completed collage would hang in the class all semester long, a reminder of the real human diversity in the world outside.

Later in the course, students wrote about their own cultural heritage. They were to include a story from their family history that demonstrated resistance to societal oppression, whether it caused family members to suffer for their ethnicity, language or culture-or turned them into oppressors of others. Every family has such a story, Edwards said, and uncovering that knowledge helps students to understand systemic oppression, a formidable force with which they will grapple during the semester.

### **The Nature of Systemic Oppression**

Systemic oppression, according to Edwards, is how one power group dominates another through direct control and pervasive misinformation about race, ethnicity or other aspects of the target group. Edwards tried to distinguish between systemic oppression and the kind of human hurts that occur between any two people. She contrasted an African-American child, teased because her hair is nappy, to a blond child, teased because her hair is colorless. Both children feel hurt by the ridicule. But for the African-American child, the whole world echoes the message that her hair, her person, is unacceptable. The books she sees in the library, the billboards, the television commercials, seldom show girls with nappy hair. Rather, they extol the virtues of loose, long and light-colored hair. The African-American child "internalizes" those messages and begs her mother to spend hours trying to straighten her "ugly" hair.

To further illuminate the concept of systemic oppression, Edwards introduced Uri Bronfenbrenner's ecological model of child development, which teaches, essentially, that children are raised by society as well as by their parents. This is an important message-that parents are not wholly responsible for what their children learn and how they develop. Societal socialization is strong, and one of its key components is the attachment of meaning and position to specific racial, gender, class or cultural groups. And everyone, she stressed, has been on both the oppressor and target sides of systemic oppression.

Edwards, well aware that the heady nature of this material can easily become lost in rhetoric, immediately organized the class for another activity that has become a common feature of workshops on race and prejudice. She drew an imaginary line down the center of the classroom. Pushing chairs aside, she named one side of the room the "Target Population." Students were instructed to move to one side or the other, depending on whether they had been targeted by the systemic oppressions she named. "People of color." Two people moved across the line. "Women." Most of the class now shifted sides. "Those whose first language is other than English." "People with physical disabilities including obesity." "People under age 18" "People over 50" "People who grew up in families where parents worked with their hands for a living."

As students moved back and forth across the line, the emotion in the room was palpable. Students were shaken- some by the public acknowledgment of being a target of prejudice, some by the pain of seeing themselves on the side of oppressors. Later, in pairs, students had the chance to react. Then Edwards asked the class, "What did this exercise feel like to you? What was it like to be on the target population side? On the other side? What memories were engendered? What did you learn?"

"I was shocked when you called out, 'People who are Jewish,'" one student said. "You should never ask Jews to stand out of line alone." The pain of the Holocaust spilled forth in the agony of her voice.

Another protested, "Why did the fact that my father worked with his hands mean I was a target group? I didn't belong over there the same way those other groups did."

Said another still: "I hated being in the non-target group. I never have hurt anyone. I don't like being blamed for what others have done. It seemed like looking across that line that I was to blame."

And a fourth proclaimed, "It was amazing to move back and forth, and to realize that I can be on either side and still be the same person. It's not a matter of being a good person or a bad person. I realized that we all have experiences on both sides. It really helped me feel less guilty."

The discussion turned to the difference between blame and guilt on the one hand, and responsibility on the other. Edwards insisted that the point was not to feel guilty, but to recognize and take responsibility for changing the systemic nature of oppression. She asserted that few people willingly or knowingly oppress others. Feeling guilty because one is in a group that

reaps the privileges of others who are oppressed changes nothing. Action does. Recognizing how oppression works, acknowledging one's privileges, and then making a decision to change the system of oppression - that is taking responsibility.

Next, Edwards attempted to shed light on the methods of systemic oppression. The class broke into six groups. "You are being sent to Mars with 10,000 other Earthlings," Edwards said. "There are 200,000 Martians. They are green, although they look generally like us (two eyes, a nose, a mouth, two legs, etc.) We can interbreed. You, as Earthlings, are outnumbered 20 to 1, but your job is to maintain control of the Martians and of their planet. You have to get the Martians to capitulate, because force alone clearly won't do it."

Then she asked the groups to select one area - education, housing, health care, justice, economics, the media - and to design the system so that Earthlings would be able to maintain control.

For fifteen minutes, the groups wrote plans on large sheets of paper mounted around the room. Silence filled the room as students read one plan after another. A housing system advertised as available to everyone, but priced so that only those with Earthling salaries can buy houses. A school system that teaches only the history of Earth and ignores Mars. An educational hierarchy that selects a few Martians who look and act the most like Earthlings and gives them rewards, but punishes the other Martians for speaking their own language.

One student finally ventured, "I feel so terrible." Another said she hated the exercise. "Why?" Edwards asked. "I don't like to know that we all knew how to design this kind of system," the student replied. "How do you know?" Edwards pressed on. In a low voice, the student answered. "Because that's the way the world really is." Edwards sympathized. "It is frightening and painful to realize how deep in all of us runs the knowledge of how oppression works," she said. People learn to feel ashamed of their accents, hair, or other signs of belonging to a target group - or many become blinded to the reality of their own privilege and to the pain of the target groups to which they don't belong.

"We become distanced from people and live with fear about them," Edwards said - fear that can rage into overt hatred, violence and attempts to control other groups. "But none of us were born with that knowledge and misinformation. It is learned behavior," she persisted, "and we can take responsibility for changing it."

## What Children See in Their World

Students were also asked to focus on what children are being taught about the nature of human experience by performing one of the following exercises:

1. Watch three hours of children's television. Tally how many males, females, people of color, and people with disabilities you see. Note the status and character assigned to each type.
2. Look through the children's section at a local video store. Tally the main characters according to sex, race, and disabilities.
3. See any movie advertised as a children's film. Evaluate the covert and overt messages about males and females, people of color, and people with disabilities.
4. Go to the children's section of a library or bookstore. List all the books you can find with Hispanic-American children in them.
5. Analyze your own classroom's physical environment - the dolls, books, pictures on the walls. Remember absence is also a message. What does your classroom teach children?

Students stormed into the next class outraged. "I couldn't believe it! I have been watching Saturday morning cartoons for years, and I never noticed how awful it is for girls!" "I can't believe it, with all the Hispanic kids in this county, I only found three young children's books in the whole library that had Hispanics in them." "I ended up getting angry at the manager of the video store about the selection that was there. I came back later and apologized and we had a good conversation."

Claudia, a family day care home provider, had chosen to analyze her own program's physical environment. She was shocked by what she found, and asked the children in her care to look at the pictures on the wall with her. "Some- thing is wrong with the pictures on our wall." she explained. "Help me figure out what's wrong. In what ways do these pictures show children the way they really are, and in what ways don't they?"

The children piped in immediately. "No one is going to the bathroom," declared one child, sending the group into gales of appreciative laughter. "No one has my skin color." "None of those kids have holes in their knees." After a litany of recognizing what was missing, the children went through a pile of magazines and made a collage. They labeled it "What kids really look like" and proudly took turns taking it home to show their families.

In Edwards's class, students are assigned to bring in age-appropriate children's books depicting each target group discussed, for example, children in working-class homes, or children in families that are not the traditional nuclear model. For the first few minutes of each class, the students placed chairs in a big circle and mounted the books they had brought. During the semester, the class developed a bibliography of children's books that speak to the diversity of human experience.

The next seven sessions were each devoted to a specific kind of oppression and its impact on children: racism, ethnocentrism, the power of language and culture, bilingual and bicultural children, class, family structure, "Holy Days, Holidays, Wholly-dazed," or "Curriculum in a world of religious diversity." Readings and lectures provided a conceptual framework for exploring these issues.

For each topic introduced to the class, a representative panel visited—including biracial people, Jews, people with physical disabilities, and people who grew up in homes where English was not the family language. Each panel was asked a standard series of questions:

1. What was wonderful for you about growing up Mexican American (or with a physical disability, or as an immigrant child, or as a Muslim, etc.)?
2. What was hard for you?
3. How did your schools hurt or help your sense of your- self as a Mexican-American? Buddhist? Etc.?
4. What is one thing you never want to hear again?
5. If child care workers or teachers wanted to be allies to your children or to the child you were, what would they need to do?

Unanimously, students spoke of the power of these panels. Cap, one of the three men in the class, is an intern at the Cabrillo Child Development Center. Through the post-panel discussions, he said, he and his classmates learned to take personal risks by discussing issues that people fear will alienate or anger others. "I can begin to define what came up for me after listening to the panels and to share it with just one other person," he said. "It changes from a passing thought to something more concrete."

Sometimes he was surprised by his own reactions. One panel prompted him to remember a Jewish family from his youth. "I was good friends with the

son after school, but not in school," he said "I acted different towards him at school. I felt guilty. This class brings that stuff up."

### **Four Steps for Fighting Bias**

In talking about bias and diversity, students also share their strategies for dealing with children. One session, for example, focused on different family structures: gay and lesbian families, families of divorce, foster families, blended families and communal families. "There is no one universal form," Edwards commented. "In a diverse society, the job of the teacher is to help children understand that spectrum of diversity and to feel a sense of dignity about their own family arrangement."

One of the younger students in the class sheepishly raised her hand. "I think I just blew it. I just sent out a bunch of letters to my kids' parents, and I just assumed it should be to 'Mr. and Mrs. So and So'. I'm not sure what I should have done." Another student offered, "How about 'to the Family of X'?" Edwards pulled out a book, *Irene's Idea*, about a young girl who doesn't want to go to school because it is Father's Day, and everyone will make cards. But Irene doesn't have a father. She decides to go to school and make a card that says how happy she is to have a mother and a sister and a cat. Edwards asked her students to talk about what they do in their children's programs on Mother's and Father's Days. The class constructed on the chalkboard the four steps of an anti-bias curriculum as it relates to this problem:

**Step 1: Help children develop a solid sense of self-esteem and self-awareness.** Help each child make a card appropriate to his or her own family situation.

**Step 2: Help children recognize and name the diversity in human experience, and attain an accurate knowledge of human difference.** Talk about the different kinds of families that exist. Read a book such as *Irene's Idea*.

**Step 3: Develop the ability to recognize injustice, both overt and covert.** Show children a collection of Hallmark "Father's Day" cards. Ask them "What is wrong with these cards? Are they for all families?" Bring out multicultural "Persona" dolls [see accompanying story] and imagine the different kinds of families they might have. Ask the children to discuss what kinds of cards each doll might make.

**Step 4: Develop a sense of empowerment, and the skills to act alone or with others against injustice.** Brain- storm with children for a new

name for Father's Day which might be more appropriate to all families, for example, "People Who Love Us Day." Assist the children in writing a letter to a card company with their suggestions.

Often, appropriate teaching materials for an Anti-Bias approach don't exist. So, it becomes each teacher's responsibility to make them - skills that are taught in the course during a daylong Saturday workshop.

Making books, dolls, and collages is important to giving the class a sense of being able to do something. "The easier task for me is getting my students to see ways to support children's sense of identity and pride," Edwards said. "The much harder task is helping my students figure out how to intervene. What to do when an Anglo child says her skin is 'regular' color. What to say when an Hispanic child says his skin is white or black. How to address misinformation which builds and perpetuates stereotypes. How to help boys who exclude girls from the tire swing, and children who believe war whoops are how Indians behave. We do a lot of problem solving in our class. But I constantly think about how to do it more effectively."

The last stage in the Anti-Bias approach is "empowerment." Effective early childhood education pedagogy includes really listening to children, encouraging them to speak up, giving them language that allows them to describe their feelings, and helping them to analyze issues and solve problems. It is important we help children think about what they hear and not just accept everything as fact," Edwards said. We need to give them tools for asking questions, and provide a lot of adult support when they take stands on issues of fairness and accuracy."

Fortunately for Edwards, her entire department supports her course, often offering lively and collegial input when she solicits advice. It is a department that for 20 years has been actively committed to curbing biases. Collaboration is essential - and isolation deadly - Edwards said, because the class deals with such hard, emotional issues. "It's scary as a teacher to do things that may be painful for my students, or that they might resist. I constantly worry about whether and how I can move them to a positive place of feeling confident and able to move forward."

It is impossible to teach such a course without making mistakes, she acknowledged. "If I waited until I felt 'safe' dealing with issues of racism and culture and gender and class with my students, I would never get around to teaching the course, I need people around me who understand what I'm trying to do, to help me laugh at my mistakes and brainstorm new ways to do things."

She also understands that her students will need support as they implement an anti-bias approach. The last two sessions focus on helping them begin their own anti-bias programs: "Parents and Staff: Making Changes Together" and "Getting Started, Keeping Going."

At the end of the course, elementary school teacher's aide Sue Kissell spoke with Edwards about how the class had affected her. She talked about finding books that portray diversity. Kissell had been the only person all year long to check out a school library book on Black inventors. One day, she overheard a fourth-grade teacher planning a lesson on inventions. When Kissell suggested the book on Black inventors, the teacher said she did not need it. "I was upset," Kissell said. "I realized that this was an example of misinformation by omission. So I went down to the library and got the book out for her, and showed her what a neat book it was and all the wonderful inventions in it.

"This is something I wouldn't have done before, to get involved that way, to see it as so important that there be images of Black inventors," she added. But her new perspective - and the impact it will have on children - is really what the course is all about. "I'm not a political person, and I never thought of myself as an activist, or at least I didn't used to be," Kissell said, "But I find myself changing. It's clearer to me that I need to do certain things."

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*Laurie Olsen, executive director of California Tomorrow, is author of Crossing the Schoolhouse Border, Bridges and Embracing Diversity. Nina Mullen, former project coordinator for California Tomorrow and co-author of Embracing Diversity, is a board member of Refugee Transitions in San Francisco.*

## **MAKING MULTICULTURAL DOLLS AND BOOKS**

On a sunny spring Saturday, students in Cabrillo Community College's Anti-Bias Curriculum course are scattered onto pillows, a soft rug meant for toddlers to crawl upon, and chairs built for small children. Everyone's attention focuses upon class member Claudia Vestal, who sits on a low chair with her legs stretched out. Her hair is piled loosely on top of her head. A calm smile warms her face as she molds a light brown sock on her lap into the shape of a torso. At her side sits a box of completed sock dolls, each dyed a different skin tone. Step by step, she shows how she makes these dolls.

Next she passes around some of her finished products for students to examine, cuddle, stroke and admire enthusiastically. But these are not just

ordinary dolls. They are "Persona" dolls that represent children from various cultures and also youngsters with disabilities. Persona dolls bring diversity into classrooms and day care centers where it might not exist and help children to understand and appreciate human variety. The dolls are among the tools that class members will learn to create during this special day-long workshop.

Claudia introduces the dolls one by one as she would to the preschool class she teaches every day. First, there's Ned, with blond hair that falls closely around his ears. He wears jeans and a bright red turtle neck. Freckles dot his cheeks. Claudia begins the story of Ned, a doll who lives alone with his grandmother. Other children teased him because he talked so loudly. One day, Ned's teacher suggested that he get his hearing checked. The nice doctor found out that Ned had trouble hearing. So Ned got a hearing aid, and if one pulls back his hair, it can be seen wrapped around the back part of his ear.

Claudia describes how the hearing aid works and what it's like when a person can't hear well and about people who can't hear at all and use their hands to talk.

In Claudia's preschool class, the children all know Ned now. They often talk about how they would feel if they were teased as Ned had been, or imagine what it might be like to be hard of hearing, as Ned is. Through Ned, Claudia can set her students at ease about their upcoming hearing tests, as well as talk about the different ways that families are organized.

Ned shares a box with other dolls that Claudia has created. There is Samantha, an African American girl who lives with her mother and stepfather; Maria, a Mexican American girl who speaks Spanish at home with her family; John, a Native American of the Ohlone Tribe, the inhabitants of the Santa Cruz area when Europeans first arrived; and Yee, a Vietnamese girl with long black hair. These are not dolls that the children play with, but rather, characters in the lives of the children. Each doll is given a history, a life and a family. They are not stereotypes, for each has concrete likes and dislikes, pets, experiences, personalities. Perhaps one doll lives with just one parent and visits the other, opening up opportunities for children in the class to talk about their own family experiences. The Persona dolls are a central part of the Anti-Bias Curriculum approach, but there are other avenues to introducing diversity. Later in the day, the students move from Claudia's doll demonstration to another room where they learn to laminate pictures and construct books. Spread out on tables are magazines and piles of clippings.

One student, Caroline Flores, leans over a table cutting out photos for a book she is making for the day care center she directs. She wears a triumphant look on her face. "Look what I found, a picture of an Hispanic woman in a wheelchair," she marvels. "I can't believe it, this is great." There are some photos of men in wheelchairs because of sports such as wheelchair basketball or racing, she explains, but it is difficult to find photos of women in wheelchairs. And to find a Hispanic woman in the media is tough, too. Here, she has found one who is professionally dressed and looks really nice.

Flores grew up among Hispanics in Watsonville and became interested as a child in how people relate to other cultures. She had been looking for an anti-bias course for a long time. "I guess I resent the fact of the invisibility of brown people so I always look for things I can do," she says.

Initially, Flores began looking for positive images of Latinos in magazines to use in her work because of her Mexican-American husband and children. "I wanted positive images in my home with my kids and then I wanted them in my classroom." People give her their old magazines. More recently, she has been encouraged by new books and magazines, such as *La Familia de Hoy* ("Today's Family") that show positive Hispanic role models. "Maybe times are finally changing," she says.

Caroline even showed Anti-Bias materials to parents at her day care center, with favorable results. She asked them what they felt should be reflected in the classroom about the family. Each parent also wrote a short paper about his or her own child's family: who were the caregivers; where the family came from; its roots (half of them are new immigrants); and something that was special about the child in the family. Now, Caroline's class is making a book with pictures the youngsters have brought from home.

Another student, Carol Rodriguez, proudly shows off a book she has already made for La Ponda Day Care Center, Titled *Hair*, it is filled with heads of long silky black hair, curly blond hair, kinky brown hair, wavy red hair. There are pictures of kids from Japan with straight bangs, a tribal man with a huge mat of hair decorated with straw and cloth. Carol got her day care charges involved in book-making, too, She asked them to look into a mirror and finish three sentences describing their colors, "My hair is \_\_\_\_\_. My eyes are \_\_\_\_\_. My skin is \_\_\_\_\_." Carol wrote the sentences, photographed each child, and mounted the two elements on an individual page. One Anglo girl describes her skin color as "gray," another as "regular." Three Latino kids describe their skin as "black." "white" and "plain." Carol says the book is one of the most popular in the class.

Carol grew up reading Dick and Jane, but she knew her family was different. Her father was disabled and her mother worked long hours away from home. Now, even though there are books that show different types of family structures, Carol still likes for her charges to create their own products. The hands-on work, she says, combined with the beautiful and diverse finished products, give "my kids a sense of their validity and a sense of self."

-Laurie Olsen and Nina Mullen

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### Resources for Anti-Bias Curriculum

Derman-Sparks, Louise and the ABC Task Force. *Anti-Bias Curriculum: Tools for Empowering Young Children*. National Association for the Education of Young Children. 1989. Available from NAEYC, 1834 Connecticut Avenue, N.W., Washington, DC 20009

The *People of Every Stripe* catalog is a source of persona dolls. Dolls may be selected from almost fifty pre-made models, or custom ordered in a variety of skin shades, facial features, physical proportions, hair textures and styles, and clothing. For more information, or to obtain catalog, contact People of Every Stripe, P.O. Box 12505, Portland, Oregon 97212. (505) 282-0612