

**Chapter 1 : Jamako and the Beanstalk**

*Jamako and the Beanstalk [Fred H. Crump] on [www.nxgvision.com](http://www.nxgvision.com) \*FREE\* shipping on qualifying offers. Retells the Jack and the beanstalk story with illustrations of Afro-Americans as the tale's characters.*

We had a word for boys like me. I graduated to new knowledge. I learned to write within the broad lines of my ruled paper as I sat beneath an American flag and a scantily clothed, crucified Christ. I learned that God punished sinners but loved the repentant. I learned that homosexuality was sinful; that I was a sinner. Once upon a time—what now seems decades ago rather than ten or fifteen years—Dean had real dreams. In first grade, he wanted to be a doctor; in second, a lawyer; third, an Indian chief. He read fairy stories and nursery rhymes, those slick shiny oversized books, over and over, and Mother Goose became a Bible of sorts. If pigs could fly and foxes could talk and dragons were for real, then surely he could be anything he wanted to be. Not many years after that he dropped out and learned to dream more mundane dreams. Yet those nuggets from grade school stayed with him. It is a reality of limitations and dangers based not necessarily on what an individual does, but rather on what an individual is: Indeed, such normalization of heterosexuality is common in early childhood formal education and is the centerpiece of a popular learning strategy in a Phoenix, Arizona, elementary school. With all the pomp and circumstance of traditional RT This is the sixth year [that] teacher Pat Jackson has coordinated the wedding of Mr. She thought the event would be a fun way to introduce a spelling lesson to her students, as one girl would play the bride and hold a stuffed letter U and a boy would be the Q-holding groom, with the rest of the class in bridal party roles. Everyone is dressed up and equipped with flowers and boutonnieres. Kathy Bickmore contends in her essay that heterosexuality, intricately woven into the fabric of our early education system, must be challenged: Moral precepts are indeed taught in elementary schools, but by virtue of being implicit and avoiding controversy they tend to reinforce dominant viewpoints and narrow notions of normalcy, thereby minimizing the possibility of democratic social change. This chapter further challenges all adults, educators in particular, to take responsibility in creating for all children the safest, most nurturing, and most open environments both inside and outside the classroom. Larche acknowledges that childhood nursery rhymes and fairy tales can have an impact on adults and children in more ways than we might realize: Sara Ward reiterates the importance of these stories to our adult development: Because [fairy tales] were often explicitly didactic, teaching values and other important life lessons, children were and still are especially receptive to those messages communicated. Subtleties are conveyed that reveal to young children what their specific role in life should be. Feminists liberate Cinderella and Rapunzel from their cages of female passivity, as female characters in these new tellings need not rely on a prince to rescue them from fairyland entrapment. Jill be nimble, jump it too, If Jack can do it, so can you! The feminist cause has achieved such legitimacy that it is coopted in marketing schemes, as in this Honda car advertisement: The Honda Awards for 26 years, honoring the best collegiate women athletes. This same feminist revision characterizes Ms. Such revisions challenge the status quo gender roles of traditional fairy tales and nursery rhymes, granting agency to females personally, socially, and politically in the present, agency that eluded many a childhood representation of females in the antiquated past. Junior high school and middle school teacher Fred H. I first got the idea at a Book Fair at school in when I overheard two of my black students say there were no books there for them. She did not have the luxury of code. She had the moral indignation of a just cause. These lines remind us that the middle class ritual of putting children to bed is a privilege and safety not every child experiences. Similarly, Toni Cade Bambara challenges the heroic ideals of Western fairy tales. Bambara challenges critical thinkers to question how we arrive at and accept truth: I heard that this little yellow-haired gal was a childhood hero of yours. Indeed, there are many ways such revisions are accomplished, from colorizing illustrations as in E. Such contemporary rhythms, Afrocentric costumes, and African American vernacular demystify the fairy tale world, offering an immediacy and relevance to modern-day storytelling rituals. Miller, , E1, E6. They found a bevy of actors, writers, animators, composers, and musicians of color eager to lend their voices and talents to this important work. Although the series strives to include cultural representations of children from diverse ethnic backgrounds, in its first seasons the series

failed to challenge traditional gender role social prescriptions. They fail to critique prevalent heterosexual hegemony and coercion. It would be nice to see the girl kiss the frog, it turns into a princess, and they live happily forever after. Gay and lesbian revisionist fairy tales exist but clearly only for adult audiences: Ford admits his early desires to rewrite the gender role scripts of his childhood fairy tales: Perhaps more than anything else, fairy tales represent the wide-eyed innocence of childhood, a time when our minds were open to any and all possibilities. Even in his childhood, he was able to see the privileged position of heterosexuality as social and political power. Often the stories we were told as children are meant to teach us something about what will happen to us when we leave the RT Often read to us merely as precursors to bedtime by harried loved ones who simply wanted to put us to sleep so they could enjoy some quiet time, these simple stories were treasure chests of information that taught us, knowingly or not, about love, life, and what was expected of us. What more beautiful image is there than of a father reading to his son the same stories his father read to him as a boy. Little does he know that inside the sleepy-eyed head, his little man is dreaming of the prince who will take him in his arms. Heterosexuality is good and right, alternatives bad and sinful. In his essay, Jonathan Ned Katz details the historical evolution of labels that allegedly helped to order, define, and inadvertently limit erotic desire and behavior. The idea of heterosexuality as the master sex from which all others deviated was like the idea of the master race deeply authoritarian. Adults who came out in the s and early 80s first became aware of same-sex attraction around age 13, while adolescents who came out in the late s and early s experienced this as early as age 9; self-identification as lesbian or gay occurred between ages 19 and 23 for the adults and between 14 and 16 for the adolescents. Shenitz, , A thirty-something African American gay male friend speaks to this simultaneous awakening and silencing, also at an early age: I knew I was gay as early as 8 or 9. My best friend [male] and I started playing around then and it lasted well into my teens. I was never attracted to the opposite sex and never had any encounter with the opposite sex. Given the pervasiveness of heterosexual influences the media, the educational system, countless role models, etc. First comes love; then comes marriage. Here comes Suzie with a baby carriage. And, these lessons abound. Wright, , more than fifty highlight heterosexuality with direct references to marriage of husbands and wives; references to romantic intimacies such as kissing or courting between boys and girls, men and women; having children; marriage proposals; fathers and mothers; and weddings. While parenting and marriage are not exclusive to heterosexuals, heterosexuality is the prescribed norm. Even the illustrations and visual pairings of children characters reiterate this heterosexual norm. Only seven rhymes suggest any possibility of fluid or nonheterosexual identities: Inclusivity, acceptance, and equity in public policy become even more important in the face of current events in which the president of the United States supports a constitutional ban on gay marriage May he have mercy on this nation. A11 Amanda Udis-Kessler and Cooper Thompson question the following misconceptions in their brochure: In the United States, some of the most broadly held standards [of sexual conduct] include the following: Only in recent years have a few high schools across the country begun to sponsor gay and lesbian proms. Explaining the inner emotional turmoil of publicly masking his own gayness, an African American adult male in an Essence interview underscores the wrongness of his homosexual difference: Every part of society told me it was wrong, so I tried everything not to be. I tried to completely block it out of my mind, I tried therapy. But my heart has a voice that speaks to me: The only thing [I could] do is choose not to act on it. It can be and must RT Youngsters absorb adult perspectives about acceptable and unacceptable public behavior and feelings even when the youngsters do not fully understand the complexities, manifestations, and ramifications of these perspectives: If our society celebrated sexuality in all its variations, we could imagine children and adults expressing their sexuality in many ways, and we could imagine that these feelings, thoughts, and behaviors might change over a lifetime. Actually, young children do explore their sexuality with some degree of freedom. But our society and the sub-cultures in which we live impose standards for sexual conduct that influence how we think and feel about our sexuality, and, especially, how we behave. Udis-Kessler and Thompson, , 1 A twenty-something gay white male acknowledges multileveled wrongness in his early homo sexual curiosities and explorations: In third grade, the boy that sat next to me one day put his penis in my hand. I really liked it. So I asked him to do it again. I gave him pencils so that I could touch it. This happened three or four times over the course of a week or two and then it never

happened again. I believe [these encounters were] more than curiosity. What prompted him [in third grade] in the first place? And why meâ€™ the child who ended up being gay? Could he sense this? This was during school. King and Schneider acknowledge: Access to honest, age-appropriate information that includes multiple and diverse personal, cultural, and political perspectives is the cornerstone of a democratic society of individuals free and at peace within themselves. Equally problematic then is the assumption that public performances of heterosexuality mirror innermost desires. However, these are for adolescent and young adult audiences:

### Chapter 2 : Jamako and the Beanstalk by Fred Crump

*Jamako and the Beanstalk has 4 ratings and 2 reviews. Jim said: This is the second book I've read by Mr. Crump, and like Rapunzel, this is a fun, quick r.*

### Chapter 3 : Formats and Editions of Jamako and the beanstalk [www.nxgvision.com]

*Find helpful customer reviews and review ratings for Jamako and the Beanstalk at www.nxgvision.com Read honest and unbiased product reviews from our users.*

### Chapter 4 : CHILDREN 12 AND UNDER

*Get this from a library! Jamako and the beanstalk. [Fred Crump, Jr.] -- A retelling of the traditional fairy tale of Jack and the Beanstalk.*

### Chapter 5 : greytone's books | LibraryThing

*Jamako and the Beanstalk: A Retold Story by Fred C. Crump, Fred Crump These classic fairy tales (value books) have been retold in a black ethnic format and are delightfully illustrated by the author. For children of all ages!*

### Chapter 6 : Books by Fred Crump (Author of Rapunzel)

*Jamako and the Beanstalk by Fred H. Crump. Winston-Derek Pub. Paperback. VERY GOOD. Light rubbing wear to cover, spine and page edges. Very minimal writing or notations in margins not affecting the text.*

### Chapter 7 : Results for Fred-Crump | Book Depository

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